

By-Long, Ronald W.; Diomande, Raoul S.

BASIC DYULA, GRAMMATICAL OUTLINE AND INTRODUCTORY EXERCISES. FIRST DRAFT.

Indiana Univ., Bloomington. Intensive Language Training Center.

Spons Agency-Office of Education (DHEW), Washington, D.C. Bureau of Research.

Bureau No-BR-7-0301

Pub Date [68]

Contract-OEC-3-7-070301-1526

Note- 353p.

EDRS Price MF-\$1.50 HC-\$14.20

Descriptors-\*DYULA, \*INSTRUCTIONAL MATERIALS, \*INTENSIVE LANGUAGE COURSES, \*LANGUAGE INSTRUCTION, TAPE RECORDINGS, WORKBOOKS

Identifiers-Mande

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)

BK-7-0301

PA-48

B A S I C D Y U L A

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.

ED 021209

AL 001 261

## 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

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

### 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 side-lights 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:

(p) <sup>1</sup>	t	k	(kp) <sup>1</sup>
b	d	g	gb
	f	s	h
		z	
		ʒ	
		ʝ	
m	n	ñ	
		l	
		r	
w		y	

### VOWELS:

#### Simple Vowels

i	u
e	o
ɛ	ɔ
	a

#### Nasalized Vowels

ĩ	ũ
ẽ	õ
ɛ̃	õ̃
	ã

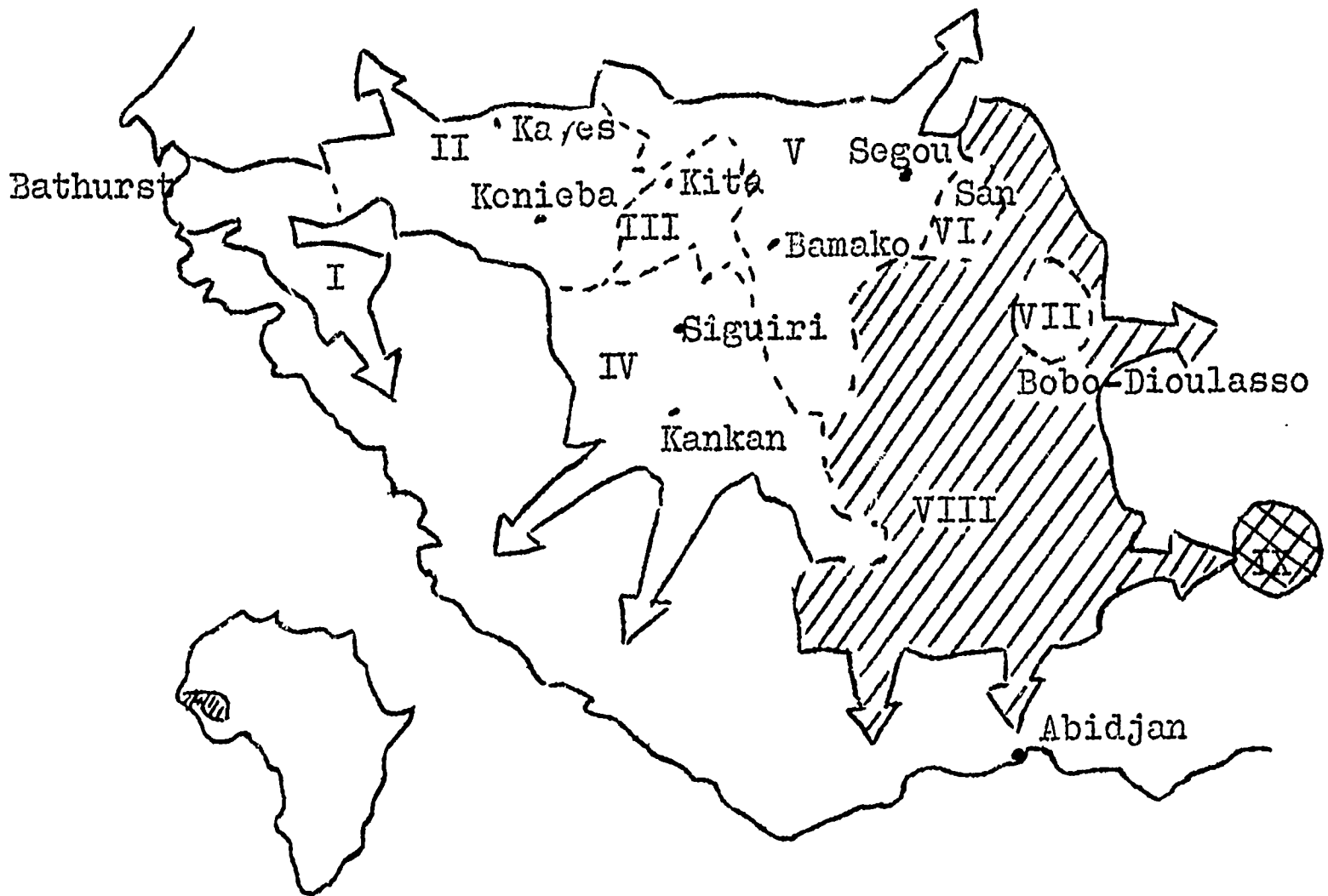
Of these sounds many are similar to the sounds we use in our English language.

---

<sup>1</sup>/p/ and /kp/ are marginal phonemes with a low frequency of occurrence and thus low functional load.



PRINCIPAL DIALECTS OF MANDE



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

From: Charles S. Bird, Aspects of Bambara Syntax, Unpublished UCLA Ph.D. dissertation, 1966, p.3

## SIMPLE CONSONANTS AND VOWELS OF DYULA

G1. 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.

<u>Consonant</u>	<u>English Approximation</u>	<u>Dyula</u>	<u>'English gloss'</u>
t	as in <u>top</u> <sup>1</sup>	to	'stop'
k	as in <u>king</u> <sup>1</sup>	ko	'tail'
b	as in <u>bag</u>	ba	'big'
d	as in <u>dog</u>	da	'mouth'
g	as in <u>go</u>	gaba	'carp(fish)'
f	as in <u>fat</u>	fače	'father'
s	as in <u>so</u>	so	'home'
z	as in <u>zebra</u>	ziri	'story'
ç	as in <u>chat</u> , <u>chuck</u>	če	'man'
ʃ	as in <u>jungle</u> , <u>jab</u>	je	'melon'
m	as in <u>mop</u>	ma	'mother'
n	as in <u>nap</u>	ni	'and'
l	as in <u>lap</u>	lolo	'star'
h	as in <u>hot</u>	hère	'peace'
w	as in <u>worry</u>	wuru	'dog'
y	as in <u>yes</u>	yiri	'tree'
<u>Vowel</u>	<u>English Approximation</u>	<u>Dyula</u>	<u>'English gloss'</u>
i	something like the <u>ee</u> of <u>beet</u> but without the y-glide of English <u>ee</u> .	biri	'flying termite'
e	something like the <u>ai</u> of <u>bait</u> but without the y-glide of English <u>ai</u> .	bere	'stick'
ɛ	like the <u>e</u> of <u>bet</u> .	bère	'gravel'

<sup>1</sup>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.

a	like the <u>a</u> of <u>father</u>	bara	'poisonous - plant'
o	something like the <u>ou</u> of <u>bought</u> or the <u>a</u> of <u>law</u> .	boro	'sack'
o	something like the <u>o</u> of <u>bow</u> but without the w-glide of English o.	boro	'hand'
u	something like the <u>oo</u> of <u>boot</u> but without the w-glide of English oo.	buru	'bread'

E1. Listen to the following Dyula words and transcribe them using the above symbols: i.e. t, k, b, d, g, f, s, z, č, ʝ, m, n, l, h, w, y, i, e, ε, a, o and u.

1.	'big'	ba	18.	'rub'	ʝosi
2.	'steak'	dibi	19.	'peace'	here
3.	'stop'	to	20.	'mother'	ma
4.	'take'	ta	21.	'elephant'	sama
5.	'mouth'	da	22.	'land'	ni
6.	'give'	di	23.	'bird'	kono
7.	'tail'	ko	24.	'star'	lolo
8.	'wash'	ko	25.	'dog'	wuru
9.	'carp(fish)'	gaba	26.	'tree'	yiri
10.	'father'	fačs	27.	'see'	ye
11.	'rush on'	fo	28.	'flying - termite'	biri
12.	'home'	so	29.	'stick'	bere
13.	'give'	so	30.	'poisonous - plant'	bara
14.	'story'	ziri	31.	'gravel'	berε
15.	'man'	čs	32.	'bread'	buru
16.	'split'	či	33.	'hand'	boro
17.	'melon'	ʝe	34.	'sack'	boro



## SIMPLE VOWELS

G2. In PS-1 you saw briefly that Dyula has seven basic vowel sounds, represented by the symbols: i, e, ε, a, ɔ, o and u. You should remember particularly how the Dyula vowels are different from the similar English vowels given in G1. Review the vowel section of G1.

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

si	'life'	biri	'flying termite'
se	'arrive'	bere	'stick'
ʒε	'man'	bεrε	'gravel'
sa	'snake'	bara	'poisonous plant'
sɔ	'kind of tree'	boro	'sack'
so	'home'	boro	'hand'
su	'night'	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 | 6. sa - se  |
| 2. si - se | 7. sɔ - sa  |
| 3. su - so | 8. so - sɔ  |
| 4. sa - sa | 9. se - se  |
| 5. se - se | 10. se - se |

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

- |         |          |
|---------|----------|
| 1. bara | 8. so    |
| 2. sɔ   | 9. boro  |
| 3. sa   | 10. su   |
| 4. bεrε | 11. si   |
| 5. se   | 12. bere |
| 6. ʒε   | 13. biri |
| 7. boro | 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 | 5. kpa - pa |
| 2. gba - ba | 6. kpa - pa |
| 3. gba - ba | 7. kpa - pa |
| 4. gba - ba | 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'               | gbɛnɛ |
| 5. 'steak'             | dibi  |
| 6. 'flying<br>termite' | biri  |
| 7. 'skin'              | gboro |
| 8. 'shelter'           | gba   |
| 9. 'big'               | ba    |

## OTHER CONSONANTS: ñ

G4. The sound ñ (enye) is very similar to the n as used in Spanish. Listen to the following examples of the Spanish usage which are then followed by a Dyula example:

<u>Spanish</u>	<u>English gloss</u>	<u>Dyula</u>	<u>English gloss</u>
ñame	'yam'	ña	'eye'
mañana	'tomorrow'	ñigi	'wet'
niño	'child(masc.)'	ñi	'tooth'
montaña	'mountain'	dunuña	'world'

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

1. 'and'	ni	5. 'tooth'	ñi
2. 'eye'	ña	6. 'bird'	kono
3. 'wet'	ñigi	7. 'world'	dunuña
4. 'the-action of blowing'	funuli	8. 'good'	ñuma

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

1. 'story'	ziri	6. 'bird'	kono
2. 'tooth'	ñi	7. 'wet'	ñigi
3. 'world'	dunuña	8. 'eye'	ña
4. 'good'	ñuma	9. 'leg'	gbene
5. 'and'	ni	10. 'the-action to blow'	funuli

OTHER CONSONANTS: r

G5. The sound r in Dyula is also very similar to one variety of the Spanish /r/. This is not the trilled [r̄] of Spanish but rather the flapped [ɾ]. Note the following examples of the [ɾ] as used in Spanish and then in Dyula.

<u>Spanish</u>	<u>English gloss</u>	<u>Dyula</u>	<u>English gloss</u>
cariño	'affection'	boro	'hand'
derecho	'right(the- - direction)'	koro	'bone'
para	'in order to'	bere	'stick'
cara	'face'	ɟuru	'rope'
toro	'bull'	buru	'bread'

E5. 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'  | ɟuru  | 8. 'stick' | bere |

C5. 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. kɔnɔ  |
| 4. gaba | 8. gbisi |

Transcribe the following words:

- |          |           |
|----------|-----------|
| 1. tɛgbɛ | 8. yiri   |
| 2. ni    | 9. dibi   |
| 3. gaba  | 10. ñigi  |
| 4. boro  | 11. gbɛnɛ |
| 5. ɟuru  | 12. gafɛ  |
| 6. gbisi | 13. baxɔ  |
| 7. gida  | 14. ziri  |

15. dunuña  
16. wuru  
17. gboro

18. bere  
19. ñuma  
20. ba

## NASALIZED VOWELS

G6. In Dyula each of the vowels studied in PS-2 also occurs nasalized:  $\text{ĩ}$ ,  $\text{ē}$ ,  $\text{ē}$ ,  $\text{ā}$ ,  $\text{ō}$ ,  $\text{ō}$  and  $\text{ũ}$ . 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.

<u>Nasalized Vowel</u>		<u>Simple Vowel</u>	
$\text{sĩ}$	'breast'	$\text{si}$	'life'
$\text{sē}$	'foot'	$\text{se}$	'arrive'
$\text{sē}$	'small plant'	$\text{sē}$	(no meaning)
$\text{sā}$	'year'	$\text{sa}$	'snake'
$\text{sō}$	'heart'	$\text{so}$	'tree'
$\text{sō}$	'animal'	$\text{so}$	'home'
$\text{sũ}$	'fasting'	$\text{su}$	'night'

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.

$\text{sō}$  -  $\text{so}$   
 $\text{sĩ}$  -  $\text{si}$   
 $\text{sa}$  -  $\text{sā}$   
 $\text{sũ}$  -  $\text{su}$   
 $\text{so}$  -  $\text{sō}$

C6. Transcribe the following Dyula words which contain one or more nasalized vowels.

1. 'domestic animal'	$\text{bigā}$	6. 'fall'	$\text{bĩ}$
2. 'fog'	$\text{bũbũ}$	7. 'float'	$\text{fũ}$
3. 'bite'	$\text{kĩda}$	8. 'count'	$\text{dā}$
4. 'dull'	$\text{norō}$	9. 'Friday'	$\text{ʝumalō}$
5. 'rain'	$\text{sāʝi}$	10. 'market day'	$\text{logolō}$

PS-7  
TONE I: ON WORDS

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 *pé*mit, *per*mít; *á*dress, *adré*ss, 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.

Minimal Pairs (1 syllable)

			<u>Tone</u>
1a.	kò	river, stream	LOW
1b.	kó	back (body part)	HIGH
2a.	dá	mouth, opening	HIGH
2b.	dà	vegetable, legume	LOW
3a.	gbá	shelter	HIGH
3b.	gbà	cooking	LOW
4a.	dû	deepness	FALLING
4b.	dũ	secret meeting	LOW
5a.	sô	heart	HIGH
5b.	sò	antelope	LOW
6a.	bî	today	FALLING
6b.	bí	raffia sack	HIGH

Minimal Pairs (2 syllables)

			<u>Tones</u>
7a.	kàrò	moon	HIGH-LOW
7b.	kàrò	pane of glass	LOW-LOW
8a.	kàrà	stick, pencil	LOW-LOW
8b.	kàrá	card (wool comb)	HIGH-HIGH
9a.	díbì	steak	HIGH-LOW
9b.	dìbì	darkness	LOW-FALLING
10a.	kòrò	elder	LOW-LOW
10b.	kórò	environment (also under, beside)	HIGH-LOW



11a. sèrì	porridge	LOW-LOW
11b. sérì	prayer	HIGH-LOW.

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 <u>kàrá</u> ta.	Adama took the <u>stick</u> .
1b. Adama le ka <u>kara</u> ta.	Adama took the <u>card</u> .
2a. Moussa be <u>kàró</u> ye.	Musa sees the <u>moon</u> .
2b. Moussa be <u>karo</u> ye.	Musa sees the <u>pane of glass</u> .
3a. Fanta be a <u>kòró</u> jate.	Fanta respects her <u>elders</u> .
3b. Fanta be a <u>koro</u> jate.	Fanta respects her <u>environment</u> .
4a. <u>Bì</u> ká fìsà.	<u>Today</u> is better (i.e. more convenient).
4b. <u>Bí</u> kà fìsà.	<u>A raffia sack</u> is better.

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

LOW TONE

kò	river
dà	legume
gbà	cooking
dū	secret meeting
sò	antelope

HIGH TONE

kó	back
dá	mouth
gbá	shelter
só	heart
bí	raffia sack

FALLING TONE

bî	today
dū	deepness

HIGH-LOW

kàró	moon
díbì	steak
kòró	environment
sérì	prayer

LOW-LOW

kàró	pane of glass
kàrá	stick
kòró	elder
sérì	porridge

E7. 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.

- |    |           |             |     |             |   |
|----|-----------|-------------|-----|-------------|---|
| 1. | dà - dà   | S           | 7.  | kàrò - kàrò | D |
| 2. | sò - sò   | D           | 8.  | dìbì - dìbì | S |
| 3. | gbá - gbá | S           | 9.  | kàrà - kàrà | S |
| 4. | kò - kò   | S           | 10. | sèrì - sèrì | D |
| 5. | dũ - dũ   | D           | 11. | dìbì - dìbì | D |
| 6. | bì - bì   | D           | 12. | kàrò - kàrò | S |
|    | 13.       | kàrò - kòrò | S   |             |   |
|    | 14.       | dìbì - sèrì | D   |             |   |
|    | 15.       | kàrà - kàrò | D   |             |   |
|    | 16.       | sèrì - dìbì | S   |             |   |
|    | 17.       | kòrò - kàrò | S   |             |   |

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.

- |    |     |         |     |     |         |
|----|-----|---------|-----|-----|---------|
| 1. | gbá | HIGH    | 7.  | dũ  | FALLING |
| 2. | dũ  | LOW     | 8.  | bì  | HIGH    |
| 3. | bì  | FALLING | 9.  | gbá | HIGH    |
| 4. | sò  | LOW     | 10. | kò  | LOW     |
| 5. | kò  | HIGH    | 11. | bì  | HIGH    |
| 6. | dà  | LOW     | 12. | gbá | LOW     |

PS-8  
TONE II: ON SENTENCES

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.

<u>John is home.</u>	Statement
<del>John is home?</del>	Question
<u>John is home!</u>	Disgust/Emphasis
<del>John is home?</del>	Surprise

Now listen to the following examples of Dyula intonation patterns:

Statement: <u>A be sigi.</u>	He is sitting.
Question: <del>A be sigi?</del>	Is he sitting?
Statement: <u>A ka livru ta.</u>	He took the book
Question: <del>A ka livru ta?</del>	Did he take the book?
Question: <del>I te sunogo ya bi?</del>	Aren't you sleeping here today?
Imperative: <del>I te sunogo ya bi!</del>	Don't sleep here today!
Question: <u>I be da tugu?</u>	Do you shut the door?*
Imperative: <del>I be da tugu!</del>	Shut the door!

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

Statements

<u>A be sigi.</u>	He is sitting.
<u>A ka livru ta.</u>	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 te sunogo yā bi?~~

Aren't you sleeping here tonight?

~~I be da tugu?~~

Do you shut the door?

### Imperatives

~~I te sunogo yā 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 te sunogo yā 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 te sunogo yā bi!

Don't sleep here today!

8. I be da tugu?

Do you [regularly] shut the door?

C8. 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 yā bi!

(Sleep here today!)

3. A ka juru ta.

(He took the rope.)

4. I te 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:

so	home	ʃo	in the right
sow	horse*	ʃow	fetish

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

ku	yam	su	night
kuu	yams	suu	nights**

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	zo	smallpox
sōw	thief	zow	medicine
bō	big	bu	meat
bōw	house	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. Jow - Jo
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. sow
3. Jo
4. sō
5. zow
6. bu
7. bō
8. buu

9. suu
10. su
11. so
12. Jow
13. zo
14. sow
15. ku

## 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 kɛɛ.       | He is fine.          |
| 3. | Mobili ka dogo. | The car is small.    |
| 4. | Moussa ma sunu. | Moussa is not short. |
| 5. | Livru ka mēsē.  | The book is thin.    |

## VOCABULARY:

a	he, she, it	mēsē	thin, small
mobili	car	bō	big, fat
livru	book	kɛɛ	fine, healthy
Moussa	a name (m)	dogo	small
Amara	a name (m)	sunu	short
Ami	a name (f)	koro	old
Sita	a name (f)	jā	tall
dē	child		

\*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: Dē ma dogo. bō  
De ka bō.

1. Dē ma dogo. bō
2. A ma kens. kens
3. Livru ma mēsē. bō
4. A ma bō. dogo
5. A ma sunu. jā

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

1. Ami ka mēsē.
2. A ma jā.
3. Livru ma koro.
4. Moussa ka kens.
5. Sita ka dogo.
6. A ka bō.
7. Mobili ma dogo.

PS-11  
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 te ... 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 Odiennean' |
| 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 ã 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. ã 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)
ã	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
senkela	- farmer
almami	- Imam (Moslem priest)
jsli	- Griot (a caste group of traditional minstrels and genealogists)
numu	- blacksmith
muso	- wife, woman
sow	- horse

E11. 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 ā fe.
2. Dē be a fe.
3. Livru be i fe.
4. Mobili be a fe.
5. Muso be N fe.

C11. 1. In the following exercise choose the correct operator to go with each of the words in the substitution list.

For example: A ka kɛnɛ.  
                  dɔktɔ le  
                  A be dɔktɔ le ye.

1. koro
2. Dyula le
3. sunu
4. bō
5. Odienné ka
6. kɛnɛ
7. dɔgɔ

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 dē fe.
3. Sow be Bemba fe.
4. Ā be kalamɔgɔ fe.
5. Mobili be a fe.
6. I be livru fe.

PS-12  
Dependent Stative Pattern I

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. Čε be mi? | Where is the man?   |
| 2. Dē be mi? | Where is the child? |

Stating location

- |                     |                     |
|---------------------|---------------------|
| 1. Čε 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:

mi	where	Bouaké	a town
so	home	Touba	a town in Ivory Coast
čε	man	sugufye	market
ye	there	ka sunogo	to sleep
yā	here	ka bara	to work

E12. 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: Čε be mi? so  
Čε be so.

1. Adama be mi? Touba
2. Dē be mi? so
3. Kalamogo be mi? Bouaké
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.  | čē       | as in | Čē ka bō.                   |
| 2.  | kēnē     | as in | Adama ka <u>kēnē</u> .      |
| 3.  | Ami      | as in | <u>Ami</u> be so.           |
| 4.  | Muso     | as in | <u>Muso</u> be N fe.        |
| 5.  | jā       | as in | A ka <u>jā</u> .            |
| 6.  | dē       | as in | <u>Dē</u> ma kēnē.          |
| 7.  | mi       | as in | Livru be <u>mi</u> ?        |
| 8.  | a        | as in | Mobili be <u>a</u> fe.      |
| 9.  | dogo     | as in | Sita ka <u>dogo</u> .       |
| 10. | kalamogo | as in | <u>Kalamogo</u> be karala.  |
| 11. | so       | as in | A be <u>so</u> .            |
| 12. | yā       | as in | Bemba be <u>yā</u> .        |
| 13. | sunogola | as in | Doktro be <u>sunogola</u> . |
| 14. | ye       | as in | Čē be <u>ye</u> .           |
| 15. | ma       | as in | A <u>ma</u> bō.             |

PS-13  
 Dependent Stative Pattern II  
 Personal Pronouns

G13. Mū dō? Jō dō? '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 + dō

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. Mū dō?          | What is it?                 |
| 2. Jō dō?          | Who is it?                  |
| 3. I kəɾɔɕ do?*    | Is he your older brother?   |
| 4. I dɔgɔmɔsɔ do?* | Is she your younger sister? |

Replies:

- |                    |                                |
|--------------------|--------------------------------|
| 1. Kara do.        | It's a pen (like a quill pen). |
| 2. Mamery do.      | It is Mamery.                  |
| 3. N kəɾɔɕ do.*    | He is my older brother.        |
| 4. N dɔgɔmɔsɔ do.* | 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:

- |                 |               |
|-----------------|---------------|
| N - I           | ã - we        |
| i - you         | au - you (pl) |
| a - he, she, it | u - they      |

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 kəɾɔɕ    | his older brother   |
| i dɔgɔmɔsɔ | your younger sister |
| a ɕɛ       | 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. | korɔʒɛ   | - older brother                   |
| 2. | korɔmuso | - older sister                    |
| 3. | dogoʒɛ   | - younger brother                 |
| 4. | dogomuso | - younger sister                  |
| 5. | ʒɛ       | - 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 ʒɛ
2. ā dogomuso
3. u fa
4. N ba
5. a muso
6. au korɔʒɛ
7. i ʒɛ
8. N muso
9. ā 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 sã.     | 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 te.

VOCABULARY:

ka fo	to greet	Sidi	a name (m)
ka sã	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 sã.                      Abou buys the book.

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

C14. 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. te
2. ye
3. lekoli
4. kuu
5. sã
6. Bemba
7. fyere
8. livru
9. sã



PS-15  
Passive Pattern I

G12. Ji be mī ... '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 sã ...       | A book is bought ...     |
| 3. Maro be fyεε (Touba). | Rice is sold (in Touba). |
| 4. Sise be dumu (yã).    | 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 mī	to drink	maro	- rice
ka ye	to see	sise	- chicken
ka dumu	to eat	kpako	- coconut
		barāgu	- cassava
		gbε	- 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 mī(ye). maro  
gbε

Gbε be mī(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).

1. Maro be dumu (yā). kafe  
kpako
2. Dolo be mī. sise  
kpakoji
3. Sise be dumu. ji  
maro
4. Kafe be mī (ye). kpako  
dolo
5. Barāgu be dumu. ku  
gbε

C15. 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. Ji  
Ji be mī Touba.

Ji be mī Touba.

1. gbε
2. kpako
3. sise
4. dolo
5. maro
6. barāgu
7. kafe
8. kuu

PS-16  
Passive Pattern II

G16. 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 sunogo ...  
(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 jigi.  
(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:

1etre	letter	ka taga	to go
drapo	flag	ka kunū	to wake up
Drissa	a name (m)	ka sunogo	to sleep
Bintou	a name (f)	ka jigi	to go down
l'atou	a name (f)		
Sali	a name (f)		

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 sã.
- 2. Maro be fyere Touba.
- \*3. Adama la sunogola.
- \*4. Letre be la.
- 5. A be la taga.
- \*6. Moussa fola.

---

\*Verbs in subject list choose la or not.

PS-17  
INTRANSITIVE PATTERN

G17. Daouda be taga (lekoli 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.  |
| 3. Mamadou be yeɛ. | Mamadou laughs.     |

The negative of be in this pattern is also te.

VOCABULARY:

ka na	to come	soso	beans
ka sa	to die	ɟagaro	eggplant
ka kasi	to cry	sogo	meat
ka la	to lie down	ɟeɟe	fish
ka kule	to shout	Daouda	a name (m)
ka mō	to cook	Sita	a name (f)
ka taga	to walk		

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 te kule.   | Daouda doesn't shout. |
| 3. Mamadou be la.    | Mamadou lies down.    |
| 4. Sita be na ...    | Sita comes ...        |
| 5. Adama te 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. te
6. mō
7. be

B. Mamadou be yeɛ.

- |           |         |
|-----------|---------|
| 1. Sidi   | 6. Abou |
| 2. kasi   | 7. la   |
| 3. na     | 8. na   |
| 4. Mamery | 9. bē   |
| 5. sa     | 10. te  |

PS-18  
Plural Nouns

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

<u>Singular</u>	<u>Plural</u>	<u>English Plural</u>
yiri	yiriu	trees
dē	dēu	children
muso	musou	women, wives
sisε	sisεu	chickens
mobili	mobiliu	cars
doktro	doktrou	doctors
letre	letreu	letters

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

<u>Singular</u>	<u>Plural</u>	<u>English Plural</u>
ku	kuu	yams
su	suu	nights
bu	buu	pieces of meat
sugu	suguu	markets
wuru	wuruu	dogs
kūnū	kūnūu	vehicles
nū	nūu	noses

VOCABULARY:

ziri	story	boro	hand
lolo	star	gbεnε	leg
kono	bird	ñi	tooth
sa	snake	nū	nose
bu	meat		
kūnū	vehicle		

\*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 -u.

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. lstrē
11. ku
12. dōktrou
13. nūu
14. sau
15. lolo
16. ziriu

C18. 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. dōktrō
8. sau
9. bu
10. mobiliu
11. wuru
12. muso

PS-19  
Possessive Phrases

G19. N muso 'my wife', a čε '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.

N fa	my father	n ku	my head
i dē	your child	i toro	your ear
a ma	his mother	a sē	his foot

Fanta čε	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:

N ta sise	my chicken
i ta kuu	your yams
a ta mobili	his car
ā ta so	our home
au ta kalamogo	your teacher
u ta doktro	their doctor

VOCABULARY:

badēmačε	brother (of the same mother)
badēmamuso	sister (of the same mother)
fadēmačε	brother (of another mother)
fadēmamuso	sister (of another mother)
famuso	father's co-wife
dēmuso	daughter
dēčε	son
toro	ear
sē	foot
da	mouth
ña	eye
kā	neck
kusi	hair (on head)

(Review vocabulary  
of lesson PS-13)



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. baděče
8. sē

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

- |                 |                |
|-----------------|----------------|
| 1. da, i        | 6. kā, a       |
| 2. badēmuso, au | 7. faděče, N   |
| 3. mobili, ā    | 8. kalamogo, i |
| 4. děče, N      | 9. fa, u       |
| 5. sise, au     | 10. doktro, ā  |

## Past Tenses in Transitive/Intransitive Patterns

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

The tū 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 tū and ka in Transitive and Intransitive sentence patterns.

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

		Positive		Negative	
Present -	Sidi	be	a fo.	Sidi	tɛ a fo.
Imperfect-	Sidi	tūbe	a fo.	Sidi	tūtɛ a fo.
Past -	Sidi	ka	a fo.	Sidi	ma a fo.

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

Present -	Letrɛ	be	la taga.	Letrɛ	tɛ la taga.
Imperfect-	Letrɛ	tūbe	la taga.	Letrɛ	tūtɛ la taga.
Past -	Letrɛ	ka	la taga.	Letrɛ	ma la taga.

Passive Pattern I: Subject + be + Transitive Vb.

Present -	Sidi	be	fo...	Sidi	tɛ fo...
Imperfect-	Sidi	tūbe	fo...	Sidi	tūtɛ fo...
Past -	Sidi	—	fo-ra...	Sidi	ma fo...

Intransitive Pattern: Subject + be + Intransitive Vb.

Present (be)	Maro	be	mō...	Maro	tɛ mō...
Imperative (tūbe)	Maro	tūbe	mō...	Maro	tūtɛ mō...
Past (ka)	Maro	—	mō-na.	Maro	ma mō...

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 tūbe ku sã.
2. A ka Mory gbisi.
3. Bu mōna kunu.
4. Sita ma kasi.
5. Livru tūbe sã.
6. Mamery be ku fyere.
7. Mory ma mobili bori.
8. Gbe tūte mi yē.
9. Sali la tagala.
10. Maro fyere Touba.

C20. Translate the following sentences.

1. Gbe tūbe mi yã.
2. Mamery be ku fyere.
3. Sita ma kasi.
4. Maro fyere Touba.
5. Abou tūte kusã.

## Past Tenses in Stative Patterns

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

Note the following examples:

Independent Stative I: Topic + ka + Adjective

Positive		Negative	
Present - A	<u>ka</u> kɛɛ.	A	<u>ma</u> kɛɛ.
Imperfect-A	<u>tūka</u> kɛɛ.	A	<u>tūma</u> kɛɛ.

Independent Stative II: Topic + be + Noun + ye

Present - Adama	<u>be</u> dɔktɔ ye.	Adama	<u>tɛ</u> dɔktɔ ye.
Imperfect-Adama	<u>tūbe</u> dɔktɔ ye.	Adama	<u>tūtɛ</u> dɔktɔ ye.

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

Present - Bemba	<u>be</u> yē.	Bemba	<u>tɛ</u> yē.
Imperfect- Bemba	<u>tūbe</u> yē.	Bemba	<u>tūtɛ</u> yē.

Dependent Stative II: Topic + dōw

Present - I	<u>dōw.</u>	<u>no negative</u>
Imperfect - I	<u>tudōw.</u>	<u>no negative past</u>

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 koročɛ dōw.
4. Fanta be Bouaké.
5. Moussa ma kɛɛ.
6. Cɛ be mī?
7. I be livru fe.
8. Adama be so.
9. Adama be Odienné ka le ye.
10. Moussa ma sunu.

C21. Translate the following.

1. Bemba tūbe doktro le ye.
2. Fanta tɛ Malinké ye.
3. N dē tūka kɛnɛ.
4. Ā be Dyula ye.
5. Adama be yā.

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	baa	fo	'Sidi greets him'
Sidi	be ā(u)	fo	Sidi	baā(u)	fo	'Sidi greets us'
Sidi	be au	fo	Sidi	baau	fo	'Sidi greets you(pl)'
Sidi	be a	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	te a	fo	Sidi	taa	fo	'Sidi doesn't greet him'
Sidi	te u	fo	Sidi	tuu	fo	'Sidi doesn't greet them'

Sidi be o ʒε fo (sɔgɔ o sɔgɔ) becomes  
Sidi boo ʒε fo (sɔgɔ o sɔgɔ)  
'Sidi greets that man every morning'.

Contraction does not occur in the following examples:

A be bori a fε	He runs with him.
A tara a fε	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 ā ye.
4. Daouda ma i gbisi.
5. Bemba tūte au fo.
6. Sidi ma a ye.
7. Abou tɛ u gbisi.
8. Mamery be ā fo.

C22. Translate the following sentences.

1. Bintou tūte a sã.
2. Ousmane be ā gbisi.
3. Mamery ka i ye.
4. Sidi ma N fo.
5. Mamery tūbe a fyere.

PS-23  
Question Words

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

In Stative Patterns

Mū dōw?	What is it?
Ƴō dōw?	Who is it?
A be mī?	Where is it?
Mū-ne (be) ni ye?	What is this?
Ƴō-ne (be) ni ye?	Who is this?
Ni (yoro) be mī?	Where is this (place)?

In Transitive Patterns

A be mū-ne fε?	What does he want?
A be mū-ne ye?	What does he see?
A be Ƴō-ne fε?	Who does he want?
A be Ƴō-ne ye?	Who does he see?
A be Ƴori-le fε?	How many does he want?
A be Ƴori-le ye?	How many does he see?

The question words used in this lesson are:

mū	what
Ƴō	who
mī	where
Ƴori	how many

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

For example; Daouda be mū-ne fε?      What.

1. Yacouba be Ƴone ye?
2. Fatoma tūbe Ƴorile fε?
3. Moussa be mūne sā?
4. Adama tūbe Ƴone ye?
5. Siaka ka mūne fyεrε?
6. Ni yoro be mī?
7. Bamary ka ku Ƴorile fyεrε?
8. Fanta be mī?



C23. Transform the following statements into an appropriate question questioning the statement.

For example: Daouda be yā.

Daouda be mī?

1. Yacouba be N koroče ye.
2. Fatoma tūbe mobili kelē ye.
3. Moussa be maro sā.
4. Adama tūbe kalamogoče ye.
5. Siaka ka gbē fyere.
6. Ni yoro be Bouaké.
7. Bamary ka fē fla fyere.
8. Fanta be yē.

PS-24  
Articles  
a/some/the

- G24.            Sidi be barāgu -le fɛ.        Sidi wants a cassava.  
                  Sidi be barāgu    dɔ fɛ.        Sidi wants some/a cassava.  
                  Sidi be barāgu    kelē fɛ.        Sidi wants a/one cassava.  
                  Sidi be barāgu ba — fɛ.        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)
dɔ	'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 tūbe siss fɛ.
2. Fatoma ka kpako kelē ye.
3. Adama ka mobili-le fyɛrɛ.
4. Sidi ka barāgu dɔ sã.
5. Bemba ka ku kelē ye.
6. Abou ka livru sã.
7. Ousmane ka siste fyɛrɛ.
8. Ami tūbe maro dɔ fɛ.

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

- |                                 |                |
|---------------------------------|----------------|
| 1. Mamery tūbe siss _____ fɛ.   | 'some chicken' |
| 2. Fanta ka kpako _____ ye.     | 'a coconut'    |
| 3. Adama ka mobili _____ fyɛrɛ. | 'the car'      |
| 4. Sidi ka barāgu _____ sã.     | 'some cassava' |
| 5. Bemba tūbe ku _____ ye.      | 'one yam'      |
| 6. Abou ka livru _____ sã.      | '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

Nĩ fē ka ñi. (or)	Fē nĩ ka ñi.	'This thing is good'.
O fē ka ñi. ( <u>but not</u> )	Fē o ka ñi.	'That thing is good'.

Plural

Nĩ fēu ka ñi. (or)	Fē nĩnugu ka ñi.	'These things are good'.
O fēu ka ñi. <sup>1</sup> (or)	Fē olugu ka ñi.	'Those things are good'.

The demonstrative adjectives in Dyula are:

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

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

For example: Adama be nĩ kuu fε. these yams

1. Sidi ka o sise ye.
2. Bemba tũbe nĩ livruu fε.
3. Adama be mobili nĩ fyεrε.
4. Fatoma ka o kpako sã.
5. Abou ka barãgu olugu ye.
6. Mamery tũbe nĩ sise fε.
7. Ami ka olugu livruu sã.
8. Ousmane ka fē nĩnugu ye.

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

- |                                 |                  |
|---------------------------------|------------------|
| 1. Sidi ka sise _____ ye.       | 'this chicken'   |
| 2. Bemba tũbe _____ livru fε.   | 'that book'      |
| 3. Adama be mobili _____ fyεrε. | 'this car'       |
| 4. Fatoma ka barãgu _____ ye.   | 'these cassava'  |
| 5. Abou ka _____ kpako sã.      | 'that coconut'   |
| 6. Mamery tũbe sise _____ fε.   | 'these chickens' |
| 7. Ami ka _____ livruu sã.      | 'those books'    |
| 8. Ousmane ka fē _____ ye.      | 'these things'   |

<sup>1</sup>This form is the preferred one.

PS-26  
 Cardinal  
 Numbers

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

	Arabic Numeral	DYULA	ENGLISH	FRENCH
①	1 2 3 4 5 6 7 8 9	kelē fla saba naani duru wooro worōfla sēgi konōtō	one two three four five six seven eight nine	un(e) deux trois quatre cinq six sept huit neuf
A	10 11 12 13 14 15 16 17 18 19	tā  tā ni ①	ten eleven twelve thirteen fourteen fifteen sixteen seventeen eighteen nineteen	dix onze douze treize quatorze quinze seize dix-sept dix-huit dix-neuf
B	20 30 40 50 60 70 80 90	mugā  bi ③+	twenty thirty forty fifty sixty seventy eighty ninety	B) vingt trente quarante cinquante soixante  quatre-vingts
	100 1000	kēmε waga	one hundred one thousand	cent(s) mille(s)

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

	DYULA	ENGLISH	FRENCH
1-9	$\boxed{1}$		
10-19	tā (ni $\boxed{1}$ )	$\boxed{A}$	$\boxed{A}$
20-29	mugā (ni $\boxed{1}$ )	$\boxed{B}$ - $\boxed{C}$	$\boxed{20-59}$ $\boxed{B}$ + $\boxed{1}$
30-99	bi $\boxed{3+}$ (ni $\boxed{1}$ )	$\boxed{D}$	$\boxed{60-79}$ soixante + $\boxed{A}$ $\boxed{80-99}$ quatre-vingt(e) + $\boxed{A}$
100-199	kēmε (ni $\boxed{C}$ )	$\boxed{1}$ hundred	cent ( $\boxed{C}$ )
200-999	kēmε $\boxed{2}$ (ni $\boxed{C}$ )	((and) $\boxed{C}$ )	$\boxed{2}$ cent ( $\boxed{C}$ )
1000-1999	waga $\boxed{1}$ (ni $\boxed{D}$ )	$\boxed{D}$ thousand $\boxed{D}$	$\boxed{D}$ mille $\boxed{D}$
2000-999,999	waga $\boxed{D}$ (ni $\boxed{D}$ )		

The symbols used in the above are:

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

If a number is inside the set symbol (e.g.  $\boxed{2}$ ), 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 tā ni kelē
- 21 mugā ni kelē
- 31 bi saba ni kelē
- 71 bi worōfla ni kelē
- 111 kēme ni tā ni kelē
- 131 kēme ni bi saba ni kelē
- 171 kēme ni bi worōfla ni kelē
- 211 kēme fla ni tā ni kelē
- 231 kēme fla ni bi saba ni kelē
- 1111 waga kelē ni kēme ni tā ani kelē
- 1171 waga kelē ni kēme ni bi worōfla ani kelē
- 1231 waga kelē ni kēme fla ni bi saba ani kelē
- 2111 waga fla ni kēme ni tā ni kelē
- 30,111 waga bi saba ni kēme ni tā ni kelē
- 33,111 waga bi saba ni saba ani kēme ni tā ni kelē
- 333,111 waga kēme saba ni bi saba ni saba ani kēme ni tā ni kelē
- 999,999 waga kēme konōtō ni bi konōtō ni konōtō ani kēme konōtō  
ni bi konōtō ni konōtō.

E26. Write the following numbers with Arabic numerals:

- 1. mugā ni segi
- 2. bi duru ni saba
- 3. bi segi ni worōfla
- 4. kēme (kelē) ni tā ni duru
- 5. kēme ni bi naani ni wooro
- 6. kēme fla ni bi wooro ni kelē
- 7. waga kelē ni kēme saba ni mugā ni duru
- 8. waga wooro ni kēme worōfla ni bi naani ni konōtō
- 9. waga bi naani ni kēme naani ni segi
- 10. waga bi wooro ni waga naani

C26. Write the Dyula for the following numerals:

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

PS-27  
The Dyula Drasi

G27. 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:

Drasi	CFA franc	U.S. dollar
1	5	\$ .02
50	250	1.00

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:

CFA Francs (fr.)	Drasi
5 fr. coin	= Drasi 1
10 fr. coin	= Drasi 2
25 fr. coin/note	= Drasi 5
50 fr. note	= Drasi 10
100 fr. note	= Drasi 20
500 fr. note	= Drasi 100
1000 fr. note	= Drasi 200
5000 fr. note	= Drasi 1000

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

- |              |               |
|--------------|---------------|
| 1. drasi 65  | 6. drasi 255  |
| 2. drasi 135 | 7. drasi 90   |
| 3. drasi 600 | 8. drasi 645  |
| 4. drasi 410 | 9. drasi 305  |
| 5. drasi 785 | 10. drasi 510 |

65

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

1. drasi waga kelē ni bi duru
2. drasi kēme naani
3. drasi kēme worōfla ni duru
4. drasi kēme konōtō ni bi naani
5. drasi kēme saba ni mugā ni duru
6. drasi waga fla ni duru
7. drasi bi konōtō ni duru
8. drasi waga duru ni kēme fla ni mugā
9. drasi waga tā ni kēme saba ni bi naani
10. drasi kēme ssgi ni bi duru



PS-28  
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.

-to

Mamery taga-to bara la,  
ma fosi kele pe fo N ne.

While leaving for work, Mamery  
didn't say anything in parti-  
cular to me.

N yarayara-to ka Mamery  
ye kunu.

While walking around, I saw  
Mamery yesterday.

ce sunogo-to  
de jagaro-to  
muso kogso-to

the sleepy man  
the sickly child  
the hungry woman

-la

Muso be gbake-la.  
N hamuso be sunogo-la.  
A be si-la N korose bara.

The woman is cooking.  
My mother is sleeping.  
He is living at my brother's  
place.

-ni

Butel fa-ni be taji la.  
Muso furu-ni te bo sufe.

The bottle is filled with  
kerosene.  
A married woman doesn't go out  
at night.

E28. Translate the following phrases.

1. mogo jagaroto
2. muso sunogoto
3. pla fani
4. ce kogoto
5. mogo furu-ni

C28. Translate the following sentences.

1. Fanta tims-to ka N fo.
2. A dogomuso be sunogola.
3. Fye fani be maro la.
4. N dow-to ka da tugu.
5. Mamery be tagamala.

PS-29  
Other Verbal  
Operators

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 fɔ 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 fɔ i ye (kunu). I had told [it to] you  
(yesterday).  
A tūka Vakaba wele. He had called Vakaba.

intransitive

N muso tūbra 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 fɔ 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 Dabou.
2. N bra mobili kofɔ.
3. A makā ka Daouda wele.
4. N tū nā-na i fo.
5. I tūbra taga.
6. A bra a fɔ 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 fɔ 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:

tabɛli kã	on the table
fye kɔnɔ	in the calabash
lekoli la	in/at/to school
tabɛli kuna	over the table
so dafɛ	near the village
ʒɛ kɛrɛfɛ	beside the man
sigilã kɔrɔ	under the chair
siglãu ʒɛ	between the chairs
ʒama rɔ	in the crowd
kɔrɔ nɔ	in the north
kũ na	on t' head
bɔda kɔfɛ	behind the door

Two-word Verbs:

<u>ka bɔ ... la</u> Dɔ bɔ drɛkɛba sɔgɔ la.	'to subtract ... from' Subtract some from the price of the <u>drɛkɛba</u> .
<u>ka dã ... ma</u> I kana dã o ma.	'to stop ... at' ('to limit ... to') Don't stop at that.
<u>ka fara ... kã</u> I ta fara Nta kã.	'to add ... to' Add yams to mine.
<u>ka kɛ ... la</u> Kɔgɔ dɔ kɛ na la.	'to put ... in/at' Put some salt in the soup.

E30. Translate the following postpositional phrases:

- |                |                   |
|----------------|-------------------|
| 1. ʒɛ dafɛ     | 5. lekoli kɛrɛfɛ  |
| 2. tabiliu ʒɛ  | 6. tabili kɔrɔ    |
| 3. sigilã kɔfɛ | 7. frigidɛri kɔnɔ |
| 4. doktrɔso la | 8. bɔ nɔ          |

C30. Translate the following sentences:

1. A be taga foro la.
2. Dɔ bɔ sogo sɔgɔ la.
3. A bla tabili dafɛ.
4. Sita lɔni be Mamery kɔfɛ.
5. Dɔ fara maro ka.

B A S I C    D Y U L A  
Introductory Exercise Book

Ronald W. Long  
and  
Raoul S. Diemandé

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

E1. 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, ε, a, o, ɔ 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. _____

PSW-2: Simple Vowels

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        s                                   

	S	D		S	D
1.	<u>      </u>	<u>      </u>	6.	<u>      </u>	<u>      </u>
2.	<u>      </u>	<u>      </u>	7.	<u>      </u>	<u>      </u>
3.	<u>      </u>	<u>      </u>	8.	<u>      </u>	<u>      </u>
4.	<u>      </u>	<u>      </u>	9.	<u>      </u>	<u>      </u>
5.	<u>      </u>	<u>      </u>	10.	<u>      </u>	<u>      </u>

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).

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

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:

	N	N
su - sū	_____	<u>✓</u>
sā - sa	<u>✓</u>	_____

	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 G7) and check the correct tones.

	H	L	F		H	L	F
1a	_____	_____	_____	1b	_____	_____	_____
2a	_____	_____	_____	2b	_____	_____	_____
3a	_____	_____	_____	3b	_____	_____	_____
4a	_____	_____	_____	4b	_____	_____	_____
5a	_____	_____	_____	5b	_____	_____	_____
6a	_____	_____	_____	6b	_____	_____	_____

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

7a	_____	_____	_____	7b	_____	_____	_____
8a	_____	_____	_____	8b	_____	_____	_____
9a	_____	_____	_____	9b	_____	_____	_____
10a	_____	_____	_____	10b	_____	_____	_____
11a	_____	_____	_____	11b	_____	_____	_____

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

	S	D		S	D
1.	_____	_____	9.	_____	_____
2.	_____	_____	10.	_____	_____
3.	_____	_____	11.	_____	_____
4.	_____	_____	12.	_____	_____
5.	_____	_____	13.	_____	_____
6.	_____	_____	14.	_____	_____
7.	_____	_____	15.	_____	_____
8.	_____	_____	16.	_____	_____
			17.	_____	_____

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. \_\_\_\_\_

7. \_\_\_\_\_

2. \_\_\_\_\_

8. \_\_\_\_\_

3. \_\_\_\_\_

9. \_\_\_\_\_

4. \_\_\_\_\_

10. \_\_\_\_\_

5. \_\_\_\_\_

11. \_\_\_\_\_

6. \_\_\_\_\_

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.

C8. Listen to these sentences and check the appropriate column: statement (S), question (Q), or imperative (I).

	S	Q	I
1.	_____	_____	_____
2.	_____	_____	_____
3.	_____	_____	_____
4.	_____	_____	_____
5.	_____	_____	_____
6.	_____	_____	_____
7.	_____	_____	_____
8.	_____	_____	_____
9.	_____	_____	_____
10.	_____	_____	_____
11.	_____	_____	_____
12.	_____	_____	_____
13.	_____	_____	_____
14.	_____	_____	_____
15.	_____	_____	_____

PSY-9  
Vowel Length

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

	<u>LONG</u>	<u>SHORT</u>
1.	_____	_____
2.	_____	_____
3.	_____	_____
4.	_____	_____
5.	_____	_____
6.	_____	_____
7.	_____	_____
8.	_____	_____
9.	_____	_____
10.	_____	_____

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

	<u>LONG</u>	<u>SHORT</u>
1.	_____	_____
2.	_____	_____
3.	_____	_____
4.	_____	_____
5.	_____	_____
6.	_____	_____
7.	_____	_____
8.	_____	_____
9.	_____	_____
10.	_____	_____
11.	_____	_____
12.	_____	_____
13.	_____	_____
14.	_____	_____
15.	_____	_____

PSW-10 I. Stative I

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. \_\_\_\_\_

PSW-11 I. Stative II

E11. Write only the subject of your transformed sentence below.

- 1. \_\_\_\_\_
- 2. \_\_\_\_\_
- 3. \_\_\_\_\_
- 4. \_\_\_\_\_
- 5. \_\_\_\_\_

C11. 1. Check the correct blank corresponding to the verb which should be used in each sentence.

- |    | <u>ka</u> | <u>be ... ye</u> |
|----|-----------|------------------|
| 1. | _____     | _____            |
| 2. | _____     | _____            |
| 3. | _____     | _____            |
| 4. | _____     | _____            |
| 5. | _____     | _____            |
| 6. | _____     | _____            |
| 7. | _____     | _____            |

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

- |    | 'to have' | 'to want' |
|----|-----------|-----------|
| 1. | _____     | _____     |
| 2. | _____     | _____     |
| 3. | _____     | _____     |
| 4. | _____     | _____     |
| 5. | _____     | _____     |
| 6. | _____     | _____     |



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     |

PSW-14: Transitive

E14. Check whether the word to be substituted functions as an object or a verb.

	Object	Verb
1.	_____	_____
2.	_____	_____
3.	_____	_____
4.	_____	_____
5.	_____	_____
6.	_____	_____
7.	_____	_____
8.	_____	_____
9.	_____	_____

C14. 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.

	TR	ITR	Translation
1.	_____	_____	_____
2.	_____	_____	_____
3.	_____	_____	_____
4.	_____	_____	_____
5.	_____	_____	_____
6.	_____	_____	_____
7.	_____	_____	_____
8.	_____	_____	_____

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

	A	U	Corrections
1.	_____	_____	_____
2.	_____	_____	_____
3.	_____	_____	_____
4.	_____	_____	_____
5.	_____	_____	_____
6.	_____	_____	_____

PSW-17: Intransitive

E17. Write your transformed sentence below.

- 1. \_\_\_\_\_
- 2. \_\_\_\_\_
- 3. \_\_\_\_\_
- 4. \_\_\_\_\_
- 5. \_\_\_\_\_

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

A.	Subject	Operator	Verb
1.	_____	_____	_____
2.	_____	_____	_____
3.	_____	_____	_____
4.	_____	_____	_____
5.	_____	_____	_____
6.	_____	_____	_____
7.	_____	_____	_____
B.			
1.	_____	_____	_____
2.	_____	_____	_____
3.	_____	_____	_____
4.	_____	_____	_____
5.	_____	_____	_____
6.	_____	_____	_____
7.	_____	_____	_____
8.	_____	_____	_____
9.	_____	_____	_____
10.	_____	_____	_____

PSW-18  
Plural Nouns

E18. Are the following words singular or plural?

	<u>SINGULAR</u>	<u>PLURAL</u>
1.	_____	_____
2.	_____	_____
3.	_____	_____
4.	_____	_____
5.	_____	_____
6.	_____	_____
7.	_____	_____
8.	_____	_____
9.	_____	_____
10.	_____	_____
11.	_____	_____
12.	_____	_____
13.	_____	_____
14.	_____	_____
15.	_____	_____
16.	_____	_____

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. _____ |

PSW-19  
Possessive

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

	N	N ta
1.	_____	_____
2.	_____	_____
3.	_____	_____
4.	_____	_____
5.	_____	_____
6.	_____	_____
7.	_____	_____
8.	_____	_____

C19. Write your possessive phrase below.

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



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

	Present	Imperfect	Past	Positive	Negative
1.	_____	_____	_____	_____	_____
2.	_____	_____	_____	_____	_____
3.	_____	_____	_____	_____	_____
4.	_____	_____	_____	_____	_____
5.	_____	_____	_____	_____	_____
6.	_____	_____	_____	_____	_____
7.	_____	_____	_____	_____	_____
8.	_____	_____	_____	_____	_____
9.	_____	_____	_____	_____	_____
10.	_____	_____	_____	_____	_____

C20. Translate the sentences you hear.

- 1. \_\_\_\_\_
- 2. \_\_\_\_\_
- 3. \_\_\_\_\_
- 4. \_\_\_\_\_
- 5. \_\_\_\_\_

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 mü-ne fε?      a. What

1. \_\_\_\_\_

5. \_\_\_\_\_

2. \_\_\_\_\_

6. \_\_\_\_\_

3. \_\_\_\_\_

7. \_\_\_\_\_

4. \_\_\_\_\_

8. \_\_\_\_\_

C23. Transform the following statements into an appropriate question.

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

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 _____ fε.   | 'one chicken'  |
| 2. Fanta ka kpako _____ ye.     | 'a coconut'    |
| 3. Adama ka mobili _____ fyεrε. | 'the car'      |
| 4. Sisi ka barāgu _____ sã.     | 'some cassava' |
| 5. Bemba tūbe ku _____ ye.      | 'one yam'      |
| 6. Abou ka livru _____ sã.      | 'the book'     |

E25. Translate the object phrase in the following sentences.

For example: a) Adama be ñi kuu fε. 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 fε.
3. Adama be mobili \_\_\_\_\_ fyεrε.
4. Fatoma ka barāgu \_\_\_\_\_ ye.
5. Abou ka \_\_\_\_\_ kpako sã.
6. Mamery tūbe siss \_\_\_\_\_ fε.
7. Ami ka \_\_\_\_\_ livruu sã.
8. Ousmane ka fē \_\_\_\_\_ ye.

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.

- |          |           |
|----------|-----------|
| 1. _____ | 6. _____  |
| 2. _____ | 7. _____  |
| 3. _____ | 8. _____  |
| 4. _____ | 9. _____  |
| 5. _____ | 10. _____ |

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

- |          |           |
|----------|-----------|
| 1. _____ | 6. _____  |
| 2. _____ | 7. _____  |
| 3. _____ | 8. _____  |
| 4. _____ | 9. _____  |
| 5. _____ | 10. _____ |



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

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

Appendix I

Dyula Phrase Sheets #1 through #6

Dyula Intermediate Lessons I and II

### II. Comprehension Workbook

B A S I C   D Y U L A  
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.

Greetings Pronouns
-----------------------

1.1 Dialog
------------

Mamadou

I  
sogoma  
kene

you  
morning  
healthy, well, fine

I ni sogoma, Adama.<sup>1</sup>

Good morning, Adama.

I ka kene?

Are you well?

Adama

N ka kene.

I am fine.

Fanta ka kene?

How is Fanta?

Mamadou

a  
ā

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.

sogoma	4 AM - 11 AM	I ni sogoma.	Good morning.
tele	11 AM - 4 PM	I ni tele.	Good afternoon.
wula	4 PM - 9 PM	I ni wula.	Good evening (early).
su	9 PM - 4 AM	I ni su.	Good evening (late).

Literally the above greetings translate 'you and the morning?', 'afternoon, etc.'

2. The pronouns of Dyula may be summarized as follows:

N	'I'	ā	'we'
i	'you'	au	'you'
a	'he, she, it'	u	'they'

### 1.3 Dialog Variations

V1.

Amara

tɛɛ  
muso

afternoon  
woman, wife

I ni tɛɛ, Daouda.

Good afternoon, Daouda.

I muso ka kɛɛ?

How is your wife?

Daouda

ta  
dōw

possessive particle  
question marker, how

A ma kɛɛ.

She is not well.

I ta dōw?

How is yours?

Amara

kɔfɛ

later

A ka kɛɛ.

She is fine.

Ā be kɔfɛ.

We'll see you later.

V2.

Mamadou

wula  
dē

evening (early)  
child

I ni wula, Adama.

Good evening, Adama.

I dēu ka kɛɛ?

How are your children?

	Adama	
U ka kɛnɛ.		They are fine.
Ā be.		We'll see you.

V3.	Daouda	
su		evening (late)
I ni su, Mamadou.		Good evening, Mamadou.
Fanta ka kɛnɛ?		How is Fanta?

	Mamadou	
A ka kɛnɛ.		She is fine.
Ami dōw?		How is Ami?

	Daouda	
fana sini		also, too tomorrow
A fana ka kɛnɛ.		She is fine, too.
Ā 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 kɛnɛ?  
B: N ka kɛnɛ.  
Ā be kofɛ.
- C2. A: I ni sɔgɔma, Fanta.  
I ʒɛ ka kɛnɛ?  
B: A ma kɛnɛ.  
Ā be logolō.



Greetings Negative
-----------------------

2.1 Dialog
------------

Mamery

I ni sogoma, Abou.

Good morning, Abou.

Abou

Mba  
hɛrɛ  
ka siHi, hello  
peace, happiness  
to spend the nightMba<sup>1</sup>, hɛrɛ si-la<sup>3</sup>, Mamery?Hi, Did you spend the night  
in peace, Mamery?

Mamery

dorō

only

Hɛrɛ dorō.

(In) peace only.

Abou

I muso dōw?

How is your wife?

Mamery

toro  
latrouble  
toToro tɛ a la.<sup>2</sup>

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 tɛ 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 kɛnɛ.

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

N ta mobili ma ñi.

'My car is (in) bad (condition)'  
(lit., My car is-no good.)

3. HERÉ si-la? or HERÉ tɛlɛ-na? 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 tɛ i la? 'Are you OK?' (lit., Trouble isn't with you [is it]?), which can be answered, Toro tɛ N na. 'I am all right.'

### 2.3 Dialog Variations

V1.	Abou	
I ni su, Mamery.		Good evening, Mamery.
	Mamery	
Mba, hɛrɛ tɛlɛ-na, Abou?		Hi, How did you spend the day, Abou?
	Abou	
Toro tɛ N na.		There was no trouble.
	Mamery	
I dɛu dɔw?		How are your children?
	Abou	
U ka kɛnɛ.		They are fine.
V2.	Abou	
Mamery ni wula.		Mamery, Good evening.
	Mamery	
Toro tɛ i la, Abou?		Are you OK, Abou?
	Abou	
Toro tɛ N na.		I am all right.
I-le dɔw?		How about you?
	Mamery	
N ka kɛnɛ.		I am fine.

V3.	Daouda	
I ni tɛlɛ, Mamadou.		Good afternoon, Mamadou.
	Mamadou	
Mba, i ka kɛnɛ?		Hi, How are you?
	Daouda	
Hɛrɛ dorō.		Peace only.
I-le dōw?		How about you?
	Mamadou	
Toro tɛ N na.		I am fine.
I muso dōw?		How is your wife?
	Daouda	
Toro tɛ a la.		She is fine.
	Mamadou	
ka fo		to greet
ye		for
I be a fo N ye.		Greet her for me.
	Daouda	
ka mē		to get, hear
A bena a mē.		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 tɛ i la, Abou?

Abou  
Toro tɛ N na.  
I-le dōw?

Daouda  
N ka kɛɛ.

C2.

Ousmane  
I ni sogoma, Sidi.  
Sidi  
Mba, hɛrɛ sila, Ousmane.

Ousmane  
Hɛrɛ dorō.  
Ile dōw?

Sidi  
Toro dorōne be Nne kā bi.  
I badēmačɛ dōw?

Ousmane  
A ka kɛɛ.

Introducing  
another person

Tenses

3.1 Dialog

Sekou

ka lō

to know

Sita, i ka Adama lō?

Sita, do you know Adama?

Sita

ā-ā

no

tū

imperfect operator

folo

before, previously

Ā-ā, N tūma a lō folo.

I haven't known him before.

Sekou

ka fle

to meet

Adama Sita fle.

Adama, meet Sita.

Adama

I ka kene, Sita?

Are you well, Sita?

Sita

N ka kene.

I am fine.

Adama

ka dia

to please

I ye diara N ye bi kosobe.

Seeing you today pleases me  
much.

Ābe<sup>2</sup> kofe.

See you later.

3.2 Notes

1. Review introductory lessons on tenses.

2. A be kofɛ in the above dialog is a contraction of the sentence, A bena ñōgō ye kofɛ. (lit., we will each other see later). Other phrases using A be are:

Ābe sini.  
 Ābe wulafɛ.  
 Ābe sufɛ.

See you tomorrow.  
 See you this evening.  
 See you tonight.

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

### 3.3 Dialog Variations

VI.	Sekou	
Fanta, i ka Adama ye?		Fanta, have you seen Adama?
	Fanta	
Ā-ā, N tūma a ye fɔlo.		I hadn't seen him before.
	Sekou	
Fanta Adama flɛ.		Fanta, meet Adama.
	Adama	
Fanta, i ka kɛnɛ?		Fanta, how are you?
	Fanta	
N ka kɛnɛ.		I am fine.
	Adama	
Ābe sini.		See you tomorrow.
√2.	Sekou	
Ami, i ka Adama lō?		Ami, do you know Adama?
	Ami	
Ā-ā N tūma a lō.		I hadn't met him.
	Sekou	
ni		this
Adama, Sitale ni ye.		Adama, this is Sita.

Adama

I ye diara N ye bi kosobe.

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.

C1.

Daouda

Ami, i ka Sekou lō?

Ami

Ā-ā, N tūma a lō folo.

Daouda

Ami Sekou fle.

Sekou

I ni sogoma, Ami.

Here sila?

Ami

Here dorō.

Sekou

N kākā ka taga sisā.

Abe wulafe.

C2.

Adama

Mory, Sekou fle.

Sekou, N korōče Mory fle.

Sekou

I ni sogoma, Mory.

I ka kene?

Mory

N ka kɛnɛ.

Adama

Sekou, Mory be Dyulayakɛla-le ye.

A be barakɛ Bouaké.



Getting Information Tenses/Tag Question
--

4.1 Dialog
------------

Seydou

Moussa ni tele.

Moussa, good afternoon.

Moussa

Mba, Seydou, hɛrɛ tele na?

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

Seydou

doni  
do  
kibaro  
ka nɔfɛso  
some  
information  
to search forDoni doni, Nga N be  
mogo do-le kibaro nɔfɛ.So so, but I am looking for  
information about someone.

Moussa

o  
jɔthat  
who

O mogo be jɔ ye?

Who is that person?

Seydou

faɕɛ  
ka lɔ  
kɛfather  
to know  
tag question

Alimata faɕɛ.

Alimata's father.

I tũbe a lɔ kɛ.

You knew him, didn't you?

Moussa

teri  
kɛfriend  
of course

Kosobe kɛ.

Sure, of course.

N fa teri do tũ dɔw.

He was one of my  
father's friends.

## 4.2 Notes

1. Review PS-19 on Possessive Phrases and PS-22 on Vowel Contraction.

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 teri 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

Vl.

Seydou

I tūbe Alimata fače lō ke?

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

Moussa

kosobe

sure

Kosobe ke.

Sure, of course.

N fa teri 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.

Seydou

I be Sidi fačɛ lō kɛ?

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

Ousmane

bɛ

all

ŃhŃ, mogo bɛ ka a lō yā.

Yes, everyone knows him here.

Seydou

--  
-le/-ne (after V̄)  
ka barakɛ

emphasis particle  
to work

A tūbe mū-ne barakɛ-la ye?

What was his profession?

Ousmane

ka bori

to drive

Mobili bori-la tū dōw.

He was a driver.

A tū ka ñi kɔsobɛ.

He was really good.

V3.

Daouda

ǃō-ne be yā fε ni yē?

Who is that over there?

Asita

Mamadou dogoče 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 gbakε-la-le ye.

He is a cook.

#### 4.4 Comprehension

Cl.

Adama

Sidi, ǃōne be yā fε ni ye?

Sidi

Mory fa dōw.

A sigini be Man.

Adama

I be a lō kε?

Sidi

ōhō, mogo be ka a lō.

Mobili borila ñuma tū dōw.

C2.

Daouda

Baba, hɛrɛ tele na?

Baba

Mba, ile dōw?

Daouda

N ka kɛnɛ.

E Baba, I ka Ousmane lō kɛ?

Baba

Ńhō, A be mobili borila ye Touba.

Daouda

Mobili borila ñuma dōw?

Baba

Kosobe.

Location
Time
Direction

## 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

Ā-ā a tɛ so bi.

No, he is not at home today.

Adama

wa

question word

Nga, i ma a taga yoro lõ wa?

But don't you know where he went?.

Ousmane

ka taga  
kunuto go  
yesterdayA tagara Diabo kunu.<sup>1</sup>

He went to Diabo yesterday.

Adama

yoro

place

O yoro be mĩ?

Where is that place?

Ousmane

dafe

near

Bouaké dafe.<sup>2</sup>

Near Bouaké.

## 5.2 Notes

### 1. Other possible time expressions are:

bi	today	logo tɛmɛni	last week
kunu	yesterday	sā tɛmɛni/salō	last year

The days of the week are:

Leti-lō	Sunday	Ramisa-lō	Thursday
Tɛns-lō	Monday	Jɛma-lō	Friday
Trata-lō	Tuesday	Sibri	Saturday
Raba-lō	Wednesday		

### 2. Other postpositions used in describing location are:

dafe	near
kofɛ	beyond, on the other side of
ñɛfɛ	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 fā fɛ	East - Bondoukou fā fɛ
South - Abidjan fā fɛ	West - Séguéla fā fɛ

Abstract words for directions do exist and are:

kinɛboro - north*	tɛlɛbo - east
numāboro - south*	tɛlɛbe - 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 korō.

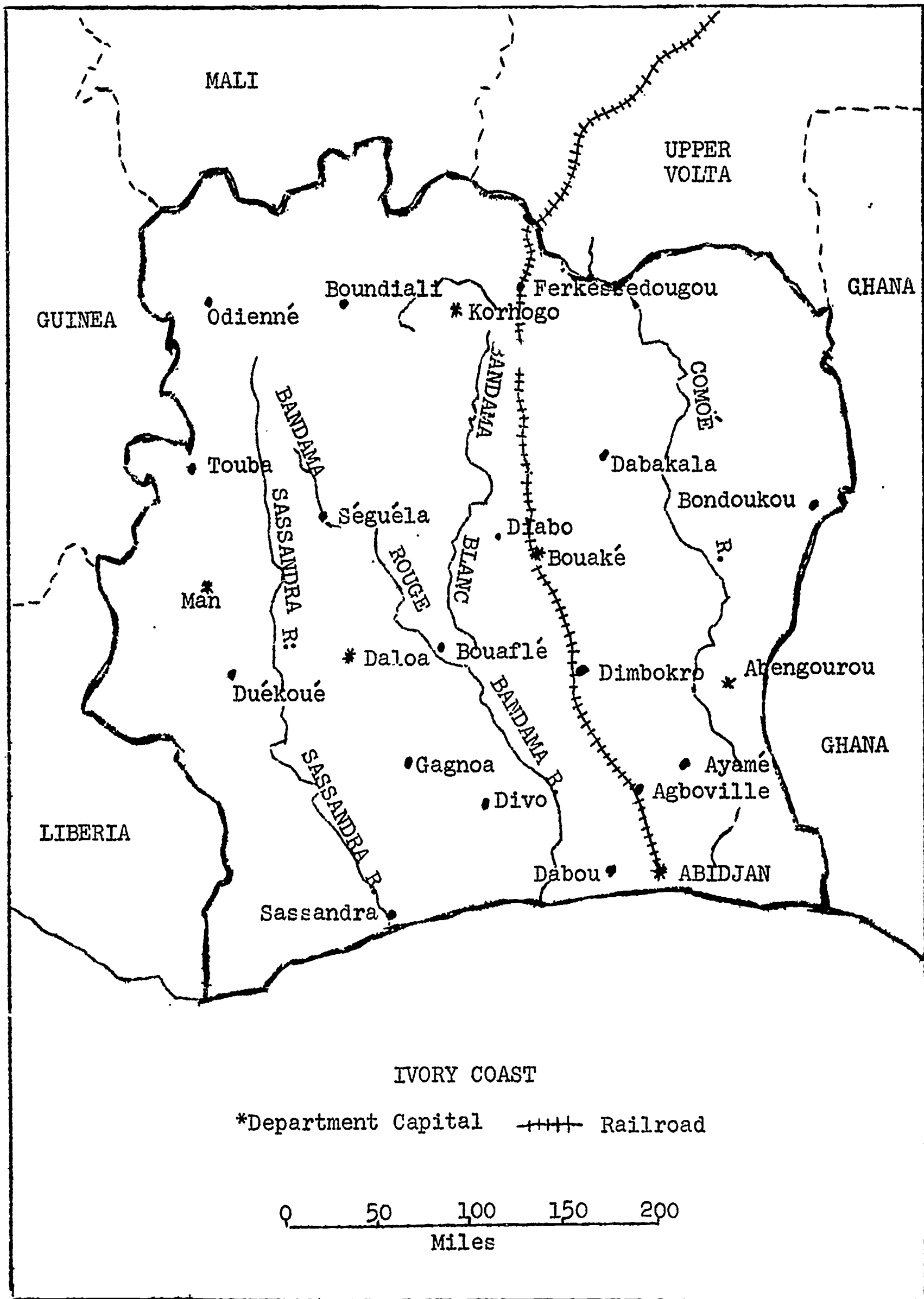


Figure 1



### 5.3 Dialog Variations

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

Daouda

I ni sogoma Asita.

Good morning, Asita.

I be Fanta yoro lō wa?

Do you know where Fanta is?

Asita

Nga

but

Ā-ā, Nga inasoro a tagara N  
Douci.

No, but maybe she went to N  
Douci.

Daouda

O yoro be mī?

Where is that place?

Asita

korō  
no

north  
= la in this position

A be Abidjan korō no (dogoni).

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

Ā-ā, a tɛ so.

No, he is not home.

John

Nga i ka a taga yoro lō kɛ?

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

Adama

Ńhō, A taga-ra Touba Tɛnɛ-lō.

Yes, he went to Touba on Monday.

John

Touba be mĩ?

Where is Touba?

Adama

Séguéla kofɛ.

On the other side of Séguéla.

V3. Situation: Baba works for Mamery as a servant. Sidi is trying to find Baba.

Sidi

I be Baba yoro lō bi?

Do you know where Baba is today?

Mamery

ka bara

to work

Ā-ā, a te bara la bi.

No, but he is not at work today.

Sidi

Nga, I ka taga yoro lō ke?

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

Mamery

N-ne ko a tagara Man Jimalō.

I think he went to Man Friday.

Sidi

ka soro

to find

N bena a soro yē.

I will find him there.

V<sup>4</sup>. 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 lō wa?

Don't you know where Baba went?

Ousmane

Ńhō, A tagara Diabo kunu.

Yes, he went to Diabo yesterday.

Mamery

O yoro be mī?

Where is that place?

Ousmane

Bouaké kofε.

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

Mamery

A ka sira jūma ta?

Which road did he take?

Ousmane

ka timē

to pass through

A timē-na Bouaké fε.

He passed through Bouaké.

Mamery

N bena a soro yē.

I will find him there.

5.4 Comprehension

C1.

A: Adama, Ousmane be so bi?

B: Ā-ā, a tɛ so bi.

A tagara Bouaflé Lsti-lō.

A: O yoro be mī?

B: Daloa dafɛ.

A: N bera a soro yĕ.

C2.

A: Ami be mī?

B: A tɛ so bi.

A: Nga, i ma taga yoro lō wa?

B: A tagara logofys la Bouaké.

A: A tagara tuma Juma?

B: A tagara Ramisa-lō.

Location Injunctive
------------------------

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, good morning.

Nana

somogou

household (house people)

Nse Ken, somogou ka kene?

Hello, Ken. Is your household well?

Ken

si  
dow

any, no  
where, how about

Toro si ts ye.

There is no trouble there.

I ye dow?

Where is your husband?

Nana

ta  
sene  
di

short form of taga  
farm  
how, what

A tara sene la.

He went to the farm.

A be di?

What's the matter?  
(lit., How/what is it?)

Ken

ka ko  
ka wele

to say, tell  
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 ĉe

thank you

I ni ĉe, 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 fε ko Daouda ka a demε. (see V.3)  
Bamary be a fε (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:

dεmε-baga	helper/the one who helps
taga-baga	the one who goes
na-baga	the one who comes

3. I ni ċe, 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'.



### 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.

work

Baba, how is your work?

Baba

Mba Lanzé, I ka kɛnɛ.

Hello, how are you?

Mūne ka i la na yā bi sogoma?

What made you come here this morning?

Lanzé

Benogo

Benogo Bamary be a fɛ  
i ka taga.

Uncle

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

Baba

bara

Mūko be a bara yē bi?

home, place (requires no  
postposition)

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

Lanzé

kōni

fosi

wɛrɛ

ka lakorosi

Nne kōni ma fosi wɛrɛ lakorosi  
yē bi.

as for

anything, nothing

else

to observe, notice

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

Baba

ka kōno

Basits, I ka N kōno.

Ā bena taga nōgō fɛ.

to wait

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 koro be mĩ?

Where is your brother?

Fāma

sigiñogo

neighbor

A tara a sigiñogou bara.

He went to our neighbor's place.

I makoya be mūne la.

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

Seni

ka

injunctive operator

N be a fε a ka N dεmε bi.

I want him to help me today.

Fāma

I bena a soro yē.

You will find him there.

Seni

I ni če, ā be kofε.

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

cooking (noun of ka gbakε  
'to cook')

di

How

Awa, I ta gba be di?

Awa, how is your cooking?

Awa

tana  
ka la

trouble  
to make

N be a la, tana ts.

I am at it, no trouble.

Müne ka i la na yā bi?

What made you come here today?

Mamery

ka dεmε

to help

Sekow be a fε ko Daouda  
ka a dεmε.

Sekow wants Daouda to help him.

Awa

Daouda tara Katiola bi.  
Mūko dōw?

Daouda went to Katiola today.  
What's the matter?

Mamery

dεmεbaga  
drō  
ní

helper  
only (dorō)  
if, when

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

Sekow only needs a helper.  
When he comes, tell him to  
come [over].

Awa

A bena a mē.

I will do it.

6.4 Comprehension

C1.

A: I ni tɛle.

Mũne ka i la na yā bi.

B: Bob be a fɛ i ka taga a bara.

A: Mũko be a bara yē bi.

B: Bob be a fɛ i ka a dɛmɛ.

A: Basitɛ, i ka N kɔnɔ

N bena taga ni i ye.

C2.

A: Mory, i kɔromuso be mĩ?

B: A tagara a bamuso bara.

Mũne ka i la na yā bi?

A: N be a fɛ a ka taga logofyɛ la.

B: I bena a sɔrɔ a bamuso bara.

A: I ni ɕe, ābe.

Markets Location Requests for Help
--

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.

Good morning, Bemba.

Bemba

Mba, here sila, Steve.

Hello, Steve. Did you spend the night in peace?

Steve

Here dorō.

Peace only.

Lō juma-le (be) yā logo ye?

When is market day here?

Bemba

Bi-le be yā logo-lō ye.

Today is market day here.

Steve

sa

then, so, therefore

Ōhō, logofys be mī sa?

Yes, then where is the market?

Bemba

čemāče

center

So čemāče la.

In the center of town.

Steve

ka saberi  
ka blasira

to please  
to accompany

I tε saberi ka taga N blasira  
logofys la?

Wouldn't you please go with me to the market? (lit., go to accompany me)

Bemba

Ōhō, ā taga.

Yes, let's go.

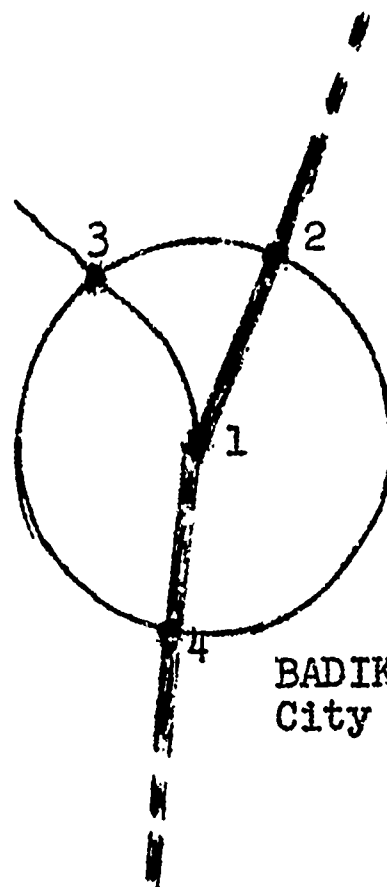
7.2 Notes

1. Logofys be so čemāčē 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. FERKS sirakū
3. Korhogo sirakū
4. Katiola sirakū



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

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

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

I te saberi ka taga N blasira (logofys la)? (see 7.1)  
I bena saberi ka taga ni N ye? (see V.1)  
I be se ka taga ni N ye wa? (see V.2)

3. As in the example:

Odienné logo be Ramisa lo, Boundiali ta l. Sibiri 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, Boundiali'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 tɛle, Sekou.

Good afternoon, Sekou.

Sekou

Mba, hɛrɛ tɛlɛna, John.

Hello, how did you spend the day, John?

John

Hɛrɛ dorɔ.

Peace only.

Logo be lɔ yuma?

When is market day?

Sekou

Odienné logo be Ramisa lɔ,  
Boundiali ta be Sibiri lɔ.

Odienné's market is on Thursday;  
Boundiali's is on Saturday.

John

ni ... ye

with

I bena saberi ka taga ni  
N ye Sibiri lɔ?

Will you please go with me on  
Saturday?

Sekou

basitɛ

all right (evil not)

Basitɛ, N bena taga.

All right, I will go.

John

makoya

noun form of ka mako  
'to need'

dɔɔni + dɔɔni  
ka soro

little bit. (dim. of small)  
to find

N makoya be kũ dɔɔni na.

I need some yam.

Ã be se ka dɔ soro yɛ wa?

Can we find them there?

Sekou

Õhõ, ku be sã 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, ǰima lō-ne be logo ye wa?      Awa, is Friday market day?

Awa

Ǫhō, ǰima-le be logo lō ye      Yes, Friday is market day in  
Katiola.      Katiola.

Susan

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

Awa

Ǫhō, kε.      Yes, of course.

Susan

M makoya be ku doo ni ani      I need some yam and a chicken.  
siss kelē na. (U be o lugu      (Do they sell these there?)  
fyere yē wa?)

Awa

otūma

then, therefore

Ǫhō, otūma ā bena u sã 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

Lõ juma-le be logo ye Badikaha?

What day is market day in Badikaha?

Adama

Trata lõ-ne be yā logo ye.

Tuesday is market day here.

Ralph

Sugufye be mī yā?

Where is the market here?

Adama

Logofye be Katiola sirakū na.

The market is at the beginning of the road to Katiola.

Ralph

Barāgu be sā mī yē?

Where is cassava sold there?

Adama

Barāgu be sā Aminata ta yoro la.

Cassava is sold at Aminata's place.

7.4 Comprehension

Situation: Ron and Raoul are in Daloa; Gonaté is not far away. They are talking about market day.

Raoul

Logo be lō juma? .

Ron

Bile be yā logolō ye.

Gonaté ta be Rabalō.

Raoul

N makoya be tamati dooni na.

Ā be se ka do soro Gonaté yě? .

Ron

Ōhō, tamati be sā yě.

Markets Articles Demonstrative pronouns
---

## 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?

to become tired, to tire  
Daouda, are you tired?

Daouda

Āhā, N sege-la dooni.  
I ma a lō ko sira ka jā wa?

Yes, I am a little tired.  
Don't you know the road is long?

Robert

tīnē  
Tīnē be i fa. Sira ka jā  
kosobe.

truth  
You are right. The road is very long.

Daouda

be  
ka fa  
jama  
Logofye-le be ni be ye.  
Sani midi (be) se, yoro  
ni-nugu be bena fa jama la.

all  
to fill up  
crowd, people  
All this is the market.  
Before noon arrives, all these places will be full of people.

Robert

ka yarayara  
bitiki  
sō  
Ā te taga yarayara butikiu  
la sō.

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

Daouda

Basite, ā taga.

All right, let's go.

## 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 of yam
maro dooni	some rice	maro boro damā	some sacks 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
jorijori	how much each
ñuma	good
ñumañuma	very good

### 8.3 Dialog Variations

Vl. 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

Ā taga logofye yere kōnō.

Let's go into the market itself.

Ā bena i ta fēu sā sa.

Then we will buy your things.

Robert

fyerela  
ka sigi  
fā

seller, merchant  
to sit  
side

Ku fyere-la-u be sigi logo  
logo fā juma fε?

On which side of the market do  
the yam sellers sit?

Daouda

-tigi

-seller, -owner (of a given  
item)

koro  
fε

under  
over

Kutigi-u? U be sigi yiri ba  
koro yā fε.

The yam sellers? They are  
sitting under a big tree  
over there.

Robert

ka fleri-ke

to take a look

Ā taga fleri-ke yē. O ko  
ā bena taga sise fyere-la-u  
ta fā fε.

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  
ɔri-ɔri

yam seller  
how much each

Kutigi, ku be ɔri-ɔri?

Yam seller, how much are the yams?

Mory

drasi

unit of money

Kelē drasi tā.

One (for) ten drasi.

Bill

N be se ka u fɛ?

Can I see them?

Mory

Kosobɛ kɛ. I be ɔri-le fɛ?

Of course. How many do you want?

Bill

ñuma-ñuma

very good

N be a fɛ ka ñuma-ñuma  
naani-le sã.

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

bɛɛbɛɛba

very big

N bena bɛɛbɛɛba 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 drekeba, a part of the Dyula costume.

Robert

dε  
gbata

in  
shelter (in an outdoor  
market)

Eh, Robert, ā taga gbata  
ni na dε.

Hey, Robert, let's go into this  
shelter.

Daouda

Mū be yē?

What is there?

Robert

Fē ŋuma čama be yē.

Many nice things are there.

Daouda

logo

desire, need

Fē ŋuma-le sã logo be i la?

What (thing) do you need to  
buy?

Robert

drekeba

top part of Dyula costume

N be afe ka drekeba kelē ne sã.

I want to buy a drekeba.

Daouda

Robert, drekeba gbema ni fle.

Robert, look at this white  
drekeba.

Robert

A ka di N ye kosobe.

I like it very much.

A ka ŋi.

It is nice.

Daouda

sōgō  
ka ŋinika

price  
to ask

N bena a sōgō ŋinika.

I am going to ask its price.

8.4 Comprehension

Bob

Sisētigi, sise be jori-jori?

Mory

Kelē drasi bi-duru.

Bob

N be se ka kelē fle?

Mory

Basite. I be jori-le fe.

Bob

N be a fe ka ņuma-ņuma fla-le sã.



Bargaining Using Money
---------------------------

9.1 Dialog
------------

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

Fanta

kābele<sup>1</sup>

young man

Kābele, i be mūne fε bi?

What do you want today,  
young man?

Fred

nāfe

vegetables

N be nāfe dou-le űini-na.

I am looking for some  
vegetables.

Fanta

suguya  
kε

kind, type  
then, therefore

Na yā kε. Nāfē bε suguya  
kelē-kelē<sup>2</sup> be N fε yā.

Then come here. I have one of  
every kind of vegetable here.

Fred

tamati  
kēns

tomato  
fresh

Tamati kēns(u)<sup>3</sup> be űori-űori?

How much are fresh tomatoes?

Fanta

sigi

a lot

Tamati kēns(u) be sigi kelē  
drasi duru.

The fresh tomatoes are five  
drasi a lot.

Fred

űaba  
fana

onions  
too, also

űaba kēns do sā logo be  
N na fana.

I would like to buy some fresh  
onions, too.

Fanta

tā tā

ten each

Ƴaba sigiu be drasi tā tā.

The onions are ten drasi each lot.

Fred

ka bo ... la

to take off, reduce

I be saberi ka dooni bo o la,  
drasi tā ka ča kosobe.

Please reduce that a little,  
ten drasi are too much.

Fanta

ka di  
tara

to give  
half

Basite, N bena Ƴaba di I ma  
sigi kelē drasi segi tara.

All right, I will give the  
onions to you, one lot for  
eight and a half drasi.

### 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 sereba.
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 kēŋ(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.
4. Review PS-27 for the Dyula counting system, and PS-28 for an explanation of the drasi.

### 9.3 Dialog Variations

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

Mamadi

tɛriɛ

friend

N tɛriɛ, i be taga-la mĩ?

My friend, where are you going?

Sisɛ ñuma(u) be N fɛ,  
i tɛna dɔ sã?

I have nice chickens;  
won't you buy some?

Fred

ka ñinina  
ɔ

to look for  
just

N be sisɛ-le ñinina ɔ.

I am just looking for some  
chicken.

Mamadi

Na! Na Ntau flɛ.

Come! Come have a look at mine.

Mi-o-mi diara i ye, N bena  
o di ima da dima nã.

Any one you like, I will sell  
you for a good price.

Fred

ɔori

how much

ɔori ɔori dɔw?

How much are they each?

Mamadi

Kelɛ, bi-nani-ni-duru.

One (for) forty-five drasi.

I be ɔori le fɛ?

How many do you want?

Fred

logo

desire, want, intention

Fla-le sã logo be N nã.

I would like to buy two.

I be se ka dɔni bɔ o la?

Can you reduce it a little bit?

Mamadi

Basits. I diana ta woroma.

N bena duru duru bo i ye.

All right, select your choice.

I will subtract five (drasi)  
each for you.

Fred

O bena dia N-ne kosobe.

I barka.

That will please me very much.

Thank you.

V2. Situation: Robert is bargaining with a not so co-operative tailor for a drɛkɛba.

Robert

gbɛmā  
sōgō

white, whites  
price

Koro drɛkɛba gbɛmā ni  
sōgō (be) ʒori?

Elder brother, how much is this  
white drɛkɛba?

Tailor

Ni? Kēme sɛgi ni bi duru.

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

Robert

(I) ko ʒori?

How much did you say?

Tailor

N ko kēme sɛgi ni bi duru.

I said six hundred and fifty  
(drasi).

Robert

Hū! o ka ɕa ka tīme.

Oh! That is too much to pay.

I tɛ se ka dɔ bɔ o la?

Can't you subtract some from  
the price?

Tailor

N tɛ se.

I can't do (that).

V3. Situation: Daouda is bargaining with the tailor for a new drɛkɛba.

Daouda

ka bo ... la  
ka sabɛli

to take off  
to please

Koro, i sabɛli ka do bo  
drɛkɛba sɔgɔ la.

Elder (brother), [you] please  
subtract some from the price.

Tailor (karanɩkɛla)

kari-kari  
sɔgɔ

latest/last  
price

A sɔgɔ kari-kari-le be kɛmɛ m  
wooro ni muɔã ye.

Its definite price is six  
hundred and twenty (drasi).

Daouda

Barka.

Thanks.

Tailor

A sɔgɔ-le be o ye.

That is its price.

Fɛ si tɛ se ka bo o la.

Nothing can be subtracted  
from that.

Daouda

dɔw

(emphasis function here)

N ka a lɔ, Nga Nne ta wari  
ma o bɛ bo.

I knew that, but my money  
didn't come to all that  
(much).

N dɔw be a fɛ ka dɛrɛkɛba ni  
sã.

However, I do want to buy the  
dɛrɛkɛba.

Tailor

Basitɛ, kɛmɛ woro sara.

All right, pay six hundred.

Daouda

I ni ɛe kora.

Thank you, elder (brother).

O diara Nye kosobe.

That pleased me very much.

N bena a sã.

I will buy it.

9.4 Comprehension

Don

N teriče, togoja bulā ni sōgō be jori?

Samir

Ni? Drasi waga ni bi-duru.

Don

I ko jori?

Samir

I ko waga kelē ni bi-duru.

Don

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

Samir.

Basite, drasi waga kelē.

Hunger and Thirst
----------------------

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<sup>1</sup>

i-le contracted (emphatic  
you) informal  
hunger

kōgō

Bill, kōgō tɛ e la fɔlɔ?

Bill, aren't you hungry yet?

Bill

bile  
ka bla

for a long time  
to put

Mūna? Bile ka kōgō bla  
N-ne la bi.

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

Daouda

ka<sup>1</sup> flɛ  
dɛ<sup>2</sup>

to see  
imperative form

Otūma ā taga sanguru ni flɛ dɛ.

Then let's go see that girl.

Bill

a kū

idiom = on her, in front  
of her

E ko mūne be a kū?

What do you think she has  
(to sell)?

Daouda

E be mūne fɛ?

What do you want (in  
particular)?



Bill

dumuni<sup>3</sup>  
werɛfɛ

eating (present participle)  
else, anything

Dumuni drō, e ko N be  
mūne werɛfɛ?

Only food, what else do you  
think I want?

Daouda

kōni  
ka dā

only, mere  
to stop, limit

✓  
Jō-ne ka lō i fɛ?

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

anything, whatever

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 dɛ are both forms of the imperative. Note: no operator is used. However, the form using dɛ is somewhat more emphatic and includes the idea of an invitation. (see VI.)

3. Note the different forms of ka dumu in the following sentences:

Dumuni be N fε drō.	I only want food (lit., eating) (see V2)
I ma draka dumu?	Didn't you eat breakfast? (see V2)
N bra dumunikε kε.	Of course I have eaten. (see V2)
N be a fε ka dumuni-(le)-kεdrō.	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 -kε is used when dumu is intransitive.

4. In the sentence, ā be ā teriya ka dō 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 N fε drō.	I only want food (lit., eating) (see V2)
I ma draka dumu?	Didn't you eat breakfast? (see V2)
N bra dumunike kε.	Of course I have eaten. (see V2)
N be a fε ka dumuni-(le)-kεdrō.	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 -kε is used when dumu is intransitive.

4. In the sentence, ā be ā teriya ka dō 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

to stop

Eh! Sidi, i lo de.

Eh! Sidi, stop a minute.

Mũne be ni ye yã fe?

What is that over there?

Sidi

kã

on

Mĩ? Tabeli kã wa?

Where? On the table?

Bob

Ā-ā, seti ba kōno sūguruni  
nēfe.

No, in the large plate in front  
of the little girl.

Sidi

aloco

fried plantain (probably  
Baoule loan)

ka nēnē  
āhāā

to taste  
exclamation

Āhāā, aloco dōw.

I see! That is aloco.

I be a fe ka do nēnē wa?

Would you like to taste some?

Bob

ka tobiri

to cook

Ōhō ke, u be a tobirila ni  
mũne ye?

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

Sidi

namasa  
ka teriya

Namasa jā. Ā be ā teriya ka  
do sā, N fana bena do dumu  
i fε.

Ā be jori ta le sāna?

Bob

da  
gbεlε

I ko jori ta le bena ā bo?

A da ka gbεlε?

Sidi

Ā-ā, ne ko drasi saba ta bena  
ā bo.

plantain  
to hurry (up)

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, kōgɔ be N ne la,  
i-le dōw?

John, I am hungry, how about  
you?

John

ka dumu  
draka

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

Ah Moussa! I ma draka dumu  
bi wa?

Oh Moussa! Didn't you eat  
breakfast today?

Moussa

ka dumunike  
ka tīme  
telela

to eat (transitive)  
to pass  
lunch

N bra dumunike ke, Nga i ma  
lō ko telela dumu tuma  
tīmē-na wa

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

John

lahazara  
tiñe  
sa

approximately 4 P.M.  
right  
then

Lahazara kōni sera.

Indeed it is around 4 P.M.

Tiñe be i fε.

You are right.

I be a fε ka mune sã sa?

Then what do you want to buy?

Moussa

N be a fε ka dumuni-le-ke  
drō.

I only want to eat.

N ka fē o fē 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 mi  
logo

to drink  
need, desire

Don, mini logo te i-le la wa?

Don, aren't you thirsty?

Don

Mini logo be N na ke,  
a be di?

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

Adama

kamasoro  
tip-top  
wotel-bo

because  
soda, carbonated drink  
restaurant

Kamasoro mini logo be H-ne la  
kosobe.

Because I am very thirsty.

A be se ka taga tip-top do mi  
wotel-bo ni na.

We can drink some soda in that  
restaurant.

Don

E! Adama, i ma lo ko wari  
-čama te a ku tugu?

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

Adama

A dow be se ka a ke di ka a mi?

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

Don

A te taga lemuruji do  
sa Fanta fe?

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

Adama

A be lemuruji sa lo-o-lo, a  
kaka ka fe were mi bi sa.

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

Don

Basite fe-fe ka dia i ye  
N bena o mi.

All right, I will drink  
what you like.

10.5 Text

Dumuni soro ko ma gbɛɛ 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 drɔ̃ i be dumuni fɛ 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 yɔrɔbɛ. 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 yirā. Dou yɛɛ 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 yɛ.  
with their head (on). Meat sellers also are there.  
on their head. Meat sellers are also there.

Ni i fana be a fɛ 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

ñanama kɛ, i be se ka taga wotelniu do la.  
real meal ptct. you can go restaurants some in.  
to sit down and eat a real meal. small



In a wotel-bō
------------------

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  
soro yā?

breakfast

Sir, could I have breakfast  
here?

Wotel-tigi (Restaurant owner)

Ohō kε! I be mūne fε?

Of course! What are you  
having?

Bruce

moni  
karakro

Moni doni ani karakro.

a local porridge  
a local fried pastry

Some moni and some rolls.

Wotel-tigi

ka bā

sisā-sisā

I saberi ka sigi tabeli ni  
na yā fε.

A bena bā sisā-sisā.

to finish (t.v.)  
to be ready (itv.)  
right away (sisā 'now')

Please have a seat at that  
table over there.

It will be ready in just an  
an instant.

Bruce

sō

Ni kafe ka kε yē, i be  
do di Nma sō.

meanwhile

Give me some coffee if there  
is any in the meanwhile.

Wotɛl-tigi

nōnō  
ka kɛ ... la

milk  
to put ... in/at

Basitɛ, ka nōnō ni sukaro  
kɛ 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 sūdege is a literal breaking of the fast around 7 P.M. (sū 'fast', kadɛge 'to cut'), and suguli 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 hɛrɛbe 'hello', used frequently in passing with no implication of special friendship. The reply to hɛrɛbe can be hɛrɛbe or hɛrɛ drō. Another greeting is dāgase [dāyase], which is used like hɛrɛbe but also is frequently used in greeting one who is 'coming from somewhere'.

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

N kakā ka ʔori sara?	How much must I pay? (see V.3)
N kakā ka taga sisā.	I must go now.
N kakā ka domini kē 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 gbakε.	You can do cooking.
I be se gba la.	You are able in cooking (can cook).

### 11.3 Dialog Variations

V1. Situation: Bruce is ordering his noon meal (lunch) at the same restaurant.

Bruce

Koro, I ni tele?

Sir, good afternoon?

Wotsl-tigi

Mbrahaba

long form of Mba which  
expresses a kind of  
excitement

Mbrahaba, I ka kene Bruce?

Hello, Bruce, how are you?

Bruce

fo but, except (conj.)  
 Tana si tɛ N na fo kōgo. All right but hungry.

Wotɛl-tigi

kamasoro because  
 fla remedy  
 O tɛ tana ba kamasoro That is not (much) trouble be-  
 o fla be N fɛ yā. cause I have the remedy here.

Bruce

mū-ni-mū exactly what (lit., what  
 and what)  
 telela lunch  
 Mū-ni-mū-ne be telela Exactly what is (for) lunch  
 ye yā bi? here today?

Wotɛl-tigi

wala or  
 zagame rice cooked with  
 vegetables/meat  
 nalamā rice with sauce  
 To be yē, maro fana be yē, There is to there, there is  
 zagame wala nalamā. also rice, (either) zagame  
 or with sauce.

Bruce

wɛrɛ any  
 Fē wɛrɛ tɛ o ko? After that isn't there anything  
 else?

Wotɛl-tigi

ka ladɛnɛ to fix  
 ka koro to hurry  
 kojugu too much (adv.)  
 N be se ka salati ni biftɛk I can fix salad and beefsteak  
 fana la dɛnɛ i koro ni i also, sir, if you are not in  
 ma koro kojugu. much of a hurry.

V2. Situation: Bruce is ordering his evening meal (supper) in the same restaurant.

Wotɛl-tigi

Bruce ni wula, I hɛrɛ tɛlɛna?

Good evening, Bruce. How was your day?

Bi tūma N ña bla i ñɛ.

I have been expecting you for a long time. (idiomatic, no literal translation)

Bruce

Toro si tɛ N na koro.

I am all right, elder.

Wotɛl-tigi

wulala

supper

I be mūne fɛ wulala ye bi?

What do you want for supper this evening?

Bruce

ka bɛ  
ka tīmɛ

to fit, suit  
to pass, to be better than

Koro i ka fɛ-fɛ di N ma o be  
bɛ N ma.

Elder, anything you serve me is all right with me.

I ka tobiri fɛu bɛ ka di ka  
tīmɛ.

Your cooking is all better than good.

Wotɛl-tigi

ka yarā  
pomitrɛ

to fry  
potato

Sisɛ yirāni be yā bi.

There is some fried chicken here tonight.

Ni be a fɛ, i be se ka o  
do dumu ni pomitrɛ wala  
ku yirani ye.

You can have that with potatoes or fried yams if you want.

Bruce

ka nēnē

to taste

N bena sisɛ r. pomitrɛ  
nēnē bi.

I will taste the chicken and potatoes this time.

V3. Situation: Bruce has just eaten and is commenting to the 'wotel-tigi' or gbakɛla (cook) that the food was very good. The gbakɛla asks Bruce to return again.

Bruce

kakā  
ka sara

must, should, ought to  
to pay

Koro, N kakā ka ʒori-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 woro.

That is 60 drasi.

Bruce

se-ni

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

gba

cooking

I ka dumuni fɛu ka di kosobe,  
koro.

Your food is very good, elder.

I se-ni be gba la kosobe.

You cook very well.

(N ka fɛ mɛu dumu yā, N tuma  
olugu nɔgona fɛ aɛna dumu  
yoro la folo.)

(I haven't eaten anything yet  
like the things that I have  
eaten here.)

Wotel-tigi

I ni ɕe.

Thank you.

N ka bara dɔw.

That is my work.

Bruce

ka to

to keep on \_\_\_\_\_, to  
continue to \_\_\_\_\_  
until

sani .... ɕe

N bena to ka na yā sō sani  
N yere ta gbakɛla soro ɕe.

Meanwhile I will keep on coming  
here until the finding of  
my own cook. (lit.)

Wotel-tigi

faasi  
ka kofo  
ka dia

freely, as you like  
to ask for  
to please

O ke faasi i ka na yā wagati-  
wagati ka bē i ma.

Please feel free to come here  
any time.

Fē-fē ka dia i ye, i be o kofo.

Ask for anything you like.

11.5 Text

Wotel-ni-u ka ñi kosobe.

Restaurant-small-pl. st nice/good very

The small restaurants are very nice.

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

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 jona ye sāze fyere yoro dafε.  
 pres. first ptcl gas selling place next to/after  
 is the first (one) next to the gas station.

A kōñō-no yoro saniñe-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 kosobe. Tabeli ja-ja saba  
 It isn't big very table long-long three  
 It isn't very big. Three long tables

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

ka taga numāboro fε.  
 to go left hand to  
 and go to the left.





Finding a Place to Live
----------------------------

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.

<p>Taxi!</p> <p>I be taga mī?</p> <p>si yoro ka ñini N be si yoro-le ñinina.</p> <p>ka se</p> <p>I se-la Gabreili?</p> <p>si N ma se yoro si folo, N ts yoro si lō yā.</p> <p>ƶona<sup>2</sup> ka dōw ka yira Āhāā, I se ko ƶona-le yā ni ye. Dōw mobili kōnō N bena taga Gabreili yoro yira i la.</p> <p>da<sup>1</sup> dimā kamasoro I be i saberi ka yoro da dimā do yira N na kamasoro wari čama ts N fe.</p>	<p>Ken</p> <p>Drissa</p> <p>Ken</p> <p>Drissa</p> <p>Ken</p> <p>Drissa</p> <p>Ken</p> <p>Drissa</p> <p>Ken</p>	<p>Taxi!</p> <p>Where are you going?</p> <p>hotel (lit., sleep place) to look for, to search for I am looking for a hotel.</p> <p>to arrive, (to have been to) Have you been to the Gabreili?</p> <p>any I haven't been any place yet, I don't know any place here.</p> <p>first to get in to show I see, this is your first time here. Get in the car. I am going to show you the loca- tion of the Gabreili.</p> <p>price cheap because Please show me a cheap place because I don't have much money on me.</p>
---	--	---

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.

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

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

Maro <u>da</u> be di	How is the cost of rice today?
Maro <u>sōgō</u> ma ča bi.	The price of rice is not much today.
Maro <u>sōgō</u> di.	Give (me) the price of the rice.
Bō <u>sara</u> be jori	How much is the rent?
Bō <u>sara</u> 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:

ɟona	'first'	wɔɔrona	'sixth'
flana	'second'	worōvlana	'seventh'
sabana	'third'	segina	'eighth'
naanina	'fourth'	konōtōna	'ninth'
duruna	'fifth'	tāna	'tenth'
(loruna)			

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

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

V1. 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.

	Ken	
Siaka, I ni bara?		Hello, Siaka (at work)!
	Siaka	
Mba, hɛrɛ sila Ken?		Hello, Ken, how are you?
	Ken	
ko ko Toro si tɛ N na bō ñini ko ko.		business except, after, besides All right, except for the business of looking for a house.
	Siaka	
sugu I be bō sugu Juma-le ñini-na?		kind What kind of house are you looking for?
	Ken	
kōnɔ N be bō kōnɔ saba-le fɛ.		room, (also) in I want a three-room house.
	Siaka	
di čogo Kōnɔ saba čogo di?		what, how kind, sort, manner What kind of three rooms?
	Ken	
ka barokɛ bugu Si yoro, barokɛ yoro ani gba bugu. Ni N ka do soro, N bena sã kelē ne kɛ a la.		to talk, to chatter (itv.) shelter, place A sleeping room, living room and a kitchen. If I find one, I will spend one year in it.

V2. Situation: Ken is talking to Drissa about a house. Ken is asking if the house has water, electricity and other conveniences.

	Drissa	
kibaro Ken, kibaro ñuma be N fε ka fo i ye.		news Ken, I have good news for you.
	Ken	
O be mū kibaro sugu ye?		What sort of news is that?
	Drissa	
ka soro kurakura warāda N bra bō ñuma-ni dō soro i ye. Bō kurakura dōw, kōnō saba ni warāda ba.		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 yεrε ña bra a-le bō ye wa?		eyes, sight the one just reffered to, that, the latter Have you seen that house your- self?
	Drissa	
koni N koni bra a-le bō ye.		certainly, indeed (mod. of N) I indeed have seen that house.
	Ken	
kurā ñegē dana kēnεma Kurā ni ĵi be a la? Ñegē be a kōnō-le wa, wala dana kēnεma?		electricity bathroom (W.C.) separate, apart outside Does it have electricity and water? Is the bathroom in- side or outside?
	Drissa	
I kakā ka bō-tigi yere ñinika o-lugu la. Ā taga, N bena a yεrε yira i la.		You must ask the owner himself about that. Let's go. I will introduce (show) him (the owner himself) to you.

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 ñinika Adama, I ka bō sara ñinika 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 ñinika folo. I yεrε kakā ka o kε.		business I haven't asked about the rent yet. You yourself must do that.
	Ken	
ʒate ka kε Nga e ta ʒate la, a be se ka kε ʒori?		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 kēmε duru ni kurā ni ʒi be a la.		to be used to type, kind (alt. for ʒogo) rent Indeed, people used to rent that type of house for 1500 drasi, if it has electricity and water in it.
	Ken	
ʒa koʒugu Waga kelē ni kēmε duru O ka ʒa koʒugu! Do tε se ka bō o la?		much too, too much (Fr. trop) 1500 drasi That is too much. Can't some(thing) be sub- tracted from that?
	Adama	
ka ʒabi ka kuma fo fε Nne kōni tε se ka i ʒabi o la sisā, fo ni i kumana bō-tigi yεrε fε.		to answer, respond to talk unless with I can't answer that myself, unless you talk to the owner of the house himself.

12.5 Text

Mogo be se ka bō suguya čama soro  
 person oper. can inf. house kind many find

One can find many kinds of houses

Kadiwari dugu mēsē-ni-u la. O 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.,  
 round)  
 small towns, many houses are round houses.

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

Kurā tε u la. Ĵi fana tε u la.  
 electricity neg. them in. Water also neg. them in  
 Electricity is not in them. Water also is not in them.

Ñēgē fana tε kεla u la.  
 toilet also neg. be-pres. part. them in  
 A toilet is also not in them.

O bō-muso-u ko mogo be se ka  
 that round house-pl. besides people oper. can inf.  
 Besides those round houses, one can find

12.5 Cont.

bō jā čama soro. Ni dugu ka kε  
house long many find If town oper. be  
many rectangular (i.e., long) houses. If the town is

kobida ye, kurā be soro a kōnō.  
administrative center of s-p or p. -- electricity oper. find it in  
an administrative center, electricity is found in it (the town).

O-tūma Ji ni kurā be se ka soro  
that-time water and electricity can inf. find  
Then water and electricity can be found

bō jā u la. Nēgē be kε o bō jā  
house long pl. in toilet aux. be that house long  
in rectangular houses. Many of these have a toilet inside

čama kōnō kamasoro kōnō 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 kε, kōnō  
That some-pl. oper. can inf. be rooms  
Some of those (rectangular houses) can have

fla, saba, naani, wala kōnō duru ni se ka  
two three, four or rooms five if power inf.  
two, three, four or five rooms,

be bōtigi ye.  
have (afford) owner oper.  
if the owner can afford it.



## Weather

## 13.1 Dialog

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

- |  |   |
|--|---|
| <p style="text-align: right;">Sita</p> <p>tara<br/>E, Rokia, tara be bi de?</p>  | <p style="text-align: right;">heat</p> <p>Say, Rokia, it is hot today, isn't it? (lit., heat is today.)</p>   |
| <p style="text-align: right;">Rokia</p> <p>wagati<br/>Tiñe be i fe, wagati ma ñi bi.</p>   | <p style="text-align: right;">weather, period, season</p> <p>You are right, the weather is bad today.</p>   |
| <p style="text-align: right;">Sita</p> <p>fāniu<br/>ka ko (kwo)<br/>ka la . . . la<br/>ka bē<br/>N tūbe a fe ka taga N ka fāniu<br/>ko telē ni na, Nga N la-ni<br/>be a la ko sāji bena bē kofe.</p> | <p style="text-align: right;">clothes<br/>to wash<br/>to be sure of <u>something</u><br/>to fall</p> <p>I was wanting to go wash my clothes [in] this afternoon, but I am sure that rain will fall later.</p> |
| <p style="text-align: right;">Rokia</p> <p>foli<br/><br/>koni<br/>ma<br/>la</p> <p>Foli te o ma koni, I kakā<br/>ka la o la.</p>   | <p style="text-align: right;">telling (noun form of ka fo)<br/>in fact (an emphasis word)<br/>about<br/>of, about</p> <p>There is no doubt about that in fact. You must be sure of that.</p>                  |
| <p style="text-align: right;">Sita</p> <p>wulatele la sā<br/>bē (tuma)<br/>ka damina or damine<br/>tā čo<br/>Wulatele la sā bē tuma le<br/>daminani ye ni ye tā čo.</p>                              | <p style="text-align: right;">(the time of) the after-<br/>noon rain [around 4 PM]<br/>to begin<br/>in reality</p> <p>In reality this is (already) the time of the afternoon rain.</p>                        |

13.2 Notes

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:

Ṭara be bi.	It's hot today. (Heat is today).
Nenε be bi.	It's cold today. (Cold is today).
Tiñε be i fε.	You are right. (Right is with you).
Foli tε o ma.	(There is) no doubt about that. (Telling isn't about that).

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

Ni sāji bena, mōgo 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 dōktrōso.  
Mamery came to work today, but he went to the hospital.

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

Mamery nana bara la bi ka taga dōktrōso.  
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\*:

Max
Min
X-Y

Average Monthly Temperature (centigrade)

Average Monthly Rainfall (inches)

	J	F	M	A	M	J	J	A	S	O	N	D
Abidjan (on the coast)	30 23	31 24	31 24	32 25	31 24	29 23	28 23	27 21	28 22	29 23	31 24	31 24
	0-2	0-2	4-8	4-8	12- 16	+16	4-8	0-2	2-4	12- 16	4-8	4-8

	J	F	M	A	M	J	J	A	S	O	N	D
Man (between tropical forest and savannah)	32 19	33 20	33 21	32 21	31 21	29 21	27 20	27 20	29 20	30 20	31 20	31 19
	0-2	2-4	4-8	4-8	4-8	8-12	8-12	8-12	4-8	4-8	2-4	0-2

	J	F	M	A	M	J	J	A	S	O	N	D
Bobo- Diou- lasso (in savannah)	34 16	36 18	38 21	37 23	34 23	33 21	30 21	29 21	31 20	33 21	35 19	33 16
	0-2	0-2	0-2	0-2	4-8	4-8	8-12	12- 16	8-12	2-4	0-2	0-2

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:  $9/5 C^{\circ} + 32 = F^{\circ}$

\*These figures are taken from Michelin Map no. 153  
Afrique (Nord et Ouest). 74-

### 13.3 Variations

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

	Adama	
<p>tugu          Če, wulatele la sã bẽ wagati          sela tugu de?</p>		<p>again          Boy, the period of the after-          noon rain has come again,          hasn't (it)?</p>
	Fatoma	
<p>logokũ          Ohõ, a damine-ni logokũ kelẽ-          ne ni ye.</p>		<p>week          Oh yes, it began, this is one          week (now) [ago].</p>
	Adama	
<p>foro          ka dabra            ka dũ          N tũbe a fe ka bara ke kafe          foro-le la bi, Nga N kakã          ka o dabra so ka ku do dũ.</p>		<p>farm, plantation          to stop or drop doing          something          to plant          I wanted to do some work on the          coffee plantation today, but          I must leave that aside for a          while to plant some yam.</p>
	Fatoma	
<p>fisa          woso          tiga          O ka fisa kosobe. I be se          ka woso ni tiga fana be          dũ damine sisã.</p>		<p>better          sweet potatoes          peanuts          That is much better. You can          also start planting both          sweet potatoes and peanuts          now.</p>
	Adama	
<p>O be tiñe ye čo.</p>		<p>That is exactly right.</p>
	Fatoma	
<p>dugu (koro)          ka mina          ka bruka          Ni sãji ka dugu mina tũma          mĩ-na, i be se ka maro bruka,</p>		<p>ground          to hold          to plant (sow cereal seed)          When the ground will be moist          enough, you can plant the          rice.</p>

V2. Situation: Mamadou and Sali are talking about the Harmatan winds. It gets colder during Harmatan time.

Mamadou

Sali, i be mū-ne kε-la bi?

Sali, what are you doing today?

Sali

ka bla  
gara  
fōño  
kosō

N tūbe a fε ka fani dou bla  
gara la, Nga fōño ba kosō  
N tε se ka fosi kε.

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  
nēne  
dani  
kosō

I-le ta yεrε ka fisa, i be  
se ka gara bara dou kε bō  
kōno, Nga nēne kosō Nne tε  
se ka dani fosi kε.

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 koročε Sekou dōw, a tara  
kōgo la kabā?

farm  
already

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

Mamadou

Ʒona  
A ma taga folo. Nēne kosō  
a fana tε taga-la kōgo la  
sogoma Ʒona 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  
logo  
ta  
Bintou, na ni logo do ye  
ka bla ta la de.  
firewood  
fire  
Bintou, bring some firewood to  
put in the fire, would you?

Bintou  
konõ  
ka bã  
kerɛfɛ  
Eh, Assita, a be i konõ ko ã  
bena tele bã ta kerɛfɛ bi?  
that  
to pass, spend up  
around  
Hey, Assita, do you think that  
we will spend all day around  
the fire today?

Assita  
teN  
ka wara  
ko ʒugu  
A tɛ teN Nga nɛnɛ wara-la  
koʒugu.  
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.

Bintou  
N ka lõ ɔo. Nɛnɛ ma di Nne  
fara ye. Nga ni ã bɛ sigi-la  
ta korõ ka tele bẽ ʒone  
bena gba kɛ?  
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?

Assita  
ka ta-ʒa  
o ni a ta bɛ  
N tɛ a fɛ ã ka tele-bã taʒa-la,  
o ni a ta bɛ N to N be sigi  
dooni.  
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.

Bintou  
ka dabra  
ka ʒãfa  
N tɛ a fo la ko ã ye ta-ʒa  
dabra sisã, i yɛrɛ ka lõ  
ko tele ʒãfa la, ã dõw ma  
minã nogo u ko folo.  
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.

13.5 Text

Wagati fla-le be sã kōnō āu ta  
season two-emph. pres. year in our poss.

There are two seasons in the year in our country:

Ŷamana la: samaŶi ani fow.  
country in rainy season and dry season.  
the rainy season and the dry season.

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

Sã do u la samaŶi be Ŷãña ka tĩmε  
yy year some pl. in rainy season pres. become longer  
In some years the rainy season becomes longer than

fow kã. Nga o sãu ma ča.  
dry season -- But those year-pl. neg. many  
the dry season. But those years aren't many.

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

(Fow be daminε samaŶi ko.)  
dry season pres. begin rainy season after  
(The dry season begins after the rainy season.)

13.5 Cont.

Fow be damine ni nene ba tuma ye  
dry season pres. begin with cold big time (period) --  
The dry season begins with the big cold time

Decembre ni Janvier karo-le la. Ni o tuma  
December and January month-emph. in When that time  
in the months of December and January. When that time

time-na, tara ba tele wagati be damine sa.  
pass-cond. heat big day season pres. begin when  
passes, then the hottest part of the dry season begins.

Mogo ŋama 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,

tege, u be foro-u ladene ka samaji  
cut, they pres. farm-pl. prepare inf. rainy season  
they prepare the farms to wait for the rainy season.



13.5 Cont.

kono. Dou be dani ke.  
wait for Some-pl. pres. weaving do  
Some do weaving.

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

so bara-u ke fow-le la.  
house work-pl. do dry season-emph. in  
and housework in the dry season.

Women's  
Activities  
and Concerns

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

dε  
Maro tε sã-na bi dε? Nãfε-u  
dooni sã-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 bε si ye tē

Man ka-u-le be maro sã-na  
kosobe. Ni o lugu ma na  
lō mī na maro tε bori o bε  
si ye tē.

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.

Nana

soso  
woso  
I ta soso ni woso dōw?

beans  
sweet potatoes

How about your beans and sweet potatoes?

Aoua

čo

Dooni sã-na u la čo. Nga  
i-le yεε lani be a la  
ko rabalō tε fyere kε lō  
ba ye.

as a matter of 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

herijεε  
ka to  
mogo

N ka o-le lō čo, Nga mogo ma  
i herijεε na lō lō, o-le  
kosō ā tε sela ka to sokōnō  
ka sibiri kōnō.

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 Satu 'ay.

#### 14.2 Notes

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

Active: Mōgou tε maro čama sāna bi.  
They are not buying much rice today.

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

Active: N tε maro čama fyεεla bi.  
I am not selling much rice today.

Passive: Maro čama tε fyεεla 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 yεε:

Nne yεε tūbe mirila ole ma.	I <u>myself</u> was thinking about that.
Ile yεε ta ka fisa. I yεε be a kεla yo	Your case is <u>even</u> better. <u>You</u> (emph.) are acting like...
... ... u yεε ta faniu	... their <u>own</u> clothes

Depending on the context in which yεrε 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:

<u>tē</u> - adverb of manner	'thus, so, like this'
a. Hali ni a kεra tē...	Even if it is <u>thus</u> ...
b. N tε a fola tē.	I am not saying <u>so</u> .
c. A ka o sɔsɔli dabra tē.	Let's stop arguing <u>like this</u> .

<u>tā</u> - adverb of time	'just, just now'
a. Nne yεrε tūbe mirila ole ma tā ɔo.	I myself was <u>just</u> exactly thinking about that.
b. N wiri-to-le tūbe tā.	I was <u>just</u> leaving.
c. N muso tūbe wulala-le tobirila tā.	My wife was <u>just now</u> 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 kelē pe fo N ŋe.  
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
ɔε jagaro-to	the sick man
mogo kogo-to	the hungry person
ɔε kuna-to	the leper man
muso namara-to	the troublesome woman

### 14.3 Variations

Vl. Situation: Alimata and Binta are talking about washing clothes. They both have large families.

Alimata

fani  
nogo  
ka ko (alt. ka kwo)  
Binta, a te taga fani nogo  
ko bi?

clothes  
dirty  
to wash  
Binta, let's go wash clothes  
today?

Binta

ka miri  
ta  
N-ne yere tube miri-la o-le  
ma ta co.

to think  
just (adverbial of time)  
I myself was just exactly  
thinking about that.

Alimata

tele  
ka menē  
faasi  
A boni be afe ko tele bena  
menē bi faasi.

sun  
to shine  
with no doubt  
It looks like (to it) the sun  
will shine today with no  
doubt.

Binta

koni  
bi tele  
Mogo koni te kofe lo. Nga  
bi tele damina ka ni.

in fact  
day, daytime, today  
Of course, one doesn't know  
(about) later. But the  
beginning of today is good.

Alimata

Fani nogo čama be i fe wa?

Do you have many dirty clothes?

Binta

N badē  
debaya  
be  
Hū N badē, e ma N-ne debaya  
lo-ne? N kakā ka de mēsē-u  
be ta fani-u ni u fače ta  
be ko kelē ye.

my sister, my dear  
family, household  
both, all  
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).

Alimata

fisa  
yere  
I-le yere ta ka fisa. I ta  
de-u be se ka u yere ta  
fani-u ko tuma dou. Nga N  
ta kabele-u te se ka fosi ke.

better  
own  
Your (case) is even better.  
Your children can wash their  
own clothes sometimes. But  
my young men can't do any-  
thing.

ka labē  
ni o tē

Binta

Ni i labē-ni ka kē, ā kakā  
ka taga i koro ni o tē  
tele bena bā ka ā to ye.

to prepare, get ready, <sup>fix</sup> /up  
otherwise (lit., 'if that  
is not')

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 mū-ne kē-la bi?

Sali, what are you doing?

Sali  
taga-to  
fosi kelē pe  
Hū! N ma a lō fola kosobe.  
Mamery taga-to (bara la)  
ma fosi kelē pe fo N ñe.  
(N ne ye) e dōw.

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?

Oumou  
fana  
komi  
ka fāmā  
suna  
ka dū (ka dūmu)  
A ma fosi fo N ne fana ye.  
Nga Nne ko komi ā famā-na  
ka suna dū, o bena kē fē  
kura ye bi.

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.

Sali  
tiñe  
ka tobiri  
fitini  
Tiñe be i fē. O tuma e ka  
suna tobiri, Nne bena maro  
fitini kē.

truth  
to cook, prepare, fix  
little  
You are right. Then you fix  
pounded yam, and I will fix  
a little rice.

Oumou  
kamasoro  
Ni i makoya ka kē fē do la  
logofye la a fo N ñe  
kamasoro N be a fē ka taga  
ku sā.

because  
If you need anything from the  
market, tell me, because I  
want to go buy some yams.

Sali  
tiga dege  
froto  
N makoya koni be tiga dege  
dooni na. Ni I fana ka  
froto kēne ye, i ye o do  
sā N ñe.

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 na te so a dogoni-u ta makoya be be a fla be-le kuko 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	
te Hali ni a kera te, e koroto ku te N ne ko!		thus, so, like that (adv. of manner) Even if it is so, there is no reason for you to rush me.
	Sita	
ka koroto ... ko gbaza N te koroto-la i ko gbaza. Bara wara kojugu-le be N na hamina.		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 te, 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 jafa dabo Tele be jafa-la, a ka o soso-li dabla te, jafa N ma. E ka dabo labē, N ne bena deni-u ko.		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.



14.5 Text

Dyula muso ñogonɔ̃ bara-kɛla ka dogo  
 Dyula (D) woman like work-er oper. few  
 A worker like a Dyula woman is rare

fara-fī-na muso-u la. Dyula muso  
 skin-black-of (= African) woman-pl. in. Dyula woman  
 among African women. The Dyula woman

be bara bɛ suguya dɔ kɛ. Ni Dyula muso be  
 is work all kind some do. if Dyula woman oper.  
 does some of all kinds of work. If a Dyula woman is

sɛnɛ-kɛla kū, a be sɛnɛ  
 farm-er ka kɛ ... kū - to be married to she oper. farm  
 married to a farmer, she does farm

bara kɛ; a be gba kɛ a dɛ-u lamō.  
 work do she oper. cook do she child-pl. brings up.  
 work, she does the cooking, she brings up (the) children.

A be a ʒɛ ni dɛ-u bɛ 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 yɛrɛ ta u kā.  
 clothes-pl. wash to add to her emph. poss. pl. to/on.  
 clothes in addition to her own.

14.5 Cont.

Ni sēnε bara ba-na, a be yεrεma-li kε  
When farm work ends-pst. she oper. trading does  
When the farm work ends, she does trading

ka dēbaya bε makoya laña. Ni Dyula muso  
inf. family all need satisfy. If Dyula woman  
to satisfy all the family needs. If a Dyula woman

ka kε safεri-kεla kū,  
oper. be trader/businessman kε...kū - to be married to  
is married to a businessman,

a fana be ʒao kε ka fara a ka  
she also oper. trading do to add her poss.  
she also does trading in addition to her

sokōnō bara kā. Dyula muso dɔ-u be  
house-in work to/on. Dyula woman some-pl. oper.  
housework. Some Dyula women are

fētigi ye katimε ʒε-u kā kamasɔrɔ u  
wealthy more than man-pl. because...of they  
more wealthy than the men because of their

ka bara kε koʒuguya ni u heriʒεge fε.  
are working hard and their luck ...of.  
working hard and their luck (in business).

14.5 Cont.

Nga hali ni Dyula muso kɛla fɛtigi ye

But even if Dyula woman be wealthy

But (anyway) even if a Dyula woman has become wealthy,

ña-o-ña a tɛ se ka a yɛɛ fisaya

anyhow/anyway she neg. can inf. she self get better

she cannot consider herself superior to

a ʒɛ kã; a tɛ yɛɛ bõña

her husband to she neg. herself bõña...ma - consider  
above

her husband; she does not consider herself above

a ka sokõnɔ̃ bara ni a ʒɛ labato ma.

her poss. house-in work and her man worship/above.  
respect

her housework and respecting her husband.

Fɔlo-fɔlo Dyula muso ka fosi tũ-tɛ poliki

formerly Dyula women pst. nothing imper-neg. politics

Formerly, Dyula women had nothing (to do) in politics.

la. Nga sisã, muso be u seĩ bla

in. But now women oper. their foot oper.

But now, women have their foot in

dugu ni ʒame ko bɛ la.

city and country business all in.

all city and country (national) affairs.

Finding a Cook
-------------------

15.1 Dialog
-------------

Situation: Jim is talking to Daouda. He is asking him how to find a house boy.

Jim

makoya  
barakɛdē  
Daouda, N makoya be barakɛdē  
kelē na. I be se ka dɔ sɔrɔ  
N ye?

need  
workman, house boy  
Daouda, I need a workman.  
Can you find one for me?

Daouda

teN  
baradē  
Kati kɛ! Baradē ko ma gbɛlɛ  
teN, Nga a bɛrɛbɛrɛ-le sɔrɔ  
ma di.

adverb modifying gbɛlɛ  
workman, house boy  
Evidently! Finding a workman  
isn't that hard, but finding  
a good one is not easy.

Jim

N mako kōni be bɛrɛbɛrɛ  
kelē ne la.

In fact, it is a very good one  
that I need.

Daouda

I be baradē suguya ʒuma-le  
ñinina yɛrɛ?

What kind of a workman are you  
looking for anyway?

Jim

ka pase  
Mī be se ka gba kɛ, ka fani  
kwo ani ka a pase.

to iron  
One who can do cooking, wash  
clothes and iron (it).

Daouda

bueidē  
Bueidē mī u be se ka o bɛ  
kɛ sɔrɔ ma di yā. Nga mɔgɔ  
mī ka ñinikali kɛ kosɔbɛ o  
tɛ kaña dɔ sɔrɔ la.

house boy, servant  
It is not easy to find a house  
boy here who can do all this.  
But one who does enough  
inquiry cannot fail to find  
one.

Jim

E ko ā kakā ka ʒōne ñinika sa?

Therefore, who do you think we  
should ask?

Daouda

Faseli  
bueiče  
tōñogo  
I-le ka o to N-ne ma drō.  
Ni N tara Faseli bara bi,  
N bena o ta bueiče ñinika  
kamasoro o ka mogo čama lō  
ani a be se ka a tōñogo  
bere do soro ā 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:

lō-lō	every day
sogo-sogo	every morning
da-da	any/every point
ni-mi	whichever, whatever
tuma-tuma	whenever
yoro-yoro	whenever

In these examples an [o] is usually placed between the words, making a smoother combination of the words into a phrase, e.g. lō-o-lō, 'every day'.

2. In addition to regular adverbs in Dyula, infinitive verb forms can also be used as adverbs. Examples are: with ka mē 'to last':

I tē se ka bueiče ñuma mara ka mē.  
You can't keep a good servant for long.

with ka ña 'to make nice, good':

Bueidē ñuma be bara ke ka ña.  
A good servant works well.

with ka tīme 'to pass':

O ka ñi ka tīme.  
That is too good/very good.

with ka koro 'to get old':

N tūka a lō ka koro.  
I used to know him formerly.

15.3 Variations

Vl. Situation: Jim has located Sekou, who wants to work. They are talking about the jobs Sekou will have to do.

<p style="text-align: right;">Jim</p> <p>Daouda ka a fɔ N ye ko i be bara ñinina.</p>	<p>Daouda told me that you are looking for a job.</p>
<p style="text-align: right;">Sekou</p> <p>Ōhō, tiñē dow, N be bara ñinina.</p>	<p>Yes, it's true I am looking for a job.</p>
<p style="text-align: right;">Jim</p> <p>bueiya</p> <p>I bra bueiya bara kɛ ka kro (wa)?</p>	<p>profession of a bueičɛ or bueidē</p> <p>Have you worked as a house boy before?</p>
<p style="text-align: right;">Sekou</p> <p>tubabu</p> <p>Ōhō N bra bara kɛ tubabu saba fɛ.</p>	<p>white person, European</p> <p>Yes, I have worked with three white people.</p>
<p style="text-align: right;">Jim</p> <p>ka kelē</p> <p>I tūbe mū bara kelē-ne kɛ o tubabu u fɛ?</p>	<p>to be used to</p> <p>What type of work did you used to do for those white people?</p>
<p style="text-align: right;">Sekou</p> <p>paseli gbakɛ</p> <p>N bra fani kwo, paseli ani gbakɛ bɛ kɛ.</p>	<p>ironing cooking</p> <p>I have done washing, ironing, and all (kinds of) cooking.</p>
<p style="text-align: right;">Jim</p> <p>Ōhōō, N be mogo mī ñini-na čɔ o-le i-le ye. Ā be se ka bē sara ko la sisā.</p>	<p>Aha, You are exactly the person that I am looking for. We can deal with wage matters right now.</p>

V2. Situation: Sekou wants to work for Jim. They are discussing the salary Sekou will receive.

Jim  
ka fara ... kā  
ka sara  
karo  
to add to  
to pay (as a wage)  
month  
Ni i kōni be se ka gba kɛ ka  
fara fani kwo ni paseli kā.  
N bena i sara drasi waga  
kelē ni kēmē duru karo ro.  
If in fact you can do the  
cooking in addition to wash-  
ing and ironing clothes, I  
will pay 1500 drasi per month.

Sekou  
ɛ gbana  
halibi  
faasi  
Tiñe-le ka di Alla ye, N  
tɛ se ka bara kɛ waga kelē  
ni kēmē duru la tugu. Ni  
N tūka kɛ ɛ gbāna ye  
halibi N tūbe se ka o kɛ  
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  
but, however  
sentence final exclamation  
indicator  
Ah! Sekou i dōw tūma a fo  
N ye bā ko dēbaya be  
i fɛ o!  
Ha! Sekou, but you hadn't told  
me yet that you had a family.

Sekou  
mēsɛ  
ka si  
small  
to live (lit., spend the  
nights in a place)  
Dēbaya be N fɛ, muso kelē  
ni dē mēsɛni fla. Ni o  
tūtɛ N tūbe se ka si yā.  
I have a family, a wife and  
two very small children.  
Otherwise, I could live here.

Jim  
kūko  
Ūhū! N ka ye sa. Bɛ ka  
dēbaya-tigi kūko lō Sekou.  
N be se ka i sara kɛ 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.

Sekou

ka dafa  
ka mē  
ka fri ... ma  
sēbē

I ka i saberi ka kēmē fla fara  
a kā ka dafa waga fla la.  
Ā ma mē nōgō fē fōlo, Nga  
mogo fri tē mogo sēbē ma.

to complete  
to last  
to be mistaken ... about  
good, serious

Please add 200 drasi more to  
make up to 2000 drasi. We  
haven't been with each other  
long yet, but one isn't mis-  
taken about a good person.

Jim

ka tiē  
O tē basi ye Sekou drasi kemē  
fla tē se ka ā tiē. N bena  
i sara dafa waga fla la.

to separate  
That is OK, Sekou, 200 drasi  
cannot separate us. I'll  
raise (complete) your wage  
up to 2000 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 bē  
Ā bēna sara ko la. Ā kakā  
ka bara kē tuma ko sigi da  
kelē 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 kelē na  
I ka a fō ko ā be o bla da-da  
la, ā be a bla o la. N-ne  
ta wērē tē i ta fōli kō.

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  
kōnō ta  
O be se ka kɛ tiñɛ ye, Nga  
ni ā ma koña mēsēniu bɛ  
fɔ ka bɛ u la Nne tɛ se ka  
e kōnō ta u lō.

Sekou  
mī-mī  
Basitɛ mī-mī ka kɛ i fɛ, o fɔ.  
O tūma mī-mī bēni ma kɛ nne  
ma N be se ka o fɔ ye.

Jim  
dabɔ  
sɛtɛri  
I yɛrɛ ka lō ko dabɔ ko ka  
gbɛlɛ ā tubabu u ma kosɔbɛ,  
O kosō, N be a fɛ i be bara  
damina sɛtɛri la sɔgɔ-sɔgɔ.

Sekou  
ka degini  
kakrɔ  
O kōni tɛ basi ye Nne ma,  
N degini be o la kakrɔ.

Jim  
midi  
ñɛ  
Basitɛ, Ni dabɔ dumu bana i  
be taga logɔ la. I yɛrɛ ka  
lō ko tɛlɛla kakā ka mō  
midi ñɛ.

Sekou  
I be a fɛ N be si yāne wa,  
wala N be si so kōnō ka na  
sɔgɔ-sɔgɔ?

Jim  
A fla mī-mī diara i ye.  
Ni yā si diara i ye i be se  
ka si yā, ni o tɛ i be se  
ka si i ka so ka na sɔgoma  
jona.

Sekou  
Ni o koni bēna e ma,  
N bena si so, ka na sɔgɔ-sɔgɔ.

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.

15.5 Text

Bueidē soro ko ma gbɛlɛ.

servant find matter oper. difficult.

The matter of finding a servant is not difficult.

Nga a bɛrɛbɛrɛ-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

baradē-u čama tɛ fosi fɛ wari ko.  
 (be ... fɛ)  
 servant-pl. many oper. anything want money ex-  
 cept

many servants don't want anything except money.

U ta fosi tɛ mogo ni mogo

their business anything oper. person and person

They don't care about anything in matters

čɛ lɪberia ko la. U tɛ mogo-u

between trust matter in. they oper. person-pl.

of personal relationships. They don't know the way

bōña čogo lo. Tūma do-u i be

respect the way know. time some-pl. you oper.

to respect people. Sometimes you find

mogo do soro mī be se bara-la kosɔbɛ.

person some find who oper. can work-pst. very well.

someone who can work very well.

15.5 Cont.

Nga i tɛ se ka a mara  
but you oper. can inf. him hold/have  
the responsibility for  
But you cannot keep him for long

ka mɛ a bɔ-ʒogo kosō. Bueidē ŋuma  
inf. last his behavior because of. servant good  
because of his behavior. A good servant

be bara kɛ ka ŋa. A be mogo bɛ 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

ʒemogoba bɛ kɔrɔsi.  
important person all to respect/pay attention to.  
and all important people.

Mogo wɛrɛ-u bōña tɛ mogo si  
people other-pl. respect/honor oper. person no/any  
Respect (for) other people lessens anyone.

Bueidē bɛrɛ fana makā ka sōwñali kɛ.  
servant good also oper. inf. stealing do.  
A good servant also must not steal.

Working With A Helper
--------------------------

16.1 Dialog
-------------

Situation: John asks his cook what they have that can be fixed for the evening meal. The cook asks what time John will return.

<p>John</p> <p>Sekou, I bena mū-ne tobiri wulala ye bi?</p>	<p>Sekou, what are you fixing for supper today?</p>
<p>fĕ-fĕ</p> <p>I ka fĕ-fĕ fo kɛ.</p>	<p>Sekou</p> <p>whatever, anything Whatever you say, of course.</p>
<p>John</p> <p>Nga e be a fɛ ka mū-ne kelē kɛ?</p>	<p>John</p> <p>But what do you want to fix in particular?</p>
<p>Sekou</p> <p>ka miri kise</p> <p>N-ne tūma miri fosi ma folo. Maro kise be yā. Kū, woso, soso kēnē ni makaroni kōni be do be yā.</p>	<p>Sekou</p> <p>to think grain(s)</p> <p>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.</p>
<p>John</p> <p>Sogo sugu juma-le (be) i bolo ka a tobiri?</p>	<p>John</p> <p>What kind of meat do you have to fix?</p>
<p>Sekou</p> <p>to frigidari</p> <p>Kunu sise sogo to be frigidari kōnō. Nga ni o logo ma kɛ i la N be se ka taga misi sogo do sā sisā.</p>	<p>Sekou</p> <p>remainder, remaining part refrigerator</p> <p>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.</p>
<p>John</p> <p>Ā-ā! I kana i yere toro o la. Soso kēnē do tobiri ni o sise sogo ye.</p>	<p>John</p> <p>No! Don't bother yourself with that. Fix some green beans with that chicken (meat).</p>

	Sekou	
ka segi lɛri		to come/go back, return hour, time
I bena segi lɛri ʒuma-le la?		What time are you coming back?
	John	
ka mē ñɛ		to stay (mē-na pr. part.) before
N tɛ mē-na. N bena segi fitiri ñɛ.		I am not staying long. I will return before dusk.

### 16.2 Notes

1. We have seen kɛ used as a tag question.  
For example:

- a. Ā be tagala logofye la kɛ?  
We are going to market, aren't we?
- b. I kɔrɔmuso nana kɛ?  
Your older sister came, didn't she?
- c. I faɕɛ ma taga kunu kɛ?  
Your father didn't go yesterday, did he?

In most instances an alternant form of the tag question can be ko di sa? 'is that so?' For example, ko di sa? can be substituted for kɛ in the above sentences. Another example from VI. is the following:

Sekou, i bena bō flā bi, ko di sa?  
Sekou, you will sweep the house today, won't you?

16.3 Variations

VI. Situation: John is giving instructions to his house boy, Sekou, about cleaning the house.

	John	
ka flā		to sweep
Sekou i bena bō flā bi, ko		Sekou, you will clean the house
di sa?		today, won't you?

	Sekou	
draka		breakfast or lunch
Uhū. N be a fε ka o-le kε		Yes, that is what I want to do
draka dumu kō kamasoro		after breakfast because I
logofys la taga tε N ma bi.		don't have to go shopping
		today.

	John	
ka jija		to attempt, to try
ka na		to refine, (adv.)
		perfectly
I be i jija ka o kε ka na,		Try to do that perfectly.
bō nogo-la kojugu.		The house has become very
		dirty.

	Sekou	
bō-kwo-safina		household detergent
koso		spots
dugu		floor, ground
N kakā ka bō-kwo-safina		I must buy some household
sā ni o tε koso dou be dugu		detergent, otherwise there
kro ma o-lugu tēna se ka		are some spots on the floor
bō yē.		which won't go away.

	John	
safina		soap
ka josi		to rub, to mop
O be tiñε ye čo. I be bō be		That is exactly right. Sweep
flā folo. Ni i bāna flāni		the whole house first. When
la i be epōge kε ka yoro be		you finish sweeping, use (do)
josi ni safina ye.		the mop to mop the whole
		place with detergent.

	Sekou	
wεrε		another
flanā		broom
N-ne ko, N kakā ka flanā		I think I must buy another
wεrε sā fana.		broom also.

	John	
Mū kεra jona la?		What happened to the first one?

Sekou

tugu  
Fosi (ma ke a la folo) Nga  
a ma ñi tugu.

any more  
Nothing (has happened to it  
yet), but it is no good  
any more.

John

Basite, i mako ka ke fē-fē  
na o sã. Wari mi be i kũ  
ni o bā-na a fo N ye drō.

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 fani nogoniu  
kwo bi.

dirty, dirtied  
I want to wash the dirty  
clothes today.

John

Aha! o ka ñi kosobe. N ka  
faniu čama ngo-la kojugu.

Haa! That's a very good (idea).  
Many of my clothes are very  
dirty.

Sekou

mugu  
Nga safina mugu te yã de?

powder  
But there is no detergent  
powder here, is there?

John

ka hãmi  
javel (Fr.)  
bri fani  
N bena safina sōgo di i ma  
čo i kana hãmi o la. I  
bena lo-de-javel fana sã  
ka ke bri faniu kã?

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?

Sekou  
to  
Fani to-u dōw? Olugu si  
tɛ kwo ia ni lo-de-ɟavel  
ye wa?

remainder, other  
How about the other clothes?  
Shouldn't any of them be  
washed with bleach?

John  
triko gbɛu  
blā  
I be dɔ bla triko gbɛu ni  
blāu fana ka.

white cottons  
underwear  
Put some on the white tricot  
and underwear also.

Sekou  
N bena o kɛ.

I will do that.

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.

John  
Sekou, N bena taga tagama la  
sini sɔgɔma.

Sekou, I am going on a trip  
tomorrow morning.

Sekou  
I be taga ka segi sini wa?

Are you going to come back  
tomorrow?

John  
lōw kelē  
A-i N tɛ segi-la sini. N bena  
logo kū kelē wala logo kū  
kelē ni to ɟate kɛ. N kɔni  
ma N segi lōw kelē lō.

the one day, exactly when  
No, I am not coming back tomor-  
row. I will be there one  
week or one week and a half.  
I don't know exactly when I  
am coming back.

Sekou  
I-le kelē-ne be taga-la wa?

Are you going by yourself?



John  
bara-ke-nogo  
N-ne kelē te. N ni N bara-ke-  
nogo do-le be taga la nogo  
fe.

work-mate  
I am not (going) by myself.  
I am going with one of my  
work-mates.

Sekou  
ka wili  
Au be wili-la sogoma jona-le  
wa?

to get up, to arise  
Are you leaving the first thing  
in the morning?

John  
ā nā na  
A-i, ā te wili-la sogoma jona,  
Nga tele la dumu tena ke ā  
nā-na yā. N be a f i ka to  
i yere boro ma sani N segi  
če Nga i kana nina yā ko.

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  
I be a fe N be to ka na bo  
yā sō, wala N ka si yā su-su?

Do you want me to come here  
from time to time, or do you  
want me to sleep here every  
night?

John  
ka bē  
sōw  
Ni a fana bē-na i ma i be se  
ka na si yā. Ni bō nakoro  
tola su ni tele, sōw u be  
se ka o la korosi.

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  
Basite, N bena to ka si yā  
sani i segi če.

All right, I will be staying  
until you return.

16.5 Text

Sisā buediē hε lamara ma di.  
 Now servant all to hold/keep oper. easy.  
 Servants today are not all easy to keep.

Dou keni be se bara la kosobe.  
 Some-pl. in fact oper. able to/ can/skill work in very well.  
 Some, in fact, can work very well.

Nga u bokoya kosō u tε se ka to  
 But they behavior because they oper. can inf. hold  
 But because of their behavior they cannot hold on

barada kelē na. Hali ni mogo ma u  
 job one on. Even if someone oper. them  
 to one job. Even if a person didn't

gbē, u be muruti u yεrε ma.  
 chase away/fire they oper. revolt they self by.  
 fire them, they revolt by themselves.

Ni mogo ka u makūma drō u be  
 if/when someone oper. them criticize only they oper.  
 If someone only criticizes them, they

fūnu hali ni jo ma kε u fε.  
 swell/  
 get angry even if reason oper. be they with.  
 get angry even if reason is not with them.

U kũ ka gbɛɛ, u tɛ mɔgɔ kã-mɛ  
 Their head oper. hard they oper. one listen/under-stand  
 Their head is hard, they don't understand a person,

ani u tɛ mɔgɔ boña ʒogɔ lɔ. Nga mɔgɔ  
 and they oper. person respect way know. But one  
 and they don't know how to respect a person. But he

mĩ bɛ-na u brɛbrɛ ma, a-tigi  
 who to come across-pst. them good of this one  
 who comes across a good one, this one

tɛ tɔrɔ. Hali ni olugu fri-la wala  
 oper. trouble/bother. Even if those mistaken or  
 isn't troubled. Even if those (servants) are mis-taken

ni tiñɛ-ni kɛra u bolo, mɔgɔ kakã ka  
 if wasteful/breaking be their hand one oper. inf.  
 or if they accidentally break (something), a person should

la a la ko u ma a lawili a  
 believe it -- that they neg. it to do on purpose it  
 believe that they did not do it on purpose.

ma. I ka fo u ye ko u kanã  
 -- you inf. say them to that they oper. (neg.)  
 They never do that which they are told

16.5 Cont.

ko mī kε u tε o kε abadā.  
thing which do they oper. that do never/ever.  
not to do.

U be malo mogo ma. (U be  
they oper. to be shy people from. They oper.  
They shy away from people. (They respect

mogo bōña). O kosō, hali ni olugu  
people respect. Therefore even if they (those)  
a person). Therefore, even if they

frila wala ni tiñē-ni kεla u bolo,  
to be mistaken or if breakage be they hand  
are wrong, or if they accidentally break (something),

mogo makā ka jāma u ma. Mogo kakā ka  
one oper. inf. scold them -- One oper. inf.  
a person should not scold them. One should

u ladē-le drō kamasoro u be ladilikā  
they counsel/advise only because they oper. advice  
only advise them, because they understand advice.

mē. Ani u be maroya kosobe.  
understand. And they oper. sensitive very.  
And they are very sensitive.

Having "things" Made
-------------------------

17.1 Dialog
-------------

Situation: Ken wants to get some things made. He is looking for the blacksmith in Daloa.

- |   |   |
|---|---|
| <p style="text-align: right;">Ken</p> <p>Mory, mogo be se ka numuu<br/>soro Daloa ya wa?</p>  | <p>Mory, can one find a blacksmith<br/>here in Daloa?</p>   |
| <p style="text-align: right;">Mory</p> <p>Kosobe ke. I be numuu yoro<br/>nini-na muna?</p>  | <p>Of course, what are you asking<br/>about a smith for?</p>  |
| <p style="text-align: right;">Ken</p> <p>N be a fe (ko) u be fe dou<br/>ladene N ye.</p>  | <p>I want them to make some things<br/>for me.</p>  |
| <p style="text-align: right;">Mory</p> <p>togo<br/>bugu<br/>O ma gbese, Numu togo čama<br/>be Dyula bugu la ya.</p>                                   | <p>workshop<br/>section<br/>That is not difficult. There<br/>are many blacksmith's work-<br/>shops here in the Dyula<br/>section.</p>                           |
| <p style="text-align: right;">Ken</p> <p>Do be ya dafɛ?</p>   | <p>Is one near here?</p>  |
| <p style="text-align: right;">Mory</p> <p>taga togo<br/>Taga logo ka ke i la low<br/>mi na, i be a fo N ye<br/>dro, N bena u yoro yira<br/>i la.</p>  | <p>the desire to go<br/>The day in which the desire<br/>to go is in you, just tell<br/>me. I will show their place<br/>to you.</p>                              |
| <p style="text-align: right;">Ken</p> <p>ka i yere soro<br/>baraɣigi<br/>Ni i tuka se ka i yere soro<br/>sini, a tube se ka taga<br/>baraɣigi ko.</p> | <p>to be free (idiom, lit.,<br/>to find yourself)<br/>quitting time (at work)<br/>If you could be free tomorrow,<br/>we can go after (your) work-<br/>time.</p> |
| <p style="text-align: right;">Mory</p> <p>O te basi ye, N te N yere<br/>soro mu bolo?</p>   | <p>That is all right, why couldn't<br/>I be free?</p>   |

ƶō	Ken	mankind (lit., a slave of God)
kūko		business, personal con- cerns
ƶō tɛ se ka kɛ Alla ye ka a lō i fɛ Mory, i kūko ka ʒa ka tɪmɛ.		No one can be God to know with you, Mory. Your concerns are too many.
	Mory	
ka hāmi ka malo		to worry to accompany
E ka o hāmi bɔ i la sa, N bena taga i malo.		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	
ʔō		mankind (lit., a slave of God)
kūko		business, personal concerns
ʔō tɛ se ka kɛ Alla ye ka a lō i fɛ Mory, i kūko ka ʔa ka tīmɛ.		No one can be God to know with you, Mory. Your concerns are too many.
	Mory	
ka hāmi		to worry
ka malo		to accompany
E ka o hāmi bɔ i la sa, N bena taga i malo.		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 VI. both sugu and sugu-ya are used. -ya usually functions as a noun formative. However, with sugu, -ya has no particular function.

### 17.3 Dialog Variations

Vl. Situation: Ken has located a blacksmith. He wants him to make a long knife for him.

Ken  
Siaki-Kaba N be a fɛ i be Siaki-Kaba, I want you to make  
muru do ladene N ye. a knife for me.

Siaki-Kaba  
Muru sugu juma? What kind of knife?

Ken  
Muru ja. A long knife.

Siaki-Kaba  
do ni do one and the other (idiom)  
Muru ja suguya ka ca: fa, There are many types of long  
muru ba ani boro fɛ muru knives: the sword, the  
gbaza, si do ni do te kele machete, a simple hand knife,  
ye. none of these are like the  
other.

Ken  
U be do be i fɛ ya wa? Do you have a sample of them  
here?

Siaki-Kaba  
ka konɔ to wait  
bolo with  
ka yira to show  
Uhu, u be suguya kele-kele Yes, sure, one of every kind  
be N bolo ya co. N konɔ, of them is here with me.  
N bena u yira i la sisa. Wait for me, I will show them  
to you now.

Ken  
O ke faasi. Feel free, do that.

Siaki-Kaba  
ninugu these  
tokeleni this other one  
fyereta for sale  
ikoroni right now  
U fle ni ye. Ninugu fla Look, these are they. Either  
mi-o-mi ka dia i ye i be one of these two, you can buy  
se ka o sa sisa. Nga that now. But this other one  
tokeleni fyereta te ya isn't for sale here right now.  
ikoroni.



Nga ni o diara N ye i be  
se ka o suguya kelē kē  
N ye kē!

Ken

But if I like that one, you  
can make one for me, can't  
you?

ka lobē  
Kosobe kē. Ni o dia ka  
kē i ro, segi sini  
lahānzara fē i bena a  
lobēni soro.

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.

korōw  
ka bō  
Moussa, Mory ka a fō N ye  
ko i be se ka korōw bō Nye.  
I be se ka kē Jori la?

Ken

mortar  
to make (out of something)  
Moussa, Mory told me that you  
can make a mortar for me.  
For how much can you do it?

fisa  
Tiñē ka fisa, N tē se ka  
korōw bō sisā, foro bara  
warala N ma kojugu.

Moussa

better, best  
Truth is better, I can't make  
a mortar now, I have too much  
work to do.

N ta tē o ñogono korōw ba  
ko ye. N be a sāna N ka  
buei-čē-le ye.

Ken

As for mine, it is not a big  
mortar. I am buying it for  
my house boy.

ka koroto  
pe  
Ni i ma koroto, N be se ka  
kelē kē i ye, Nga N tē se  
ka a lō kelē pe fō sisā.

Moussa

to be in a hurry  
single, exact  
If you aren't in a hurry, I  
can make one for you, but  
I can't say the exact day  
now.

Ken  
Ni i kōni tūbe se ka a  
kɛ sani karo sa ʒe o  
tū bena dia N ye kosobe.

If in fact you could do it  
before the end of the month,  
that will please me very much.

Moussa  
karo  
kura  
N ka a mɛ. N bena N sekoya  
bɛ kɛ ka a bara sani karo  
kura tele ʒona ʒɛ.

month  
new, next  
I understand (it). I will do  
all I can to work on it by  
the first of next month.

Ken  
sō  
O bena dia N ye kosobe.  
I ni ʒe sō.

in the meanwhile  
That will please me very much.  
Thank you in the meanwhile.

V3. Situation: Ken has seen a hand-woven drekeba. He is talking  
to a weaver about making one for him.

Ken  
ñuma  
N ka drekeba sugu ñuma do ye  
Seydou ka na bi. O fani  
suguya diara N ye ka tims.

beautiful  
Today I saw a beautiful kind  
of drekeba on Seydou. That  
kind of material pleases me  
very much.

Mamoumou  
Seydou fla ʒuma?

Which of the two Seydou's?

Ken  
dalba  
ka dā  
Seydou Bamba. Dalba drekeba  
dōw. N be a fɛ i ka a sugu  
do dā N ye.

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.

modeli  
Ote basi ye. Ni N ka  
Seydou ye, N bena a le  
dreke kofɔ ka a modeli fle.

Mamoumou

pattern, model  
That is OK. When I see Seydou,  
I will ask him for the dreke  
spoken about in order to see  
its pattern.

A sɔgɔ be se ka ke jori?

Ken

How much would its price be?

N te se ka ke Alla ye ka  
o lo fo N ka ye folo.

Mamoumou

I can't be God to know that  
before I see it.

ka ba  
logokū  
I be se ka ba a la logokū  
fla kōnō ke?

Ken

to finish  
week  
You can do it in two weeks,  
can't you?

ña-ña  
O fana be bo a bara čogo le  
la. Nga ni a kera ña-ña  
a te time logo saba ka.

Mamoumou

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.

17.5 Text

Dyula jamana la, bolola-bara-kela sugu ka  
 Dyula country in hand-in-work-doer kind oper.  
 In the Dyula region, there are many kinds of crafts-

ča. Siaki-u wala numu-u be  
 many. blacksmith-pl. or blacksmith-pl. oper.  
 -men. The siaki or numu do work

nege bara ke. Olugu be daba, muru-u ani  
 metal/iron work do. They oper. hoe knife-pl. and  
 on metal. They make at least one of every

nege-lama fe be suguya kelē-kelē  
 iron-made of/-en thing (tool) all kind at least one  
 kind of hoe, knife, and tool (thing made of iron).

ladēns. Yiri-siēna olugu fana be yē.  
 carpenters  
 make. wood-rub-er emph-pl. also oper. there.

(There) are also carpenters there.

Olugu-le be bōda-u, tabeli-u, sigilā-u  
 They-emph. oper. house door-pl. table-pl. chair-pl.  
 They make doors, tables, chairs,

ni yiri-lama fe be ke.  
 and wood made of/-en thing all do/make.  
 and all wooden things.

17.5 Cont.

Dani-kɛla-u            be        ʝese        layɛɾɛma            ka        kɛ  
 weaving-doer-pl.   oper.   thread   transform/change   inf.   be  
 Weavers transform thread to become

fani        ye.        ʝeli-u-le            ta        be        baro  
 clothes   --.        ʝeli-pl.-emph.   poss.   oper.   leather  
 clothing.            Leather work is the ʝeli's

bara ye.        Olugu-le            be        samara-u,   boro-u,  
 work   --.        Those-emph.   oper.   shoe-pl.   sack-pl.  
 (job).            They make shoes, sacks,

ʝɛsirigboro-u,        kãnasɛbɛ-u,        gbaña-u        ni        muru-da  
 belt-pl.            necklace-pl.   whip-pl.   and   knife-sheath  
 belts, necklaces, whips, and all knife

bɛ        ladēne.        ʝeli-u        ʝɛ-ma-u-le            be        gboro  
 all   make.        ʝeli-pl.   man-of-pl-emph.   oper.   leather  
 sheaths.            The men of the ʝeli do leather

bara kɛ.        U        muso-ma-u            be        bogo        bara kɛ.  
 work   do.        Them   woman-among-pl.   oper.   clay   work   do.  
 work.            The women among them make pottery.

U        be        daga        bɛ        suguya        kelē-kelē        lo,  
 They   oper.   jar        all   kinds        at least one   make,  
 They make at least one of all kinds of jars,

17.5 Cont.

ka ta ʒi daga ma ka taga se  
 to start from water jar from to go to reach  
 from water jars to

tobiri daga bɛ suguya kelē-kelē 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 ʒamana-u la tūma mĩ  
 lamp-pl. oper. come Dyula country-pl. in time which  
 time in which the European lamp hadn't come to Dyula

na bā, ʒeli muso-u-le tūbe fitina dagani lo.  
 in yet ʒeli woman-pl. oper. lamp pot make.  
 country yet, the ʒeli women used to make the lamp pots.

Turu tūbe kɛ ɔ 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)

ʒese bla u la mesi ye. Fɔlo-fɔlo, Dyula  
 thread oper. them in which as. formerly, Dyula  
 thread (was used) as a wick in them. Formerly, in Dyula

dugu-u la, dugu mɔgɔ bɛ-le tūbe bɛ  
 city-pl. in city people all-emph. oper. to get  
 cities, all the city people used to get together  
 together

17.5 Cont.

ka nōgō dεmε 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 kεla mogo dε-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 mogo-u be bō  
 -- particular/a part. those people-pl. oper. house  
 work. These people learn to

lo karā. Olugu togo be mōzō-u.  
 build learn. They name oper. maçon-pl.  
 build houses. They are called maçon (builder).

Social Activities
----------------------

18.1 Dialog
-------------

Situation: Bill has heard about a dance on Saturday. He asks Bamory if a person has to have a special invitation to go.

	Bill	
dōō		dance
Bamory N ka a mē ko u bena dōō kē bi, tiñē dōw wa?		Bamory, I have heard that there will be a dance today, is it true?
	Bamory	
Ōhō kē!		Yes, of course.
	Bill	
U bena a kē mī?		Where will it be? (lit., Where will they do it?)
	Bamory	
duguti		chief
Duguti ka so da la.		In front of the chief's house.
	Bill	
Dōō be kē sōgoma-le wa, wala wala fē?		(Will the) dance be in the morning or in the evening?
	Bamory	
ka dabra		to abandon, leave
Ah! Bill, i yere ka iō mogou be bara kē sōgoma. U be se ka u ka bara dabra ka dōō kē wa?		Ah! Bill, you know yourself that people work in the morn- ing. Can they abandon their work to dance?
	Bill	
N ko bi be juma-le ye kē! Mogou be taga-la foro-la bi?		I think today is Friday, isn't it? Do people go to the farm today?
	Bamory	
so-kōnō-no-bara		shopping (town work)
Ū-ū, u tē taga foro-la, Nga u be u ka so kōnō no bara u kē jima+le ma.		Yes, they don't go to the farm; they do their town work on Friday.



Bill  
dōō  
ka kri  
N be se ka taga dōō flɛ ni  
u ma N kri wa?

dance  
to call, invite  
Can I go to watch the dance if  
I am not invited?

Bamory  
faasi  
foisi  
Taga faasi ni o diara i ye.  
Mogo si tɛna i ñinika  
foisi la.

freely  
anything, nothing  
Go freely if you like.  
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 čɛ mǎčɛ    | - fifth                            |
| 6. lasiri labā       | - sixth                            |
| 7. raʒaba (Ar.)      | - seventh                          |
| 8. sūkaro makono     | - month of waiting for Ramadan     |
| 9. sūkaro            | - Ramadan                          |
| 10. serikaro         | - month of the (small) feast       |
| 11. seri-fla-furā-čɛ | - month between the two feasts     |
| 12. seriba karo      | - 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 354 days.

See 18.5 for more information on the 9th, 10th and 12th months.

### 18.3 Dialog Variations

Vl. Situation: Bill has been invited to a wedding. He is asking Moussa about weddings.

Bill

ka sɛbɛ  
furu-siri  
Moussa, Ali bra sɛbɛ ʒe N ma.  
A ko a dɔgɔ muso Mamuna  
furu-siri-le be ramisa lɔw.

to write  
wedding

Moussa, Ali has written me. He says that his younger sister Mamuna's wedding is taking place Thursday.

Moussa

O furu-siri? bena kɛ mi?

Where will this wedding take place?

Bill

Dalɔa. Ali ka mɔgɔu sigini  
be Dalɔa-le.

In Dalɔa. Ali's family is settled in Dalɔa.

Moussa

I be a fɛ ka taga lɔw ʒuma?

When do you want to go?

Bill

N ma a lɔ fɔlɔ. E ko N kakā  
ka se yɛ lɔ ʒuma?

I don't know (it) yet. What day-do you think I can arrive there?

Moussa

I kakā ka dɔw Dalɔa ramisa  
lɔw kɔni nɛ.

You should arrive in Dalɔa before Thursday anyway.

Bill

E ko N kakā ka mune sama u ma?  
N kakā ka mune kɛ yɛ?

What do you think I should send to them? What should I do there?

Moussa

horɔna  
naforo  
...tigiya  
fɛ-o-fɛ sɔrɔ se ka kɛ i ye  
i be o sama i tɛriʒɛ  
dɔgɔmusoma. Horɔna dɔw,  
naforo tigiya xira ko tɛ.

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

sɛbɛ  
Moussa, ā ka bara-kū-tigi bra  
Presidence invitation  
sɛbɛ kelē di N ma. I fana  
bena taga kɛ?

card, letter  
Moussa, our boss has given me  
an invitation to the  
president's (place). Will  
you go too?

Moussa

numogɔʒɛ  
N bena kelē kɔfɔ N numogɔʒɛ  
fɛ bi. Ni a ka kelē di N  
ma, N bena taga.

brother-in-law  
I will ask my brother-in-law  
for one (invitation) today.  
If he gives me one, I will  
go.

Bill

Mūne be kɛ President ka so  
independence lōwna?  
Mogou be dōō kɛ wa?

What is done at the president's  
home on independence day?  
Do people dance?

Moussa

ʒoso  
pɛ  
I ka i ʒoso sumaya pɛ. Mī  
ka kɛ kɛra i bena o ye a-le  
lō na.

heart  
just  
(Just cool off your heart).  
Just be patient. On that  
day you will see what they  
do there.

Bill

sō  
N bena a ye raba-lōw ʒo.  
Nga ite degi-la ka a ye,  
e tɛ se ka a fɔ N ye sō?

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

A damina be dumuni-le ye.  
Dumuni bɛ suguya kelē-kelē  
bena kɛ yɛ.

It starts with (by) eating.  
There will be all kinds of  
food there.

Bill

Dumuni damā-ne bena kɛ yɛ  
wa?

Will there only be eating  
there?

Moussa

kɛnɛ bɔ  
Ai, orkestri naani wala duru  
bena kɛ yɛ ka fɔli kɛ a ña  
ma fɔ ka kɛnɛ bɔ.

dawn  
No, four or five bands will be  
there to play as well as you  
can expect until dawn.

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, i bra Sekou fače  
sa ko mē?

Daouda, have you heard about  
the death of Sekou's father?

Daouda  
kasoro  
Ūhū, o fola N ye kunu sufe  
kasoro a ma bo doktroso  
yere koñō folo.

before  
Yes, that was told to me last  
evening before he left the  
hospital itself.

Bill  
I ka lō ko Nne ni Sekou ka  
di kosobe. N be a fe ka a  
sāga foli ke. Nga N ma au  
ta sirau lō. E ko N kakā  
ka mūne ke?

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  
somogo  
se  
sāga  
I be taga a yere ni a ka  
somogou fo. Ni fe-fe se  
ka ke i ye i be o di a ma  
ka a demē sāga kūko-u la.

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  
Nga ni N tara foli la,  
N kakā ka mūne fo?

But when I go greeting (them),  
what should I say?

Daouda  
ka hine  
I kakā ka a fo, au ni se  
ā be ni se, ka Alla hine a  
la, ka a ko dia u la.

to pardon, forgive  
You should say, (idiom) I  
sympathize with you in your  
grief. May God forgive him  
(sins) and prosper his pro-  
geny.

18.5 Text

Lō-ba-lō-u    ŷayara                    sisā    āu    ka  
 holiday-pl.    increase in no.-pst.    now    our    poss.  
 Today holidays have increased in number in

ŷamana    la.            Folo            misimiu    ta            lō-ba-lōu  
 country    in.            formerly    Muslim    poss.    holiday-pl.  
 our country.    Previously, the Moslem holidays were

dā-ne            tūbe    bramogolafa,    sūkaro    seri    (seri  
 end-emph.    oper.    feast day            Ramadan    feast    feast  
 limited to the feast day, Ramadan feast

dēni)    ani    leyā    seri    (seriba)    ye.            Olugu    kō,  
 small    and    big    prayer.                            Those    beside  
 and big prayer day.                            Beside those,

tubabu            tele            la,    āu    fana    tūbe    Franzi    feti-u  
 white man    day  
 (colonial period)    in    we    also    oper.    French    holiday-pl.  
 in the colonial period we also used to add the French

fara    āu    ta            lōbau    kā.            Nga    kabini    āu    ta  
 add    our    poss.    holiday    to.            But    since    our    poss.  
 holidays to ours.                            But since our

ŷamana    kera            a    yere    ta    ye,    Aout    karo    tele  
 country    become    its    own            on    August    month    day  
 country became independent, the seventh of August

worōfla    kera            āu    ta            lō-ba    be    ro            berebereba  
 seven            become    our    poss.    holiday    all    among    biggest  
 (has) become the biggest among all our holidays.

18.5 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 ŷamana bε ta kā.  
holiday add national all ones of to.  
to all of the national ones.

Olugu ta feti ba kelē tōgō be Noël,  
Those poss. holiday big one name oper. Christmas  
One of those big holidays is called Christmas,

a kelē wεε tōgō be Pâques. 0 fεtiu  
it one other name oper. Easter. These holiday-pl.  
another one is called Easter. After these

kō, ŷamana bε be nōgō bē janvier tele  
after country all oper. each other meet January day  
holidays, all countries meet each other on the first of

ŷona ni May karo tele ŷona ma.  
first (on) and May month day first on.  
January and the first day of May.

18.5 Cont.

Janvier tele ʒona be nazara-sira ta sā yeɬema  
January day first oper. Christian of year change.  
January first is the change of the Christian year.

ye. May tele ʒona, o be ʒamanau bɛ  
May day first that oper. country-pl. every, all  
May first is the workers' holiday (labor day)

la barakɛlau ta lō-ba-lō ye.  
in worker-pl. poss. holiday.  
in every country.

Getting Language Information
------------------------------------

19.1 Dialog
-------------

Situation: Anita is talking to Mamadou. She is asking about the languages that are spoken around Man.

- |  |         |  |
|--|---------|--|
|  | Anita   |  |
| Mamadou kā ʒuma be fo<br>Man yā?   |         | Mamadou, what language is<br>spoken here in Man?   |
|  | Mamadou |  |
| lamini<br>Man dugu yere kōnō, mogo čama<br>be Dyula kā-ne fo, Nga dugu<br>lamini no, mogo be be<br>Yacouba kā-ne fo. |         | surrounding<br>In the city of Man itself, many<br>people speak Dyula, but in<br>the surrounding area everyone<br>speaks Yacouba. |
|  | Anita   |  |
| dama<br>O tuma Dyula kā ni Yacouba<br>kā dama-le be fo Man ʒamana<br>be la wa?                                       |         | only<br>Then only Dyula and Yacouba<br>are spoken throughout all<br>the Man region?  |
|  | Mamadou |  |
| ka tarā<br>A te ten, ʒamana tarāni be<br>kā saba-le čε: Yacouba<br>kā, Wobe kā ani Tura kā.                          |         | to divide<br>It is not that. The region is<br>divided between these<br>languages: Yacouba, Wobe<br>and Toura.                    |
|  | Anita   |  |
| Wobe kā be fo fā ʒuma fe?  |         | In which direction is Wobe<br>spoken?  |
|  | Mamadou |  |
| Wobe kā be fo tele bo ro<br>Doekoue sira ni Seguela<br>sira čε.  |         | Wobe is spoken in the east,<br>between the road to Doekoue<br>and the road to Seguela.   |
|  | Anita   |  |
| Turau dōw? Olugu be fā<br>ʒuma fe?   |         | What about the Toura's?<br>Where are they?   |
|  | Mamadou |  |
| Turau ma ča. Tura ʒama be<br>Seguela sira ni Tuba sira<br>čε.  |         | The Toura are not numerous.<br>The Toura country is located<br>between the road to Seguela<br>and the one to Touba.              |



## 19.2 Notes

1. There are two types of comparative constructions in Dyula. These are illustrated as follows:

### ka tĩmɛ

- a. Mamadou ka ʒã ka tĩmɛ Daouda kã.  
Mamadou is taller than Daouda.
- b. Sisã sise kadi N ye ka tĩmɛ misi sogo.  
Now I like chicken more than beef.

### ka (verb or adj.) tɔ ... ye

- a. Nga kã ba mĩu be fɔ tɔ bɛ ye ... (from text)  
But the big languages which are spoken more than all (others)...
- b. Mobili mĩ be sã tɔ bɛ ye ...  
The car which is purchased more than all (others)...
- c. Namasa-le ka di N ye dumuni fɛ tɔ bɛ ye.  
I like banana(s) more than any other food.

Note in these examples that ka tĩmɛ, which means literally 'to pass', is used to contrast two specific items. ka ... tɔ ... 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 ɕama. For example:

mɔgɔ ɕama  
tũma ɕama

most people (or) many people  
much of the time

### 19.3 Dialog Variations

Vl. 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 fɔ wa?

Adama, do you speak Dyula?

Adama  
Eh! Don, N-ne yɛɛ ma e  
ta ñinikali ni ñogo ye!  
Ni N tãtɛ Dyula kā fɔ e  
tũbe se ka kũma ni Nne  
ye tã?

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 tɛ! N be ñinikala  
teN kamasoro Dyula kā fɔla  
u ni Manika kā fɔla au ni  
Bambara kā fɔla bɛ be ñogõ  
kā mɛ.

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  
Tiñɛ be i fɛ o la. Nga  
Nne be Dyula kā-ne fɔ.

You are right about that.  
But I speak Dyula.

Don  
I fačɛ ni, i bamuso dõw olugu  
fana be Dyula kā-ne fɔ wa?

How about your father and your  
mother, do they also speak  
Dyula?

Adama  
Ā-ā, olugu be Fula kā-ne fɔ.

No, they speak Fula.

Don  
Otuma u bola mĩ ka na sigi yã?

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, mūne kosō e tɛ Fula  
kā fɔ?

Daouda, why don't you speak  
the Fula language?

Daouda  
N be Fula kā fɔ kɛ, Nga  
N tɛ se ka a fɔ ni mogo  
bɛ ye.

I do speak Fula, but I can't  
speak it with everyone.

Don  
ka nina  
Nga ni tola Dyula kā fɔla  
tuma bɛ, i tɛna nina Fula  
kā ko wa?

to forget  
But if you keep on speaking  
Dyula all the time, won't you  
forget Fula completely?

Daouda  
N tɛ se ka nina Fula kā ko  
te N, N be fɛ mī fɔ lō-lō!

I can't forget Fula like that,  
the thing that I speak every  
day.

Don  
I dōw be a fɔ mī ni mogo  
si tɛ a mɛ yā?

Then where do you speak it if  
people here don't understand  
it?

Daouda  
N be a fɔ so kōnō kɛ. N  
be kuma N bamuso ni N faɕɛ  
ye Fula kā-ne la tuma čama.

I speak it at home, of course.  
Most of the time I speak with  
my mother and father in Fula.

Don  
Mogo wɛrɛ tɛ Fula kā fɔ  
Abidjan yā i faɕɛ ni  
i bamuso ko?

Doesn't anyone else speak Fula  
here in Abidjan besides your  
mother and your father?

Daouda  
Mogo čama be Fula kā fɔ  
Adjame, Nga u be a fɔ  
nōgō-čɛ ni u gbāzā ka  
nōgō kū bɛ.

There are many people who  
speak it in Adjamé, but they  
only speak it among them-  
selves when they meet toge-  
ther.

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 fɔ, Wobe kā wa?  
Mamadou, what language do Paul  
and his wife speak, is it  
Wobé?

Mamadou  
Paul u tɛ Wobe ye. U be  
Bete-le ye.  
Paul, they aren't Wobé. They  
are Bété.

John  
Otuma olugu ta kā tɔgɔ Bete  
kā wa?  
Therefore, their language's  
name is Bété, isn't it?

Mamadou  
Čɔ.  
Exactly.

John  
U fana be bɔ Man jama-la wa?  
Are they from the Man region  
also?

Mamadou  
Ō-ō, Bete tɛ Man jamana la.  
Paul ni a muso be bɔ Daloa  
le.  
No. Bété aren't in the Man  
region. Paul and his wife  
are from Daloa.

John  
Āhā, Bete jamana-le be  
Daloa lamini ye (wa)?  
Ah, is the Bété region around  
Daloa?

Mamadou  
Ūhū, Bete jamana ba dɔ-le  
be Daloa ye. Nga Bete  
jamana dā tɛ yē ye.  
Yes, one of the big Bété  
sections is in Daloa. But  
Bété country is not only  
there.

John  
U dɔ be mī tugu?  
Where are some others?

Mamadou  
Gagnoa, Divo, Sassandra, Issia  
ni Soubre. U bɛ be Bete  
dugu-le ye.  
Gagnoa, Divo, Sassandra, Issia,  
and Soubre. All of them are  
Bété cities.

V4. Situation: John is asking Mamadou what he thinks the differences are between Mahouka kā and Dyula kā.

John  
Mamadou, i ka a fo N ye ko  
i be Mahouka kā fo fana, čε  
juma-le be Dyula kā ni  
Mahouka kā čε?

Mamadou, you told me that you  
speak Mahow also, what are  
the differences between  
Mahow and Dyula?

Mamadou  
Ah John! Fĕ čama be u ɔɔ  
nogo ma, N tε se ka o bε  
na fo i ye.

Oh, John, many things differen-  
tiate them from each other.  
I can't explain all these to  
you.

John  
N tε fo la ko i be o bε  
nafo N ye, Nga i saberi ka  
dooni fo N ye.

I am not asking you to explain  
all these to me, but please  
tell me some of them.

Mamadou  
Basite. A damina be mi ye  
Mahouka-u be fĕ čama weie  
togo la. O togou tε Dyula  
togo ye.

All right. To start with, the  
Mahow call many things by  
names that are not Dyula  
names.

John  
O togo-u jate dou fo N ye.

Give me an example of those.

Mamadou  
I yere ka namasa lo Dyula  
ka na ke?

You know 'namasa' in Dyula,  
don't you?

John  
Kosobe.

Of course.

Mamadou  
Mahouka kā na namasa togo-le  
be 'gogo'. Dreke u be o  
wele 'faken', jina u be o  
wele 'weñuā'. O ko, ni fĕ  
do togo kera Dyula kā ni  
Mahouka kā na togo kelē ye  
o togo fo čogo tε ke kelē  
ye a-le kā fla la.

In Mahow 'namasa' is called  
'gogo'. The 'dreke' they  
call that 'faken', Friday,  
they call that 'weñuā'.  
Besides that, if something  
has the same name in both  
Dyula and Mahow, the pronun-  
ciation is different in the  
two languages.

John  
Čogo di ten?

How is that?

Mamadou

I toro ma lo, Mahoukau be à fo:  
maro ma ko mah  
sira ma ko sia  
tegelā ma ko tolā  
logo ma ko lo  
kunu ma ko kuṅo  
fani ma ko faani  
kERE ma ko kE  
woso ma ko wuese  
muso ma ko moso.

Listen, the Mahow say:  
for maro - mah  
sira - sia  
tegelā - tolā  
logo - lo  
kunu - kuṅo  
fani - faani  
kERE - kE  
woso - wuese  
muso - moso

19.5 Text

Kodiwari boni be Jama  
 to be  
 Ivory Coast different from-pst part oper. country  
 Ivory Coast is different from many countries

ɔama ma kā ko sira fɛ. ʒama dou  
 many language matter way with. country some-pl.  
 in the matters of language. In some countries

la, mɔgɔ bɛ be kā kelē fɔ. Nga  
 in person all oper. language one speak. But  
 everyone speaks one language. But the

Kodiwari ta tɛ tɛN. Kā  
 Ivory Coast poss. oper. like that. language  
 situation of Ivory Coast is not like that. The languages

mɪu be fɔ Kodiwari be bi-wɔrɔ bɔ.  
 which-pl. oper. speak Ivory Coast oper. sixty come  
 to.  
 which are spoken in Ivory Coast come to sixty.

Nga kā ba mɪu be fɔ tɔ  
 But language big which-pl. oper. speak to be more than  
 But the big languages spoken more than

bɛ ye: olugu-le be Dyula kā, Baoulé  
 all -- those-emph. oper. Dyula language Baoulé  
 all others, those are: Dyula, Baoulé,

19.5 Cont.

kā, Agni kā, Bete kā, Senoufo kā,  
 language Agni language Beté language Senoufow 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. 0 kāu dou fɔbaga 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 bɛ fɔbaga 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 bɛ la. Nga Dyula kā-ne fɔbaga  
 big city all in. But Dyula language-emph. speaker  
 of the country. But speakers of Dyula are



19.5 Cont.

ka    ša    to                    bɛ   ye,   kamasoro   dugu   ba  
oper.   many   more ... than   all --   because   city   big  
many   more   than   all (others),   because   in   every   big   city

bɛ   la   yeɛɛnali   šama   be        kɛ   o-le                    la.  
all   in   trading   much   oper.   do   that (Dyula)   in.  
much   trading   is   done   in   that (language).

Mogo-mogo        kōni        tɛ        Frenzi   kā                    mɛ,  
person-person   in   fact   oper.   French   language   understand  
In   fact,   anyone (who)   doesn't   understand   French,

otigi        kakā    ka    Dyula   kā-ne                    fo    ni  
that   one   oper.   inf.   Dyula   language-emph.   speak   if  
that   one   must   speak   Dyula   if

a    be        a    fɛ    ka    kuna                    ni                    Baoulé  
he   oper.   it   want   inf.   speak/talk   with   ni ... ye        Baoulé  
he   wants   to   speak   with   the   speakers   of   Baoulé,

kā,            Bete   kā,            Senoufo   kā            wala   Agni  
language,   Beté   language   Senoufo   language   or   Agni  
Beté,   Senoufo   or   Agni.

kā            fɔbagau        ye.  
language   speaker-pl.   --.

Language Learning On Your Own
-------------------------------------

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?

to accept  
to teach, to learn  
Vakaba, will you (accept to)  
teach me the Dyula language?

Vakaba

sugu  
Eh Don! Ni ye mū ñinika-li  
sugu ye?

kind, type  
Hey, Don! What kind of  
question is this?

Don

kūma  
ɟugu  
Ah a be di, N bra kūma ɟugu  
dɔ fɔ wa?

speech (parole)  
bad, wrong  
Oh, what's the matter, have I  
said something wrong?

Vakaba

ka kōnɔnbā  
O tɛ! Nga i ka ñinika-li  
ko ni be se ka i karā  
Dyula kā na, o-le be  
kōnɔnbā-na.

to surprise (cf. V2.)  
It's not that. But you asking  
if I would teach you Dyula,  
that is surprising to me.

Don

Di? Mū kosō?

How so? Why?

Vakaba

o ko  
ka fara ... kā  
lōni  
A damina (be) mi ye, i be  
Dyula kā mɛ kosɔbɛ ani I  
be a fɔ. O ko, ni i be a  
fɛ ka dɔ fara i ka  
lōni kā, o fɔ N ye drɔ.

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 begin-  
ning is, is ...)

folo  
 Nga N kakā ka i ŋinika folo  
 ni i be sō wala i tē sō.

Don

before, first  
 But I must ask you first if you  
 accept or (if) you don't  
 accept.

mū kosō  
 tōnō be kē  
 ŋōgō  
 Nga i-le fana! N tē sō mū  
 kosō. A ka-tēriya tōnō be  
 kē mū ye ni ā tē se ka ŋōgō  
 dēme?

Vakaba

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?

I ni ċe Vakaba. O diara  
 N ye kosōbe.

Don

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., that time)
ani, ni	and	o kō	furthermore (lit., after that)
kamasoro	because	o ŋa ma	thus, therefore (lit., in that way)
o be kō	in spite of that	o na ta be	moreover

2. In addition to the regular pronouns (N, i, a, ā, 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:

Mɔgɔ dɔ 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:

<u>ka tēmɛ</u>	'to pass'
A tēmɛ-na ya bi.	-He passed by here today.

<u>ka la-tēmɛ</u>	'to make (something) pass'
Kɔgɔ la-tēmɛ N ma.	Pass me the salt.

<u>ka ro-tēmɛ</u>	'to pass through, to traverse'
Karā kise ka yiri	
ro-tēmɛ.	The arrow passed through the tree.

<u>ka sigi</u>	'to sit'
I sigi yā.	- Sit here!

<u>ka la-sigi</u>	'to set, to hinder (someone)'
Dɛ la-sigi yā.	Make the child sit here.

<u>ka ro-sigi</u>	'to build up, to strengthen'
Sāzara ro-sigi.	Strengthen (tie up) the roof.

Some other verbs which can be compounded with la- and ro- are: ka tɛgɛ 'to cut, to cross', ka la-tɛgɛ 'to take (something) across (e.g., a river)', ka ro-tɛgɛ '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:

<u>Abstract Noun</u>	<u>Descriptive Noun</u>	<u>State or Condition</u>
<u>lōni kolō</u>	<u>kolō bɛli</u>	<u>kolō bɛliya</u>
knowledge/wisdom	ignoramus	ignorance
<u>kuma</u>	<u>kuma bɛli</u>	<u>kuma bɛliya</u>
speech	a mute	muteness
<u>kwoli</u>	<u>kwo bɛli</u>	<u>kwo bɛliya</u>
a washing	unwashable, someone who doesn't wash	dirtyness

## 20.3 Variations

Vl. 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 bē ... ni		acquaintance to meet ... (with), to come across
a-tigi		him
Vakaba, ni i bē-na ni i lōbaga ye, ni i tē a tōgō lō, i be a-tigi nīnika dī?		Vakaba, if you meet your ac- quaintance, if you don't know his name, how do you ask him?
	Vakaba	
I be a-tigi nīnika ko a tōgō di.		You ask him what his name (is).
	Don	
kakoro		previously, before
Nga ni i tē afe ka a yira a tigi la ko i tē a lō i be a kē di ka nīnika yo i ka lō kakoro?		But if you don't want to show him that you don't remember him, how do you ask him as if you knew him before?
	Vakaba	
I be a fō ko: I haksto N ye, Nga i tōgō bōra N kōno?		You say, Excuse me, but your name has escaped from me (my mind).
	Don	
ka rō-sumaya tugu		to make it slow again
Uh! Afo tugu ka rō-sumaya.		What (was that)? Say it again slowly.
	Vakaba	
I haksto N ye, Nga i tōgō bōra N kōno.		Excuse me, but your name has escaped from me.
	Don	
mōgokoroba ka mabōña		old people, retired people to respect, to treat with respect
Ni atigi ka kē mōgokoroba ye dōw, i be a fō di ka a mabōña?		How about when the person be older, how do you say it to mark respect for the person?

Vakaba

togo  
 baba  
 čemogoba  
 I be a mabōña togo-le fo drō.  
 Ni čε dōw, i be a fo baba,  
 čemogoba, koro wala N teri.  
 Ni a kε-ra muso ye i be se  
 ka fo N ma, koro muso, N  
 teri wala sūguru.

title  
 father (as a title)  
 great elder  
 You just use (say) his respect-  
 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.

V2. Situation: Don has heard Vakaba use a new word, kōnōnbā.  
 Don asks what the word means.

Don  
 jona sisā  
 koro  
 Vakaba, i ka a fo jona sisā  
 ko N be i kōnōnbā.  
 Kōnōnbā koro (be) mū ye?

a moment ago (idiom)  
 meaning  
 Vakaba, you said a moment ago  
 that I kōnōnbā you. What  
 does kōnōnbā mean?

Vakaba  
 koña do  
 ka timε ... kā  
 miri  
 dā  
 Ni koña do timεna e miri dā  
 kā, ni i tε se ka koro lō,  
 i be a fo ko a be i kōnōnbā.

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 kōnōnbā you.

Don  
 koo-ko  
 O tuma ni koo-ko timεna mogo  
 miri dā kā, ā be se ka  
 a fo ko kōnōnbā-ko?

anything  
 Then anything that goes beyond  
 one's span of understanding  
 is kōnōnbā ko (astonishing  
 thing)?

<p>kurā-kū ka kogo</p> <p>no Čo. E yere karā-kū te. I kogo-la Dyula kā no sisā kojugu.</p>	<p>Vakaba</p>	<p>the reason to teach to become mature, sophisticated in</p> <p>Exactly. There is no reason to teach you. You have be- come too mature in Dyula by now.</p>
<p>Ni i te a fe ka a fo ko kōnōnōbā, i be a fo di?</p>	<p>Don</p>	<p>If you don't want to say <u>kōnōnōbā</u>, how do you say it?</p>
<p>kōnōnōmuru I be se ka a fo ko kōnōnōmuru.</p>	<p>Vakaba</p>	<p>bewildering fact or thing You can say <u>kōnōnōmuru</u>.</p>
<p>O tūma kōnōnōbā ko ni kōnōnō- muru ko be koru kelē?</p>	<p>Don</p>	<p>Then <u>kōnōnōbā</u> and <u>kōnōnōmuru</u> mean the same thing?</p>
<p>Haati.</p>	<p>Vakaba</p>	<p>Yes.</p>

V3. Situation: Don is beginning to form his own sentences.  
Vakaba corrects him on one of his sentences.

<p>ka bo i kōno</p> <p>Vakaba ni i ninana mogo do togo ko, i be se ka fo ko a tigi togo bora i kōno ke?</p>	<p>Don</p>	<p>to forget (lit., go out of you)</p> <p>Vakaba, if you forget about someone's name, can you say that his name has (lit.) gone out of you?</p>
---	------------	---

Ōhō.

Vakaba

Yes.

Don  
Nga ni i n̄inina a tigi yɛɛ ko,  
i be se ka a fɔ ko a tigi  
bɔra i kōno wa?

But if you don't remember the  
person himself, can you say  
that he 'has gone out of'  
you?

Vakaba

čogo  
Ai, o fɔ čogo ma n̄i. Ni  
i ka o fɔ, mɔgou be yɛɛ  
ko i ma.

way  
No, the way of saying that is  
no good. If you say that,  
people will laugh at you.

Don

N dōw be o fɔ di?

How do I say that then?

Vakaba

tugu  
jateya  
ka fri ... ma  
Ni tɛ mɔgo lō tugu, i be a  
fɔ ko a tigi jateya tɛ i n̄a  
na tugu, wala i be afo  
ko frila a ma.

any longer  
idea, appearance  
to not remember, recall  
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.

Don

ka jate  
Ni a kɛra fɛ do ye dōw N be se  
ka fɔ ko o fɛ jate ya tɛ n̄ana  
tugu kɛ?

to recall  
Now if it is a thing, you can  
say that you don't recall it,  
can't you?

Vakaba

Ūhū, I be se ka a fɔ ko fɛ  
jate tɛ i n̄ana tugu wala a  
fɛ ko bɔra i kōno.

Yes, you can say that you don't  
remember the thing or you  
have forgotten about it.



20.5 Text

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

kelē-ne fo. O ña ma u be be  
one-emph. speak. that way in they all oper.

language. Therefore they all

ñogō kūma kā mē. Nga ni  
each other speech language understand. But if  
understand each other. But when a

Jamana kā čaya-ra ka Konowari  
country languages become many/  
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 Jama  
much cause/reason it oper. country  
much trouble. It troubles

20.5 Cont.

kutigi-u yεε tɔɔ kamasɔɔ u tɛ  
 leader-pl. reflexive to trouble because they oper.  
 the country's leaders because they

se ka kūma ʒama bε ye kelē ye. U  
 can inf. speak country all once at. They  
 cannot speak to all the country at once. They

fana tɛ se ka ʒamana mɔɔ bε konɔɔ lɔ  
 also oper. can inf. country person all thought know  
 also cannot know the thinking of all the people of the

kelē ye. 0 kosō ʒamana bε ke  
 once at. that because of country all make  
 country at once. For this reason the whole country is

ma di kelē ye kamasɔɔ mɔɔ-u bε 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 tɛ nɔɔɔ  
 easy idea one on if they oper. each other  
 one idea if they do not understand

kūma-kā mɛ.  
 speech (parole) understand.  
 each other's speech.

20.5 Cont.

Kā kelē fə beliya tɔɔya  
 language one/same speak to not do  
 neg. problem

The problem of not speaking one language

dā tɛ politiki sira ye. A be  
 end/limit neg. political way/matter with. it oper.  
 does not end with political matters. It

yɛɛmali-kɛla-u fana tɔɔ kamasɔɔ  
 trade/exchange-doer of-pl. also to trouble because  
 also bothers traders because

ni u ma yɔɔ mĩ mɔgɔ-u kā  
 if they oper. region who person-pl. language  
 when they don't understand the people's language of a

mɛ, u tɛ se ka fyereli wala sāni  
 understand they oper. can inf. sell or buy  
 region, they cannot find selling or buying

bɛɛ sɔɔ. ɔ kosɔ Dyula-ya-kɛla mĩ  
 real good find. that because of trader who  
 very good. For this reason a trader who

sigi ka kɛ Bouaké lamini nɔ,  
 establish/settle be region/surrounding in  
 is settled in the Bouake region,

20.5 Cont.

otigi            tɛ    se    ka    taga    Gagnoa    fã            fɛ  
he/that one    neg.    can    inf.    go                            direction    in  
that one cannot go in the direction of Gagnoa

ka    a    yɛɛ    laña            ye    ikoro            komi  
inf.    he    reflex.    to do well                            immediately    like/as  
and do well immediately in the way which

a    tũbe    Bouaké    ña    mĩ    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 kɛɛ?
2. I muso ka kɛɛ?
3. I ta dōw?

### 2.5 Question/Cue Review

1. Hɛɛ sila, Mamery?
2. I dēu dōw?
3. Toro tɛ i la, Abou?
4. Ile dōw?
5. I be a fo N ye.

### 3.5 Question/Cue Review

1. Sita, i ka Adama lō?
2. Sita, i ka Adama ye?
3. Sita, Adama flɛ.
4. Sita, Adama ni ye.

### 4.5 Question/Cue Review

1. Seydou, hɛɛ tslena?
2. O mogo be jō ye?
3. I tūbe a lō kɛ?
4. A tū siginī be mī?
5. A tūbe mūnɛ barakɛla ye?
6. Jōne be ni ye yā fɛ?

### 5.5 Question/Cue Review

1. Ousmane, Siaka be so bi?
2. (Nga,) i ma a tagayoro lō wa? (or)  
(Nga,) i ka a kagayoro lō ke?
3. O yoro be mī (or) Touba be mī?
4. I be Fanta yoro lō wa?
5. A ka sira juma ta?

### 6.5 Question/Cue Review

1. A be di?
2. Mūne ka i la na yā bi sogoma?
3. Muko be a bara yē bi?
4. I makoya be mūne la?
5. Awa, I ta gba be di?
6. A be a fε ko a keε demε mū na.

### 7.5 Question/Cue Review

1. Lō jumale (be) yā logo ye?
2. Ōhō, logofye be mīsa?
3. I tε saberi ka taga N blasira logofye la?
4. Logo be lō juma?
5. Ā be se ka do soro yē wa?
6. Jima lōne be logo ye wa?
7. I be se ka taga ni N ye wa?
8. U be olugu fyere yē wa?

## Dyula Phrase Sheet #1

I ʝo	Please
Barka	Thank you (used when you are given something)
I ni ʝe	Thank you (used when something is done for you)
Barka Ala ye	You are welcome (lit., Thanks [is] to God) (used as answer to <u>Barka</u> )
ʝh̄	Yes (used in answer to <u>I ni ʝe</u> )

---

Kuma doni doni	Speak more slowly (lit., little by little) (doni= diminutive of dogo 'small')
A fo doni doni	Say it slowly.
A la sumaya	Slow it down.
I ʝo ka fo tugu	Please repeat that.

---

Q. I sɛgɛ-la?

Are you tired?

A. N sɛgɛ-la.

I am tired.

Question

Answer

awake I kunū-na  
 rested I fonĕ-na  
 recovered I kɛɛya-la

N kunū-na  
 N fonĕ-na  
 N kɛɛya-la



Q. kōgo be i na?

Are you hungry?  
(lit., Is hunger in you?)

A. kōgo be N na.

I am hungry.

Question

Answer

sleepy Sunogo be i na?

Sunogo be N na.

sick (cold) Mula be i na?

Mula be N na.

sick (illness) Bana be i na?

Bana be N na.

---

Q. Kuu ka di i ye?

Do you like yams?

A. Kuu ka di N ye.

I like yams. (lit., Yams are  
pleasing to me.)

## Dyula Phrase Sheet #2

ĕ-ĕ ~ ā-ā [ǣ-ǣ]

yes

ḥḥ

no

mū - whatḵō - whomī - where

Mū-ne (be) ni ye ?

What is this?

Ḷō-ne (be) ni ye ?

Who is this ?

yoro Ḷuma-le (be) ni ye ?

Where is this place ?  
(lit., which place is this?)

ni (yoro) be mī ?

Where is this place ?

o (yoro) be mī ?

Where is that place ?

A be mī ?

Where is it ?

Ḷogo Ḷuma

how (lit., which way)

tuma Ḷuma

when (lit., which time)

A be nī ke Ḷogo Ḷuma ?

How does he do it ?

A be nī ke tuma Ḷuma ?

When does he do it ?

Days of the week, can be used with Ā be \_\_\_\_\_.Korokro-lō  
Tenē-lō  
Tarata-lō  
Raba-lōSunday  
Monday  
Tuesday  
WednesdayRamisa-lō  
Ḷuma-lō  
Sibiri-lōThursday  
Friday  
Saturday

L/D 11/10/67

Dyula Phrase Sheet #3

Male Names

Female Names

Mamery

Sita

Abou

Fanta

Ousmane

Alimata

Siaka

Massandie

Sidi

Dieneba

Moussa

Awa

Sinali

Karidia

Adama

Sali

Daouda

Bintou

Mamadou

Fatou

Sekou

Ami

Seni

Namisata

Mory

Mariam

Bemba

Oumou

Amara

Nasere

Lancine

Mana

Youssouf

Matenin

Souleymane

Korotomou

Yacouba

Binta

Saliou

Fatouma

Moulaye

Aminata

Fatoma

Fama

Drissa

## Dyula Phrase Sheet #4

Question-Answer, Q-A Sequences

Q. Lō Juma-le (be) logo ye?

When (what day) is market day?

A. Ramisa-lō-ne be logo ye.

Thursday is market day.

Q. Logofye be mī yā?  
Sugufye be mī yā?

Where is the market here?  
Where is the market here?

A. Logofye be so čemāče la.

The market is at the center of town.

Logofye be sirafarā na.

The market is at the crossroads.

Logofye be siraku na.

The market is at the fork in the road.

Q. N be se ka ku sā mī?  
Ku be sā mī?

Where can I buy yam there?  
Where is yam sold there?

A. Ku be sā Aminata ta yoro la.

Yam is sold at Aminata's place.

Q. I be mū-ne fε bi?

What would you like (want) today?

C. Ku do di N ma.  
N be a fe ka ku do sã.

Give me some yam.  
I would like to buy some yam.

Q. I be jori-le fε?  
I be ku jori-le fε?  
I be jori ta-le fε?

How many do you want?  
How many yams do you want?  
How many do you want for how much?

A. N be ku fila fε.  
N mako be ku fila la.

I want two yams.  
I need two yams.

Dyula Phrase Sheet #4  
(cont.)

ɟateu            numbers

kelē	one
fila (fla)	two
saba	three
naani	four
duru	five
woro	six
worōfla	seven
sɛgi (sɛi)	eight
konōtō	nine
tā	ten

lōu            days (of the week)

Korokro-lō	Sunday
Tɛnē-lō	Monday
Trata-lō	Tuesday
Raba-lō	Wednesday
ɟamisa-lō	Thursday
Juma-lō	Friday
Sibri-lō	Saturday

domini feu    foods

na feu            vegetables

ku	yam
barāgu	cassava
ɟaba	onion
ɟaba kɛnɛ	fresh onion
tamati	tomato
namasa ɟa	plantain
ʃu	cabbage (Fr.)

yiri deu            fruit

namasa	banana
magāɟe [mānāɟe]	papaya
lemuruba	orange
lemurukumu	lemon
mādranɪ	tangerine (Fr.)

ɟɛkɛ            fish

ɟɛkɛ kɛnɛ	fresh fish
ɟɛkɛ warā	dried fish (dried in the sun)
ɟɛkɛ wusu	dried fish (dried by fire)

sogo            meat

sise	chicken
misi sogo	beef

Dyula Phrase Sheet #5

Variation exercises for selected sentences from A-5

1. Siaka be <u>so</u>	bi?	Is Siaka <u>at home</u> today?
----- -- dugu kōno -----?		<u>in town</u>
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 <u>kunu</u> .	He went to Diabo <u>yesterday</u> .
bi	today
logo temeni	last week
sā temeni	last year
salō	-----
kunusini	day before
	yesterday
sōgoma	in the morning
bi sōgoma	this morning
kunu wula fe	last evening
telebe tūma	at sunset
telebo tūma	at sunrise
fitri	twilight
wulaha	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
- Ƶara/misoro - women's head tie
- siginā - material wrapped around the waist worn by women
- barka - short trousers
- kurusi - fitted long trousers
- muguba - large unfitted trousers
- bilā - underwear for men or women
- Ƶakoto - underwear for men or women
- togoƵa - } 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:

A tagara Diabo	<u>fajari</u> fε.	around	4	A.M.
	<u>waluha</u> fε.	-----	8	A.M.
	serfāna fε.	-----	1	P.M.
	lahāzara fε.	-----	4	P.M.
	ritri fε.	-----	7	P.M.
	sahafo fε.	-----	8	P.M.

All of the above indicate time in the past. Two examples of time indications in the future are:

A bena taga Diabo	sinikēns.	day after tomorrow
	logo mī be nana.	next week



Dyula  
Intermediate  
Lesson One

Lesson One

1

Dozoče, Bama-dē-u Fali-koro-ba ni Koro Sani

Bi ko tɛ ko-ñuma-lō-beli-ya ye.

Kabini dunuñā dilā dō ko-ñumā-lō-beli-ya

damina-la. Bama koro-ba kelɛ ne

tū-be dē čamā tū-be o le fɛ.

Lō o lō a tū-be a-fo a dē-u ye,

"Au ma kā ka au yoro-ǰā-ñā ko čemāče la

hali ni ko fa-la ña o ña.

Au ka-na taga tu kōnō." Nga ni ko ma

kɛ demēsē-u la u tɛ ko lō.

Bɛ ka a lō, ko ni ko ma kɛ mogo la

a tɛ ko ǰugu ni ko bɛɛ farāfasi lō.

Mogo-ni-fi ni sogo bɛ ka kā

o sira fε. O kosō sāji bē-na

mīkε fɔ ka kɔ fa bama-dē-u nīna-na

u bamuso kumakā kɔ. U bo-la kɔ

kōnō ka taga tu nāfε. U to-la ye

furrur fɔ ka sāji ja, o tū-tε

se ka tagama tu nāfε dugukoro Jarā kā.

Dumuni fana tū-tε u fε yē. U ye tele

fla bē o nā mā kōgɔ ni ji-mi-logɔ la.

Tele saba nōgɔ lō dozo-čε kelē tīmε-to

o fā fε ka u ye.

Bama-dē-u ka a dali "Dozo-čε, ā be

i dali-la ni i be se ā ta ka taga

ā bla kɔ-da la ā be-na i sara.

Fĕ o fĕ ka di i ye ā bena o di i ma.

Ni i be sēni fε wala ni i be wari fε,

ā bena o di i mā. I saberi ka a kε

alla kosō." Dozo-čε sō-na, a ka u

siri ka u la a kū nā:

A se-ni ko-da la a tū-be afε

ka u jigui. Nga bama-dē-u ko

"Eh Dozo-čε, mū koso i tε i baraji

dafa? I ka ā ta kabini tu kōnō

ka nā ni ā ye fo yā. Taga ā bla ko

čεma o ka fisa ā mā. Ni i t tū-be

se ka ā bla ko čεma, ā tū

benā do fara sara kā." Dozo-čε

ka u ta fururu fo ko čema.

A ka u jigui, ka u foni.

Bama-dē-u ka a mina jkoro.

U ka a lamini. U be la koro-mā ko,

"Dozo-čs, i ni če kosō-be I bra

hers kε ā ye. I bra ā ta fururu fo

yā. Ā tū ka-kā ka i sara, Nga ā tele

saba-nā ne ye bi, ā ma dumuni si sorō ka dumu.

O kosō ā tε se ka i to i be taga.

Ā bena i dumu. I hake to ā ye.

Nga ā tε se ka a kε nā wεs mā."

Dozo-čs kōnō-no bā-na. Seko wεs

tū-tε a ye ka bo bama-dē-u

bolo. O tumā sofali koro-ba dɔ na-nā

ʃi-mi koda la. A ka ʒɛ ye mɪkɛ

bama-dē-u bolo a ka u n̄inika,

"A kɛra di?" ʒɛ tū-be miri-la ko

sofali koro-ba tū-be na a dɛmɛ.

A dow na kuma bɛ n̄afɛ ka

a fo sa. A bā-ni sofari koro-ba

ko, "Bama-dē-u, ni kōgo be au la,

au ka-na a to ka taga. Au kakā ka a dumu

kamasoro mogo-ni-fī-u ma n̄i. Au ye Nne flɛ

Au ma N' fari-kro bɛ ye ʃori fiē ye wa?

Bu fosi tɛ N' fari la tugu.

O bɛ ye mogo ni fī-u kɛ-nō.

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 bε.

U tū-be ko bε suguya la N' kā. O-le

kosō N'koro-la ni čokoya la.

Sisā N-koro-ya kosō u ka N labla.

U tε dumuni fosi di-la N' ma. Mogo-ni-fī-u

ma ŋi. U bε be ko-ñuma-lō-beli."

A bā-ni ko o fo-la sofali

koro-ba taga-ra. A ye dozo-čε to

bama-dē-u bolo. Bama-dē-u tū-be

ñini ka čε dumu tūna mī nā čo

koro sani se-ra ko-aa la. A kule-la,

"Eh! kaba ko ye N'mā! Mū-ne ka ɟɛ

ni ye a-lugu bolo yā?" Bama-dē-u

lo-ra. U dōw-na kuma ñafɛ

ka afo. A kɛ-ra ña mĩ ma u ye a-fo

teN, tiñɛ la. U bā-na mĩkɛ koro sani

ye ɟɛ ñinika. Dozo-ɟɛ fana dōw-nā a

ñafɛ ka afo. Koro sani tū-be afɛ ka a

bosi bama-dē-u bolo. O kosō a ko,

"Hū! mogo-lu, N'ka au bɛ ñinika. N tū-be

miri-la ko au be-na tiñɛ fo N ye.

Nga au ka wiya-le fo N ye ni ye."

Bama-dē-u ni dozo-ɟɛ u be kule-ra

sani kā. "Mūne kosō tiñɛ tɛ?"

Hali ni i le sani kere bɔ-ra fo ka sākoro  
 minā āu bɛ be se ka faniñā fo  
 i-le nē sirāñā kosō wa?"  
 Koro sani ko, "Ōhō dozo-čɛ i-le faniñā  
 fo-la, ni i be se ka ni-nū  
 bɛ ta i kū nā, i ka u doni ñā mīma  
 čɔ, i be u siri o ña ma N' be na a flɛ."  
 Bama-dē-u tū-ma koro sani ta plā lō.  
 C kosō u ka u yɛɛ to čɛ bolo.  
 Čɛ ka u siri yo a tū-ka kɛ čogoya  
 m̄. folo-folo kasoro ka u ta. Tuma  
 mī čɛ bā-na koro sani ko, "Ni i be se  
 ka u nū u sigi i kū ka-flɛ." Dozo-čɛ



ka bama-dē-u ta sa, Sani ka afo

a ye, "Basl tɛ sisā i ka u soro yoro

mī ā taga u bla ye ni i u

ta-fāga be i lɔ " Dozo-čɛ fana ma a

soso. A bla-la a nɛfɛ ni

bama-dē-u ye a kū na fuřř-fo a tū-ka

u ta yoro mī. U se-ni ye koro sani

ko, "Āhā, sisā dozo-čɛ ni i tɛ naloma ye, i ka-kā

ka u to yā ka taga ni i-yɛrɛ ye.

Nga ni i be a-fɛ u be i dumu, o tuma,

u-ta ka taga u bla kɔ la tugu. N'tū-be

aɛ ka i dɛmɛ o le kosō N'ka ni bɛ

kɛ. Ni i tū-ma u ta ka taga ni u

ye ko la, u tū-tē se ka miri ko u

be i dumu. Sisā Nne be na taga." Oko koro

sani ta-ra a-ta fā, dozo-čē fana ta-ra

a-ta fā werē. Dozo-čē se-ni nēfē

dōni a lo-ra. A ko, "Laḡi-la-ha,

N'tū nina-na. Na sogo fosi tē so konō.

Ni N'ma sani ni faga āu bena si kōgo la

bi." Dozo-čē tagama-ra ḡona ḡona ka taga

koro sani kōno a-ka so sira-la. Koro sani

tīms-to se-ni a kērē-fē čē

ka a faga. Kabini o lō ko-ñuma-lō-beria damina-la

dunuña na. Sisā ni i ka koñuma kē mogo mī

ye o tigi-le be i sara ni ḡugu-ma ye.

Ka o soro yoro-mi, ka o bla ye.

Dyula  
Intermediate  
Lesson Two

korɔ sani ka-masaʒɛ-dɛ-muso ta - ña - mi - mā

O wagati la sogo-u tūbe kuma-na yo

mɔgo-u. Masaʒɛ kelē tūbe o wagati Jamanā

kelē tigiya la. Dɛ-muso kelē pe tūbe

o le bolo. Dɛ-muso ni boñā-na

ka kɛ sūguru ñamaba ye. Masaʒɛ

tūts a fɛ ka a dɛ-muso di ʒɛ si ma.

Jamana kābele-u bɛ tūbe sūguru ni

nɔfɛ. Mogo-u tūbe bo-la

Jamana wɛrɛ-u la ka na a kofɔ furu-la.

O tumana la fona, sogo-u tūbe se

ka mɔgo-u furu. Lɔ kelē, masaʒɛ ka a fɔ ko

a tsna e dē-muso di mogo si ma a fo

mī tigi ka so čemāče la sira-ju-ba

sogo ka lo-tīme ni karākise kelē ye.

Ĵeli-u ka tāmā gbisi ka ŷamana mogo be

la-lō-ko-ya a kibaro la. Ba l ŷamana sogo-u

be ka o-le kibaro lamē.

U be ka u yere labē ka lō ba ni kōno.

Koro sani fana tū-be-afe ka-masače dē-muso

furu. A tūka lō fana ko mogo si

tsna se ka sira-ju-ba če-la-tīme

ni karā kise ņa kelē ye. A ka a lō

fana ko ni fāga ma ko mi ņa kiya

be se ka o ņa. O kosō, a wiri la

ka taga Ngoroni dari.

A ko,

"Ngoroni, i-le-yere ka a lō ko Nne teri

were te se ka i-le bo. Nne yere fana

ka o lō o-le kosō N-bena

i dari.

I ye nā N ma,

ka N dems. M be a fe i be sira-ḡuba sogo

N nē a čemāče la sani ka lō ba se. Su-o-su

i be se ka do sē a la furrfo ka sogo

peu.

Ni i bā na

fē-o-fē

ka di i ye N be na a di i ma."

Ngoroni ka bara dabo o lōw kelē be.

A bā-ni ko,

sani

ka dīga datugu

ni tarā tarā ba furo-ye. Mogo si ma ke

o-koña karama sani ni Ngoroni ʒe.

Masače tūka lōw mi sīgi o lōw se-la.

ʒamana mogo-u ni a sogo-u be ka ñogo

kū bē sira-ʒamba-koro, Mogo-u be ka tīme

kelē-kelē. Lonā mi u bo-la ʒamana

were la (o-lugu) ka bo-ni damina folo.

O lugu be kāña-na kelē-kelē.

O lugu ko sa masače yere ta ʒamana kābele-u

tīme-na kelē-kelē ñogo-ko. O lugu

fana be kāña-na. U be ta karākise-u tūbe

danā yiri fara la. Masače ka ʒamana mogo-u be

kāña-na tunā mī sa, sogo-u ka a damina.

Sana ka a fle folo. A ka yiri sū ma fururr

ka karā-ʒuru sāmā ni a fāga be ye, ka karākise

bla. Karākise taga-to ka fle fye

Nga a fana dā-na yiri fara-la. ʒamana be

bori-la kataga a nō fle. Be tūbe

a ʒate-la ko a time-na yiri-la

kasoro a tūma se a čema yere.

Sama ko ʒara na-nā. O fana kaña-na.

Sigi, wara ani mēri be time-na.

Sani-ta-tuma na-na se sa. A wiri-la

ka ʒamana he fo. A ka masače fo.

A ka a dē-muso suguru fo. O lōw na

a tūka fani űuma do dōw,

ka samara űuma ni fugula űuma fana



dōw. A lo-ni ka karā ta, Jamana bε

ka tεgε fo. Nāgboya kosō, sama, Jara ni

suruku-u tūbe yεrεla a ma.

U tūbe a fo-la ko, he, ā-nugu bε kaña-na

yoro mī nā sani be se ka mune nā ye?

Sani ka a yεrε labε, ka a kūbiri sigi,

ka dīga suma fururr ka karākisε bla.

Karākisε telē-na dīga da la

ka tarādarāba-furo bo dīga da la, ka taga gbagbā

wiri yiri kofε. Jamana bε bori-la ka yoro flε.

Sisi tūbe bo-la karākisε (tīmε)

nō na. Jamana ka tεgε fo tugu sani ye.

Sani ta-ra sa ka a kūbiri sigi tugu, a ka masač.

fo ka a dē-muso fo. Masače wiri-la

ε ka sani fo ani ka a tādo.

A ka dē-muso boro minā jamana be nana

ka a di sani ma. Koro sani ka sūguru

numaba ni soro a kiya kosō.

Ā kakā ka a lō ko fāga ma komi nā

kiya le be se ka o labē.

Dyula  
Intermediate  
Lesson One

Lesson One

1

Dozoče, Bama-dē-u                      Fali-koro-ba    ni    Koro    Sani  
Hunter, crocodile-child-pl., donkey-old-est and sir    rabbit  
The hunter, the young crocodiles, the old donkey and Sir Rabbit

Pi        ko        tɛ        ko-ñuma-lō-beli-ya                      ye.  
today    thing    neg.    thing all-good-know-opposite of-ness    ptcl.  
Ingratitude isn't just a thing of today.

Kabini            dunuñā    dilā            dō        ko-ñumā-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        fɛ.  
imperf-aux.    child    many    imperf-aux    that    emph.    with.  
that/which had many children.

Lō    o        lō    a        tū-be            a-fo        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-ǰā-ña    ko        čemāčɛ    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 ña o ña.  
 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

kε demēsē-u la u tε ko lō.  
 make happen children-pl. to they neg. experience.  
 can't understand a thing until it has happened.

Bε ka a lō, ko ni ko ma kε mogo la  
 everyone to it-know that if thing neg. happen human to  
 Everybody knows that if nothing happens to a person,

a tε ko ŋugu ni ko berε farāfasi 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 bε ka kā  
 (lit., black people mankind) and animal all equal  
 Mankind and animals are all equal

o sira fε. O kosō sāji bē-na  
 that way about. that because of rain fall-pst.  
 because of this. That is why when the rain fell

mīke fo ka ko fa bama-dē-u ħina-na  
 when until to river full crocodile-young-pl. forget-pst.  
 until the river overflowed, the young crocodiles forgot

u bamuso kumakā ko. U bo-la ko  
 their mother speech about. they leave, go out-pst. river  
 about their mother's advice. They left the river

kōnō ka taga tu ħāfe. U to-la ye  
 inside to go forest throughout. they stay-pst. there  
 to wander throughout the forest. They stayed there

furrur fo ka sāji ja, o tū-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 ħāfe dugukoro jarā kā.  
 can to walk forest throughout ground dried up on.  
 couldn't walk through the forest on dry ground.

Dumuni fana tū-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 bē o ħa mā kōgo ni ħi-mi-logo la.  
 two to spend that way in hunger and thirst in.  
 spent two days in that condition, hungry and thirsty.

Tele saba nōgo lō dozo-čɛ kelē tĩmɛ-to  
 day three ordinal marker day hunter a pass-pres. part.  
 The third day a hunter passing by

o fā fɛ ka u ye.  
 that way, side, place by, over past them see.  
 that way saw them.

Bama-dě-u ka a dali "Dozo-čɛ, 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 kɔ-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).

fɛ o fɛ ka di i ye ā bena o di i ma.  
 everything condit. like you-to we-aux-fut. it give-you-to.  
 Anything you like, we will give it to you.

Ni i be sēni fɛ wala ni i be wari fɛ,  
 if you aux. gold like or if you aux. money like/  
 If it is gold you like or if you prefer money,  
 prefer

ā bena o di i mā. I sabɛri ka a kɛ  
 we aux-come it give you to, you please to it do  
 we will give (either) to you. Please do this in

alla kosō." Dozo-čɛ sō-na, a ka u  
 God because of. hunter accept-past he put them  
 God's name." The hunter accepted, he put them

siri ka u la ɛ kū nā.  
 tie together, attach to them put his head on.  
 together to put them on his head.

A se-ni kɔ-da la a tū-be aɛɛ  
 he arrive-pst. part. river bank at/on he imperf-aux. want  
 (When) he arrived at the river bank, he wanted

ka u ʒigui. 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-čɛ, mū koso i tɛ i baraʒi  
 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 fɔ yā. Taga ā bla kɔ  
 to - come with-us- till here. take us put river  
 up to here. Do take us to the center

čɛma 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 kɔ čɛma, 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-čɛ  
 go/come more add your salary on. hunter  
 add more onto your salary." (So) the hunter

ka u ta fururu fɔ kɔ čɛma.  
 past them-took as far/till as river center.  
 took them as far as the center of the river.

A ka u ʒigui, 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.



U ka a lamini. U be la koro-mā ko,  
 they-pst-him surround. they-all-among older-superlative said,  
 They surrounded him. The oldest among them said,

"Dozo-če, i ni če kosō-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 sorō ka dumu.  
 three-rd emph. is today, we-neg.-food any find to eat.  
 third day in which we haven't eaten anything.

O kosō ā tē 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.

Nga ā tɛ se ka a kɛ nã wɛɛ mā."

but we neg. can to it do way another in/by.

But we have no alternative."

Dozo-ʒɛ kōnō-nɔ bā-na. Seko wɛɛ

hunter inside-in finish-pst. power other

The hunter was at the end of his rope. He couldn't use

tū-tɛ a ye ka bɔ bama-dē-u

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. 0 tumã sofali kɔrɔ-ba dɔ na-nã

hand. that time donkey old-very a(n) come-pst.

Then an old donkey came

ʒi-mi kɔdã la. A ka ʒɛ ye mĩkɛ

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 ñinĩka,

crocodile-child-pl. hand he/it pst. them ask

in the crocodiles' hands, he asked them:

"A kɛra di?" ʒɛ tū-be miri-la ko

hap- it pened how man imperf-aux. think-pr. part that

"How did this happen?" The man was thinking that



Bu fosi tɛ 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 bɛ ye mogo ni fī-u kɛ-nō.  
 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-fī-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 dɛni bɛ.  
 imperf-was climb/sit my-back-on they-with their-baggage-all.  
 climbed on my back with all their luggage.

U tū-be ko bɛ 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'-koro-ya kosō u ka N labla.  
 now my-old-ness because of they-pst-me-drop.

Now they forget me because of my old age.

U ts 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 ŋi. U be be ko-ñuma-lō-beli."

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

koro-ba taga-ra. A ye dozo-čs 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 čs 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'mā! Mū-ne ka ɕe  
 excl. amazing thing is my mother what-emph. pst. man  
 "Oh, my goodness! Why (do I) see this man

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 ñafe  
 stop-pst. they enter-pst. speech/discussion through  
 stopped. They started to explain [it] completely.

ka afo. A ke-ra ña 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, tiñe la. U bā-na mīke koro sani  
 thus, truth in. they finish-pst when old rabbit  
 happened. When they finished, Sir Rabbit

ye ɕe ñinika. Dozo-ɕe fana dōw-nā a  
 pst aux. man ask. hunter also enter-pst. it  
 asked the man. The hunter also started to tell [it]

ñāfɛ ka afo. Koro sani tū-be afe ka a  
 through to tell. old rabbit imperf-aux. want to-him  
 completely. Sir Rabbit wanted to save him from the

bosi bama-dē-u bolo. O kosō a ko,  
 save crocodile-child-pl. hand. that because of he said,  
 hands of the young crocodiles. Therefore, he said,

"Hū! mogo-lu, N'ka au be ñinika. N tū-be  
 excl. person-pl. I pst. - you all-ask. I-imperf-aux.

"Hey, people. I have questioned all of you. I had

miri-la ko au be-na tiñɛ 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-dē-u ni dozo-čɛ u be kule-ra  
 crocodile-child-pl. and hunter them all protest-pst.

The young crocodiles and the hunter all protested

sani kā. "Mūne kosō tiñɛ tɛ?  
 rabbit-on/upon. what because of truth neg.

to the rabbit. "Why is it not true?

Hali ni i le sani kere bo-ra fo ka sākoro  
 even if you-emph. rabbit horn grow-pst. until sky  
 Even if your horns, Rabbit, grew to the sky,

minā āu bε be se ka faniñā fo  
 reach/keep/get we all aux. can to untruth (lie) tell  
 could all of us be afraid to tell a lie

i-le ñε sirāñā kosō wa?"  
 you in front of fear-noun formative because of quest mrkr.  
 in front of you?"

Koro sani ko, "Ōhō dozo-čε i-le faniñā  
 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-nū  
 tell-the one who/-er, if you aux. can to this-pl.  
 if you can carry all of these

bε ta i kū nā, i ka u doni ñā mīmā  
 all-take your head on, you-pst.-them-carry manner what  
 on your head, take them in exactly the same way,

čo, i be u siri o ña ma N' be na e fle."  
 exactly, you-aux. them attach that-way in I fut. it-see.  
 put them on in that way [and] I will see."





a ye, "Basi ts sisā i ka u soro yoro  
 him to bad thing neg. all right now you-pst-them-take place  
 him, "All right, now you take them back

mī ā 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-fāga be i la." Dozo-čɛ fana ma a  
 take-strength aux. you-in. hunter also neg. it  
 have the strength in you." The hunter also didn't

sɔsɔ. A bla-la a nɛfɛ ni  
 contradict. he-put-pst. him before with  
 contradict him. He walked before him with

bama-dē-u ye a kū na fuřř-fɔ a tū-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 mī. 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, "Ahā, sisā dozo-čɛ ni i ts naloma ye, i ka-kā  
 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-yεε ye.  
 to them drop/leave here to go with you-refl. prep.  
 leave them here and leave yourself.

Nga ni i be a-fε 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-ta ka taga u bla kō la tugu. N'tū-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-fε ka i dεmε o le kosō N'ka ni be  
 want to you help that-emph. because of I-pst. this all  
 wanting to help you; that's why I did all these things.

ke. 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 kō la, u tū-tε 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 kōrō  
 pres.-you-eat. now I - pos-fut-go. afterward old  
 eating you. Now I will go." Afterwards Sir

sani ta-ra a-ta fā, dozo-čɛ fana ta-ra  
 rabbit go-pst. 3rd per poss. way hunter also go-pst.

Rabbit went on his way, the hunter also went on

a-ta fā werɛ. Dozo-čɛ se-ni n̄ɛfɛ  
 3rd per poss.- way - else/another. hunter arrive-pst. ahead  
 his way. The hunter arrived a little

dɔni a lɔ-ra. A ko, "Laʒi-la-ha,  
 little he stop-pst. he said my-goodness  
 ahead (of the rabbit), he stopped. He said, "My goodness,

N'tū n̄ina-na. Na sogo fosi tɛ so konō.  
 I 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 āu 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-čɛ tagama-ra ʒona ʒona 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  
 wait for Sir Rabbit on his way home. When Sir

tĩmε-to            se-ni            a            kεrε-fε            ʒε  
 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            kε            mɔgɔ            mĩ  
 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            ʒugu-ma            ye.  
 to-that    one-emph.    aux.-you-repay    with    worst-compar.    with.  
 he repays you with something worse.

Ka o            sɔrɔ            yɔrɔ-mĩ,            ka o            bla            ye.  
 to-that-find    place-where    to    that    leave    there.  
 Leave it where you found it.



ʃamana kábele-u bε tūbe sūguru ni  
 country young man-pl. all imperf-aux. young girl that  
 All the young men of the country loved that young girl.

nɔfɛ Mogo-u tūbe bɔ-la  
 to be often person-pl. imperf-aux. come from-part. pres.  
 after/look for/want. People (men) were coming from

ʃamana wɛrɛ-u la ka na a kofɔ 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 tūbe se  
 that-epoch-in also animal-pl. imperf-aux. can  
 Also in that time animals were able to

ka mogo-u furu. Lõ kelē, masačɛ ka a fɔ ko  
 to-person-pl-marry. day one king pst-him-say that  
 marry people. One day the king said himself that

a tena a dē-muso ɔ́i mogo si ma fɔ  
 he-neg-fut. his-child-female give person-any-to except  
 he would not give his daughter to any person except

mĩ tigi ka so čemāčɛ la sira-ʃu-ba  
 who-owner past-town-center-in 'baobab',  
 monkey bread-tree-big  
 the one who (could) with one (arrow shot) put an arrow through

sogo ka lo-tims ni karakis kelē ye.  
 pierce/penetrate to-make-traverse with-arrow one -/w.  
 the big monkey-bread tree in the center of town.

Jeli-u ka tāmā gbisi ka Jamana mogo be  
 town crier-pl. past-drum-play beat/pound to-country people-all  
 The town criers beat the drum to make it known in the news to

la-lō-ko-ya a kibaro la. Hali Jamana sogo-u  
 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 lamē.  
 all pst-that-emph.-news-listen to.  
 country heard that news.

U be ka u yere labē ka lō ba ni kōno.  
 they-all-pst-they-refl-get ready to-day-great-that-wait for.  
 They all got ready to wait for that great day.

Koro sani fana tū-be-afē ka-masačē dē-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 lō fana ko mogo-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 ɔ̃-ɛ-la-tiɛ  
 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 karā kiɛ ñe kelē ye. A ka a lō  
 bow-piece of he-pst-it-know  
 with arrow time, i.e. shot-one-/w.  
 with one shot of the arrow. He also had known

fana ko ni fāga ma ko mi ña kiya  
 also that if strength neg. thing which carry out clever-  
 ness  
 that only cleverness can solve problems which can't be

be se ka o ña. O kosō, a wiri 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 Ngɔrɔni dari. A ko,  
 (an insect) (to) plead, supplicate, he said,  
 to-go wood-borer ask for help.  
 and went to plead with the wood-borer. He said,

"Ngɔrɔni, i-le-yɛɛ ka a lō 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

wɛɛ te se ka i-le bo. Nne yɛɛ fana  
 other neg-can to-you-emph-equals. I-emph. reflex. also  
 who equals you. I also know



Ngoroni ka bara dabɔ o lōw kelē bɛ.  
 wood-borer pst-work-begin door-open that-day just one all.

The wood-borer began the work just that same day.

A bā-ni kɔ, sani ka dīga datugu  
 it-finish-pst part-after rabbit pst-hole-close

After finishing it, the rabbit closed the hole

ni tarā tarā ba furo-ye. Mogo si ma kɛ  
 with-spider -web-with. people any neg. d.c.

with a spider web. No one was aware of

o-koña karama sani ni Ngoroni ʒɛ.  
 that-they be aware of rabbit and wood-borer between.

what was between the rabbit and the wood-borer.

Masače tū-ka lōw mi sigi o lōw se-la.  
 king imperf-pst day-which set aside that-day arrive-pst.

The day which the king had set aside arrived.

ʒamana mogo-u ni a sogo-u bɛ ka nogo  
 country people-pl. and its-animal-pl-all past-each other

All of the country's people and its animals met under

kū bē sira-ʒuuba-koro. Mogo-u bɛ ka time  
 head-meet big tree-under. person-pl. all pst-to pass

the monkey-bread tree. Everybody passed (the tree)

kelē-kelē. Lonā mi u bō-la Jamana  
 in turn, one foreigner-who-pl. come-pst. country  
 after the other

one after the other. The foreigners who came from the other

were la (o-lugu) ka bo-ni damina folo.  
 other-from/in that-pl. pst-shoot-pst part begin first.

country, they took the first shot.

O lugu bε kāña-na kelē-kelē.  
 that-pl. those all fail/flunk-pst. one after the other.  
 those

All of them failed one after the other.

O lugu kō sa masačε yεre ta Jamana 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

tīmε-na kelē-kelē ŋogo-kō. O lugu  
 pass-pst. one after the other each other-after. those  
 those

tried in turn one after the other.

They

fana bε kāña-na. U bε ta karākisε-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.  
 stop-pst. tree bark-in/at.

in the bark of the tree.

Masačε ka Jamana mogō-u bε  
 king-poss-country person-pl-all

Then when all the people of the

kāña-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 until, for  
 The elephant tried first. He aimed at the tree for a while,

ka karā juru sāmā ni a fāga bε ye, ka karākise  
 pst-bow-cord-draw with-his-strength-all-d.c. pst-arrow  
 he drew back the bowstring with all his strength and shot

bla. Karākise 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. Ŷamana bε  
 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. Bε tūbe  
 hurry-pst. to go its-trace see. all imperf-aux.  
 hurried to see its trace. Everybody

a Ŷate-la ko a timε-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 čara na-nā. O 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 tīme-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 čamana 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. O-lōw na  
 he-pst-his-child-girl young greet. that-day-on  
 He greeted his young daughter. On that day

a tūka fani nurna do dōw,  
 he-imperf-pst clothes handsome/beautiful a/some wear  
 he had worn a handsome coat,

ka samara ñuma ni fugula ñuma fana  
 pst shoes nice/beautiful and hat beautiful too/also  
 also nice shoes and an attractive hat.

dōw. A lo-ni ka karā ta, Jamana bε  
 wear. he-stand up-pst to-bow-take country/crowd-all  
 When he stood up to take a bow, everybody

ka tεgε fo. Nāgboya kosō, sama, Jara ni  
 pst-hand play. jealousy because elephant lion and  
 clapped. Because of jealousy, the elephant, lion

suruku-u tūbe yεrεla a ma.  
 hyena-pl. imperf-aux. laugh-at-it-at.  
 and hyenas were laughing at him.

U tūbe ε fε-la ko, "He, ā-nugu bε kaña-na  
 they-imperf-aux-say-pr. part. that excl. we-pl-all fail-pst  
 They were saying, "Há, how can the rabbit

yoro mī nā sani be se ka mune ñā ye?"  
 place-which-in rabbit aux-can to-what-succeed there.  
 succeed where all of us failed?"

Sani ka a yεrε labε, ka a kūbiri sigi,  
 rabbit pst-it-reflex. get ready pst-it-knee set down  
 The rabbit readied himself, kneeled down,

ka dīga suma fururr ka karākise 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.

Karākise telē-na dīga da la  
 arrow go directly, aim-pst hole mouth-in/at  
 The arrow went directly in the mouth of the hole,

ka tarādarāba-furo bō dīga da-la, ka taga gbagbā  
 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 tūbe bō-la karākise (time)  
 smoke imperf-aux. go out of-pr. part. arrow (pass)  
 Smoke was coming out of the arrow's

nō na. Jamana ka tēge-fo 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



fo ka a dē-muso fo. Masačs 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 Jamana bε ñana  
 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 sani 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 ña  
 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.

B A S I C   D Y U L A  
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 kɛnɛ.

B

\_\_\_\_\_ kɛnɛ.

I dɛu \_\_\_\_\_ ?

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 kɛnɛ?  
 a. the first speaker  
 b. the second speaker

- (3) When will B see A?  
 a. tomorrow                            c. tonight  
 b. later                                    d. next week

- C2 (1) A is asking about Fanta's \_\_\_\_\_.  
 a. children                              c. husband  
 b. sister                                    d. brother

- (2) B will see A again when?  
 a. later                                    c. tomorrow  
 b. Friday                                    d. market day

- (3) A is probably a \_\_\_\_\_.  
 a. man  
 b. woman  
 c. child

ACW-2

2.3 Dialog Variation: Fill in the blanks and translate the following dialog:

A

I ni \_\_\_\_\_ Ousmane.

B

\_\_\_\_\_, here \_\_\_\_\_, Sidi?

A

\_\_\_\_\_ dorō.

\_\_\_\_\_ dōw?

B

\_\_\_\_\_ ka kɛnɛ.

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                      c. brother  
b. father                      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

\_\_\_\_\_, \_\_\_\_\_ tūma a \_\_\_\_\_ folo.

A

Mamery Sila \_\_\_\_\_.

3.4 Comprehension Questions:

- C1. (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. Sekow 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 dõw.

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 dõw?''?

\_\_\_\_\_.

(2) Who is Ousmane?

\_\_\_\_\_.





## 6.3 Dialog Variation: Fill in the blanks.

A

Sita, i ni \_\_\_\_\_.

\_\_\_\_\_ ka i \_\_\_\_\_ na yā \_\_\_\_\_ ?

B

Ami be \_\_\_\_\_ ko i \_\_\_\_\_  
a demε.

A

Ka \_\_\_\_\_ mā na?

B

Ami \_\_\_\_\_ be demε- \_\_\_\_\_ 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.

C1. Situation: Adama and Daouda are near Badika and Tafiré. They are asking about the markets in these towns.

Adama

\_\_\_\_\_ be logo ye Badikaha?

Daouda

\_\_\_\_\_ -lōne be yě \_\_\_\_\_ ye.

A

Lō Jumale \_\_\_\_\_ logo \_\_\_\_\_ Tafiré?

D

Bile be \_\_\_\_\_ yě.

A

N \_\_\_\_\_ be jaba kens dooni.

I bena \_\_\_\_\_ ka taga

\_\_\_\_\_ N \_\_\_\_\_ Tafiré bi?

7.4 Comprehension Questions. Answer the following with complete Dyula sentences.

1. Logo be lo juma Dalor?
2. Lo jumale be logo ye Gonaté?
3. Raoul makoya be mu na?
4. Tamati be fyere Gonaté wa?

8.3 Dialog Variation: Fill in the blanks of the following dialog, and then translate it.

Ken

Eh, Mamadou \_\_\_\_\_ gbata nĩ na dɛ.

Mamadou

\_\_\_\_\_ be yē?

Ken

\_\_\_\_\_ be yē.

Mamadou

Fē \_\_\_\_\_ sã logo be i la?

Ken

N be a fɛ ka \_\_\_\_\_ kelēne \_\_\_\_\_.

Mamadou

Ken, \_\_\_\_\_ nĩ flɛ.

Ken

A ka di \_\_\_\_\_ kosobe.

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 \_\_\_\_\_ fε \_\_\_\_\_ ?

Fred

N be \_\_\_\_\_ \_\_\_\_\_ n̄inina.

Asita

\_\_\_\_\_ \_\_\_\_\_ suguya kelē-kelē be \_\_\_\_\_ \_\_\_\_\_ yā.

Fred

Namasa žau be \_\_\_\_\_ \_\_\_\_\_ ?

Asita

\_\_\_\_\_ \_\_\_\_\_ be \_\_\_\_\_ tā-tā.

Fred

\_\_\_\_\_ \_\_\_\_\_ \_\_\_\_\_ ka d̄onī b̄o o la,

\_\_\_\_\_ \_\_\_\_\_ \_\_\_\_\_ ka ča kos̄obe.

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?

\_\_\_\_\_

## 10.5 Text

Dumuni soro ko ma gbele Man.

Ni i se-la mobiligar dr3 i

be dumuni fe fyere-la-u sigi-ni ye

sira dala yorobe. Dou be kaba je-ni,

dou be a bereke-ni fyere. Muso dou

be ku yira. Dou yere yarayara ni

ku bereke ye u ku. Sogo fyere-la-u

fana be ye. Ni i fana be a

fe ka i sigi ka dumuni nanama 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
yere	even
ka jēni	to burn
ka bereke	to boil
ka yirā	to fry
dumuni fē fyerela	food seller



## 11.5 Text.

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 sāze fyere yoro dafɛ.

A kōñɔ-no yoro saniñe-ñi be tuma be.

A ma bō kosobe. Tabela ja-ja saba

sēme-ñi be dana na ka bō kiniboro la

ka taga numāboro fɛ.

11.5 Cont.

Lō-o-lō

Vakaba be

fē

suguya

kura

tobiri ka a fara lō be kakoro

dumini fē čama-u kā. Lō-o-lō kōni

i be se ka to, suna, kini,

zagame, sise yirani ni sogo yirani

soro yē. Olugu ko a be to

ka sise, 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

sunā

kini

zagame

hariko

kakoro

koni

## 12.5 Text

Mogo be se ka bō suguya čama soro  
 Kadivwari dugu mēsē-ni-u la. O dugu  
 mēsē-ni-u la, bō čama be bō muso-le ye.  
 Bō muso-u bε be kōnō kelē-ne ye.  
 Kurā tε u la. Ĵi fana tε u la.  
 Nēgē fana tε kēla u la.  
 O bō muso-u kō mogo be se ka  
 bō Ĵā . čama soro. Ni dugu ka kε  
 kobida ye, kurā be soro a kōnō.  
 O-tumā Ĵi ni kurā be se ka soro  
 bō Ĵā u la. Nēgē be kε o bō Ĵā  
 čama kōnō kamasoro kōnō čama be u la.

12.5 Cont.

0 do-u be se ka kε, kōnō

fla, saba, naani, wala kōnō duru ni se ka

kε bōtigi ye.

## 13.5 Text

Wagati fla-le be sã kōnō āu ta

Jamana la: samaʒi ani fow.

Samaʒi-le be sãʒi bē wagati ye.

Sã do u la samaʒi be ʒãña ka tĩmɛ

fow kã. Nga o sãu ma ča.

Samaʒi-le be foro bara kɛ tuma ye.

(Fow be daminɛ samaʒi ko.)

Fow be daminɛ ni nēnɛ ba tuma ye

Decembre ni Janvier karo-le la. Ni o tuma

tĩmɛ-na, tara ba tele wagati be daminɛ sa.

Mogo čama be taga safarifɛ fow

tele la. Nga dou be u ka foro

bara kɛ fow la fana. U be tu

13.5 Cont.

tege, u be foro-u ladēne ka samaĵi

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
samaji	rainy season
fow	dry season
fow tele	dry season
safari fe	travel for trading
foro	farm, plantation
dani	weaving (n) (from ka dā, to weave)
ča	many
ka damine	to begin
ka tege	to cut
ka ladene	to prepare, arrange, make ready
ka jaña	to become longer



## 14.5 Text

Dyula muso ñogonɔ bara-kɛla ka dogo  
 fara-fi-na muso-u la. Dyula muso  
 be bara bɛ suguya do kɛ. Ni Dyula muso be  
 sɛnɛ-kɛla kũ, a be sɛnɛ  
 bara kɛ; a be gba kɛ a dɛ-u lamɔ.  
 A be a ʒɛ ni dɛ-u bɛ ka  
 fani-u kwo ka fara a yɛrɛ ta u kã.  
 Ni sɛnɛ bara ba-na, a be yɛrɛma-li kɛ  
 ka dɛbaya bɛ makoya laña. Ni Dyula muso  
 ka kɛ safɛri-kɛla kũ,  
 a fana be ʒao kɛ ka fara a ka  
 sokɔnɔ bara kã. Dyula muso do-u be  
 fɛtigi ye katimɛ ʒɛ-u kã kamasoro u

14.5 Cont.

ka bara ke kojuguya ni u herijegε fe.

Nga hali ni Dyula muso kεla fεtigi ye

na-o-na a te se ka a yεε fisaya

a εε kā; a te yεε bōna

a ka sokōnō bara ni a εε labato ma.

Folo-folo Dyula muso ka fosi tū-te poliki

la. Nga sisā, muso be u sei bla

dugu ni jama ko be la.

## Vocabulary

-kɛla

farafina  
sɛnɛ  
yɛrɛmali  
bɛbaya  
labato  
poliki  
sɛi

be ... kũ  
ka bara  
ka lamõ

ka kwo  
ka fara ... kã  
ka bã  
ka laña  
ka safɛri kɛ  
ka ʒao kɛ  
ka bõña

-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

## 15.5 Text

Bueidē soro ko ma gbɛɛ.

Nga a bɛrɛbɛrɛ-le soro ma di. Sisā

baradē-u čama tɛ fosi fɛ wari ko.

U ta fosi tɛ mogo ni mogo

čɛ līberia ko la. U tɛ mogo-u

bōña čogo lō. Tūma do-u i be

mogo do soro mī be se bara-la kosɔbɛ.

Nga i tɛ se ka a mara

ka mē a bɔ-čogo kosō. Bueidē ņuma

be bara kɛ ka ņa. A be mogo bɛ bōña.

A kakā ka lōna, dugudē, dēmēsē ni

čɛmɔgoba bɛ korosi.

Mogo wɛrɛ-u bōña tɛ mogo si

Bueidē bɛrɛ fana makā ka sōwñali kɛ.

## Vocabulary

liberia	trust
ka bōña	to respect
ka mara	to hold, have the responsibility for
ka mē	to last; adv. for long
bō-čogo	behavior
ka ña	to make good, nice; adv. good, very well
lōna	guest
dugudē	countryman (someone familiar with a place)
čemogoba	important person
ka kōrsi	to respect, pay attention to
ka dōgoya	to lessen (to lower the status of)
sōwñali	stealing

## 16.5 Text

Sisā buedē bε lamara ma di.

Dou kōni be se bara la kosobe.

Nga u bokoya kosō u tε se ka to

barada kelē na. Hali ni mogo ma u

gbē, u be muruti u yere ma.

Ni mogo ka u makūma drō u be

fūnu hali ni ŷo ma ke u fe.

U kū ka gbεle, u tε mogo kā-mē

ani u tε mogo boña ŷogo lō. Nga mogo

mī bē-na u brebre ma, a-tigi

tε toro. Hali ni olugu fri-la wala

ni tiñē-ni kεra u bolo, mogo kakā ka

la a la ko u ma a lawili a

ma. I ka fo u ye ko u kanā

16.5 Cont.

ko mi ke u te o ke abadā.

U be malo mogo ma. (U be

mogo bōña). O kosō, hali ni olugu

frila wala ni tiñē-ni kela 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 te o ke abadā.

U be malo mogo ma. (U be

mogo bōña). O kosō, hali ni olugu

frila wala ni tiñē-ni kela u bolo,

mogo makā ka jama u ma. Mogo kakā ka

u ladē-le drō kamasoro u be ladilikā

mē. Ani u be maroya kosobe.



16.5 Cont.

ko mī ke u te o ke abadā.

U be malo mogo ma. (U be

moga bōña). O kosō, hali ni olugu

frila wala ni tiñē-ni kela u bolo,

mogo makā ka jāma u ma. Mogo kakā ka

u ladē-le drō kanasoro 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 gbē	to fire, chase away
muruti	revolt
ka makūma	to criticize
ka fūnu	to swell, get angry
kā ... ka mē	to listen, understand
ka bē ... ma	to come across
brēbrē	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 tiñē-ni kera u bolo (lit., 'if breakage happens in their-hand') 'if they accidentally break something'

## 17.5 Text

Dyula Jamana la, bolola-bara-kɛla sugu ka

ʒa. Siaki-u wala numu-u be

nɛgɛ bara kɛ. Olugu be daba, muru-u ani

nɛgɛ-lama fɛ bɛ suguya kelē-kelē

ladɛnɛ. Yiri-siɛna olugu fana be yɛ.

Olugu-le be bōda-u, tabeli-u, sigilā-u

ni yiri-lama fɛ bɛ kɛ.

Dani-kɛla-u be ʒese layɛɛma ka kɛ

fani ye. ʒeli-u-le ta be baro

bara ye. Olugu-le be samara-u, boro-u,

ʒɛsirigboro-u, kānasɛbɛ-u, gbaña-u ni muru-da

bɛ ladɛne. ʒeli-u ʒɛ-ma-u-le be gboro

bara kɛ. U muso-ma-u be bogo bara kɛ.

U be daga bɛ suguya kelē-kelē lo,

17.5 Cont.

ka ta ʒi daga ma ka taga se

tobiri daga bɛ suguya kelē-kelē ma. Tubabu

lampa-u tūma na Dyula ʒamana-u la tūma mī

na bā, ʒeli muso-u-le tūbe fitina dagani lo.

Tu tūbe kɛ o daga-ni-u-le kōnō ka

ʒese bla u la mesi ye. Folo-folo, Dyula

dugu-u la, dugu mogo bɛ-le tūbe bɛ

ka nōgō demɛ bō lo la. Nga sisā,

bō lo fana kɛla mogo do-u ta bara

ye dāna. o mogo-u be bō

lo karā. Olugu togo be mōzō-u.

## Vocabulary

bololabarakεla  
siaki  
numu  
nege  
daba aaa  
muru  
-lama

yirisiēna  
bōda  
yiri  
danikεla  
ka layerεma  
jeli

baro  
samara  
česirigboro  
kānasεbe  
gbaña  
muruda  
čema  
musoma  
bogo  
daga  
tubabu  
tūma  
tura  
jese  
mesi  
ka bē  
ka lo  
dāna  
ka karā  
mōzō

craftsman  
blacksmith  
blacksmith  
metal  
hoe  
knife  
suffix like -en in English,  
e.g. wood-en  
carpenter  
door  
wood; tree  
weaver  
to make change (into)  
a caste, leather workers,  
potters (oral historians  
(griot) which serve chiefs  
are also jeli.)  
leather  
shoe  
belt  
necklace  
whip  
knife sheath  
male (not female)  
female  
clay  
jar  
European (colonial, white man's)  
time, moment  
oil, kerosene  
thread  
which  
to get together, meet  
to build, make  
particularly  
to learn  
(Fr.) maçon, builder

## 18.5 Text

Lō-ba-lō-u      Ŷayana                      sisā    āu    ka  
  
 Ŷamana    la.      Folo      misimiu    ta      lō-ba-lōu  
  
 dā-ne      tūbe      bramogolafa,    sūkarō      seri    (seri  
  
 dēni)    ani    leyā    seri    (seriba)    ye.    Cīugu    kō,  
  
 tubabu    tele      la,      āu      fana    tūbe    Franzi    feti-u  
  
 fara    āu    ta    lōbau    kā.    Nga    kabini    āu    ta  
  
 Ŷamana    kera    a    yere    ta    ye,    Août    karo    tele  
  
 worōfla    kera    āu    ta    lō-ba    bē    rō    berebereba  
  
 ye.    Kodiwari    ka    mīu      be    nazara-sira  
  
 tagama              fana    ta    lō-ba-lōu    be    nazara  
  
 lō-bau    ye    ka    fara    Ŷamana    bē    ta    kā.  
  
 Olugu    ta    feti    ba    kelē    togo    be    Noël,  
  
 a    kelē    wēre    togo    be    Pâques.    O    fetiu  
  
 kō,    Ŷamana    bē    be    nōgō      bē    janvier    tele

18.5 Cont.

ʒona ni May karo tele ʒona ma.

Janvier tele ʒona be nazara-sira ta sã yeIema

ye. May tele ʒona, o be ʒamanau be

la barakɛlau ta lõ-ba-lõ ye.

## Vocabulary

lōbalō	holiday
ka čaya	to increase
misimī	Muslim, Moslem
bromogolafa	feast day
sūkaro seri	Ramadan
(seri dēni)	(small prayer)
leyā seri (seriba)	big prayer day
tubabu	white man, European, colonial
Franzi	French
feti	holiday, festival
kaḥini	since
Aout	August
karo	month
berebereba	biggest
nazara sira	Christianity (white way)
ka fara ... kā	to add to
Ngël	Christmas
Paques	Easter
yelēma	change



## 19.5 Text

Kodiwari boni be Jama  
 Ŷama ma kā ko sira fε. Ŷama dou  
 la, mogo bε be kā kelē fo. Nga  
 Kodiwari ta tε teN. Kā  
 mīu be fo Kodiwari be bi-woro bo.  
 Nga kā ba mīu be fo to  
 bε ye: olugu-le be Dyula kā, Baoulé  
 kā, Agni kā, Bete kā, Senoufo kā,  
 Wobe-Guere kā, Gouro kā, Abe kā,  
 Yacouba kā, Adjoukrou kā, ani Taghana  
 kā ye. O kǎu dou fobaga ka  
 Ŷa dou ye. Nga mogo kōni be se  
 ka u bε fobaga kelē-kelē soro Jamana

19.5 Cont.

duguba be la. Nga Dyula kā-ne fobaga

ka ča to be ye, kamasoro dugu ba

be la yeismali čama be ke o-le la.

Mogo-mogo kōni te Frenzi kā mē,

otigi kakā ka Dyula kā-ne fo ni

a be a fe ka kuma ni Baoulé

kā, Bete kā, Senoufo kā wala Agni

kā fobagau ye.

Vocabulary

ka bɔ ... ma

ka bɔ

ka (verb only) tɔ ... ye  
fɔbaga

kelē-kelē

yɛlɛmali

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

## 20.5 Text

Kā            čama be            fo            Konowari.

čamana do-u            la mogo-u            be be kā

kelē-ne fo.            o            ŋa ma u be be

ŋogō            kūma kā            mē.            Nga ni

čamana kā            čaya-ra            ka Konowari

ta bo,            a be ke            toroya

čama sababu ye.            A be čama

kutigi-u            yere            toro kamasoro u te

se ka kūma čama be ye kelē ye. U

fana te se ka čamana mogo be konono lō

kelē ye.            o            kosō            čamana be ke

ma di kelē ye kamasoro mogo-u be ma

di kā kelē ma ni u te ŋogō

kūma-kā            mē.

20.5 Cont.

Kā kelē fo beliya tōroya  
dā ts politikiki sira ye. A be  
yεremali-kεla-u fana toro kamasoro  
ni u ma yoro mī mogo-u kā  
mē, u ts se ka fyereli wala sāni  
bers soro. O kosō Dyula-ya-kεla mī  
sigi ka kε Bouaké lamini nō,  
otigi ts se ka taga Gagnoa fā fε  
ka a ysrs laña ye ikoro komi  
a tūbe Bouaké ña mī mā.

Vocabulary (for 20.5)

ña	way
ka čaya	to become many, grow in number
ka bɔ	to reach
sababu	cause, reason
konɔnɔ	thought
di	easy
bɛliya	to not do (negative)
yɛrɛmalikɛla	trader
Dyulayakɛla	trader
lamini	region, surrounding area
nɔ̃	in
fã	direction
ka laña	to do well
ikɔrɔ	immediately
komi	like, as

OE-BR  
must  
AL

FROM:

EPIC FACILITY

601

CONSTITUTION STREET, N. W.

WASHINGTON, D. C. 20006