This is an intensive course in Dyula—a dialect of the Mande language family of West Africa. Its aim is to give students a strong foundation in understanding and speaking Dyula. Two parts comprise the course: a pre-speech phase and an active phase. It is suggested that the students cover the pre-speech phase in a relatively short time (50 hours). The emphasis in this phase is on passive recognition and an introduction to the grammar of Dyula. The active lessons consist of four basic parts: (1) a basic dialog, (2) grammatical and cultural notes, (3) dialog variation, and (4) a comprehension section. It is intended that they be covered in 250 hours with a native speaker as instructor. Workbooks are included in this document, 17 tapes accompanying this document may be ordered from the Librarian, Language Laboratory, Indiana University, Bloomington, Indiana 47401. (Author/DO)
BASIC DYULA

Grammatical Outline and Introductory Exercises

Ronald W. Long

and

Raoul S. Diomandé

First Draft

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL OFFICE OF EDUCATION POSITION OR POLICY.

Indiana University
Intensive Language Training Center

Prepared under the auspices of the U.S. Office of Education Contract OEC 3-7-070301-1526.
FOREWORD

This is an intensive course in Dyula—a dialect of the Mandé language family of West Africa. Dyula is spoken primarily throughout the northern half of Ivory Coast, though Dyula speakers are said to be found in many of the cities of French-speaking West Africa. The aim of this course is to give students a strong foundation in understanding and speaking Dyula, so that they might more easily and readily learn more of the language when they reach the Ivory Coast.

The course is intended to be the core material for a 300-hour course. Approximately 40 to 50 hours are to be spent with the Grammatical Outline and Introductory Exercises and the remaining 250 hours on the Dialogs with Variations. These sections of the course, each of which is accompanied by a workbook, are further explained in the Teacher's and Student's Prefaces.
Table of Contents

I. Grammatical Outline and Introductory Exercises

<table>
<thead>
<tr>
<th>Lesson</th>
<th>page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prefaces</td>
<td>1</td>
</tr>
<tr>
<td>Introduction</td>
<td>1</td>
</tr>
<tr>
<td>Map of Principal Dialects of Mandé</td>
<td>2a</td>
</tr>
<tr>
<td><strong>PS</strong>-1 Simple Consonants and Vowels</td>
<td>3</td>
</tr>
<tr>
<td><strong>PS</strong>-2 Simple Vowels</td>
<td>5</td>
</tr>
<tr>
<td><strong>PS</strong>-3 Other Consonants: kp and gb</td>
<td>6</td>
</tr>
<tr>
<td><strong>PS</strong>-4 Other Consonants: ŋ</td>
<td>8</td>
</tr>
<tr>
<td><strong>PS</strong>-5 Other Consonants: r</td>
<td>9</td>
</tr>
<tr>
<td><strong>PS</strong>-6 Nasalized Vowels</td>
<td>11</td>
</tr>
<tr>
<td><strong>PS</strong>-7 Tone I: On Words</td>
<td>12</td>
</tr>
<tr>
<td><strong>PS</strong>-8 Tone II: On Sentences</td>
<td>15</td>
</tr>
<tr>
<td><strong>PS</strong>-9 Vowel Length</td>
<td>18</td>
</tr>
<tr>
<td><strong>PS</strong>-10 Independent Stative Sentence Pattern I</td>
<td>20</td>
</tr>
<tr>
<td><strong>PS</strong>-11 Independent Stative Sentence Pattern II</td>
<td>22</td>
</tr>
<tr>
<td><strong>PS</strong>-12 Dependent Stative Pattern I</td>
<td>24</td>
</tr>
<tr>
<td><strong>PS</strong>-13 Dependent Stative Pattern II</td>
<td>26</td>
</tr>
<tr>
<td>Personal Pronouns</td>
<td></td>
</tr>
<tr>
<td><strong>PS</strong>-14 Transitive Pattern I</td>
<td>28</td>
</tr>
<tr>
<td><strong>PS</strong>-15 Passive Pattern I</td>
<td>29</td>
</tr>
<tr>
<td><strong>PS</strong>-16 Passive Pattern II</td>
<td>31</td>
</tr>
<tr>
<td><strong>PS</strong>-17 Intransitive Pattern</td>
<td>33</td>
</tr>
<tr>
<td><strong>PS</strong>-18 Plural Nouns</td>
<td>34</td>
</tr>
<tr>
<td><strong>PS</strong>-19 Possessive Phrases</td>
<td>36</td>
</tr>
<tr>
<td><strong>PS</strong>-20 Simple Tenses in Transitive/Intransitive Patterns</td>
<td>38</td>
</tr>
<tr>
<td><strong>PS</strong>-21 Simple Tenses in Stative Patterns</td>
<td>40</td>
</tr>
<tr>
<td><strong>PS</strong>-22 Vowel Contraction</td>
<td>42</td>
</tr>
<tr>
<td><strong>PS</strong>-23 Question Words</td>
<td>44</td>
</tr>
<tr>
<td><strong>PS</strong>-24 Articles</td>
<td>46</td>
</tr>
<tr>
<td><strong>PS</strong>-25 Demonstrative Adjectives</td>
<td>47</td>
</tr>
<tr>
<td><strong>PS</strong>-26 Cardinal Numbers</td>
<td>48</td>
</tr>
<tr>
<td><strong>PS</strong>-27 The Dyula Drasi</td>
<td>51</td>
</tr>
<tr>
<td><strong>PS</strong>-28 Three Verbal Suffixes</td>
<td>53</td>
</tr>
<tr>
<td><strong>PS</strong>-29 Other Verbal Operators (Tenses)</td>
<td>54</td>
</tr>
<tr>
<td><strong>PS</strong>-30 Post-positions</td>
<td>55</td>
</tr>
</tbody>
</table>

II. Introductory Exercise Book
TEACHER'S PREFACE

The materials of this course are presented in a way which is different from traditional practice. The course consists of two parts: a pre-speech phase--Grammatical Outline and Introductory Exercises--and an active phase titled - Dialogs and Variations. It is suggested that the students cover the pre-speech phase in a relatively short time. The emphasis in this phase is on passive recognition and an introduction to the grammar of Dyula. The emphasis in this section should not be on memorization of rules or forms.

The pre-speech lessons are marked PS-1, PS-2, etc. Each lesson consists of three parts: grammar, exercises, and comprehension exercises, which are respectively represented G, E and C. Therefore G1 stands for grammar: lesson 1, etc. The exercises should be presented by the teacher (a native speaker); the students should listen, transcribe, give the meanings in English or recognize a grammatical point. In that this type of exercise can be boring, it is up to the teacher to inject interesting sidelights into the lesson. Remember the emphasis in this section is on hearing and understanding—not production.

The active phase--Dialogs and Variations--may be started any time after the completion of the first seventeen pre-speech lessons. If the active phase is started before the completion of the pre-speech phase, the remaining PS-lessons may be interspersed between the active lessons at the individual teacher's discretion.

The active lessons consist of four basic parts: X.1 a basic dialog; X.2 Grammatical and Cultural Notes; X.3 Dialog Variations; and X.4 or X.5 (not both) a comprehension section which consists of either a dialog where blanks are to be filled in by the student and a dialog for testing comprehension, or a short text to be read and translated by the student. The comprehension questions and untranslated texts are found in the workbook section called the Comprehension Workbook. All throughout the active phase the teacher should feel free to develop exercises to accompany the given dialogs. This will enable further variation on the dialogs by the student as well as an extension of his vocabulary.
Tape recordings have been produced to accompany this course: PS-lessons 1-9 and A-lessons 1-20. These tapes are available from the following office:

Librarian
Language Laboratory
Indiana University
Bloomington, Indiana, 47401

When ordering the tapes, they should be referred to as follows:

B01 .01-.03 (three tapes) Basic Dyula PS-series (1½ hours)
B02 .01-.14 (fourteen tapes) Basic Dyula A-series (7 hours)

For the purposes of duplicating the tape recordings, a person may either send his own tape or ask the lab to supply it at a cost of $2.15 per 1200 feet (7" reel). In addition to tape, the costs of duplicating are $1.00 per playing hour plus postage. Duplicating may be requested on either 7" or 5" reels, 3 3/4 or 7 1/2 inches per second, full or half track (i.e., one or two sides of the tape). Please supply all of this information when requesting copies.

Comments and suggestions with reference to any aspect of this course are heartily solicited.

Ronald W. Long
Intensive Language Training Center
Indiana University
Bloomington, Indiana, 47401
STUDENT'S PREFACE

The following basic course consists of two important parts: the Grammatical Outline and Introductory Exercises—which is the pre-speech phase of the course, and the Dialogs and Variations—which is the active phase of the course.

In the pre-speech phase (30 lessons) you will be asked to listen only and attune your ear to the new and different sounds of the Dyula kā (the Dyula language). The emphasis in this phase will be on hearing and recognizing new sounds and utterances. Try not to be impatient as you listen to the lists of the new sounds and grammatical points of Dyula.

When you begin to become accustomed to the new sounds and grammatical patterns of Dyula, you will start the active or production phase of this course, which consists of various dialogs which will prepare you for everyday situations in the Ivory Coast. Now you may start to speak. However, do remember as you learn Dyula kā that COMPREHENSION of the language—understanding what you hear—is very much as important as being able to speak the language.
PRE SPEECH PHASE

INTRODUCTION: The sounds of Dyula (Dyoula, Dioula) are represented by the following alphabetic symbols:

CONSONANTS:

\[
\begin{array}{cccc}
  (p)^l & t & k & (kp)^l \\
  b & d & g & gb \\
  f & s & h & \\
  z & c & j & \\
  m & n & ñ & l \\
  r & \\
  w & y & \\
\end{array}
\]

VOWELS:

- Simple Vowels
  - i
  - e
  - e
  - a

- Nasalized Vowels
  - ï
  - ë
  - ë
  - ã

Of these sounds many are similar to the sounds we use in our English language.

\( 1/p/ \) and \( /kp/ \) are marginal phonemes with a low frequency of occurrence and thus low functional load.
The symbols listed above are used in writing all but personal and place names in the following lessons. For these names the French spellings adopted during colonial rule are used, in that they often appear on maps and official records. Note the following list of examples, each of which is followed by a phonetic spelling for pronunciation:

<table>
<thead>
<tr>
<th>French</th>
<th>Phonetic</th>
<th>French</th>
<th>Phonetic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Karidia</td>
<td>Karija</td>
<td>Abidjan</td>
<td>Abijä</td>
</tr>
<tr>
<td>Ousmane</td>
<td>Usman</td>
<td>Bouaké</td>
<td>Buake</td>
</tr>
<tr>
<td>Moussa</td>
<td>Musa</td>
<td>Korhogo</td>
<td>Korogo</td>
</tr>
<tr>
<td>Daouda</td>
<td>Dauda</td>
<td>Odienné</td>
<td>Ojéne</td>
</tr>
<tr>
<td>Massandié</td>
<td>Masäje</td>
<td>Touba</td>
<td>Tuba</td>
</tr>
<tr>
<td>Bintou</td>
<td>Bitu</td>
<td>Man</td>
<td>Mä</td>
</tr>
<tr>
<td>Abou</td>
<td>Abu</td>
<td>Gagnoa</td>
<td>Gañoa</td>
</tr>
<tr>
<td>Mamery</td>
<td>Mameri</td>
<td>Bondoukou</td>
<td>Böduku</td>
</tr>
</tbody>
</table>

Some of the equations which can be made from the above list are:

\[
\text{French spelling} = \text{Phonetic equivalent}
\]

\[
dj = \mathcal{J} \quad \quad \quad \quad \quad gn = \mathcal{N} \\
ou = u \quad \quad \quad \quad \quad ss = s \\
\text{vowel + n = nasalized vowel} \quad \quad \quad \quad \quad e = e \text{ is dropped}
\]

Please note that the French spellings are not used for French words which are used in Dyula when there is no equivalent Dyula word. For example, \textit{mobili} = (Fr.) automobile, and \textit{livru} = (Fr.) livre.
PRINCIPAL DIALECTS OF HANDE

I  Mandingo
II  Khasone
III  Maninka (Kita)
IV  Maninka (Guinea)
V  Bamana
VI  Marka (San)
VII  Marka-Dafin
VIII  Dyula
IX  Wangara

PS-1

SIMPLE CONSONANTS AND VOWELS OF DYULA

Gl. Many of the Dyula consonantal sounds are similar to, but not identical with, those in English. The list which follows gives examples of Dyula consonantal sounds and the closest approximations to them in English.

<table>
<thead>
<tr>
<th>Consonant</th>
<th>English Approximation</th>
<th>Dyula</th>
<th>'English gloss'</th>
</tr>
</thead>
<tbody>
<tr>
<td>t</td>
<td>as in top(^1)</td>
<td>to</td>
<td>'stop'</td>
</tr>
<tr>
<td>k</td>
<td>as in king(^1)</td>
<td>ko</td>
<td>'tail'</td>
</tr>
<tr>
<td>b</td>
<td>as in bag</td>
<td>ba</td>
<td>'big'</td>
</tr>
<tr>
<td>d</td>
<td>as in dog</td>
<td>da</td>
<td>'mouth'</td>
</tr>
<tr>
<td>g</td>
<td>as in go</td>
<td>gaba</td>
<td>'carp(fish)'</td>
</tr>
<tr>
<td>f</td>
<td>as in fat</td>
<td>fačs</td>
<td>'father'</td>
</tr>
<tr>
<td>s</td>
<td>as in so</td>
<td>so</td>
<td>'home'</td>
</tr>
<tr>
<td>z</td>
<td>as in zebra</td>
<td>ziri</td>
<td>'story'</td>
</tr>
<tr>
<td>č</td>
<td>as in chat, chuck</td>
<td>če</td>
<td>'man'</td>
</tr>
<tr>
<td>ș</td>
<td>as in jungle, jab</td>
<td>je</td>
<td>'melon'</td>
</tr>
<tr>
<td>m</td>
<td>as in mop</td>
<td>ma</td>
<td>'mother'</td>
</tr>
<tr>
<td>n</td>
<td>as in nap</td>
<td>ni</td>
<td>'and'</td>
</tr>
<tr>
<td>ĭ</td>
<td>as in ĭap</td>
<td>lolo</td>
<td>'star'</td>
</tr>
<tr>
<td>h</td>
<td>as in hot</td>
<td>hers</td>
<td>'peace'</td>
</tr>
<tr>
<td>w</td>
<td>as in worry</td>
<td>wuru</td>
<td>'dog'</td>
</tr>
<tr>
<td>y</td>
<td>as in yes</td>
<td>yiri</td>
<td>'tree'</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Vowel</th>
<th>English Approximation</th>
<th>Dyula</th>
<th>'English gloss'</th>
</tr>
</thead>
<tbody>
<tr>
<td>i</td>
<td>something like the ee of beet but without the y-glide of English ee.</td>
<td>biri</td>
<td>'flying termite'</td>
</tr>
<tr>
<td>e</td>
<td>something like the ai of bait but without the y-glide of English ai.</td>
<td>bere</td>
<td>'stick'</td>
</tr>
</tbody>
</table>

\(^1\)The Dyula p, t, and k differ from the English p, t, and k in word initial position in that they are not followed by a puff of air (aspiration). They are more like the p, t, and k in the English words: spin, stop and skin.
El. Listen to the following Dyula words and transcribe them using the above symbols: i.e. t, k, b, d, g, f, s, z, ç, j, m, n, l, h, w, y, i, e, æ, a, o and u.

<table>
<thead>
<tr>
<th>No.</th>
<th>English</th>
<th>Transcription</th>
<th>Symbol</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>'big'</td>
<td>ba</td>
<td>a</td>
</tr>
<tr>
<td>2.</td>
<td>'steak'</td>
<td>dili</td>
<td>o</td>
</tr>
<tr>
<td>3.</td>
<td>'stop'</td>
<td>to</td>
<td>o</td>
</tr>
<tr>
<td>4.</td>
<td>'take'</td>
<td>ta</td>
<td>a</td>
</tr>
<tr>
<td>5.</td>
<td>'mouth'</td>
<td>da</td>
<td>a</td>
</tr>
<tr>
<td>6.</td>
<td>'give'</td>
<td>di</td>
<td>o</td>
</tr>
<tr>
<td>7.</td>
<td>'tail'</td>
<td>ko</td>
<td>o</td>
</tr>
<tr>
<td>8.</td>
<td>'wash'</td>
<td>ko</td>
<td>o</td>
</tr>
<tr>
<td>9.</td>
<td>'carp(fish)'</td>
<td>gaba</td>
<td>o</td>
</tr>
<tr>
<td>10.</td>
<td>'father'</td>
<td>fats</td>
<td>u</td>
</tr>
<tr>
<td>11.</td>
<td>'rush on'</td>
<td>fo</td>
<td>o</td>
</tr>
<tr>
<td>12.</td>
<td>'home'</td>
<td>so</td>
<td>a</td>
</tr>
<tr>
<td>13.</td>
<td>'give'</td>
<td>so</td>
<td>a</td>
</tr>
<tr>
<td>14.</td>
<td>'story'</td>
<td>ziri</td>
<td>o</td>
</tr>
<tr>
<td>15.</td>
<td>'man'</td>
<td>çi</td>
<td>o</td>
</tr>
<tr>
<td>16.</td>
<td>'split'</td>
<td>çi</td>
<td>o</td>
</tr>
<tr>
<td>17.</td>
<td>'melon'</td>
<td>je</td>
<td>u</td>
</tr>
<tr>
<td>18.</td>
<td>'rub'</td>
<td>'rub'</td>
<td>'</td>
</tr>
<tr>
<td>19.</td>
<td>'peace'</td>
<td>'beach'</td>
<td>'</td>
</tr>
<tr>
<td>20.</td>
<td>'mother'</td>
<td>'mother'</td>
<td>'</td>
</tr>
<tr>
<td>21.</td>
<td>'elephant'</td>
<td>'elephant'</td>
<td>'</td>
</tr>
<tr>
<td>22.</td>
<td>'land'</td>
<td>'land'</td>
<td>'</td>
</tr>
<tr>
<td>23.</td>
<td>'bird'</td>
<td>'bird'</td>
<td>'</td>
</tr>
<tr>
<td>24.</td>
<td>'star'</td>
<td>'star'</td>
<td>'</td>
</tr>
<tr>
<td>25.</td>
<td>'dog'</td>
<td>'dog'</td>
<td>'</td>
</tr>
<tr>
<td>26.</td>
<td>'tree'</td>
<td>'tree'</td>
<td>'</td>
</tr>
<tr>
<td>27.</td>
<td>'see'</td>
<td>'see'</td>
<td>'</td>
</tr>
<tr>
<td>28.</td>
<td>'flying'</td>
<td>'flying'</td>
<td>'</td>
</tr>
<tr>
<td>29.</td>
<td>'termite'</td>
<td>'termite'</td>
<td>'</td>
</tr>
<tr>
<td>30.</td>
<td>'poisonous'</td>
<td>'poisonous'</td>
<td>'</td>
</tr>
<tr>
<td>31.</td>
<td>'gravel'</td>
<td>'gravel'</td>
<td>'</td>
</tr>
<tr>
<td>32.</td>
<td>'bread'</td>
<td>'bread'</td>
<td>'</td>
</tr>
<tr>
<td>33.</td>
<td>'hand'</td>
<td>'hand'</td>
<td>'</td>
</tr>
<tr>
<td>34.</td>
<td>'sack'</td>
<td>'sack'</td>
<td>'</td>
</tr>
</tbody>
</table>
PS-2

SIMPLE VOWELS

G2. In PS-1 you saw briefly that Dyula has seven basic vowel sounds, represented by the symbols: i, e, e, a, o, o and u. You should remember particularly how the Dyula vowels are different from the similar English vowels given in Gl. Review the vowel section of Gl.

Listen to the following Dyula examples of i, e, e, a, o, o and u in this order.

si 'life'
se 'arrive'
će 'man'
sa 'snake'
sö 'kind of tree'
su 'night'
biri 'flying termite'
bere 'stick'
bęb 'gravel'
bara 'poisonous plant'
boro 'sack'
boro 'hand'
buru 'bread'

E2. Listen to the following pairs of words. Decide whether the vowels in the words are the same or different. Mark S or D.

1. si - si
2. si - se
3. su - so
4. sa - sa
5. se - se
6. sa - se
7. so - sa
8. so - so
9. se - se
10. se - se

C3. Transcribe the following Dyula words as you hear them.

1. bara
2. so
3. sa
4. bęb
5. se
6. cće
7. boro
8. so
9. boro
10. su
11. si
12. bere
13. biri
14. buru
OTHER CONSONANTS: kp and gb

G3. Two of the remaining consonantal sounds of Dyula which are not found in English are symbolized as follows: kp and gb. These sounds in linguistic terminology are double stops or doubly articulated stops. They are distinguished from /p/ and /b/ respectively by an almost simultaneous articulation of -- k with p and g with b. It would be convenient if there were a single symbol for each of these sounds, but since there are none for practical purposes we use the digraphs kp and gb to represent them, though they are single sounds.

Listen to the following pairs of words which show the contrast between double stops and simple stops. The first word in each pair contains a double stop and the second one contains a simple stop /p/ or /b/.

1. gba - ba  
2. gba - ba  
3. gba - ba  
4. gba - ba  
5. kpa - pa  
6. kpa - pa  
7. kpa - pa  
8. kpa - pa

The meanings for the above Dyula words are as follows: gba 'shelter', ba 'big', kpa 'flat cake', pa has no meaning but is used to contrast minimally with kpa.

E3. In the following exercise the four words used in G3 are repeated in random order and preceded by the word ako which means 'he says'. As you listen to each phrase, write a 2 on
your paper if the phrase contains a double stop consonant and a 1 if it contains a simple stop consonant.

1. ako ba 7. ako kpa
2. ako gba 8. ako pa
3. ako gba 9. ako kpa
4. ako ba 10. ako kpa
5. ako ba 11. ako pa
6. ako gba 12. ako kpa

C3. Transcribe the following Dyula words which contain both double stop consonants and simple stop consonants.

1. 'corn' gbisi
2. 'live' baro
3. 'flat-cake' kpa
4. 'leg' gbens
5. 'steak' dibi
termites
6. 'flying biri
7. 'skin' gboro
8. 'shelter' gba
9. 'big' ba
OTHER CONSONANTS: Ń

C4. The sound Ń (enye) is very similar to the Ń as used in Spanish. Listen to the following examples of the Spanish usage which are then followed by a Dyula example:

<table>
<thead>
<tr>
<th>Spanish</th>
<th>English gloss</th>
<th>Dyula</th>
<th>English gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ńame</td>
<td>'yam'</td>
<td>Ńa</td>
<td>'eye'</td>
</tr>
<tr>
<td>mañana</td>
<td>'tomorrow'</td>
<td>Ńigi</td>
<td>'wet'</td>
</tr>
<tr>
<td>niño</td>
<td>'child(masc.)'</td>
<td>Ńi</td>
<td>'tooth'</td>
</tr>
<tr>
<td>montaña</td>
<td>'mountain'</td>
<td>dunũa</td>
<td>'world'</td>
</tr>
</tbody>
</table>

E4. Listen to each of the following words which will contain either an Ń or an Ń ng. Transcribe the words while listening carefully for these two sounds.

1. 'and'         ni     5. 'tooth'      Ńi
2. 'eye!'        Ńa     6. 'bird'      kono
3. 'wet'         Ńigi   7. 'world'     dunũa
4. 'the-action   Ńuma   8. 'good'      Ńuma
   of blowing' funuli

C4. Transcribe the following words which may contain an Ń.

1. 'story'       ziri   6. 'bird'      kono
2. 'tooth'       Ńi     7. 'wet'       Ńigi
3. 'world'       dunũa  8. 'eye!'      Ńa
4. 'good'        Ńuma   9. 'leg!'      gbũnš
5. 'and'         ni     10. 'the-action funuli
to blow'
OTHER CONSONANTS:  \( r \)

65. The sound \( r \) in Dyula is also very similar to one variety of the Spanish /\( r \)/. This is not the trilled [\( \tilde{r} \)] of Spanish but rather the flapped [\( \check{r} \)]. Note the following examples of the [\( \check{r} \)] as used in Spanish and then in Dyula.

<table>
<thead>
<tr>
<th>Spanish</th>
<th>English gloss</th>
<th>Dyula</th>
<th>English gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>cariño</td>
<td>'affection'</td>
<td>boro</td>
<td>'hand'</td>
</tr>
<tr>
<td>derecho</td>
<td>'right(the-</td>
<td>koro</td>
<td>'bone'</td>
</tr>
<tr>
<td></td>
<td>- direction)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>para</td>
<td>'in order to'</td>
<td>bere</td>
<td>'stick'</td>
</tr>
<tr>
<td>cara</td>
<td>'face'</td>
<td>juru</td>
<td>'rope'</td>
</tr>
<tr>
<td>toro</td>
<td>'bull!'</td>
<td>buru</td>
<td>'bread'</td>
</tr>
</tbody>
</table>

65. Transcribe the following Dyula words which contain \( r \).

Notice that \( r \) never occurs at the beginning of a word.

1. 'bread'  buru  5. 'egg'  kiri
2. 'skin'    gboro  6. 'hand' boro
3. 'sack!'  boro  7. 'bone!' koro
4. 'rope!'  juru  8. 'stick' bere

65. Review of the Consonants not used in English.

Transcribe only the first sound of each of the following words:

1. gba  5. \( ñi \)
2. \( ña \)  6. kpa
3. ba  7. \( ño \)
4. gaba  8. gbisi

Transcribe the following words:

1. tsgba  8. yiri
2. ni  9. dibi
3. gaba  10. \( ñigi \)
4. boro  11. gbens
5. juru  12. gafs
6. gbisi  13. boro
7. gida  14. ziri
<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>15</td>
<td>dunuña</td>
</tr>
<tr>
<td>16</td>
<td>wuru</td>
</tr>
<tr>
<td>17</td>
<td>gboro</td>
</tr>
<tr>
<td>18</td>
<td>bere</td>
</tr>
<tr>
<td>19</td>
<td>ñuma</td>
</tr>
<tr>
<td>20</td>
<td>ba</td>
</tr>
</tbody>
</table>
NASALIZED VOWELS

66. In Dyula each of the vowels studied in PS-2 also occurs nasalized: ɪ, ɛ, ɤ, ɑ, ɔ, ʊ and ū. These nasalized vowels are produced by allowing air from the lungs to pass through the nasal cavity as well as the mouth.

Listen to the following examples of nasalized vowels as each is contrasted with its respective simple (oral) vowel.

<table>
<thead>
<tr>
<th>Nasalized Vowel</th>
<th>Simple Vowel</th>
</tr>
</thead>
<tbody>
<tr>
<td>sɪ</td>
<td>'breast'</td>
</tr>
<tr>
<td>sɛ</td>
<td>'foot'</td>
</tr>
<tr>
<td>sɛ̃</td>
<td>'small plant'</td>
</tr>
<tr>
<td>sɑ</td>
<td>'year'</td>
</tr>
<tr>
<td>sɔ</td>
<td>'heart'</td>
</tr>
<tr>
<td>sɔ̃</td>
<td>'animal'</td>
</tr>
<tr>
<td>sʊ</td>
<td>'fasting'</td>
</tr>
</tbody>
</table>

E6. Listen to the following pairs of words. Write N— if the first word of the pair contains a nasalized vowel and the second a simple vowel; or write —N if vice versa.

sɔ̃—sɔ
sɪ—sɪ
sɑ—sɑ
sʊ—sʊ
sɔ—sɔ

66. Transcribe the following Dyula words which contain one or more nasalized vowels.

1. 'domestic animal' 6. 'fall'
   biga              bɪ
2. 'fog'             7. 'float'
   būbū              fū
3. 'bite'            8. 'count'
   kida              dā
4. 'dull'            9. 'Friday'
   norō              jumalō
5. 'rain'
   sājī              logolō
G7. Tone (i.e. contrastive pitch) in Dyula appears to be less significant than tone in many other West African 'tone languages' (e.g. Ewe, Twi, and Bambara). That is, tone in Dyula carries a relatively low functional load, similar to the functional load of stress in English, for example permit, permit; address, address, etc. The number of words (i.e. meanings) which can be confused if tone is ignored is relatively small and will be covered in this and a few subsequent lessons. And in that this potential for confusion is small, tone will be marked throughout this course "only when absolutely necessary to avoid confusion." (The student is expected to depend on the tapes and/or the native speaker for proper pronunciation in any case.)

The symbols that are used to mark tone in Dyula are as follows: high tone, low tone, and falling tone. Do not confuse these with the similar markings used in ordinary French spelling.

Listen to the following minimal pairs. The difference between the two words of a given pair will be in the tone used with each word.

<table>
<thead>
<tr>
<th>Minimal Pairs (1 syllable)</th>
<th>Tone</th>
</tr>
</thead>
<tbody>
<tr>
<td>1a. kɔ́</td>
<td>river, stream</td>
</tr>
<tr>
<td>1b. kɔ́</td>
<td>back (body part)</td>
</tr>
<tr>
<td>2a. dá</td>
<td>mouth, opening</td>
</tr>
<tr>
<td>2b. dà</td>
<td>vegetable, legume</td>
</tr>
<tr>
<td>3a. gbá</td>
<td>shelter</td>
</tr>
<tr>
<td>3b. gbà</td>
<td>cooking</td>
</tr>
<tr>
<td>4a. dù</td>
<td>deepness</td>
</tr>
<tr>
<td>4b. dù́</td>
<td>secret meeting</td>
</tr>
<tr>
<td>5a. só</td>
<td>heart</td>
</tr>
<tr>
<td>5b. sɔ́</td>
<td>antelope</td>
</tr>
<tr>
<td>6a. bí́</td>
<td>today</td>
</tr>
<tr>
<td>6b. bí́</td>
<td>raffia sack</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Minimal Pairs (2 syllables)</th>
<th>Tones</th>
</tr>
</thead>
<tbody>
<tr>
<td>7a. ká́rò</td>
<td>moon</td>
</tr>
<tr>
<td>7b. ká́rò́</td>
<td>pane of glass</td>
</tr>
<tr>
<td>8a. kárá</td>
<td>stick, pencil</td>
</tr>
<tr>
<td>8b. kárá́</td>
<td>card (wool comb)</td>
</tr>
<tr>
<td>9a. díbi</td>
<td>steak</td>
</tr>
<tr>
<td>9b. díbi</td>
<td>darkness</td>
</tr>
<tr>
<td>10a. kɔ́rɔ́</td>
<td>elder</td>
</tr>
<tr>
<td>10b. kɔ́rɔ́</td>
<td>environment</td>
</tr>
<tr>
<td>(also under, beside)</td>
<td></td>
</tr>
</tbody>
</table>
Now listen to some of the above words as they are found in complete sentences. Notice not only the tone on the key words, but also the overall tonal pattern of the sentence. The tone pattern on the sentence may change the tones of a particular word.

| 1a. | Adama le ka kàrà ta. | Adama took the stick. |
| 1b. | Adama le ka kàrà ta. | Adama took the card. |
| 2a. | Moussa be kàró ye. | Musa sees the moon. |
| 2b. | Moussa be kàró ye. | Musa sees the pane of glass. |
| 3a. | Fanta be a kàró jate. | Fanta respects her elders. |
| 3b. | Fanta be a kàró jate. | Fanta respects her environment. |
| 4a. | Bì kà fìsà. | Today is better (i.e. more convenient). |
| 4b. | Bì kò fìsà. | A raffia sack is better. |

Listen to the following groups of words. Words with the same tone are grouped together.

<table>
<thead>
<tr>
<th>LOW TONE</th>
<th>HIGH TONE</th>
</tr>
</thead>
<tbody>
<tr>
<td>kò    river</td>
<td>kò    back</td>
</tr>
<tr>
<td>dà    legume</td>
<td>dà    mouth</td>
</tr>
<tr>
<td>gbà   cooking</td>
<td>gbà   shelter</td>
</tr>
<tr>
<td>dù    secret meeting</td>
<td>sò    heart</td>
</tr>
<tr>
<td>sò    antelope</td>
<td>bì    raffia sack</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>FALLING TONE</th>
</tr>
</thead>
<tbody>
<tr>
<td>bì    today</td>
</tr>
<tr>
<td>dù    deepness</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>HIGH-LOW</th>
<th>LOW-LOW</th>
</tr>
</thead>
<tbody>
<tr>
<td>kàró   moon</td>
<td>kàró   pane of glass</td>
</tr>
<tr>
<td>dàbì   steak</td>
<td>kàrà   stick</td>
</tr>
<tr>
<td>kàró   environment</td>
<td>kàró   elder</td>
</tr>
<tr>
<td>sèrì   prayer</td>
<td>sèrì   porridge</td>
</tr>
</tbody>
</table>

Listen to the following pairs of words (taken directly from G7, 1 and 2 syllable) and transcribe the correct tones.
C7. 1. Listen to the following pairs of words and answer same or different as for tone.

<p>| | | | | | | | | | | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>dà - dà</td>
<td>S</td>
<td>7.</td>
<td>kárọ - kárọ</td>
<td>D</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>sọ - sọ</td>
<td>D</td>
<td>8.</td>
<td>díbi - díbi</td>
<td>S</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>gbá - gbá</td>
<td>S</td>
<td>9.</td>
<td>kárà - kárà</td>
<td>S</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>kọ - kọ</td>
<td>S</td>
<td>10.</td>
<td>sérì - sérì</td>
<td>D</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>dụ - dụ</td>
<td>D</td>
<td>11.</td>
<td>díbi - díbi</td>
<td>D</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>bì - bì</td>
<td>D</td>
<td>12.</td>
<td>kárọ - kárọ</td>
<td>S</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2. Listen to the following words. Transcribe the alphabetic symbols after you hear the word for the first time. The second or third time you hear the word, record the tone.

<p>| | | | | | | | | | | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>gbá</td>
<td>HIGH</td>
<td>7.</td>
<td>dụ</td>
<td>FALLING</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>dụ</td>
<td>LOW</td>
<td>8.</td>
<td>bì</td>
<td>HIGH</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>bì</td>
<td>FALLING</td>
<td>9.</td>
<td>gbá</td>
<td>HIGH</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>sọ</td>
<td>LOW</td>
<td>10.</td>
<td>kọ</td>
<td>LOW</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>kọ</td>
<td>HIGH</td>
<td>11.</td>
<td>bì</td>
<td>HIGH</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>da</td>
<td>LOW</td>
<td>12.</td>
<td>gbá</td>
<td>LOW</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
G8. Pitch in Dyula is also important (i.e. contrastive) on the sentence level and is called intonation. This is the same type of phenomenon which is used in English to distinguish certain statements and questions, or in general to indicate the attitude of the speaker. Note the following examples from English. The contour of the line represents the pitch of the sentence.

John is home. Statement
John is home? Question
John is home! Disgust/Emphasis
John is home? Surprise

Now listen to the following examples of Dyula intonation patterns:

Statement: A be sigi. He is sitting.
Question: A be sigi? Is he sitting?

Statement: A ka livru ta. He took the book
Question: A ka livru ta? Did he take the book?

Question: I te sunogo ya bi? Aren't you sleeping here today?
Imperative: I te sunogo ya bi! Don't sleep here today!

Question: I be da tugu? Do you shut the door?*
Imperative: I be da tugu! Shut the door!

Listen to the following groups of statements, questions and imperatives:

Statements
A be sigi. He is sitting.
A ka livru ta. He took the book.

*Is it your general practice to shut the door?
Questions
A be sigi?  Is he sitting?
A ka livru ta?  Did he take the book?
I ts sunogo yá bi?  Aren't you sleeping here tonight?
I be da tugu?  Do you shut the door?

Imperatives
I ts sunogo yá bi!  Don't sleep here tonight!
I be da tugu!  Shut the door!

E8. Listen to the following sentences. Transcribe the intonational contours of the sentences as in the examples given above.

1. A ka livru ta.  He took the book.
2. Fatoma be sigi?  Is Fatoma sitting?
3. I be da tugu!  Shut the door!
4. I ts sunogo yá bi?  Aren't you sleeping here today?
5. Fatoma be sigi.  Fatoma is sitting.
6. A ka livru ta?  Did he take the book?
7. I ts sunogo yá bi!  Don't sleep here today!
8. I be da tugu?  Do you [regularly] shut the door?

E8. Listen to the following sentences, which are variations on the above sentences. Decide from the intonation alone whether the sentence is a statement, a question or an imperative.

1. A ka bere ta?  (Did he take the stick?)
2. I be sunogo yá bi!  (Sleep here today!)
3. A ka Juru ta.  (He took the rope.)
4. I ts da tugu!  (Don't shut the door!)
5. A ka buru ta.  (He took the bread.)
6. Daouda be sigi.  (Daouda is sitting.)
7. I be sunogo yā bi? (Are you sleeping here today?)
8. I te da tugu! (Don't shut the door!)
9. A ka kiri ta? (Did he take the egg?)
10. Adama be sigi? (Is Adama sitting?)
11. I be da tugu! (Shut the door!)
12. Mamadou be sigi. (Mamadou is sitting.)
13. I te sunogo yā bi? (Aren't you sleeping here today?)
14. I be da tugu? (Do you shut the door?)
15. Daouda be sigi? (Is Daouda sitting?)
PS-9
Vowel Length

G9. In Dyula the length of vowels in a word is also used to make a minimal difference between certain words. However, like tone this means of contrast between words is one of relatively low frequency. There are three areas where length is observed to be important.

In general in words like:

<table>
<thead>
<tr>
<th>so</th>
<th>home</th>
</tr>
</thead>
<tbody>
<tr>
<td>sow</td>
<td>horse*</td>
</tr>
<tr>
<td>yo</td>
<td>in the right</td>
</tr>
<tr>
<td>jow</td>
<td>fetish</td>
</tr>
</tbody>
</table>

In words which end in _u_ and are then made plural:

<table>
<thead>
<tr>
<th>ku</th>
<th>yam</th>
</tr>
</thead>
<tbody>
<tr>
<td>kuu</td>
<td>yams</td>
</tr>
<tr>
<td>su</td>
<td>night</td>
</tr>
<tr>
<td>suu</td>
<td>nights**</td>
</tr>
</tbody>
</table>

Finally, in words which have been contracted such as:

- mogo is often contracted to moo
- taga is often contracted to taa

It should be pointed out that a long _o_ in the above examples is written as an _ow_ instead of _oo_ since there is a slight upglide at the end of the sound. The _ow_ sound is similar to the _ow_ in the English word _low._

VOCABULARY:

- sō animal
- sōw thief
- bō big
- bōw house
- zo smallpox
- zow medicine
- bu meat
- buu pieces of meat

---

*For additional contrasts with this pair of words, make each of them plural, e.g. so = sou 'homes'
sow = sowu 'horses'

**For additional examples see lesson PS 18.
E9. Listen to the following pairs of words. Determine whether the vowel of the first word in the pair is relatively long or short.

1. zo - zow  
2. kuu - ku  
3. sōw - sō  
4. bu - buu  
5. sow - so  
6. bōw - bō  
7. jōw - jō  
8. su - suu  
9. buu - bu  
10. so - sow

C9. Listen to the following words in isolation; check whether they are short or long.

1. kuu  
2. sōw  
3. jō  
4. sō  
5. zōw  
6. bu  
7. bō  
8. buu  
9. suu  
10. su  
11. so  
12. jōw  
13. zō  
14. sōw  
15. ku
FS-10*

Independent Stative Sentence Pattern I

G10. A ka koro 'He is old' is an example of one independent stative sentence pattern in Dyula. In this example the pronoun A is the Topic, ka is the operator, and the adjective koro is the comment. The pattern may be summarized:

Topic + ka + Comment (Adj.)

In this pattern note that the operator in the positive present tense is always ka (negative present tense = ma), and that the comment or word following the operator is always a descriptive adjective.

Other examples of this pattern are:

1. A ka bō. He is big (fat).
2. A ka kēnē. He is fine.
3. Mobili ka dogo. The car is small.
5. Livru ka mēsē. The book is thin.

VOCABULARY:

<table>
<thead>
<tr>
<th>a</th>
<th>he, she, it</th>
<th>mēsē</th>
<th>thin, small</th>
</tr>
</thead>
<tbody>
<tr>
<td>mobili</td>
<td>car</td>
<td>bō</td>
<td>big, fat</td>
</tr>
<tr>
<td>livru</td>
<td>book</td>
<td>kēnē</td>
<td>fine, healthy</td>
</tr>
<tr>
<td>Moussa</td>
<td>a name (m)</td>
<td>dogo</td>
<td>small</td>
</tr>
<tr>
<td>Amara</td>
<td>a name (m)</td>
<td>sunu</td>
<td>short</td>
</tr>
<tr>
<td>Ami</td>
<td>a name (f)</td>
<td>koro</td>
<td>old</td>
</tr>
<tr>
<td>Sita</td>
<td>a name (f)</td>
<td>jā</td>
<td>tall</td>
</tr>
<tr>
<td>dē</td>
<td>child</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*The following lessons 10-17 present the basic sentence patterns of Dyula. The purpose of this set of lessons is to give the student a starting frame of reference within which he can operate in learning more of the language. Therefore in each lesson only the obligatory or nuclear part of the construction or pattern is that which is under discussion. In some cases optional modification is added so that the sentences are more natural. When this optional material is used, it is enclosed in ( ).

One other explanatory note concerns the use of the term 'operator' in these lessons. The term operator is used to describe a word which occurs in many Dyula sentences and functions like an auxiliary. Usually occurring as a monosyllabic word, the operator indicates: positive/negative, tense and may include information regarding aspect as it is usually thought of. In the following lessons the specific forms of the operator will be given and referred to as such. For the time being we will consider the operator to be an easy way to refer to the positive/negative auxiliary tense marker. Throughout the following sequence of lessons the operator is limited to those of the positive or negative present tense. The subjects of the sentences are limited to common Dyula personal names, personal pronouns, and French cognates.
E10. In the following exercise a negative statement (using ma) is given and followed by an adjective which is the opposite of the one used in the negative statement. Make a positive (using ka) statement with this adjective. For example: Dë ma dogo, bô
De ka bô.

1. Dë ma dogo, bô
2. A ma këns, këns
3. Livru ma mësë, bô
4. A ma bô, dogo
5. A ma sunu, jà

C10. In the following exercise transform the positive sentences into the negative or vice versa. Do not change the adjective.

1. Ami ka mësë.
2. A ma jà.
3. Livru ma koro.
4. Moussa ka këns.
5. Sita ka dogo.
6. A ka bô.
7. Mobili ma dogo.
Independent Stative Sentence Pattern II

G11. Karidia be doktro(le) ye. 'Karidia is a doctor.' is an example of a second independent stative sentence pattern. In this pattern be ... ye, the operator is discontinuous, the ye following the comment. The negative of this operator is ts ... ye. The comment in this pattern (doktro as above) is always a noun (i.e. nouns, proper names). These nouns may be followed by an optional emphasis word le. This word has the meaning in the above case 'a doctor not' a teacher. Out of the larger context it translates simply 'a'.

This pattern may be summarized:

Topic + be + Comment (Noun) + ye

Additional examples are:

1. Adama be Odienné ka le ye. 'Adama is an Odiennéean'
2. Bemba be kalamogo ye. 'Bemba is a teacher'
3. Fanta be Malinké le ye. 'Fanta is a Malinké'

There are two interesting variations on this second pattern which though stative in Dyula translate into a transitive pattern in English. In these cases be ... fe is used instead of be ... ye as the discontinuous operator. be ... fe can mean either 'to have' or 'to want' depending on the particular ordering of the construction. Note the following examples:

be ... fe 'to have'

1. Livru be a fe.
   (lit.) A book is him with.
   He has the book.

2. Sow be a fe.
   (lit.) A horse is us with.
   We have the horse.

be ... fe 'to want'

1. A be livru fe.
   (lit.) He is book with.
   He wants the book.

2. A be sow fe.
   (lit.) We are horse with.
   We want the horse.

VOCABULARY:

Adama a name (m)
Bemba a name (m)
Fanta a name (f)
ä we
N I
i you (sg)

Odienné ka - a person from
Odienné (ka is
like -er in New
Yorker)

Malinké - a large ethnic group
primarily in Guinea
doktro - doctor
kalamogo - teacher
sensêka - farmer
almami - Imam (Moslem priest)
jéli - Griot (a caste group of
traditional minstrels
and genealogists)
numu - blacksmith
muso - wife, woman
sow - horse
Ell. In the following exercise you are given a sentence using 'to have' such as Livru be a fe. 'He has a/the book or books'. You are to transform the sentence so that be ... fe means to want, i.e. A be livru fe.

1. Sow be a fe.
2. Dë be a fe.
3. Livru be i fe.
4. Mobili be a fe.
5. Muso be N fe.

Cll. 1. In the following exercise choose the correct operator to go with each of the words in the substitution list.

For example: A ka kæng.
           doktrø le
           A be doktrø le ye.

1. koro
2. Dyula le
3. sunu
4. bô
5. Odienné ka
6. kæng
7. dogo

2. In this exercise listen to each sentence and decide whether the verb is translated by 'to have' or 'to want'.

1. N be livru fe.
2. Fanta be dë fe.
3. Ñow be Bemba fe.
4. À be kalamogo fe.
5. Mobili be a fe.
6. Ì be livru fe.
G12. Adama be mi? A be so. 'Where is Adama? He is at home.' are two examples of a dependent stative pattern. In this pattern:

Topic + be + Comment

be is always the operator, and the comment may be either a question word (e.g. mi, where), a location word (e.g. yā, here) or a present participle (e.g. verb + -la). For example:

In asking questions:
1. Ćs be mi? Where is the man?
2. Dē be mi? Where is the child?

Stating location
1. Ćs be ye. The man is there.
2. Dē be yā. The child is here.
3. Adama be so. Adama is at home.
4. Fanta be Bouake. Fanta is in Bouaké.

Stating existence:
1. A be sunogola. He is sleeping.
2. Abou be barala. Abou is working.

VOCABULARY:

<table>
<thead>
<tr>
<th>mi</th>
<th>so</th>
<th>čs</th>
<th>ye</th>
<th>yā</th>
<th>Bouakē</th>
<th>a town</th>
</tr>
</thead>
<tbody>
<tr>
<td>where</td>
<td>home</td>
<td>man</td>
<td>there</td>
<td>here</td>
<td>Touba</td>
<td>a town in Ivory Coast</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>sugufye</td>
<td>market</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>ka sunogola</td>
<td>to sleep</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>ka bara</td>
<td>to work</td>
</tr>
</tbody>
</table>

El2. In the following exercise you will be asked a question which is followed by a location word. Make a statement using this word. For example: Ćs be mi? so Ćs be so.

1. Adama be mi? Touba
2. Dē be mi? so
3. Kalamōɡo be mi? Bouakē
4. Fanta be mi? barala
5. Almami be mi? yā
6. Livru be mi? ye
C12. Vocabulary quiz - Circle the correct answer in your workbook.

1. če as in če ka bō.
2. kens as in Adama ka kens.
3. Ami as in Ami be so.
4. Muso as in Muso be M fe.
5. jā as in A ka jā.
6. dē as in Dē ma kens.
7. mi as in Livru be mi?
8. a as in Mobili be a fe.
9. dogo as in Sita ka dogo.
10. kalamogo as in Kalamogo be karala.
11. so as in A be so.
12. yā as in Bemba be yā.
13. sunogola as in Doktro be sunogola.
14. ye as in Če be ye.
15. ma as in A ma bō.
G13. Mũ dọ? Jọ dọ? 'What is it?, Who is it?' are also dependent stative constructions. These are dependent in that only the context tells the listener what it is that you are asking about. The pattern:

Topic + dọ

is used in asking general information about something or somebody, and also is used in making simple statements in reply to questions. Note the following examples:

**In questions:**
1. Mû dọ?  
   What is it?
2. Jọ dọ?  
   Who is it?
3. I korọcẹ dọ?*  
   Is he your older brother?
4. I dogomuso dọ?*  
   Is she your younger sister?

**Replies:**
1. Kara dọ.  
   It's a pen (like a quill pen).
2. Mamery dọ.  
   It is Mamery.
3. N korọcẹ dọ.*  
   He is my older brother.
4. N dogomuso dọ.*  
   She is my younger sister.

Up till now we have used some of the Dyula personal pronouns. The complete set may be summarized as follows:

<table>
<thead>
<tr>
<th>N</th>
<th>I</th>
<th>ä we</th>
</tr>
</thead>
<tbody>
<tr>
<td>i</td>
<td>you</td>
<td>au you (pl)</td>
</tr>
<tr>
<td>a</td>
<td>he, she, it</td>
<td>u they</td>
</tr>
</tbody>
</table>

These forms may be used as subjects, objects or possessive pronouns with relatives (kin) and parts of the body. For example:

| N muso | my wife |
| a korọcẹ | his older brother |
| i dogomuso | your younger sister |
| a ce | her husband |

*There are three different contrastive intonation patterns on these sentences. For example:

Is he your older brother?  
He is your older brother.  
How is your older brother?
VOCABULARY:

1. koroče - older brother
2. koromuso - older sister
3. dogoče - younger brother
4. dogomuso - younger sister
5. če - man, husband (with poss. pron.)
6. muso - woman, wife (with poss. pron.)
7. fa - father
8. ba - mother

E13. Using pictures or objects which are native to Africa, practice the above questions with your teacher giving the answers. For example:

Question: Mũ dō?
Answer: Yiri dō.

C13. Translate and circle the correct possessive pronoun in the following phrases.

1. a če
2. a dogomuso
3. u fa
4. N ba
5. a muso
6. au koroče
7. i če
8. N muso
9. a fa
10. a koromuso
PS-14
Transitive Pattern I

G14. *Bemba be mobili bori* (lit. Bemba operator car drive) 'Bemba drives the car' is one example of a transitive active Dyula sentence. This lesson describes this sentence pattern. It may be broken down as follows:

Subject + be + Direct Object + Transitive Verb

A few examples of this pattern are:

1. Sidi be Moussa fo.  
   Sidi greets Moussa.
2. Abou be livru sā.  
   Abou buys the book.
3. Ousman be Mori gbisi.  
   Ousman hits Mori.
4. Mamery be kuu fyere.  
   Mamery sells yams.

In this pattern *be* continues to be the present positive operator, and has as its negative *tē*.

VOCABULARY:

| ka fo    | to greet | Sidi   | a name (m) |
| ka sā    | to buy   | Abou   | a name (m) |
| ka gbisi | to hit   | Ousman | a name (m) |
| ka fyere | to sell  | Mory   | a name (m) |
| ka bori  | to drive | Mamery | a name (m) |
| kuu      | yams     |        |            |

E14. In the following exercise replace either the object or the verb, which will depend on the word to be substituted.

Abou be livru sā.  
Abou buys the book.

1. maro  
2. fyere  
3. ye  
4. mobili  
5. bori  
6. fyere  
7. sogo  
8. kuu  
9. ye

G14. In this exercise the word to be replaced may be any component of the sentence. Substitute the given word in the appropriate position.

Mamadou be mobili bori.

1. tē  
2. ye  
3. lekoli  
4. kuu  
5. sā  
6. Bemba  
7. fyere  
8. livru  
9. sā .
FS-15
Passive Pattern I

G12. Ṣi be wî ... 'Water is drunk' illustrates one of the passive patterns in Dyula. The passive patterns in Dyula are used more frequently than the passive pattern in either French or English. The passive pattern illustrated above is used with verbs that are only of the transitive type*. This pattern may be outlined as:

Subject + be + Transitive Verb (+ Location)

Other examples of this pattern are:

1. Moussa be fo ... Moussa is greeted ...
2. Livru be sâ ... A book is bought ...
3. Maro be fye<s> (Touba). Rice is sold (in Touba).
4. Sise be dumu (yà). Chicken is eaten (here).

The passive pattern will usually be accompanied by some kind of modification such as location, manner, etc. These kinds of modification are treated in detail later. However, the agent which usually accompanies the passive pattern in English is usually not expressed in Dyula. Instead of saying 'Rice is sold in Touba by Adama', the Dyula would prefer to say 'Adama sells rice in Touba'. When the passive pattern is used, the agent is usually implied or known from the larger context. If the agent is not clear and must be expressed, the active pattern should be used.

VOCABULARY:

ka mî to drink maro - rice
ka ye to see sise - chicken
ka dumu to eat kpako - coconut
barág - cassava
gbè - palm wine
dolo - millet beer
ji - water
kpakoji - coconut milk
kafe - coffee

E15. In the following exercise a sentence is followed by two substitution items. One of the words can be substituted as the subject of the passive sentence; the other one cannot be. Choose the correct one.

For example: Ji be mî(ye). maro

Gbè be mî(ye).

*Some verbs in Dyula may be both transitive and intransitive. An example of this from English might be 'John runs to the store, John runs a store' (i.e., operates a store).

-29-
1. Maro be dumu (yā). kafe
   kpako

2. Dolo be mī. siss
   kpako_yi

3. Siss be dumu. jī
   maro

4. Kafe be mī (ye). kpako
   dolo

5. Barāgu be dumu. ku
   gbē

Cl5. In this exercise the substitution list includes both verbs and subjects. Successively substitute the words from the list into the correct position in the pattern and make other necessary changes in the sentence. For example: Maro be dumu Touba. jī
   jī be mī Touba.

Jī be mī Touba.

1. gbē
2. kpako
3. siss
4. dolo
5. maro
6. barāgu
7. kafe
8. kuu
PS-16
Passive Pattern II

Gl6.  Letre be la taga (lit. letter is made to go, or) 'The letter is sent'. In this pattern:

Subject + be + la + Intransitive Verb

only intransitive verbs are used. They are then made transitive by the la, which in a literal translation can be translated by 'made to'.

Other examples of this pattern are:

1. Moussa be la kunū ...
   (lit. Moussa is made to wake up.) - Moussa is awakened.

2. Drissa be la sunogō ...
   (lit. Drissa is made to sleep.) - Drissa is put [to bed]
   (sleep).

3. A be la taga.
   (lit. It is made to go.) - It is sent.

4. Drapo be la jīgi.
   (lit. Flag is made to go down.) - The flag is lowered.

In the examples of this lesson, as in the examples of previous lessons, the tense is limited to the simple present. For the present continuous tense, which is frequently used with a passive pattern, the verb is used in its past participle form which is made by suffixing la or na (na after nasalized vowels) on the verb stem. The present continuous tense is then translated by adding 'being' to the English translation. For example:

Moussa be fo-la. - Moussa is being greeted.
Moussa be la kunū-na. - Moussa is being awakened.

VOCABULARY:

<table>
<thead>
<tr>
<th>Letre</th>
<th>letter</th>
<th>ka taga</th>
<th>to go</th>
</tr>
</thead>
<tbody>
<tr>
<td>drapo</td>
<td>flag</td>
<td>ka kunū</td>
<td>to wake up</td>
</tr>
<tr>
<td>Drissa</td>
<td>a name (m)</td>
<td>ka sunogō</td>
<td>to sleep</td>
</tr>
<tr>
<td>Bintou</td>
<td>a name (f)</td>
<td>ka jīgi</td>
<td>to go down</td>
</tr>
<tr>
<td>N'atou</td>
<td>a name (f)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sali</td>
<td>a name (f)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
C16. In this exercise both acceptable and unacceptable sentences are given. If the sentence is acceptable, check acceptable; if not, make one possible correction in the sentence.

*1. Bemba be la ku sā.
2. Maro be fyere Touba.
*3. Adama la sunogola.
*4. Letre be la.
5. A be la taga.

*Verbs in subject list choose la or not.
G17. Daouda be taga (1eskoli la).(lit. Daouda auxiliary go (school to) or) 'Daouda goes (to school)' follows the intransitive pattern:

Subject + be + Intransitive Verb (± Location)

Other examples of this pattern are:
1. Maro be mō ... The rice does cook.
2. Drissa be bē. Drissa falls down.

The negative of be in this pattern is also tē.

VOCABULARY:

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ka na</td>
<td>to come</td>
<td>soso</td>
<td>beans</td>
</tr>
<tr>
<td>ka sa</td>
<td>to die</td>
<td>jgaro</td>
<td>eggplant</td>
</tr>
<tr>
<td>ka kasi</td>
<td>to cry</td>
<td>sogo</td>
<td>meat</td>
</tr>
<tr>
<td>ka la</td>
<td>to lie down</td>
<td>jēgē</td>
<td>fish</td>
</tr>
<tr>
<td>ka kule</td>
<td>to shout</td>
<td>Daouda</td>
<td>a name (m)</td>
</tr>
<tr>
<td>ka mō</td>
<td>to cook</td>
<td>Sita</td>
<td>a name (f)</td>
</tr>
<tr>
<td>ka taga</td>
<td>to walk</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

E17. In the following exercise, if the sentence is a positive statement, transform it to a negative one. If negative, transform to the positive.

1. Sita be kasi. Sita cries.
2. Daouda tē kule. Daouda doesn't shut.
3. Mamadou be la. Mamadou lies down.
4. Sita be na ... Sita comes ...
5. Adama tē taga ... Adama doesn't go ...

C17. Substitute the following list of words successively into the appropriate position in the intransitive pattern.

A. Ousman be taga sugufye la.

1. Moussa
2. na
3. Daouda
4. Sita
5. tē
6. mō
7. be

B. Mamadou be yele.

1. Sidi
2. kasi
3. na
4. Mamery
5. sa
6. Abou
7. la
8. na
9. bē
10. tē
Plural Nouns

G18. ṽe (singular) 'man'; ṽe-ų (plural) 'men' is an example of the regular plural suffix -ų in Dyula.* Other forms for the plural which are used are -lu and -lugu.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>English Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>yiri</td>
<td>yirių</td>
<td>trees</td>
</tr>
<tr>
<td>dē</td>
<td>dēu</td>
<td>children</td>
</tr>
<tr>
<td>muso</td>
<td>musou</td>
<td>women, wives</td>
</tr>
<tr>
<td>siss</td>
<td>sisų</td>
<td>chickens</td>
</tr>
<tr>
<td>mobili</td>
<td>mobilių</td>
<td>cars</td>
</tr>
<tr>
<td>doktro</td>
<td>doktrou</td>
<td>doctors</td>
</tr>
<tr>
<td>letrė</td>
<td>letrų</td>
<td>letters</td>
</tr>
</tbody>
</table>

Dyula nouns which end with the vowel ů form their plural in the same way by adding -ų. This addition of ...ų + u makes the word harder to pronounce. Listen carefully to the length and tone on the following words:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>English Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ku</td>
<td>kuu</td>
<td>yams</td>
</tr>
<tr>
<td>su</td>
<td>suu</td>
<td>nights</td>
</tr>
<tr>
<td>bu</td>
<td>buu</td>
<td>pieces of meat</td>
</tr>
<tr>
<td>sugu</td>
<td>suguų</td>
<td>markets</td>
</tr>
<tr>
<td>wuru</td>
<td>wuruų</td>
<td>dogs</td>
</tr>
<tr>
<td>künū</td>
<td>künūų</td>
<td>vehicles</td>
</tr>
<tr>
<td>nū</td>
<td>nūu</td>
<td>noses</td>
</tr>
</tbody>
</table>

**VOCABULARY:**

<table>
<thead>
<tr>
<th>Ziri</th>
<th>story</th>
</tr>
</thead>
<tbody>
<tr>
<td>lolo</td>
<td>star</td>
</tr>
<tr>
<td>kono</td>
<td>bird</td>
</tr>
<tr>
<td>sa</td>
<td>snake</td>
</tr>
<tr>
<td>bu</td>
<td>meat</td>
</tr>
<tr>
<td>künū</td>
<td>vehicle</td>
</tr>
<tr>
<td>boro</td>
<td>hand</td>
</tr>
<tr>
<td>gbẹnẹ</td>
<td>leg</td>
</tr>
<tr>
<td>ńi</td>
<td>tooth</td>
</tr>
<tr>
<td>nū</td>
<td>nose</td>
</tr>
</tbody>
</table>

*For speakers who have been more influenced by Malinké (i.e., north in Ivory Coast near Odienné and along the western border common with Guinea) the plural suffix -i is often used instead of -ų.
E18. Listen to the following list of words and check if they are singular or plural.

1. muso
2. čeu
3. su
4. wuru
5. sise
6. kuu
7. dēu
8. yiri
9. sugu
10. lstre
11. ku
12. doktrou
13. nūu
14. sau
15. lolo
16. ziriu

E18. Change the following words to the plural if singular, to the singular if plural.

1. ku
2. nūu
3. dē
4. su
5. čeu
6. sugu
7. doktro
8. sau
9. bu
10. mobiliu
11. wuru
12. muso

-35-
PS-19
Possessive Phrases

G19. N muso 'my wife', a če 'her husband', and i boro 'your hand' are all examples of Dyula possessive phrases in which the item referred to is a relative (kin) or a part of one's body. In these cases the personal pronoun or name of the possessor is merely placed in front of the given relative or body part as was mentioned in G13.

<table>
<thead>
<tr>
<th>N fa</th>
<th>my father</th>
<th>n ku</th>
<th>my head</th>
</tr>
</thead>
<tbody>
<tr>
<td>i dē</td>
<td>your child</td>
<td>i toro</td>
<td>your ear</td>
</tr>
<tr>
<td>a ma</td>
<td>his mother</td>
<td>a sē</td>
<td>his foot</td>
</tr>
</tbody>
</table>

Fanta če   Fanta's husband
Abou muso  Abou's wife

When the item referred to in a possessive phrase is other than a relative or a body part, the following construction is used:

Possessor + ta + Noun

ta has the alternant forms of ka and la. Typical possessive phrases of this type are:

<table>
<thead>
<tr>
<th>N ta sisė</th>
<th>my chicken</th>
</tr>
</thead>
<tbody>
<tr>
<td>i ta kuu</td>
<td>your yams</td>
</tr>
<tr>
<td>a ta mobili</td>
<td>his car</td>
</tr>
<tr>
<td>ā ta so</td>
<td>our home</td>
</tr>
<tr>
<td>au ta kalamogo</td>
<td>your teacher</td>
</tr>
<tr>
<td>u ta doktro</td>
<td>their doctor</td>
</tr>
</tbody>
</table>

VOCABULARY:

badēmače  brother (of the same mother)
badēmanuso sister (of the same mother)
fadēmače  brother (of another mother)
fadēmanuso sister (of another mother)
famuso    father's co-wife
dēmuso    daughter
dēćē      son

toro      ear
sē         foot
da         mouth
ña         eye
kā         neck
kusi       hair (on head)

-36-
E19. For the following list of words check the correct form of the possessive used with each word.

1. ku
2. fa
3. so
4. famuso
5. ma
6. livru
7. badēče
8. sē

C19. In this exercise a word is followed by a particular pronoun. Make a possessive phrase with the words.

1. da, i
2. badēmuso, au
3. mobili, ā
4. dēče, N
5. sīse, au
6. kā, a
7. fadēče, N
8. kalamogo, i
9. fa, u
10. doktro, ā
Past Tenses in Transitive/Intransitive Patterns

G20. There are two past tenses in Dyula: a tú form and the ka form.* Sidi túbe a fo. 'Sidi greeted him/her.' Sidi ka a fo. 'Sidi greeted him/her.'

The tú form of the past tense is the imperfect form. The ka form is a simple past tense. Both of these forms must frequently be translated into English as a simple past tense.

Note the following examples of tú and ka in Transitive and Intransitive sentence patterns.

Transitive Pattern: Subject + be + Dir. Obj. + Trans. Vb.

Positive

Present - Sidi be a fo. Sidi te a fo.
Imperfect- Sidi túbe a fo. Sidi tûte a fo.
Past - Sidi ka a fo. Sidi ma a fo.

Negative

Passive Pattern II: Subject + be + la + Intransitive Vb.

Present - Letre be la taga. Letre te la taga.
Imperfect- Letre túbe la taga. Letre tûte la taga.
Past - Letre ka la taga. Letre ma la taga.

Passive Pattern I: Subject + be + Transitive Vb.

Present - Sidi be fo... Sidi te fo...
Imperfect- Sidi túbe fo... Sidi tûte fo...
Past - Sidi ka fo-ra... Sidi ma fo...

Intransitive Pattern: Subject + be + Intransitive Vb.

Present (be) Maro be mò... Maro te mò...
Imperative (tûbe) Maro túbe mò... Maro tûte mò...
Past (ka) Maro ka mò-na, Maro ma mò...

Note in the examples the only exception in the pattern of past tense formation. This occurs in the Passive I and Intransitive patterns with the past positive tense. In this case the past positive tense is formed by using the past participle ending -ra (-na after final nasalized vowels) on the verb, and the regular operator is omitted.

*This ka past tense operator is to be distinguished from the stative operator ka. This can be compared in PS-21.
E20. In the following sentences identify both tense and the positive/negative aspect of the verb.

1. Abou tûbe ku sâ.
2. A ka Mory gbisi.
3. Bu môna kunu.
4. Sita ma kasi.
5. Livru tûbe sâ.
6. Mamery be ku fyères.
7. Mory ma mobili bori.
10. Maro fyèresra Touba.

C20. Translate the following sentences.

1. Gbê tûbe mî yä.
2. Mamery be ku fyères.
3. Sita ma kasi.
4. Maro fyèresra Touba.
5. Abou tûte kusâ.
PS-21
Past Tenses in Stative Patterns

G21. Of the two past tense forms of Dyula only the tü form occurs in the Stative patterns.

Note the following examples:

Independent Stative I: Topic + ka + Adjective

<table>
<thead>
<tr>
<th>Positive</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present - A  ka kəns.</td>
<td>A ma kəns.</td>
</tr>
<tr>
<td>Imperfect-A tüka kəns.</td>
<td>A tüma kəns.</td>
</tr>
</tbody>
</table>

Independent Stative II: Topic + be + Noun + ye

<table>
<thead>
<tr>
<th>Positive</th>
<th>Negative</th>
</tr>
</thead>
</table>

Dependent Stative I: Topic + be + Quest./Loc./Pres.Part.

<table>
<thead>
<tr>
<th>Positive</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present - Bemba be yē.</td>
<td>Bemba ts yē.</td>
</tr>
<tr>
<td>Imperfect- Bemba tübe yē.</td>
<td>Bemba tüte yē.</td>
</tr>
</tbody>
</table>

Dependent Stative II: Topic + dōw

<table>
<thead>
<tr>
<th>Positive</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present - I dōw.</td>
<td>no negative</td>
</tr>
<tr>
<td>Imperfect - I tudōw.</td>
<td>no negative past</td>
</tr>
</tbody>
</table>

The expression of past time is limited to the Imperfect in stative patterns.

E21. Change the following present tense statements into statements in the imperfect.

1. Ami ka mēsē.
2. Mobili be a fe.
3. N koroče dōw.
4. Fanta be Bouaké.
5. Moussa ma kəns.
6. Če be mī?
7. I be livru fe.
8. Adama be so.
9. Adama be Odienné ka le ye.
10. Moussa ma sunu.

-40-
C21. Translate the following.

1. Bemba tůbe doktro le ye.
2. Fanta ts Malinké ye.
3. N dě tůka kes.
4. A be Dyula ye.
5. Adama be yâ.
PS-22
Vowel Contraction

G22. When the personal pronouns are used as the object of a transitive sentence, they frequently contract with the final vowel of the preceding operator of the sentence. For example: Sidi be i fo will become Sidi bii fo, which means 'Sidi greets you'. The pattern follows for the other pronouns:

| Sidi be a | fo  | Sidi ba | fo  | 'Sidi greets him' |
| Sidi be au | fo  | Sidi baau | fo  | 'Sidi greets you(pl)' |
| Sidi be u | fo  | Sidi buu | fo  | 'Sidi greets them' |

From these examples note that the final vowel of the operator changes to that of the following pronoun, which results in a long vowel sound. Note the direction of the tone on these long vowels.

Further examples:

| Sidi ka i | fo  | Sidi kii | fo  | 'Sidi greeted you' |
| Sidi ka au | fo  | Sidi kaau | fo  | 'Sidi greeted you(pl)' |
| Sidi ta a | fo  | Sidi ta a | fo  | 'Sidi doesn't greet him' |
| Sidi tu u | fo  | Sidi tuu | fo  | 'Sidi doesn't greet them' |

Sidi be o ts fo (sogo o sogo) becomes Sidi boo ts fo (sogo o sogo) 'Sidi greets that man every morning'.

Contraction does not occur in the following examples:

A be bori a fe
He runs with him.
A tara a fe
He went with him.

Contraction does not occur here because the object pronoun follows the verb stem instead of the operator.
E22. Identify the operator and the object pronoun which are used in the following sentences:

1. Abou tɛ u ye.
2. Fanta ka a fo.
3. Ousmane be a ye.
4. Daouda ma i gbisi.
5. Bemba tute au fo.
7. Abou tɛ u gbisi.
8. Mamery be a fo.

C22. Translate the following sentences.

1. Bintou tute a sa.
2. Ousmane be a gbisi.
3. Mamery ka i ye.
4. Sidi ma N fo.
5. Mamery tule a fyere.
PS-23
Question Words

G23. Some of the question words in Dyula may be illustrated as follows:

In Stative Patterns

Mû dôw? What is it?
Jô dôw? Who is it?
A be mî? Where is it?

Mû-ne (be) ni ye? What is this?
Jô-ne (be) ni ye? Who is this?
Mî (yoro) be mî? Where is this (place)?

In Transitive Patterns

A be mû-ne fê? What does he want?
A be mû-ne ye? What does he see?

A be jô-ne fê? Who does he want?
A be jô-ne ye? Who does he see?

A be jori-le fê? How many does he want?
A be jori-le ye? How many does he see?

The question words used in this lesson are:

mû what
jô who
mî where
jori how many

E23. Translate into English the Dyula question word used in each sentence.

For example; Daouda be mû-ne fê? What.

1. Yacouba be jûne ye?
2. Fatoma tûbe jorile fê?
3. Moussa be mûne sâ?
4. Adama tûbe jûne ye?
5. Siaka ka mûne fyêre?
6. Ni yoro be mî?
7. Bamaré ka ku jorile fyêre?
8. Fanta be mî?
C23. Transform the following statements into an appropriate question questioning the statement.

For example: Daouda be yà. Daouda be mî?

1. Yacouba be N koroche ye.
2. Fatoma tube mobili kelê ye.
3. Moussa be maro sa.
5. Siaka ka gbe fyere.
6. Ni yoro be Bouaké.
7. Bamary ka fê fla fyere.
8. Fanta be yê.
Articles
a/some/the

G24.
Sidi be barâgu [-le] fe. Sidi wants a cassava.
Sidi be barâgu [do] fe. Sidi wants some/a cassava.
Sidi be barâgu [ke]lē fe. Sidi wants a/one cassava.

Sidi be barâgu ba [—] fe. Sidi wants the big cassava.

The normal word order in the Dyula noun phrase is as follows:

Noun + Modifier + Article

Therefore the articles in Dyula can be summarized:

- le 'a' (when used alone with a noun)
- do 'some/a'
- kelē 'one/a'
- — * 'the'

E24. Listen carefully to the following sentences. What article is used in each sentence, and how would you translate that article?

1. Mamery tûbe sîsc fe.
2. Fatoma ka kpako kelē ye.
3. Adama ka mobili-le fyôre.
4. Sidi ka barâgu do sâ.
5. Bemba ka ku kelē ye.
6. Abou ka livru sâ.
7. Ousmane ka sîste fyôre.
8. Ami tûbe maro do fe.

C24. Fill in the blanks in the following sentences so that the object phrase will match the given translation.

1. Mamery tûbe sîsc _____ fe. 'some chicken'
2. Fanta ka kpako _____ ye. 'a coconut'
3. Adama ka mobili _____ fyôre. 'the car'
4. Sidi ka barâgu _____ sâ. 'some cassava'
5. Bemba tûbe ku _____ ye. 'one yam'
6. Abou ka livru _____ sâ. 'the book'

_____ *absence of a determiner form.
PS-25
Demonstrative
Adjectives

G25. The Dyula equivalents for this, that, these and those are used as follows:

**Singular**

Nī fē ka nī. (or) Fē nī ka nī. 'This thing is good'.
0 fē ka nī. (but not) Fē o ka nī. 'That thing is good'.

**Plural**

Nī fēu ka nī. (or) Fē nīnugu ka nī. 'These things are good'.
0 fēu ka nī. Fē olugu ka nī. 'Those things are good'.

The demonstrative adjectives in Dyula are:

nī 'this'/'these' (when used with a plural noun)
o 'that'/'those' (when used with a plural noun)
nī(nugu) 'these'
o(lugu) 'those'

E25. Translate the object noun phrase in the following sentences.

For example: Adama be nī kuu fe. **these yams**

1. Sidi ka o sīsē ye.
2. Bemba tūbe nī livruu fe.
3. Adama be mobili nī fyērē.
4. Fatoma ka o kpako sā.
5. Abou ka barāgu olugu ye.
7. Ami ka olugu livruu sā.
8. Ousmane ka fē nīnugu ye.

C25. Fill in the blank with the correct demonstrative adjective.

1. Sidi ka sīsē _______ ye. 'this chicken'
2. Bemba tūbe _______ livruu fe. 'that book'
3. Adama be mobili _______ fyērē. 'this car'
4. Fatoma ka barāgu _______ ye. 'these cassava'
5. Abou ka _______ kpako sā. 'that coconut'
6. Mamery tūbe sīsē _______ fe. 'these chickens'
7. Ami ka _______ livruu sā. 'those books'
8. Ousmane ka fē _______ ye. 'these things'

---

1 This form is the preferred one.
### PS-26
**Cardinal Numbers**

G26. The Dyula number system may be outlined as follows:

<table>
<thead>
<tr>
<th>Arabic Numeral</th>
<th>DYULA</th>
<th>ENGLISH</th>
<th>FRENCH</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>kelê</td>
<td>one</td>
<td>un(e)</td>
</tr>
<tr>
<td>2</td>
<td>fla</td>
<td>two</td>
<td>deux</td>
</tr>
<tr>
<td>3</td>
<td>saba</td>
<td>three</td>
<td>trois</td>
</tr>
<tr>
<td>4</td>
<td>naani</td>
<td>four</td>
<td>quatre</td>
</tr>
<tr>
<td>5</td>
<td>duru</td>
<td>five</td>
<td>cinq</td>
</tr>
<tr>
<td>6</td>
<td>wooro</td>
<td>six</td>
<td>six</td>
</tr>
<tr>
<td>7</td>
<td>woorfla</td>
<td>seven</td>
<td>sept</td>
</tr>
<tr>
<td>8</td>
<td>segi</td>
<td>eight</td>
<td>huit</td>
</tr>
<tr>
<td>9</td>
<td>konô tô</td>
<td>nine</td>
<td>neuf</td>
</tr>
<tr>
<td>10</td>
<td>tâ</td>
<td>ten</td>
<td>dix</td>
</tr>
<tr>
<td>11</td>
<td></td>
<td>eleven</td>
<td>onze</td>
</tr>
<tr>
<td>12</td>
<td></td>
<td>twelve</td>
<td>douze</td>
</tr>
<tr>
<td>13</td>
<td></td>
<td>thirteen</td>
<td>treize</td>
</tr>
<tr>
<td>14</td>
<td></td>
<td>fourteen</td>
<td>quatorze</td>
</tr>
<tr>
<td>15</td>
<td></td>
<td>fifteen</td>
<td>quinze</td>
</tr>
<tr>
<td>16</td>
<td></td>
<td>sixteen</td>
<td>seize</td>
</tr>
<tr>
<td>17</td>
<td></td>
<td>seventeen</td>
<td>dix-sept</td>
</tr>
<tr>
<td>18</td>
<td></td>
<td>eighteen</td>
<td>dix-huit</td>
</tr>
<tr>
<td>19</td>
<td></td>
<td>nineteen</td>
<td>dix-neuf</td>
</tr>
<tr>
<td>20</td>
<td>mugâ</td>
<td>twenty</td>
<td>vingt</td>
</tr>
<tr>
<td>30</td>
<td></td>
<td>thirty</td>
<td>trente</td>
</tr>
<tr>
<td>40</td>
<td></td>
<td>forty</td>
<td>quarante</td>
</tr>
<tr>
<td>50</td>
<td></td>
<td>fifty</td>
<td>cinquante</td>
</tr>
<tr>
<td>60</td>
<td></td>
<td>sixty</td>
<td>soixante</td>
</tr>
<tr>
<td>70</td>
<td></td>
<td>seventy</td>
<td>quatre-vingts</td>
</tr>
<tr>
<td>80</td>
<td></td>
<td>eighty</td>
<td></td>
</tr>
<tr>
<td>90</td>
<td></td>
<td>ninety</td>
<td></td>
</tr>
<tr>
<td>100</td>
<td>kêmâs</td>
<td>one hundred</td>
<td>cent(s)</td>
</tr>
<tr>
<td>1000</td>
<td>waga</td>
<td>one thousand</td>
<td>mille(s)</td>
</tr>
</tbody>
</table>

-48-
Summary of Cardinal Number System from 1 - 999,999:

<table>
<thead>
<tr>
<th>Dyula</th>
<th>English</th>
<th>French</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-9</td>
<td>I</td>
<td>A</td>
</tr>
<tr>
<td>10-19</td>
<td>tā (ni I)</td>
<td>C</td>
</tr>
<tr>
<td>20-29</td>
<td>mugā (ni I)</td>
<td>B</td>
</tr>
<tr>
<td>30-99</td>
<td>bi 3† (ni I)</td>
<td>C</td>
</tr>
<tr>
<td>100-199</td>
<td>kāms (ni 0)</td>
<td>D</td>
</tr>
<tr>
<td>200-999</td>
<td>kāms 2 (ni 0)</td>
<td>E</td>
</tr>
<tr>
<td>1000-1999</td>
<td>waga 1 (ni 5)</td>
<td>F</td>
</tr>
<tr>
<td>2000-999,999</td>
<td>waga 0 (ni 0)</td>
<td>G</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The symbols used in the above are:

1 represents the set of numbers: one to nine.
A represents the set of numbers: one to nineteen.
B represents the set of numbers: twenty, thirty...
ninety.
C represents the set of numbers: one to ninety-nine.
D represents the set of numbers: one to nine hundred ninety-nine.

If a number is inside the set symbol (e.g. 2), this means the numbers in the given set above and including the number inside the symbol.

ni and ani are two forms which mean 'and'. ni is used most frequently. ani is used only in longer or larger numbers. Note the use of ani in the following list of numbers.
Sample numbers:

11 tä ni kelè
21 mugă ni kelè
31 bi saba ni kelè
71 bi wòròfla ni kelè
111 kêmè ni tã ni kelè
131 kêmè ni bi saba ni kelè
171 kêmè ni bi wòròfla ni kelè
211 kêmè fla ni tã ni kelè
231 kêmè fla ni bi saba ni kelè
1111 waga kelè ni kêmè ni tã ani kelè
1171 waga kelè ni kêmè ni bi wòròfla ani kelè
1231 waga kelè ni kêmè fla ni bi saba ani kelè
2111 waga fla ni kêmè ni tã ni kelè
30111 waga bi saba ni kêmè ni tã ni kelè
33111 waga bi saba ni saba ani kêmè ni tã ni kelè
333111 waga kêmè saba ni bi saba ni saba ani kêmè ni tã ni kelè
999999 waga kêmè konôtô ni bi konôtô ni konôtô ani kêmè konôtô
ni bi konôtô ni konôtô.

E26. Write the following numbers with Arabic numerals:

1. mugă ni sêgî
2. bi duru ni saba
3. bi sêgî ni wòròfla
4. kêmè (kelè) ni tã ni duru
5. kêmè ni bi naani ni wòoro
6. kêmè fla ni bi wòoro ni kelè
7. waga kelè ni kêmè saba ni mugă ni duru
8. waga wòoro ni kêmè wòròfla ni bi naani ni konôtô
9. waga bi naani ni kêmè naani ni sêgî
10. waga bi wòoro ni waga naani

C26. Write the Dyula for the following numerals:

1. 29
2. 43
3. 75
4. 231
5. 684
6. 5601
7. 370
8. 20384
9. 444
10. 38383
The Dyula Drasi

Drasi. The basic unit of money used by the Dyula is the drasi (or drome). The value of the drasi is given in the following table, which compares it with the West African franc (CFA) and the U.S. dollar:

<table>
<thead>
<tr>
<th>Drasi</th>
<th>CFA franc</th>
<th>U.S. dollar</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>5</td>
<td>$0.02</td>
</tr>
<tr>
<td>50</td>
<td>250</td>
<td>1.00</td>
</tr>
</tbody>
</table>

Drasi X 5 = CFA  
CFA + 5 = Drasi

Actually the drasi no longer exists, i.e. the Dyulas do not print their own money. The money used throughout the Ivory Coast is the CFA franc (pronounced like [sefa]). Therefore the drasi for present-day Dyula is just another way of referring to a given amount of francs. The denominations (i.e. printed coins or notes) of CFA commonly used are as follows with their drasi equivalents:

<table>
<thead>
<tr>
<th>CFA Francs (fr.)</th>
<th>Drasi</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 fr. coin</td>
<td>Drasi 1</td>
</tr>
<tr>
<td>10 fr. coin</td>
<td>Drasi 2</td>
</tr>
<tr>
<td>25 fr. coin/note</td>
<td>Drasi 5</td>
</tr>
<tr>
<td>50 fr. note</td>
<td>Drasi 10</td>
</tr>
<tr>
<td>100 fr. note</td>
<td>Drasi 20</td>
</tr>
<tr>
<td>500 fr. note</td>
<td>Drasi 100</td>
</tr>
<tr>
<td>1000 fr. note</td>
<td>Drasi 200</td>
</tr>
<tr>
<td>5000 fr. note</td>
<td>Drasi 1000</td>
</tr>
</tbody>
</table>

E27. The following prices are given in drasi. Compute the amount of CFA involved.

1. drasi 65  
2. drasi 135 
3. drasi 600 
4. drasi 410 
5. drasi 785 
6. drasi 255 
7. drasi 90  
8. drasi 645 
9. drasi 305 
10. drasi 510
C27. The following prices are given in drasi. Compute the amount of CFA involved.

1. drasi waga kelē ni bi duru
2. drasi kēmē naani
3. drasi kēmē worɔfɔa ni duru
4. drasi kēmē konɔtɔ ni bi naani
5. drasi kēmē saba ni mugā ni duru
6. drasi waga fla ni duru
7. drasi bi konɔtɔ ni duru
8. drasi waga duru ni kēmē fla ni mugā
9. drasi waga tā ni kēmē saba ni bi naani
10. drasi kēmē səgi ni bi duru
Three Verbal Suffixes

G28. Of the many suffixes that are used in Dyula, three which are used with verb forms are -to, -la, and -ni. Note how they are used in the following examples.

-\textit{to}

\begin{itemize}
  \item Mamery taga-to bara \textit{la}, ma fosi kelê pe fo N \textit{fù}.
  \item N yarayara-to ka Mamery ye kumu.
  \item ûs sunog-to
dë jagar-o-to
muso kõgô-to
\end{itemize}

\textbf{While leaving for work, Mamery didn't say anything in particular to me.}

\textbf{While walking around, I saw Mamery yesterday.}

\textbf{the sleepy man}

\textbf{the sickly child}

\textbf{the hungry woman}

-\textit{la}

\begin{itemize}
  \item Muso be gbâkè-la.
  \item N hæmuso be sunog-la.
  \item A be si-la N koroçe bara.
\end{itemize}

\textbf{The woman is cooking.}

\textbf{My mother is sleeping.}

\textbf{He is living at my brother's place.}

-\textit{ni}

\begin{itemize}
  \item Butel fa-ni be taji la.
  \item Muso furu-ni te bo sufe.
\end{itemize}

\textbf{The bottle is filled with kerosene.}

\textbf{A married woman doesn't go out at night.}

E28. Translate the following phrases.

1. \textit{mogo jàgaroto}
2. \textit{muso sunogoto}
3. \textit{pla fani}
4. \textit{ûs kõgôto}
5. \textit{mogo furu-ni}

C25. Translate the following sentences.

1. Fanta tims-to ka N \textit{fù}.
2. A dagomuso be sunogola.
3. Fye fani be maro la.
5. Mamery be tagamala.
G29. There are a few more operators used in Dyula in addition to those mentioned in PS-20 and 21. These may be illustrated as follows:

**bra** - Present Perfect

- **N bra a fo i ye (kabā).** I have already told [it to] you.
- **N muso bra taga so.** My wife has gone home.
- **A bra** Vakaba wele (kabā), He has (already) called Vakaba.

neg. = ma (same as for ka) use adverbial to get perfective.

**tūka** - Past Perfect

**transitive**

- **N tūka a fo i ye (kunu).** I had told [it to] you (yesterday).
- **A tūka** Vakaba wele. He had called Vakaba.

**intransitive**

- **N muso tūbrā taga so.** My wife had gone home.
- **N muso tū taga-la so.** My wife had gone home.

neg. = tūma

**kakā** - Obligation (used with infinitive form of verb)

- **N kakā ka a fo i ye.** I must tell [it to] you.
- **N muso kakā ka taga so.** My wife must go home.
- **A kakā** ka Vakaba wele. He must call Vakaba.

neg. = makā

E29. Translate only the verbal phrase in the following sentences.

1. N kakā ka taga Dacou.
2. N bra mobili kofo.
3. A makā ka Daouda wele.
5. I tūbrā taga.
6. A bra a fo i ye.

C29. Translate the following sentences.

1. N dēu kakā ka na so.
2. I tūka Mamadou wele?
3. N muso ma taga so.
4. A makā ka Vakaba wele.
5. Daouda bra a fo kabā.
PS-30
Post-Positions

G30. There are many different post-positions which are used in Dyula. Two specific uses are in locational phrases and with verbs similar to what are called 'two-word verbs' in English.

Note the following examples:

<table>
<thead>
<tr>
<th>Dyula</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>tabeli kä</td>
<td>on the table</td>
</tr>
<tr>
<td>fye kônr</td>
<td>in the calabash</td>
</tr>
<tr>
<td>lekoli la</td>
<td>in/at/to school</td>
</tr>
<tr>
<td>tabeli kuna</td>
<td>over the table</td>
</tr>
<tr>
<td>so dafe</td>
<td>near the village</td>
</tr>
<tr>
<td>če kørèsf</td>
<td>beside the man</td>
</tr>
<tr>
<td>sigilâ koro</td>
<td>under the chair</td>
</tr>
<tr>
<td>sigláu čs</td>
<td>between the chairs</td>
</tr>
<tr>
<td>jama ro</td>
<td>in the crowd</td>
</tr>
<tr>
<td>korô no</td>
<td>in the north</td>
</tr>
<tr>
<td>kû na</td>
<td>on t' head</td>
</tr>
<tr>
<td>bôda kofe</td>
<td>behi the door</td>
</tr>
</tbody>
</table>

Two-word Verbs:

ka bo ... la
Do bo drëkeba sôgô la.

' to subtract ... from' 'Subtract some from the price of the drëkeba.'

ka dâ ... ma
I kana dâ o ma.

' to stop ... at' ('to limit ... to') 'Don't stop at that.'

ka fara ... kâ
I ta fara ñta kâ.

' to add ... to' 'Add yams to mine.'

ka ks ... la
Kogo do ke na la.

' to put ... in/at' 'Put some salt in the soup.'

E30. Translate the following postpositional phrases:

1. če dafe
2. tabiliu če
3. sigilâ kofe
4. doktroso la
5. lekoli kørèsf
6. tabili koro
7. frigideri kônô
8. bô no

C30. Translate the following sentences:

1. A be taga foro la.
2. Do bo sogo sôgô la.
3. A blâ tabili dafè.
4. Sita lôni be Mamery kofe.
5. Do fara maro ka.
BASIC DYULA
Introductory Exercise Book

Ronald W. Long

and

Raoul S. Diomandé

First Draft

Indiana University
Intensive Language Training Center

Prepared under the auspices of the U.S. Office of Education Contract OEC 3-7-070301-1526.
PSW-1: Simple Sounds

El. Listen to the teacher and transcribe the Dyula words he gives using the symbols: t, k, b, d, g, f, s, z, c, j, m, n, l, h, w, y, i, e, æ, a, o, ø and u.

1. _____________________________  18. _____________________________
2. _____________________________  19. _____________________________
3. _____________________________  20. _____________________________
4. _____________________________  21. _____________________________
5. _____________________________  22. _____________________________
6. _____________________________  23. _____________________________
7. _____________________________  24. _____________________________
8. _____________________________  25. _____________________________
9. _____________________________  26. _____________________________
10. ___________________________  27. ___________________________
11. ___________________________  28. ___________________________
12. ___________________________  29. ___________________________
13. ___________________________  30. ___________________________
14. ___________________________  31. ___________________________
15. ___________________________  32. ___________________________
16. ___________________________  33. ___________________________
17. ___________________________  34. ___________________________

-1-
E2. Listen to the pairs of monosyllable words. The first letter in each word is always /s/. Decide whether the vowels are the same or different.

For example: sa - sa  

<p>| | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>S</td>
<td>D</td>
<td></td>
<td></td>
<td>S</td>
<td>D</td>
</tr>
<tr>
<td>1.</td>
<td></td>
<td></td>
<td>6.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td></td>
<td></td>
<td>7.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td></td>
<td></td>
<td>8.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td></td>
<td></td>
<td>9.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td></td>
<td></td>
<td>10.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

C3. Write the Dyula words as you hear them.

1. __________________________    8. __________________________
2. __________________________    9. __________________________
3. __________________________    10. __________________________
4. __________________________   11. __________________________
5. __________________________   12. __________________________
6. __________________________   13. __________________________
7. __________________________   14. __________________________
PSW-3: kp and gb

E3. In this exercise check 1 if the word you hear has a regular stop (b, p) and 2 if it has a double stop (kp, gb).

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th></th>
<th>1</th>
<th>2</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>___</td>
<td>___</td>
<td>7</td>
<td>___</td>
<td>___</td>
</tr>
<tr>
<td>2</td>
<td>___</td>
<td>___</td>
<td>8</td>
<td>___</td>
<td>___</td>
</tr>
<tr>
<td>3</td>
<td>___</td>
<td>___</td>
<td>9</td>
<td>___</td>
<td>___</td>
</tr>
<tr>
<td>4</td>
<td>___</td>
<td>___</td>
<td>10</td>
<td>___</td>
<td>___</td>
</tr>
<tr>
<td>5</td>
<td>___</td>
<td>___</td>
<td>11</td>
<td>___</td>
<td>___</td>
</tr>
<tr>
<td>6</td>
<td>___</td>
<td>___</td>
<td>12</td>
<td>___</td>
<td>___</td>
</tr>
</tbody>
</table>

C3. Write these Dyula words, some of which contain double stops.

1. __________________________
2. __________________________
3. __________________________
4. __________________________
5. __________________________
6. __________________________
7. __________________________
8. __________________________
9. __________________________
E4. Write the following words. Listen particularly for n and ñ.

1. ___________________________  5. ___________________________
2. ___________________________  6. ___________________________
3. ___________________________  7. ___________________________
4. ___________________________  8. ___________________________

C4. Write the following words, which may contain an ñ.

1. ___________________________  6. ___________________________
2. ___________________________  7. ___________________________
3. ___________________________  8. ___________________________
4. ___________________________  9. ___________________________
5. ___________________________  10. ___________________________
E5. Write these words, which contain an /r/.

1. ___________________________  5. ___________________________
2. ___________________________  6. ___________________________
3. ___________________________  7. ___________________________
4. ___________________________  8. ___________________________

C5. Transcribe only the first sound in each of the following words.

1. ___________________________  5. ___________________________
2. ___________________________  6. ___________________________
3. ___________________________  7. ___________________________
4. ___________________________  8. ___________________________

Transcribe the following words.

1. ___________________________  11. ___________________________
2. ___________________________  12. ___________________________
3. ___________________________  13. ___________________________
4. ___________________________  14. ___________________________
5. ___________________________  15. ___________________________
6. ___________________________  16. ___________________________
7. ___________________________  17. ___________________________
8. ___________________________  18. ___________________________
9. ___________________________  19. ___________________________
10. ___________________________  20. ___________________________
PSW-6: nasalized vowels

E6. Listen to the pairs of words. Check N in the first column if the first word of the pair contains a nasalized vowel and the second a single vowel. Check off N in the second column if vice versa.

For example:  

<table>
<thead>
<tr>
<th>su</th>
<th>sū</th>
<th>N</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>sā</td>
<td>sa</td>
<td>N</td>
<td>N</td>
</tr>
</tbody>
</table>

N  N

1.   
2.   
3.   
4.   
5.   

C6. Write the following words, which may contain one or more nasalized vowels.

1. ____________________  6. ____________________
2. ____________________  7. ____________________
3. ____________________  8. ____________________
4. ____________________  9. ____________________
5. ____________________  10. ____________________
PSW-7: Tone

E7. Listen to the following pairs of words (taken from C7) and check the correct tones.

<table>
<thead>
<tr>
<th>H</th>
<th>L</th>
<th>F</th>
<th>H</th>
<th>L</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td>1a</td>
<td></td>
<td></td>
<td>1b</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2a</td>
<td></td>
<td></td>
<td>2b</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3a</td>
<td></td>
<td></td>
<td>3b</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4a</td>
<td></td>
<td></td>
<td>4b</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5a</td>
<td></td>
<td></td>
<td>5b</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6a</td>
<td></td>
<td></td>
<td>6b</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Now using the marks ' = high, ` = low and ^ = falling, write only the tones for these 2 syllable words.

<table>
<thead>
<tr>
<th>H</th>
<th>L</th>
<th>F</th>
<th>H</th>
<th>L</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td>7a</td>
<td></td>
<td></td>
<td>7b</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8a</td>
<td></td>
<td></td>
<td>8b</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9a</td>
<td></td>
<td></td>
<td>9b</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10a</td>
<td></td>
<td></td>
<td>10b</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11a</td>
<td></td>
<td></td>
<td>11b</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

C7. 1. Mark whether the tones are the same (S) or different (D) in the following pairs of words.

<table>
<thead>
<tr>
<th>S</th>
<th>D</th>
<th>S</th>
<th>D</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td></td>
<td></td>
<td>9.</td>
</tr>
<tr>
<td>2.</td>
<td></td>
<td></td>
<td>10.</td>
</tr>
<tr>
<td>3.</td>
<td></td>
<td></td>
<td>11.</td>
</tr>
<tr>
<td>4.</td>
<td></td>
<td></td>
<td>12.</td>
</tr>
<tr>
<td>5.</td>
<td></td>
<td></td>
<td>13.</td>
</tr>
<tr>
<td>7.</td>
<td></td>
<td></td>
<td>15.</td>
</tr>
<tr>
<td>8.</td>
<td></td>
<td></td>
<td>16.</td>
</tr>
<tr>
<td>8.</td>
<td></td>
<td></td>
<td>17.</td>
</tr>
</tbody>
</table>
2. Listen to the following words. Transcribe them. Write only the alphabetic symbols after hearing the word for the first time. The second or third time you hear the word, write the tone.

1. __________________________
2. __________________________
3. __________________________
4. __________________________
5. __________________________
6. __________________________

7. __________________________
8. __________________________
9. __________________________
10. __________________________
11. __________________________
12. __________________________
PSW-8: Intonation

E8. Make a mark indicating the intonation contour of the following sentences on your paper.

1. 
2. 
3. 
4. 
5. 
6. 
7. 
8. 

C3. Listen to these sentences and check the appropriate column: statement (S), question (Q), or imperative (I).

<table>
<thead>
<tr>
<th></th>
<th>S</th>
<th>Q</th>
<th>I</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

-9-
### Vowel Length

**E9.** Is the vowel in the first word of the pair relatively long or short?

<table>
<thead>
<tr>
<th></th>
<th><strong>LONG</strong></th>
<th></th>
<th><strong>SHORT</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**C10.** Are the vowels in the following words long or short?

<table>
<thead>
<tr>
<th></th>
<th><strong>LONG</strong></th>
<th></th>
<th><strong>SHORT</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
E10. Write the correct sentence using ka.

1. 

2. 

3. 

4. 

5. 

6. 

C10. Write your correctly transformed sentence below.

1. 

2. 

3. 

4. 

5. 

6. 

7. 

8. 

-11-
PSW-11 I. Stative II

Ell. Write only the subject of your transformed sentence below.

1. .................................................................
2. .................................................................
3. .................................................................
4. .................................................................
5. .................................................................

ClI. 1. Check the correct blank corresponding to the verb which should be used in each sentence.

<table>
<thead>
<tr>
<th></th>
<th>ka</th>
<th>be ... ye</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2. Check the correct blank corresponding to the correct translation of be ... fe for each sentence.

<table>
<thead>
<tr>
<th></th>
<th>'to have'</th>
<th>'to want'</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
E12. Write your statement of location.

1. 
2. 
3. 
4. 
5. 
6. 

C12. Circle the correct definition.
For example: Moussa - an animal (a name) a town

1. work egg man
2. sick well disease
3. a place friend a name
4. woman girl home
5. tall fat stupid
6. man here child
7. where there here
8. they we he
9. short small tall
10. blacksmith farmer teacher
11. horse home house
12. here there everywhere
13. sleeping cooking working
14. here where there
15. positive negative mother
PSW-13: D. Stative II

E13. Write here the new words you learn from this exercise.

C13. Circle the correct possessive pronoun.

1. his  our  her  my
2. our  their  its  your (sg)
3. your (pl)  my  their  her
4. our  her  your (sg)  my
5. my  his  our  her
6. your (sg)  his  your (pl)  their
7. my  its  your (sg)  your (pl)
8. their  my  its  ours
9. our  her  your (sg)  his
10. our  my  her  their

-14-
PSW-14: Transitive

El4. Check whether the word to be substituted functions as an object or a verb.

<table>
<thead>
<tr>
<th></th>
<th>Object</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Cl4. Write your sentence below after making the substitution.

1. ____________________________________________
2. ____________________________________________
3. ____________________________________________
4. ____________________________________________
5. ____________________________________________
6. ____________________________________________
7. ____________________________________________
8. ____________________________________________
9. ____________________________________________
10. ____________________________________________
PSW-15: Passive I

E15. Write each word which can be substituted into the given sentence below.

1. 
2. 
3. 
4. 
5. 

C15. Write your sentence below.

1. 
2. 
3. 
4. 
5. 
6. 
7. 
8.
PSW-16: Passive II

E16. Check the sentences as transitive (TR) or intransitive (ITR). Translate only the intransitive passive sentences.

<table>
<thead>
<tr>
<th>TR</th>
<th>ITR</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

C16. Check the sentences as acceptable (A) or unacceptable (U). Make one possible correction in the unacceptable sentences.

<table>
<thead>
<tr>
<th>A</th>
<th>U</th>
<th>Corrections</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

-17-
PSW-17: Intransitive

E17. Write your transformed sentence below.

1. 
2. 
3. 
4. 
5. 

C17. Check the category to which the substitution item belongs.

<table>
<thead>
<tr>
<th></th>
<th>Subject</th>
<th>Operator</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>B</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
PSW-18
Plural Nouns

E18. Are the following words singular or plural?

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td></td>
</tr>
<tr>
<td>11.</td>
<td></td>
</tr>
<tr>
<td>12.</td>
<td></td>
</tr>
<tr>
<td>13.</td>
<td></td>
</tr>
<tr>
<td>14.</td>
<td></td>
</tr>
<tr>
<td>15.</td>
<td></td>
</tr>
<tr>
<td>16.</td>
<td></td>
</tr>
</tbody>
</table>

C18. Change the word you hear to the plural if singular or to the singular if plural.

| 1. | 7. |
| 2. | 8. |
| 3. | 9. |
| 4. | 10.|
| 5. | 11.|
| 6. | 12.|

-19-
E19. Check the correct form of the possessive to be used with each word.

<table>
<thead>
<tr>
<th></th>
<th>N</th>
<th>N ta</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

C19. Write your possessive phrase below.

1. 
2. 
3. 
4. 
5. 
6. 
7. 
8. 
9. 
10. 

-20-
PSW-20

E20. In the sentences you hear identify the tense and the positive/negative aspect of the verb.

<table>
<thead>
<tr>
<th></th>
<th>Present</th>
<th>Imperfect</th>
<th>Past</th>
<th>Positive</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>--------</td>
<td>----------</td>
<td>-----</td>
<td>---------</td>
<td>----------</td>
</tr>
<tr>
<td>2</td>
<td>--------</td>
<td>----------</td>
<td>-----</td>
<td>---------</td>
<td>----------</td>
</tr>
<tr>
<td>3</td>
<td>--------</td>
<td>----------</td>
<td>-----</td>
<td>---------</td>
<td>----------</td>
</tr>
<tr>
<td>4</td>
<td>--------</td>
<td>----------</td>
<td>-----</td>
<td>---------</td>
<td>----------</td>
</tr>
<tr>
<td>5</td>
<td>--------</td>
<td>----------</td>
<td>-----</td>
<td>---------</td>
<td>----------</td>
</tr>
<tr>
<td>6</td>
<td>--------</td>
<td>----------</td>
<td>-----</td>
<td>---------</td>
<td>----------</td>
</tr>
<tr>
<td>7</td>
<td>--------</td>
<td>----------</td>
<td>-----</td>
<td>---------</td>
<td>----------</td>
</tr>
<tr>
<td>8</td>
<td>--------</td>
<td>----------</td>
<td>-----</td>
<td>---------</td>
<td>----------</td>
</tr>
<tr>
<td>9</td>
<td>--------</td>
<td>----------</td>
<td>-----</td>
<td>---------</td>
<td>----------</td>
</tr>
<tr>
<td>10</td>
<td>--------</td>
<td>----------</td>
<td>-----</td>
<td>---------</td>
<td>----------</td>
</tr>
</tbody>
</table>

C20. Translate the sentences you hear.

1._____________________________________________________
2._____________________________________________________
3._____________________________________________________
4._____________________________________________________
5._____________________________________________________

-21-
E21. Change the tense of the sentences you hear to the imperfect and write the operator below.

1. ____________________________
2. ____________________________
3. ____________________________
4. ____________________________
5. ____________________________
6. ____________________________
7. ____________________________
8. ____________________________
9. ____________________________
10. ____________________________

C21. Translate the sentences you hear.

1. ____________________________
2. ____________________________
3. ____________________________
4. ____________________________
5. ____________________________
E22. Identify the operator and the object pronoun used in the sentences you hear. Write the uncontracted forms below.

1. 
2. 
3. 
4. 
5. 
6. 
7. 
8. 

C22. Translate the sentences you hear.

1. 
2. 
3. 
4. 
5.
E23. Translate into English the Dyula question word used in each of the following sentences.

For example: a. Daouda be mú-ne fe?   a. What

1. ___________________________  3. ___________________________
2. ___________________________  6. ___________________________
3. ___________________________  7. ___________________________
4. ___________________________  8. ___________________________

C23. Transform the following statements into an appropriate question.

For example: a. Daouda be yā.   a. Daouda be mi?

1. ______________________________
2. ______________________________
3. ______________________________
4. ______________________________
5. ______________________________
6. ______________________________
7. ______________________________
8. ______________________________
E24. Listen to the sentences. Determine which article is used. Write it down and translate the object phrase in which it is used.

For example: a. Sidi ka mobili kelē ye. a. kelē one car.

1. _____________________________________________
2. _____________________________________________
3. _____________________________________________
4. _____________________________________________
5. _____________________________________________
6. _____________________________________________

C24. Fill in the blanks in the following sentences so that the object phrase will match the given translation.

1. Mamery tūbe siss ________ fe. 'one chicken'
2. Fanta ka kpako ________ ye. 'a coconut'
3. Adama ka mobili ________ fyers. 'the car'
4. Sisi ka barāgu ________ sā. 'some cassava'
5. Bemba tūbe ku ________ ye. 'one yam'
6. Abou ka livru ________ sā. 'the book'
E25. Translate the object phrase in the following sentences. For example: a) Adama be ñi kuu fè. a) these yams

1.________________________  5.________________________
2.________________________  6.________________________
3.________________________  7.________________________
4.________________________  8.________________________

C25. Fill in the blanks with the correct demonstrative adjective.

1. Sidi ka siss ______ ye.
2. Bemba tūbe ______ livru fè.
3. Adama be mobili ______ fyërë.
4. Fatoma ka baräägu ______ ye.
5. Abou ka ______ kpako sā.
6. Mamery tūbe siss ______ fs.
7. Ami ka ______ livruu sā.
E26. Write the numbers you hear in Arabic numerals.

1. __________________________ 6. __________________________
2. __________________________ 7. __________________________
3. __________________________ 8. __________________________
4. __________________________ 9. __________________________
5. __________________________ 10. __________________________

C26. Write out the Dyula for the numbers you hear.

1. ____________________________________________
2. ____________________________________________
3. ____________________________________________
4. ____________________________________________
5. ____________________________________________
6. ____________________________________________
7. ____________________________________________
8. ____________________________________________
9. ____________________________________________
10. ____________________________________________
E27. Compute the amount of franc CFA involved in the following amounts of drasi.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td></td>
</tr>
</tbody>
</table>

C27. The following prices are given in drasi. Compute the amount of CFA involved.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td></td>
</tr>
</tbody>
</table>
E28. Translate the phrases in your books.

1. 

2. 

3. 

4. 

5. 

C28. Translate the sentences given in your books.

1. 

2. 

3. 

4. 

5. 
E29. Translate only the verbal phrases.
1. 
2. 
3. 
4. 
5. 
6. 

C29. Translate the sentences in your books.
1. 
2. 
3. 
4. 
5. 
E30. Translate the prepositional phrases listed in your books.

1. ________________________  5. ________________________
2. ________________________  6. ________________________
3. ________________________  7. ________________________
4. ________________________  8. ________________________

C30. Translate the sentences in your books.

1. __________________________________
2. __________________________________
3. __________________________________
4. __________________________________
5. __________________________________
Table of Contents

I. Basic Dyula: Dialogs and Variations

<table>
<thead>
<tr>
<th>Lesson</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>A-1  Greetings, Pronouns</td>
<td>1</td>
</tr>
<tr>
<td>A-2  Greetings, Negative</td>
<td>4</td>
</tr>
<tr>
<td>A-3  Introducing Another Person, Tenses</td>
<td>8</td>
</tr>
<tr>
<td>A-4  Getting Information (Tenses, Tag Question)</td>
<td>12</td>
</tr>
<tr>
<td>A-5  Location, Time, Direction</td>
<td>17</td>
</tr>
<tr>
<td>(Days of the Week, Map of Ivory Coast)</td>
<td></td>
</tr>
<tr>
<td>A-6  Location, Injunctive (ko, -baga, I ni če)</td>
<td>25</td>
</tr>
<tr>
<td>A-7  Markets, Location, Requests for Help</td>
<td>32</td>
</tr>
<tr>
<td>A-8  Markets (Articles, Demonstrative Pronouns, Reduplication)</td>
<td>37</td>
</tr>
<tr>
<td>A-9  Bargaining, Using Money</td>
<td>42</td>
</tr>
<tr>
<td>A-10 Hunger and Thirst (e, Imperative, Reflexive Pronoun, Uses of -ni)</td>
<td>48</td>
</tr>
<tr>
<td>A-11 In a motel-bó (Obligation, kaká)</td>
<td>56</td>
</tr>
<tr>
<td>A-12 Finding a Place to Live (Ordinal Numbers, Demonstrative Pronouns)</td>
<td>65</td>
</tr>
<tr>
<td>A-13 Weather (Conditional, Conjunctions, Weather Chart)</td>
<td>72</td>
</tr>
<tr>
<td>A-14 Women's Activities and Concerns (yere; Adverbs: tē, tā; -tō)</td>
<td>81</td>
</tr>
<tr>
<td>A-15 Finding a Cook (Reduplication, Adverbs)</td>
<td>91</td>
</tr>
<tr>
<td>A-16 Working with a Helper (Tag Question)</td>
<td>99</td>
</tr>
<tr>
<td>A-17 Having 'Things' Made</td>
<td>108</td>
</tr>
<tr>
<td>A-18 Social Activities</td>
<td>118</td>
</tr>
<tr>
<td>A-19 Getting Language Information (Conjunctions; atigi; Verbal Prefixes la-, ro-; Compound Nouns)</td>
<td>126</td>
</tr>
<tr>
<td>A-20 Language Learning on Your Own</td>
<td>136</td>
</tr>
</tbody>
</table>

Appendix I

Dyula Phrase Sheets #1 through #6

Dyula Intermediate Lessons I and II

II. Comprehension Workbook
BASIC DYULA
Dialogs and Variations

Ronald W. Long
and
Raoul S. Diomandé

First Draft

Indiana University
Intensive Language Training Center

Prepared under the auspices of the U.S. Office of Education Contract OEC 3-7-070301-1526.
1.1 Dialog

Mamadou

I
sogoma
kene

you
morning
healthy, well, fine

I ni sogoma, Adama.¹

Good morning, Adama.

I ka kene?

Are you well?

Adama

N ka kene.

I am fine.

Fanta ka kene?

How is Fanta?

Mamadou

a
â

he, she, it
we

A ka kene.

She is fine.

A be.

We'll see you.

1.2 Notes

1. There are four basic greetings in Dyula, each of which is associated with a given time of day. The Dyula day is cut up into its different segments according to the Islamic prayer times.

<table>
<thead>
<tr>
<th>Greeting</th>
<th>Time</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>sogoma</td>
<td>4 AM - 11 AM</td>
<td>I ni sogoma. Good morning.</td>
</tr>
<tr>
<td>tele</td>
<td>11 AM - 4 PM</td>
<td>I ni tele. Good afternoon.</td>
</tr>
<tr>
<td>wula</td>
<td>4 PM - 9 PM</td>
<td>I ni wula. Good evening (early).</td>
</tr>
<tr>
<td>su</td>
<td>9 PM - 4 AM</td>
<td>I ni su. Good evening (late).</td>
</tr>
</tbody>
</table>

Literally the above greetings translate 'you and the morning?, afternoon, etc.'
2. The pronouns of Dyula may be summarized as follows:

<table>
<thead>
<tr>
<th>N</th>
<th>'I'</th>
<th>ä</th>
<th>'we'</th>
</tr>
</thead>
<tbody>
<tr>
<td>i</td>
<td>'you'</td>
<td>au</td>
<td>'you'</td>
</tr>
<tr>
<td>a</td>
<td>'he,she,it'</td>
<td>u</td>
<td>'they'</td>
</tr>
</tbody>
</table>

1.3 Dialog Variations

V1.

tel\textsuperscript{s}e
muso

I ni tel\textsuperscript{s}e, Daouda.

Good afternoon, Daouda.

I muso ka k\textsuperscript{en}\textsuperscript{s}?

How is your wife?

Daouda

ta
d\textsuperscript{ö}w

A ma k\textsuperscript{en}\textsuperscript{s}.

She is not well.

I ta d\textsuperscript{ö}w?

How is yours?

Amara

k\textsuperscript{of}s

A ka k\textsuperscript{en}\textsuperscript{s}.

She is fine.

A be k\textsuperscript{of}s.

We'll see you later.

V2.

wula

d\textsuperscript{ë}

I ni wula, Adama.

Good evening, Adama.

I d\textsuperscript{ë}u ka k\textsuperscript{en}\textsuperscript{s}?

How are your children?
Adama

U ka kene.
A be.

They are fine.
We'll see you.

Daouda

evening (late)

I ni su, Mamadou.
Fanta ka kene?

Good evening, Mamadou.
How is Fanta?

Mamadou

A ka kene.
Ami dôw?

She is fine.
How is Ami?

Daouda

fana
sini

also, too
tomorrow

A fana ka kene.

She is fine, too.

A be.

We'll see you.

1.4 Comprehension

Listen to the following dialogs and answer the questions in the workbook.

C1. A: I ni wula.
I ka kene?
B: N ka kene.
A be kofe.

I ës ka kene?
B: A ma kene.
A be ëgolô.


**2.1 Dialog**

Mamery

I ni sogôma, Abou.

Good morning, Abou.

Abou

Mba hère ka si

Hi, hello peace, happiness to spend the night

Mba¹ hère si-la³, Mamery?

Hi, Did you spend the night in peace, Mamery?

Mamery
dorô

only

Hère dorô.

(In) peace only.

Abou

I musô dôw?

How is your wife?

Mamery
toro

trouble

la
to

Toro te a la² She is fine.

---

**2.2 Notes**

1. *Mba* is a word frequently used in response to a greeting in Dyula. It means something like 'Hi' or 'Hello' in English, but it is never used as an initial greeting, as is 'Hello'. *Mba* is also never used alone even in response, but is always followed by a further statement of greeting.

2. *Toro te a la*. 'She is fine' or literally 'trouble is not to her' is an example of the Dyula's using a negative statement to express an idea which is usually expressed in the positive in English. Other examples are:

- **Adama ma këns.**  
  'Adama is sick'  
  (lit., Adama is-not well.)

- **N ta mobili ma ñì.**  
  'My car is (in) bad (condition)'  
  (lit., My car is-no good.)
3. *Hers si-la?* or *Hers te\-le-ne?* Did you spend the night in peace? or Did you spend the day in peace? are relatively formal greetings. A less formal alternate could be: *Toro ts i la?* 'Are you OK?' (lit.: Trouble isn't with you [is it]?), which can be answered, *Toro ts N na.* 'I am all right.'

### 2.3 Dialog Variations

<table>
<thead>
<tr>
<th>VI.</th>
<th>Abou</th>
<th>Mamery</th>
</tr>
</thead>
<tbody>
<tr>
<td>I ni su, Mamery.</td>
<td>Good evening, Mamery.</td>
<td>Mamery</td>
</tr>
<tr>
<td>Mba, hers te-le-na, Abou?</td>
<td>Hi, How did you spend the day, Abou?</td>
<td>Abou</td>
</tr>
<tr>
<td>Toro ts N na.</td>
<td>There was no trouble.</td>
<td>Mamery</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>V2.</th>
<th>Abou</th>
<th>Mamery</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mamery ni wula.</td>
<td>Mamery, Good evening.</td>
<td>Mamery</td>
</tr>
<tr>
<td>Toro ts i la, Abou?</td>
<td>Are you OK, Abou?</td>
<td>Abou</td>
</tr>
<tr>
<td>Toro ts N na.</td>
<td>I am all right.</td>
<td>Abou</td>
</tr>
<tr>
<td>I-le d-ow?</td>
<td>How about you?</td>
<td>Mamery</td>
</tr>
<tr>
<td>N ka k--e.</td>
<td>I am fine.</td>
<td>Mamery</td>
</tr>
</tbody>
</table>
V3.
I ni tɛlɛ, Mamadou.

Mamadou

Mba,  Na ka kɛnɛ?

Daouda

Here dorô.

Daouda

I-le dɔw?

Mamadou

Toro te N na.

I am fine.

Mamadou

I muso dɔw?

How is your wife?

Daouda

Toro te a la.

She is fine.

Mamadou

ka fo ye

to greet
for

I be a fo N ye.

Greet her for me.

Daouda

ka mɛ
to get, hear

A bena a mɛ.

She will get it.

2.4 Comprehension

Listen to the following dialogs and answer the questions in your workbook.

Cl.
Abou

Daouda ni su.

Daouda

Toro te i la, Abou?
Abou
Torô te N na.
I-le döw?
Dacuda
N ka kers.

Ousmane
I ni sogoma, Sidi.
Sidi
Mba, hère sila, Ousmane.
Ousmane
Hère dorô.
Ile döw?
Sidi
Torô dorône be Nne kâ bi.
I badêmače döw?
Ousmane
A ka kers.
3.1 Dialog

Sekou

ka lô

Sita, i ka Adama lô?

Sita

ä-ä
tú
tôlo

A-ää, N tümä a lô tôlo.

Sekou

to know

Sita, do you know Adama?

no
imperfect operator
before, previously

I haven't known him before.

Sekou

to meet

Adama, meet Sita.

Adama

I ka kênë, Sita?

Are you well, Sita?

Sita

I am fine.

Adama

to please

Seeing you today pleases me much.

I ye diara N ye bi kosobe.

Adama

See you later.

Abe² kofe.

3.2 Notes

1. Review introductory lessons on tenses.
2. A be kofe in the above dialog is a contraction of the sentence, A bëna ñëgô ye kofe. (lit., we will each other see later). Other phrases using A be are:

Abe sini.  See you tomorrow.
Abe wulafe.  See you this evening.
Abe sufë.  See you tonight.

From now on A be will be written as one word Abe meaning 'We'll see you.'

### 3.3 Dialog Variations

<table>
<thead>
<tr>
<th>English</th>
<th>Wolof</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fanta, have you seen Adama?</td>
<td>Fanta, i ka Adama ye?</td>
</tr>
<tr>
<td>I hadn't seen him before.</td>
<td>A-ä, N tûma a ye folo.</td>
</tr>
<tr>
<td>Fanta, meet Adama.</td>
<td>Sekou</td>
</tr>
<tr>
<td>Fanta, how are you?</td>
<td>Fanta Adama fle.</td>
</tr>
<tr>
<td>I am fine.</td>
<td>Adama</td>
</tr>
<tr>
<td>See you tomorrow.</td>
<td>Abe sini.</td>
</tr>
<tr>
<td>Ami, do you know Adama?</td>
<td>Ami, i ka Adama lô?</td>
</tr>
<tr>
<td>I hadn't met him.</td>
<td>A-ä N tûma a lô.</td>
</tr>
<tr>
<td>Adama, this is Sita.</td>
<td>Sekou ni</td>
</tr>
<tr>
<td>Adama, Sitale ni ye.</td>
<td></td>
</tr>
</tbody>
</table>

-9-
Adama
I ye diara N ye bi kosob. Seeing you today pleased me very much.
Abe kofe. See you later.

3.4 Comprehension
Listen to the dialog and answer the questions in your workbook.

Cl.
Daouda
Ami, i ka Sekou lô?
Ami
A-ā, N tūma a lô folo.
Daouda
Ami Sekou fles.
Sekou
I ni sogoma, Ami.
Hērē sile?
Ami
Hērē dorō.
Sekou
N kākā ka taga sisā.
Abe wulafe.

C2.
Adama
Mory, Sekou fles.
Sekou, N koročē Mory fles.
Sekou
I ni sogoma, Mory.
I ka kēnē?
Mory
N ka kɛnɛ.
Adama
Sekou, Mory be Dyulayakɛla-ле ye.
A be barakɛ Bouakɛ.
4.1 Dialogue

Seydou

Moussa ni tele.

Moussa, good afternoon.

Moussa

Mba, Seydou, here tele na?

Hi, Seydou, have you had a good day? (lit., Have you spent the day in peace?)

Seydou

doni

so
do

some

kibaro

information

ka nöfɛ

to search for

Doni doni, Nga N be mogo do-le kibaro nöfɛ.

So so, but I am looking for information about someone.

Moussa

o

that

jö

who

O mogo be jö ye?

Who is that person?

Seydou

fače

father

ka lö

to know

tag question

Alimata fače.

Alimata's father.

I tũbe a lö ke.

You knew him, didn't you?

Moussa

terî

friend

ke

of course

Kosobe ke.

Sure, of course.

N fa terî do tũ dũw.

He was one of my father's friends.
4.2 Notes


2. *ke* is a tag question marker. When *ke* is used, it can be translated into English by ..., didn't you? ..., isn't it? The tag question in French is N'est-ce pas?
   Notice that *ke* in another context means 'of course'.

3. *mogo* do-le 'someone' (lit., a certain person)
   o *mogo* 'that person!
   N fa térí do 'one of my father's friends' (lit., a friend of my father's)

These are specific examples of the use of determiners in Dyula. Review PS-23 for a fuller account of their usage.

4.3 Dialog Variations

VI.

Seydou

I tūbe Alimata fačè lō ke?

You knew Alimata's father, didn't you?

Moussa

kosobe

Sure

Kosobe ke.

Sure, of course.

N fa térí do tū dōw.

He was one of my father's friends.

Seydou

ka sigi

to settle

mī

where

A tū sigini be mī?

Where was he settled?

Moussa

yā

here

Bouake yā ke.

Here in Bouaké, of course.
V2.

I be Sidi fače lô ks?

You know Sidi's father, don't you?

Ousmane

be

all

3hô, moço be ka a lô yā.

Yes, everyone knows him here.

Seydou

-le/-ne (after ū)

ka barake

emphasis particle

to work

A tūbe mü-ne barake-la ye?

What was his profession?

Ousmane

ka bori
to drive

Mobili bori-la tū dôw.

He was a driver.

A tū ka ŋi kosobs.

He was really good.
V3. Daouda
Jō-ne be yā fे ni yē?
Who is that over there?

Asita
Mamadou dɔgoĉ dōw.
He is Mamadou's older brother.

A togo be Mory.
His name is Mory.

Daouda
A sigi-ni be mī?
Where is he settled?

Asita
Kohorogo.
In Korhogo.

A ba gbake-la-le ye.
He is a cook.

4.4 Comprehension

Cl. Adama
Sidi, jōne be yā fे ni ye?
Sidi
Mory fa dōw.
A sigini be Man.

Adama
I be a lō ke?
Sidi
5h5, mogo be ka a lō.
Mobili borila ŋuma tū dōw.
Daouda
Baba, hère tele na?
Baba
Mba, ile dōw?
Daouda
N ka kɛns.
E Baba, I ka Ousmane lɔ ke?
Baba
Shō, A be mobili borila ye Touba.
Daouda
Mobili borila ŋuma dōw?
Baba
Kosobe.
5.1 Dialog

Situation: Adama can not find his friend, Sidi. He is trying to find him and asks Ousmane.

Adama

Ousmane, Siaka be so bi? Ousmane, is Siaka at home today?

Ousmane

A-ā a te so bi. No, he is not at home today.

Adama

wa question word

But don't you know where he went?.

Nga, i ma a taga yoro lô wa?

Ousmane
to go yesterday

ka taga

A tagara Diabo kunu. He went to Diabo yesterday.

kunu

Adama

yoro place

O yoro be mĩ?

Where is that place?

Ousmane

dafe

near

Bouaké dafe. Near Bouaké.

1 tagara

2 dafe
5.2 Notes

1. Other possible time expressions are:

<table>
<thead>
<tr>
<th></th>
<th>today</th>
<th>loko temen</th>
<th>last week</th>
</tr>
</thead>
<tbody>
<tr>
<td>bi</td>
<td>kunu</td>
<td>sâ temen/solô</td>
<td>last year</td>
</tr>
</tbody>
</table>

The days of the week are:

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Leti-lô</td>
<td>Sunday</td>
<td>Ramisa-lô</td>
<td>Thursday</td>
</tr>
<tr>
<td>Téné-lô</td>
<td>Monday</td>
<td>Jima-lô</td>
<td>Friday</td>
</tr>
<tr>
<td>Trata-lô</td>
<td>Tuesday</td>
<td>Sibri</td>
<td>Saturday</td>
</tr>
<tr>
<td>Raba-lô</td>
<td>Wednesday</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2. Other postpositions used in describing location are:

- dafe: near
- kôfê: beyond, on the other side of
- ëfãfê: before, on this side of

3. Instead of using abstract words to indicate direction (i.e., north, south, east, west), the Dyula more frequently use a directional phrase. These phrases specify direction with reference to the place where the speaker is. For example, if the speaker is in Bouaké, the four points of the compass would be:

- North - Korhogo fâ fê
- South - Abidjan fâ fê
- East - Bondoukou fâ fê
- West - Séguedia fâ fê

Abstract words for directions do exist and are:

- kiniboro - north*
- numâboro - south*
- têlebo - east
- têlebe - west

*These mean literally: south-right hand and north-left hand, as defined when facing east. East and west mean sunrise and sunset, respectively. An additional word for north is kôrô.
5.3 Dialog Variations

VI. Situation: Daouda meets Asita and asks about her friend Fanta.

**Daouda**

I ni sògoma Asita.  
Good morning, Asita.

I be Fanta yòro lò wà?  
Do you know where Fanta is?

**Asita**

Nga  
but

A-ã, Nga inasoro a tagara N Douci.  
No, but maybe she went to N Douci.

**Daouda**

O yòro be mǐ?  
Where is that place?

**Asita**

korò  
= la in this position

no  

A be Abidjan korò no (dògoni).  
It is (a little) north of Abidjan.
V2. Situation: Adama, Baba's brother, has gone to sell yams in the market. John, an American, asks where he has gone.

John
Adama, Baba be so bi? Adama, is Baba home today?
Adama
A-á, a te so. No, he is not home.
John
Nga i ka a taga yoro lô ke? But you know where he went, don't you?
Adama
5hô, A taga-ra Touba Tsèt-sè. Yes, he went to Touba on Monday.
John
Touba be mi? Where is Touba?
Adama
Ségúéla kôfè. On the other side of Ségúéla.
V3. Situation: Baba works for Mamery as a servant. Sidi is trying to find Baba.

Sidi

I be Baba yoro lô bi?

Do you know where Baba is today?

Mamery

ka bara

No, but he is not at work today.

Mamery
to work

A-â, a te bara la bi.

But, you know where he went, don't you?

Mamery

Nga, I ka taga yoro lô ke?

I think he went to Man Friday.

Mamery

N-ne ko a tagara Man Jimalô.

Sidi

to find

ka sоро

I will find him there.

N bena a soro yë.
V4. Situation: Mamery is asking about Baba. He wants to know where he has gone, when and by which route.

Mamery
I ma Baba taga yoro lô wa? Don’t you know where Baba went?

Ousmane
3hô, A tagara Diabo kunu. Yes, he went to Diabo yesterday.

Mamery
O yoro be mî? Where is that place?

Ousmane
Bouaké kofe. On the other side of Bouaké.
(lit., Behind or beyond Bouaké)

Mamery
A ka sira Jûma ta? Which road did he take?

Ousmane
ka timê to pass through

A timê-na Bouaké fe. He passed through Bouaké.

Mamery
N bena a soro yê. I will find him there.
5.4 Comprehension

C1. A: Adama, Ousmane be so bi?
B: Ñ-ñ, a te so bi.
    A tagara Bouaflé Lsti-lô.
A: O yoro be mî?
B: Daloa dafè.
A: N bera a soro yê.

C2. A: Amî be mî?
B: A te so bi.
A: Nga, i ma taga yoro lô wa?
B: A tagara logofyè la Bouaké.
A: A tagara tuma Juwa?
B: A tagara Ramisa-lô.
6.1 Dialog

Situation: Ken and Bill are Americans working in Agboville. Ken has been asked by Bill to find Nana's husband.

Ken

Nana ni sogoma.

Nana

Nana, good morning.

somogou household (house people)

Nse ken, somogou ka kens?

Hello, Ken. Is your household well?

Ken

si any, no
dōw where, how about

Toro si te yē. There is no trouble there.

I če dōw?

Where is your husband?

Nana

ta short form of taga
sēnse farm

di how, what

A tara sēnse la. He went to the farm.

A be di? What's the matter?

(lit., How/what is it?)

Ken

ka ko to say, tell
ka wele to call, summon

Bill ko N ka a wele. Bill told me to call him.
Nana

ka soro
foro
kura
kelē

to find
farm, plantation
new
only, one

I ka Ayamé sira ba kelē ta.
(You) take the only big road to Ayamé.

I bena a soro foro kura la yē.
You will find him there on the new farm.

Ken

I ni če
thank you

I ni če, Nana. Ā be.
Thank you, Nana. Good-bye.

6.2 Notes

1. ko is a particle frequently used in sentences involving indirect address or the injunctive. Examples used in this lesson are:

   Sekou be a fe ko Daouda ka a dems. (see V.3)
   Panary be a fe (ko) i ka taga. (see V.1)
   A fo a ye ko a ka na. (see V.3)

In these examples the operator ka in the dependent clause is the tense-less injunctive operator. The injunctive in Dyula is a mild form of the imperative.
Please note that ko as used in indirect address is distinct from the verb ka ko 'to say, tell'. This is an irregular verb and does not require the operator.

*E.g.*, Bill ko N ka a wele. *(see 6.1)*

2. The suffix -baga is used to indicate the doer of an action. For example:

<table>
<thead>
<tr>
<th>Suffix</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>dums-baga</td>
<td>helper/the one who helps</td>
</tr>
<tr>
<td>taga-baga</td>
<td>the one who goes</td>
</tr>
<tr>
<td>na-baga</td>
<td>the one who comes</td>
</tr>
</tbody>
</table>

3. ɛni ɛê, literally 'you and work', is used in two different ways. It may be used as a greeting when someone is working. It also means 'thank you' when someone has done something for you. If someone gives you something, Barka is the expression for 'Thank you'.

-27-
6.3 Dialog Variations

VI. Situation: Lanzé brings an order from his uncle to Baba.
Uncle Bamary wants to see Baba.

Lanzé

bara

Baba, I ni bara.

Baba

Mba Lanzé, I ka kẹmẹ.

Müne ka i la na yā bi sogọma?

What made you come here this morning?

Lanzé

Benogo

Benogo Bamary be a fe
i ka taga.

Uncle

Uncle Bamary wants you to go
(to his place).

Baba

bara

home, place (requires no postposition)

Muko be a bara yē bi?

What (thing) is [at] his place
there today?

Lanzé

könī
fosi
were
ka lakorosi

As for
anything, nothing
else
to observe, notice

Nne könī ma fosi were lakorosi
yē bi.

As for me, I didn't notice any-
thing particular there today.

Baba

ka könö

Basite, I ka N könö.

to wait

Ā bena taga nōgō fe.

All right, you wait for me.

We will go together.
V2. Situation: Seni is looking for Adama, Fāma's older brother. Seni needs Adama to help him.

Seni

I korọ be mì?

Where is your brother?

Fāma

sīgiŋogo

neighbor

A tara a sīgiŋogou bara.

He went to our neighbor's place.

I makọya be mūne la.

What do you need?
(lit., You need is to what?)

Seni

ka

injunctive operator

N be a fe a ka N deme bi.

I want him to help me today.

Fāma

I bena a soro yẹ.

You will find him there.

Seni

I ni ẹ, ẹ be kọfẹ.

Thank you. See you later.
V3. Situation: Mamery comes upon Awa while she is cooking. He is looking for Daouda, Awa’s husband. Sekow has sent Mamery to call Daouda.

Mamery

gba
di
Awa, I ta gba be di?

Awa

tana
ka la
N be a la, tana te.
Mūne ka i la na yā bi?

Awa

trouble
to make
I am at it, no trouble.

Mamery

ka dems
to help
Sekow be a fo ko Daouda
ka a dems.

Awa

Daouda tara Katiola bi.
Mūko dōw?

Mamery

demsbaga
drō
ni
Sekow makoya be demsbgale
la drō. Ni a segi-la, a fo
a ye ko a ka na.

Awa

I will do it.

Sekow wants Daouda to help him.
Daouda went to Katiola today.
What’s the matter?
Sekow only needs a helper.
When he comes, tell him to come [over].

How
cooking (noun of ka gbakṣ
‘to cook’)
What made you come here today?
Cl.

A: I ni tele.
Mūne ka i la na yā bi.

B: Bob be a fe i ka taga a bara.
A: Mūko be a bara yē bi.
B: Bob be a fe i ka a dēms.
A: Basite, i ka N kono
    N bena taga ni i ye.

C2.

A: Mory, i koromuso be mī?

B: A tagara a bamuso bara.
    Mūne ka i la na yā bi?

A: N be a fe a ka taga logofye la.
B: I bena a soro a bamuso bara.
A: I ni che, äbe.
7.1 Dialog

Situation: An American is talking to a Dyula about market day. When and where is the market?

Steve

I ni sogoma, Bemba.

Bemba

Mba, here sila, Steve.

Steve

Here dorō.

Bemba

Lo juma-le (be) yà logoa ye?

Steve

Hee sa

Bemba

Ohô, logofye be mi sa?

Steve

kà saberí

to please

ka blasira
to accompany

I te saberí ka taga N blasira

logofye la?

Bemba

Ohô, a taga.

Yes, let's go.
7.2 Notes

1. Logofye be so čemāče la 'The market is in the center of town'. Other possible locations for markets might be:

sirafarā 'crossroads, junction, or fork in the road'.

sirakū 'beginning of the road, head of the road'.

1. Sirafarā
2. Ferkē sirakū
3. Korhogo sirakū
4. Katiola sirakū

Logofye be sirafarā na. 'The market is at the crossroads'.

Logofye be sirakū na. 'The market is at the beginning of the road'.

2. Three alternate phrases of similar meaning and related structures are:

I tē saberī ka tāga N blasira (logofye la)? (see 7.1)
I bēna saberī ka tāga ni N ye? (see V.1)
I be se ka tāga ni N ye wa? (see V.2)

3. As in the example:

Odienné logo be Ramisa lo, Boundialī ta b. Sibirī lō.

In a series when a given noun is possessed by more than one possessor, each time it is used after the first it may be replaced by ta. This translates 'Odienné's market is on Thursday, Boundialī's is on Saturday!'
7.3 Dialog Variations

VI. Situation: Another inquiry about the market day. When is market day in this area. The speakers are in Madinani, which is located between Odienné and Boundiali.

John

I ni téle, Sekou.

Good afternoon, Sekou.

Sekou

Mba, hère téléna, John.

Hello, how did you spend the day, John?

John

Hère dorô.

Peace only.

LOGO be lô yuma?

When is market day?

Sekou

Odienné LOGO be Ramisa lô, Boundiali ta be Sibiri lô. Odienné’s market is on Thursday, Boundiali’s is on Saturday.

John

ni ... ye

with

I bena saberi ka taga ni N ye Sibiri lô?

Will you please go with me on Saturday?

Sekou

basité

All right (evil not)

Basité, N bena taga.

All right, I will go.

John

makoya

noun form of ka mako 'to need'
dooni - dogoni 
ka sorô 
little bit (dim. of small) to find

N makoya be kù dooni na.

I need some yam.

A be se ka do sorô yë wa?

Can we find them there?

Sekou

ôhô, ku be sâ Boundiali.

Yes, yam is sold in Boundiali.
V2. Situation: Still asking about the market. This time we are in Katiola, just north of Bouaké.

Susan

Awa, ḟima lọ-ne be logo ye wa? Awa, is Friday market day?

Awa

Ohō, ḟima-le be logo lọ ye Katiola.

Yes, Friday is market day in Katiola.

Susan

O be sinī-ne. I be se ka taga ni Nye wa? That is tomorrow. Can you go with me?

Awa

Ohō, ke.

Yes, of course.

Susan

M makoya be ku doo ni ani siss kelẹ na. (U be o lugu fyers ye wa?) I need some yam and a chicken. (Do they sell those there?)

Awa

Otūma then, therefore

Ohō, otūma ə bena u sā sini.. Yes, then we will get them tomorrow.
V3. Situation: Ralph and Adama are in Kobiogo. Ralph wants to know when and where the local market is held.

   Ralph

Lô Juma-le be logo ye Badikaha? What day is market day in Badikaha?

Adama

Trata lô-ne be ya logo ye. Tuesday is market day here.

Ralph

Sugufye be mi ya? Where is the market here?

Adama

Logofye be Katiola siraku na. The market is at the beginning of the road to Katiola.

Ralph

Baragu be sa mi ya? Where is cassava sold there?

Adama

Baragu be sa Aminata ta yolora. Cassave is sold at Aminata's place.
Situation: Ron and Raoul are in Daloa; Gonaté is not far away. They are talking about market day.

Raoul
Logo be lô juma?.

Ron
Bile be yâ logolô ye.
Gonaté ta be Rabalô.

Raoul
N makoya be tamati dooni na.
A be se ka do soro Gonaté yê?

Ron
Ôhô, tamati be sâ yê.
8.1 Dialog

Situation: Robert and Daouda have just arrived in the market. They have walked a long distance.

Robert

ka sege

Daouda i sege-la?

Daouda

 أفريقيا, N sege-la dooni.

I ma a ló ko sira ka yá wa?

Daouda

Yes, I am a little tired.

Don't you know the road is long?

Robert

tini

Tini be i fi. Sira ka yá kosobs.

You are right. The road is very long.

Daouda

be

ka fa

Yama

Logofyse-le be ni be ye.

All this is the market.

Sani midi (be) se, yoro ni-nugu be bena fa yama la.

Before noon arrives, all these places will be full of people.

Robert

ka yaayara

bitiki

só

Meanwhile, (why) don't we take a walk around the stores?

Daouda

A te taga yaayara butikiu la só.

All right, let's go.

Basite, a taga.
8.2 Notes

1. Review PS-25 for the usage of olugu and ni lugu.

2. dooni and damā both mean 'some'. dooni is used with non-count nouns and damā with count nouns. Note these examples:

| Wari dooni | some money | Darasi damā | some money |
| ku dooni | some yam | ku dē damā | some pieces |
| maro dooni | some rice | maro boro | some sacks |
| | | damā | of rice |

3. Reduplication is used frequently in Dyula. A few examples of reduplication are:

| Ka yara | to take a walk |
| ka yarayara | to walk around (may be pejorative, e.g. to walk around for nothing) |
| Jori | how much |
| Jori jori | how much each |
| ñuma | good |
| ñuma ñuma | very good |
8.3 Dialog Variations

VI. Situation: It is now past noon, and the market is full. Robert and Daouda are making their way around the market place.

Robert

ka fa
sisā
to fill
now

Daouda

logofye fa-la sisā.
Daouda, the market place is filled now.

Daouda

yere
fē
sa
reflexive pronoun
thing
then

Ä taga logofye yere könō.
Ä bena i ta fōu sā sa.
Let's go into the market itself.
Then we will buy your things.

Robert

fyerela
ka sigi
fē
seller, merchant
to sit
side

Ku fyere-la-u be sigi logo
logo fā juma fē?
On which side of the market do the yam sellers sit?

Daouda

-tigi
koro
fe
-seller, -owner (of a giver item)
under
over

Kutigi-u? U be sigi yiri ba
koro yā fe.
The yam sellers? They are sitting under a big tree over there.

Robert

ka fleri-kē
A taga fleri-kē yā. O kō
ā bena taga sīs fyere-la-u
ta fā fe.
Let's go take a look (over) there. After that we will go over to the chicken sellers' side.
V2. Situation: Bill is shopping for some yams. They are talking to Mory, the kutigi, or yam-seller.

Bill

kutigi
jori-jori

Yam seller
how much each

Kutigi, ku be jori-jori?

Yam seller, how much are the yams?

Mory.
drasi

unit of money

Kelé drasi tā.

One (for) ten drasi.

Bill

N be se ka u fles?

Can I see them?

Mory

Kosbé ke. I be jori-le fes?

Of course. How many do you want?

Bill

ñuma-ñuma

very good

N be a fes ka ñuma-ñuma
naani-le sā.

I want to buy four very good (ones).

Mory

mi-o-mi

whatever, any one

Mi-o-mi ka di i ye o ta.

Take any one that you like.

Bill

belebeleba

very big

N bena belebeleba naani ni ta.

I will take these four very big ones.
V3. Situation: After shopping for food, Daouda takes Robert into a gbata or shelter in the market. Robert wants to buy a drkeba, a part of the Dyula costume.

Robert

ds

in

gbata

shelter (in an outdoor market)

Eh, Robert, á taga gbata ni na ds.

Daouda

Mů be yě?

Robert

What is there?

Fě ñuma čama be yě.

Daouda

desire, need

logo

What (thing) do you need to buy?

Fě juma-le să logo be i la?

Robert

top part of Dyula costume

drkeba

N be afs ka drkeba kelė ne să.

Daouda

I want to buy a drkeba.

Robert, drkeba gbema ni fle.

Robert

Robert, look at this white drkeba.

A ka di N ye kosobe.

Robert

I like it very much.

A ka ŋi.

It is nice.

Daouda

sõgõ
to ask

ka ŋinika

price

N bena a sõgõ ŋinika.

I am going to ask its price.
8.4 Comprehension

Bob
Sisetigi, sise be Jori-Jori?
Mory
Kelé drasi bi-duru.
Bob
N be se ka kelé fle?
Mory
Basite. I be Jori-le fle.
Bob
N be a fle ka ñuma-ñuma fla-le sá.
9.1 Dialog

Situation: Fred wants to buy some vegetables. He is bargaining with Fanta, the vegetable seller.

Fanta  
kābele¹
Kābele, i be mūne fə bi? What do you want today, young man?

Fred  
nāfe  
N be nāfe dou'le ŋini-na. I am looking for some vegetables.

Fanta  
suguya  
ke kind, type then, therefore

Na yā ke. Nāfē be suguya kelē-kelē² be N fə yā. Then come here. I have one of every kind of vegetable here.

Fred  
tamati  
kēns tomato fresh

Tamati kēns(u)³ be jori-jori? How much are fresh tomatoes?

Fanta  
sigi  
Tamati kēns(u) be sigi kelē a lot

drasi duru. The fresh tomatoes are five drasi a lot.

Fred  
jabba  
fanə onions too, also

Jaba kēns do sā logo be  
N na fanə. I would like to buy some fresh onions, too.
Fanta
tā tā
ten each

Jaba sigiu be drasi tā tā.
The onions are ten drasi each lot.

Fred
ka bo ... la
to take off, reduce

I be sabori ka dooni bo o la,
Please reduce that a little,
drasi tā ka ča kosobe.
ten drasi are too much.

Fanta
ka di
tara
to give

half

Basite, N bena Jaba di I ma
All right, I will give the
sīgi kelē drasi sīgi tara.
onions to you, one lot for
eight and a half drasi.
a half

9.2 Notes

1. A kābele is a young man who can be either married or not. A young girl who is not married is a sūguru. If she is married, she is a sēreba.

2. kelē-kelē in the phrase be suguya kelē-kelē 'one (each) of every kind' is another example of reduplication as used in Dyula to indicate 'a certain number of each' given item. Another example is: drasi tā tā meaning 'ten drasi each'.

3. In phrases like Tamati kēns(u) when speaking about a given item or lot of items in general, the plural suffix -u (which normally follows the adjective modifying a given noun) is optional.

9.3 Dialog Variations

VI. Situation: Fred has gone to market to buy some chicken. He is talking to Mamadi, the sisstigi or chicken seller.

Mamadi

teriće

N teriće, i be taga-la mî?
Sisê ñuma(u) be N fe, i têna do sâ?

Fred

ka ñinina
ço

N be siss-le ñinina ço.

Mamadi

Na! Na Ntau fle.
Mi-o-mi diara i ye, N bena o di ima da dima nà.

Fred

pora

poro poro dôw?

Mamadi

Kelê, bi-nani-ni-duru.
I be poro le fle?

Fred

logo

Fla-le sâ logo be N nà.
I be se ka dooni bo o la?

friend
My friend, where are you going?
I have nice chickens; won't you buy some?
to look for
just
I am just looking for some chicken.
Come! Come have a look at mine.
Any one you like, I will sell you for a good price.
how much
How much are they each?
One (for) forty-five drasi.
How many do you want?
desire, want, intention
I would like to buy two.
Can you reduce it a little bit?
Mamadi

Basite. I diana ta woroma. All right, select your choice.
N bena duru duru bo i ye. I will subtract five (drasi) each for you.

Fred

O bena dia N-ne kosobe. That will please me very much.
I barka. Thank you.
V2. Situation: Robert is bargaining with a not so co-operative tailor for a drekeba.

Robert

gbemā  
sogō

Koro drekeba gbemā ni sogō (be) jori?

Tailor

white, whites  
price

Elder brother, how much is this white drekeba?

Ni? Kēme segi ni bi duru.

Robert

This (one)? Six hundred and fifty (drasi).

(I) ko jori?

Tailor

How much did you say?

N ko kēme segi ni bi duru.

Robert

I said six hundred and fifty (drasi).

Hū! o ka ča ka tīme.

Tailor

Oh! That is too much to pay.

I te se ka do bo o la?

Can't you subtract some from the price?

N te se.

I can't do (that).
V3. Situation: Daouda is bargaining with the tailor for a new drekeba.

Daouda

ka bo ... la
to please
ta sabeli
to take off
Koro, i sabeli ka do bo
Elder (brother), [you] please
drekeba sogo la.
subtract some from the price.

Tailor (karanikele)

kari-kari
latest/last
sogo
price

A sogo kari-kari-le be kemem wooro ni muuga ye.
Its definite price is six
hundred and twenty (drasi).

Daouda

Barka.

Thanks.

Tailor

A sogo-le be o ye.
That is its price.
Fesite se ka bo o la.
Nothing can be subtracted
from that.

Daouda

dow

( emphasis function here )

N ka a lo, Nga Nne ta wari
I knew that, but my money
ma o be bo.
didn't come to all that

N dow be a fe ka derskeba ni
much).
sa.

Tailor

Basite, kemem wooro sara.
All right, pay six hundred.

Daouda

I ni fee kora.
Thank you, elder (brother).
O diara Nye kosobe.
That pleased me very much.
N bena a sa.
I will buy it.
Don

N təriče, təgoja bula ni səgə be ḣori?

Samir

Ni? Drasi waga ni bi-duru.

Don

I ko ḣori?

Samir

I ko waga kelə ni bi-duru.

Don

O ka ča ka tîme. I te se ka do bo o la.

Samir.

Basite, drasi waga kelə.
10.1 Dialog

Situation: Daouda and Bill are hungry. They want something to eat and are talking about stopping to buy a bite to eat from a young girl selling food in the street.

Daouda

\(^e^1\) kõgo

Bill, kõgo te e la folo?

Bill, aren't you hungry yet?

Bill

bile

ko bla

for a long time
to put

Mûna? Bile ka kõgo bla

N-ne la bi.

Why? I have been hungry for a good time today.

Daouda

ka \(^fle^2\) des

Otúma a taga sanguru ni fle des.

Then let's go see that girl.

Bill

a kû

E ko müne be a kû?

What do you think she has (to sell)?

Daouda

E be müne fe?

What do you want (in particular)?
Bill
dumuni³
dyere
Dumuni drö, e ko N be
müne dyere?

Only food, what else do you
think I want?

Daouda
kōni
ka dā
jō-ne ka lō i fē?

Who knows with you?

Ni a kōni dāna dumuni ko ma,
o ka nogo.

Otherwise, if it is the mere
matter of food, that is easy
(to solve).

Bill
fē-fē
Otūma ā taga, ā ka fē-fē soro
a kū, ā bena o do sā.

Then let's go, we'll buy some
of anything that we find with
her.

10.2 Notes

1. e is a contracted form of i-le, 'you plus emphatic
   particle'. This contracted form is used only in informal
   situations.

2. ā taga and ā taga dē are both forms of the imperative.
   Note: no operator is used. However, the form using dē is
   somewhat more emphatic and includes the idea of an invita-
   tion. (see VI.)
3. Note the different forms of *ka dumu* in the following sentences:

Dumuni be *N fɛ drō*. I only want food (lit., eating) (see V2)

I ma draka dumu? Didn't you eat breakfast? (see V2)

N bra dumunikɛ ke. Of course I have eaten. (see V2)

N be a fɛ ka dumuni-(le)-kɛdrō. I only want to eat. (see V2)

Note that -ni the present participle, -ni the diminutive and ni the demonstrative adjective have the same phonetic form. However, -ni (from -li) the present participle only occurs with verbs as a suffix, e.g. dumuni 'eating'; -ni 'diminutive' only with nouns as a suffix, e.g. süguruni 'little girl' and ni 'demonstrative adjective' with nouns as a modifier, e.g. süguru ni 'that girl'. Note also that -ke is used when dumu is intransitive.

4. In the sentence, ā be ā teriya ka ḏo sā, note that the ā following the operator be is the reflexive pronoun for we/us. This pronoun is hardly ever translated into English, as in the translation for the sentence: 'Let's hurry to buy some'. Literally, it would be 'Let's hurry ourselves to buy some'. (see V1)
3. Note the different forms of ka dumu in the following sentences:

Dumuni be ṁ fe drō. I only want food (lit., eating) (see V2)

I ma draka dumu? Didn't you eat breakfast? (see V2)

N bra dumunike ke. Of course I have eaten. (see V2)

N be a fe ka dumuni-(le)-ke drō. I only want to eat. (see V2)

Note that -ni the present participle, -ni the diminutive and ni the demonstrative adjective have the same phonetic form. However, -ni (from -li) the present participle only occurs with verbs as a suffix, e.g. dumuni 'eating'; -ni 'diminutive' only with nouns as a suffix, e.g. sūguruni 'little girl' and ni 'demonstrative adjective' with nouns as a modifier, e.g. sūguru ni 'that girl'. Note also that -ke is used when dumu is intransitive.

4. In the sentence, ā be ā teriya ka do sā, note that the ā following the operator be is the reflexive pronoun for we/us. This pronoun is hardly ever translated into English, as in the translation for the sentence: 'Let's hurry to buy some'. Literally, it would be 'Let's hurry ourselves to buy some'. (see V1)
10.3 Dialog Variations

VI. Situation: Bob and Sidi are making their way through a market. Bob spots a young girl selling aloco or fried plantains and other local foods. He wants to try some.

Bob

ka lo

Eh! Sidi, i lo de.

Mûne be ni ye yâ fe?

Sidi

kâ

Mî? Tabeli kâ wa?

Bob

A-â, seti ba kônc sûguruni nêfè.

Sidi

aloço

ka nênê

âhââ

âhââ, aloço dôw.

I be a fe ka do nênê wa?

Bob

ka tobiri

Ôhô ke, u be a tobirila ni mûne ye?

Bob

to stop

Eh! Sidi, stop a minute.

What is that over there?

on

Where? On the table?

fried plantain (probably Baoule loan)
to taste exclamation

I see! That is aloco.

Would you like to taste some?

Yes, of course. What do they usually cook (make) it with?
Sidi

"Namasa jā. Ā bo ā teriya ka do sā, N fana bena do dumu i fs."

"Ā be jori ta le sāna?"

Bob

da
gbels

"I ko jori ta le bena ā bo?"

A da ka gbels?

Sidi

"Ā-ā, ne ko drasi saba ta bena ā bo."

"Plantain. Let's hurry to buy some, I will also eat some with you."

"For how much are you buying some?"

"Cost hard, expensive"

"How much do you think will be enough for us?"

"Is it expensive?"

"No. I think three drasi would be fine."
V2. Situation: Moussa and John have just been shopping in the market. Moussa is hungry and wants to buy something to eat.

Moussa

John, kōgo be N ne la, i-le dōw?

John

to eat (transitive) first meal of the day (i.e., breakfast or lunch)

John, I am hungry, how about you?

Moussa

ka dumu
draka

Ah Moussa! I ma draka dumu bi wa?

Moussa

ka dumunike
ta time
telela

Of course I have eaten, but don't you know it is past lunch time

N bra dumunike ke, Nga i ma lō ko telela dumu tuina
time-na wa

John

lahazara
tiñs
sa

Indeed it is around 4 P.M.

Lahazara koni sera.
tiñs be i fe.

You are right.

I be a fe ka mune sā sa?

Then what do you want to buy?

Moussa

N be a fe ka dumuni-le-ke drō.

I only want to eat.

N ka fē o fe soro.

It does not matter whatever I find.

N bena o dumuni.

I will eat anything.
V3. Situation: Adama and Don have been walking for over an hour. They are thirsty and want to buy something to drink in the market.

Adama

ka mĩ logo

Don, mĩĩ logo tẹ i-le la wa?

Don

Don, aren't you thirsty?

Mǐũ logo be N na ke, a be di?

Of course I am thirsty, why?
(lit., What is it?)

Adama

kamsoro

Tip-top

wotel-bọ

Kamsoro mĩĩ logo be iĩ-ne la kosobė.

Because I am very thirsty.

A be se ka taga tip-top do mĩ wotel-bọ ni na.

We can drink some soda in that restaurant.

Don

El! Adama, i ma lọ ko wari -ṣama tẹ ā kū tugu?

Say, Adama! Don't you know that we don't have much money left on us?

Adama

A dọw be se ka a ke di ka ā mĩ?

Then how will we be able to drink (something)?

Don

A tẹ taga lemuruji do sā Fanta fẹ?

Why don't we go buy some lemon juice from Fanta?

Adama

A be lemuruji sā lọ-o-lọ, ā kakā ka fẹ were mĩ bi sa.

We buy lemon juice every day, we should drink something else today.

Don

Basite fẹ-fẹ ka dia i ye N bena o mĩ.

All right, I will drink what you like.
Dumuni soro ko ma gbélé Man. Ni i se-la food find that not hard Man. When you arrive Finding food, that isn't hard in Man. When you arrive mobiligar dró i be dumuni fë fyere-la-u car-station as soon as you are food-sellers at the car station, you (can) see the food sellers sigi-ni ye sira dala yorde. Dou be kaba seat-ed see road along everywhere. Some corn seated (all) along the road everywhere. Some are selling Jeni, dou be a bereke-ni fyere. Muso dou be burned some it boiled sell. Women some are burned corn, some (are selling) it boiled. Some women are ku yirä. Dou yers yarayara ni ku bereke yam fry. Some even walk around - yam boiled frying yam. Some even walk around with boiled yam ye u kū Sogo fyere-la-u fana be yë. with their head (on). Meat sellers also are there. on their head. Meat sellers are also there.

Ni i fana be a fë ka i sigi ka dumuni If you also want it to you sit to eat If you want (it), you can go into a small restaurant ūnana ke, i be se ka taga wotelniu do la. real meal ptct. you can go restaurants some in. small to sit down and eat a real meal.
11.1 Dialog

Situation: Bruce has just arrived and settled in Totokro. He has not yet hired a cook. He is ordering his breakfast in a local Totokro restaurant.

Bruce

dabo
Koro, N be se ka dabo soror yá?

breakfast
Sir, could I have breakfast here?

Wotél-tigi (Restaurant owner)

Ohó ke! I be múne fë?
Of course! What are you having?

Bruce

moni
karakro

a local porridge
a local fried pastry

Moni doni ani karakro.
Some moni and some rolls.

Wotél-tigi

ka bá
sisá-sisá
to finish (t.v.)
to be ready (itv.)
right away (sisá 'now')

I sásörì ka sìgì tabèli ni
na yá fë.

Please have a seat at that
table over there.

A bena bá sisá-sisá.
It will be ready in just an
an instant.

Bruce

sō

Ni kafe ka ke yë, i be
do di Nma sō.
Give me some coffee if there
is any in the meanwhile.
Wotel-tigi

nōnō
ka ka ... la

milk
to put ... in/at

Basite, ka nōnō ni sukaro
tē a la wa?

All right, with sugar and
milk put in it?

Bruce

gbāzā

simple, only

Ā-ā, N be kafe gbāzā-ne mī.

No, I drink coffee only black.
(i.e., simple coffee)

11.2 Notes

1. dabo, telela, wulala, and sula are the names for breakfast, lunch and dinner respectively. wulala and sula are both words for dinner. There are two other names for meals that are used exclusively during Ramadan (the ninth month in the Moslem year, a period of daily fasting from sunrise to sunset.) During this time südebug is a literal breaking of the fast around 7 P.M. (sū 'fast', kadege 'to cut'), and sugulē is the last meal before the fast between ten or eleven in the evening and four in the morning.

2. Mbrahaba (see V.1) is a long form of Mba. It is a reply (only) to a greeting, a 'hello' with emphasis. Like Mba, it is not used by women. Other means of greeting someone informally are hērēbe 'hello', used frequently in passing with no implication of special friendship. The reply to hērēbe can be hērēbe or hērē drō. Another greeting is dēgase [dēyase], which is used like hērēbe but also is frequently used in greeting one who is 'coming from somewhere'.

-57-
3. kakā is the 'must/should' form of the operator. Examples of its usage are:

- N kakā ka jori sara? How much must I pay? (see V.3)
- N kakā ka taga sisā. I must go now.
- N kakā ka domini ke sisa. I must eat now.
- I makā ka tugu N na. You must not touch me.
- I makā ka N wele. You must not call me.

Note that kakā is followed by the infinitive form of the verb and that makā is the negative form.

4. Note the differences between the following sentences:

- I se-ni be gba la. You are skilled in cooking. (see V.3)
- I be se ka gbaṁse. You can do cooking.
- I be se gba la. You are able in cooking (can cook).

11.3 Dialog Variations

**61. Situation:** Bruce is ordering his noon meal (lunch) at the same restaurant.

**Bruce**

**Koro, I ni tele?** Sir, good afternoon?

**Wotel-tigi**

**Mbrahaba** long form of Mba which expresses a kind of excitement

**Mbrahaba, I ka kẹẹ Bruce?** Hello, Bruce, how are you?
Bruce

fo

but, except (conj.)

Tana si ts N na fo kögo.

All right but hungry.

Wotel-tigi

kamasoro
fla

because
remedy

O ts tana ba kamasoro
o fla be N fë yâ.

That is not (much) trouble be-
cause I have the remedy here.

Bruce

mû-ni-mû

exactly what (lit., what
and what)
lunch

telela

Exactly what is (for) lunch
here today?

Wotel-tigi

wala

or
rice cooked with
vegetables/meat

zagame

rice with sauce

nalamâ

To be yë, maro fana be yë,
zagame wala nalamâ.

There is to there, there is
also rice, (either) zagame
or with sauce.

Bruce

were

any

Fë were ts o ko?

After that isn't there anything
else?

Wotel-tigi

ka ladene

to fix

ka koroto
to hurry
kojugu
too much (adv.)

N be se ka salati ni biftek
fana la dense i koroto ni i
ma koroto kojugu.

I can fix salad and beefsteak
also, sir, if you are not in
much of a hurry.
V2. Situation: Bruce is ordering his evening meal (supper) in the same restaurant.

**Wotel-tigi**

Bruce ni wula, I here telena?  
Good evening, Bruce. How was your day?

Bi tūma N ŋa bla i ṅẹ.  
I have been expecting you for a long time. (idiomatic, no literal translation)

Bruce

Toro si te N na koro.  
I am all right, elder.

**Wotel-tigi**

wulala  
What do you want for supper this evening?

Bruce

ka bẹ  
to fit, suit

ka tẹms  
to pass, to be better than

Koro i ka fẹ-fẹ di N ma o be bẹ N ma.  
Elder, anything you serve me is all right with me.

I ka tobiri fẹu be ka di ka tẹms.  
Your cooking is all better than good.

**Wotel-tigi**

ka yara  
to fry

pomitrẹ  
potato

Sise yirani be yā bi.  
There is some fried chicken here tonight.

Ni be a fẹ, i be se ka o do dumu ni pomitrẹ wala ku yirani ye.  
You can have that with potatoes or fried yams if you want.

Bruce

ka nẹnẹ  
to taste

N bena sise r. pomitrẹ nẹnẹ bi.  
I will taste the chicken and potatoes this time.
V3. Situation: Bruce has just eaten and is commenting to the 'wotel-tigi' or gbaksla (cook) that the food was very good. The gbaksla asks Bruce to return again.

Bruce

kakā ka sara

must, should, ought to to pay

Koro, N kakā ka jori-le sara? Elder, how much am I supposed to pay?

Wotel-tigi

pla
dish, plate

Sise pla be (drasi) bi naani pomitre be mugā.
The dish of chicken is 40 (drasi), the potatoes 20.

O be ke drasi bi wooro.
That is 60 drasi.

Bruce

se-ni
past part. ka ke 'to be able', here means 'to be skilled (in cooking)'

gba

I ka dumuni fēu ka di kosobe,
cooking

koro.
Your food is very good, elder.

I se-ni be gba la kosobe.
You cook very well.

(I na fē miu dumu yā, N tuma olugu nūgon nē dina dumu yoro la folo.)
(I haven't eaten anything yet like the things that I have eaten here.)

Wotel-tigi

I ni će.

Thank you.

N ka bara dōw.

That is my work.

Bruce

ka to

to keep on ___, to continue to ___
sani .... će
unti

N bena to ka na yā sō sani
Meanwhile I will keep on coming
N yere ta gbaksla soro će.
here until the finding of
my own cook. (lit.)

-61-
Wotel-tigi

faasi
ka kofo
ka dia

freely, as you like
to ask for
to please

O ke faasi i ka na yah wagati-
wagati ka be i ma.

Please feel free to come here
any time.

Fë-fë ka dia i ye, i be o kofo.

Ask for anything you like.
Wotel-ni-u ka ŋi kosobse.
Restaurant-small-pl. st nice/good very
The small restaurants are very nice.

U ka dumu-ni fë saniñs-ñi be ka time
They poss. food clean-pst part. pres. to pass more
Their food is cleaner than (that) of the

yara-la-u ta kā. Vakaba ta wotel-le
walk-er-pl. poss. than Vakaba poss. restaurant-emph.
walking people's (food). Vakaba's restaurant
be ñona ye sāze fyere yoro dafa.
pres. first ptcl gas selling place next to/after
is the first (one) next to the gas station.

A kōnā-no yoro saniñs-ñi be tuma be.
Its inside-in place clean-pst part. is time all
Its inside is clean (at) all time(s).

A ma bō kosobse. Tabeli ña-ñā saba
It isn't big very table long-long three
It isn't very big. Three long tables

sēme-ni be dana na ka bō kīnībоро la
put/lean-pst part. pres. wall on to go right hand from
are put (against) the wall come (from) the right

ka taga numābоро fē.
to go left hand to
and go to the left.
Lọ-o-lọ Vakaba be fẹ suguya kura
Every day (adv) Vakaba pres. thing kind new
Every day Vakaba cooks some new kind of things

tobiri ka a fara lọ be kakoro
cook to it add day all usual, ordinary
to add it to the many ordinary everyday

dumini fẹ čama-u ká. Lọ-o-lọ kóni
food thing many-pl. to Every day (adv) in fact
things to eat. Every day, in fact,
i be se ka to, suna, kini,
you pres. can inf. to pounded yam rice with sauce
you can find to, pounded yam, rice with sauce,
zagams, sise yirani ni sogo yirani
rice with vegetables, chicken fried and meat fried
rice with vegetables, fried chicken, and fried meat
sọọ yẹ. Olugu ko a be to
find there. Those besides he pres. to do from time to
time
there. Besides those, he from time to time
ka sise, kiri yirani, salati, biftekJ, makaroni,
inf. chicken egg fried salad beefsteak, macaroni
makes chicken, fried eggs, salad, beefsteak, macaroni,
hariko ani pẹti pwa kẹ so.
beans and little peas make/fix --
beans, and little peas.
12.1 Dialog

Situation: Ken has just arrived in a local community. He is looking for a place to stay (a hotel room) while he looks for a house to live in.

Ken

Taxi!

Drissa

Where are you going?

Ken

hotel (lit., sleep place)

ka ṅini

I am looking for a hotel.

N be si yoro-le ḋinina.

ka se

Drissa
to arrive, (to have been to)

I see-la Gabreili?

Have you been to the Gabreili?

Ken

si

any

N ma se yoro si folo,

I haven't been any place yet,

N te yoro si lọ yà.

I don't know any place here.

Drissa

jona

first

ka dōw

to get in

ka yira

to show

Āhāā, I se ko jona-le yà

I see, this is your first time

ni ye. Dōw mobili könk

here. Get in the car. I am

N bena taga Gabreili yoro

going to show you the loca-

yira i la.

tion of the Gabreili.

Ken

da1

price

dimā

cheap

kamasoro

because

I be i saberi ka yoro da

Please show me a cheap place

dimā do yira N na kamasoro

because I don't have much

wari čama te N fe.

money on me.
12.2 Notes

1. There are several words in Dyula for 'price' depending on what it is the 'price' is to be given for. For example:

- **da** 'cost, price' (abstract). You ask the da of something you want to buy.

- **sogó** 'cost (particularly a given amount of money)' (concrete). You pay a sogó for something you buy.

- **sara** 'wage, rent' (abstract or concrete). You pay a sara for using something or someone.

    - Maro da be di. How is the cost of rice today?
    - Maro sogó ma ça bi. The price of rice is not much today.
    - Maro sogó di. Give (me) the price of the rice.
    - Bō sara be Jori How much is the rent?
    - Bō sara di. Give me the rent.

2. In PS-26 we learned the cardinal numbers of Dyula. The ordinal numbers from 1 - 10 are as follows:

- **Yona** 'first'
- **flana** 'second'
- **sabana** 'third'
- **naanina** 'fourth'
- **duruna** 'fifth'

    (loruna) An alternant way to form these numbers for 2 through 10 is to use the suffix -ŋogo in place of -na.

- **woorona** 'sixth'
- **worövlana** 'seventh'
- **segina** 'eighth'
- **konöñoña** 'ninth'
- **tña** 'tenth'

3. A few forms of the demonstrative adjective were given in PS-25. Additional forms are as follows:

- **ale bō ma ñi.** The given (that) house is not good.
- **ale bō ni ma ñi.** This house is not good.
- **ale bō o — —.** That house — — —.
- **ni bō ni — —.** This house — — —.
- **o bō o — —.** That house — — —.

Additional examples are included in V2.
12.3 Dialog Variations

VI. Situation: John is looking for a house to live in. He wants a place with three rooms. He wants to live in this house for one year.

Siaka, I ni bara?

Ken

Hello, Siaka (at work!)

Mba, here sila Ken?

Siaka

Hello, Ken, how are you?

Ken

ko

business

ko

except, after, besides

Toro si te N na bo hin ni ko ko.

All right, except for the business of looking for a house.

Siaka

kind

sugu

What kind of house are you looking for?

I be bo sugu juma-le hin ni na?

Ken

room, (also) in

kono

I want a three-room house.

N be bo kono saba-le fe.

Siaka

what, how

di

kind, sort, manner

co go

What kind of three rooms?

Kono saba co go di?

Ken

to talk, to chatter (itv.)

ka baroke

shelter, place

bugu

A sleeping room, living room

Si yoro, baroke yoro ani

and a kitchen. If I find one,

gba bugu. Ni N ka do soro,

I will spend one year in it.

N bena sa kel e ne ke a la.
V2. Situation: Ken is talking to Drissa about a house. Ken is asking if the house has water, electricity and other conveniences.

Drissa
ken, kibaro ñuma be N ñfɔ
ka fo i ye.

Ken
What sort of news is that?

Drissa
to find
very new, brand new
veranda (Fr.), porch
I have found a nice little
house for you. It is a new
house with three rooms and a
big porch.

Ken
ña
ale
I yëre ña bra a-ле bɔ ye wa?

Drissa
certainly, indeed (mod.
of N)
I indeed have seen that house.

Ken
eyes, sight
the one just referred to,
that, the latter
Have you seen that house your-
self?

Drissa
electricity
bathroom (W.C.)
separate, apart
outside
Does it have electricity and
water? Is the bathroom in-
side or outside?

Drissa
You must ask the owner himself
about that. Let's go.
I will introduce (show) him
(the owner himself) to you.

I kakɔ ka bɔ-tigia yere ɔñinika
o-lugu la. A taga, N bëna
a yëre yira i la.
V3. Situation: Ken is talking to Adama about the same house. He is asking about the rent. He thinks it is too expensive.

Ken

sara
ka ŋinika
Adama, I ka bō sara ŋinika wa?

rent, wage, award
to ask (about), inquire
Adama, did you ask about the rent for the house?

Adama

ko
N ma a sara ko ma ŋinika folo.
I yere kakā ka o ke.

business
I haven't asked about the rent yet. You yourself must do that.

Ken

jate
ka ke
Nga e ta jate la, a be
se ka ke jori?

opinion
to be
But in your opinion, how much can it be?

Adama

ka degi
nōgo
luāze
Mogou kōni degi-la ka bō ni
nōgo luāze waga-kelē ni
kēms duru ni kurā ni jī
be’a la.

to be used to
type, kind (alt. for čogo)
rent
Indeed, people used to rent
that type of house for 1500 drasi, if it has electricity
and water in it.

Ken

ča
kojugu
Waga kelē ni kēms duru
O ka ča kojugu! Do te se
ka bo o la?

much
too, too much (Fr. trop)
1500 drasi. That is too much.
Can't some (thing) be subtracted from that?

Adama

ka yabi
ka kuma
fo
fs
Nne kōni te se ka i yabi o la
sisā, fo ni i kumana bō-tigi
yere fs.

to answer, respond
to talk
unless
with
I can't answer that myself,
unless you talk to the owner
of the house himself.
Mogo be se ka bō suguya čama soro
person oper. can inf. house kind many find
One can find many kinds of houses

Kadivwari dugu mēsē-ni-u la. 0 dugu
Ivory Coast town small-dim.-pl. in that town
in the small towns of Ivory Coast. In those
mēsē-ni-u la, bō čama be bō muso-le ye.
small-dim.-pl. in, house many oper. house wife (i.e.,
small towns, many houses are round houses.

Bō muso-u be be konō kelē-ne ye.
house round-pl. all oper. room one-emph. --
All round houses are one-room (houses).

Kurā tē u la. Ži fana tē u la.
electricity neg. them in. Water also neg. them in
Electricity is not in them. Water also is not in them.

Negē fana tē kela u la.
toilet also neg. be-pres. part. them in
A toilet is also not in them.

0 bō-muso-u ko mogo be se ka
that round house-pl. besides people oper. can inf.
Besides those round houses, one can find
bô yâ čama soro. Ni dugu ka ke	house long many find
many rectangular (i.e., long) houses. If the town is
kobida ye, kurâ be soro a kon5.
administrative center of s-p or p. -- electricity oper. find it in
an administrative center, electricity is found in it (the town).
O-tûma ji ni kurâ be se ka soro
that-time water and electricity can inf. find
Then water and electricity can be found
bô yâ u la. Nëgë be ke o bô yâ
house long pl. in toilet aux. be that house long
in rectangular houses. Many of these have a toilet inside
čama kon5 kamasoro kon5 čama be u la.
many in because room(s) many oper. them in
(them) because many rooms are in them.
O do-u be se ka ke, kon5
That some-pl. oper. can inf. be rooms
Some of those (rectangular houses) can have
fla, saba, naani, wala kon5 duru ni se ka
two three, four or rooms five if power inf.
two, three, four or five rooms,
be bötigi ye.
have (afford) owner oper.
if the owner can afford it. . . .
13.1 Dialog

Situation: Two women are talking about the heat. Sita had wanted to do a washing, but the afternoon rain is coming.

Sita
tara
E, Rokia, tara be bi de?

heat
Say, Rokia, it is hot today, isn't it? (lit., heat is today.)

Rokia
wagati
Tiñe be i fe, wagati ma fi bi.

weather, period, season
You are right, the weather is bad today.

Sita
fänii
ka ko (kwo)
ka la ... la
ka bë
N tûbe a fe ka taga N ka fänii
ko telê ni na, Nga N la-ni
be a la ko säji bëna bë kofe.

clothes
to wash
to be sure of something
to fall
I was wanting to go wash my clothes [in] this afternoon, but I am sure that rain will fall later.

Rokia
fölì
könì
ma
la

fölì te o ma könì, I kakà
ka la o la.
telling (noun form of ka fò)
in fact (an emphasis word)
about of, about

Sita

(w)ollatele la sà
bë (tuma)
ka damina or damine
tà ço

(w)ollatele la sà bë tuma le
daminani ye ni ye tà ço.

(the time of) the afternoon rain [around 4 PM]
to begin
in reality

In reality this is (already) the time of the afternoon rain.
1. In this lesson note that statements concerning 'heat' and 'cold' as well as 'right' and 'doubt' follow the same pattern as statements concerning hunger and thirst.

   e.g. Kōgo be N na.  I am hungry (lit., Hunger is to me).

   Further examples:
   
   Tara be bi.  It's hot today. (Heat is today).
   Nene be bi.  It's cold today. (Cold is today).
   Tiñs be i fe.  You are right. (Right is with you).
   Foli te o ma.  (There is) no doubt about that. (Telling isn't about that).

2. Note the following conditional sentences with 'if':

   Ni säyi bena, mogo be se ka maro bruka.
   If it would rain, one could plant rice.

   Ni a nana sisā, N be se ka taga.
   If he comes soon, I can go.

   Ni i be taga, N bena taga ni i ye.
   If you go, I will go with you.

3. There are several sentence-level conjunctions in Dyula:
   A few are:

   ka  'and'  Nga  'but'
   -    wala  'or'

   Mamery nana bara la bi, Nga a tagala doktroso.
   Mamery came to work today, but he went to the hospital.

   Mamery nana bara la bi, wala a tagala doktroso?
   Did Mamery come to work today, or did he go to the hospital?

   Mamery nana bara la bi ka taga doktroso.
   Mamery came to work today and went to the hospital.

   The other conjunctions of ni, ani, and oni are used primarily for conjoining words on the phrase level.
4. Normal weather conditions for Ivory Coast can be observed in the following tables:

<table>
<thead>
<tr>
<th></th>
<th>Abidjan (on the coast)</th>
<th>Man (between tropical forest and savannah)</th>
<th>Bobo-Dioulasso (in savannah)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Max</td>
<td>Min</td>
<td>X-Y</td>
</tr>
<tr>
<td></td>
<td>Average Monthly Temperature (centigrade)</td>
<td>Average Monthly Rainfall (inches)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>0-2 0-2 4-8 4-8 12-16 +16 4-8 0-2 2-4 12-16 4-8 4-8</td>
<td>0-2 2-4 4-8 4-8 4-8 8-12 8-12 8-12 4-8 4-8 2-4 0-2</td>
<td></td>
</tr>
</tbody>
</table>

Harmatan Winds start at the first of the main dry season which starts in November in Bobo-Dioulasso, in December in Man, and in January in Abidjan.

To convert the above temperatures to Fahrenheit, use the following formula: \( \frac{9}{5} C + 32 = F \)

*These figures are taken from Michelin Map no. 153 Afrique (Nord et Ouest).*
13.3 Variations

VI. Situation: Adama and Fatoma are talking about the rain. Adama had wanted to do some planting.

Adama
tugu
Če, wulatele la sā bē wagati sela tugu dē?

Fatoma
logokū
Ohō, a damins-ni logokū kelē-ne ni ye.

Adama
foro
ka dablā

Fatoma
ka dú
N tübe a fs ka bara ke kafe foro-le la bi, Nga N kakā ka o dablā so ka ku do dú.

Adama
fisa
woso
tiga

Fatoma
O ka fisa kosobè. I be se ka woso ni tiga fana be dú damins sisā.

That is much better. You can also start planting both sweet potatoes and peanuts now.

Adama
That is exactly right.

Fatoma
dugu (koro)
ka mina
ka bru ka

Ni sāji ka dugu mina túma mí-na, i be se ka maro bru ka,

When the ground will be moist enough, you can plant the rice.
V2. Situation: Mamadou and Sali are talking about the Hameatan winds. It gets colder during Hameatan time.

Mamadou

Sali, i be mú-ne ka-la bi?  
Sali, what are you doing today?

Sali

ka bla  
gara  
főño  
kosō

N tūbe a fe ka fani dou bla  
gara la, Nga főño ba kosō  
N te se ka fosi ke.

to put  
tint  
wind  
because of

I wanted to put some clothes in tint, but because of the violent wind I can't do anything.

Mamadou

fisa  
nēnē  
dani  
kosō

I-le ta yere ka fisa, i be  
se ka gara bara dou ke bó  
kōgo, Nga nēnē kosō Nne te  
se ka dani fosi ke.

better  
cold  
weaving  
because

You are even luckier, you can do some of (your) tint work inside the house, but with the cold I can't do any weaving.

Sali

kōgo  
kabā

I koroće Sekou dōw, a tara  
kōgo la kabā?

farm  
already

How about your brother Sekow, has he already gone to the farm?

Mamadou

Jona  
A ma tağa fōlo. Nēnē kosō  
a fana te taga-la kōgo la  
sogoma Jona sisā.

early, first  
He hasn't gone yet. He also doesn't go to the farm very early these days because of the cold.
V3. Situation: It is cold. Assita and Bintou are talking about the coldness. They are sitting around a fire to keep warm.

Assita

Bintou, na ni lògò dò ye ka bła ta la dè.

Bintou

kònò
ka bá
kèrfè
Eh, Assita, a be i kònò ko à bena tele bá ta kèrfè bi?

Assita

ten
ka wara
ko jùgu
A te ñèn Né na nènè wara-la ko jùgu.

Bintou

N ka lò òò. Nènè ma di Nné fàra ye. Nga ni à bè sigi-la ta kòro ka tele bè jone bena gba ke?

Assita

ka tâ-jà
o ni a ta bè
N te ñè a fe à ka tele-bà tâjà-la, o ni a ta bè N to N be sigi dooni.

Bintou

ka dábła
ka jâfa
N te à fò la ko à ye tâ-jà dábła sìsà, i yérè ka lò ko tele jâfa la, à dòw ma minà nàgo u ko fòlo.

Bintou

firewood
fire
Bintou, bring some firewood to put in the fire, would you?

that
to pass, spend up around
Hey, Assita, do you think that we will spend all day around the fire today?

that way, exactly that
to grow in number, to become too much
No, it’s not that, but the fact is that it is too cold.

I know that exactly. I also do not like the cold weather. But if we all sit around the fire all day, who will do the cooking?

to warm up in spite of all that (idiom)
I don’t want us to spend all day to warm up; in spite of that let me sit down for a while.

to stop to go a long way
I am saying that we stop warming ourselves now. You know (yourself) that the sun has gone far away and we haven’t even washed the dishes yet.
Wagati fla-le be sā kōnō āu ta
season two-emph. pres. year in our poss.

There are two seasons in the year in our country:

Jamana 1a: samaji ani fow.
country in rainy season and dry season.
the rainy season and the dry season.

Samāji-le be sāji bē wagati ye.
raining season pres. rain fall season --
The rainy season is the rainfall season.

Sā do u la samaji be yāña ka tīmē
yy year some pl. in rainy season pres. become longer
In some years the rainy season becomes longer than
fow kā. Nga o sāu ma kā.
dry season -- But those year-pl. neg. many
the dry season. But those years aren't many.

Samāji-le be foro bara kē tuma ye.
rainy season-emph. pres. farm work to do time --
The rainy season is the time to do farm work.

(Fow be damines samaji ko.)
dry season pres. begin rainy season after
(The dry season begins after the rainy season.)
Fow be damins ni néns ba tuma ye dry season pres. begin with cold big time (period) --
The dry season begins with the big cold time

Decembre ni Janvier karole la. Ni o tuma December and January month-emph. in When that time
in the months of December and January. When that time
timsa, tara ba tele wagati be damin sa.
pass-cond. heat big day season pres. begin when passes, then the hottest part of the dry season begins.

Mogo Yama be taga safari fe fow people many pres. go travel for trade dry season
Many people go trading during the dry season.
tele la. Nga dou be u ka foro
day in, during But some-pl. pres. they poss. farm
But some do their farm work
bara ke fow la fana. U be tu work do dry season in also/too. They pres. forest
in the dry season, also. They cut the forest,
tes, u be forou ladéns ka samaj cut, they pres. farm-pl. prepare inf. rainy season
they prepare the farms to wait for the rainy season.
13.5 Cont.

Dou be dani ̥ ka.

wait for Some-pl. pres. weaving do

Some do weaving.

Mogo čama be boro la bara-u ani
people many pres. hand with poss. work-pl. and
Many people do hand work

so bara-u ̥ ka fow-le la.

house work-pl. do dry season-emph. in
and housework in the dry season.
14.1 Dialog

Situation: Aoua and Nana are market women. They are talking about selling their products in the local market.

Aoua
di
Nana, I ta maro be di bi?

how
Nana, how is your rice (sale) today?

Nana
de
Maro te sa-na bi de? Nafs-u
dooni sa-na kōri.
tag question ('is it?')
Today rice isn't being bought, is it? In fact, some vegetables have been sold.

Aoua
Man ka
o be si ye te

a person from Man
that fast (idiomatic
adverbial phrase of comparison)
(It is) the people from Man
(who) usually buy a lot of rice. When those don't come, on that day, rice doesn't run (sell) that fast.

Man ka-u-le be maro sa-na
kosobe. Ni o lugu ma na
lō mī na maro te bori o be
si ye te.

Nana
soso
woso
I ta soso ni woso dōw?
beans
sweet potatoes
How about your beans and sweet potatoes?

Aoua
xo
Dooni sā-na u la xo. Nga
i-le yere lani be a la
ko rabalō te fyere ke lō
ba ye.
as a matter of fact,
the fact, exactly
As a matter of fact, some of those have been sold. But as you yourself know, Wednesday is not a big sale day.
Nana

harijège
ka to
mogo
N ka o-le lò ësò, Nga mogo ma
i herijègè na lò lò, o-le
kosò à te sela ka to sokònò
ka sibiri kòno.

chance
to stay
one (lit., a person)
I know that in fact, but one
doesn't know the day your
chance [will] come, that (is)
why we cannot stay at home
to wait for Saturday.

14.2 Notes

1. The verbs ka sā 'to buy' and ka fyèrè 'to sell' can occasionally be confused. This can happen particularly in the passive use of such verbs where the agent is not specified.

Active: Mogo te maro čama sāna bi.
They are not buying much rice today.

Passive: Maro čama te sāna bi.
Much rice isn't being bought today. (Or, more freely translated, Much rice isn't being sold today.)

Active: N te maro čama fyèrèla bi.
I am not selling much rice today.

Passive: Maro čama te fyèrèla bi.
Much rice isn't being sold today. (Or, more freely translated, Much rice isn't being bought today.)

2. Notice the following different uses of yèrè:

Nne yèrè túbë mirila I myself was thinking about
ole ma. that.
Ile yèrè ta ka fisa. Your case is even better.
I yèrè be a këlu yo You (emph.) are acting like...
...
... u yèrè ta faniu ... their own clothes
Depending on the context in which yere is used, it functions as a reflexive pronoun (myself, yourself, own) or an adverb (even).

3. tē and tā are adverbs of manner and time respectively in Dyula. They are used as follows:

**tē - adverb of manner**

a. Hali ni a kera tē...
   'thus, so, like this'

b. N tē a fola tē...
   Even if it is thus...

c. Ā ka o sosoli dabla tē.
   I am not saying so.

**tā - adverb of time**

a. Nne yere tūbe mirila oler ma tā čo.
   'just, just now'

b. N wiri-to-le tūbe tā.
   I was just leaving.

c. N muso tūbe wulala-le tōbirla tā.
   My wife was just now fixing dinner.

4. The suffix -to is used with both verbs and nouns. Examples of its use with verbs are:

a. Mamery taga-to bara la ma fosi kēlē pe fo N ēne.
   While leaving for work, Mamery didn't say anything in particular to me. (V2)

b. N yarayara-to ka Mamery ye kunu.
   While walking around yesterday, I saw Mamery.

Other examples using -to are the following:

dē sunogo-to the sleepy child
čē jagaro-to the sick man
mogo kōgo-to the hungry person
čē kuna-to the leper man
muso namara-to the troublesome woman
14.3 Variations

VI. Situation: Alimata and Binta are talking about washing clothes. They both have large families.

Alimata
\[ \text{fani} \]
\[ \text{nogo} \]
\[ \text{ka ko (alt. ka kwo)} \]
Binta, à te taga fani nogo ko bi?

Binta
\[ \text{to think} \]
\[ \text{just (adverbial of time)} \]
\[ \text{N-ne yers tûbe miri-la o-le ma tâ to.} \]
I myself was just exactly thinking about that.

Alimata
\[ \text{tele} \]
\[ \text{ka mënë} \]
\[ \text{faasi} \]
A boni be afe ko tele bëna mënë bi faasi.

Binta
\[ \text{koni} \]
\[ \text{bi tele} \]
\[ \text{Mogo koni te kofe lô. Nga bi tele damina ka nî.} \]
In fact, day, daytime, today Of course, one doesn't know (about) later. But the beginning of today is good.

Alimata
\[ \text{Fani nogo čama be i fe wa?} \]
Do you have many dirty clothes?

Binta
\[ \text{N badê} \]
\[ \text{dëbay} \]
\[ \text{be} \]
\[ \text{Hu N badê, e ma N-ne dëbay} \]
\[ \text{lô-ne? N kakâ ka dë mësë-u be ta fani-u ni u façê ta be ko kelê ye.} \]
Oh my dear, don't you know my family? I must wash both all the children's clothes and their father's at once (the same time).

Alimat'a
\[ \text{fisa} \]
\[ \text{yers} \]
\[ \text{I-le yers ta ka fisa, I ta dê-u be se ka u yers ta fani-u ko tûma dou. Nga N ta kääbele-u te se ka fosi ke.} \]
Your (case) is even better.

better
\[ \text{own} \]

Your children can wash their own clothes sometimes. But my young men can't do anything.
Ni i labë-ni ka ke, ä kakä
ka taga i koro ni o te
tele bëna bë ka å to ye.

If you are ready, we must go immediately, otherwise the day will end while we are there (lit., to leave us there).
V2. Situation: Oumou and Sali are co-wives. They are talking about cooking and fixing food for their husband.

**Oumou**

Sali, e be mü-ne ké-la bi?

**Sali**

tag-à-
to
fosi kéla pe

Hü! N ma a lô fola kosôbe.
Mamery taga-à (bara la)
ma fosi kéla pe fo N ñe.
(N ne ye) e dòw.

**Oumou**

fana
komi
ka fâmâ
suná
ka dü (ka dümu)

A ma fosi fo N ne fana ye.
Nga Nne ko kómi ña famâ-ña
ka suná dü, o bëna ké fë
kura ye bi.

**Sali**

tiñë
ka tobiri
fitini

Tiñë be i fë. O tuma e ka
suná tobiri, Nne bëna maro
fitini ké.

**Oumou**

kamasöö

Ni i makoya ké fë do la
logofye la a fo N ñe
kamasöö N be a fë ka taga
ku sâ.

**Sali**

tiga dégë
frotó

N makoya koni be tiga dégë
dooni na, Ni I fana ka
frotó këns ñe, i ye o do
sâ N ñe.

Sali, what are you doing?

while leaving/going any one particular thing, anything in particular I don't know [it] yet for sure. While leaving (for work), Mamery didn't say anything in particular to me. How about you?

also, either as, since (Fr. comme)
to miss, not see, not have pounded yam to eat He didn't tell me anything, either. But I think (that) since we haven't had any pounded yam to eat for a long time, that would be something new (for) today.

truth to cook, prepare, fix little
You are right. Then you fix pounded yam, and I will fix a little rice.

because
If you need anything from the market, tell me, because I want to go buy some yams.

peanut butter pepper
In fact I need some peanut butter. If you also find some fresh pepper, you buy me some.
V3. Situation: Sita and Karidia are sisters. They are talking about taking care of their younger brothers and sisters. They are members of a large family.

Sita

ka teriya
kojugu
Karidia, i teriya de, bara
ka ča bi kojugu.

to hurry up
too much, very
Karidia, would you hurry up,
there is too much work to
do today.

Karidia

yo
yere
ka ke
I yere be a ke-la yo i te
se ka fosi ke ne ko.

as, like
reflexive indicator
(yourself)
to do, to act
You are acting like you can't
do anything without me.

Sita

ko
di
Ka fosi ke e ko di? I ma
lo ko ni N nā te so ā
dogoni-u ta makoya be be
ā fla be-le kūko ye.

without
why, how
Why [should I] do anything
without you? Don't you know
that when mother is not
here, all our little
brothers' and sisters' cares
are the responsibility of
the two of us?

Karidia

tē
Hali ni a kera tē, e koroto
kū te N ne ko!

thus, so, like that
(adj. of manner)
Even if it is so, there is no
reason for you to rush me.

Sita

ka koroto ... ko
gbāzā
N te koroto-la i ko gbāzā.
Bara wara kojugu-le be
N na hāmina.

to rush after, to push
uselessly
I am not pushing you uselessly.
It is the big amount of work
that worries me.

Karidia

ka joso-sumaya
N te a fola tē, Nga ni i
ka ko-u na fo joso sumaya
la o be ka fisa.

to calm oneself (to cool
(your) heart)
I am not saying so, but if you
explain things calmly, that
is better.

Sita

ka jāfa
dabo
Tele be jāfa-la, ā ka o sosò-li
dabla tē, jafa N ma. E ka
dabo labē, N ne bena dēni-u ko.

-57-
to raise, to go far up
breakfast
The sun is going up in the sky,
let's stop arguing like this,
forgive me. You fix break-
fast, I will wash the kids.
Dyula muso ñogonõ bara-kella ka dogo
Dyula (D) woman like work-er oper. few
A worker like a Dyula woman is rare

fara-fi-na

skin-black-of (= African) woman-pl. in. Dyula woman
among African women.

The Dyula woman be bara be suguya do ke. Ni Dyula muso be
is work all kind some do. if Dyula woman oper.
does so. of all kinds of work. If a Dyula woman is

sõne-kella kû, to be be sõne
farm-er ka ke ... kû - married to she oper. farm
married to a farmer, she does farm

bara ke; a be gba ke a de-u lamô.
work do she oper. cook do she child-pl. brings up.
work, she does the cooking, she brings up (the) children.

A be a če ni de-u be ka
she oper. her husband and child-pl. all poss.
She washes all her husband's and children's

fani-u kwo ka fara a yerõ ta u kä.
clothes-pl. wash to add to her emph. poss. pl. to/on.
clothes in addition to her own.
Ni sēnē bara ba-na, a be yērmā-li kē
When farm work ends—pst. she oper. trading does
When the farm work ends, she does trading

ka dēbayə be makoya laña. Ni Dyula muso
inf. family all need satisfy. If Dyula woman
to satisfy all the family needs. If a Dyula woman

ka ke saferti-kəla kū,
oper. be trader/businessman ke...kū — to be married to
is married to a businessman,

a fana be jao ke ka fara a ka
she also oper. trading do to add her poss.
she also does trading in addition to her

sokōnə bara kā. Dyula muso do-u be
house-in work to/on. Dyula woman some-pl. oper.
housework. Some Dyula women are

fētigi ye katimē cē-u kā kamasoro u
wealthy more than man-pl. because...of they
more wealthy than the men because of their

ka bara ke kojugu ya ni u herijësë fe.
are working hard and their luck ...of.
working hard and their luck (in business).
14.5 Cont.

Nga hali ni Dyula muso kela fëši gi ye
But even if Dyula woman be wealthy
But (anyway) even if a Dyula woman has become wealthy,

ña-o-ña a te se ka a ye rë fisaya
anyhow/anyway she neg. can inf. she self get better
she cannot consider herself superior to

a ûs kà; a te ye rë bôña
her husband to she neg. herself bôña...ma - consider
above her husband;

she does not consider herself above

a ka sokôn5 bara ni a ûs labato ma.
her poss. house-in work and her man worship/ above.

her housework and respecting her husband.

Folo-folo Dyula muso ka fosi tũ-te poliki
formerly Dyula women pst. nothing imper-neg. politics
Formerly, Dyula women had nothing (to do) in politics.

la. Nga sisà, muso be u seif bla
in. But now women oper. their foot oper.

But now, women have their foot in

dugu ni jama ko be la.
city and country business all in.

all city and country (national) Affairs.
15.1 Dialog

Situation: Jim is talking to Daouda. He is asking him how to find a house boy.

Jim

makoya
barakédē
Daouda, N makoya be barakédē
kelē na. I be se ka do soro
N ye?

Daouda

ten
baradē
Kati ke! Baradē ko ma gbele
ten, Nga a bérébéré-le soro
ma di.

Jim

N mako kōni be bérébéré
kelē ne la.

Daouda

I be baradē suguya juma-le
hinina yere?

Jim

ka pase
Mī be se ka gba ke, ka fani
kwo ani ka a pase.

Daouda

bueidē
Bueidē mī u be se ka o be
ke soro ma di yā. Nga mogo
mī ka hinikali ke kosobé o
tē kaña do soro la.

Jim

E ko à kakā ka jöne hinika sa?

Therefore, who do you think we should ask?
Daouda

Faseli
bueiçe
töñoço
I-le ka o to N-ne ma drô.
Ni N tara Faseli bara bi,
N bena o ta bueiçe ŋinika
kamasoro o ka mögo ñama lô
ani a be se ka a töñoço
bere do soro à ye.

a male name
house boy, servant
comrade, companion, fellow
You just leave that to me.
When I go to Faseli's place
today, I'll ask his house
boy because that one knows
many people, and he can find
one of his good fellows for
us.

15.2 Notes

1. In lessons eight and nine some examples of reduplication
in Dyula were given. Some further examples are as follows:

lô-lô
sogo-sogo
da-dà
mi-mi
tûma-tûma
yoró-yoró

every day
every morning
any/every point
whichever, whatever
whenever

In these examples an [o] is usually placed between the
words, making a smoother combination of the words into a
phrase, e.g. lô-o-lô, 'every day'.

2. In addition to regular adverbs in Dyula, infinitive verb
forms can also be used as adverbs.
Examples are: with ka më 'to last':

I tê se ka bueiçe ŋuma mara ka më.
You can't keep a good servant for long.

with ka ŋa 'to make nice, good':
Bueidê ŋuma be bara ke ka ŋa.
A good servant works well.

with ka tîme 'to pass': with ka korô 'to get old':
O ka ŋi ka tîme.
That is too good/very good.
N tûka a lô ka korô.
I used to know him formerly.
15.3 Variations

VI. Situation: Jim has located Sekou, who wants to work. They are talking about the jobs Sekou will have to do.

Daouda: ka a fo N ye ko i be bara ūninina.

Jim: Daouda told me that you are looking for a job.

Sekou: ūhō, tiñe dow, N be bara ūninina.

Jim: Yes, it's true I am looking for a job.

bueiya

I bra bueiya bara kẹ ka kro (wa)?

Jim: profession of a bueičẹ or bueidẹ

Have you worked as a house boy before?

Sekou: tubabu ūhō N bra bara kẹ tubabu saba fe.

Jim: white person, European

Yes, I have worked with three white people.

ka kelẹ

I tūbe mü bara kelẹ-ne kẹ o tubabu u fe?

Jim: to be used to

What type of work did you used to do for those white people?

Sekou: paseli gbakẹ

N bra fani kwo, paseli ani gbakẹ bẹ kẹ.

I have done washing, ironing, and all (kinds of) cooking.

Jim: Aha, You are exactly the person that I am looking for. We can deal with wage matters right now.

ōhō, N be mọgo mĩ ūnin-na čọ o-le i-le ye. A be se ka bẹ sara ko la sisẹ.
V2. Situation: Sekou wants to work for Jim. They are discussing the salary Sekou will receive.

Jim

ka fara ... kā
ka sara
karo

Ni i kōni be se ka gba kē ka
fara fani kwo ni paseli kā.
N bena i sara drasi waga
kelē ni kēmē duru karo ro.

to add to

Ni i kōni be se ka gba kē ka
fara fani kwo ni paseli kā.
N bena i sara drasi waga
kelē ni kēmē duru karo ro.

to pay (as a wage)

month

If in fact you can do the
cooking in addition to wash-
ing and ironing clothes, I
will pay 1500 drasi per month.

Sekou

če gbana
halibi
faasi

Tiēn-le ka di Alla ye, N
tē se ka bara kē waga kelē
ni kēmē duru la tugu. Ni
N tūka kē če gbāna ye
halibi N tūbe se ka o kē
faasi.

single man, bachelor
up until now, still
freely, gladly, willingly
God likes the truth. I can't
work for 1500 drasi any
longer. If I were still a
bachelor, I would do it
willingly.

Jim

dōw
o

Ah! Sekou i dōw tūma a fo
N ye bā ko dēbaye be
i fe o!

but, however
sentence final exclamation
indicator

Ha! Sekou, but you hadn't told
me yet that you had a family.

Sekou

mēsē
ka si

Dēbaye be N fe, muso kelē
ni dē mēsni fla. Ni o
tūts N tūbe se ka si yā.

small
to live (lit., spend the
nights in a place)
I have a family, a wife and
two very small children.
Otherwise, I could live here.

Jim

kūko

Uhū! N ka ye sa. Be ka
dēbaye-tigi kūko lō Sekou.
N be se ka i sara kē waga
kelē ni kēmē segi.

responsibility

Oh yes! Now I see. Everyone
knows a father's responsibil-
ity. Sekou, I can raise
your salary to 1800 drasi.
V3. Situation: Jim and Sekou are talking about what time Sekou will arrive for work each day and whether Sekou will live with Jim or not.

Jim

ka bë
À bëna sara ko la. À kakà
daka barà kë tuma ko sigi da
kelà na sa.

to agree
We have agreed about the wage
matter. Now we have to set
the working time.

Sekou
da-da
ka ... bla da kelà na
I ka ëfo ko à be o bla da-da
la, à be a bla o la. N-ne
ta wërë te i ta foli ko.

every point
to settle a point/matter
Say it, we will settle that on
every point we will settle
it like that. I have nothing
in mind besides what you say.
Jim
könō ta
O be se ka ke tiñe ye, Nga
ni a ma koña mësëniu be
fo ka bë u la Nne te se ka
e könō ta u lō.

Sekou
mi-mi
Basite mi-mi ka ke i fe, o fo.
O tûma mi-mi bëni ma ke .he
ma N be se ka o fo ye.

Jim
dabo
seteri
I yerë ka lō ko dabo ko ka
gbële à tubabu u ma kosöbe,
O kosö, N be a fe i be bara
damina seteri la sogo-sogo.

Sekou
ka degini
kakró
O könë te basi ye Nne ma,
N degini be o la kakró.

Jim
midi
ǹg
Basite, Ni dabo dumu bana i
be tæga logó la. I yerë ka
lō ko telela kaká ka mò
midi ǹg.

Sekou
I be a fe N be si yâne wa,
wala N be si so könë ka na
sogọ-sogọ?

Jim
A fla mi-mi diara i ye.
Ni yâ si diara i ye i be se
ka si yâ, ni o te i be se
ka si i ka so ka na sogoma
jona.

Sekou
Ni o koni bëna e ma,
N bëna si so, ka na sogo-sogó.

idea
That can be right, but if we
don't talk over things in
detail and agree on them, I
can't know your ideas.

whichever, whatever
All right, say everything that
you have in mind. Then I
will be able to tell you what
is not all right with me.

breakfast
seven o'clock
You yourself know how important
breakfast is to us white
people. Because of that I
want you to start work at
seven o'clock every morning.

to get used to
before
I have no objection, in fact
I am used to that before.

noon
before
All right. When eating break-
fast is finished, you go to
the market. You know your-
self that lunch should be
ready before noon.

Do you want me to live here
or to live in town and come
every morning?

Whatever you like. If you like
living here, you can live
here; otherwise, you can live
in your home and come early
in the morning.

If that is OK with you in fact,
I'll live at home and come
every morning.
Bueidé soro ko ma gbélé.

servant find matter oper. difficult.

The matter of finding a servant is not difficult.

Nga a berebere-le soro ma di. Sisā

But it good-good-emph. find oper. easy. now/today
But it is not easy to find a very good one. Today

baradé-u čama te fosi fə wari ko.

servant-pl. many oper. anything want (be ... fə) money except
many servants don't want anything except money.

U ta fosi te mogo ni mogo

their business anything oper. person and person
They don't care about anything in matters

čə loberia ko la. U te mogo-u

between trust matter in. they oper. person-pl.
of personal relationships. They don't know the way

bōña čogo le. Tūma do-u i be

respect the way know. time some-pl. you oper.
to respect people. Sometimes you find

mogo do soro mi be se bara-la kosóbe

person some find who oper. can work-pst. very well.
someone who can work very well.

-97-
Nga i te se ka a mara hold/have
but you oper. can inf. him the responsibility for
But you cannot keep him for long

ka me a bo-čogo kosō. Bueidē ŋuma
inf. last his behavior because of. servant good
because of his behavior. A good servant

be bara ke ka ha. A be mogo be bōña.
oper. work do good. he oper. person all respect.
works well. He respects everyone.

A kakā ka lōna, dugudē, dēmēsē ni
he oper. inf. guest countryman children and
He must pay attention to a guest, a countryman, children

ņemogoba be korosī.
important person all to respect/pay attention to.
and all important people.

Mogo were-u bōña te mogo si
people other-pl. respect/honor oper. person no/any
Respect (for) other people lessens anyone.

Bueidē bere fana makā ka søwāli ke.
servant good also oper. inf. stealing do.
A good servant also must not steal.
Situation: John asks his cook what they have that can be fixed for the evening meal. The cook asks what time John will return.

John
Sekou, I bena mú-ne tobiri wulala ye bi?

Sekou
fè-fè
I ka fè-fè fo ke.

John
Nga e be a fè ka mú-ne kelè ke?

Sekou
ka mire
kisse
N-ne tûma mire fosi ma folo.
Mare kisse be yá. Kú, woso,
soso kenh ni makaroni koñi
be do be yá.

John
Sogo sugu juma-le (be)
i bolo ka a tobiri?

Sekou
to frigidarí
Kunu sisse sogo to be frigidari kûñô.
Nga ni o logo ma ke
i la N be se ka taga misi
sogo do sá sisá.

John
A-á! I kana i yere toro o
la. Soso kenh do tobiri ni
o sisse sogo ye.

Sekou, what are you fixing for
supper today?

Sekou
whatever, anything
Whatever you sa, of course.

John
But what do you want to fix
in particular?

Sekou
to think
grain(s)
I had not thought about any-
thing yet. There is some
rice here. There are also
some yams, sweet potatoes,
green beans, and some
macaroni in fact.

John
What kind of meat do you have
to fix?

Sekou
remainder, remaining part
refrigerator
The remainder of yesterday's
chicken is in the refrigera-
tor, but if you don't feel
like eating that, I can go
get some beef now.

John
No! Don't bother yourself with
that. Fix some green beans
with that chicken (meat).
Sekou  
ka segi
lērī
I bena segi lērī jumā-le la?
What time are you coming back?

John
ka mē
 النهائي
N tē mē-na. N bena segi
I am not staying long. I will
fitirī nē.
return before dusk.

16.2 Notes

1. We have seen kē used as a tag question. For example:
   
a. A be tagala logorye la kē?
   We are going to market, aren't we?

b. I koromuso nana kē?
   Your older sister came, didn't she?

c. I fa će ma taga kunu kē?
   Your father didn't go yesterday, did he?

In most instances an alternate form of the tag question can be ko di sa? 'is that so?' For example, ko di sa? can be substituted for kē in the above sentences. Another example from Vi. is the following:

Sekou, i bena bō flă bi, ko di sa?
Sekou, you will sweep the house today, won't you?
VI. Situation: John is giving instructions to his houseboy, Sekou, about cleaning the house.

John
ka flä
Sekou i bena bô flä bi, ko
di sa?

to sweep
Sekou, you will clean the house
today, won't you?

Sekou
draka
Uhû. N be a fs ka o-le ke
draka dumu ko kamasoro
lôgo ft la taga te N ma bi.

breakfast or lunch
Yes, that is what I want to do
after breakfast because I
don't have to go shopping
today.

John
ka jija
ka ña

I be i jija ka o ke ka ña,
bô nôgo-la ko jígú.

to attempt, to try
to refine, (adv.)
perfectly
Try to do that perfectly.
The house has become very
dirty.

Sekou
bô-kwo-safina
koço
dugu
N kakâ ka bô-kwo-safina
sâ ni o te koço dou be dugu
kro ma o-lugu têna se ka
bo yë.

household detergent
spots
floor, ground
I must buy some household
detergent, otherwise there
are some spots on the floor
which won't go away.

John
safina
ka josî
0 be tîñe ye ço. I be bô be
flä folô. Ni i bâna flânî
la i be epôge ke ka yoro be
josî ni safina ye.

soap
to rub, to mop
That is exactly right. Sweep
the whole house first. When
you finish sweeping, use (do)
the mop to mop the whole
place with detergent.

Sekou
were
flânâ
N-ne ko, N kakâ ka flânâ
were sä fana.

another
broom
I think I must buy another
broom also.

John
Mû kërâ jôna la?

What happened to the first one?
Sekou

tugu
Fosi (ma ke a la folo) Nga
a ma ni tugu.

any more
Nothing (has happened to it
yet), but it is no good
any more.

John

Basite, i mako ka ke fe-fe
na o sa. Wari mi be i kú
ni o ba-na a fo N ye drô.

OK. Buy anything that you
need. If the money you have
on you is all gone, just tell
me.

V2. Situation: Today John wants Sekou to wash his clothes.
John is telling Sekou how he wants his washing
done.

Sekou

nogoni
N be a fe ka fanì nogoni
kwo bi.

dirty, dirtied
I want to wash the dirty
clothes today.

John

Aha! o ka ni kosobe. N ka
fanì ñama nogó-la ko'jugu.

Haa! That's a very good (idea).
Many of my clothes are very
dirty.

Sekou

mugu
Nga safina mugu te yà de?

powder
But there is no detergent
powder here, is there?

John

ka hami
javel (Fr.)

bri fanì
N bena safina sógo di i ma
ço i kana hami o la. I
bena lo-de-javel fanà sà
ka ke bri fanì kà?

to worry
bleach

bed sheet
I will certainly give you soap
money, don't worry about
that. Will you also buy
bleach to pour on the bed
sheets?
V3. Situation: John is going on a trip for a week or so. He is telling Sekou that he will have this time off. Sekou asks when he will return.

Sekou: I will do that.

---

103
bara-ke-ŋoko
N-ne kelē te. N ni N bara-ke-ŋogo do-le be taga la nōgō fe.

ka wili
Au be wili-la sōgoma ọjọna-le wa?

ää ŋá na
A-ı, à te wili-la sōgoma ọjọna,
Nga tele la dumu ìtọna kẹ ã ŋá-na yá. N be a f' i ka to
i yẹrẹ boro ma sani N segi
će Nga i kana ŋina yá kọ.

I be a fe N be to ka na bo
yá só, wala N ka si yá su-su?

ka bẹ
sọw
Ni a fana bẹ-na i ma i be se
ka na si yá. Ni bọ nakoro
tola su ni tele, sọw u be
se ka o la kọrọsi.

Basite, N bena to ka si yá
sani i segi će.

John
work-mate
I am not (going) by myself.
I am going with one of my
work-mates.

Sekou
to get up, to arise
Are you leaving the first thing
in the morning?

in our presence (lit.,
under our eye) (idiom)
No, we are not leaving the
first thing, but we won’t be
here for lunch. I want you
to be on your own until my
return. But don’t forget
about here.

Sekou
Do you want me to come here
from time to time, or do you
want me to sleep here every
night?

John
to fit, meet (a need)
thieves
It is also OK, you can come to
sleep here. If the house
stays empty days and nights,
thieves might notice it.

Sekou
All right, I will be staying
until you return.
Sisà buseò be lamara ma di.
Now servant all to hold/keep oper. easy.
Servants today are not all easy to keep.

Dou k-ai be se bara la kosòbe.
Some-pl. in fact oper. can/skill work in very well.
Some, in fact, can work very well.

Nga u bokoya kosò u tè se ka to
But they behavior because they oper. can inf. hold
But because of their behavior they cannot hold on

barada kelè na. Hali ni mögo ma u
job one on. Even if someone oper. them
to one job. Even if a person didn't

gbë, u be muruti u yere ma,
chase away/fire they oper. revolt they self by.
fire them, they revolt by themselves.

Ni mögo ka u makùma drö u be
if/when someone oper. them criticize only they oper.
If someone only criticizes them, they

funu, hali ni jo ma ke u fe.
swell/get angry even if reason oper. be they with.
get angry even if reason is not with them.
Their head is hard, they don't understand a person.

and they oper. person respect way kr. But one
and they don't know how to respect a person. But he

who comes across a good one, this one

to come across-pst. th報導 good of this one

Even if those mistaken or
ins’t troulied. Even if those (servants) are mis-
taken

if wasteful/breaking be their hand one oper. inf.
or if they accidentally break (something), a person should

believing it -- that they neg. it to do c. purpose it
believe that they did not do it on purpose.

They never do that which they are told
16.5 Cont.

ko mi ke u te o ke abadâ.
thing which do they oper. that do never/ever.
not to do.

U be malo mögo ma. (U be
they oper. to be shy people from. They oper.
They shy away from people. (They respect
mögo bôña). O kosõ, hâli ni olugu
people respect. Therefore even if they (those)
a person). Therefore, even if they

frila wala ni tiñê-ni kâla u bolo,
to be mistaken or if breakage be they hand
are wrong, or if they accidentally break (something),

mögo màkà ka jâma u ma. Mögo kakà ka
one oper. inf. scold them -- One oper. inf.
a person should not scold them. One should

u ladê-le drô kamasorô u be ladilikâ
they counsel/advise only because they oper. advice
only advise them, because they understand advice.

më. Ari u be maroya kosôbe,
understand. And they oper. sensitive very.
And they are very sensitive.

-107-
Situation: Ken wants to get some things made. He is looking for the blacksmith in Daloa.

Ken: Mory, mogo be se ka numuu soro Daloa yá wa?

Mory: Kosóbe ke, I be numuu yoro ñini-na mūna?

Ken: N be a fê (ko) u be fê dou ladëne N ye.

Mory: Mory, can one find a blacksmith here in Daloa?

Of course, what are you asking about a smith for?

I want them to make some things for me.

workshop section
That is not difficult. There are many blacksmith's workshops here in the Dyula section.

Ken: Do be yá dafé?

Mory: togo bugu
O ma gbele, Numu togo ñama be Dyula bugu la yá.

Ken: Is one near here?

the dësire to go
The day in which the desire to go is in you, just tell me. I will show their place to you.

to be free (idiom, lit., to find yourself)
quitting time (at work)
If you could be free tomorrow, we can go after (your) work-time.

Mory: taga togo
Taga lógo ka ke i la lôw mì na, i be a fô N ye drô, N bena u yoro yira i la.

Ken: ka i yëre soro
barajigi
Ni i tûka se ka i yëre soro sini, à tûbe se ka taga barajigi ko.

Mory: O te basi ye, N te N yëre soro mû bolo?

That is all right, why couldn't I be free?
Jō
kūko

Jō te se ka ke Alla ye ka
a lo i fe Mory, i kūko
ka če ka tîme.

Mory

ka hâmî
da malo

E ka o hâmî bo i la sa,
N bena taga i malo.

Ken

mankind (lit., a slave of God)
business, personal concerns
No one can be God to know with you, Mory. Your concerns are too many.

Mory
to worry
to accompany
Don't just worry about that, I will go with you.

17.2 Notes

1. Review the phrases used for indicating time as listed in paragraph 5.2.

2. In Vl, both sugu and sugu-ya are used. -ya usually functions as a noun formative. However, with sugu, -ya has no particular function.
Ken

mankind (lit., a slave of God)
business, personal concerns
No one can be God to know with you, Mory. Your concerns are too many.

Mory
to worry
to accompany
Don't just worry about that, I will go with you.

Jo
tse se ka ke Alla ye ka
a lo i fe Mory, i kuko
ka ca ka times.

ka hami
ka malo
E ka o hami bo i la sa,
N bena taga i malo.

17.2 Notes

1. Review the phrases used for indicating time as listed in paragraph 5.2.

2. In Vl. both sugu and sugu-ya are used. -ya usually functions as a noun formative. However, with sugu, -ya has no particular function.
VI. Situation: Ken has located a blacksmith. He wants him to make a long knife for him.

Ken

Siaki-Kaba N be a fe i be muru do ladene N ye.

Siaki-Kaba, I want you to make a knife for me.

Muru sugu juma?

Siaki-Kaba

Muru ja.

Ken

What kind of knife?

A long knife.

do ni do

Siaki-Kaba

Muru ja suguya ka ca: fa,
muru ba ani boro fe muru gbaza, si do ni do te kelé ye.

There are many types of long knives: the sword, the machete, a simple hand knife, none of these are like the other.

U be do be i fe ya wa?

Ken

Do you have a sample of them here?

ka kon5
bolo
da yira.

Yes, sure, one of every kind of them is here with me.

Uhuh, u be suguya kelé-kelé be N bolo ya co. N kon5, N bena u yira i la sisaa.

Wait for me, I will show them to you now.

O ke faasi.

Ken

Feel free, do that.

ninugu
tokeleni
fyereta
ikoroni

Siaki-Kaba

these
this other one
for sale
right now

U fle ni ye. Ninugu fla mi-o-mi ka dia i ye i be se ka o sa sisaa. Nga tokeleni fyereta te ya

Look, these are they. Either one of these two, you can buy that now. But this other one isn’t for sale here right now.

ikoroni.
Ken

Nga ni o diara N ye i be
se ka o suguya kelè ke
N ye ke?

Siaki-Kaba

to be ready, to get ready

Of course. If you like that
one, come back tomorrow
between 4 and 6:30, you will
find it ready.

V2. Situation: Ken needs to get a mortar made for his cook.
He is talking to a carpenter about making one.

Ken

koròw
ka bo

Moussa, Mory ka a fo N ye
ko i be se ka koròw bo Nye.
I be se ka ke 'jori la?

Moussa

fisa
Tiñe ka fisa, N te se ka
koròw bo sisà, foro bara
warala N ma kojugu.

Ken

N ta te o ñogono koròw ba
ko ye. N be a sàna N ka
buei-ke-le ye.

Moussa

to be in a hurry

If you aren't in a hurry, I
can make one for you, but
I can't say the exact day
now.

---
Ken: If in fact you could do it before the end of the month, that will please me very much.

Moussa: I understand (it). I will do all I can to work on it by the first of next month.

Ken: in the meanwhile That will please me very much. Thank you in the meanwhile.

Situation: Ken has seen a hand-woven drekeba. He is talking to a weaver about making one for him.

Ken: Today I saw a beautiful kind of drekeba on Seydou. That kind of material pleases me very much.

Mamounou: Which of the two Seydou's?

Ken: hand-woven cloth (N) to weave Seydou Bamba. It is a hand-woven drekeba. I want you to weave one of the type for me.
Mamoumou

modeli
Ote basi ye. Ni N ka
Seydou ye, N bëna a le
dreke kofu ka a modeli fle.

pattern, model
That is OK. When I see Seydou,
I will ask him for the dreke
spoken about in order to see
its pattern.

Ken
A sōgō be se ka ke Jori?

How much would its price be?

Mamoumou
N te se ka ke Alla ye ka
o lô fo N ka ye fola.

I can't be God to know that
before I see it.

Ken

di bā
logoku
I be se ka bā a la logoku
fla kōnō ke?

Ken
to finish
week
You can do it in two weeks,
can't you?

Mamoumou

ña-ña
O fana be bo a bara ṭogo le
la. Nga ni a kër a ña-ña
a te tîmë logu saba kā.

in any way
That also depends on the kind
of work in it. But no
matter what, it can't take
more than three weeks.
Dyula جامانا ُلا، بولا-بارة-كِلا سِغٌو کا
Dyula country in hand-in-work-doer kind oper.
In the Dyula region, there are many kinds of crafts-
Ca. Siaki-*u wala numu-*u be
many. blacksmith-pl. or blacksmith-pl. oper.
-men. The siaki or numu do work

نَگِس ُبارا کِس. Oluugu be daba, muru-*u ani
metal/iron work do. They oper. hoe knife-pl. and
on metal. They make at least one of every
نَگِس-لامة ُفَس ُبَس سِغُوْارا كِلَكِلَ
iron-made of/-en thing (tool) all kind at least one
kind of hoe, knife, and tool (thing made of iron).

لَدَنَس. Yiri-sîëna oluugu ُفَانَا ُبَس يَس.
carpenters make. wood-rub-er emph-pl. also oper. there.
(There) are also carpenters there.

Oluugu-*le be ُبُوْدا-*و، ُتابلِي-*و، ُصيغِلَا-*و
They-emph. oper. house door-pl. table-pl. chair-pl.
They make doors, tables, chairs,

نَي يَرِي-لامة ُفَس ُبَس کِس.
and wood made of/-en thing all do/make.
and all wooden things.

-114-
17.5 Cont.

Dani-kš-la-u be jese layørəma ka kə weaving-doer-pl. oper. thread transform/change inf. be Weavers transform thread to become

fani ye. Jeli-u-le ta be baro clothes --. Jeli-pl.-emph. poss. oper. leather clothing. Leather work is the Jeli's

bara ye. Olugu-le be samara-u, boro-u, work --. Those-emph. oper. shoe-pl. sack-pl. (job). They make shoes, sacks,
česirígboro-u, kánasbe-u, gbaña-u ni muru-da belt-pl. necklace-pl. whip-pl. and knife-sheath belts, necklaces, whips, and all knife
bara kə. U muso-ma-u be bogo bara kə. work do. Them woman-among-pl. oper. clay work do. work. The women among them make pottery.

U be daga be suguya kelē-kelē 1o, They oper. jar all kinds at least one make, They make at least one of all kinds of jars,
ka ta ḥi daga ma ka taga se 
to start from water jar from to go to reach 
from water jars to 
tobiri daga be suguya kelė-kelė ma. Tubabu 
cooking jar/pot all kinds each to. European 
at least one of all kinds of cooking pots. At the 
lampa-u tūma na Dyula jamana-u la tūma mi 
lamp-pl. oper. come Dyula country-pl. in time which 
time in which the European lamp hadn't come to Dyula 
na bā, Jeli muso-u-le tūbe fitina dagani lo. 
in yet Jeli woman-pl. oper. lamp pot make. 
country yet, the Jeli women used to make the lamp pots. 

Turu tūbe kǝ o daga-ni-u-le kōnō ka 
oil oper. to be put that pot-dim.pl.-emph. in and 
Oil used to be put in those little pots with (and) 
jese bla u la mesi ye. Folo-folo, Dyula 
thread oper. them in which as. formerly, Dyula 
thread (was used) as a wick in them. Formerly, in Dyula 
dugu-u la, dugu mgo bǝ-le tūbe bǝ 
city-pl. in city people all-emph. oper. to get 
cities, all the city people used to get together 

-116-
17.5 Cont.

ka nögö dems bō lo la. Nga sisā, inf. each other help house build in. But now to help each other in building a house. But now,
bō lo fana kela mōgo dó-u ta bara house make also be-pst. person some-pl. poss. work building houses also has become a particular person's

ye dāna. O mōgo-u be bō -- particular/a part. those people-pl. oper. house work. These people learn to

lo karā. Olugu tōgo be mōzō-u. build learn. They name oper. maçon-pl.

build houses. They are called maçon (builder).
18.1 Dialog

Situation: Bil' nas heard about a dance on Saturday. He asks Bamory if a person has to have a special invitation to go.

**Bill**

dōō
Bamory N ka a mē ko u bena
dōō ke bi, tiñs dōw wa?

**Bamory**

Oōhō ke!

**Bill**

U bena a ke mī?

**Bamory**

dūguti
Duguti ka so da la.

**Bill**

Dōō be ke sogoma-le wa,
wala wula fe?

**Bamory**

ka dabla
Ah! Bill, i yere ka lō mogou
be bara ke sogoma. U be se
ka u ka bara dabla ka dōō
ke wa?

**Bill**

N ko bi be juma-le ye ke!
Mogou be taga-la foro-la bi?

**Bamory**

so-kōn5-no-barap
Ü-ů, u te taga foro-la, Nga
u be u ka so kōn5 no bara
u ke jima-le ma.

**Bill**

dance
Bamory, I have heard that
there will be a dance today,
is it true?

**Bamory**

Yes, of course.

**Bill**

Where will it be? (lit.,
Where will they do it?)

**Bamory**

chief
In front of the chief's house.

**Bill**

(Will the) dance be in the
morning or in the evening?

**Bamory**

to abandon, leave
Ah! Bill, you know yourself
that people work in the morn-
ing. Can they abandon their
work to dance?

**Bill**

I think today is Friday, isn't
it? Do people go to the farm
today?

**Bamory**

shopping (town work)
Yes, they don't go to the farm;
they do their town work on
Friday.
Bill
dōō
da dance
da to call, invite
N be se ka taga dōō fle ni Can I go to watch the dance if
u ma N kri wa? I am not invited?

Bamory

faasi
freely
Taga faasi ni o diara i ye. anything, nothing
Mogo si tena i ŋinika Go freely if you like.
foisi la. Nobody will ask you anything.

18.2 Notes

1. The months of the Muslim year are as follows (adapted from Molin, p. 141)

1. Jomine - first month of the Muslim year
2. lōba makono - second
3. lōba - third
4. lasiri folo - fourth
5. lasiri ḍe mēke - fifth
6. lasiri labā - sixth
7. rajaba (Ar.) - seventh
8. sūkaro makono - month of waiting for Ramadan
9. sūkaro - Ramadan
10. serikaro - month of the (small) feast
11. seri-fla-furā-če - month between the two feasts
12. seriba karō - month of the great (large) feast

The years are lunar and always consist of 12 lunar months, alternately 30 and 29 days long, the first month having 30 days. Thus the year has $35\frac{1}{4}$ days.

See 18.5 for more information on the 9th, 10th and 12th months.
18.3 Dialog Variations

**VI. Situation:** Bill has been invited to a wedding. He is asking Moussa about weddings.

**Bill**

ka sébë
furú-siri
Moussa, Ali bra sébë če N ma.
A ko a dogo muso Mamuna
furú-siri-le be ramisa löw.

to write
wedding
Moussa, Ali has written me. He says that his younger sister Mamuna's wedding is taking place Thursday.

Moussa

O furú-siri bena ke mí?

Where will this wedding take place?

**Bill**

Daloa. Ali ka mogou sigini
be Daloa-le.

In Daloa, Ali's family is settled in Daloa.

Moussa

I be a fe ka taga löw juma?

When do you want to go?

**Bill**

N ma a lö folo. E ko N kakä
ka se ye lö juma?

I don't know (it) yet. What day do you think I can arrive there?

Moussa

I kakä ka döw Daloa ramisa
löw koni fe.

You should arrive in Daloa before Thursday anyway.

**Bill**

E ko N kakä ka müne sama u ma?
N kakä ka müne ke ye?

What do you think I should send to them? What should I do there?

Moussa

horõna
naforo
--tigiyä

Fe-o-fe se ko ke i ye
i be o sama i teriće
dogomusoma. Horõna döw,
naforo tigiyä xira ko te.

courtesy
wealth
ownership

Send your friend's sister whatever you can afford. It is a matter of friendship, not a matter of showing off wealth.
V2. Situation: Bill has been invited to an Independence Day party. He asks if Moussa will be going.

Bill

Moussa, %a bara-kụ-tigị bra
Presidence invitation
sẹbẹ kelẹ di N ma. I fana
bena taga ke?

Moussa

numọgoché
N bena kelẹ kofo N numọgoché
fe bi. Ni a ka kelẹ di N
ma, N bena taga.

Bill

Mụne be ke President ka so
independence lọwọ?
Mọgou be dọọ ke wa?

Moussa

Josọ
pẹ
ta ka i Josọ sumaya pẹ. Mụ i
ka ke kọra i bena o ye a-le
lọ na.

Bill

sọ
N bena a ye raba-lọwọ yo.
Nga ite degi-la ka a ye,
e ti se ka a fo N ye sọ?

Moussa

A damina be dumuni-le ye,
Dumuni be suguya kelẹ-kelẹ
bena ke yẹ.

Bill

Dumuni damá-ne bena ke yẹ
wa?

Moussa

kẹns bo
Aị, orkestrị naani wala duru
-bena ke yẹ ka foli ke a ha
ma fo ka kẹns bo.

Bill

card, letter
Moussa, our boss has given me
an invitation to the
president's (place). Will
you go too?

Moussa

brother-in-law
I will ask my brother-in-law
for one (invitation) today.
If he gives me one, I will
go.

Bill

What is done at the president's
home on independence day?
Do people dance?

Moussa

heart
just
(Just cool off your heart).
Just be patient. On that
day you will see what they
do there.

Bill

meantime (while waiting)
I will see it on Wednesday for
sure. But you are used to
seeing it, can't you tell me
in the meantime?

Moussa

It starts with (by) eating.
There will be all kinds of
food there.

Bill

Will there only be eating
there?

Moussa

dawn
No, four or five bands will be
there to play as well as you
can expect until dawn.

-121-
V3. Situation: Sekou's father has died. Bill wants to express his sympathy, and he is asking Daouda how he can do it.

Bill

Daouda, have you heard about the death of Sekou's father?

Daouda

before

Yes, that was told to me last evening before he left the hospital itself.

Bill

As you know, Sekou and I are very good friends. I want to express my sympathy to him. But I don't know your ways. What do you think I should do?

Daouda

relative

power, ability, means

funeral, mourning

Go greet him and his relatives. If any means are with you, you give that to him to help him with the funeral expenses.

Bill

But when I go greeting (them), what should I say?

Daouda

to pardon, forgive

You should say, (idiom) I sympathize with you in your grief. May God forgive him (sins) and prosper his progeny.
Lọ-ba-lọ-u ọchọọra sịsị ọ bụ ka holiday-pl. increase in no.-pst. now our poss. Today holidays have increased in number in

ịgụna la. Fọọ misi mi ụtọ lọ-ba-lọu country in. formerly Muslim poss. holiday-pl. our country. Previously, the Moslem holidays were
dăn ne tụbe ịnọzọla, ụdịka serị (serị end-emph. oper. feast day Ramadan feast feast limited to the feast day, Ramadan feast
deni) anị ọzọ serị (seriba) ye. Ọgụ ọsọ, small and big prayer. Those beside
and big prayer day. Beside those,
tụbabụ tele la, ọ bụ fọọ tụbe ọnwụ ịnọsị-
white man day (colonial period) in we also oper. French holiday-pl.
in the colonial period we also used to add the French
fara ọ bụ la ọnụ ka. Nga kabinị ọ bụ ta add our poss. holiday to. But since our poss.
holidays to ours. But since our
ịgụna ụlọ a ụrụ na yọ, Ọọtụ karo tele country become its own on August month day country became independent, the seventh of August
worọfla ụlọ ọ bụ là ọnụ ba ọ bụ ọ bụ berebereba seven become our poss. holiday all among biggest (has) become the biggest among all our holidays.

-123-
16.5 Cont.

ye. Kodiwari ka mīu be nazara-sira
of. Ivory Coast people who-pl. oper. Christianity

The people of Ivory Coast who are Christian

tagama fana ta lō-ba-lōu be nazara
follow (walk) also poss. holiday oper. Christian
also add the Christian holidays

lō-bau ye ka fara ŋamana be ta kā.
holiday add national all ones of to.
to all of the national ones.

Olugu ta feti ba kelē togo be Noël,
Those poss. holiday big one name oper. Christmas
One of those big holidays is called Christmas,

a kelē were togo be Pâques. 0 fetiu
it one other name oper. Easter. These holiday-pl.
another one is called Easter. After these

kɔ, ŋamana bē be ñōgō bē janvier tele
after country all oper. each other meet January day
holidays, all countries meet each other on the first of

ỳona ni May karō tele ŋona ma.
first (on) and May month day first on.
January and the first day of May.
18.5 Cont.

Janvier tele ḟona be nazara-sira ta sā yelema
January day first oper. Christian of year change.
January first is the change of the Christian year.

ye. May tele ḟona, o be ḟamanau bs
May day first that oper. country-pl. every, all
May first is the workers' holiday (labor day)

la barakelau ta lō-ba-lō ye.
in worker-pl. poss. holiday.
in every country.
19.1 Dialog

Situation: Anita is talking to Mamadou. She is asking about the languages that are spoken around Man.

Anita

Mamadou, what language is spoken here in Man?

Mamadou

surrounding
In the city of Man itself, many people speak Dyula, but in the surrounding area everyone speaks Yacouba.

Anita

only
Then only Dyula and Yacouba are spoken throughout all the Man region?

Mamadou

to divide
It is not that. The region is divided between these languages: Yacouba, Wobe and Toura.

Anita

In which direction is Wobe spoken?

Mamadou

Wobe is spoken in the east, between the road to Duekoue and the road to Seguela.

Anita

What about the Toura's?
Where are they?

Mamadou

The Toura are not numerous. The Toura country is located between the road to Seguela and the one to Touba.
1. There are two types of comparative constructions in Dyula. These are illustrated as follows:

ka tîms

a. Mamadou ka jâ ka tîms Daouda kâ.
   Mamadou is taller than Daouda.

b. Sisâ siss kadi N ye ka tîms mîi sogo.
   Now I like chicken more than beef.

ka (verb or adj.) to ... ye

a. Nga kâ ba mîu be fo to bê ye ... (from text)
   But the big languages which are spoken more than all (others)...

b. Mobili mî be sâ to bê ye ...
   The car which is purchased more than all (others)...

c. Namasa-le ka di N ye dumuni fê to bê ye.
   I like banana(s) more than any other food.

Note in these examples that ka tîms, which means literally 'to pass', is used to contrast two specific items. ka ... to ... ye is used to contrast one item with a group of items in general.

2. Translation note. In Dyula there is no distinction between the words 'most', 'many' and 'much' which we have in English. Any one of these words may be used to translate čama. For example:

môgo čama  most people (or) many people
tûma čama  much of the time
19.3 Dialog Variations

VI. Situation: Don is asking Adama if he speaks Dyula. Don goes on to ask what languages Adama's parents speak.

Don
Adama, i be Dyula kā fo wa?

Adama
Adama, do you speak Dyula?

Eh! Don, N-ne yërs ma e ta ŋinikali ni ŋōgo ye!
Ni N tāte Dyula kā fo e tübe se ka kūma ni Nne ye tā?

Hey, Don, I have never heard a question like this one of yours. If I didn't speak Dyula, could you talk with me like this?

Don
O sira te! N be ŋinikala
ten kamasoro Dyula kā folo
u ni Manika kā folo au ni
Bambara kā folo be be ŋōgo kā mē.

It is not that! I am asking such a question because the speakers of Dyula, Malinké and Bambara all understand each other's language.

Adama
Tiñe be i fe o la. Nga
Nne be Dyula kā-ne fo.

You are right about that. But I speak Dyula.

Don
I fačes ni, i bamuso dōw olugu
fana be Dyula kā-ne fo wa?

How about your father and your mother, do they also speak Dyula?

Adama
Ā-ā, olugu be Fula kā-ne fo.

No, they speak Fula.

Don
Otuma u bola mī ka na sigi yā?

Then where did they leave to come to settle here?

Adama
U bola la Guinea.

They came from (left) Guinea.
V2. Situation: John is asking Daouda when he speaks Fula kā and when he speaks Dyula kā.

Don

Daouda, mūnē kosō e tē Fula kā fō?

Daouda

Nō be Fula kā fō kē, Nga N tē se kā a fo ni mōgo be ye.

Don

Daouda, why don't you speak the Fula language?

Daouda

I do speak Fula, but I can't speak it with everyone.

Don

N tē se kā ūnā Fula kā kō te N, Nō be fē mī fō lō-lō?

Daouda

ka ūnā
Nga ni tola Dyula kā fōla tuma be, i tēnā ūnā Fula kā kō wa?

Don
to forget

But if you keep on speaking Dyula all the time, won't you forget Fula completely?

Daouda

I can't forget Fula like that, the thing that I speak every day.

Don

I dōw be a fo mī ni mōgo si tē a mē yā?

Daouda

Then where do you speak it if people here don't understand it?

Don

Nō be a fo so konō kē, N be kūma N bāmu nō N fačs ye Fula kā-ne la tuma čama.

Daouda

I speak it at home, of course. Most of the time I speak with my mother and father in Fula.

Don

Mōgo were tē Fula kā fō Abidjān yā i fačs ni i bāmu ko?

Daouda

Doesn't anyone else speak Fula here in Abidjan besides your mother and your father?

Don

Mōgo čama be Fula kā fō Adjamē, Nga u be a fo ūnō-gō gē ni u gbāzā kā ūnō-gō kū bē.

Daouda

There are many people who speak it in Adjamē, but they only speak it among themselves when they meet together.
V3. Situation: John has heard Paul and his wife speak a different language. He is asking Mamadou what this language is and where it is spoken.

John

Mamadou, Paul ni a muso be kā juma-le fo, Wobe kā wa?

Mamadou, what language do Paul and his wife speak, is it Wobé?

Mamadou

Paul u ts Wobe ye. U be Bete-le ye.

Paul, they aren't Wobé. They are Bétè.

John

Otuma olugu ta kā togo Bete kā wa?

Therefore, their language's name is Bétè, isn't it?.

Mamadou

Čo.

Exactly.

John

U fana be bo Man ŋama-la wa?

Are they from the Man region also?

Mamadou

Ŋ-5, Bete ts Man ŋamana la, Paul ni a muso be bo Daloa le.

No. Bétè aren't in the Man region. Paul and his wife are from Daloa.

John

Ŋhā, Bete ŋamana-le be Daloa lamini ye (wa)?

Ah, is the Bétè region around Daloa?

Mamadou


Yes, one of the big Bétè sections is in Daloa. But Bétè country is not only there.

John

U do be mi tugu?

Where are some others?

Mamadou

Gagnoa, Divo, Sassandra, Issia ni Soubre. U be be Bete dugu-le ye.

Gagnoa, Divo, Sassandra, Issia, and Soubre. All of them are Bétè cities.
Situation: John is asking Mamadou what he thinks the differences are between Mahouka κά and Dyula κά.

John

Mamadou, i ka a fo N ye ko i be Mahouka κά fo fanα, čes juma-le be Dyula κά ni Mahouka κά čes?

Mamadou

Ah John! Fé čama be u bo ŋogo ma, N ts se ka o be ha fo i ye.

John

N ts fo la ko i be o be čafo N ye, Nga i saberi ka dooni fo N ye.

Mamadou

Basite. A damina be mi ye Mahouka-u be fé čama wele togo la. O togou ts Dyula togo ye.

John

O togo-u yate dou fo N ye.

Mamadou

You know 'namasa' in Dyula, don't you?

John

Of course.

Mamadou

Mahouka κά na namasa togo-le be 'gogo'. Dreke u be o wele 'faken', ŋima u be o wele 'weňuα'. O ko, ni fé do togo kera Dyula κά ni Mahouka κά na togo kelē ye o togo fo čogo ts ke kelē ye a-le κά fla la.

John

How is that?
Mamadou

I toro ma ło, Mahoukau be a fo:  
marò ma ko mah
sira ma ko sia
tegelä ma ko tolä
logö ma ko lo
kunu ma ko kuño
fani ma ko faani
kërë ma ko kë
woso ma ko wuese
muso ma ko moso.

Listen, the Mahow say:
for maro - mah
sira - sia
tegelä - tolä
logö - lo
kunu - kuño
fani - faani
kërë - kë
woso - wuese
muso - moso
Ivory Coast is different from many countries

Kodiwari be Jama to be

many language matter way with. country some-pl.
in the matters of language. In some countries

la, mogo be be kā kelē fo. Nga
in person all oper. language one speak. But
everyone speaks one language. But the

Kodiwari ta te teN. Kā
Ivory Coast poss. oper. like that. language
situation of Ivory Coast is not like that. The languages

miu be fo Kodiwari be bi-woro bo.
which-pl. oper. speak Ivory Coast oper. sixty come
to.

which are spoken in Ivory Coast come to sixty.

Nga kā ba miu be fo to
But language big which-pl. oper. speak to be more than
But the big languages spoken more than

be ye: olugu-le be Dyula kā, Baoulé
all -- those-emph. oper. Dyula language Baoulé
all others, those are: Dyula, Baoulé,
kā, Agni kā, Bete kā, Senoufo kā, language Agni language Beté language Senoufo language Agni, Beté, Senoufo,

Wobe-Guere kā, Gouro kā, Abe kā, Wobe-Guere language Gouro language Abe language Wobé-Gueré, Gouro, Abé,

Yacouba kā, Adjoukrou kā, ani Tagbana Yacouba language Adjoukrow language and Tagbana Yacouba, Adjoukrow, and Tagbana.

kā ye. O kāu dou fōbaga ka language --. That language-pl. some-pl. speaker Some of those languages (have) more speak-

ča dou ye. Nga mogo kōni be se some-pl. --. But person in fact oper. can ers than some (others). But a person in fact can

ka u be fōbaga kelē-kelē soro Jamana inf. them all speaker at least one find country find at least one of all of them in all the big cities

duguba be la. Nga Dyula kā-ne fōbaga big city all in. But Dyula language-empth. speaker of the country. But speakers of Dyula are
ka ça to be ye, kamasoro dugu ba o'er. many more... than all -- because city big
many more than all (others), because in every big city
be la yelemali čama be ke o-le la.
all in trading much oper. do that (Dyula) in.
much trading is done in that (language).

Mogo-mogo kôni ts Frenzi kà më,
person-person in fact oper. French language understand
In fact, anyone (who) doesn't understand French,

otigi kakà ka Dyula kà-ne fo ni
that one oper. inf. Dyula language-emph. speak if
that one must speak Dyula if

a be a fe ka kuma ni... Baoulé
he oper. it want inf. speak/talk with Baoulé
he wants to speak with the speakers of Baoulé,

kà, Bete kà, Senoufo kà wala Agni
language, Beté language Senoufo language or Agni
Beté, Senoufo or Agni.

kà fobagau ye.
language speaker-pl. ---
20.1 Dialog

Situation: Don is talking to Vakaba about being his teacher. He wants Vakaba to help him learn more of the Dyula language.

Don

ka sō
ka karā
Vakaba I bena sō ka N karā
Dyula kā na?

Don

to accept

to teach, to learn

Vakaba, will you (accept to)
teach me the Dyula language?

Vakaba

sugu
Eh Don! Mi ye mū ñinika-li
sugu ye?

Vakaba

kind, type
Hey, Don! What kind of question is this?

Don

kūma
Jugu
Ah a be di, N bra kūma Jugu
do fo wa?

Don

speech (parole)
bad, wrong

Oh, what's the matter, have I said something wrong?

Vakaba

ka kōnɔnɔbɔ
O te! Nga i ka ñinika-li
ko ni be se ka i karā
Dyula kā na, o-le be
kōnɔnɔbɔ-na.

Vakaba

to surprise (cf. V2.)
It's not that. But you asking if I would teach you Dyula, that is surprising to me.

Di? Mū kosō?

Don

How so? Why?

Vakaba

o ko

ka fara ... kā
lōni
A damina (be) mi ye, i be
Dyula kā mē kos̄bē ani I be a fo. O ko, ni i be a
fo ka do fara i ka
lōni kā, o fo N ye drō.

Vakaba

furthermore (lit., after that)
to add ... to knowledge

To begin with, you understand Dyula very well and you speak it. Furthermore, if you want to improve your language knowledge, just tell me. (lit., What its beginning is, is ...)
Don

Nga N kakā ka i ŋinika folo
ni i be só wala i te sō.

before, first
But I must ask you first if you
accept or (if) you don't
accept.

Vakaba

mú kosō
tōn5 be ke
ňōg5

because of what
benefit, use of
each other
But you also (are impossible)?
Why shouldn't I? What would
be the benefit of our friend-
ship if we can't help each
other?

Nga i-le fana! N te só mú
kosō. À ka-tēriya tōn5 be
ke mú ye ni à te se ka źōg5
dems?

Don

I ni če Vakaba. O diara
N ye kosōbe.

Thank you, Vakaba. I am very
pleased.

20.2 Notes

1. There are several conjunctions or conjunctive phrases
in Dyula that are used with sentences. These may be used to
introduce a sentence or connect two clauses within a
sentence. The following are a few examples:

Nga but o kosō because of that
ni if, when o tuma then (lit.,
ani, ni and that time)
kamasaŋo because o ko furthermore
o be ko in spite of that
(lit., after
that)
o nā ma thus, therefore
(lit., in
that way)
o na ta be moreover
2. In addition to the regular pronouns (N, i, a, ã, au, u) of Dyula, there is an additional form in the third person singular. This form is atigi. It is a dependent form used in answering questions and in statements where the antecedent is ambiguous or indefinite. For example:

Mogo do tagara. Someone left.
A tagara tūma juma? When did he go?
Atigi tagara bi. He left today.

3. Among the many verbal affixes in Dyula are the prefixes la- and ro-. It is very difficult to generalize about their specific function except to say that they do change the meaning of the basic verb. Note the following examples:

ka tēmē 'to pass'
A tēmē-na ya bi. He passed by here today.

ka la-tēmē 'to make (something) pass'
Kogó la-tēmē N ma. Pass me the salt.

ka ro-tēmē 'to pass through, to traverse'
Karā kiss ka yiri
ro-tēmē. The arrow passed through the tree.

ka sigi 'to sit'
I sigi yā. Sit here!

ka la-sigī 'to set, to hinder (someone)'
Dé la-sigī yā. Make the child sit here.

ka ro-sigī 'to build up, to strengthen'
Sāzara ro-sigī. Strengthen (tie up) the roof.

Some other verbs which can be compounded with la- and ro- are: ka tēgē 'to cut, to cross', ka la-tēgē 'to take (something) across (e.g., a river)', ka ro-tēgē 'to cut across, to cut up (e.g., meat)', ka sumaya 'to cool off', ka la-sumaya 'to make (something) cool off', ka ro-sumaya 'to make (something) slow down'.

4. Nouns and noun phrases are frequently compounded. Note the following examples:

<table>
<thead>
<tr>
<th>Abstract Noun</th>
<th>Descriptive Noun</th>
<th>State or Condition</th>
</tr>
</thead>
<tbody>
<tr>
<td>lōni kolō</td>
<td>kolō beli</td>
<td>kolō beliya</td>
</tr>
<tr>
<td>knowledge/wisdom</td>
<td>ignoramus</td>
<td>ignorance</td>
</tr>
<tr>
<td>kuma</td>
<td>kuma beli</td>
<td>kuma beliya</td>
</tr>
<tr>
<td>speech</td>
<td>a mute</td>
<td>muteness</td>
</tr>
<tr>
<td>kwoli</td>
<td>kwo beli</td>
<td>kwo beliya</td>
</tr>
<tr>
<td>a washing</td>
<td>unwashable,</td>
<td>dirtiness</td>
</tr>
<tr>
<td></td>
<td>someone who</td>
<td></td>
</tr>
<tr>
<td></td>
<td>doesn't wash</td>
<td></td>
</tr>
</tbody>
</table>

-138-
Variations

Situation: Vakaba is Don's teacher. Don is asking about a specific question, "How do you greet a friend when you have forgotten his name?"

Don
lōbaga
ka bë ... ni
a-tigī
Vakaba, ni i bë-na ni i lōbaga ye, ni i tē-a togo lō, i be a-tigī ūnīka di?

Vakaba
I be a-tigī ūnīka ko a togo di. You ask him what his name (is).

Don
kākōro
Nga ni i tē afe ka a yira a tigī la ko i tē a lō i be a kē di ka ūnīka yo i ka lō kākōro?

Vakaba
I be a fo ko: I hakëto N ye, Nga i togo bōra N kōno?

Don
ka ro-sumaya
tēgu
"Uh! Afo tēgu ka ro-sumaya."

Vakaba
I hakëto N ye, Nga i togo bōra N kōno.

Don
mōgōkōrōba
ka mabōna
N̂i a-tigī ka kē mōgōkōrōba ye dōw, i be a fo di ka a mabōna?

Vakaba
You say, Excuse me, but your name has escaped from me (my mind).

Don
to make it slow again
What (was that)? Say it again slowly.

Vakaba
Excuse me, but your name has escaped from me.

Don
old people, retired people to respect, to treat with respect
How about when the person be older, how do you say it to mark respect for the person?
I be a mabōna tōgo-le fo drō.
Ni če dōw, i be a fo baba,
čemogōba, koro wala N teri.
Ni a ke-ra muso ye i be se
ka fo N ma, koro muso, N
teri wala sūguru.

Vakaba

togo
baba
čemogōba

You just use (say) his respectful
ful title. If he is a man,
you say father, great elder,
or my friend. If it is a
woman, you can say my mother,
elder sister, my friend, or
young girl.

title
father (as a title)
great elder

V2. Situation: Don has heard Vakaba use a new word, kōnōnōba.
Don asks what the word means.

Don

Yōna sisā
koro

Vakaba, i ka a fo yōna sisā
ko N be i kōnōnōba,
kōnōnōba koro (be) mū ye?

Vakaba

koña do
ka time ... kā
mīri
dā

Ni koña do timša e mīri dā
kā, ni i te se ka koro lō,
i be a fo ko a be i kōnōnōba.

Don

a moment ago (idiom)
meaning

Vakaba, you said a moment ago
that I kōnōnōba you. What
does kōnōnōba mean?

some thing, some business
to go ... beyond
mind
limit

If something goes beyond your
comprehension, if you can't
understand it at all, you
say that it kōnōnōba you.

Don

anything

Then anything that goes beyond
one's span of understanding
is kōnōnōba ko (astonishing
thing)?
Vakaba
kurā-kū
ka kogo

Don
Čo. E yere karā-kū te,
I kogo-la Dyula kā no sīsā
kojugu.

If you don't want to say
kōnōnōbā, how do you say it?

Vakaba
kōnōnomurū
I be se ka a fo ko kōnōnomurū.

You can say kōnōnomurū.

Don
O tūma kōnōnōbā ko ni kōnōno-
murū ko be koro kela?

Then kōnōnōbā and kōnōnomurū
mean the same thing?

Vakaba
Yes.

V3. Situation: Don is beginning to form his own sentences.
Vakaba corrects him on one of his sentences.

Don
ka bo i kōnō

Vakaba ni i ŋinana mogo do
togo ko, i be se ka fo ko
a tigi togo bora i kōnō ke?

Vakaba, if you forget about
someone's name, can you say
that his name has (lit.)
gone out of you?
Ohō.

Vakaba

Ngā ni i ŋinina a tigi yere ko,
i be se ka a fo ko a tigi
bora i kōno wa?

Don

But if you don't remember the
person himself, can you say
that he 'has gone out of'
you?

Vakaba

τογο

Ai, o fo τογο ma nī. Ni
i ka o fo, mōgu be yere
ko i ma.

Don

No, the way of saying that is
no good. If you say that,
people will laugh at you.

Vakaba

Ndōw be o fo di?

Don

How do I say that then?

Vakaba

τεgū

jeta ya

ka fri ... ma

Ni te mōgu lō tugu, i be a
fo ko a tigi jeta ya te i ŋāna
tugu, wala i be afo
ko frīla a ma.

Don

If you don't recognize a person,
you can say that the memory/
idea of him isn't in your
sight any longer, or you can
say that you don't recall
him.

Vakaba

ka jat;

Ni a kēra fē do ye dōw N be se
ka fo ko o fē jate ya te ŋāna
tugu ke?

Don

Now if it is a thing, you can
say that you don't recall it,
can't you?

Vakaba

Uhū, I be se ka a fo ko fē
jate te i ŋāna tugu wala a
fē ko bora i kōno.

Yes, you can say that you don't
remember the thing or you
have forgotten about it.
Kā čama be fo Konowari.
language many oper. speak Ivory Coast.
Many languages are spoken in Ivory Coast.

Jamana do-u la mogo-u be be kā
country some-pl. in person-pl. all oper. language
In some countries everyone speaks one

kelene fo. O ŋa ma u be be
one-emph. speak. that way in they all oper.
language. Therefore they all

ŋŋgŋ kūma kā me. Nga ni
each other speech language understand. But if
understand each other. But when a

Jamana kā čaya-ra ka Konowari
become many country languages grow in number -pst. inf. Ivory Coast
country's languages become as many as (those of)

ta bo, a be ke toroya
poss. reach, equal it oper. become, be trouble/problem
Ivory Coast, it becomes the cause of

čama sababu ye. A be Jamama
much cause/reason it oper. country
much trouble. It troubles
20.5 Cont.

kutigi-u yere toro kamasoro u te
leader-pl. reflexive to trouble because they oper.
the country's leaders because they

se ka kūma مادة be ye kelē ye. U
can inf. speak country all once at. They
cannot speak to all the country at once. They

fana te se ka مادة mogo be konono lō
also oper. can inf. country person all thought know
also cannot know the thinking of all the people of the

kelē ye. O kosō مادة be ke
once at. that because of country all make
country at once. For this reason the whole country is

ma di kelē ye kamasoro mogo-u be ma
neg. easy one in because person-pl. agree on oper.
not easy(ly) one because the people do not easily agree on
di kā kelē ma ni u te ṅog3
easy idea one on if they oper. each other
one idea if they do not understand

kūma-kā m̄. speech (parole) understand.
each other's speech.
Kā kelë fo beliya torçoya
language one/same speak neg. problem

The problem of not speaking one language
dā te politiki sira ye. A be
does not end with political matters.
end/limit neg. political way/matter with. it oper.

ysremali-kēla-u fana toro kamasoro
trade/exchange-doer of-pl. also to trouble because
also bothers traders because

ni u ma yoro mĩ mgo-u kā
if they oper. region who person-pl. language
when they don't understand the people's language of a

mũ, u te se ka fyereli wala sāni
understand they oper. can inf. sell or buy
region, they cannot find selling or buying

bere soro. O kosō Dyula-ya-kēla mĩ
real good find. that because of trader who
very good. For this reason a trader who

sījī ka kē Bouaké lamini nũ,
establish/settle be region/surrounding in
is settled in the Bouake region,
otigi ts se ka taga Gagnoa fā fe
he/that one neg. can inf. go direction in
that one cannot go in the direction of Gagnoa

ka a yers laña ye ikoro komi
inf. he reflex. to do well immediately like/as
and do well immediately in the way which

a tūbe Bouaké ŋa mī ma.
he was way which in
he was (doing) in Bouaké.
Appendix I

The following includes section .5 for each of the A-lessons. These sections contain a summary of the questions or cues used in the dialogs of each lesson which require a response. These sections should be used by the student for review, and may be used by the teacher for directing free conversation or testing.
1.5 Question/Cue Review

1. I ka këns?
2. I muso ka këns?
3. I ta dòw?

2.5 Question/Cue Review

1. Hërs sìla, Mamery?
2. I dëu dòw?
3. Tôrò te i la, Abou?
4. Ile dòw?
5. I be a fo N ye.

3.5 Question/Cue Review

1. Sìta, i ka Adama lô?
2. Sìta, i ka Adama ye?
3. Sìta, Adama fle.
4. Sìta, Adama ni ye.

4.5 Question/Cue Review

1. Seydou, hërs télëna?
2. Ò mògo be yô ye?
3. I tûbe a lô kes?
4. A tû signi be mî?
5. A tûbe mûnc barakela ye?
6. Jônè be ni ye yâ fs?
5.5 Question/Cue Review

1. Ousmane, Siaka be so bi?
2. (Nga,) i ma a tagayoro lô wa? (or)
   (Nga,) i ka a kagayoro lô ke?
3. O yoro be mi (or) Touba be mi?
4. I be Fanta yoro lô wa?
5. A ka sira juma ta?

6.5 Question/Cue Review

1. A be di?
2. Mûne ka i la na yâ bi sogoma?
3. Muko be a bara yë bi?
4. I makoya be mûne la?
5. Awâ, I ta gba be di?
6. A be a fe ko a këe deme mü na.

7.5 Question/Cue Review

1. Lô jumale (be) yâ logo ye?
2. Ônhô, logofye be misa?
3. I tê saberî ka taga N blasira logofye la?
4. Logo be lô juma?
5. A be se ka do soro yë wa?
6. Yima lône be logo ye wa?
7. I be se ka taga ni N ye wa?
8. U be olugu fyere yë wa?
Dyula Phrase Sheet #1

I ço
Barka
I ni çe
Barka Ala ye
şhö

Please
Thank you (used when you are given something)
Thank you (used when something is done for you)
You are welcome (lit., Thanks [is] to God) (used as answer to Barka)
Yes (used in answer to I ni çe)

Kuma doni doni
A fo doni doni
A la sumaya
I ço ka fo tugu

Speak more slowly (lit., little by little) (doni= diminutive of dogo 'small')
Say it slowly.
Slow it down.
Please repeat that.

Q. I şğse-la?
A. N şğse-la.

Are you tired?
I am tired.

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>awake</td>
<td>I kunű-na</td>
</tr>
<tr>
<td>rested</td>
<td>I fonę-na</td>
</tr>
<tr>
<td>recovered</td>
<td>I kënsya-la</td>
</tr>
<tr>
<td></td>
<td>N kunű-na</td>
</tr>
<tr>
<td></td>
<td>N fonę-na</td>
</tr>
<tr>
<td></td>
<td>N kënsya-la</td>
</tr>
<tr>
<td>Question</td>
<td>Answer</td>
</tr>
<tr>
<td>----------</td>
<td>--------</td>
</tr>
<tr>
<td>sleepy</td>
<td>Sunogo be i na?</td>
</tr>
<tr>
<td></td>
<td>Sunogo be N na.</td>
</tr>
<tr>
<td>sick (cold)</td>
<td>Mula be i na?</td>
</tr>
<tr>
<td></td>
<td>Mula be N na.</td>
</tr>
<tr>
<td>sick (illness)</td>
<td>Bana be i na?</td>
</tr>
<tr>
<td></td>
<td>Bana be N na.</td>
</tr>
<tr>
<td>Q. Kuu ka di i ye?</td>
<td>Do you like yams?</td>
</tr>
<tr>
<td>A. Kuu ka di N ye.</td>
<td>I like yams. (lit., Yams are pleasing to me.)</td>
</tr>
</tbody>
</table>
Dyula Phrase Sheet #2

\[
\begin{align*}
\text{ã-ã} & \sim \text{ă-ă} \quad \text{[ã-ã]} & \text{yes} \\
\text{mû} & & \text{no} \\
\text{mû} & - \text{what} \\
\text{yô} & - \text{who} \\
\text{mî} & - \text{where} \\
\text{Mû-ne (be) ni ye?} & \text{What is this?} \\
\text{Jô-ne (be) ni ye?} & \text{Who is this?} \\
\text{yoro Juma-le (be) ni ye?} & \text{Where is this place?} \\
& \quad \text{(lit., which place is this?)} \\
\text{ni (yoro) be mî?} & \text{Where is this place?} \\
\text{o (yoro) be mî?} & \text{Where is that place?} \\
\text{A be mî?} & \text{Where is it?} \\
\text{cogo Juma} & \text{how (lit., which way)} \\
\text{tuma Juma} & \text{when (lit., which time)} \\
\text{A be nî ke cogo Juma?} & \text{How does he do it?} \\
\text{A be nî ke tuma Juma?} & \text{When does he do it?} \\
\end{align*}
\]

Days of the week, can be used with A be ________.

<table>
<thead>
<tr>
<th>Korokro-lô</th>
<th>Sunday</th>
<th>Ramisa-lô</th>
<th>Thursday</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tonê-lô</td>
<td>Monday</td>
<td>Juma-lô</td>
<td>Friday</td>
</tr>
<tr>
<td>Tarata-lô</td>
<td>Tuesday</td>
<td>Sibiri-lô</td>
<td>Saturday</td>
</tr>
<tr>
<td>Raba-lô</td>
<td>Wednesday</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male Names</td>
<td>Female Names</td>
<td></td>
<td></td>
</tr>
<tr>
<td>------------------</td>
<td>----------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mamery</td>
<td>Sita</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abou</td>
<td>Fanta</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ousmane</td>
<td>Alimata</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Siaka</td>
<td>Massandie</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sidi</td>
<td>Dieneba</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Moussa</td>
<td>Awa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sinali</td>
<td>Karidia</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adamo</td>
<td>Sali</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Daouda</td>
<td>Bintou</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mamadou</td>
<td>Fatou</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sekou</td>
<td>Ami</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Seni</td>
<td>Namisata</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mory</td>
<td>Mariam</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bemba</td>
<td>Oumou</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Amara</td>
<td>Nasere</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lancine</td>
<td>Mana</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Youssouf</td>
<td>Matenin</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Souleymane</td>
<td>Korotomou</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yacouba</td>
<td>Binta</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Saliou</td>
<td>Fatouma</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Moulaye</td>
<td>Aminata</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fatoma</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fâma</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Drissa</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Dyula Phrase Sheet #4

Question-Answer, Q-A Sequences

Q. Lô Juma-le (be) logo ye?
A. Ramisa-lô-ne be logo ye.

Q. Logofye be mi yâ?
   Sugufye be mi yâ?
A. Logofye be so ƙemâksa la.
   Logofye be sirafara na.
   Logofye be siraku na.

Q. N be se ka ku sä mi?
   Ku be sä mi?
A. Ku be sä Aminata ta yoro la.

Q. I be mü-ne fe bi?
C. Ku do di N ma.
   N be a fe ka ku do sä.

Q. I be jori-le fe?
   I be ku jori-le fe?
   I be jori ta-le fe?
A. N be ku fila fe.
   N mako be ku fila la.

When (what day) is market day?
Thursday is market day.

Where is the market here?
Where are the market here?

The market is at the center of town.
The market is at the crossroads.
The market is at the fork in the road.

Where can I buy yam there?
Where is yam sold there?

Yam is sold at Aminata's place.

What would you like (want) today?
Give me some yam.
I would like to buy some yam.

How many do you want?
How many yams do you want?
How many do you want for how much?

I want two yams.
I need two yams.
<table>
<thead>
<tr>
<th>ñateu</th>
<th>numbers</th>
<th>lōu</th>
<th>days (of the week)</th>
</tr>
</thead>
<tbody>
<tr>
<td>kelē</td>
<td>one</td>
<td>Korokro-lō</td>
<td>Sunday</td>
</tr>
<tr>
<td>fiila (fla)</td>
<td>two</td>
<td>Tenē-lō</td>
<td>Monday</td>
</tr>
<tr>
<td>saba</td>
<td>three</td>
<td>Trata-lō</td>
<td>Tuesday</td>
</tr>
<tr>
<td>naani</td>
<td>four</td>
<td>Raba-lō</td>
<td>Wednesday</td>
</tr>
<tr>
<td>duru</td>
<td>five</td>
<td>Őmisa-lō</td>
<td>Thursday</td>
</tr>
<tr>
<td>woro</td>
<td>six</td>
<td>Juma-lō</td>
<td>Friday</td>
</tr>
<tr>
<td>worọfla</td>
<td>seven</td>
<td>Sibri-lō</td>
<td>Saturday</td>
</tr>
<tr>
<td>sẹgi (sẹi)</td>
<td>eight</td>
<td></td>
<td></td>
</tr>
<tr>
<td>konọtọ</td>
<td>nine</td>
<td></td>
<td></td>
</tr>
<tr>
<td>tā</td>
<td>ten</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**domini feu foodás**

<table>
<thead>
<tr>
<th>na feu</th>
<th>vegetables</th>
<th>yiri deu</th>
<th>fruit</th>
</tr>
</thead>
<tbody>
<tr>
<td>ku</td>
<td>yam</td>
<td>namasa</td>
<td>banana</td>
</tr>
<tr>
<td>barāgu</td>
<td>cassava</td>
<td>magāje [mānāje]</td>
<td>papaya</td>
</tr>
<tr>
<td>jaba</td>
<td>onion</td>
<td>lemuruba</td>
<td>orange</td>
</tr>
<tr>
<td>ūjaba kẹnẹ</td>
<td>fresh onion</td>
<td>lemurukumu</td>
<td>lemon</td>
</tr>
<tr>
<td>tamati</td>
<td>tomato</td>
<td>mādranî</td>
<td>tangerine</td>
</tr>
<tr>
<td>namasa ja</td>
<td>plantain</td>
<td>(Fr.)</td>
<td></td>
</tr>
<tr>
<td>ụju</td>
<td>cabbage (Fr.)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**jọkẹ** fish

| jọkẹ kene | fresh fish |
| jọkẹ warà | dried fish (dried in the sun) |
| jọkẹ wusu | dried fish (dried by fire) |

**sogo** meat

| sisẹ | chicken |
| misi sogo | beef   |
|        |        |
Dyula Phrase Sheet #5

Variation exercises for selected sentences from A-5

1. Siaka be so bi? Is Siaka at home today?
   dugu kono? in town
   Baba bara? at Baba's place
   Baba ta yoro? — — — —
   sugufye la? at the market
   bara la? at work

Note: Please note the written difference between the following sentences:

   Siaka be bara la bi? at work
   Siaka be barala bi? working

There is very little, if any, difference in the way these sentences are pronounced.

2. A tagara Diabo kunu. He went to Diabo yesterday.
   bi today
   logo temeni last week
   sa temeni last year
   salo — —
   kunusini day before
   sogoma yesterday
   bi sogoma
   kunu wula fa
   telebe tuma
   telebo tuma
   fitri
   wulaha
   in the morning
   this morning
   last evening
   at sunset
   at sunrise
dawn

to say, 'He went to Diabo ___ days ago', the following construction is used:

   A tagani Diabo tele sabale ni ye. 5 days ago

Do not attempt a literal translation of this construction.
Dyula Phrase Sheet #6

fani  pieces of clothing, clothes

dreke  - a general name for anything put on over the head, like a tunic

kamasoro  - the name for a girl's dreke

jara/misoro  - women's head tie

siginá  - material wrapped around the waist worn by women

barka  - short trousers

kurusu  - fitted long trousers

muguba  - large unfitted trousers

bilā  - underwear for men or women

čakoto  - underwear for men or women

togoja  - a fitted floor-length tunic with long sleeves

pipaw  -

drekeba  - a large floor-length unfitted tunic

korobla  - shirt worn under a dreke.

fugula  - general word for a hat

bāfla  - skull cap type of hat

colors

fī  black

fīma  black/blacker

gbɛ  white

gbɛma  white/whiter

wulē  red

wulēma  red/more red

bulā  blue

bulāma  blue/more blue
For more specific times of day the following Moslem prayer times are used:

<table>
<thead>
<tr>
<th>Prayer</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>A tagara</td>
<td>around 4 A.M.</td>
</tr>
<tr>
<td>Diabo fejrari fe.</td>
<td>8 A.M.</td>
</tr>
<tr>
<td>waluha fe.</td>
<td>1 P.M.</td>
</tr>
<tr>
<td>serfana fe.</td>
<td>4 P.M.</td>
</tr>
<tr>
<td>lahāzara fe.</td>
<td>7 P.M.</td>
</tr>
<tr>
<td>fitri fe.</td>
<td>8 P.M.</td>
</tr>
<tr>
<td>sahafo fe.</td>
<td></td>
</tr>
</tbody>
</table>

All of the above indicate time in the past. Two examples of time indications in the future are:

A bena taga Diabo sinikēne.    day after tomorrow
logo mī be nana.              next week
Dozoçe, Bama-dē-u Fali-koro-ba ni Koro Sani

Bi ko te ko-ňuma-lō-beli-ya ye.

Kabini dunuňa dilä dō ko-ňumä-lō-beli-ya

damina-la. Bama koro-ba kelë ne

tū-be dē čamä tū-be o le fe.

Lō o lō a tū-be a-fo a dē-u ye,

"Au ma kā ka au yoro-jä-ña ko čemäčë la

halì ni ko fa-la ſña o ſña.

Au ka-na taga tu konô." Mga ni ko ma

ke demësë-u la u te ko lō.

Be ka s lō, ko ni ko ma ke mogo la

a te ko jëgu ni ko bere faráfasi lō.

Mogo-ni-fi ni sogo be ka kā
Lesson One

2

o sira fe. o kosō sāji bē-na

mīke fo ka ko fa bama-dē-u ŋina-na

u bamuso kumakā ko. U bo-la ko

kōnō ka taga tu ŋāfe. U to-la ye

furrur fo ka sāji ja, o tū-te

se ka tagama tu ŋāfe dugukoro yarā kā.

Dumuni fana tū-te u fe ye. U ye tele

fīa bē o ŋa mā kōgo ni Ėjīmi-loga la.

Tele saba ŋōgo lō dozo-če kelē tīme-to

o fā fe ka u ye.

Bama-dē-u ka a dali "Dozo-če, ā be

i dali-la ni i be se ā ta ka taga
ā bla ko-da la ā be-na i sara.
Fë o fë ka di i ye å bëna o di i ma.

Ni i be sëni fë wala ni i be wari fë,
å bëna o di i má. I sabëri ka a ke
alla kosō."

Dozo-če sō-na, a ka u
siri
ka u la a kū nā;

A se-nil ko-da la a tū-be afë
ka u jìgui. Nga bama-dë-u ko

"Èh Dozo-če, më koso i tē i barajì
dafa? I ka å ta kabini tu kōnō
ka nā ni å ye fo yā. Taga å bla ko
če ma o ka fisa å má. Ni i t tū-be
se ka å bla ko çë ma, å tū
bëna do fara i sara kā." Dozo-če
ka u ta fururu fo ko čema.

A ka u jigui, ka u foni.

Bama-dë-u ka a mina ikoro.

U ka a lamini. U be la korœ-mâ ko,

"Dozo-če, i ni če koso-be I bra here ke a ye. I bra a ta fururu fo yâ. A tû ka-kâ ka i sara, Nga a tele saba-nâ ne ye bi, a ma dumuni si soro ka dumu.

O koso a ts se ka i to i be taga.

A bena i dumu. I hake to a ye.

Nga a ts se ka a ke fåi were mä."

Dozo-če kônô-no bâ-na. Seko were tû-ts a ye ka bo bama-dë-u
Lesson One

bolo. O tuma sofali koro-ba de na-na

yi-mi koda la. A ka če ye mik

bama-dē-u bolo a ka u ēnīka,

"A kera di?" če tū-be miri-la ko

sofali koro-ba tū-be na a deme.

A dow na kuma be ūafe ka

a fo sa. A bā-ni sofari koro-ba

ko, "Bama-dē-u, ni kōgō be au la,

au ka-na a to ka taga. Au kakā ka a dumu

kamasoro mogo-ni-fi-u ma ūī. Au ye Nne fìe

Au ma N' fari-kro be ye jori fìē ye wa?

Bu fosi te N' fari la tugu.

O be ye mogo ni fi-u ke-nō.
Lesson One

Folo, folo N' tū-ga bō, fāga tū-be

N'tū-be tele bā bara la. Mogo-ni-fī-u
tū-be sigi N'ko la u ni u doni be.

U tū-be ko be suguya la N' kā. O-le
kosō N'koro-la ni čokoya la.

Sisā N-koro-ya kosō u ka N labla.

U te dumuni fosi di-la N' ma. Mogo-ni-fī-u
ma ēni. U be be ko-ńuma-lō-beli."

A bā-ñi ko o fo-la sofali

koro-ba taga-ra. A ye dozo-čs to

bama-dē-u bolo. Bama-dē-u tū-be

Ēni ka čs dumu tūma mī nā čo

koro sani se-ra ko-da la. A kule-la,


Bama-dē-u ni dozo-če u be kule-ra sani kā. "Mūne kosō tiňs te?
Hali ni i le sani kere bo-ra fo ka sākoro

minā āu be be se ka faniñā fo

i-le ŋē sirāñā kosō wa?"

Koro sani ko, "Əhō dozo-čē i-le faniñā

fo-la, ni i be se ka ni-nū

be ta i kū nā, i ka u doni nā mīma

čo, i be u siri o nā ma N' be na a fles."

Bama-dē-u tū-ma koro sani ta plā lō,

čē ka u siri yo a tū-ka ke čogoya

mə. folo-folo kaso-ro ka u ta. Tuma

mi čē bā-na koro sani ko, "Ni i be se

ka u ŋū u sigi i kū ka-fles." Dozo-čē
Lesson One

ka bama-dë-u ta sa. Sani ka afo

a ye, "Basi te sisă i ka u soro yoro
mi a taga u bla ye ni i u

ta-faga be i lî. Dozo-ôs fena ma a
soso. A bla-la a nôfs ni

bama-dë-u ye a kû na fûrî-fô a tû-ka
u ta yoro mi. U se-ni ye koro sani

ko, "Ahâ, sisă dozo-ôs ni i te naloma ye, i ka-kâ
ka u to yâ ka taga ni i-yere ye.

Nga ni i be a-fes u be i dumu, o tuma,

u-ta ka taga u bla ko la tugu. N'tû-be

afes ka i deme o le kosô N'ka ni be

ke. Ni i tû-ma u ta ka taga ni u
ye ko la, u tū-te se ka miri ko u be i dumu. Sisā Nne be na taga." Oko koró
sani ta-ra a-ta fā, dozo-če fana ta-ra
a-ta fā were. Dozo-če se-ni ūfe
doni a lo-ra. A ko, "Laj-i-la-ha,
N'tū ūna-na. Na sogo fosi te so konó.
Ni N'ma sani ni faga ãu bena si kōgo la
bi." Dozo-če tagama-ra jona jona ka taga
koró sani kōno a-ka so siru-la. Koró sani
time-te se-ni a kere-fe ċe
ka a faga. Kabini o lō ko-ńuma-lō-beria damina-la
dunuña na. Sisā ni i ka końuma ke mogo mi
ye o tigi-le be i sara ni jugu-ma ye.
Ka o soro yoro-mi, ka o bla ye.
Lesson Two

Dyula
Intermediate
Lesson Two

koro  sani  ka-masače-dë-muso  ta - ña - mi - má

O wagati la  sogo-u  tübe  kuma-na  yo

mogo-u.  Masače  kelë  tübe  o wagati  Yamana

kelë  tigya la.  Dë-muso  kelë  pe  tübe

o le  bolo.  Dë-muso  ni  boña-na

ka ke  süguru  ñamaba  ye.  Masače

tûts  a fe  ka a dë-muso  di  çe  si  ma.

Yamana  kâbele-u  be  tübe  süguru  ni

nofe.  Mogo-u  tübe  bo-la

Yamana  were-u la  ka na  a koro  furu-la.

O tumana la  fona,  sogo-u  tübe  se

ka mogo-u furu.  Lö kelë,  masače  ka a fo  ko
Lesson Two  

2 

a tena  s dē-muso  di mogo si ma k fo 

mī tīgi  ka so čemāče la  sira-ju-ba 

sogo  ka lō-tīme  ni karākise  kelē ye. 

Jeli-ũ  ka tāmā gbisi  ka jamanā  mogo be 

la-lō-ko-ya a kibaro la.  R. 1  jamanā  sogo-u 

be  ka o-le kibaro lamā. 

U be ka u yere labē  ka lō ba ni kōno. 

Koro  sani  fana  tū-be-afe  ka-masačē  dē-muso 

furu.  A tūka lō  fana  ko  mogo si 

ten a se  ka  sira-ju-ba  čs-la-tīme 

ni karā kise  ŋa kelē ye.  A ka a lō 

fana ko ni fāga  ma  ko  mi  ŋa  kiya 

be se  ka-o ŋa.  O koso,  a wiri la
Lesson Two

3

ka taga Ngoroni dari. A ko,

"Ngoroni, i-le-yere ka a lô ko Nne teri wese te se ka i-le bo. Nne yere fana

ka o lô o-le kosô N-bena

i dari. I ye ña N ma,

ka N deme. M be a fe i be sira-juba sogó

N ñe a kémäché la sani ka lô ba se. Su-o-su

i be se ka do sê a la furufo ka sogó peu.

Ni i bâ na fë-o-fë

ka di i ye N be na a di i ma."

Ngoroni ka bara dabo o lôw kelê be.

A bâ-ni ko,

sani ka diga datugu

ni tarâ tarâ ba furo-ye. Mgo si ma ke
Lesson Two

O-koña karama sani ni Ngoroni ŋe.

Masače tūka lōw mi sīgi o lōw se-la.

Jamana mogo-u ni a sogo-u be ka ĕogo

kū bē sira-jurba-koro. Mogo-u be ka time

kelē-kelē. Lonā mi u bo-la Jamana

were la (o-lugu) ka bo-nil damina folo.

O lugu be kāña-na kelē-kelē.

O lugu ko sa masače yrsë ta Jamana kābele-u

time-na kelē-kelē ĕogo-ko. O lugu

fana be kāña-na. U be ta karākise-u tūbe

danā yiri fara la. Masače ka Jamana mogo-u be

kāña-na tumā mi sa, sogo-u ka a damina.

Sana ka a fles folo. A ka yiri sū ma fururr
ka karä-juru sämä ni a fäga be ye, ka karäkiss
bla. Karäkiss taga-to ka fle fye
Nga a fana dä-na yiri fara-la. Jamana be
bori-la kataga a nö fle. Be tübe
a jate-la ko a time-na yiri-la
kasoro a tüma se a čema yere.
Sama ko jara na-nä. O fana kaña-na.
Sigi, wara ani meri be time-na.
Sani-ta-tuma na-na se sa. A wiri-la
ka jamana be fo. A ka maseče fo.
A ka a dë-muso suguru fo. O löw na
a tüka faní ŋuma do döv,
ka samara ŋuma ni fugula ŋuma fana
döw. A lo-ni ka karä ta, jamana be ka tege fo. Nāgboya kosō, sama, yara ni suruku-u tūbe yērēla a ma.

U tūbe s. fo-la ko, he, a-nugu be kaňa-na yoro mī nā sani be se ka mune ḥā ye?

Sani, ka a yērē labē, ka a kūbiri sigi, ka diga suma fururr ka karākīse bla.

Karākīse telē-na diga da la ka tarādarāba-furo bo diga da la, ka taga gbāgbā wiri yiri kofe, jamana be bori-la ka yoro fle.

Sisi tūbe bo-la karākīse (tīme) nō na, Žamana ka tege fo tugu sani ye.

Sani ta-ra sā ka a kūbiri sigi tugu, a ka masač.
Lesson Two

fo ka a dē-muso fo. Masačė wiri-la

... ka sani fo ani ka a tādo.

A ka dē-muso boro minā īamana be ŋana

ka a di sani ma. Koro sani ka sūguru

numaba ni soro a kiya kosē.

Ā kakā ka a lō ko fāga ma komi ŋa

kiya le be se ka o labē.
Hunter, crocodile-child-pl., donkey-old-est and sir rabbit
The hunter, the young crocodiles, the old donkey and Sir Rabbit

Dyula
Intermediate
Lesson One

Lesson One

Dozoče, Bama-dē-u  Fali-koro-ba ni Koro Sani

Today thing neg. thing all-good-know-opposite of-ness ptcl.
Ingratitude isn't just a thing of today.

Kabini  dunuňa dilā  dō ko-ñuma-lō-beli-ya
from, since world creation day ingratitude, ungratefulness
Ingratitude began the day the world was

damina-la.  Bama  koro-ba kelē ne
begin-pst. crocodile old-very one emph. (it, there)
created. There was a very old crocodile

tū-be  dē  čamā  tū-be  o  le  fe.
imperf-aux. child many imperf-aux that emph. with.
that/which had many children.

Lō  o  lō a  tū-be  a-fō  a  dē-u  ye,
day that day it imperf-aux. it-tell her child to
Every day she would tell her children,

"Au ma kā ka au yoro-jā-ña ko čemāče la,
You-neg. must to your-go far-from river middle from
"You must not go far from the middle of the river
hali ni ko fa-la n'a o n'a. even if/when river overflow-pst part. anyway, anyhow. even when the river is overflowed in any way.

Au ka-na taga tu kōnō." Nga ni ko ma You don't-fut. go forest inside. But if thing neg. You must not go inside the forest." But children

ks demēsē-u la u te ko lō. make happen children-pl. to they neg. experience. can't understand a thing until it has happened.

Bs ka a lō, ko ni ko ma ks mogo la everyone to it-know that if thing neg. happen human to Everybody knows that if nothing happens to a person,

te ko jugu ni ko bere farāfāsī lō. he neg. bad-thing/evil and good-thing difference know. he doesn't know the difference between good and bad.

Mogo-ni-fī ni sogo bs ka kā (lit., black people mankind) and animal all equal Mankind and animals are all equal

o sira fs. o kosō sāji bē-na that way about. that because of rain fall-pst. because of this. That is why when the rain fell
mika fo ka ko fa bama-de-u nina-na
when until to river full crocodile-young-pl. forget-pst.
until the river overflowed, the young crocodiles forgot
u bamuso kumaka ko. U bo-la ko
their mother speech about. they leave, go out-pst. river
about their mother's advice. They left the river
kono ka taga tu nafa. U to-la ye
inside to go forest throughout. they stay-pst. there
to wander throughout the forest. They stayed there

furrur fo ka saji ya, o tu-te
until, as far as to to rainwater dry up, that imperf-neg.
until the rains dried up, so that they
se ka tagama tu nafa dugukoro jarah ka.
can to walk forest throughout ground dried up on.
couldn't walk through the forest on dry ground.

Dumuni fana tu-te u fe ye. U ye tele
food also imperf-neg. - they - with there. they-past-days
Furthermore, there was no food for them there. There they

fla be o nfa mako ni yi-mi-loga la.
two to spend that way in hunger and thirst in,
spent two days in that condition, hungry and thirsty.
Tele saba fōgo lō dozo-čē kele time-to
day three ordinal marker day hunter a pass-pres. part.
The third day a hunter passing by

ō fā fe ka u ye.
that way, side, place by, over past them see,
that way saw them.

Bama-dō-u ka a dali "Dozo-čē, ā be
crocodile-child-pl. pst. him beg/ask Mr. Hunter, we aux.
The young crocodiles pleaded with him: "Mr. Hunter, we

i dali-la ni i be se ā ta ka taga
you beg-pr. part. if you aux can us take to go
beg of you, if you could take us

ā bla ko-da la ā be-na i sara.
us leave river-bank on we aux-come you pay.
to the edge of the river bank, we will pay you (for it).

ō fe ka di i ye ā bena o di i ma.
everything condit. like you-to we-aux-ıut, it give-you-to.
Anything you like, we will give it to you.

Ni i be sēni fe wala ni i be wari fe,
if you aux. gold like or if you aux. money like/
prefer
If it is gold you like or if you prefer money,
ä bena o di i mā. I saberī ka a kē
we aux-come it give you to, you please to it do
we will give (either) to you. Please do this in
alla koso." Dozo-čē sō-na, a ka u
God because of, hunter accept-past he put them
God's name." The hunter accepted, he put them
siri čē ka u la a kū nā,
tie together, attach to them put his head on.
together to put them on his head.

A se-ni ko-da la a tū-be afē
he arrive-pst. part. river bank at/on he imperf-aux. want
(When) he arrived at the river bank, he wanted
ka u jīgūi. Nga bama-dē-u ko

to them get down. but crocodile-child-pl. said
them to get down. But the young crocodiles said,

"Eh Dozo-čē, mū koso i te i barajī
excl. hunter, what because of you-neg. your blessing
"Ah, Mr. Hunter, why don't you finish your good deed?
dafa? I ka ā ta kabini tu kōnō
complete you-past-us-take from/since forest inside
You brought us from the heart of the forest
ka nā ni ā ye fo yā. Taga ā bla ko
to-come with-us- till here. take us put river
up to here. Do take us to the center

Čema o ka fisa ā mā. Ni i tū-be
center that be better us-to/for. if-you imperf-aux.
of the river, that is better for us. If you

se ka ā bla ko Čema, ā tū
can cond. to us leave/put river center, we imperf-aux.
could leave us in the center of the river, we will

bena do fara i sara kā." Dozo-Če
go/come more add your salary on. hunter
add more onto your salary." (So) the hunter

ka u ta fururu fo ko Čema.
past them-took as far/till as river center.
took them as far as the center of the river.

A ka u jīgui, ka u foni.
he past-them put down, past them detach.
He put them down and let them go.

Bama-dē-u ka a mina ikoro.
crocodile-child-pl. pst. him capture/trap immediately.
The young crocodiles trapped him immediately.
Lesson One

U ka a lamini. U be la korō-mā ko, they-pst-him surround. they-all-among older-superlative said, They surrounded him. The oldest among them said,

"Dozo-čē, i ni če koso-be I bra hunter, you and work very much. you-have past "Hunter, thank you very much for your work. You have here ke ā ye. I bra ā ta fururu fo peace/favor make us to/for. you-pst-us-take as far as done us a favor. You brought us this far.

yā. Ā tū ka-kā ka i sara, Nga ā tele here, we-imperf-oblig. to you pay, but we day We ought to pay you, but this is the saba-nā ne ye bi, ā ma dumuni si soro ka dumu. three-rd emph. is today, we-neg.-food any find to eat. third day in which we haven't eaten anything.

0 kosō ā te se ka i to i be taga. that because of we-neg.-can to-you-let you-aux.-go. Therefore we can't let you go.

Ā bena i dumu. I hake to ā ye. we-pr. aux-come you-eat. you-sin leave/forgo us-to/for. We are going to eat you. Please forgive us.
Lesson One

Nga ä te se ka a ke nā ware mā."
but we neg. can to it do way another in/by.
But we have no alternative."

Dozo-čes kōnō-no bā-na.
hunter inside-in finish-pst.
The hunter was at the end of his rope.

Seko were
power other

tū-te a ye ka bo
imperf-neg. him-to to get out of/escape
crocodile-child-pl.
any other means to escape from the hands of the young crocodiles.

bolo. O tumā sofali koro-ba do na-nā
hand. that time donkey old-very a(n) come-pst.
Then an old donkey came

ji-mi koda la. A ka čes ye mīke
water-drink river bank at. he/it-pst-man see when
to drink at the river bank. When he saw the man

bama-dē-u

bolo a ka u ŋinīka,
crocodile-child-pl. hand he/it pst. them ask
in the crocodiles' hands, he asked them:

"A kera di?" čes tū-be miri-la ko
hap-it pensed man imperf-aux. think-pr. part that
"How did this happen?" The man was thinking that
Lesson One

sofali koro-ba tū-be na a dems.
donkey old-very/emph. imperf-aux. come him help.
the old donkey would come to help him.

A dow na kuma bē ŋafes ka
he-start/enter-pst speech/discussion all throughout to
Then he (the man) started to speak to

a fo sa. A bā-ni sofari koro-ba
tell/explain then. he finish-pst. part. donkey old-very
explain everything. After finishing, the old donkey

ko, "Bama-dē-u, ni kōgō be au la,
said, crocodile-child-pl., if hunger aux. you in,
said, "Young crocodiles, if you are hungry,

au ka-na a to ka taga. Au kakā ka a dumu
you neg-fut. him let to go. you-oblig. to him eat
don't let him go. You should eat him

kamasco mogo-ni-fi-u ma fī. Au ye Nne fī
(human-black-pl.) because mankind bad/naughty. you-pres.-me- look at.
because the human race is evil/wicked. Look at me.

Au ma N' fari-kro bē ye jori fiē ye wa?
you neg. my body/skin s'I see sore scar is quest. mkr.
Don't you see sores all over my body?
Bu fosi te N' fari la tugu.
flesh any neg. my-body in any more/again.
There isn't any flesh left on my bones/body any more.

O be ye mogo ni fi-u ke-nô.
that all is mankind make/trace/work/fault.
That is all mankind's doing.

Folo, folo N' tū-ga bō, fāga tū-be
formerly, formerly I imperf-be fat strength imperf-aux.
Formerly, before, I was fat and I was strong.

N'tū-be tele bā bara la. Mogo-ni-fi-u
I-imperf.-was day spend work in. mankind
I was [able] to spend [all] day working. [But] mankind

tū-be sigi N'ko la u ni u doni be.
imperf-was climb/sit my-back-on they-with their-baggage-all.
climbed on my back with all their luggage.

U tū-be ko bē suguya la N' kā. O-le
they-imperf-aux. thing-all kind make me-to. that-emph.
They made me [endure] all kinds of [things] pain. That

kosō N'koro-la ni čokoya la.
because of I-get old-pst this way/manner in.
is why I got old in this way.
Sisā N'-korọ-ya kosọ u ka N laba.
now my-old-ness because of they-pst-me-drop.
Now they forget me because of my old age.

U te dumuni fosi di-la N' ma. Mogo-ni-fi-u
they neg. food any give me-to. human race
They don't give me food any more. The human race is
ma ni. U be be ko-ñuma-lo-belī."
naughty/bad. they-all-are ungrateful.
evil/no good. They are all ungrateful."

A bā-ni ko o fo-la sofali
it-finish-pst part. after that tell/say-pr. part donkey
After he finished saying this, the old
korọ-ba taga-ra. A ye dozo-che to
old-very go-pst. he pst. hunter leave
donkey left. He (the donkey) left the hunter in the

bama-dē-u bolo. Bama-dē-u tū-be
crocodile-child-pl. hand. crocodile-child-pl. imperf-aux
hands of the young crocodiles. They were

ñini ka če dumu tūma mī nā čo
ready to man eat time/period/moment which-in just
ready to eat the man when in just that moment
koro sani se-ra ko-da la. A kule-la,
old rabbit arrive-pst river-bank at. he cry-pst.
Sir Rabbit arrived at the river bank. He cried,

"Eh! kaba ko ye N'ma! Mū-ne ka ɣe
excl. amazing thing is my mother what-emph. pst. man
"Oh, my goodness!

ni ye a-lugu bolo yā?" Bama-dē-u
this see you-emph. hand here crocodile-child-pl.
in your hands here?" The young crocodiles

lo-ra. U dōw-na kuma ɣafī
stop-pst. they enter-pst. speech/discussion through
stopped. They started to explain [it] completely.

ka afo. A ke-ra ɣa mī ma u ye a-fo
to-tell. it happen-pst. manner which-in they pst. it-tell
Thus they told the way in which it really

ten, tīnē la. U bā-na mīks koro sani
thus, truth in. they finish-pst when old rabbit
happened. When they finished, Sir Rabbit

ye ɣe ɣinika. Dozo-ɣe fana dōw-nā a
pst aux. man ask. hunter also enter-pst. it
asked the man. The hunter also started to tell [it]
Lesson One

ñäfs ka afo. Koró sani tū-be afs ka a through to tell. old rabbit imperf-aux. want to-him completely. Sir Rabbit wanted to save him from the

bosi bama-dë-u bolo. O kosō a ko, save crocodile-child-pl. hand. that because of he said, hands of the young crocodiles. Therefore, he said,


miri-la ko au be-na tiñe fo N ye. think-pr. part. that you-fut. truth tell me-to. thought (expected) that you would tell me the truth.

Nga au ka wiya-le fo N ye ni ye." but you pst. lie-emph. tell me-to this-ptcl. But you lied in telling me this (But this you told me is a lie).

Bama-dë-u ni dozo-čë u be kule-ra crocodile-child-pl. and hunter them all protest-pst. The young crocodiles and the hunter all protested

sani kā. "Műne kosō tiñe te? rabbit-on/upon. what because of truth neg. to the rabbit. "Why is it not true?
Lesson One

Hali ni i le sani kere bo-ra fo ka sakoro

Even if you-emph. rabbit horn grow-pst. until sky

Even if your horns, Rabbit, grew to the sky,

minä äu be be se ka faniña fo

reach/keep/get we all aux. can to untruth (lie) tell
could all of us be afraid to tell a lie

i-le fë siränä kosō wa?

you in front of fear-noun formative because of quest mrkr.
in front of you?"

Koro sani ko, "Öhö dozo-če i-le faniña
brother rabbit said, oh, yes hunter you-emph. lie

Brother Rabbit said, "Oh, yes, you lying hunter,

fo-la, ni i be se ka ni-nü this-pl.
tell-the one who/-er, if you aux. can to these
if you can carry all of these

be ta i kū nā, i ka u doni nā mìmä
all-take your head on, you-pst.-them-carry manner what
on your head, take them in exactly the same way,

ṣo, i be u siri o nǎ ma N' be na a fìle."

exactly, you-aux. them attach that-way in I fut. it-see.
put them on in that way [and] I will see."
Lesson One
15

Bama-dë-u tû-ma koro sani ta pla lô.
crocodile-child-pl. imperf-neg. old rabbit of/poss-plan know.
The young crocodiles didn't know the old rabbit's plan.

O kosô u ka u yere to če bolo.
that so/because of they-pst.-they-refl. let man hand.
So they let the man take over.

Če ka u siri yo a tû-ka ke čogoya
he-pst.-them-attach as/like he imperf-pst. make manner
Then he put them as he liked in the same way

mî folo-folo kasoro ka u ta. Tuma
first-first which earlier/formerly before to them carry. moment
as earlier to carry them.
When

mî če bâ-na koro sani ko, "Ni i be se
which man finish-pst. old rabbit said, if-you-pres.-can
the man finished, Sir Rabbit said, "Try to load them
ka u fù u sigi i kû ka-fle." Dozo-če
to them load them-set your-head to-see. hunter
on your head if you are able."
So the hunter

ka bama-dë-u ta sa. Sani ka afo
pst. crocodile-young-pl. take so. rabbit pst. tell
took the young crocodiles. [Then] the rabbit told
a ye, "Basi ts sisâ i ka u soro yoro
bad thing neg. now you-pst-them-take place
him," "All right, now you take them back
him,

mi a taga u bla ye ni i u
where/which we-go them-leave there if you them
where you found them and leave them there if you

ta-faga be i la." Dozo-chs fana ma a
take-strength aux. you-in. hunter also neg. it
have the strength in you." The hunter also didn't

soso. A bla-la a nefs ni
contradict. he-put-pst. him before with
contradict him. He walked before him with

bama-dâ-u ye a kû na fuř-fô a tû-ka
crocodile-child-pl-with his head on up-to he-imperf-pst-
the young crocodiles on his head up to the place where

u ta yoro mi. U se-ni ye koro sani
them-take place-where. they arrive-pst. there old rabbit
he had found them. After arriving there, old Sir Rabbit

ko, "Aha, sisâ dozo-chs ni i ts naloma ye, i ka-kâ
said excl. now hunter if you-neg.-foolish are you-ought
said, "Ah, now, Mr. Hunter, if you aren't foolish, you should
ka u to yā ka taga ni i-yers ye.
to them drop/leave here to go with you-refl. prep.
leave them here and leave yourself.

Nga ni i be a-fə u be i dumu, o tuma,
but if you-pres.-it-want them-pres.-you-eat that case
But if you want them eating you, in that case,

u-ţa ka taga u bla ko la tugu. N'ţu-be
them-take to go them-put river in again. I imperf-aux.
take them and go put them in the river again. I was

a-fə ka i deme o le kosō N'ka ni bə
want to you help that-emph. because of I-pst. this all
wanting to help you; that's why I did all these things.

ka. Ni i tū-ma u ta ka taga ni u
do. if you-imperf-neg. them take to go with them
If you didn't go and take them

ye ko la, u tū-te se ka miri ko u
with river in they-imperf-neg-can to think that they-
in the river, they couldn't think about

be i dumu. Sisā Nne be na taga." Oko koror
pres.-you-eat. now I - pos-fut-go. afterward old
eating you. Now I will go." Afterwards Sir
Lesson One

sani ta-ra a-ta fä, dozo-če fana ta-ra
3rd rabbit go-pst. per poss. way hunter also go-pst.
Rabbit went on his way, the hunter also went on

a-ta fä were.       Dozo-če se-ni ṇeṣe
3rd per poss. way else/another. hunter arrive-pst. ahead
his way.             The hunter arrived a little

doni a lo-ra.              A ko, "La'i-ła-ha,
little he stop-pst.       he said my-goodness
ahead (of the rabbit), he stopped. He said, "My goodness,

N'tu ŋina-na.     Na sogo fosi te so konō.
imperf-forget-pst. soup meat any neg. home-inside/at.
I forgot.          I haven't any meat for soup at home.

Ni N'ma sani ni faga ŋu be na si kōgo la
if I-neg. rabbit this kill we pos-fut-sleep-hunger in-
If I don't kill this rabbit, we will go to sleep hungry

bi."     Dozo-če tagama-ra Jona Jona ka taga
today. hunter walk-pst. quick quick to go
today."     The hunter walked quickly to go and

koro sani kōno a-ka so sira-la. Koro sani
old rabbit wait for 3rd-poss-home way-on. old rabbit
old wait for Sir Rabbit on his way home. When Sir
time-to  se-ni  a ker-e-fe  üs
pass-pr part.  arrive-pst part him side-near man
Rabbit passing came near him, the man

ka a faga.  Kabini o  lō  ko-ñuma-lō-beria damina-la
pst-it-kill.  since that day ingratitude begin-pst.
killed it.  From that day ingratitude has existed

dunuña na.  Sisā ni i  ka koñuma kṣ  mogō  mi
world in.  now if you pst-benefit make person-who
in the world.  So now when you do someone a favor,

ye o  tigi-le  be i  sara ni  jugu-ma  ye.
to-that one-emph.  aux.-you-repay with worst-compar.  with.
he repays you with something worse.

Ka o  sorō  yōro-mi,  ka o  bla  ye.
to-that-find place-where to that leave there.
Leave it where you found it.
Lesson Two

Dyula
Intermediate
Lesson Two

koro sani ka-masačes-de-muso - ta - ña-mi - mà
child-girl take-way-which-in
old (resp.) rabbit pst. king daughter marry

"How the Rabbit Married the King's Daughter."

O wagati la sogo-u tūbe kuma-na yo
that-epoch-in animal-pl. imperf-aux. speak-pr part. like

In that epoch the animals were speaking like

mogo-u. Masačes kelē tūbe o wagati Ĵamanà
person-pl. king one/a imperf-aux. that-epoch country
people. A (certain) king was in command of a (certain)

kelē tigiya la. Dē-muso kelē pe tūbe
one/some command-in. child-female one only imperf-aux.
country in that epoch. This one (king) had only

o le bolo. Dē-muso ni boñà-na
that-emph. one hand. child-female this/that grow up-past
one daughter. That daughter grew up

ka ke süguru ñamaba ye. Masačes
to-become young lady pretty/beautiful -/v. king
and became a beautiful young lady. The king

tūte a fe ka a dē-muso di če si ma.
imperf-neg. want to-his-child-female give. man-any-to.
did not want to give his daughter to any man.
Lesson Two

Яmana käbele-u be tübe süguru ni
country young man-pl. all imperf-aux. young girl that
All the young men of the country loved that young girl.

nofs
to be often Mogo-u tübe bo-la                pres.

People (men) were coming from

Яmana were-u la ka na a kofo furu-la.
country(s) other-pl-from/in to-come her ask for marriage-in.
the other countries in order to ask for her (hand) in marriage.

O tumana la fona, sogo-u tübe se
that-epoch-in also animal-pl. imperf-aux. can
Also in that time animals were able to

ka mogo-u furu. Lò kelè, maseè ka a fo ko
to-person-pl-marry. day one king pst-him-say that
marry people. One day the king said himself that

a tena a dè-muso ci mogo si ma fo
he-neg-fut. his-child-female give person-any-to except
he would not give his daughter to any person except

mì tigi ka so čemäčë la sira-ju-ba
who-owner past-town-centez-in 'baobab',
monkey bread-tree-big
the one who (could) with one (arrow shot) put an arrow through
sogo ka ło-tíms ni karákisse kelë ye.
pierce/penetrate to-make-traverse with-arrow one /w.
the big monkey-bread tree in the center of town.

ṣe lẹ-Ẹ-ya a kibaro la. Hali ṣe lẹ-Ẹ-ya
make-know-thing-noun-it-news-in. even country animal-pl.
everybody in the country. Even all the animals of the

be ka o-le kibaro lamë.
all pst-that-emph.-news-listen to.
country heard that news.

U be ka u yese labë ka lọ ba ni kono.
they-all-pst-they-refl-get ready to-day-great-that-wait for.
They all got ready to wait for that great day.

Kọọ sani fana tū-be-afọ ka-masače dẹ-muso
sir rabbit also imperf-aux-want to-king child-female
Sir Rabbit also was wanting to marry the king's daughter.

furu. A tūka lọ fana ko mọgo-si
marry. he-imperf-pst-know also/too that person-any/no
He also had known that nobody
te na se  ka sira-ju-ba  ce-la-time
neg-fut-can/be able to tree-big  middle-make-pass through
would be able to shoot through the middle of the big tree

ni  karâ  kisê  ñe  kelê-ye.  
with arrow  time, i.e. shot-one-/w.  he-pst-it-know
with one shot of the arrow.  He also had known

fana ko ni fâga  ma  ko  mi  ña  kiya
also that if strength neg. thing which carry out clever-
that only cleverness can solve problems which can’t be

be se  ka o ña.  
O  kosô,  a  wîri  la
aux-can to-that-carry out.  that because of he-get up-pst.
solved by strength.  That is why he got up

ka taga  Ngoroni!  dari.  
(an insect)  (to) plead, supplicate,  he said,
to-go  wood-borer  ask for help.
and went to plead with the wood-borer.  He said,

"Ngoroni,  i-le-yere  ka  a lô  ko  Nne  teri
wood-borer you-emph-reflex.  pst-it-know that I-emph. friend
"Wood-borer, you know that I don’t have another friend

were  te  se  ka  i-le  bo.  
other neg-an to-you-emph-equals.  I-emph. reflex. also
who equals you.  I also know
ka o lō o-le kosō N-bena
habit, pres-that-know that-emph. why/because I-aux-come
that that is why I am coming
i dari. I ye ŋā N ma,
you-ask for help/supplicate. you-aux-forgive-me-to,
to ask you for help.

ka N dēms. M be a fe i be sira ūba sogo
to-me-help. I-aux-want you-aux-tree bore through/pierce
I want you to bore through the monkey-bread tree.

N ŋe a ñsmākse la sani ka lō ba se. Su-o-su
me-for its center-in by to-day-great-arrive. every night
in its center for me in time for the great day. Every night

i be se ka do sē a la furrfo ka sogo
you-aux-can to-some-bore it-in until to penetrate/pierce
you can bore some in it until you bore completely

peu. Ni i bā na fē-o-fē
finish up completely. when you-finish-pst. everything
through it. When you finish,

ka di i ye N be na a di i ma."
cond. pres-like you-to/for I-aux-fut, it-give you-to.
I will give you everything you would like."
Ngononi ka bara dabo o lôw kelê bs.
wood-borer pst-work-begin that-day just one all.
The wood-borer began the work just that same day.

A bâ-nil ko, sani ka dîga datugu it-finish-pst part-after rabbit pst-hole-close
After finishing it, the rabbit closed the hole
No one was aware of
with a spider web.
o-koña karama sani ni Ngononi bs.
that-they be aware of rabbit and wood-borer between.
what was between the rabbit and the wood-borer.

Masaâ's tû-ka lôw mi sigi o lôw se-la.
king imperf-pst day-which set aside that-day arrive-pst.
The day which the king had set aside arrived.

Jâmana mogo-u ni a sogo-u bs ka ñogo
country people-pl. and its-animal-pl-all past-each other
All of the country's people and its animals met under
kû bë sira-juuba-koro. Mogo-u bs ka time
head-meet big tree-under. person-pl. all pst-to pass
the monkey-bread tree. Everybody passed (the tree)
Lesson Two

kelē-kelē.  Lonā mi u  bo-la  ūamana
in turn, one  foreigner-who-pl.  come-pst.  country
after the other.  The foreigners who came from the other

were la  (o-lugu)  ka bo-ni  damina  folo.
that-pl.  those  pst-shoot-pst part begin  first.
country, they took the first shot.

O lugu  bē  kāna-na  kelē-kelē.
that-pl.  those  all  fail/flunk-pst.  one after the other.
All of them failed one after the other.

O lugu  ko  sa  masaḳṣ  yere ta  ūamana  kābele-u
that-pl.  those  after then  king  reflex-poss-country  young  men-pl.
Then after them, the young men of the king's own country

tīms-na  kelē-kelē  ūogo-ko.
pass-pst.  one after the other  each other-after.  They
tried in turn one after the other.

fana  bē  kāna-na.  U  bē ta  karākiss-u  tūbe
also all  fail-pst.  they-all-poss.  arrow-pl.  imperf-aux.
also failed.  All of their arrows were stopped

danā  yiri  fara la.  Masaḳṣ  ka  ūamana  mōgo-u  bē
stop-pst.  tree  bark-in/at.  king-poss-country  person-pl-all
in the bark of the tree.  Then when all the people of the
käna-na tumā mī sa, sogo-u ka a damina.
fail-pst. movement-when then/so animal-pl. pst-it-start/begin.
king's country failed, so then the animals began.

Sama ka a fle folo. A ka yiri sū ma fururr
elephant pst. try first. he-pst-tree aim-at a while
The elephant tried first. He aimed at the tree for a while,

ka karā juru sāmā ni a fāga be ye, ka karākiss
pst-bow-cord-draw with-his-strength-all-d.c. pst-arrow
he drew back the bowstring with all his strength and shot

bla. Karākiss taga-to ka fle fye
let go/shoot. arrow go-pr. part-pst whistle-blow/make
the arrow. The arrow went whistling (hissing), but it

Nga a fana dā-na yiri fara-la. ǰamana be
but-it-also stop-pst. tree bark-in/at. country all
also stopped in the bark of the tree. Everybody

bori-la kataga a nō fle. Be tübe
hurry-pst. to go its-trace see. all imperf-aux.
hurried to see its trace. Everybody

a jate-la ko a time-na yiri-la
it-count/believe-pres. part that it pass-pst. tree-through
was believing that it passed through the tree
kasoro a tūma e a a čema yere.
when/before it imperf-neg-did/can its-center own/even.
even when it was not even to the center.

Sama ko jara na-nā. 0 fana kaña-na.
elephant after lion come-pst. it also fail-pst.
After the elephant came the lion. He also failed.

Sigi, wara ani mēri be tīms-na.
buffalo panther then/and hippopotamus all pass-pst.
The buffalo, panther and hippopotamus all tried.

Sani-ta-tuma na-na se sa. A wiri-la
rabbit-poss-turn come-pst arrive then. it-stand up-pst
Then the rabbit's turn came. He stood up

ka jamanā be fo. A ka masače fo.
to crowd/country all greet. it-pst-king-greet/salute.
to greet everybody. He greeted the king.

A ka a dē-muso suguru fo. 0-lōw na
he-pst-his-child-girl young greet. that-day-on
He greeted his young daughter. On that day

a tūka fani ēnuma do dōw,
he-imperf-pst clothes handsome/beautiful a/some wear
he had worn a handsome coat,
ka samara ŋuma ni fugula ŋuma fana
pst shoes nice/beautiful and hat beautiful too/also
also nice shoes and an attractive hat.

dₐw. A lo-ni ka karā-ta, ñamana be
wear. he-stand up-pst to-bow-take country/crowd-all
When he stood up to take a bow, everybody

ka tæs fo. Ñagboya kosō, sama, ŋara ni
pst-hand play. jealousy because elephant lion and
clapped. Because of jealousy, the elephant, lion

sürüku-u tūbe yerela a ma.
hyena-pl. imperf-aux. laugh-at-it-at.
and hyenas were laughing at him.

U tūbe a fo-la ko, "He, ña-nugu be kaña-na
they-imperf-aux-say-pr. part. that excl. we-pl-all fail-pst
They were saying, "ña, how can the rabbit

yoró mi ná sani be se ka mune ña ye?"
place-which-in rabbit aux-can to-what-succeed there.
succeed where all of us failed?"

Sani ka a yerse labs, ka a kūbiri sigi,
rabbit pst-it-reflex. get ready pst-it-knee set down.
The rabbit readied himself, kneeled down,
Lesson Two

ka *dig*a *sum*a *fururr* ka *karakiss* *bla.*

pst hole to aim at until/for a while pst arrow let go. aimed at the hole for a while, and shot the arrow.

Karakiss *telë-na* *dig*a *da la*

arrow go directly, aim-pst hole mouth-in/at The arrow went directly in the mouth of the hole,

ka *taradaraba-furo* bo *dig*a *da-la,* ka *taga gbagba*
to- cobweb-skin take off hole mouth-in to-go dust
taking off the cobweb (at the mouth of the hole), and raising

wiri yiri kofe. Jamana be bori-la ka yoro fle.
raise tree behind. crowd all run-pst. to-place look at.
dust behind the tree. Everybody ran to look at the trace.

Sisi *tu-be* bo-la *karakiss* (tims)
smoke imperf-aux. go out-of-pr. part. arrow (pass)
Smoke was coming out of the arrow's

nọ na. Jamana ka *tse-fọ* tugu sani ye.
wake, trace-in/at. crowd pst-hand-play again rabbit-for. wake.
The crowd again applauded the rabbit.

Sani *ta-ra* sa ka a kūbiri sigi tugu, a ka masače
rabbit go-pst so to-it-knee set down again it-to-king
Then the rabbit went to kneel down and greet the king
Lesson Two

fo ka a dē-muso fo. Masačē wiri-la
greet to-his-child-female greet. king stand up-pst.
and his daughter again. The king stood up

a ka sani fo ani ka a tādo.
he-pst-rabbit greet and pst-it-congratulate.
and greeted and congratulated the rabbit.

A ka dē-muso boro minā āamana be ūana
he-pst-child-female hand take people all in front of
He (king) took his daughter's hand and gave her to the rabbit

ka a di san′i ma. Koro sani ka sūguru
to-her-give rabbit-to. Sir rabbit pst. young girl
in front of everybody. And thus Sir Rabbit got

ñumaba ni soro a kiya kosō.
pretty-very and his cunning by.
that very beautiful young girl by his cleverness.

Ā kakā ka a lō ko fāga ma komi ūa
we-must to know that strength neg. whatever arrange
We should know that only by cleverness can one succeed

kiya le be se ka o labē.
cunning only aux. can to-that-succeed.
where by strength one cannot.
BASIC DYULA
Comprehension Workbook

Ronald W. Long
and
Raoul S. Diomandé

First Draft

Indiana University
Intensive Language Training Center

Prepared under the auspices of the U.S. Office
of Education Contract OEC 3-7-070301-1526
1.3 Dialog Variation: Fill in the blanks with any correct form and translate:

A

I ni _____, Fanta.

_____ _____ ka kẹ̀sẹ́.

B

_____ _____ kẹ̀sẹ́.

I dḕu _____?

A

A ma _____.

A be _____.

1.4 Comprehension Questions:

C1  (1) What time of day is it?
    a. 4 PM - 9 PM      c. 9 PM - 4 AM
    b. 11 AM - 4 PM     d. 4 AM - 11 AM

    (2) Who is kẹ̀sẹ́?
        a. the first speaker  
        b. the second speaker

    (3) When will B see A?
        a. tomorrow  
        b. later     
        c. tonight  
        d. next week

C2  (1) A is asking about Fanta's _____.
    a. children  
    b. sister  
    c. husband  
    d. brother

    (2) B will see A again when?
        a. later  
        b. Friday  
        c. tomorrow  
        d. market day

    (3) A is probably a _____.
        a. man
        b. woman
        c. child
2.3 Dialog Variation: Fill in the blanks and translate the following dialog:

A
I ni _____ Ousmane.

B
_____ hère _____ Sidi?

A
_____ dorō.

_____ dōw?

B
_____ ka këne.

i _____ dōw?

A
_____ ka _____.
2.4 Comprehension Questions

C1. (1) a. Who does Abou ask about? ____________.
    b. What form (word) does he use? ____________.

(2) What time of evening is it? ____________.
    a. early
    b. late
    c. not evening at all

C2. (1) After Ousmane's greeting, Sidi asks,
    a. How he spent the morning?
    b. How he spent his evening?
    c. How he spent the night?

(2) Which speaker has had 'only trouble'?
    a. Ousmane
    b. Sidi

(3) Sidi asks about Ousmane's ____________.
    a. mother
    b. father
    c. brother
    d. sister
3.3 Dialog Variation: Fill in the blanks and then translate the following dialog. Lengthen the conversation if you can.

A

Sita, _____ ka Mamery _____?

S

_____ _____ tûma a _____ folo.

A

Mamery Sila _____.

3.4 Comprehension Questions:

Cl. (1) In introducing Ami the speaker asked,
   a. Do you know Ami?
   b. Have you seen Ami?
   c. Have you met Ami?

(2) Who was introduced to whom?
   a. Sekow to Ami  c. Ami to Sekow
   b. Ami to Daouda d. Sckow to Daouda

(3) When will Sekow see Ami again?
   a. later  c. this evening
   b. tomorrow  d. tonight
C2.  (1) Who is Adama introducing?
    a. his older brother.
    b. his younger sister.
    c. his younger brother.

(2) Mory is a ________.
    a. a driver
    b. a trader
    c. a teacher

(3) Where does Mory work?

    In ________.
4.3 Dialog Variation: Fill in the following blanks with one possible answer.

A
Sidi, ________.

B
Mba, ________.
O mogo be _____ ye.

A
__________________
N fa _____ do tũ dũw.

4.4 Comprehension Questions. Answer in Dyula

C1 (1) Who does Adama ask about, and where does he live?
   Name __________________ Location ___________________
   (2) Who knows Mory's father? ____________
   (3) Why does everyone know Mory's father?
   __________________ ________________________________

C2 (1) What does Baba mean when he asks 'I le dũw'?
   __________________ ________________________________
   (2) Who is Ousmane?
   __________________
5.3 Dialog Variation: Fill in the blanks.

A
Mamery, _____ be _____?

B
Ā-ā, a _____ bara la bi.

A
Nga, i _____ taga _____ lō wa?

B
N-ne ko a _____ Ayamé _____.

5.4 Comprehension Questions:

C1. (1) When did Ousmane go to Bouaflé?
   a. yesterday       c. Sunday
   b. Friday          d. Wednesday

   (2) Where is Bouaflé?
   a. near Dabou        c. near Daloa
   b. around Daloa      d. on the other side of Daloa

   (3) What is Adama going to do?
   a. go to Bouaflé     c. find Ousmane in Daloa
   b. go to Daloa

C2. (1) Where is Ami?
   a. at home          c. at Bouaflé
   b. at market        d. at market in Bouaké

   (2) When did she go?
   a. Thursday         c. Wednesday
   b. Friday           d. Saturday
6.3 Dialog Variation: Fill in the blanks.

A
Sita, i ni ______.
     _____ ka i _____ na yā _____?
B
Ami be _____ _____ ko i _____
a dēms.
A
Ka _____ mā na?
B
Ami _____ be dēms- _____ la dorō.

6.4 Comprehension Questions:

C1. (1) What does Bob want? Where does he want who to go to do what?

(2) Does the person asked agree to do the favor?
   a. Yes or No
   b. Specifically, how did he answer? Answer in English.

C2. (1) The first speaker asks about Mory's ________________.
(2) Where has she gone? ____________________________.
(3) What does the speaker want Mory's sibling to do?
7.3 Dialog Variation: Fill in the blanks and then translate the following dialog.

Cl. Situation: Adama and Daouda are near Badika and Tafiré. They are asking about the markets in these towns.

Adama
____ ________ be logo ye Badikaha?

Daouda
_________lône be yë ____ ye.

A
Lô Jumale ____ logo ____ Tafiré?

D
Bile be ________ yë.

A
N ________ be Jaba kens dooni.
I bëna ________ ka taga
____ N _____ Tafiré bi?
7.4 Comprehension Questions. Answer the following with complete Dyula sentences.

1. Logo be lô ŋuma Dalor?

2. Lô ŋumale be logo ye Gônaté?

3. Raoul makoya be mû na?

4. Tamati be fyërs Gônaté wa?
8.3 Dialog Variation: Fill in the blanks of the following dialog, and then translate it.

Ken

Eh, Mamadou ______ ______ gbata nĩ na ds.

Mamadou

______ be yē?

Ken

______ ______ ______ be yē.

Mamadou

pee ______ sā lôgo be i la?

Ken

N be a fs ka ______ kelēne ______.

Mamadou

Ken, ____________ nĩ fls.

Ken

A ka di ______ ______ kosôbe.

8.4 Comprehension Questions:

1. How many chickens does Bob want to see? ________

2. How many chickens does Bob want to buy? ________

3. How much will Bob have to pay for the chickens? ________
9.3 Dialog Variation: Fill in the blanks of the following dialog and translate it.

Asita

Kābele, i be _____ f'e _____?

Fred

N be _____ _____ ūninina.

Asita

_____ _____ suguya kelē-kelē be _____ _____ yā.

Fred

Namasa ūau be _____ _____?

Asita

_____ _____ be _____ tā-tā.

Fred

_____ _____ ka doonī bo o la,

_____ _____ _____ ka ča kosobe.

9.4 Comprehension Questions:

1. What does Don call Samir? How does he address him?

2. What does Don want to buy?

3. What is Samir's first price?

4. How much does he agree to reduce his price?
Dumuni sorò ko ma gbele Man.

Ni i se-la mobiligar drò i be dumuni ñë fyere-la-u sigi-ni ye sira dala ñorobe. Dou be kaba ñe-ni,
dou be a bereke-ni fyere. Muso dou be ku yirà. Dou yere yarayara ni ku bereke ye u kù. Sogo fyere-la-u fana be ñë. Ni i fana be a ñë ka i sigi ka dumuni ñanama ke,
i be se ka taga wotelniu do la.
Vocabulary (for Sec. 10.5)

mobiligar car station, taxi stand
kaba corn
ñanama real meal (not a snack)
dala along
yre even
ku jēni to burn
ka bereke to boil
ka yirā to fry
dumuni fē fyerela food seller
Wotel-ni-u ka ñi kosobe.

U ka dumu-ni saniñe-ñi be ka time yara-la-u ta kā. Vakaba ta wotel-le be jona ye säze fyere yoro dafe.

A kōnó-no yoro saniñe-ñi be tuma be.

A ma bô kosobe. Tabeli ŋa-ŋā saba sēme-ñi be dana na ka bo kînîboro la ka taga numâboro fe.
11.5 Cont.

Lō-o-lō Vakaba be ŋe suguya kura
tobiri ka a fara lō be kakoro
dumini ŋe čama-u kā. Lō-o-lō kōni
i be se ka to, suna, kini,
zagams, sisse yirani ni sogo yirani
soro ŋe. Olugu ko a be to
ka sisse, kiri yirani, salati, biftek, makaroni,
hariko ani peti pwa ke so.
Vocabulary

ka saniñe
ka time ... kā
ka fara ... kā
ka to ... so

sāze
dana
kiri
to
suna
kini
zagañe
hariko

kakoro
koni
Mogo be se ka bô suguya čama soro
Kadivwari dugu mësë-ni-u la. O dugu
mësë-ni-u la, bô čama be bô muso-le ye.
Bô muso-u be be kondël kelē-ne ye.
Kurā te u la. Ji fana te u la.
Nëgë fana te kela u la.
O bô muso-u ko mogo be se ka
bô jë čama soro. Ni dugu ka ke kobida ye, kurā be soro a kondël.
O-tumā ji ni kurā be se ka soro
bô jë u la. Nëgë be ke o bô jë
čama kondël kamasoro kondël čama be u la.
12:5 Cont.

O do-u be se ka ke, könā

fla, saba, naani, wala könā duru ni se ka ke bötigi ye.
Wagati fla-le be sā könö àu ta

Jamana la: samaji ani fow.

Samaji-le be sāji bê wagati ye.

Sā do u la samaji be jāña ka tīme fow kā. Nga o sāu ma ča.

Samaji-le be foro bara kē tuma ye.

(Fow be damine samaji ko.)

Fow be damine ni nēns ba tuma ye Decembre ni Janvier karole la. Nî o tuma tīme-na, tara ba tele wagati be damine sa.

Mogo čama be taga safarie fow tele la. Nga dou be u ka foro bara kē fow la fana. U be tu
13.5 Cont.

tegs, u be forou ladene ka sama ji

kono. Dou be dani ke.

Mogo čama be boro la bara-u ani

so bara-u ke fow-le la.
Vocabulary (for 13.5)

| wagati     | season, weather, period |
| samají     | rainy season            |
| fow        | dry season             |
| fow tele   | dry season             |
| safari fs  | travel for trading     |
| foro       | farm, plantation       |
| dani       | weaving (n) (from ka dā, to weave) |
| ča         | many                   |

ka damíns
ka tege
ka ladēns
ka Yaña

to begin

to cut

to prepare, arrange, make ready

to become longer
Dyula muso ūgonĩ bara-kele ka dogo fara-fĩ-na musu-u la. Dyula muso
be bara be suguya do ke. Ni Dyula muso be
sēne-kele kū, a be sēne
bara ke; a be gba ke a dē-u lamō.
A be a ċe ni dē-u be ka
fani-u kwo ka fara a yeše ta u kā.
Ni sēne bara ba-na, a be yेrẹmә-li ke
ka dēbanya be makoya laña. Ni Dyula muso
ka ke saferi-kele kū,
 a fan'a be jao ke ka fara a ka
sokonũ bara kā. Dyula muso do-u be
fetigi ye katīmẹ ẹẹ-u kā kamasoro u
ka bara ke kojuguya ni u heriège fe.

Nga hali ni. Dyula muso kela fêtigi ye ṃa-o-lna a te se ka a yere fisaya a ḍe kā; a te yere bōna a ka sokōnọ bara ni a ḍe labato ma.

Folo-folo Dyula muso ka fosi tû-te poliki la. Nga sisā, muso be u sei bla dugu ni jama ko be la.
Vocabulary

-kela

farafina
sānse
yeremali
bēbayya
labato
poliki
sēi

be ... kū
ka bara
ka lamō

ka kwo
ka fara ... kā
ka bā
ka laña
ka safēri ke
ka jao ke
ka bōña

-er (suffix indicating occupation, e.g. worker, farmer)

African
farm
trading
family
respect, worship
politics
foot
to be married to
to work
to bring up, to rear (e.g., children)

alternant for ka ko, 'to wash'
to add to
to end, finish
to satisfy, to do up
to trade
to trade
to respect
Bueidē  soro ko ma gbele.

Nga a bershers-le soro ma di. Sisā baradē-u čama te fosi fe wari ko.

U ta fosi te mogo ni mogo če liberia ko la. U te mogo-u bōna čogo lō. Tūma do-u i be mogo do soro mi be se bara-la kosōbe.

Nga i te se ka a mara ka mē a bo-čogo kosō. Bueidē ūuma be bara ke ka ūna. A be mogo be bōna.

A kakā ka lōna, dugudē, dēmēsē ni čemogoba be korosi.

Mogo were-u bōna te mogo si Bueidē berse fana makā ka sōñali ke.
<table>
<thead>
<tr>
<th>Vocabulary</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>liberia</td>
<td>trust</td>
</tr>
<tr>
<td>ka bōña</td>
<td>to respect</td>
</tr>
<tr>
<td>ka mara</td>
<td>to hold, have the responsibility for</td>
</tr>
<tr>
<td>ka mē</td>
<td>to last; adv. for long</td>
</tr>
<tr>
<td>bo-čogo</td>
<td>behavior</td>
</tr>
<tr>
<td>ka ūna</td>
<td>to make good, nice; adv. good, very well</td>
</tr>
<tr>
<td>lōna</td>
<td>guest</td>
</tr>
<tr>
<td>dugudē</td>
<td>countryman (someone familiar with a</td>
</tr>
<tr>
<td></td>
<td>place)</td>
</tr>
<tr>
<td>čemogoba</td>
<td>important person</td>
</tr>
<tr>
<td>ka kōrsi</td>
<td>to respect, pay attention to</td>
</tr>
<tr>
<td>ka dogoya</td>
<td>to lessen (to lower the status of)</td>
</tr>
<tr>
<td>sówñali</td>
<td>stealing</td>
</tr>
</tbody>
</table>
Sisâ buedê be lamara ma di.

Dou kôni be se bara la kosobe.

Nga u bokoya kosô u te se ka to barada kelê na. Hali ni mögo ma u gbê, u be muruti u yere ma.

Ni mögo ka u makûma drô u be funu hali ni yo ma ke u fe.

U kû ka gbéle, u te mögo kâ-mê ani u te mögo boña čogo lô. Nga mögo mi bê-na u bëbre ma, a-tigi te toro. Hali ni olugu fri-la wala ni tiñê-ni kera u bolo, mögo kakâ ka la a la ko u ma a lawili a ma. I ka fo u ye ko u kanâ
ko mi ke u ts o ke abadá.

U be malo mogo ma. (U be mogo bōna). O kosō, hali ni olugu frila wala ni tiňē-ni ksla u bolo,

mogo makā ka jāma u ma. Mogo kakā ka u ladē-le drō kamasoro u be ladilikā mē. Ani u be maroya kosobe.
16.5 Cont.

ko mi ke u ts o ke abadā.

U be malo mogo ma. (U be mogo bōna). O kosō, hali ni olugu frila wala ni tihē-ni kela u bolo,
mogo makā ka ḫāma u ma. Mogo kakā ka u ladē-le drō kamasoro u be ladilikā mē. Ani u be maroya kosōbe.
16.5 Cont.

ko mi ke u te o ke abadá.

U be malo mogo ma. (U be mogo bōna). O kosō, hali ni olugu frila wala ni tiňe-ni kela u bolo,
mogo makā ka jâma u ma. Mogo kakā ka u ladē-le drō kumawo u be ladilikā
mē. Ani u be maroya kosobe.
Vocabulary

ka lamara to hold, keep (freely—get along with)
bokoya behavior
ka to to hold, to stay at (e.g., a job)
barada job
ka gbé to fire, chase away
muruti revolt
ka makúma to criticize
ka funu to swell, get angry
kā ... ka mē to listen, understand
ka bē ... ma to come across
brebreb good
ka la ... la to believe
ka lawili ... ma to do (something) on purpose
abadā never, ever
ka malo to be shy, shy away
ka frila to be mistaken
ka jāma ... ma to criticize, scold
ka ladē to counsel, advise
ladilikā advice
maroya sensitive

Idiomatic construction

ni tīñē-nī kēra u bolo (lit., 'if breakage happens in their hand') 'if they accidentally break something'
Dyula ñamana la, bolola-barakela sugu ka

ča. Síaki-u wala numu-u be

ngé bara ke. Olugu be daba, muru-u ani ngé-lama fë be suguya kelê-kelê

ladène. Yiri-siêna olugu fana be yë.

Olugu-le be bódà-u, tabeli-u, sìqilà-u ni yiri-lama fë be ke.

Dani-kela-u be jese layerema ka ke

fani ye. Želi-u-le ta be baro

bara ye. Olugu-le be samara-u, boro-u, ďesirigboro-u, kànasèbe-u, gbaña-u ni muru-da

be ladène. Želi-u ďe-ma-u-le be gboro

bara ke. Ù muso-ma-u be bogo bara ke.

Ù be daga be suguya kelê-kelê lo,
17.5 Cont.

ka ta ḫi daga ma ka taga se
tobiri daga be suguya kelė- kelė ma. Tubabu
lampa-u tūma na Dyula ḫamana-u la tūma mi
na bā, Jeli muso-u-le tūbe fitina dagani lo.

Tu. tūbe ke o daga-ni-u-le kōnō ka
jese bla u la mesi ye, Polo-folo, Dyula
dugu-u la, dugu mgo be-le tūbe bē

ka nōgō dems bō lo la. Nga sisā,
bō lo fana kela mgo do-u ta bara
ye dāna. O mgo-u be bō

lo karā. Olugu togo be mōzō-u.
<table>
<thead>
<tr>
<th>Vocabulary</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>bololabarakélé</td>
<td>craftsman</td>
</tr>
<tr>
<td>siaki</td>
<td>blacksmith</td>
</tr>
<tr>
<td>numu</td>
<td>blacksmith</td>
</tr>
<tr>
<td>nègè</td>
<td>metal</td>
</tr>
<tr>
<td>daba aâa</td>
<td>hoe</td>
</tr>
<tr>
<td>muru</td>
<td>knife</td>
</tr>
<tr>
<td>-lâma</td>
<td>suffix like -en in English, e.g. wood-en</td>
</tr>
<tr>
<td>yirisiêna</td>
<td>carpenter</td>
</tr>
<tr>
<td>bôda</td>
<td>door</td>
</tr>
<tr>
<td>yiri</td>
<td>wood; tree</td>
</tr>
<tr>
<td>danikèla</td>
<td>weaver</td>
</tr>
<tr>
<td>ka layêma</td>
<td>to make change (into)</td>
</tr>
<tr>
<td>ëjëli</td>
<td>caste, leather workers, potters (oral historians (griot) which serve chiefs are also ëjëli.)</td>
</tr>
<tr>
<td>baro</td>
<td>leather</td>
</tr>
<tr>
<td>samara</td>
<td>shoe</td>
</tr>
<tr>
<td>ëssirigboro</td>
<td>belt</td>
</tr>
<tr>
<td>kânacâbê</td>
<td>necklace</td>
</tr>
<tr>
<td>gbañà</td>
<td>whip</td>
</tr>
<tr>
<td>muruda</td>
<td>knife sheath</td>
</tr>
<tr>
<td>ësâma</td>
<td>male (not female)</td>
</tr>
<tr>
<td>musoma</td>
<td>female</td>
</tr>
<tr>
<td>bôgo</td>
<td>clay</td>
</tr>
<tr>
<td>daga</td>
<td>jar</td>
</tr>
<tr>
<td>tubabu</td>
<td>European (colonial, white man's)</td>
</tr>
<tr>
<td>tûma</td>
<td>time, moment</td>
</tr>
<tr>
<td>tura</td>
<td>oil, kerosene</td>
</tr>
<tr>
<td>jëse</td>
<td>thread</td>
</tr>
<tr>
<td>mesi</td>
<td>which</td>
</tr>
<tr>
<td>ka bë</td>
<td>to get together, meet</td>
</tr>
<tr>
<td>ka lo</td>
<td>to build, make</td>
</tr>
<tr>
<td>dâna</td>
<td>particularly</td>
</tr>
<tr>
<td>ka karâ</td>
<td>to learn</td>
</tr>
<tr>
<td>môzô</td>
<td>(Fr.) maçon, builder</td>
</tr>
</tbody>
</table>
Lọ-ba-lọ-u ḋayana sisā āu ka

 Jámana la, wọlo misimiu ta lọ-ba-lọu
dā-ne tūbe barambolafa, sūkarō seri (seri
dēni) ani lęyā seri (seriba) ye. Oluwọ ko,
tubabu tele la, āu fana tūbe Franzí feti-u
fara āu ta lọbau kā. Nga kabinī āu ta
Jámana kara a yẹrẹ ta ye, Août karo tele
worọfla kara āu ta lọ-ba bẹ ro berebereba
ye. Kodiwarì ka mìì bẹ nazara-sira
tagama fana ta lọ-ba-lọu bẹ nazara
lọ-bau ye ka fara Jámana bẹ ta kā.
Olugu ta feti ba kẹlẹ togo bẹ Noël,
a kẹlẹ were togo bẹ Pàques. O feti-u
ko, Jámana bẹ bẹ ṣọgọ bẹ janvier tele
18.5 Cont.

\( \text{jona ni May karo tele jona ma.} \)

\( \text{Janvier tele jona be nazara-sira ta sā yelema ye. May tele jona, o be jamanau be} \)

\( \text{la barakelau ta lō-ba-lō ye.} \)
<table>
<thead>
<tr>
<th>Vocabulary</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>lôbalô</td>
<td>holiday</td>
</tr>
<tr>
<td>ka čaya</td>
<td>to increase</td>
</tr>
<tr>
<td>misini</td>
<td>Muslim, Moslem</td>
</tr>
<tr>
<td>bromôgôlafa</td>
<td>feast day</td>
</tr>
<tr>
<td>sůkaro seri</td>
<td>Ramadan</td>
</tr>
<tr>
<td>(seri děni)</td>
<td>(small prayer)</td>
</tr>
<tr>
<td>leyâ seri (ñeriba)</td>
<td>big prayer day</td>
</tr>
<tr>
<td>tubabu</td>
<td>white man, European, colonial</td>
</tr>
<tr>
<td>Franzí</td>
<td>French</td>
</tr>
<tr>
<td>fêti</td>
<td>holiday, festival</td>
</tr>
<tr>
<td>kañini</td>
<td>since</td>
</tr>
<tr>
<td>Aout</td>
<td>August</td>
</tr>
<tr>
<td>karo</td>
<td>month</td>
</tr>
<tr>
<td>berebereba</td>
<td>biggest</td>
</tr>
<tr>
<td>nazara sira</td>
<td>Christianity (white way)</td>
</tr>
<tr>
<td>ka, fara ... kā</td>
<td>to add to</td>
</tr>
<tr>
<td>Ngêl</td>
<td>Christmas</td>
</tr>
<tr>
<td>Pâques</td>
<td>Easter</td>
</tr>
<tr>
<td>yelema</td>
<td>change</td>
</tr>
</tbody>
</table>
Kodiwari bòni be ñama

ñama ma kà ko sìra fe. ñama dou la, mogo bs be kà kelè fo. Nga

Kodiwari ta te teN. Kà

mìu be fo Kodiwari be bi-woro bo.

Nga kà ba mìu be fo to bs ye: olugu-ле be Dyula kà, Baoulé kà, Agni kà, Bete kà, Senoufo kà,

Wobe-Guere kà, Gouro kà, Abe kà,

Yacouba kà, Adjoukrou kà, ani Tagbana kà ye. O kàu dou fòbaga ka čà dou ye. Nga mogo kòni be se ka u be fòbaga kelè-kelè soro ñamana
19.5 Cont.

duguba be la. Nga Dyula kā-ne fobaga
ka ča to be ye, kamascoro dugu ba
be la yelemali čama be ke o-le la.

Mogo-mogo kōni te Frenzi kā mē,
otigi kakā ka Dyula kā-ne fo ni
a be a ře ka kuma ni Baoulé
kā, Bete kā, Senoufo kā wala Agni
kā fobagau ye.
Vocabulary

ka bo ... ma
ka bo
ka (verb only) to ... ye
fɔbaga

ekelɛ-kelɛ
yelemali
Frenzi
to be different from
to come to, to be equal to
to be more (X) than
speaker (of a language),
player (of an instrument)
at least one
trading, change, exchange
French
Kā čama be fo Konowari.

Jamana do-u la mogo-u be be kā kelē-ne fo. O ē na ma u be be ūgō kūma kā mē. Nga ni

Jamana kā čaya-ra ka Konowari ta bo, a be ke toroya čama sababu ye. A be ēama

kutigi-u yere toro kamasoro u te se ka kūma ēama be ye kelē ye. U fana te se ka jamana mogo be konono lō kelē ye. O kosō jamana be ke ma di kelē ye. kamasoro mogo-u be ma di kā kelē ma ni u te ūgō kūma-kā mē.
Kà kelè fo beliya toro ya
dà te politiki sira ye. A be
yɛremali-kèlɛ-u fana toro kamasoro
ni u ma yoro mî mogo-u kà
mè, u te se ka fyereli wala sâni
bere soro. 0 kosò Dyula-ya-kèlɛ mî
sigi ka ke Bouaké lamini nô,
ɔtigi te se ka taga Gagnoa fâ fe
ka a yere lañà ye ikoro komi
a tûbe Bouaké ña mî ma.
Vocabulary (for 20.5)

ñã
ka čaya
ka bo
sababu
konońo
di
beliya
yëremalikela
Dyulayakela
lamini
nõ
fâ
ka laña
ikoro
komi

way
to become many, grow in number
to reach
cause, reason
thought
easy
to not do (negative)
trader
trader
region, surrounding area
in
direction
to do well
immediately
like, as
FROM:
EPIC FACILITY
601
16TH STREET, N. W.
WASHINGTON, D. C. 20006