

COMBONI MISSIONARIES OF THE HEART OF JESUS

**NUER FOLKTALES,  
PROVERBS AND  
RIDDLES**

NUER – ENGLISH

**Holy Trinity Parish  
Old Fangak – South Sudan**



Every scribe who becomes a disciple of the Kingdom of Heaven is like a householder who brings out from his storeroom new things as well as old.

*Mt 13:51*

I cie gɔɔr min ca ɲieec ke nyin kuäärä nhial ε jɛn cɛtkɛ guɔn ciɛŋ mi kām mi pay nõõŋ kene mi dɔaaŋ raar rey kuaknikɛ.

*Mɛt 13:51*

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## FOREWORD AND ACKNOWLEDGEMENTS

Why do missionaries engage in collecting and preserving the oral literature of the peoples they evangelize? Couldn't they simply replace it with the Gospel narratives that answer more appropriately to the modern challenges of our society?

Evangelization is not just replacing the old cloth with a new one. Missionaries must be very sensitive on respecting the identity of people they evangelize. The vernacular and the oral literature are the vehicles of the culture and the identity of each ethnic group. They shape the way people think, fix values and orientate patterns of behaviour. They are certainly part of the traditional society which holds to conservative values and fears transformation. Actually, a society, pressed by continuous changes that often undermines the identity of the people and provokes a void sub-culture, needs to hold on to solid roots. Change is of course unavoidable; in some cases it is most needed. The real challenge is about making the right steps, promoting a transformation that is deeply rooted in the identity of people. The Gospel is always change oriented but it doesn't throw away the old for the new, it rather promotes a transformation within the culture re-interpreting it in the new context. So being a Nuer, a Dinka, a Shilluk or a Bari and being a South Sudanese and also Christian is not a contradiction today. Jesus clearly said: *"Every scribe who becomes a disciple of the Kingdom of Heaven is like a householder who brings out from his storeroom new things as well as old..."* (Mt 13:51)

Therefore the purpose of the book is twofold. First of all, the book offers the chance to the Nuer reader to enter into contact with his/her rich heritage through their vernacular. Secondly it gives the Nuer people the tools to present it to the neighboring people through the official language of the Republic of South Sudan, namely English.



This book belongs to the entire Nuer community because it has been compiled by drawing from the ancient tradition of the Nuer. In a wider sense it belongs to South Sudan and the world. I specifically want to acknowledge the work of **Michael Thilyang Gatkek** and **Peter Jur Gai** who collected most of the material. Michael Thilyang Gatkek worked mostly for the section of the tales, riddles and tongue twisters, whereas Peter Jur Gai focused mainly on the proverbs. Special thanks to all those who contributed with their advice and corrections: **the Pastoral Team of Holy Trinity Parish** (Old Fangak), **Fr. Gregor Schmidt**, **Fr. Alfred Mawadri**, **Johannes Kuon Nyuon**, **James Lam Chuol**, and several catechists. Thanks also to **Fr. Gordon Paul Rees** who patiently went through and checked the English flow of the tales.

I hope that the English translation though interpreting the Nuer expressions might still convey the meaning and imaginary that is behind the Nuer worldview.

Fr. Christian Carlassare, mccj  
St. Daniel Comboni, 10<sup>th</sup> October 2015

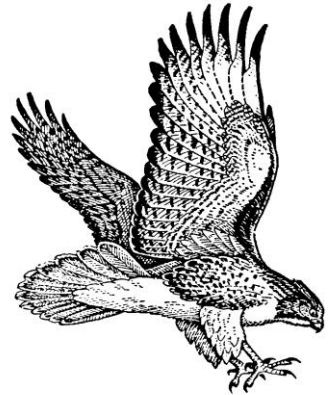
# RUAC CÄÄTNI NUÄÄRÄ – NUER TALES

## 1. Cäät mieth din diaal

Dijit diaal la cienke keel. Kä mithke keel. Ke cänj kel cuke mieth mi dijit rialikä ke yöö bike mith, kä tee guak keel ke ke. Min cike nyuur kä cuo mieth nöön nhamdien, cuke wee i banε thaañ din lip. Kä kääτ ε gat nyiman guak. Ke yöö kääτ ε cuer, loke liep din tin tee jöör. Cue ben kä pece riñ. Cu kiel wee i guak, gatmaar! Luek gat nyimuor, be mieth ñar ñar. Bit guak. Cu kääτ rō nyok ke ben kä pece riñ. Cu kiel leni wee i guak, luek gatnyimuor, be mieth ñar ñar. Bit guak. Mëë ci kiel ε guic cue wee i ce la kac en ε te ke guak kene gat nyiman ε. Cue rō moc dhon rieñ cue roc, kä nyoke, kä nyoke. Amäni täme ci kiel la ruuc ñaani amäni wale. Cu nyuak din ðak piny ke jen duor emε.

### **The banquet of the birds**

Once upon a time birds lived together. One day they called for a big banquet where also present was the Fox. When they sat and food was brought to them, some said: “Let’s wait for the birds that are still absent”. Now, the Kite, the son of fox’s sister, was a glutton. Therefore he started picking up pieces of meat and eating alone. The marabou stork spoke with the fox saying: “Rebuke your nephew. He will spoil the banquet”. But the fox did not say a word. The stork lost his patience and said: “These two people don’t listen” He took a piece of meat and swallowed it whole, and again, and again. To this day the marabou stork doesn’t chew food but just swallows it whole. At that point the gathering ended and all the birds went to their way.

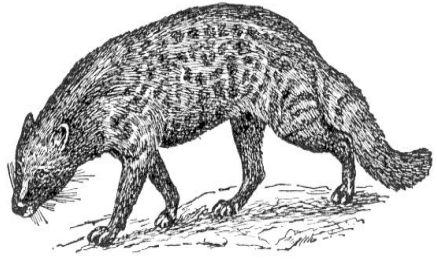


## 2. Wec leyni

Ley diaal mēēdan cienke guath kel amāni raan. Mi cike yoth wic, bi guor gole puat däär. Kä jen la duothe jok, ba guathde päl dār wec. Ke cān kel cu guak çap lat, cuē ruac ke ji wec diaal kã jioke guor i thääku ti liethni titi ε nu cike puot däär ɔ? Ku guor la puot ni jen däär ni cian. Cu guor ε liŋ. Cuē guor lät kã with kijeer mi te ke tuoŋ. Mēē cike wecdien nyok ke puot, cu guor yɔɔke puat däär wec guath in la puot guor thin. Mēē ci guor ben cuē wee i ε ŋa mi ci guathdã puat? Cuke wee i ε guor. Cu guor gaak ke guor, min ci guak ε nen en yöö cike gaak, cuē wee i ε kue moc bök yɔat min luotni yöö be bok. Nie wanɔ cu guor guor bok ke with ni thokde, a cu tunde cuit thok guor. Mēē ca with kam raar, cuke wee i ba nõn ram mi läät. Kä ci guak ke jiök i bia guor jiök i wer kã guak ke yöö ε läät buotni. Mēē ci guor thiec, cuɔ jiök i bi wã kã guak. Cuē ben kã guak. Cuē guak col. Cu guak ben kã je. Kä ci guak ŋomde rialikã ni wen. Cuē kɔak tet kã cuē je moc tɔoŋ kene mac. Kä ce dhaar pini kuenj wic maac. Cuē latde tuok. Cuē thok guor tem kã yuore je rey dhaar. Be nyok ni kã nyin ŋuan. Bi guor wak. Be jiök i be päl? Bi guor wee i lätni je. Ci guak riŋ guor tem amāni mi ci dhaar thiaŋ. Mi ce thuok cuē guor jiök i ku wã. Cu guor wã thaar goale. Mēē ci riŋ tuak, cuē rey wec luk ke riŋ. Be ram ɔ moc riŋ. Ba thiec i jeki je ni kã en riŋ ε duŋ goaa ε? Be ke jiök i ε jen guor. Kä jioke ε yak i yaŋ emε ε mieth. Cuē kuac jiök i del ε mieth kã ji. Kä jiök ε lony i këw ε mieth kã ji. Kä jioke raan i puor ε mieth bã. Kä cuē ley diaal jiök i iruun banε nyieeny. Mēē ruon ni bakã goaa cuē köök kã laare je i ε ram ɔ tek ke ram ɔ. Cu wec puot. Cu yak yaŋ kãp, cu kuac del kãp, kã kãp lony këw, kã yieth ram puor. Amāni täme cam leey rōdien, kã cam raan ley ti gow ke mieth kã je. Rey köör ci guak dāman ni guaŋ tɔw rey juacni. Min ci köör thuok cu guak ε jek en yöö ci dāman bath. Guak laa cōle dāman i guaŋ kã ce la lule amāni täme. Duŋde yöö thile ram mi ci guaŋ nyok ke nen ke yöö ce thil rey köör emɔ.

## The animal kingdom

Once upon a time animals lived together with people. Every year, when the people would leave the villages to go to the cattle camp, they would all go together. And the elephant would always settle in the middle of the cattle camp. But along the way he would always get behind and arrive late at the cattle camp. One year the fox came up with a trick. He spoke to the people and said to the civet cat: *"Why don't you place your grey cows in the middle of the cattle camp?"* The civet cat liked the idea. He knew that it was the usual place of the elephant. So, he made a club of a very hard wood and then placed his cows in the middle of the cattle camp. When the elephant arrived, he asked who had placed the cows there. People told him that it was the civet cat that placed them there. The elephant got upset with the civet cat. The fox informed the civet cat and advised him to hit the elephant with his club. And so he did, the civet cat hit the elephant in the mouth and broke his tusk. People came to separate them and saw that there was the need of a doctor. As the fox had told them, they advised the elephant to go to the fox that was known as a good healer. The elephant went to the fox as he was told. The fox had already prepared his knife as sharp as a razor blade. He prepared a fire place with a large pot with boiling water. He started his job. He cut some flesh from the mouth of the elephant and put it into the pot to cook. It was painful, but the elephant endured the surgery. The fox did several cuts until he filled the pot with meat. So he discharged the elephant. When the meat was cooked, the fox divided it up. Everyone ate asking themselves where the fox could find such good meat. He told some that it was elephant meat. He told the hyenas that it was beef. He told the leopards that it was goat meat. He told the lions that it was gazelle meat. He told the people that it was waterbuck meat. The day after the fox said: *"Let each one live on*



*the other*". The people and animals scattered. Hyenas started catching cows and eating them. Leopards started catching goats. Lions started catching gazelle. People started hunting waterbucks. To this day animals eat each other; and people make animals their food. During all that confusion the fox hid his younger brother called *Guaḡ* in the grass. When the fighting finished the fox found that his brother *Guaḡ* was lost. The fox is still looking and calling his brother *Guaḡ*: this is in fact his cry up to now. However nobody ever saw him again.

### 3. Bul nya nyigol

Ke cāḡ kel ci nyigol bul nyaade kuen nin daḡ bādāk. Cue diit diaal moc lār. Cu guak çap laḡ ke yöö ba kiit in bi bul kit näk. Cue ruac ke murguc ke yöö be kiit näk ε jen. Kiit ε lith. Mëë ci cāḡ buçol cop, cu lith bul kit. Cu murguc ε näk. Cu diit diaal riam ke ketni. Rey köör cuo rumputh yot ε rialbæek. Ci rumputh te ke kiel mi diit amäni täme. Kä tee ke dit mi çal i Wawaw a wiee i "*Wa, be la raan a?*" Cuo ḡec yot rey köör kä cu mutde bath dör. Amäni täme mi jal naath dör ba ciökkien tem ε juac mi çal i mut ḡëëc. En wano cu dit mi çal i Bidiit bath. E jen la wiee dit mi çal i lieth lieth i, "*Gööre Bidiit, gööre Bidiit*". Min te ke koör cu guak murguc naḡ duel ke yöö be miem wecde tem ke yöö /ca je bi ḡic. Cu guak miem murguc tem amäni cu nyinke jöc. Mëë ci diit rō thiec i ε ḡa mi näk lith, cu guak wee i bia je ḡiic ke nyinke. Cu diit diaal kac kä murguc. Cu murguc röde bar a cue rō wä tōw. Täme murguc /ce la be raar ke cāḡ däär, be raar ni ke wäär. Mi ca nen ke cāḡ däär ε diit, ba juoc ke yöö ce lith näk. Ke köre cu diit wee i iruun bane koör nyök. Cu dit mi çal i jal wee i, mi /ci



naath bi nyieeny bä la miñ. Cu Kiel wee i kä yän bä teke ɾal. Cu ɲok wee i bä la dɔar. Mëë ruɔn cukɛ rɔ luek. Cu kɔr pak. Cu jal a miñ amäni wale. Cu kiel teke ɾal. Cu ɲok a dɔar. Cu diit duol ke kuic dämandien ni lith mëë ca näk ke yöö ba col. Cukɛ man lieth jök i ba gatdu col inɛ. Ba ji dap gaat ε diit diaal. Mi wä dit dap bi rɔ moc gat. ε jɛn tämɛ dit mi cɔal i manlieth jeke gaat kä diit diaal cetke mëë ca mat ε kɛn. Ci bëëcde dit kä dey manpalëëkni kɛnɛ dey keyni.

### **The marriage feast of the vulture's daughter**

Long time ago, the vulture called all the birds for the marriage feast of his daughter. The fox planned to have the singer at the marriage killed. The bird that had been called to sing was called 'Lith'. The fox spoke with the owl so that he would kill him. When the feast day arrived, 'Lith' went to sing and the owl killed him. All the birds went to collect their sticks to fight. During the fighting the saddle billed stork hit the ibis. Since then the ibis has a bad cough. In the throng there was also the glossy ibis that cried: "*Wa, is he going to survive?*" The francolin was also hit and lost his spear in the grass. Up to now people who walk in the grassland get their legs hurt by a grass called "*Francolin's spear*". In the big havoc a bird called *Bidiit* got lost and was never found again. It is for him that the Finfoot cries "*I'm looking for Bidiit, I'm looking for Bidiit*". During the confusion of the fighting, the fox took the owl to his home. He told him that he would cut some feathers of his head so that he will not be recognized by the others. The fox cut his feathers so that his eyes were very well visible. When the birds asked who had killed 'Lith', the fox hinted: "*You will recognise him by his eyes*". They understood he meant the owl and jumped against him. The owl managed to run away and hide himself. To this day the owl does not show himself during the day time; he comes out only at night. If birds see him during the day they will all chase after him. The fighting continued especially after some birds incited it. The openbill said: "*Let me be dumb if*

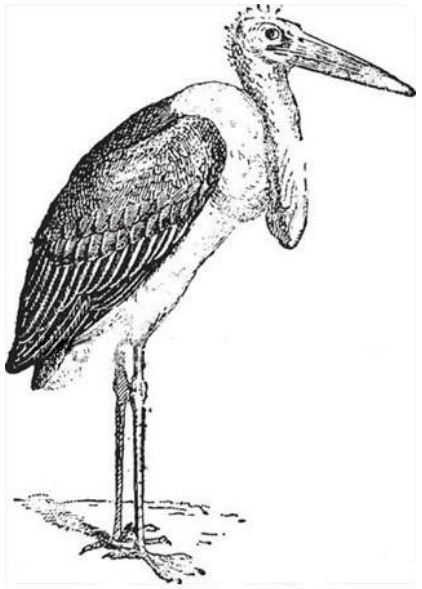
*conflict will not continue*". The marabou stork continued: *"And let me have a throat pouch"*. Similarly the blue heron said: *"And let me be mad"*. They fought all the day. The day after they were tired of fighting, they reprimanded each other. The fighting stopped. The openbill became dumb. A pendulous throat pouch appeared on the marabou stork. The blue heron became mad. The birds met to speak about 'Lith' that had been killed and should be ransomed. They spoke with 'Manlieth', a hawk, the mother of 'Lith', and told her: *"We will ransom your son like this: all birds will give you some of their chicks. Actually, when birds have chicks you will take some of their chicks"*. It is for this agreement that the hawk takes the chicks of all other birds, and he targets especially the chicks of sparrows and chickens.

## 4. Kiel

Meedan kiel la tɛkɛ dul (miem) mi diit ɛlɔŋ kã la läny kɛ miemkien kɛ ŋɛëth. Kɛ cãŋ kɛl cu guak çap çãp. Cu kiel jiök i mi ŋaci yöö bi miemku gɔw bi kɛ läny kɛ tèt maböör. Tèt maböör luotɛ ni luac. Cu kiel ɛ nhɔk, cɛ wicɛ läny kɛ luac. Kɛ kɔr niŋi ðaŋ rɛw cɛ kiel jiök i ba ku wuoc kɛ yöö banɛ wã bul ɛn wãɛ. Mëë ca wuoc cu miemkɛ ben raar kɛn dial. Min ci kiel ɛ nen ɛn yöö ci miemkɛ ben raar, cu löcɛ jiäk ɛlɔŋ. ɛ jɛn nen kɔn kiel cɛ la wic pöth amãni wãɛ. Mëë cɛ wicɛ car cɛ guak jiök i ban wã buul ɛn wãɛ. Kã bul tɛ nhial, cukɛ mat, cukɛ jien, min cikɛ cop nhial cɛ guak pãl pɛn. Cu guak wee i ɛ jayɛ kɛ luããt. Bi kiel wee i jayɛ kööt (thör). Cu guak pɛn rɛy puɔl a cɛ cuit piny. Ba cɔl i guak, bɛ wɛc i ɣɔth ni kã diɔk. Kɛ kɔrɛ cu guɔr ben math rɛy puɔl. Cu guak guɔr jiök i mɛ ca rɔdã tèt piny ɣãn gat geeŋ deri yã luaŋ kɛ kãm raar? Min la jin a wee i ɛ jin ram mi diit. Cu guɔr ɛ kãm raar. Cɛ wee deri yã lak, cuɔ lak kɛ kɔrɛ cɛ rɔ baar.

## The marabou stork

Once upon a time the marabou stork had much hair in his head. He used to rub ashes into the hair (as it was a custom among the Nuer). One day the fox tricked him, he told him: *"If you really want to have a great hair dress you should oil your hair with resin and keep it for a few days to get your hair very bright"*. The marabou stork was pleased and did as the fox said. After two days the fox told him to wash the resin out of his hair and to get ready to go feasting together. But there was no way to take the resin out without losing all the hair. The stork felt very bad and was



upset with the fox. Since then the marabou stork does not have hair on his head anymore. One day the stork planned his revenge. He invited the fox for a party in heaven where all birds are. They agreed that the stork would carry the fox up. However when they were very high in the sky, the stork let the fox fall down. The fox prayed: *"Let me fall in a soft place"*. While the stork prayed instead: *"Let him fall in a hard place"*. The fox fell into a pool and got stuck in the mud. People would call him: *"fox"*. He would just answer with a feeble mumble. Then an elephant went to drink at the pool and the fox took the strength to plead: *"I am the offspring of 'Geng' and got stuck here in the mud. If you are really a big and honourable person you should pull me out"*. The elephant pulled the fox out. Again the fox said: *"You should also wash me"*. The elephant washed the fox. Then the fox run away.



## 5. Cäät leynti ti ciej keel

Lony ke yak ke kuac amäni thəl ciejke ciejdien kä ken ke mäth. Ciejke ciejdien ke tæeth loaac kä /cike gak kamnikien. Cuke çar i bike ciej keel. Cuke duel mi boor lat. Lätke keel ke lɔc kel. Mëe ci nin ti nuan thuuk cu ken ε ηac i ke gööl. Cuke je çon i bike mat duŋde yöö /ka rɔdien liŋ kamnikien. Mëe ci ken ε guic cuke guak çol ke yöö be ke ben luek. Cu guak ke jiök i yen cia je çon i bia mi bum lat duŋde yöö thile mi /ci rɔ luot. Yen bia rɔ moc ηuot ti bia luoth kämnikun. Cuke je guic i ε luik mi goaa kä ke. Ke thian cuke nyuur keel kä latke ηuotkien. Cuke wee i ε ram ɔ laar ηutde kä banε ke luoth kon diaal. Cu lony wee i çän lökä roal mi diit. Cu yak wee i mi cä wä çal ca çä bi thiec i ci wä ni kä? Cu kuac wee i /ca çä bi guic elɔŋ. Cu thəl wee i çän /ca puçnydä thiap. Mëe cike mat inɔ cuke ruacdien wä lar guak. Cu guak ke liŋ a goaa ken ηuotkien. Cue ke jiök i, ke ηuot ti gow. Mi wia ke tit bia ciej a goaa ke tæeth loaac. Duŋde yöö kapε ke a bum. Cu ηɔakni diaal wä a goaa ke tukde. Cäj kel mëe ci yak wä çal dɔɔr. ke kɔɔrε mëe ce lunny çok cu kuac ε thiec i ci wä ni kä? Cu lɔcde jiäk elɔŋ ke kuac. Cue wee i ε ηu thieci çä mɔ? Ci ηutdä tɔl. Kä guice kuac. Cu kuac ε jiök kä ε ηu guici çä mɔ? Ci ηutdä tɔl bä. Cu ken daŋ rεw nyieny. Lony te bitä guathde. Cue roalien liŋ. Cue ben a ce ηëëny. Kä cue ke jiök i yen cia roal, cia ηutdä tɔl. Bä ye nyuoth mi /cia bi met päl ruec wale. Nie wanɔ cue kac kä kuac kene yak. Cue nyieny ke ke. Thəl tæe lɔŋä rεy paam min la tɔɔce thin. Cue wicde kap nhial, guice min ci tuok. Mëe ce ben thieekädien, cu ley daŋ diçk pen puçnyde. Cue ke jiök i cia ηutdä tɔl ke yöö cia puçnydä thiap. Cue ken diaal kaç. Cuke liw ken diaal. Ke cäj in dɔŋ cu guak ben ke yöö ce gaktien liŋ. Cue ben ke jiäk lɔac mi diit. Cue thəl jek ciej kä roa. Cue je thiec i cia rɔdun näk? /Cie ruac ee larä ye en ε i /ci ley de ciej guath kel ke tæeth lɔac ε ni mi luoth ke rɔ kamnikien?



### **The animals used to be friends once**

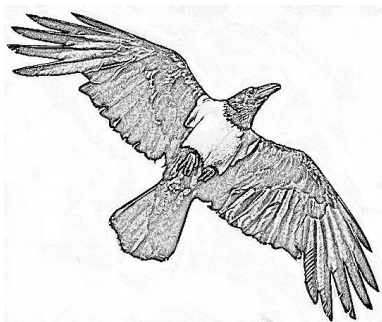
Once upon a time, the lion, the hyena, the leopard and the snake used to be friends. They decided to live together. They built a new house that could accommodate the four of them. However, after few days of living together, there were some misunderstandings and they realized that they had some incompatibilities. They called the fox to encourage them. *"You took a very noble decision to stay together"* said the fox, *"but it is very difficult"*. The fox proposed: *"You must make some rules in order to respect each other"*. They liked his indication. In the evening they sat together and shared a few rules: each animal stated a rule that the others would abide to. The lion said he did not tolerate noise. The hyena said that when he returns from an outing he did not want to be asked where he had been. The leopard said that he could not stand people looking at him. The snake said that he did not like to be touched. They thought that they could abide to these rules. They shared them with the fox who said that they were good: *"If you respect them, you can live together without troubles"*. At first everything was fine. One day when the hyena came home the leopard asked him: *"Where have you been?"* The hyena got upset with the leopard: *"Why did you ask me like that? You broke my rule"*. *"And you, why do you look at me like that"* said the leopard, *"you also broke my rule"*. They both started quarrelling. The lion heard their noise and shouted angrily: *"What is this noise? You broke my rule"*, and he started fighting with the other two. The snake heard the noise and raised his head to see what was going on. The three animals were fighting and fell on the snake. *"You broke my rule"* said the snake and bit them. They died. The day after the fox came to see them because he heard about the quarrel. He found the snake alone and asked him: *"Did you kill each other? You did not listen to what I told you! Animals can live together only if they respect each other"*.

## 6. Lëëm kene Jakɔk



Lëëm ε dit rey din kā jen ε balan mi dijt. Cε ηuākde moc ke tik mi bɔr. Mi cike röm guath buɔl kene jakɔk, lenye jakɔk ke luom nyieet ke yöö jakɔk thile ηuākde tik. Ke cāη kel cu jakɔk wicde car ke duɔp in be jek ke tik kā lëëm. Cue wā ke je kā jiöke je i kāmni yā tikdu, bā wā bul ke je en wale ke yöö teke nyam mi ci yā nɔp. Iruun bā tikdu luoc ji. Cu lëëm tik kam je. Cue wā bul ke teeth loac mi dijt. Teeth loacde ke yöö be ruac ke lumde iyɔ. Mëe thian cue wā guath buɔl ke tikde min pay kam je ε mäathde. Min ci bul thuk cue luoc cieη. Min ci yow bak /kene wā kā lëëm. Cue rɔ nyok ke luoc guath buɔl. Mëe ci nin daη rew thuk cu lëëm wā kā jakɔk ke yöö be tikde wā nööη kā je. Cu jakɔk rɔde tɔw. Cu lëëm luoc cieηde. Ke cāη in dɔdien cu lëëm rɔ nyok ke ben kā te jakɔk cieη. Min ci jakɔk lëëm nen, cue rɔde bar ke tik. Kā cu lëëm riη kɔɔr ε kā jiöke je i jakɔk, ηun tikdä. Cε ku la lule amāni täme. Kā tee ke ter ni cian kam lëëm kene jakɔk.

### The grey shrike and the pied crow



The shrike is a very attractive bird and has a long reputation for conquering the heart of females. He used to wear a white necklace when he was going to the feasts. At a feast there was the crow which was jealous of his colleague; he thought that his incredible appeal was coming from the necklace. He went to the shrike and asked him the necklace for a night: *“I need it because I am going to a feast to meet with a girl that I like. I will return your necklace tomorrow”*. The shrike lent him his necklace. The crow went very pleased to the feast. He met with the girl and had a good conversation. At midnight he went home. The next morning he did not give back the

necklace, but kept it and went again to a feast and met that girl again. After two days the shrike went to the house of the crow to get the necklace back, but the crow hid himself. The third day the shrike went again to the house of the crow. When the crow saw the shrike, he ran away with the necklace. The shrike pursued him shouting: *“Return my necklace”*, but it was all hopeless. The shrike continues to claim back the necklace and this has become his cry to this day and the bitterness between the shrike and the crow continues till this day.

## 7. Nyakuoth-Geer kene Guæk ke Jak-gër-gëër

Nyakuoth-geer ε dit mi te ke maan rey din diaal. Kä jen luomke je ε guæk kene jak-gër-gëër. Kä guæk dāke jak-gër-gëër, nhōake ni je ε nyakuoth-geer. Mëë ce jak-gër-gëër wicde gāc, cue guak cōl. Mëë ci guak ben cue je jiök i yān cā cuuc kā nyakuoth-geer kene guæk, bā ηu lel? Cu guak wee i jin bi jien bi wāl wā nööη ni kā caay (Ji Mabān). Bie nööη en wāle mō, bie ben lāth köl guæk. Ba cu káp ε tob. Cu jak-gër-gëër ε lij. Cue jien wee wāl wā nööη. Mëë ce luny jōk, cue köl guæk moc wāl in ce nööη. Nie wanō cuō guæk káp ε tob. Cue puōnyde moc buōt kā moce je jiōny mi diit. A ηōaη cue nuān a cu wāηke tee ni raar. Mëë ce wicde gāc cue wā kā nyakuoth-geer, cue je lāη min ci tuok kā je. Cue wee i yān bā rō woc bā wā yier. Cu nyakuoth-geer kuoth pal ke kuicde. Jiōke je i cu guæk nāk mi we wā yier a je la bee raar wic piini. ε jen la nen kōn guæk be wic piini kā be luoc piny. Cu guæk te rey yieer amāni wāle a ci puōnyde la nyanη ke tob ee ci je káp. Cu jak-gër-gëër a luum nyakuoth-geer amāni wāle.



## The hoopoe, the frog and the white stork

The hoopoe is one of the most beautiful birds. Both the frog and the white stork were trying to please her and attract her sympathy. The frog was more successful than the white stork; the hoopoe liked him. The white stork was disappointed and went to consult the fox. *"I am tired of this story of the frog with the hoopoe"* said the white stork, *"What can I do?"* The fox



suggested: *"You go to the people of Maban and get from them such and such a herb"*. The white stork did as the fox said. He brought the herb and spread it on the sleeping mat of the frog. The frog, after sleeping in that mat, got a tropical skin disease called *"yaws"*. His body itched greatly and was full of open sores. He became weak and skinny, so much that his eyes looked very big. He felt hopeless. He went to the hoopoe he loved and told her about his situation: *"I am going to abandon the village and I will go to live by the river"*. The hoopoe prayed to God for him: *"Do not let the frog die, as he lives in the river grant him to come up to the surface"*. It is because of the prayer of the hoopoe that we see the frog coming up to the surface and then going down again under water. The frog lives in the river and his skin has been eaten up by the *'yaws'* sickness. The white stork became instead the boyfriend of the hoopoe.

## 8. Lib goor jio̯b

Lib ε dit rey din tin pār. Mëedan la cien̄ diit keel ke raan. Ke cāñ kəl cu diit duol ken kā rō. Cuke wee i cane cuuc ke cian̄ jiäk kä raan, mi luote rō ban̄e tetke tem ke jio̯b, ke yöö /cike bi le bär. Cuke mat. Kä min duolke tee guak liñdien. Mëe cike thuck ke ruac, cu guak käǟt cōl kä jio̯ke je, iruun ba raan tetke tem, kä mi waa tetke tem bi gaac elōñ: tin la jeki bi ke jek ni kä? Cu käǟt wee i bā ñu lel? Cu guak ε luoc iruun bi diit diaal duol ke kuicde,

kä bi diit lam ken diaal, yän bä lam ke joak, mi waa jiob káp min notä taa lamä bä jiob kap nhial, bi ben kä bi jiob pec tetädä, kä bi rɔ bar ni nhiaal. Mi wä diit riij kɔɔru, bi luny piny kä bi jiob wä yuɔr yier. Bi tet ran kään. Mëë ruɔn cu diit ben mat guath kel, cuke raan lam ke yöö ba tetke tem. Cu kääte te lipä cetke mëë ca lar je ε guak. Min ci guak jiob káp, cu kääte ε pec kä cu diit diaal riij kɔɔre. Cue riij ni nhial, cu diit ε guɔr, cue luny piny kä yuɔre jiob yier. Cu lib rɔ yuɔr ni yier we jiob wä goor. Cue göör thile jiob mi jek ε. Mi ca näk ε kɔc rey piini be ben raar be goke ben yär wic jiath kie wic juacni. Ke kɔɔr be rɔ nyɔk ke luoc yieer. E jen la nen kɔn lib yuɔre rɔ yieer kä yääre goke wic jiaath ke yöö ca näk ε kɔc. Kä mi ce rec jek rey yieer be cam kä lare je i göörä ni jiob. Goor lib jiob amäni täme rey piini kä cu raan ε col i lib goor jiob.

### **The cormorant still looks for the axe**

Once upon a time birds lived together with people. One day birds met together to discuss about how bad people are. They planned to cut off their hands with an axe so that they would not do bad things anymore. They all agreed. However the fox heard about their plan. After the meeting the fox went to speak with the kite. He told the kite: *“Tomorrow birds will cut off the hands of people; if they succeed it will be a big problem*



*for you; how will you get all the food you get from people?”* The kite understood his point and asked what could be done. The fox exposed his plan: when birds meet tomorrow, they will all pray first. I will be the last to pray. While praying I will raise the axe and you will come and catch it from me. All birds will follow you, but you will go to throw it into the river. You will save people and their hands. The day after everything went as the fox said. While praying he raised the axe, the kite picked it and flew into the sky. All birds flew after him. But he was faster; he

reached the river and threw the axe into the water. Seeing that, the cormorant dived into the river to look for the axe. He tried several time hopelessly, he could not recover it. When he was too cold, he would come out and open his wings to dry his feathers. The cormorant is still now diving into the water looking for the axe. Sometimes he manages to get a fish and eats it. However he always says: *I'm actually looking for the axe.* People know it and say, the cormorant is looking for the axe.

## 9. Jiᵒb muᵒᵒn

Cāᵅ kel cu ᵒlcāp dueᵅ lāt wic jiaath min mᵒ nᵒᵒr kā cue toᵅ dap thᵒn. Ke cāᵅ dāār cu guak ben ke duᵒp emᵒ, cue lᵒᵒᵅ thaar jiaath ke yᵒᵒ ca nāk e cāᵅ. Min ce nhial liec, cue ᵒlcāp nen wic jiaath. Cu guak e jiᵒk i, e ᵅu cieᵅi wic jiaath emᵅ? Cu ᵒlcāp wee i cā lāt thin kā cā dap ke toᵅ thin. Cu guak wee i e jiaathdā en neme. Tāme göörā yᵒᵒ be jiᵒb. Be naᵅ rey yieer a la riᵅydā. Cu ᵒlcāp e jiᵒk i kā bā wā ni kā? yᵒᵒn mi goᵒri yᵒᵒ bi cieᵅ thin,



bi yā la moc i toᵅ kel ni ciaᵅ. Cuke mat ke jen ruac emᵅ. Ni ciaᵅ be ben ba moc toᵅ amāni mēē ci duoth ni toᵅ kel. Kā ni ciaᵅ la bᵒᵒᵅ a bee, be ben lᵒᵒᵅ wic nᵒᵒr emᵒ. Cue ᵒlcāp thiec i kā toᵅ cike wā ni kā? Cu ᵒlcāp e luoc i ca ke thuk e guak. Cue ᵒlcāp thiec ke kuic ᵅukā? Cue wee i e jen i be jiath emᵅ jiᵒb. Cu bᵒᵒᵅ e jiᵒk i kā guak jek e jiᵒb ni kā? Kā jiᵒb e duᵅ ran. Jiᵒb emᵒ e jiᵒb muᵒᵒn, e duᵅ kacā. Cue wee i mi wēe ben a je jiᵒbe. Cu ᵒlcāp e liᵅ. Mēē ruᵒn cu guak ben, cue wee i kāmni yā toᵅdā. Cu ᵒlcāp luoc i ci duoth ni kel kā yā, /cā je bi kam ji ke yᵒᵒ cike thuuk. Mi e jin bi je jiᵒb, jiᵒb duᵅdu. Mi e toᵅ kel emᵅ be koat goᵒkā. Cu guak rᵒde rialikā, cue jiath yᵒt ke jiᵒb, cu jiᵒbde tᵒl. Cue wee i bā min dᵒᵅ wā nᵒᵒᵅ. Cue nyᵒk ke yᵒn, cu jiᵒb tᵒl. Cu guak toᵅ

rɔlcäp thuk ke jioḅ muḅḅn ε ni kəl kä rɔa min ci kään. Ε jən la naath a wee i /cu naath cam ke jioḅ muḅḅn. Ke cän in dödien cu guak rɔ nyɔk ke ben. Cue rɔlcäp thiec i mäthdä ε ηa mi lär ji çap εμε. Cu wee i ε boḅḅ. Mëë ruḅn cu guak wä thok yieer kä cue boḅḅ nən mäc. Cue je thiec i mi bi jiom puḅt, deri wä ni kä rey yieer εμε? Cue wee i dee ben inε. Kä nyuuthe je guak puḅnyde. Kä cu guak εnyɔk ke thiec i kä mi bæε pek εmi? Cu boḅḅ wee i dee wä inε nε. Kä mee larε je inε cu boḅḅ thiak ke guak. Nie wanɔ cu guak boḅḅ káp kä duäce je. Cue je jiök i wii kɔη ηiεc ni rɔlcäp a ηot /keri rɔ ni ηiεc?

### **The axe made of clay**

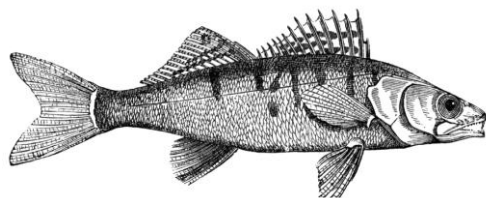
One day in the morning the black stork made his nest on top of a palm tree and laid one egg. At midday the fox came down that road and sat under the tree to rest because the sun was very hot. By chance he looked up and saw the stork. He cried out: *“Why did you take this tree?”* The stork just answered that she did her nest to lay her egg. But the fox exclaimed: *“This is my tree, and I just came to cut it down”*, showing an axe he just made out of clay, *“I want to make a canoe out of it”*. The stork answered back: *“Where can I go now?”* The fox proposed: *“If you want you can stay, but you will give me an egg every day”*. They agreed. Every day the stork would lay one egg and hand it over to the fox. She remained only with one egg to hatch. The pellican was often coming to rest on the top of the palm tree. One day he asked the stork: *“Where are all your eggs?”* *“They have been finished by the fox”* the stork answered. *“How come?”* asked the pellican. The stork explained the story saying that the fox would cut his palm tree down. The pellican retorted: *“Where would the fox find the axe? The axe belongs only to people. His axe is an axe made of clay: it is a lie”*. He concluded: *“If he comes again let him cut the tree down, if he can”*. The day after, when the fox came and claimed an egg, the stork refused it and said: *“As you said, cut your tree. I will go somewhere else holding the only egg under my wing”*. The fox aimed at the tree with his axe,



but when he hit the tree the axe broke into pieces. The fox promised to get another axe. It also turned out to be an axe made of clay. The fox had obtained the eggs of the stork just showing an axe made of clay. People still say: *“Do not deceive people with an axe made of clay”*. After a few days the fox was again under the tree asking the stork: *“My dear friend, who revealed to you my trick?”* The stork told him that it had been the pellican. The fox went to the river where he found the pellican. He asked him: *“If there is wind from this side where do you move?”* *“I go to that side”* said the pellican showing the direction. *“And if the wind comes from that side, where do you move?”* asked the fox again; *“I will come this side”* showed the pellican coming closer to the fox. The fox rapidly caught him and beat him severely. The fox said: *“You went to teach the stork, and you have not yet taught yourself!”*

## 10. Guak keñe Yak ke yiw ke luth

Yak keñe guak maarkē. Guak ε gat nyiman yakä. Kä guak nhöke may rεc εlɔŋ. Ke cāŋ kel cue wä may yier. Cue pul yiwni jek. Cue ke nööŋ kä thalε ke. Cue nääre



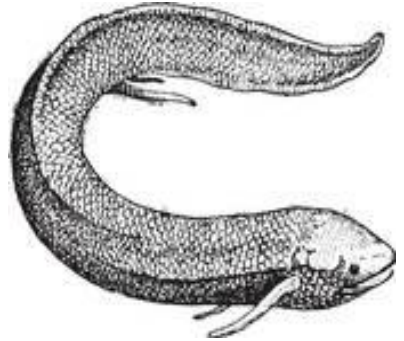
ni yak cɔl ke yöö bike ben mith. Cuke mith. Min cike thuɔk, cu yak ε thiec i jeki je ni kä gaat nyimaar en com com εme? Cu guak wee i mi wä je lar ji yän ηacä je en yöö bi ε gor i bi yä cam. Cu yak ε jiök i gat nyimaar, /cä ji bi cam amäni cāŋ kel. Cuke wä wic yieer. Mëë cike cop cue yak jiök i bi rɔ yuɔr piny taarä rey piini tɪtɪ. Kä cu guak jien. Niε wanɔ cu yak rɔ yuɔr rey piini tin tee yiw thɪn. Kä cuɔ yak yieth ε yiw ti ηuan. Mi weε ben raar, cue kiel jiök i bi ke kam raar. Cu kiel wee i gɔaaε dunɔde yöö ba dɪtkien naŋ. Cu yak wee i eey. Kä yak bæc puɔnyde εlɔŋ. Min cε puɔnyde däk ke bæcdien, cue kiel jiök i naŋke. Cu kiel yiw dial kam raar. Cu yak wee i en guak bæ jek. Mi wä je wä jek bæ ruacdä

nen. Mëë ruɔn cuke röm kene guak. Cue n̄ëny ke guak. Kä cu guak ε läŋ, cue je jiök i nääran wane, bi mieth mi dɔŋ wä met cieŋ. Min cike cop cieŋ, cu yak guak jek ci thal ke luuth ti ce wä nööŋ mäy. Cu yak mith, cue je jek cuome. Cue guak jiök i jeki je ni kä? Cu guak wee i mi wä je lar ji yän ŋacä je en yöö bi ε gɔr i bi yä cam. Cu yak ε jiök i gat nyimaar, /cä ji bi cam amäni cän kel. Cuke wä thok yieer. Cue yak naŋ duel luɔth mi diit, kä jioke je i bi culu yɔk thok duel emε. Kä cu guak wä. Cu yak ε yɔn. Cue cule yɔk thok duel luɔth. Cu luth ben cue cul yakä kac a cue je ŋok. Amäni täme /cu yak a cul juɔc. Kä cu cul yakä tee jiic luɔth amäni wäle. Kä cu naath mi tee jiicde cɔl i cuɔl ke yöö ε cul yakä mi ce ŋok.

### **The fox, the hyena, the spiky fish and the mud fish**

The hyena and the fox are blood related. The fox is in fact the nephew of the hyena. The fox likes fishing. One day he went to fish. He found a pond of water with many spiky fish. He caught them and grilled them. He called his uncle hyena to share the meal. They ate. When they finished, the hyena asked the fox where he could find such good fish. The fox answered: *"If I tell you I know you might decide to eat me"*. The hyena answered: *"Dear nephew you are the son of my sister, I will never eat you"*. The fox accompanied the hyena to the pond and told him: *"Jump into the water on your back"*. The fox left. The hyena jumped into the water as the fox has said. Many spiky fish pierced the back of the hyena and remained there. The hyena came out from the water and asked a marabou stork to remove the fish. The stork wanted to receive in gift the fish that he would pull off. At first the hyena refused, but then he could do nothing else but accept. The stork removed all the fish and the hyena felt relieved. *"When I meet with the fox, I will fix him"* exclaimed the hyena. The day after the hyena met with the fox. He shouted at him. But the fox answered politely: *"Uncle, let's go together. I give you another meal to taste"*. They went home; the fox had cooked some mud fish. The hyena ate it and found it very good.

*“Where do you find this tasty fish?”* asked the hyena. The fox repeated: *“If I tell you I know you might decide to eat me”*. The hyena answered: *“Dear nephew you are the son of my sister, I will never eat you”*. They went to the river. The fox accompanied the hyena close to the den of the mud fish and told his uncle: *“Just wave your penis at the mouth of this den”*. The fox left. The hyena did as the fox had said. The mud fish came and bit off the penis of the hyena. To this day people cannot see the hyena’s penis. And when women clean the interior of the mud fish they always find something that is called ‘hyena’s penis’.



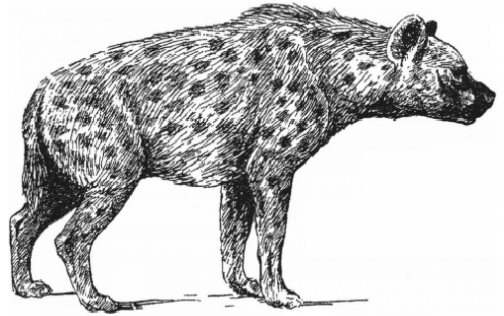
## **11. Guak keŋe Yak ke tɔŋ**

Ke cāŋ kel cu guak çap çap ke yöö duale ke yak. Duale en yöö ba je cam ε yak ke yöö la mete je ni ciaŋ. Mëë cike röm keŋe yak cu yak guak jiök i gat nyimaar, /ci cāŋ bi nyök ke nen en wale. Kä guak pele elɔŋ. Cue wee i näärä, ε ηu /cä ji lär ruac ε duŋ gɔaa eme? Cu yak ε jiök i läri je yä. Cue wee i ci nyimuɔr riŋ mi duŋ gɔaa thal. Cε riŋ mi cuay elɔŋ rialikä ke kuicdu. Cε yä jiök i wer cɔl yak. Cu yak lɔcde teeth kä lare je i te ke ram mi dee cam ni gaat nyiman? yɔɔ wane cieŋ. Mëë cike cop gekä cieŋdien, cue yak jiök i näärä täme ci cieŋ cop, mi waa ji nen ba ji näk. Cu yak wee i kä bä wä ni kä? Cue yak jiök i bä ji yian rey tɔŋni. Bi yä lip wane me bä ji wä nöŋ riŋ. Cu yak ε nhök. Cue yak yian rey tɔŋni kä wee cieŋ kä man. Mëë ca moc riŋ cue yak nööŋ riŋ ke guek. Cu yak ε cam. Cue nyök ni kä diɔɔk. Ke kɔre cu yak guek bät keel ke riŋ. Cu guak yak jiök i lucni yä guek. Kä /ken yak ε luäŋ ke yöö be guek ñök raar. Mëë ce guak wicde yic ke yöö ca guek bät ε nääre, cue man jiök i ma, tee jieth ti ŋuan rey tɔŋni tɔtɔ. Wer teŋke. Cu man rɔ moc gäak mi gɔaa. Cue tɔŋ tin ca yian wä

duăc. Ŋăce ni yŏö tē kē jieth epuc, kuicē jē i ca dăman ni yak yiaan rēy tŏŋni. Cue tŏŋ duăc kē duăc mi diit kă cue yak yŏt ni ciokde. Cu yak kac nhial kē jŏw mi diit kă baare rŏ a ca ciok nhiamde tŏl. E jēn nēn kŏn yak cē la ŋŏl amăni wăle e yŏö ca ciokde tŏl e nyiman.

### **The fox, the hyena and the firewood**

Since all that happened, the fox feared that the hyena might bite and eat him. One day they met and the hyena told him: *"My dear nephew, you will not see the sun again"*. But the fox is very shrewd. He answered: *"My dear uncle, I want to tell you good news"*. *"Tell me"* said the hyena. *"Your*



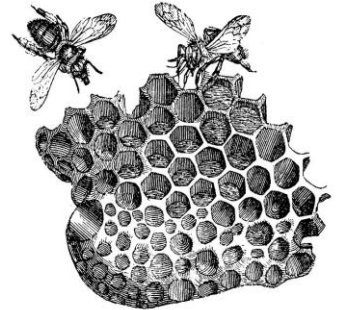
*sister just cooked a very good piece of meat"* said the fox, *"she just sent me to call you"*. The hyena was very happy and exclaimed: *"Is there a man that could eat the son of his sister? Let's go home."* When they approached some houses, the fox said to the hyena: *"Uncle, there are people here: if they see you they will kill you"*. The hyena replied: *"Where should I go?"* The fox proposed: *"I will tie you together with the firewood and this will hide you. Wait here for me. I will come back with the meat"*. The hyena accepted. The fox went home, and took back some meat using a shell as a spoon. The fox put the meat in his mouth and the hyena ate. The fox went for more meat. The third time, the hyena swallowed the meat with the shell. The fox tried to make him vomit it up but the hyena could not. The fox ran to his mother saying: *"There are many scorpions in that firewood. Beat it!"* The mother took a heavy stick and beat the firewood. She violently hit the leg of the hyena which cried out. The hyena ran away but his front leg is still now crooked because it has been broken by his sister.

## 12. Guak keñe Yak ke tuaar

Ni cian guak la göör ke je ε yak ke yöö be je cam, ke yöö ci guak ε kɔŋ met. Mëë cike röm keñe guak cue je jiök i bi cam. Cu guak ε läŋ, jiöke je i /cu yä cam näaran, ban wä cän te ke mi bi wä met. Cuke ben cän, cue yak moc tuar, cu yak ε jek i liime. Cue wee i jeki je ni kä gat nyimaar? Cue guak ε loc i mi wä je nyuoth ji bi yä cam. Cu yak ε jiök i /cä ji bi cam. Cuke wä. Min cike cop guath tuar, cue je jiök i bi yien kä jiath eme, ke kɔre mi wä ram mi te ke tuac mi lual ben bi je cɔl, be je ben luony. Cu guak ε yien kä jiath. Cue je jiök i bi je ku tɔɔŋ ke taŋ. Cu yak ε tɔŋ. Cuɔ yak cam ε tuar elɔŋ. Cue wiee ke wiee mi diit. Ke kɔre, cu guak ben ke duɔp emɔ a ce rɔ moc ke tuac mi lual. Cu yak ε cɔl i ber luäk yä, yöö wut ε tuac lual ε. Cu guak ben cue yak ben luäk kä tuar, a ce cuuc elɔŋ ke tuar. Min ci yak ben piny wic jiath, cu guak rɔ bar.

### **The fox, the hyena and the honey**

The fox fears the hyena because he deceived him. Therefore the hyena always tries to eat him. One day they met by chance and the hyena threatened to eat the fox. But the fox implored the hyena: *“Dear uncle do not eat me, let us go to my home instead and I will offer you delicious food”*. They went home and the



fox gave honey to the hyena. The hyena found it very sweet and good to his taste. *“Where do you find it, dear nephew”*, asked the hyena. The fox answered: *“If I show it, you might eat me”*. *“I will not eat you”*, retorted the hyena. They went under a tree where there was a big beehive. The fox told the hyena: *“Now, when you climb the tree I have better to tie you to the tree so that you will not fall while doing the work. Later a man with a wild animal skin will pass by this way, you will call him and he will untie you”*. The fox tied the hyena to a branch of the tree. Then the fox said: *“Now, knock the hive with a stick”*. The hyena knocked the hive

several times. In doing so a swarm of bees came out and stung the hyena. He cried a lot. The fox enjoyed hearing the hyena crying. When it was enough he wore a wild animal skin and went to free the hyena. When the hyena saw the fox with the skin he could not recognize him and called to him: “Come, please, come to untie me”. The fox went and untied the hyena, and then he made as if he had to continue on his way. The hyena came down from the tree: he had been stung by many bees.

### 13. Yak liaacni

Ke run tēē ci wā, ci ɣow te ke nyɔc mi diit ɛlɔŋ, kā dhɔr keeliw ce thil bel. Tek naath ni ke rɛc. Ke cāŋ kɛl tɛ ke wut mi ci wā kal rɛc ke ɣöö be gaatke wā dep rɛc. Min cɛ cop rɛy yieer, cue buaynike laŋh yieer. Cue rɛc ti ŋuan káp. Cue ke liac. Kā jɛn tɛɛ kaale kā rɔa. Ni ciaŋ be rɛcke liac, be tin ci kööt ŋap wic jiaath, bi tin /kɛɛ kööt liep guath in ca ke laŋh thin. Guath ɛmɔ cɔal ke je i keet: toŋ daŋ rɛw ti ca tɛt piny, ba ku moc ke riijy däär, ba liac nap thin ke ɣöö bike kööt. Min ci wut ɛmɔ ɛ jek i ci liaacke ŋuan, cue wicɛ car ke ɣöö be gaatke nööŋ liaac. Kā guicɛ je bā thile ram mi be baŋy guath liaacnike, ke ɣöö dualɛ i bi yak ke cam. Ke kɔrɛ cue rɔ moc buaŋ liaacni ti be kap, cue thaŋkien ŋap wic jiaath, guath mi nɔaŋ ke piny. Cue wā rɛy cieŋ weɛ gaatke guil. Kā cieŋ tɛ ke kam mi bäär ke kal, a tɛ ke nin daŋ diɔk ke jaɫ. Min cɛ cop cāŋ, cue lɔɔŋ ke nɪn daŋ rɛw, cu ji cieŋdɛ loɔkien tɛeth ke ɣöö ci guandien ke nöŋ liaac. Ke kɔrɛ cue ciekde kɛnɛ gaatke jiök i gɔa ni ɣöö bane liaackɔn jek /kɔa cam ɛ yak. Kā kuicɛ je i ci yak jokde guäl mēɛ cɛ jien. Mēɛ cike cop kaal, cuke yak jek ci liw thaar jiaath ke ɣöö mēɛ cɛ liaac jek ca ŋap wic jiaath, cue ke wil ni ciaŋ ŋācɛ ni ɣöö be ke cop, kā /kɛnɛ ke cop. Ke kɔrɛ cue liw ke buoŋh thaar jiaath ke göör liaacni. Cu wut kɛnɛ gaatke loɔkien tɛeth ke ɣöö ci liaackien kääŋ kā yak. Kā ci yak liw ni baŋ a thil liaac ti cɛ jek. ɛ jɛn laa naath a weɛ i *bi liw ni baŋ cetke yak liaacni* ke ɣöö ci yak liw a thil liaac ti cɛ jek.

## The greedy hyena

There was a year where there was a big flood and the harvest had been very poor. People survived just eating fish. Many men left the villages to go to fish in the middle of the swamps. There was a man who was a very good fisherman. He caught many fish, and dried them. Once dried, he hung the dry fish on a tree. When he had many he thought to take some dry fish home to his children. But he could not take all. How could he leave the rest at the fishing place without a person desiring it? It could be easily eaten by wild animals. Nevertheless he prepared some dry fish to take home, and he fastened the rest of dry fish in a bundle on a high branch on a tree. He went home. It took three days to reach home. He remained home for two days. The children were very happy that the father took them some dry fish to eat. Then he told the family: *“Let us go to collect the remaining dry fish”*. They went and along the way he was often repeating: *“Let us hope that hyenas did not eat the dry fish I left”*. He did not know that, as soon as he left the fishing place, a hyena arrived there attracted by the smell of the fish. When they arrived at the fishing place they saw under the tree the dead hyena. What happened was that the hyena continued aiming at the dry fish for several days thinking that it would succeed at last, it instead weakened and died because there was no way to get to it. The hyena died of hunger under the tree where the dry fish was without getting any. The man and his children were happy that the dry fish was not eaten. People often say: *“you will die for nothing as the hyena of the dry fish”*.



## 14. Lony

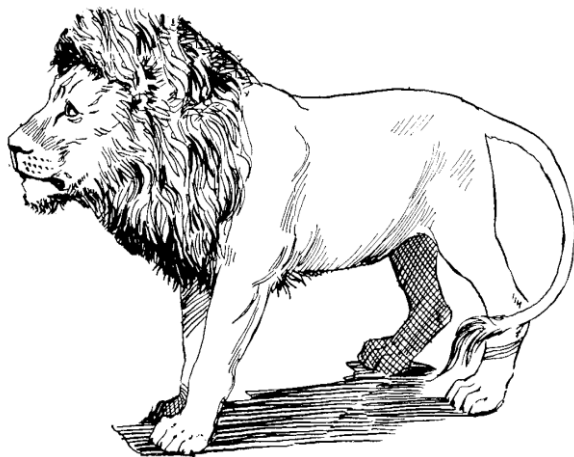
Meedan lony cienje keel kene mandɔŋde. Cu mandɔŋde je pith a gɔaa, kã nhɔke je elɔŋ, kã thile cãŋ mi dere pak a /ce miŋh. Mandɔŋde jak ε lieeth, kã lony nhɔke lieeth, duŋde yöö /ca je nhɔk ε mandɔŋde i be je moc lieeth, mi ci mandɔŋde lieeth kam raar be laŋh rey gat kã be je ŋap nhial. En gät ε yök mi la laŋh lieeth thɪn. Kã lony ŋãce guãthde, ni ciaŋ la goore lieeth kã thile guãth ke yöö penke je lieeth ε mandɔŋde. Ke cãŋ kel cu mandɔŋde wã jal, kã cu lony duoth cãŋ kene gaat nããre, te ke ŋarã. Ke guãth mi tɔt, cu lɔcde dɪt, ke yöö be lieeth mandɔŋde wã kual. Cue wã duel ke pëeth kã kãme lieeth piny, kã came je ke pëeth, cue je cam amãni gät. Min ce thuɔk, cue luoc raar. Mëe thiaŋ cu mandɔŋde ben, cue lieeth jek ca cam. Cue gaatke cɔl, cue ke jiök i ε ŋa mi ci lieethdã cam kã ye? Cuke wee i kueckɔ je, thiecni lony ε jen ci wã duel mindan. Cue lony cɔl. Cu lony ben. Cue je thiec i ε jin ci lieethdã cam ɔ? Cu lony wee i eey /cie yãn. Cue je jiök i kã ε ŋa? Cu lony wee i kuecã je. Cue wee i liŋe gat nyaadã, gɔa ni yöö bi je lar, mi cam ε jin. Cu lony ŋot ke mi gaake je i /cie yãn. Cue lony jiök i mi ε jin ke yöö lɔki je i bi yã lar thuɔk, be jɔc puɔnydu, bã ji lam, a be te ke mi je nyoth en yöö ε jin cam je mɔ. Cuke dãk piny. Ke kɔr nɪnɪ cue jɔc kã lony. Tãme lony lace ni ŋeet gat ee ce cam, ke yöö ca tuel ε mandɔŋde mee ce lieethde kual. Amãni tãme lony laace ni ŋeet gat lieth ee ce cam kã mandɔŋde.

### The lion

Once upon a time the lion lived with his grandmother. She loved him very much, she raised him very well and she made sure he never missed a meal. The grandmother used to make butter and the lion loved butter, but she did not want to give it to him, she would put it in a gourd and hang it on the roof. The lion knew where it was and always asked the grandmother for some butter but she always refused it. One day the grandmother went out and left the lion home with the other



cousins. While they were playing, the lion thought he could get some butter. He went into the house, got down the gourd and ate the butter so greedily that he swallowed also the gourd. When the grandmother came home, she called all her nephews and asked them: *“Who among you ate the butter?”* *“We don’t know”* they answered, *“ask the lion because he went into the house while we were playing”*. The grandmother called the lion and asked: *“Did you eat the butter?”* *“No, I did not”* answered the lion. *“So, who did it?”* said the grandmother. *“I do not know”* the lion replied. But the grandmother retorted: *“Look son of my daughter, you have better to tell the truth if you are the one who ate it”*. But still the lion insisted: *“I did not”*. So the grandmother concluded: *“If you ate it and you refuse to tell me the truth, I will curse you so that the truth will appear on your body”*. They separated. After few days it appeared in the stools of the lion: there were pieces of the gourd he swallowed. Up to now pieces of gourd can be found in the stools of lions.



## 15. Nhiär

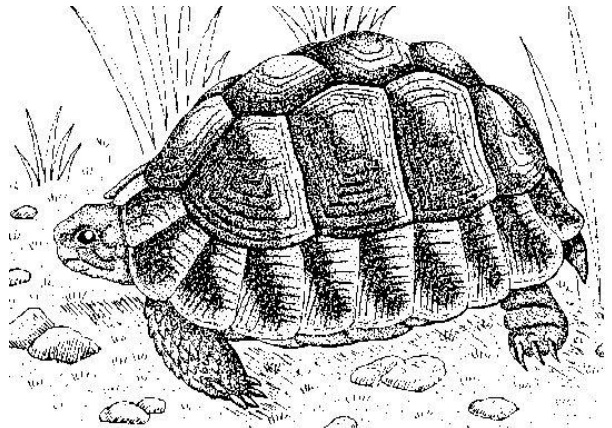
Nhiär ε ley mi cien rey yieer. Kä ke thaṇṇ guathni be raar bä. Jen cetεke kuēt dunḁe yöö lenye kuēt ke dit. Jen bä ε kar kel kä thok duel cien guet tin tɔ nyaṇ, gany, ker-ker, rik-rik ke kuēt bä. Ke cāṇ kel tε ke mieth mi ca rialikä ni nhiaal (puṛä). Kä caa diit diaal cɔal thin. Kä nhiär nhöke mieth εlṇ. Gooṛε wä thin, riεkde ε jen yöö thile gɔk ti pär ke je mi wä cāṇ emɔ cop. Mëe ce guic ine, cue duɔl ke diit diaal, kä jiṇke ke i gaat maar, yän göörä wä

guath in ca ye cjal th<sub>in</sub>. Kä thil yä g<sub>ok</sub> ti bi cop ke yä. Mi luote r<sub>o</sub>, bi dit ɔ yä moc ke juat kel. Kä cuke mat, cuo moc juät. Cue r<sub>o</sub> y<sub>on</sub> i be päär. Cu g<sub>aa</sub>. Cuo jiök i mi weε ji däk ba ji lε wä luäk ke na<sub>n</sub> nhial. Mëe ci cäj jienä cop, cuke päär wäke nhial. Min ce nhiär wä däk nhial, cu thaaj din ε káp amäni yöö cike cop nhial. Cuke nyuur. Ke guath mi tot, cu läät waregak nöö<sub>n</sub> ke yöö ba ciööt diin diaal g<sub>ar</sub> piny kä ba pekdiēn η<sub>ac</sub>. Bi dit ɔ ciötde g<sub>or</sub> kä ken diaal amäni mëe ce cop kä nhiär. Cue ciötde g<sub>or</sub> i *yen-diaal*. Ke k<sub>ore</sub> cuo mieth in ca rialikä nöö<sub>n</sub> nhiamdiēn. Cu nhiär diit thiec i yen ε ηu /cia miethdun c<sub>ol</sub> ɔ? Cu diit wee i /k<sub>a</sub> mieth εme ε du<sub>n</sub> ηa? Cue wee i ε du<sub>ndä</sub>. Cu diit läät thiec kä cu läät ε luoc i ε mieth kä *yen diaal*. Kä cu nhiär wee i cia li<sub>n</sub>? E miethdä. Cu nhiär mith ke ri<sub>n</sub>, liinye g<sub>ockien</sub>. Mëe ce thu<sub>ok</sub>, cu diit tin ci duoth kä je cam ke η<sub>eēny</sub>. Mëe cike thu<sub>ok</sub> ke mieth bi dit ɔ jien bi juatde na<sub>n</sub> pu<sub>onyde</sub> amäni min ce duoth l<sub>orä</sub>. Cu diit päär lunnyke piny kä ci nhiär duoth kä r<sub>oa</sub> kene jak<sub>ok</sub>. Cue jak<sub>ok</sub> jiök i bi ciekdä wä lar yöö a je rial guath ikä ke kuicdä. A je duol bieyni tin k<sub>oc</sub> k<sub>oac</sub> d<sub>ar</sub> döör. Cu jak<sub>ok</sub> ε luoc i bä je wä lar je. Kä j<sub>iäk</sub> l<sub>ocde</sub> ke nhiär. Mëe ce cop cie<sub>n</sub> nhiär, cue ciek wä lar ruac mi d<sub>o<sub>n</sub></sub>. Wee i riali yiethni ikä kä bi ke car däär döör. Iruun bi nhiär ben. Mëe ru<sub>on</sub> cu nhiär r<sub>o</sub> yu<sub>r</sub> piny. Cue p<sub>en</sub> piny wic yiethni. Kä cue j<sub>okde</sub> t<sub>ol</sub> a cue r<sub>o</sub> ret ni däär. Cu ciekde läät wä nöö<sub>n</sub>. Cue j<sub>okde</sub> ben k<sub>oc</sub>. E jen la nen k<sub>on</sub> nhiär te j<sub>okde</sub> ke tet amäni täme ke k<sub>oc</sub> tee ca k<sub>oc</sub> ni je.

### The turtle

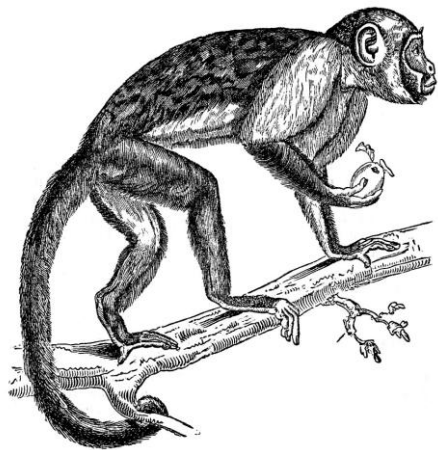
The turtle is an animal that lives in the river and belongs to the family of 'Guet' likewise the crocodile, the monitor lizard, the different species of lizards and the tortoise. Once upon a time birds organized a great meal in heaven. All birds would go and the turtle wanted to go too. He was known to be a dreadful glutton. His problem was that he did not have wings to fly up to heaven. He met with the birds: *"My brothers, I wish to go to the feast with you. But I don't have wings to reach there. I thought that you could help me: each bird could give me one of their feathers"*. The birds agreed and gave him their feathers. After

fixing the feathers, the turtle tried to fly, and it worked fine. The birds encouraged him: *"Don't worry, if you get tired on that day we will help and carry you up"*. So the day arrived, the turtle started the journey with the birds. When he was tired the birds helped him up until they reached the cloud where the feast had been prepared. They all sat. After a while a paper came where each bird should write his name, so that the organizers will know the attendants. Each bird wrote his name and the turtle wrote: *"I am 'all-of-you'"*. They brought the food. The turtle started eating as if all food was his and asked: *"Why don't you call for your food?"* *"Who do you think this food is for?"* asked the birds. *"It is mine"* answered the turtle. The birds called the organizer and asked about the food: *"It is for all-of-you"*. And the turtle commented: *"Do you see, I am 'all-of-you'. It is my food"*. The turtle ate the meat and enjoyed the meal while the birds were just looking. When the turtle was satisfied, the birds ate the leftovers. They were upset. After eating they left the banquet and the turtle remained in heaven alone with the crow. The turtle sent the crow to his wife: *"Tell her that I am coming down. She should prepare a soft place with many clothes where I would land"*. The crow said: *"I will go to tell her"* but he was also upset and he told something different to the wife of the turtle. *"Scatter hard poles to cover the field. The turtle will come tomorrow"*. The next day the turtle jumped down. He fell on the poles and broke his back. The wife called a doctor who could stitch his back but it remained with many knots as it is now.



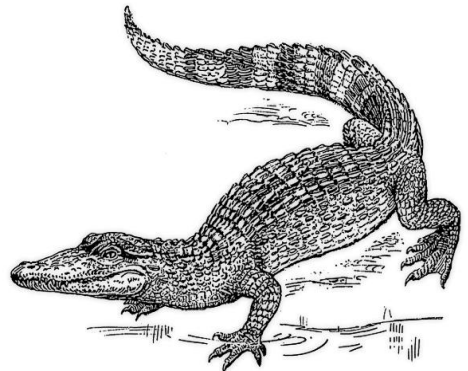
## 16. Gɔk kene nyan

Ke guath ee ci wä gɔk kene nyan ke mäth. Ke cän däär ni cian gɔk la wee piny gekä yieer. En wani be nyan wä cɔl. Be wee i nyan, ber raar ban ben muɔŋ. Bi nyan jowde liŋ, be ket wee kä mäathde ke yöö bike wä muɔŋ. Ke cän kel cu kuär nyaan te ke juey. Cu kiimni ε them i be gɔaa, duŋde yöö /kɔ je luän ε ken. Cu kiimni wee i duop kel mi gɔaa min bi kuär jakä tek, ε yöö be lɔc gɔkä cam. Cu kiimni ε lar nyän diaal ke yöö ba cieŋkien ban piny bike lɔc gɔkä wä gor guaathni diaal. Ke cän in dɔŋ cuke röm kene mäthde ni gɔk en nyan. Cue gɔk jiök i gööra yöö ban wä, dene mäthdä wä guil kuic yieer. Cu gɔk wee i yän kucä ket. Cu nyan ε jiök i ber kac ni jɔkdä, bä ji nan. Cu gɔk kac jɔk nyaan, cuke wä keel duŋde yöö /kɔ yieer ɲok kuic. Cu nyan gɔk nan dhɔr kuɔrien. Cu nyan mäathde ni gɔk jiök i gɔaae mäthdä en yöö can ben dhɔr kuɔra. Täme kuära te ke juey, kä ci kiimni diaal wee i duɔp kel in bi gɔaa ke jueyde, ε yöö be lɔc gɔkä cam. Mäthdä mi luotde rɔ bi yä kam lɔcdu ke yöö bi kuära puɔnyde pual. Cu gɔk ε luoc ke duɔp mi gɔaa ke yöö ε ley mi pel pel elɔŋ. Cue mäthde jiök i bä ji luäk ke lɔcdä cetke min ci lar. Bä je kam ji duŋde yöö /kɔ lɔcdä nööŋ ke yä keel. Ce rueec, cä je ban ni wic jiaath in tee kuic yieer, nyɔk yä ke nööŋ ke jɔkdu, bä je wä kam ji en wani. Cuke luoc jɔk ke ket, wäke kuic yieer in dɔdien. Min cike cop thaar jiaath cu gɔk kac wic jiaath ke pëth elɔŋ. Kä cɔle mäathde wic jiaath, laare je i ε jin nyan mi dɔar, wer goor gɔk mi dɔar mi bi ji wä kam lɔcde, yän gööra yöö bä lɔcdä tit ke yä keel. Nie wanɔ cu gɔk lɔcde kään kä te wic jiaath ni cian amäni wäle.



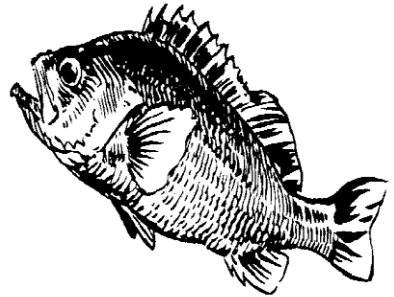
## The monkey and the crocodile

Once upon a time the monkey and the crocodile were good friends. At midday the monkey would always go to the river bank and call the crocodile: *"Crocodile come! Let us chat together"*. The crocodile would hear him and go to his friend to have some pleasant time together. One day the chief of all the crocodiles was severely ill. Several doctors tried to help him but could not find a cure. They all said that it would be worthy to try an ancient tradition: he should eat the heart of a monkey to get better. And so they told the crocodiles to be on the alert and hunt a monkey for their chief. The following day the crocodile met with the monkey at the river bank. He told the monkey: *"I wish we could go together to visit a friend of mine across the river"*. The monkey replied that he couldn't swim. The crocodile offered the monkey his back to carry him across the river. The crocodile took his friend in the middle of the river to the place of his chief. He told the monkey: *"My friend, it is good that we came to visit my chief. He is severely ill and the doctors said he would need a heart of a monkey for getting better. I wish, in name of our friendship, that you could give your heart"*. The monkey was clever and answered considerably: *"I will help you with my heart as you asked. However I left it on the tree at home. You should take me back so that I can give it to you"*. The crocodile was pleased and helped the monkey to get back. Once they reached the river bank, the monkey jumped swiftly and climbed his tree. Once on top of the tree he yelled to the crocodile: *"You are a stupid crocodile, so go and look for a stupid monkey that will give you his heart. Personally I want to keep my heart for it is precious"*. Hence the monkey saved his life and feels safe staying in the trees.



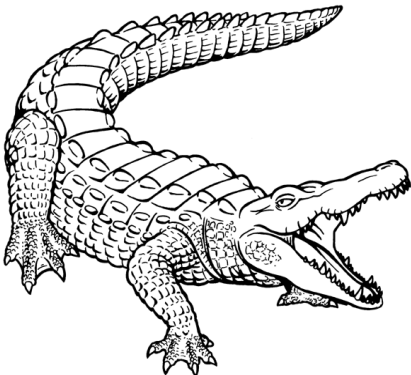
## 17. Cäl kene nyan

Cäl ε rec mi cieᅇ rey yieer kã d̄ite elᅇᅇ rey rec diaal. Kã nyan cieᅇᅇ rey yieer bã. Mi cike röm kene cäl bi nyan ᅇ bar ke je, ke ᅇö tε ke thok mi d̄iit. Dualε i ba roc ε cäl. Mëe cike cieᅇ inᅇ, ke cãᅇ keel mëe cike röm kene nyan, cu cäl nyan ᅇök i cu dual, ᅇän thil ᅇã læc, ber guic thokdã. Cue thokdε læp, cu nyan ε nen a thile læc. Nie wanᅇ cu nyan cäl cam amãni wãle. Ke ᅇö cε thokdε nam, ε ᅇen la naath a wee i *cu thokdu nam cetke cäl*. Mëe ci nyan ᅇök i thil ᅇã læc, min luot ni ᅇö cu ram læt pelu.



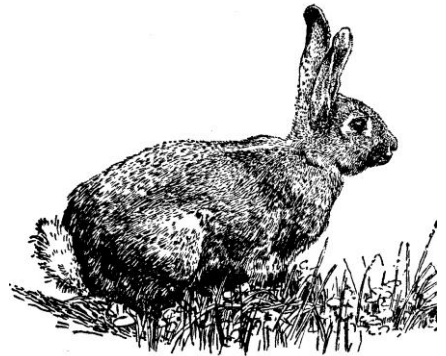
### **The Nile perch and the crocodile**

The Nile perch is the biggest among all the other fish of the Nile River. The crocodile also lives in the water. In the past the crocodile respected the Nile perch because he was afraid of his big mouth. He feared to be swallowed by the Nile perch. One day when they casually met, the Nile perch decided to friendly saying, *“Do not be afraid. Look into my mouth. I do not have teeth”*. He opened his big mouth and the crocodile saw that in fact he had no teeth. The Nile perch did not realize that he betrayed himself. The crocodile bit and ate the Nile perch at once. And so to this day people say: *“Do not betray yourself as the Nile perch did”*.



## 18. Guek kene pel pel

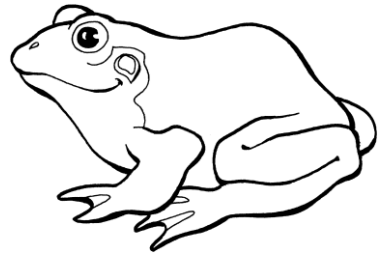
Guek kene pel pel teke rey dhɔariɛn ke yöö cienke keel. Guek te ke nyam mi goore kuende. Kä cike röm thin kene pel pel. Kä nyal nhɔke guek, kä guɔn nyaal nhɔke pel pel. Mëe cike wä röm luaak guɔn nyaal wä ram ɔ rɔ lat i ε yän kueɛn. Cue wut wicde yic. Min ce guic inε, cue ke jïök i ruun bia kööŋ ke wuɔr. Ram in bi cop ke nhiam be kam nyaada. Cu guek kene pel pel teth piny, kä pel pel puole a leenyε guek ke yöö guek duŋde kaç, ke yöö te ke ciök ti ciek ciek. Cu guek wä duɔl ke guëek tin kɔkien, cue ke jïök i nyal nhɔke yä kä ba kuen ε pel pel ke yöö ci guɔn ε moc çap. Ce wee i bakɔ kööŋ kɔne pel pel iruun, kä pel pel be yä leny ke wuɔr, bane ŋu lel? Cuke duɔl ke pëth ken diaal. Rey duolä cuke mat ke yöö bike kööŋ ke pel pel. Cuke wee i bane lel inε, iruun bane rɔdan loth gekä duɔp rey juacni bakä yɔaa a ŋot pel pel /kene ni ben. Jin kueɛn bi wä cuɔŋ gekä luaak. Ke yöö guek diaal cäätke /ci pel pel ε bi ŋaç i /ciε jɛn guek in kuen nyal en ε. Cuke mat inɔ ke pëth. Mëe ci yɔw baak cuke kööŋ tuok, cuke teth piny. Bi guek kel kaac bi cuɔŋ rey juacni, ba gual ε min dɔŋ. Mi ci pel pel ε thiec i jin a ni? Bi guek in te nhiam wee i yän en. Bi pel pel rɔ nyɔk ke wuɔr, cuke wuur amäni mëe ci pel pel cuuc ke wuɔr. Cu guek min mo kueɛn jɔɔc cien a ci pel pel duoth. Min ci guɔn nyaal ε nen cue je kam nyal cetke mëe ca mat ε ken.



### The frog and the hare

Once upon a time the frog and the hare found themselves competing for the same girl. They both wanted to marry her. The girl liked the frog, but her father preferred the hare. They met with the father-in-law to be and both made their request. The man did not know how to sort out the issue. Then he had an idea. He told them that they would compete in a running

competition. The winner would marry the girl. The frog and the hare went home. The frog knew that the hare was faster because he could not run well but just jump. So, the frog met with the council of frogs and told them: *"The girl likes me but she will marry the hare because of the trick of her father. Tomorrow I will compete but the hare will be faster than I. What can I do?"* The frogs discussed and found a solution: *"We will join you in the competition"*. And they continued: *"We shall do like this. Tomorrow we will hide ourselves along the path in the grass at a jumps distance from each other. You, the bridegroom, you will get ready at the end. Frogs all look the same, nobody will see the trick"*. They all agreed. The day after the competition started. One frog would jump and hide in the grass while the second jumped already ahead of the hare. The hare would ask astonished: *"Where are you?"* And the frog in front of him would reply: *"I am here"*. They run like that until the hare was out of breath. At the end, the frog, bridegroom-to-be, showed himself at winning post first, while the hare was still far off. As promised the father gave his daughter's hand in marriage to the frog.



## 19. Luik Kuoth ke yak

Mëedan ni tukä yaa, ε naath i thil yow nyiith i la caam naath. Ke cāṅ kel cu Kuoth yak jiök i naṅ yök εme kä ce wicde kum. Kä jiöke je i /cu je lep, naṅε bi ε wä laṭh ni rey yieer. Cu yak yök naṅ kä dieere ke je ke min tee reyde. Kä yak gööre yöö be min tee rey yökä ṅac. Cu yak yök lep. Nie wano cu nyiith dāk piny keeliw. Amäni wale ci nyiith dāk rey yaa keeliw a caame naath ke kuiy kä yöö ci yak luik Kuoth lok ci nyiith tee wicmuṅ. Ruac εme nyuuthe kon ni yöö mi ca ji lar duṅṅ /cue je tol. Mi wii je tol be riek nöṅ. Canε ku nen ni kä yak εn täme ci naath cuuc ke nyiith rey yaa keeliw amäni täme ci neme tuok ke yöö ci yak ruac Kuoth lok.

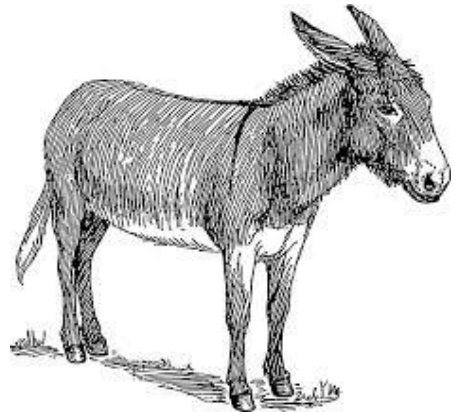


## The hyena and the warning of God

In the beginning the world was created without mosquitoes. One day God asked the hyena to carry for him to the river a gourd which was sealed. He warned: *“Do not open it for any reason”*. The hyena carried the gourd with the strong desire to see what was in it. At last the hyena could not resist, she opened it. At once a huge swarm of mosquitoes came out from the gourd. Since then mosquitoes populate all the earth and bite people. People are unaware that the hyena is responsible for that because she did not respect the warning of God.

## 20. Yak kenε däman ni Kacik

Yak kenε Kacik ke dämani. Guändien cōal i Dōl, mandien cōal i Nyaguok. Kacik luotde ni yōō la yianke je ke ciek ca ku wee i ce ciek kac, cōalke je bä i mul. Ke run tee ci wä, yak te ke ciendien kenε däman ni Kacik ke guändien ke mandien. Ke cāḡ kel cike guändien jiök i bakō wä rek. Cu guändien ε lōk. Mēē löke ε guändien ε yōō lar naath ε i



gaat ti ci wä rek ba ke lueḡ ke lōc nyigol kā bi raan ji ciendien cu lōk. Kä duḡde yōō cu mandien wee i a ke wä gatmaar ba ke wä kek ke kōn. Cu guändien ε nhōk. Cu gaatkien jien wäke rek. Mēē ci yak kenε kacik cop rey reek, cu ken ε jek i ḡuētḡni diaal mäthke ke kōaḡ biel biēel (kōaḡ in cār) ke yōō jake ḡuētḡni kā bum. Cu kacik math ke kōaḡ a cue yōḡ. Kä jen maathe kōaḡ ke ḡuāl. Mēē ruḡn cu yak ε jiök i dämaar banε luoc ciendian. Cue weē bä lō ben kōor. Cu yak jien. Mēē ce cop ciendien cue guändien jek ci liw. Ke kōr nḡnḡ ti tōt cu nyaguok yak jiök i gatdä, bi dämuor wä luor, ba jiäk gurun ben wuoc. Cu yak teeth piny. Mēē ce cop reek cue däman jek ci yōḡ ke kōaḡ a ce tōḡc däär duḡp. Cu yak ε ker,

lare je i Kacik, Kacik kerı. Cu Kacik ε luoc i ε jin ɲa? Cu yak wee i ε yän, gatmaar! Cue wee i ɣɔɔ gatmaar, ku le ɣor ni kɔaɲdä? Cu yak ε luoc i ɣec, ca yä ɟak ε Mandan ke ɣöö ci guandan liw, ban wä ba jiäk ε wä wuoc. Cue wee i /kɑ je liɲ, /kɑ je liɲ. Mëë ci ɣow baak cu yak enyɔk ke thiec. Cue wee bä lɔ ben ke kɔr niɲi bärɔw. Cu yak jien. Mëë ce cop cien cue ruac emɔ lar man. Cuke liep amäni mëë ci nin thuk. Cu nyaguok gatde jiök i ba gur jiäk ε wuoc. Kä tɛmɛ ni en tämɛ mi wi Kacik jek bi ε cam ke ɣöö ce ben guath wuocä jiäkä cɔadä lɔk. Amäni tämɛ yak came kacik ke kuic ruac mandien.

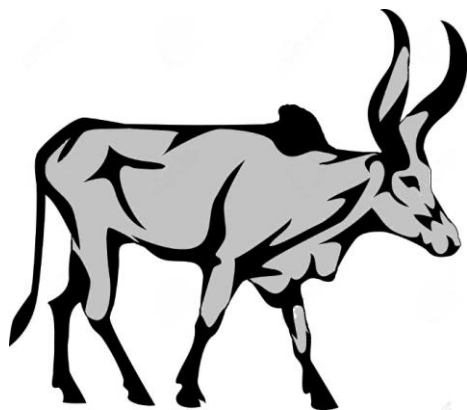
### **The hyena and his brother donkey**

The hyena and the donkey were brothers. Their father was called 'Dɔl'. Their mother was called 'Nyaguok'. Sometime ago, the hyena and the donkey were living together with their parents. One day they told the father they wanted to go to the city. The father disliked the idea because he heard that people who go to the city may get poisoned with the heart of the vulture that would make them to disrespect their parents. But the mother convinced him to let them go. So, the hyena and the donkey left home for the city. When they arrived they saw that people drank a lot of alcohol that make them feel strong. The donkey drank until he fell down drunk. He did not have money, so he drank making debts. The following day the hyena tried to convince his brother to return home. But the donkey said: "*Go ahead, I will follow you*". The hyena left and went home. When he arrived home he found that the father has just passed away. After few days the mother told the hyena to go and bring back his brother so that he could pay his respects to the dead father. The hyena went back to the city and found the donkey completely drunk sleeping along the street. He woke him up: "*Donkey wake up!*" and the donkey answered with a terrible hangover: "*Who are you?*" "*I am your brother*", said the hyena. "*Oh, my brother*" said the donkey, "*do you want some of my alcohol?*" "*No*" said the hyena, "*our mother sent me to tell you*

that our father passed away. Let us go to pay him our respects". But the donkey replied: "I don't understand you". The following day the hyena tried to convince his brother to leave together but the donkey said sharply: "Go ahead, I will follow you after seven days". The hyena went home and told everything to their mother. They waited but the donkey did not come home. So, Nyaguok decided to proceed with the funeral celebration. And then told the hyena: "From now on you will bite donkeys when you will meet them because your brother did not come for the funeral celebration of your father". For these words of their mother the hyena attacks donkeys up to this day.

## 21. Nyigol kene kuedε

Ke cāṅ kel nyigol kene guak cike wā pεεc ɣɔɔk. Mēē cike cop guāth ɣɔɔk, cu nyigol rɔde jek yaṅ mi kuei. Cu guak rɔ jek thāk. Cuke luoc wicdien. Min ṅotke jāl, cu naath ke cop læε. Cu guak rɔ bar ke thākde, kā nyigol kuice wuɔr. Cue weε i



*ba ɣä nək ni kɔr kueikädä* min luotni ɣöö /cε yaṅ bi päl a cāṅ be liw bā. Mēē ci naath cop kutde (gekäde) cuke je duäc ke duäc mi dijt, kā /cε yaṅ päl. Ke kɔre cu naath weε i a je kue naṅ. Cue yaṅde naṅ. Mēē cike cop wic, cuke ɣɔkkien mat rey ɣaliekien. Ke kɔr niṅi cu yaṅ nyigol dieth dɔɔr, kā tee guak rey ɣɔɔk. Nie wanɔ cu guak çap çap. Cue dɔw yaṅ nyigol naṅ a la dɔw thākde, kā moce thar thākde riem, kā cue thar yaṅ nyigol lak ke pi, ke ɣöö /ca bi ṅic. Cue ben wic ke dɔw yaṅ kā laare je i ci thākde dieth. Kā jāl yaṅ ke lul kɔɔre. Cu nyigol ε thiec, cue je gak. Cu nyigol luk læp kā kuär. Mēē ca lukdien luk, cu guak wic naath nyuon ke ṅaknɔm. Cu kuär weε i cɔale nyanlew. Nyanlew ε dit mi nyan mi pæl pæl. Mēē

ci nyanlew cop kä njäce thar ruac in latke, cue wëë i kuär yän pëthä ελῶη ke yöö banyä guar piny dape bä luoc thin. Cu guak ε luoc i tε ke wut mi de dap? Cu Nyanlew ε jiök kä ε ηu dieth thäkdu mᵛ? Nie wanᵛ cu kuär luk thuk inᵛ, cue dᵛw yaan kam nyigol. Kä lääre guak yöö ti ke kac. Kä cu guak wä ke jiäk lᵛac. Ke kᵛre nini cue kuei nyigol wä jek dᵛᵛr. Cue je rᵛth ke tuäk kä mate je rey thiänni kä juoce je wic. Cue nyigol jiök i thiän tin. Be wee i yiεeth mᵛ tee nhiam ᵛ, yiεeth mᵛ tee daar ᵛ. Nie wanᵛ cu nyigol yanᵛde näk. Ke kᵛre cu guak nyigol jiök wer col naath, cue yan jiaaη kä tᵛwe riηᵛde kä cue wic yaan tet piny. Kä larε je i ca yan naη ε jᵛᵛk. Mi ci naath cuop cue wee bia, thᵛtne yan. Cuke yan thᵛt kä cu wic yaan ben raar a thil puᵛny ke yöö cie riηᵛde tᵛw ni wän. Kä larε je i jin nyigol naη tuᵛη yaanᵛdu.

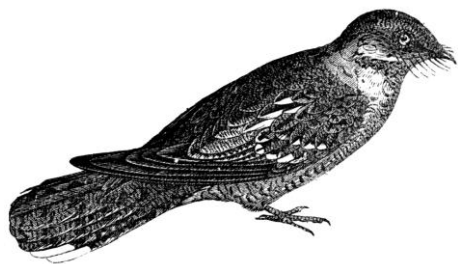
### **The vulture and his cow**

One day the vulture and the fox went to rustle cattle. When they found where cattle were grazing, the vulture got a cow whereas the fox got an ox. While going home with their two cattle, people got close to them: they were looking for their stolen cows. The fox ran away with his ox. The vulture instead could not make it because he was not a good runner. He said: *"I am ready to be killed for my cow"* which means that he would not leave his cow at the cost of his life. When people approached him they beat him heavily but he did not leave the cow. Seeing his endurance they allowed him to take the cow. So the vulture took his cow home where there was also the fox with his ox. After few days the cow delivered while grazing in the field. The fox was there and could plan a plot to get the calf. He polished the cow with water and stained his ox with blood instead. He made it home saying that his ox had delivered the calf while the cow could not stop from mooing desperately. The vulture was very upset and took the fox in court. The fox was so vocal in the court that nobody, not even the judge, could sort out the matter. The judge sent for the night jar that is a beautiful streaked bird well-known for his insight. *The* night jar knew all about the

matter. He arrived in a hurry saying: *“Let’s be fast and solve the matter quickly because I left my father in labour at home”*. People were astounded and the fox burst: *“I’ve never heard that a man can give birth!”* “Oh” the night jar replied, *“what about your ox?”* At that point the case was solved: the calf was given to the vulture. But the fox could not accept the verdict and accused the vulture of being a liar. After some time the fox came across the cow of the vulture. He dirtied it with mud and hid it among a herd of deer. He called the vulture and showed him the deer. He said: *“Strike that one in front, strike also that one in the middle”*. In this way the vulture killed his cow unknowingly. The fox sent the vulture to call other people. In the meanwhile he skinned the cow, hid the meat and buried the head leaving the horns out. And when people arrived the fox said to everyone: *“A Spirit took the cow. Let us try and dig it up”*. They dug the head up and were astonished because the body had already been taken by the alleged spirit. The fox concluded: *“Dear vulture, console yourself with the horns of your cow”*.

## 22. Guak kene nyigol ke nyanlew

Kε run tee ci wā guak kene nyigol te ke cienḍien. Ni cianḍ la wā ke may ke rεc, mi cike rεc nāk bi guak ke thal. Bε rεc ti gow moc ḡēth, bε ti jiāk moc thiir. Mi ci nyigol ben bε jiök i bi cam ni ti gow kie bi cam ni ti jiäk? Bi nyigol wee i ba cam ni



ti gow. Bike mith. Cuke tee thin ke guāḡth mi bäär εlḡ, kā ḡote /ca je ḡäc ε nyigol. Ke cāḡ kel cu nyanlew ben cienḡ keel ke ke. Kä nyanlew ḡäcε pēl in te ke guak. Mēē cike wā may cuke rεckien nōōḡ, cu guak rεckien thal. Cue je laḡ cetke ḡāḡ ee la läte kā nyigol, cue rεc tin gow moc ḡēth kā cue rεc tin jiäk moc thiir. Mēē ci nyanlew ben, cue je jiök i bi cam ni rεc ti gow ε ti, kie bi

cam ni rɛc ti jiäk ε ti? Cu nyanlew wee i bä cam ni rɛc ti jiäk ti. Cu guak ε mir i ca pɛlä ɲac ε nyanlew. Cue tok dɔl, cue wee i ε lew ε lew, ɣɔɔ kuan mith. Cuke mith. Ke cänj in dɔdien, cue rɛc thal kä cue thänkien wä tɔw thar thuɔy, kä kuice je i tee nyanlew ɛn wanɔ. Cue luoc cänj, cue rɛc tin kɔkien wä thal, kä läte ke cetke tɔɔ in cianj. Cu nyanlew rɛc cam ken diaal. Ke kɔre cue ben, cuke ben mɪth kɛne guak. Ke kɔre cuke wä ɲar rey kueer ke walee, walee ε jiath mi ca lat mi la duac ke kɛet, mi ci guak walee ɣɔt, be wee i tee tut ke maɲädh, bi nyanlew ε loc i maɲädh ee ci riar. Be liɲ ni ruac ɛmɔ be wak, bi nyanlew ε thiec i ε ɲu? Be wee i tiimä ni cieɲ maari tee ci liw. Bi nyanlew ε jiök i /ci lɔk ni ɣöö cä pɛlu ɲac? Cue wee i ε lew ε lew gat nyimaar gɔa ni pɛl. Min cɛ ɲac inɔ ɛn guak, cu lɔcde tɛeth ke nyanlew. Kä /ken ε cap le nyɔk ke lätni, ke ɣöö ca pɛle ɲac ε guak.

### **The fox, the vulture and the night jar**

Once upon a time the fox and the vulture were living together. Every day they would go fishing. Then the fox would cook the fish and trick the vulture in the following way. He would rub ashes on the good fish and cover the bad ones with oil so that they would appear nicer. At table the fox would ask the vulture whether he would eat the good or the bad ones, and always the vulture would exclaim: *“I will eat the good fish”* but take into his dish the bad ones. The trick of the fox worked for long time and the vulture never found out the truth. However one day the night jar came to stay with them. The night jar knew the cunning of the fox. They went fishing and brought the fish home. The fox did the cooking and performed the same trick: he rubbed ashes on the good fish and covered the bad ones with oil. They sat at table and the fox asked nyanlew: *“Would you prefer these good fish or those bad ones?”* The night jar answered: *“These bad fish are fine for me”*. The fox was surprised and thought to himself: *“He has uncovered my trick”*, he laughed and sang: *“You ‘Lew’, you ‘Lew’, it’s ok, let us eat”*. Another day the fox cooked fish and hid some in the grass. The

fox did not know that the night jar was there in the grass and saw him. The fox went home, cooked some other fish and did as he was used to. The night jar ate all the fish the fox had hidden in the grass and then went home and had lunch with the fox. Then they went to play out-doors with the hockey stick. When the fox hit the rubber ball, he sang: *“Every man has a secret”*. And the night jar answered: *“Yes, a lost secret”*. When the fox heard those words he sobbed several times. The night jar asked him: *“Why do you sob?”* and the fox answered: *“I am just remembering my beloved ones who passed away”*. But the night jar retorted: *“Is it not instead that you don’t like that I found out your tricks?”* So the fox concluded: *“You ‘Lew’, you ‘Lew’, son of my sister, cunning is good”* and was happy with the night jar: he did not try to trick him again.

## 23. Riṅ j̄iök

Mëedan waa la pur j̄iök ke kaak beel, ṅäce puor elṅ. Runi diaal la ciäk belkien, kä riṅke elṅ. Ke cāṅ kel ce wicde car, cue wee i riṅdä emε /ce bi thuuk. Mëe ce raan nen tṅṅe waṅ, cue raan j̄iök i *mal j̄iṅdä ni yṅat mac* min luotni yöö waṅ j̄iṅdä. Cuo belke waṅ. Ke kōr nini ti tot, cu buoth mi diit tuok kä ke. Amäni wälε, guath wec ee waṅ j̄iök bel th̄in cōalke je i *Yṅtni-j̄iṅdä-mac*. Jen te kamä *Wicdieṅ* kene *Kaay* rey Gaawäär kä Ayod. Mëe ce wicde gäc, cuke wä duol kene nääre ni guak. Cue guak j̄iök i yän cä cuuc ke buoth, bä rōdä maṅ raan. Cu guak ε j̄iök i a je guecä, ke yöö guak ε t̄iṅ. Cue guicke nööṅ. Kä yuore ke piny. Cue wee i eey gatmaar, be j̄ithku tem. Cue nyok, cue wee i eey gatmaar be ji kuit, kä be ji moc piny, kä be ji duac kä yiene ji ke dep, kä mi wii ruac bi cuuc ke j̄iakni kä raan. Jakni rō kä miṅ, tṅtṅ bike luṅ? Cu j̄iök wee i kä bä ṅu lel gatmaar? Gōaa ni yöö bä ke wä rut kä yöö bä liw ke buoth. Cu j̄iök wä ciēṅ keel ke raan amäni wälε. Temke j̄ithke, kä kuette nhiaanke, jömke je piny, duacke je, cetke mee ca laṅ je ε guak. Kä ṅote ruute ke ke yöö /ce laṅ luṅ.

## The wealth of dogs

Once upon a time dogs cultivated the land. They used to hoe and harvest the sorghum. They were very wealthy. One day a dog thought that his wealth would never end. When he saw a man who was burning the dry grass he challenged him saying: *"Set my granary alight"*.



All the sorghum got burnt. After few days, a great famine appeared in that land. The dog knew he had made a great mistake. He had a meeting with his uncle the fox. He told the fox: *"I am exhausted by the famine. I will go to stay with people"*. The fox answered: *"Let me look into it first"*. He was in fact a fortune-teller. He brought some small stones and started to throw them. *"Ouch! my brother"* the fox said, *"people will cut your ears"*. Again: *"Ouch! People will castrate you. They will fling your food to the ground. They will beat you and tie you with a rope. And if you speak up you will see all sorts of evil they will do to you. Turn your ear deaf. They will master you!"* *"My brother, what shall I do?"* the dog replied, *"it is better bearing this evil than dying of hunger"*. Since then the dogs live with people. They cut their ears, castrate them, fling their food to the ground, and beat them as the fox said. However dogs still endure these sufferings because they are lazy.

## 24. ɛ ɲu rec thilɛ lɛp

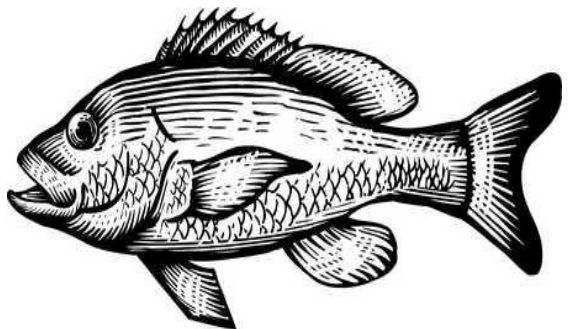
Ke guath ee ci wä rec tɛ ke lɛp, duɲɔ yöö late riet ti jiäk ke jɛ. Ke cänj kɛl cuɛ ruac ke rɔw, cuɛ wee i rɔw, wumdu tɛ ke kuil ti diit, tɛm ɛ. Cu rɔw gaak elɔɲ, cuɛ wee i eey, gɔaa, wum ɛmɛ /cie duɲdu, ɛ wumdä, /cä wumdä bi tɛm. Cu rɔw rec káp ká cuɛ je duác. Cu rec wiee. Min tɛɛ wiiká cuɛ wee i rɔw ke kɔr nini daɲ bärɔw bi liw. Kä cuɛ rɔ bar. Cu rɔw guath mäthnike jäl ká läre je



ke, määtņnikä yān wāā lith en tāme, ca lar ε rec, yen dere yā luāk? Cu määtņnike en rōw wee i rec jāke, lepde ņuēthe. Banē je kām raar thokde, kā inō be ku thil lep, /cē naath bi nyōk ke jioķ i bia liw. Ke wāār cu rōw kenē dākpiny waa rec wā goōr rey yieer. Cuke je kāp kā kāmke lepde raar. Kā cuke je yuōr rey yieer in diit. Cu rec riņ rey yieer, goōre lepde. Duņde yōō /kerē je jek. Amāni tāme la goōre lepde ni ciaņ mi cē bath. *Jin lepdu jāke cetke lep rec? Nini rō ke lepdu, /cu naath lar rieēt ti jāk.*

### **Why fish have no tongue**

Once upon a time the fish had a tongue, but he used to say lots of bad things. One day he spoke to the hippo and said: *“Your nose has too big nostrils, cut it”*. The hippo got angry and answered back: *“This nose is not yours, it is mine. I will not cut it”*. The hippo caught the fish and beat him. The fish cried. In his cry he cursed the hippo saying: *“In seven days time you will die”*. The hippo released him and the fish swam away. The hippo was shocked and visited all his friends announcing that he would die in seven days time: *“It was the fish who said it”*. The friends comforted the hippo and said that the fish has a bad tongue. *“We will pull his tongue out. He will stay without a tongue and will not say anymore to anyone that they will die”*. At night the hippo with his friends went to look for the fish in the river. They caught it and pulled his tongue out and threw it in the middle of the river. The fish swam to look for his tongue, but could not find it. To this day the fish is always looking for his tongue but it has been lost ever since. *What about your tongue, is it bad like the one of the fish? Master you tongue, do not say bad things to others.*



## 25. Guak kene nyiman

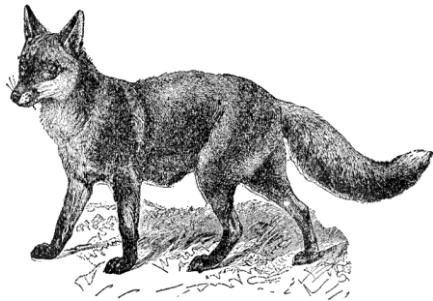
Mëedan cuo nyiman guak kuen ε ley daŋ nuan amäni Kuoth bä. Ley daŋ nuan t̄īt̄ī ε kuēt kene nyäl ke guec ke nyan. Ram min nhiam ee ci nyiman kuen ε kuēt. Ke cän kel guak te ke muc̄jä kene c̄ow nyiman wic goal. Kä tee nyiman that. Cue kuēt jiök i kuernε. Cu kuēt wee i ε ηu? Ke guath mi tot cu guak kuēt kuer maac. Kä cu kuēt guak jiök i bi guorkä tiath. Kä cu guak kuēt nhiat maac. Kä cue c̄ow nyiman päl ni mëe ce waaŋ. Cue duŋde cam. Min ci nyiman kuän nööh, cue c̄owde jek camke ε däman. Cuke gaak kene däman kä mocé r̄o gääk. Cu guak r̄o bar. Cue tee n̄in r̄ew j̄ōr. Cue luny j̄ok kä jiök ε däman kuēt i bä nyimaar naŋ. Cue je wä kam nyäl. Cuke cien keel. Ke cän kel ci guak wä yien ȳōk. Cuo je näk ε nhiaal d̄ōr. Mëe ce luny cien kä ca näk ε k̄ōc, cue kac luaak. Kä te nyäl ȳōc ḡol r̄ec a ce ḡol ḡol keliw. Cu guak nyäl thiec i ε jin ηa? Cue wee i ε yän nyäl. Ni kä diok be pek o thiap be nyäl jek. E ηoŋ cue nyäl ȳōk kä cu nyäl r̄o luay. Kä cu guak ȳōc wic goal. Cuke nien. Mëe ruon cu nyäl wä yien ȳōk, cuo näk ε nhial. Mëe ce ben cän cue guak jek te ȳōc kä ce ḡol r̄ec ḡol ke löc. Cu nyäl ε thiec i ε jin ηa ene? Cue wee i ε yän guak. kä me? ε yän bä. Cuo jiök ε nyäl i ku r̄o wuoc. Ci r̄o rep ni ke löc. Cu nyäl löc yuor raar. Mëe ruon cu guak wä yieen ȳōk kä mocé r̄o mut kene deth. Cue mutde wä ther r̄ey ruōp. Cu nhial d̄em kä te yien ȳōk. Cue ben cien, kä te nyäl wic goal ȳōce. Cue je thiap, ε jin ηa? E yän nyäl. Ni kä diok wee i ε yän nyäl. Cu guak nuäk nyaal thiap kä t̄eme je. Cu nyäl liw. Kä jiöke nyiman i nyäl te ke juey. E jen i /ca yä bi guil, ba kuände nööh thok luaak. Be la kaapä. Cu guak nien ke bul nyäl. Mëe ruon cu nyiman ben luaak kä cu guak r̄o bar. Cue teke n̄in r̄ew. Cue luny j̄ok kä jiöke däman nyäl i bä nyimaar naŋ. Cue nyiman wä kam nyan. Cu nyiman dap ke toŋ ti nuan. Ke cän kel cu nyiman ε jiök i gat maar ber k̄ap gat bä wä yieer. Cu nyiman wä j̄äny thok yieer. Cu guak toŋ diaal cam. Mëe ci nyiman ben cue toŋ diaal jek ca ke thuk ε däman. Cu nyiman ε juoc. Cue r̄o bar kä riŋe thok yieer. Kä nyan a bee ni, cu ciekde je jiök i cam guak, ce toŋ diaal cam. Bi guak nyan jiök i ca

lar ε nyimaar i ɲokni dāmaar kuic ke pēth. Cue je lar inɔ nɔ kã ti nyin ɲuan amāni cue nyan̄ je kot jɔkde. Cuke wã yier. Min cike cop rey yieer, cu nyan̄ jiök ε ciekde i cam ε, ce toŋ diaal thuk. Kä cu guak wee i pēthne, bi jɔm puɔt en täme. Kuic yieer cu guak kac piny jɔk nyaan̄ kã lare je i ci ciekdu wee i cam guak, ce toŋ diaal thuk. Cu nyan̄ kac kã je. Cu guak rɔ ric. Cue wee i *cã wan thuuy thäk jiök wan*. Ke kɔr nini cue nyiman däk kã nyan̄ kã cue je wã kam̄ guec. Ke cãŋ kel cu jaal ben, cu guec ciekde jiök i thal kuän kã /cu je moc lieth. Mëe ci kuän tuak cuɔ nööŋ luaak, cu guec guak jiök i kämni yã puɔt emɔ. Cu guec rɔ yɔt ni tēēle, cu lon̄y a la lieth. Cuɔ kuen̄ kuän. Cu jaal mīth kã tee guak guic jaalä. Mëe ruɔn cu guak wã dhɔre. Ke kɔr nini cu jaal ben cien̄de en guak. Cue ciekde jiök i thal kuän kã /cu je moc lieth. Cuɔ kuän nöŋ. Cue jal kel jiök i kämni yã puɔt emɔ. Cu guak rɔ yɔt ni tēēle. Nãce ni yöö be lieth jek thin. Cue ciökde dee tol kã cue wiece elɔŋ. Mëe ruɔn cue wã dhɔr nyiman kã jiöke guec i can dɔk, bã nyimaar nan̄ ke yöö ci yã met. Cue nyiman wã kam̄ Kuoth. Cu Kuoth ε lar ɲuɔt daŋ bädäk: 1) /cu kolä nyuur. 2) /cu tɔnydä math. 3) ba luak rueth ke kuän lieth kã /ci je bi met. 4) ba gatdä yuɔr yã kã bã je dɔm, /ci je bi nööŋ ε jin. 5) /cu cow lac genä. 6) bi yɔk nyieny luak, /cu ke luäk. 7) te ke dit mi bi wee i dit wiçdä, /cu je nyieeth. 8) bi jɔw liŋ i bec rökdä, /cu je luoc. Mëe ruɔn ke cãŋ däär cu guak kol kam̄ piny kã nyure thin, kã mathe tɔny. Mi ce wee i päle tɔny /ci tɔny rɔ wuoc. Kä ci kol dɔp thaare. Cue wiece. Cu Kuoth je ben luäk. Cuke nien. Ke wäär cu dit ben mi wiece i dit wiçdä. Cu guak ε gam i dit wiçdä. Cu wiçde dit kã cue wiece. Cu Kuoth ε ben luäk. Cuke luoc nien. Cuɔ näk ε cow, cue cow lac genä. Min ε jen i luoce nien cuɔ je ker ε cow. Ni kã ɲuan cu cow guak jiök i nan̄ni kɔ raar. Cue wiece. Cu Kuoth ε ben luäk. Cuke loc nien. Cu guak jɔw liŋ wee i bec rökdä. Kä cu guak ε nyiëeth. Cu rökdä bec kã cue wiece. Cu Kuoth ε ben luäk. Ke guath mi tɔt cu yɔk nyieny luaak. Cu guak yɔk luäk. Cuɔ je dɔany ε yɔk. Cue wiece. Cu Kuoth ε ben luäk. Cu yɔw baak, cuɔ luak rueth ke lieth. Kuoth te guicde, cue wee i en kuän ε duŋ gɔaa eme dee nyak ni puɔny luak? Cue wee i käpe kuän, cu tetde dɔp

puony luaak. Cuε nyok cu dɔp amäni ciökkε bä. Cuε wieε. Cu Kuoth ε ben luäk. Kε kɔrε cu gat Kuoth wieε. Cu Kuoth ciekde jiök i yuuri gat. Cuɔ gat yuor, cuε je dɔm. Cu guak wä ciende kä te çap εmɔ lɔcde. Cu gatde wieε. Cu guak ciekde jiök i yuri gat. Cuɔ gat yuor. Cu gat pen piny. Cu man wieε i ci gatde liw. Cu Kuoth gatdien ben jiec. /Kere nyimaan le nyok ke däk kä Kuoth.

### **The fox and his sister**

Once upon a time, the fox gave his sister in marriage to four animals and later to God. The four animals to which the sister of the fox was married were the tortoise, the python, the crocodile and the giraffe. The first animal to marry



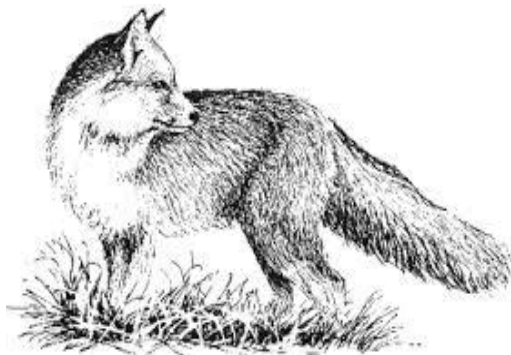
the sister of the fox was the tortoise. One day the fox was chatting with his brother-in-law near the fireplace. The fox told the tortoise: *“Let’s wrestle”*. *“Why?”* asked the tortoise. Suddenly the fox threw the tortoise into the fire and held it on the embers. *“You will break my shell?”* cried out the tortoise. But the fox push it down with more strength, until the tortoise got roasted on the fire. The fox ate the tortoise. When the sister of the fox came, she found that her husband had been eaten. She got upset and the fox went away for two days. After three days he came back and told the brother of the tortoise that he would take his sister to his home. The fox gave his sister in marriage to the python. They lived together. One day the fox went to look after the cows. He was caught in heavy rain and when he came back he was very cold. When he entered the barn he found that the python was all around the fireplace and had to struggle to make the python move and find a small place near the fire. They slept. The day after the python went to look after the cows. He was caught in the midst of a heavy rain. When the python came back home, he found the fox had fenced the fireplace with poles. The python had a big job to remove the fence and to find a place

near to the fire. The day after the fox went to look after the cows. The fox went with his knife and a file. While in the bush he sharpened the knife. It also rained. The fox went home and found the python all around the fireplace. He touched the python for three times asking: *"Who is there"*. *"I am the python"* answered his brother in law. When he caught his neck, he just cut through and severed him. The fox did not tell the truth to his sister; he just told her that her husband was sick. For two days she just took the food at the door and then the fox would eat it alone. When the sister of the fox entered the room and saw that his husband was dead, the fox run away. The third day the fox came back and took his sister at home. He gave his sister in marriage to the crocodile. The sister produced many eggs. One day she had to go to the river and asked the brother to hatch the eggs. The sister delayed at the river place. The fox ate all the eggs. When she arrived home and found the misdeed, she wanted to beat her brother. The fox run toward the river while the crocodile was coming home. She cried to the husband: *"Kill him"* but the crocodile did not hear well; and the fox said: *"She says you should help me to cross the river"*. And so he did. Only when they reached the other side of the river the fox told the crocodile the truth. Though the crocodile tried to take hold of him, the fox run away. After few days the fox made his sister divorce the crocodile and gave her in marriage to the giraffe. One day a visitor arrived at home. The giraffe told the wife to cook some porridge and leave it without oil. When the porridge was brought, the giraffe cut his shinbone and out came some liquid like oil. The visitor ate and the fox remained looking. The day after the fox went to his home. After few days the fox had a visitor at home. He told the wife to cook some porridge and leave it without oil. When the food came, the fox did as the giraffe did. He cut his shinbone thinking that some oil would come. It was very painful and nothing came other than blood. After few days he went to the giraffe and angrily announced that he would take his sister home: they divorced.

The fox gave his sister to God as his spouse. God stated eight rules for the fox to stay in his household: 1) you will not sit on my mat 2) you will not smoke with my pipe 3) I will smear the barn with porridge and oil, so you will not eat it 4) My son will be hurled to me and I will catch him, you will not bring him to me 5) You will not urinate on your mat 6) The cows will make noise and fight in the barn, you will not interfere 7) There is a bird who cries "my head is big", do not repeat it 8) You will hear a voice saying: "*My kidneys hurt*", do not answer. The next day the fox sat on the mat of God and smoked his pipe. When he finished he could not take the pipe from his mouth. The mat also got stuck to his bottom. He cried and God came to help him. The next night a bird came who cried "*My head is big*", and the fox could not but repeat "*My head is big*". And his head started growing. He cried to God and he came and helped him. They went back to sleep. While sleeping he urinated on the mat. Later he could not sleep anymore because he was continually disturbed by the need to go for a short call. He cried and God helped him. Later in the night the fox heard a voice "*My kidneys hurt*" and as the fox repeated those words his kidneys started to hurt. He cried and God came again to help. After a while there was a lot of noise from the barn, there was an uproar among the cows. The fox went to see and a group of cows stepped on him. He was in pain and cried aloud. God came to help him. Dawn came, the fox smeared the body of the barn with the oil. And God asked: "*Should this food to be wasted to smear the wall of the barn?*" The hand of the fox remained stuck to the wall that he was smearing. He cried and God helped him. Then the child of God cried and God told the wife to hurl the child to him. God caught his son. When the fox went home he had all this in his mind. When the child of the fox started to cry, he told his wife to hurl the child to him. He missed it. The child fell on the ground and died. The mother cried. God came and raised the child again. For this reason the fox did not make her sister divorce: she is still married to God.

## 26. Guak kenε Nyanlew ke Let

Guak kenε nyanlew cike duol ke γöö bike wä pεεc ke γök wicni letni. Cuke wä. Min cike cop, cu nyanlew guak jiök i muocne rōdan γök ti tee tuḡḡ. Cu guak ε lok, cue wee i muocne rodan γök ti cḡat. Cu Nyanlew ε nhök. Cuke rō moc yaḡ mi cḡt. Kä kuic ken



ε i ε let. Cuke yaḡdien naḡ, cu guak dep yaḡ kḡp, cu nyanlew ε yiēl je. Min teke jḡl cu nhial dēm, min ci nhial yiēl, cu guak lecke nen. Cue nyanlew jiök i ber kḡpdepde bḡ wä cuōwni. Cu Nyanlew dep yaḡ kḡp, cu guak rō bar, cue wä cienḡde. Cu nyanlew gaac ke yaḡ, min ci let ε guic, cue wee i jin bi γḡ naḡ cienḡde en guak. Cuke ben dhḡr guak, min cike cop cuke guak jek puḡte thom kḡ kite dit i *ci nhial yiēl kḡ cḡ lecke nen, cε bḡny lew naḡcuor*. Cu nyanlew ε loc i /cu je lat ε ḡḡm ḡḡm cε yian thok duel muḡr. Cue wee i en ḡa? Cu lew wee en gat indan. Mi cε guic cue je ḡac i cε te ke riek, cue ḡḡmde yuḡr rey goḡkḡ, cue rō wä tḡw thin. Cu let ben duel, cue ciek thiec i ci guak wä ni kḡ? Cue wee i kucḡ je. Cu let ε ḡḡr rey dueel /kerε je jek. Cue ciek jiök i bḡ rō moc gök tabḡ. Cu ciek wee i göök tḡtḡ ke göök cienḡ tuacde, /cu ke naḡ. Cu let rō moc göök, kḡ cue naḡ ni gök in te guak reyde. Cue duḡde kap, kḡ cu guak ε ḡac i cε te ke riek. Min te ke jḡl, cue let yiēth ke ḡḡm, cu let gök yuḡr piny, cu let wee i bḡ luoc dhḡre en guak. Cu guak wä mac ke rεc. Min ci let ben, cue guak jek ci thaal ke rεc, cuke miḡth. Min cike thuḡk, cu let guak jiök i bi γḡ nyuḡth guḡthdien, cu guak ε lok. Ke guḡth mi tḡt, cu guak e jiök i lip γḡ, bḡ ben täme. Cue let ε nhök, cue rō wä tḡw. Cu let wee i ε ni /cḡ je jek en guak be duḡdḡ nen. Mēē cε ben cue guak jek ci juät ti ḡuan laḡth wuḡthni rēētni (rēēl). Cue let jiök i can te ke riek en täme, ney tḡ diaal tḡ ke cienḡ mardḡḡni kenε gaat geen,

ba kōn nāk. Cu lēt wee i ban ŋu ləl? Cue wee i bā nyinku yieth bi ku buōth. Cu lēt ε nhōk. Cuke wā buōthe lēt amāni ci lēt liw ke buōth. Kā cue kään.

### **The fox, the night jar and the beast**

One day the fox and the night jar met and resolved to go raiding cows in the cattle camp of the beasts. When they arrived at the cattle camp the night jar said to the fox: *“Let’s get a cow with big horns”*. The fox refused saying: *“Let’s get a cow without horns”*. The night jar approved. They got the first cow without horns they saw; they did not realize it was not a cow but a beast. They put a rope around its neck and lead the supposed cow into the bush. The fox held the rope and pulled the cow, the night jar followed at the back. The beast decided to let them carry him to their place and then to eat them. A big storm came. At the flash of a lightening, the fox looked back and saw the teeth of the beast. He got scared but he did not say anything, he just invited the night jar: *“Come, hold the rope. I need to go for a short call”*. As soon as the night jar took up the rope, the fox ran away. It took a moment for the night jar to realize that the cow was actually a beast. The beast told the night jar: *“Do not worry. Just take me to the fox’s home”*. They went to the home of the fox. The fox was at home singing: *“At the flash of-lightning I saw his teeth; I left him to ‘Lew Nyan Cuor’”* The night jar answered back singing: *“Do not boast; I just tied it at the door post of your house”*. The fox hearing the voice answered: *“Who?”* and the night jar retorted: *“The guy you know”*. The fox understood that he was in trouble now. He resolved to hide inside a skin bag with his knife. The beast came inside the house. He asked the fox’s wife: *“Where is your husband”*. She answered: *“I don’t know”*. The beast looked for the fox in the house but did not find him. The beast told the fox’s wife: *“I am taking these bags of tobacco”*. But fox’s wife discouraged him, saying: *“Do not take them; they belong to fox’s in-laws”*. The beast took one bag; he chose exactly the one where the fox was hidden. The fox



understood he was in trouble again. When the time came the fox pierced the beast with the knife. The beast released the bag and the fox run away. The beast thought in his mind: *“No problem. I will meet him again at his home”*. The fox went to the river and fished. When the beast arrived at the home of the fox, he found the fox roasting the fish. They ate together. When they finished the beast told the fox: *“Show me where I can find good fish like that”* but the fox refused. Then the fox said to the beast: *“Wait for me here; I am coming back soon”*, but he ran to hide somewhere. The beast was upset and promised himself to get another chance against the fox. Another day when the beast came to the fox’s home he was taken by surprise. The fox had placed many feathers on top of each anthill. The fox told the beast: *“Now you are in serious trouble. All those guys are my relatives, sons of ‘Geng’. They will kill you”*. The beast: *“What can I do?”* and the fox said: *“I will blind you to save your life”* thinking that they will not kill a blind man. So he did. The fox led the beast to his home where the beast remained until he died of hunger. The fox was safe again.

## 27. Guak kɛnɛ lɛt

Kɛ mǎy dǎār mi dǐit ɛlɔŋ, lɛt jǎlɛ kɛ thǎk dǎēl. Cɛw wee i ɛ ŋa mi bǎ kǎm thǎk dǎēlǎ ɛmɛ kǎ bǎ ram ɛmɔ cam i ruɛl? Mǎē cɛ dhɔr luk kɛliw, thilɛ ram mi goɔr thǎk dǎēl. Mǎē cɛ cop kǎ guak, cu guak wee i kǎmni jɛ yǎ, bi yǎ cam i ruɛl. Cu lɛt ɛ bǎny jɛ. Cɛw ciekdɛ jiɔk i thal thǎk dǎēl ɛmɛ. Kǎ ba thǎŋ rjɛŋ cam kǎ bi thǎŋkien tiac. Duŋdɛ yǔɔ bɛ cam yǎn kǎ rɔa. Kǎ mi goɔri yǔɔ ba kɔn cam kɛel bi ɛ lar. Cu ciekdɛ wee i aal. Cuɔ thǎk dǎēl thǎl jɛ. Cɛw mǎc kɛ miɛthdɛ amǎni ruɛl. Mǎē ruɛl cu lɛt cop. Cɛw guak jiɔk i ban wǎ. Cɛw lɛt jiɔk i ɛ ɣɔw bak. Cu guak nien kɛ miɛth kɛ tɔc mi luaal (tɔc kɛ ŋuol pukǎ mi lual). Cɛw baak i tɛ kɛ juɛy. Mǎē ci lɛt ɛ guic ɛn yǔɔ guak ŋɔkɛ ŋuol pukǎ mi lual, carɛ jɛ i ɛ riɛm. Cu guak wee i yǎn /cǎ jǎl bi luǎŋ. Kǎ mi guici jɛ ban wǎ. Cu lɛt wee i ku liep kɛ nin ti tɔt amǎni bi puɔnydu pual. Cu lɛt jien.

Cu guak jakok in rol kene guon wä nöön. Cue ke lath duel. Kä ce ro moc reet kene rib mi te thokde ke riem. Cu let ro nyok ke ben. Cu guak ε jiök i yän nacä bier naath. Nhoki yöö bä ji bier? Cu let wee i gōaaε. Kä cu guak wee i ber guic titi te rey dueel ti. Cu guak let thiec i ε biel in nadien goori mo? ε biel in rol kie biel in guon? Cu let wee i ε biel in rol. Cu guak luoc i gōaaε, wane bä ji wä bier ni cienđu. Cuke jien kä guak jale ke ribde kene reetde. Cike cop cienj. Cike nien. Mëe ruon cue let jiök i bä ji bier rey duel kä a thil ram mi bee duel. Cuke wä duel. Cue nuäk lët mut a cue puath. Cue je bil ke puok in bor cetke jakok. Cue let jiök ku nuakdu guic ke neen. Cu let ε jek i gōaaε. Cue wee i be ku paar. Bi guak ε tem. Bi let wak. Be let jiök i rute. Mëe ce thar nuak thuk cue let jiök i tōcni taarä. Cue tōc taarä. Cue let tem ni role. Cu let kac nhial ke jow mi diit. Cuo jowde lij ε ciekde. Ci ciekde rij dueel. Cu guak ro bar. Cu let wee i guak be jiek. Ke koc nini, mee ci puonyde gōaa, cu let jien weε guak wä gor. Cue guak jiek ci cienjde wä lät wic nöör. Cu let wä thar nöör kä cue dep jek mi la weε guak nhial. Cue je yok. Kä cu ciek guak dep káp kä yce je nhial amäni mi ci let cop ciendien. Kä guak tee jōr, ce wä jal. Min ce ben cue dep káp. Cu ciekde je nanj nhial. Cue let nen kä cue ciekde jiök i ci yä nöj ke pek cam. Bä luoc piny. En wano cu let dep káp kä yce guak nhial wic nöör. Cuke nyuur. Cu guak ro moc ke mut mi be tem ke kaar nöör in te let nyuurä thin. Cue ruac tuok. Cue let jiök i nene, momo keliw ε pek cienj Gëej. Kä weε ke mi teme jiath amäni min ci let pen piny. Nie wano cu let lij a /kan thäk dëele col.



## **The fox and the beast**

During a dry season, the beast was walking with a male goat saying: *"Who would accept the gift of my goat now, and then I will eat him at the first rain?"* He travelled all the country but no one asked for the goat. When the beast reached the place of the fox, he proposed the deal and the fox answered: *"Give me the goat and then, when the time comes, you will eat me"*. The beast gave him the goat and went. The fox gave the goat to his wife and told her to kill and cook it: *"I will eat some meat. The rest you will dry it so that I will eat it over a long time. I will eat it myself unless you want to be eaten by the beast along with me"*. The wife said: *"No"*. She cooked some meat for the husband and saved the rest. The fox had meat to eat until the first rain. At the first rain the beast arrived at the fox's place. The fox said: *"Let's go"*, but the beast suggested: *"Let's sleep and go tomorrow morning"*. The fox had a plan: he ate the red ashes of burnt cow dung. In the morning he was ill. The beast saw him vomiting red stuff and thought they were clots of blood. The fox told him: *"I will not be in condition to walk. If you think let's go anyway"*. The beast told him: *"You had better to wait few days and recover from your illness"*. The beast went. The fox went to look for a crow and a guinea fowl. He put them in his house. He provided himself also with a razor blade and a needle stained with blood. The beast came back. The fox told him: *"I am a professional tattooist. Can I paint a tattoo in your body?"* The beast accepted. *"Come in"* said the fox, *"Which pattern do you prefer? Do you prefer white lines in the neck like the crow or with white spots like the guinea fowl?"* *"The crow pattern"* said the beast. *"Good choice"* said the fox, *"let's go to your home, I will tattoo you there"*. They left together and the fox was carrying his razor blade and needle. They arrived at the beast's home. They slept. The day after the fox told the beast: *"I will tattoo you in the house and nobody must come"*. They went in. The fox shaved the neck of the beast. He marked the pattern of the tattoo with white ashes. He showed to the beast how the result would be

and the beast said it was fine. The fox started his work and cut lines on the neck of the beast. At each line the beast would moan but the fox would answer: *“Hold on”*. When the fox finished the neck, he told the beast to lie on his back. He went heavily to his throat and the beast screamed and jumped up. The wife heard the yell and ran into the house. The fox ran away. *“I will catch that fox”* thought the beast. After few days the beast set out to look for the fox. He found that the fox had moved his house on top of a palm tree. He saw the rope with which the fox would climb the tree. He shook it and grabbed it. The wife of the fox thinking that his husband was back, she pulled it up. In fact the fox was not at home. She welcomed the beast to wait for the fox. The fox was soon back home and the wife pulled him up. When he saw the beast he cried out: *“Uah, you pulled me up on the wrong side. Lower me down”*. But the beast grabbed the rope and forced the fox to stay. They sat. They started talking. The fox first had a long speech presenting his family line and his clan called *‘Geng’*. In the meanwhile he was cutting the branch where the beast was sitting. The beast fell from the tree and died. Up to now the goat has not being paid back.

## 28. Cap guak mi jïäk

Kε run tee ci wä, tε kε ney daŋ rεw ti ciεŋ kεεl. Kä ken kε deep. Ram kel dεεpε rec, kä ram kel dεεpε diit rεy ruɔɔp. Kε cän kel cu guak wee i *dhɔr mi /ci jike nyieeny bä kε kuɔɔth*. Ni kε runwaŋ εlɔŋ cu guak luoth piny. Cue yieeth in ca dëp yier wä guil. Cue rec jek thin. Cue jε wä naŋ kä läthe jε dëp in te rεy ruɔɔp. Cue dit jek dëp rεy ruɔɔp, cue jε wä läth buɔyε in tee yier. Mëë ci guan buɔyε wä yier cue dit jek ca käp ε buɔyde. Cu guan deep ruɔɔp wä rup, cue rec jek ca käp ε depde. Mëë cike ben raar, cuke rɔ thiec kε ramɔ ci duŋ raam ɔ kual ɔ. Cuke gaak kamnikien amäni yöö cike nyieeny. En wanɔ cu ruac in latke ε guak a thuɔk i dhɔr mi /ci jike nyieeny bä kε Kuɔɔth.

### The bad trick of the fox

Once upon a time there were two people living together in peace. Each one had a net: the first used it to catch fish whereas the second to catch birds in the bush. They lived in peace and harmony. One day the fox said that if people live in peace he will prompt them to quarrel. At dawn the fox went out to the river. She went to check the fishing net. She found a fish. She took it and went to put it into the net in the bush. She found birds there and took them and put them into the fishing net in the river. When the fisherman went to the river he found birds instead of fish. While the hunter found a fish instead of birds. They run home and started a big quarrel accusing each other of having stolen each others catch. The fox succeeded in his plan: *“When people live in peace I will prompt them to quarrel”*.



## 29. Kuel keñe cuur

Kuel ke cier ti ca rɔ duol guath kel nhial. Cuur ke cier ti te nhial bā. Mēēdan kuel keñe cuur ke mǎth. Ke cǎŋ kel cuur tɛ ke nyam mi goore ke kuen. Cue mǎthde ni kuel moc lār i banɛ wǎ guath kuen. Cuke wǎ guath kuen. Cuke bulien moc n̄n. Mēē ci nin buɔl thuɔk, cue wǎ guath kuende keñe mǎthde ni Kuel. Min te ke rey duel kuen, cu cuur kuel jiok i kɔn ban mal jien ni bakā, ke yōo cuur tɛ ke wic mi diit, /cɛ je goor i bi yow baak a te ke cien, duale i bi nyier ε ŋac i tɛ ke wic mi diit. Kǎ bit mǎthde. Mēē ci yow thiak ke bak, cue kuel jiok i ban jien. Cu kuel rɔ nyok ke biet, ke yōo kuel goore je i ba wic mǎthde nen ε nyier kǎ bi ciekde cu dǎk. Cuke tee rey duel kuen amāni mēē ci yow baak. Cu cuur mǎthde nyok ke jiok i ban wǎ raar. Cu kuel leni biet. Cu yow baak. Cuke jien. Min ε jen i wɛɛ raar cu wicde gak thok duel ke yōo la rep wicde rɔ ke cǎŋ dǎar. Kǎ nie wanɔ te nyier guicdien kǎ dɔalke tɔk. Mēē ci naath wicdien gǎc, cuke thok duel tem ke yōo

bi wicde roŋ thin. Cu cuur kene kucl wä dhorien. Kä cu nyal dak. Cuur cu löcde jgak ke määhde ke yöö ca ciekde dak ke cap mi jgak. Nie wanö cu mähdien dak kene kucl, kä moce kamdien bit. Bit luote ni yöö mi ci löcdu jgak ke raan bie lar duor mi bi te thin amäni cäj kel. Cue kucl jgök i /can guath kel bi mat, ban guac ni rödan leer. E jen la naath a wee i *ban rödan guor cetnike kucl kene cuur*. Täme kucl kene cuur /ca rödien nen: mi ci kucl jöc bi cuur thil, mi ci cuur jöc bi kucl thil. Nömö te thin amäni täme.

### Scorpio and Orion

Once upon a time the two constellations of Scorpio and Orion were friends. One day Scorpio was to marry a girl and invited his friend Orion for the marriage feast. The marriage feast would last several days. On the last day Scorpio went to the feast together with his friend Orion. When they were inside the house, Scorpio said to Orion: *"We shall leave before dawn"*. He said so because his head would grow bigger at day time and did not want to expose this handicap to the people. Orion kept silent. When dawn was near Scorpio told his friend: *"Let's go"*. But Orion kept quite. He wanted in fact to expose him: when the girls would see his big head at daytime and would gossip about it, his girlfriend would certainly refuse to marry him. They remained in the house till dawn. Scorpio told Orion many times to leave, but Orion always kept silent. They left when it was already day time, but his head got stuck at the door post. The girls saw it and laughed at him. People had to cut the door post to set him free. Scorpio and Orion went home but the news was that the girlfriend of Scorpio did not want to marry him anymore. Scorpio was very upset. He did not



want to see Orion anymore and said: *“We will not meet again; we will follow each other but never meet”*. In fact Scorpio and Orion never meet in the sky: when one appears the other would set. And people might also say: *“We follow each other like Scorpio and Orion, and never meet”*.

### 30. Guṛ

Mëedan guṛ cōalkε jε i nyalōw ke yōō ε mi lith. Kā jen ruete. Cue dap runā buath, la mithε kā /cε riāṅ. Mëe cε wicdε car, cue man jiök i yān bā wā dōṛ, cue wā mith ke yiel, kenε thar pāthā (yiel ε juac mi la ciek rey yieer). Mëe cε tee rey dōar en nyalōw cu puṛnydε piith a ṅṛaṅ cue dīt. Ke cāṅ kel cue ben cāṅ ke wäär. Mëe ε jen i wεε rey duel, cu puṛnydε gāk thok dueel. Cue man cōl i ma, kāmni yā köl gatdā. Cu man ε kām köl gatdε, cue ke laṭh jīthnikε, cuke la jīthke amāni tāme. En wanō cue man jiök i yān wāa dōṛ cā la ley. Kā liṅ ruac εmε. Cāṅ kel mi wa yā nāk ε naath came riṅdā a kṛ thal. Kā cuṛε yā kōc ε yen ke nhiam. Tāme ji cieṅdien cōalkε i jalök rey Nuäärā. Jalök amāni tāme /ca guṛ nāk, metke riṅ a /kṛ thal. Tāme teke kā Mayiendit.

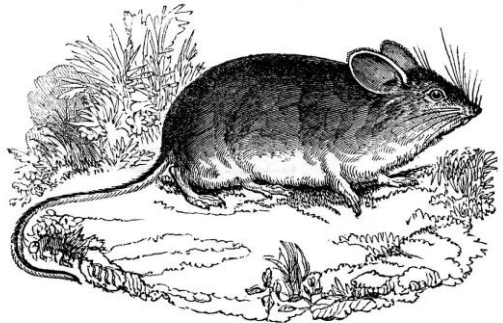
#### The Elephant

Once upon a time the elephant was instead a person called *Nyalōw* (name which reminds one of the grey colour of the elephant). She was pregnant and she gave birth during a year of famine. She was always hungry. After much thinking she disclosed her decision to the mother: *“I am leaving home and will live from what I will gather along the river: the root of the lotus flower and other things”*. *Nyalōw* actually found plenty to eat and grew healthy and fat. After a while she went home at night. She tried to enter the hut, but her fat body got stuck at the door. She said to her mother: *“Could you please give me the mat of my child?”* The mother helped with the mat. *Nyalōw* put the mat across her shoulders and at once the mat became her ears. At that point she said: *“Mother, I am going to live into the*

wilderness because I've now become an animal. But listen carefully: when people kill me it must not be by your hand, and then you will not eat my meat but only taste some raw pieces of meat". The posterity of this family is now called *Jalogh* and their land is in *Mayiendit*. They don't kill any elephant and just taste some raw pieces of their meat.

### 31. Ciek kɛnɛ kun

Mëedan mëe /kee naath ɲakni ɲac kã kuic kɛn yöö de ciek dap i di? Mi ci ciek ruet thilɛ kɛ luɔŋ mi dee dap kɛ ciek. Mi ci guɔth dapã ciek cop, bi naath ben gekãde kɛ yöö ba jic ciek rɛt kã ba gat kam raar. Bi gat tɛk duɲde yöö bi ciek liw. Lat ɛmɔ cue te thɪn kɛ guɔɔth mi bãr ɛlɔŋ. Cukɛ lãt inɔ, ɲakɛ mãnkien kɛ duɔp mi cɛtkɛ ɛnɔ kɛ yöö bike gaatkien dieth. Kɛ cãŋ kel mëe ci kun ɛ nen ɛn yöö liw mãn kɛ duɔp dapã, cue wee i thilɛ ciek mi bi ro nyɔk kɛ liãã. Cu naath jɛ thiec i bi ɲu lɛl? Cue kɛ luoc i ɲacã min bã lat. Cu naath wee i guɛcnɛ min ba lat ɛn kun, kɛ dɔŋ bɛ goaa kɛ kɔn. Mëe ci ciek kɛl tee kɛ mãc dapã cu naath wee i wëë cɔale kun bɛ lãtde nyuɔth kɔn. Cu kun ben kã cue naath jiök i gëere ciök ciek a kɛ tee kam. Cu ciek ciökke gëer. Cu kun wã kamã ciöknike. Lipɛ ben gatã raar. Cu kun gat gam kɛ tetkɛ. Cu gat ben raar a goa. Cu ciek kãän a /kɛn liw. Kɛ kɔɔrɛ cu kun ciek jiök i luɛthni gat. Cu ciek gat luɛth. Nie wanɔ mãn diaal dapke kɛ duɔp me ca nyuɔthkɛ ɛ kun. Mëe ci naath ɛ guic cu lockien tɛeth kɛ kun. Cukɛ kun jiök i ba ji moc kɛ yaŋ. Cu kun ɛ lok. Cue wee i thilɛ mi göörã i bia kam yã, duɲde yöö bako nyuak kɔnɛ ciek rɛy kuaknike. Amãni wãle kun cienɛ rɛy duel kɛel kɛ mãn kã camɛ nyinkien.





## Women and mice

Once upon a time, people did not know how women should deliver their babies. So, when time for birth was near, men would catch the woman and cut her stomach to take out the baby. The baby would survive whereas the woman would die. For many years people lived like that: at every birth a woman sacrificed herself. One day as a mouse saw that women die without reason, he told people: *"If you listen to me no woman would die again because of child bearing"*. People asked themselves what the mouse could do but resolved to let him try because there was nothing to lose. When the next woman entered her labour, people called the mouse. The mouse came and told them that the woman should open her legs. She did so. The mouse went between the legs of the woman and waiting for the head of the child to come. Then he helped to deliver the child. The child came out without problems. The woman did not die. And the mouse told the woman to breastfeed the child. And she did so. Since then women give birth as they were shown by the mouse. People were very grateful and offered a cow to the mouse. He refused: *"I don't want anything. We will just share what is in the house of the woman"*. To this day mice live in the house together with women and eat their sorghum.

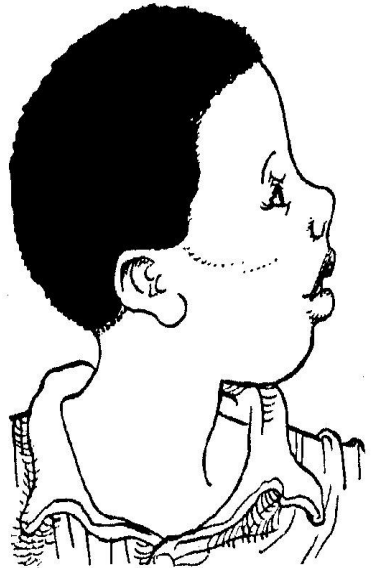
## 32. Dhəl Kətä

Ke run tää ci wä, te ke nyam mi cöal i Nyagöaa. E nyam mi göaa eləŋ rey nyieet diaal. Ke cänj kel te ke ruac mi ce lar nüetni dhöariən diaal. Ce wee i ram mi wäq tok döal ke je, e jen ram min bi yä kuen. Cuke ruac emö mat kenε guən. Ke runwaŋ ni ciaŋ be wä nyuur thaar kətä lipε nüetni thin. Bi ram ɔ ben kä nüetni ke caapke, ɲote thile tok mi döole, a ɲöŋ ce caap nüetni diaal thuk. Mää weε tee inε ce wic nüetni gäy. Cuke ruacde pä. Ke cänj kel te ke dhəl mi töt rey dhöariən. Cue guən jiök i yän bä nyam emö kuen. Cu guən jiök i bi ε luänj i di gatdä ke ce caap nüetni diaal dhal? Cue wee i bä ε yon. Ke runwaŋ cue rö moc thacde, cue wä

kä nyal thaar jiaath in la nyuure thin. Mëë cë cop cue thacde lath puony jiaath kä jiok ε nyal i ber kap yä ke kɔat εmε be naŋ dhɔra, a cë tetke kap puony jiaath. Mëë ci nyal ε guic cue tok dɔl kä lare je i ε jin dhɔl mi guan kacä en jiath εmε de kap ε raan? Cue wä kä guan, laare je i ba yä kuen ε dhɔl εmε. En wanɔ cuo dhɔl εmε cɔl i dhɔl kɔtä ke yöö ε jen i kape kɔat ke kuiy εmɔ /kenε kɔat naŋ cieŋdien duŋde yöö cë nyal naŋ cieŋdien a la ciekdε.

### The boy of the tamarind tree

Once upon a time there was a girl which name was *Nyagɔa*. She was the most beautiful girl in her village. One day she said to the youth that she would only marry a man who would be able to make her laugh. She agreed with her father about that. Every day she was going to sit under the tamarind tree waiting for the youth. Each morning many youth came and tried to make her laugh, but without success. The youth were disappointed because no one could make her laugh and did not know what to say or do to steal a smile from her. One day a



young boy told the father that he was going to make her laugh because he wanted to marry her. *"How will you be able to make her laugh when all the youth have failed?"* said the father. Next morning he prepared a ring of straw used by women to carry heavy loads on their heads. He went to the girl who was waiting under the tamarind tree. She was looking at him. He went straight to the tree put the ring of straw against the trunk and hold it with his head. *"Can you please help me to lift this tree? I want to take it home"*. The girl laughed at once saying: *"You are a liar: how can a person carry this big tree?"* She went to her

father saying that she would marry the young boy. Since then that boy was nicknamed *“the boy of the tamarind tree”* because he said that he would have carried the tree home, instead he took the girl home as his wife.

### 33. Dhɔl kɔʌkni

Mēēdan tɛ kɛ dhɔl mi tɛɛ cɛɛndiɛn kɛnɛ guʌn kɛ man. Kǎ jɛn pɛlɛ ɛlɔŋ. Kɛ cǎŋ kɛl tɛ kɛ wut mi jʌl mi ci bɛn cɛɛndiɛn kɛ cǎŋ dǎār. Kǎ jɛn tɛ rɛy dɛɛt luaakdiɛn. Cu wut ɛ thɛc i gatdǎ, ɛ ŋu mi lǎti rɛy dɛɛt? Cɛɛ jɛ luoc i ʏǎn kuɛɛnǎ ni mɛɛm dɛɛl ɛ cuor ɛmɛ. Cu wut ɛnyɔk kɛ thɛc kǎ guur cɛ wǎ ni kǎ? Cɛɛ wɛɛ i guʌr cɛ gɔŋ kiɛɛr wǎ riɛɛc (kiɛ cɛ kɛ wǎ cuɔŋ). Cɛɛ dhɔl nyɔk kɛ thɛc i kǎ muɔr cɛ wǎ ni kǎ? Cu dhɔl ɛ luoc i maar cɛ bakni piɛny wǎ kɔc. Cu wut ɛ jiɔk i gɔaa gatdǎ ku ʏǎ moc pi ti maathǎ. Cɛɛ jɛn wɛ thok yieer. Cɛɛ wǎ jǎāny thok yieer amǎni thiaŋ. Cu wut liep kɛ pi kɛ cǎŋ dǎār kɛeliw a thilɛ pi ti nɔɔŋkɛ. Kɛ kɔrɛ cu dhɔl bɛn jǎlɛ kɛ pi. Cu wut ɛ thɛc larɛ jɛ i gatdǎ, ɛ ŋu ci jǎāny jɔɔr inɛ mɛ? Cɛɛ wɛɛ i ʏǎn /cǎ jǎny lɔrǎ, ʏǎn tǎʌ kuc piini. Pi tɛɛ thǎʌr kɛnɛ pi ti waalɛ. Kǎ ʏǎn gɔɔrǎ ʏɔɔ bǎ nɔɔŋ ni pi ti waalɛ kǎ pi tɛɛ thaar. Cu wut tɔk dɔl, cɛɛ jɛ cɔl i dhɔl kɔʌkni, kɛ ʏɔɔ ɛ jɛn i ca kɔʌk wǎ kɔac ɛ man. Kǎ jɛn ba cɔal kɛ jɛ i dhɔl mi guʌn kɔʌkni.

#### The boy of the cracks

Once upon a time there was a very clever boy in a village. One day he was at home alone and a traveller came to rest at his homestead. The boy was in the barn with the goats. The man asked him: *“What are you doing among the goats?”*, *“I am counting the hairs of their fur”*, he answered. The man asked again: *“Where is your father?”* and he answered: *“He went to straighten the river bends”*. The man asked again: *“What about your mother?”* and he



answered: *"She went to sew together the cracks of the soil"*. The man quite astounded said: *"Good. So, please can I have some water to drink?"* The boy went to fetch water at the river. Instead of coming home quickly he delayed until evening. The man waited for the water from noontime till dusk. At last the boy appeared with the water. The man asked the boy why did it take so long and the boy answered kindly: *"There is a reason. I had first to separate the past water from the present water to collect the fresh water for you"*. The man laughed at the boy and nicknamed him *"the boy of the cracks"* because he said that his mother was busy sewing together the cracks of the dry soil. And he will be remembered as a little liar as well.

### 34. Duäny kene cɔr

Duäny kene cɔr cake bany rey dhoar ken dan rew. Ci ney diaal wä duolä guath mi nɔan ke yöö cake cɔl ε kuärien. Cake bany piny ken kä rɔ. Mëë cike tee nin cue wicdien gac. Kä nake ke ε buoth bä. Cuke duol ken dan rew, cu cɔr duäny jiök i ban wä guath in tee naath thin. Cu duäny wee i kä ban cop i di? Cu cɔr wee i yän taa ke ciök, kä jin ti ke nyin. Cue duäny jiök i bä ji kap ke nuaäkdä. Bi duɔpdan guic. Cuke jien wäke guath in tëë naath thin. Cuke teth piny. Tee duäny nuaäkdε, kä bi duäny cɔr jiök i ritni rɔ cuecdu, ritni rɔ caamdu, wer nhiam. Cuke jal elɔɔ amäni mëë cike cop guath ee tëë naath thin. Mëë cike cop rey naath, cu kuäär ke thiec i cia cuop i di en wane? Cuke je lat cetke mëë ca duol ε ken. Cu kuär löcde tæth elɔɔ amäni naath diaal ci löcdien tæth ke ke. Nie wano cu Kuär ke moc muc mi gɔa elɔɔ. Meme luote ni yöö mi te ke mi gac ye, gɔaa ni yöö bia çarun mat. Ci duäny kene cɔr naath nyuoth duɔɔp.

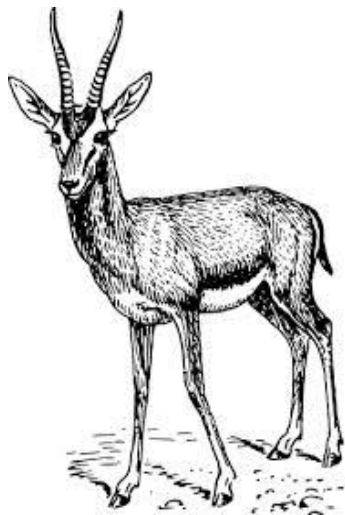


## The lame and the blind

One day the blind man and the lame man were left alone while everyone of the village went to the meeting of the local chief. They remained alone for a long time, nobody brought them food and they were hungry. They were wondering what they could do. The blind said: *“Let’s go where people are”* and the lame replied: *“How can we get there?”* The blind remarked: *“I have legs and you have eyes”*, and suggested: *“I will carry you on my shoulders while you will tell me the way”*. So they did: the blind carried the lame and the lame gave the indications. They walked a great span until they arrived at the meeting place. When people saw them they were very happy to see them helping each other and the chief gave them a nice gift. Wherever you are lacking something think about the teaching of these two men who helped each other.

## 35. Wadhaw

Mëëdan tæ ke wut mi cöali Wadhaw tæ ciejde. Ke ruon kel ci yow te ke buoth mi diit elon rey rööl emö. Cam naath ni paam. A ci thaan naath wä ni röli ti kökien. Ci thaandien wä dep rec yier. Ke dār mac mi diit tee yow ke rew mi näk naath amäni ley. Ke cän kel cu këw wä rey luaak ke wäär. Mëë ci yow baak, cu Wadhaw këw jek rey luaakde. Cu löcde teeth elon ke yöö ce tee ke giir. Cue wee i ce gaa bæe ku näk, kä /cä köle bi le yieth, ke yöö be la tōce ke yä. Cue luakde gäk, cue mutde kan, wee këw ηot. Cuke luak wil ke wuor. Mëë cike jäänny cu këw rō jek guath, cue rō bar raar. Cu Wadhaw wee i thile mi bä le nyok ke ηath, bä duor liak ni ce muam (cam). E jen la naath a wee i ε Wadhaw i bä liak ni ce muam, ke yöö ce ηath ni mi /kene cam.



### **A man called *Wadhaw***

Once upon a time there was a man called *Wadhaw*. There was also a year of great famine in his land. People were reduced to eat leaves (of trees) to survive. Some people migrated to other countries. Some instead went along the river Nile and its swamps to fish. During that dry season there was a great drought that affected both people and animals. One night a gazelle reached the village in his quest of water and entered the barn of *Wadhaw*. At dawn *Wadhaw* was very happy to realize that he has an easy prey in his barn. He was really hungry. He thought: *“I’ll slay it, but I don’t want to pierce its skin because I want to make a good mat out of it”*. So he entered and closed the door behind. He started running after the gazelle attempting to catch it, immobilise it and slaughter it. The gazelle was jumping and running everywhere. They both got tired. But the gazelle saw a narrow opening and with a quick move got free. *Wadhaw* was very disappointed and said: *“I will praise my luck only after eating”*. Since then people say: *“Wadhaw said I will only praise what I have eaten”*.

## **36. Gaat Tutdɛɛl nyuurke cɔ̄āat rīāay**

Gaat Tutdɛɛl dapke ke kã Ayod. Ken ke Gaawäär. Kã ken ke ji cäätni ti gow ti dɔalke ε naath. Ke cãŋ kel cike wã rek mi coal i Malakal ke jał. Mëë cike tee n̄in, cuke wee i bika wã Köthi. Cuke nyinkien rialikã, kã ɣɔal ke rɔdien kuän. Mëë ci n̄in jienã rīāay cop, cuke wã thok rīāay, cuɔ kuakkien naŋ rey babuurã. Cuke nyuur cɔ̄āat rīāay. Cuke thal thin. Kã kuic ken ε i cɔt εmε cε bi wã. Cu babuur rɔ rialikã ke ɣöö be jien. Cu rief rɔ ɣɔak yier. Kã gaat Tutdɛɛl a nyuurã guathdien, amäni mëë ci rief cop däär kier, kã ci gaat Tutdɛɛl duōth. Min cike guic, cuɔ rief nen ci wã däär yieer, cuke rɔ thiec kamnikien i gat Tutdɛɛl kã me can rɔdan nyany cɔ̄āat ε, ε jen la naath a wee i /cu rɔ bi nyany cɔ̄āat cetke gaat Tutdɛɛl.

### The children of *Tutdel* sat at the river side

The children of *Tutdel* were born in Ayod. They belong to the *Gawar* tribe. They have a lot of stories to tell and people like to hear them. One day they went to the city of Malakal. And from there they decided to proceed to Kosti by boat. They had never travelled by boat before. They prepared their luggage and some food to eat during the journey. They went to the river side and loaded their belongings into the boat. Then they sat on the pier instead of boarding, waiting for departure. They did not know that the pier would not go with the boat. When the boat left and they remained behind they commented: *“Brother, we lost our time in a hornless boat”*. People remember this incident and say: *“Do not lose time with a hornless thing like the sons of Tutdel did”*.

## 37. Gaat Tutdæel görkæ cak

Ke cän kel Gaat Tutdæel cike wä jal wicni ɣɔɔk. Guathni tin ca ɣɔk nanj thin. Mëë cike cop wic a not ɣɔk läk döɔr. Cuke wä rey ɣɔɔk ke ɣöö ba yan in te ke juäk nac. Diewke ni ɣöö i döŋ be te ke cak ti nuan. Mëë ci ɣɔk wä cien cuke ɣɔk guɔr a mäath amäni copdien wic. Cuke nyuur thaar goal in ca yanɗe guic ni döɔr, kä ε jen yan in kel thaar goal emɔ. Mëë ca ɣɔk nac cuke guic. Thile yan mi döŋ mi nacke. Cue wicdien yic ke ɣöö ca mek ni gɔl mi yanɗe kel. Kä bike nien ke buoth. Cuke çap çäp. Cuɔ rɔ yuoth yionikien cetke mi nyieenyke. Cu naath riinj ke ɣöö ba ke ben reec. Cuo ke däk piny nanjke ram ɔ thaar goal in döŋ. Kä kuéthke rɔdien ε ken i ban nyieeny wale, mɔ bi nac ni ɣöö can nyuur gɔl wutä mi ban ɔ. Cu ram ɔ ku nien thaar goal in ca nanj thin kä muocke ke cak.



### The sons of *Tutdel* look for milk

One day the sons of *Tutdel* went to the cattle camp. They saw a nice cow with a big udder and thought that at its homestead they would have found a lot of milk. They followed the cow until it reached home and they waited for other cows to come. None came to that home, it was the only one. They milked the cow but it was not enough for the two. They were really disappointed: they had chosen the homestead that had only one cow. They would have slept still hungry, but then they had an idea. They got their spears and behaved like they were fighting. People ran to calm them. People separated them while they were yelling at each other: *“Let’s fight. It’s your fault that we ended up at the home of a pitiable man without cows”*. People took each to a different home where they could eat and sleep.

## 38. Nyalan

Nyalan jen ε nyal kā Gaawäär rey nuäri thok duel cien dɔɔl. Jen te keel ke gaatman. Jen bä /ce pel ε däy däy. Mi tee naath rey muɔŋä be wee i cän kel bi naath riŋdä cam. Bi naath ε dɔl kā coalke je i guan kacä. Ke ruɔn kel ci ɣow te ke buoth mi diit. Ke ruel cu nhiaal dem ke wäär. Cu luakdien wan kā te nyalan rey luak keel ke det. Mëe ci ɣow baak ke runwan cu naath wä ke ɣöö ba det wä wät rey luaak. Cuke ke jek a cike tuak ken diaal. Cuke det wät kā camke ke. Kä thile ram mi caar je i ci nyalan wan keel ke det amäni mëe ci luak thuɔk ke wät. Ke kore cuke rɔ thiec i kā Nyalan te ni me /kere jɔc ε ni thiaan amäni wälε? Nie wanɔ cu ken ε ŋac i ca Nyalan cam ε ken. Cuke ruac ee la late tim i ke cän kel bi naath ɣä cam. Cu naath ruɔn emɔ cɔl i ruɔn Nyalan kā nuäri diaal amäni wälε.





### **A girl called *Nyalang***

*Nyalang* was a Nuer girl of the *Gawar* tribe (*Dol* clan). She used to live together with her brother. She was not a very bright girl. One day during a chat she said: “*One day people will eat me*”. People laughed saying: “*Do not talk nonsense*”. It happened that there was a year of famine. One night there was a big storm and the barn was set alight by a lightning strike. *Nyalang* was sleeping in the barn together with the goat. Nobody knew. At dawn the people went to see and found that the goats were all roasted. They ate them. Nobody noticed that *Nyalang* was not around. When she did not appear, they understood that they also ate her body and her words became true. All Nuer remember that year as the year of *Nyalang*.

## **39. Cual Pec**

Mëëdan tε kε wut mi cɔali Cual Pec. Tekε kεεl kεnε ciekdε kε gaatkε. Kε cǎŋ kεl cu nhiaal mi diit dēm. Mëë ci ɣɔw a thianɣ, cu ciekdε wǎ kǎ jε rεy luaak kε ɣöö gɔɔrε mac mi bε thal kε kuän. Cu Cual Pec mac pen i /ca mac ɣɔɔkǎ yieny. Kǎ jiöke jε i ε ŋu pǎle macdun liǎa ɔ? Ci ciek lɔcdε jiäk εlɔŋ kε ɣöö ca pen mac kǎ nǎke gaatkε ε buoth rεy dueel. Mëë ci ciek wicdε car cuε wǎ kǎ ji kethdε cuɔ moc mac. Cuε kuändε thal kεnε gaatkε. Mëë ci kuän tuak, cuke mith kεnε gaatkε a /kǎ Cual moc kuän luaak. Cu Cual ŋɔaŋ kε liep rεy luaak i ba kuän nööŋ ε ciekdε. Cuε liep εlɔŋ ŋote thile kuän mi nööŋke luaak. Min cε wicdε ɣic en Cual kε liep kuän, cuε ciekdε cɔl kε jɔw mi diit, larε jε i ji dueel, ni kǎ nyin ŋuan. Cu ciekdε nhɔk i weew. Cuε wǎ luak kε pēth, cuε wee i ɣän en guän gankǎ. Cu Cual wee i kuän a ni man gankǎ? Cu ciek ε luoc i dee mac jek ni kǎ kǎ ci mac pen? Kǎ ŋǎc Cual ε i ci ciek kuän thal kε ɣöö nene tol rεy dueel min thät ciekdε. Mëë ci Cual ε guic ine cuε wee i *Eey, capdǎ Cual Pec cǎ rɔdǎ cap ni thin*. E jen la naath a wee i /ci rɔdu cap cap cetnike Cual Pec, min luot ni ɣöö mi ci cap mi jiäk lat bε rɔ luoc ji. E jen cia nen kǎ Cual Pec kεnε ciekdε me.

### **A man called *Cual Pec***

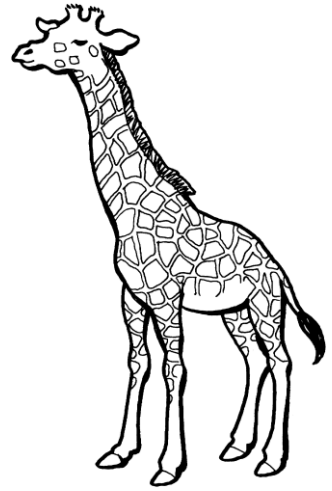
Once upon a time there was a man called *Cual Pec*. He was married and had several children. One day there was heavy rainfall. In the evening his wife went into the barn where he was to look for red-burning charcoal to light the fire and cook dinner. But *Cual Pec* refused the charcoal and reprimanded her saying: *"You will not take away charcoal from the fire prepared for my cows; why didn't you provide to keep your fire alive in the kitchen?"* The woman went back to his hut. She did not say anything but was upset for the treatment. She went to look for fire at the neighbours. She cooked and gave food to her children but did not take food to the husband in the barn. *Cual Pec* waited patiently for his food but when he saw that nothing was coming he called his wife. When she came he asked her: *"Where is my food?"* And she answered: *"How could I cook after you did not let me take your fire".* *Cual Pec* knew that his wife cooked because he saw the smoke coming out of her hut, but he did not argue. He said to himself: *"I put myself in trouble with my own plan".*

## **40. Nyaluak keɛ guɛc**

Ke cāɲ kɛl, cu Nyaluak jien weɛ guath in ca ley diaal yien thin. Cue guɛc mi diit jek mi teke ɲuäk mi bäär ɛlɔɲ. Cu Nyaluak guɛc thiec i, ɛ ɲu bär ɲuäkdu ɛlɔɲ inɛ mɛ? Cu guɛc ɛ luoc i, mēedan ke guath ee ci wä, ciɛk ɲuäkdä. Duɲde yöö ke cāɲ kɛl cä wä rɛy ruɔɔp mi nɔɲan mi te ke kak jɛɛn mi diit, kä näke yä ɛ buoth ɛlɔɲ. Cuɔ kacik nen mi teke dɔw jiaath mi caame. Cuɔ je thiec ke yöö be yä moc thaɲɲde. Cu kacik ɛ lɔk. Cu lɔcdä jiäk ɛlɔɲ ke yöö gööra liäɲ ke buoth. Mēe taɲ jäl rɛy ruɔɔp cuɔ jiath mi bäär nen mi tēe ke jith kɛl ni wicde nhial. Cuɔ je yɔɲ i be cam. Duɲde yöö /Ka je cop ke yöö ciɛk ɲuäkdä. Mēe cɛ wɪcdä yɪc, cuɔ Kuoth thiec ke yöö be yä moc ɲuäk mi bäär. Cu Kuoth palä liɲ. Cu ɲuäkdä bär. Cuɔ jith jiaath cop. Amäni täme thile jiath mi leny yä ke bär. Cu Nyaluak wee i cäätdu gɔaaɛ kä cu lɔcde tɛeth ke guɛc.

## **Nyaluak and the giraffe**

One day *Nyaluak* went to the zoo. She met the giraffe and saw his long neck. She asked the giraffe: *"Why do you have such a long neck?"* The giraffe answered: *"In the past I had a short neck. One day I went to a very far bush where there were only tall trees, and I was hungry. I saw a donkey that was eating the fruit of a tree. I asked him to share with me but he refused. I was very upset. While walking I saw a very tall tree with one very green leaf. I wished I could reach and eat it. So I prayed fervently to God for help. God listened to my prayer. My neck grew long. Now I can reach all the leaves because no tree is taller than I".* *Nyaluak* was very happy with the story of the giraffe.



## **41. Gai Nyalörä**

Mëedan tε ke gat mi cöali Gai Nyalörä. Cieŋε keel keŋε mandöŋde. Gai ce pith a göaa. E dhöl mi pel pel elöŋ. Kä ŋäce ŋöakni diaal. Nhöke yöö be naath lat ruacni döali. Kä Gai tε ke kel mi jiäk kä je: löke lat. Ke cän kel cu mandöŋde köŋ bim. Kä Gai nhöke köŋ. Min tε muöŋä cu mandöŋde je jiök i, gat nyaadä, bi yä naŋ thok yieer ban pi wä nööŋ. Cu Gai ε lök. ŋäce ni yöö ba köŋ math jöwde mi we wä thok yieer. Cue ŋot late ni ruacni döali. Mëe ci mandöŋde cuuc ke liepde, cue dhöl mi dödien jiök i, gatdä naŋni yä yieer. Cuke wä yieer keel. Cu mandöŋ löcde tεeth elöŋ ke je. Mëe cike luny jök cue dhöl emö moc köŋ. Cu dhöl köŋde math. Kä Gai tε lörä a thil köŋ. Cue liep ŋäce ni yöö ba moc köŋ. Min ci Gai ε nen en yöö ci naath diaal math ke köŋ kä tε lörä cue wee i, yööŋ en pual thar leenye pël thuck. Ca yä leny ε dhöl emε ke yöö ci thare pual. Pël thuckdä ε löar. E jen laa naath a wee i *pual thar lenye pel thok*.

### **A boy called *Gai*, son of *Nyalbrä***

In the past there was a boy called Gai, he was the son of Nyalbrä. He stayed with his grandmother. He was a very alive boy: he liked to talk and knew many stories. But he had a bad inclination: he was lazy and liked drinking beer. One day his grandmother brewed some beer. While he was busy telling stories to his friends, the grandmother asked him to accompany her to the river to fetch water. He refused. He feared that people would finish the beer in his absence. He continued to tell his stories. When the grandmother was tired of waiting for him, she asked another boy to accompany her. They went. Once back she gave to the boy that helped her some beer to drink. Gai looked full of desire, and hoped the grandmother would give some beer also to him. Instead many people came and drank, the beer finished and he could not taste it. So he said: "*An earnest action is better than wise words*". People still remember these words of his.

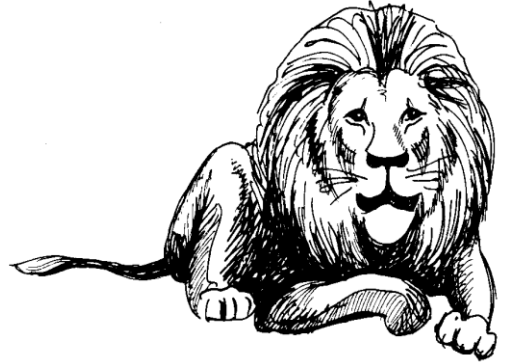
## **42. Mayen**

Mëedan tε ke wut mi cɔal i Mayen. Jεn tεε cienɔde kene gaatke, ke ciekde bā. Ken cienɔke a ɔaa a thilke mi cuucke. Jεn bā tε ke ɣɔk ti tɔt, kǎ tε ke bel. Ke ruɔn kel cu dhɔrien thil nhiaal mi ci dēm a ɔaa. Cuke te lɔrǎ a /kǎ bel pith. Kǎ cu cak thil bā ke ɣöö /kee ɣɔɔk dieth a ɔaa. Cu buɔth tεε thin elɔŋ a cu naath ɔoor ni liǎǎ. Ke cǎŋ kel cu lony yaŋ raam mi thieek ke Mayen cam. Cu Mayen wǎ ke ɣöö be gaatke wǎ göör riŋ kǎ ɔuan kethde. Cu Mayen wee i gat maar, baǎ ben göör ni gaat riŋ mi ba wǎ cam ε ken. Cu wut ε loc i /cε bi rɔŋ ke kɔn diaal ke ɣöö gaatkǎ cucke, cǎŋke ke buɔth. Mi ci lony yaŋ emε cam cε ɔaa, baa cam ε gaatkǎ gat maar. /Cǎ ji bi moc thin. Cu Mayen wee i gat maar bi nhɔk ni ɣöö bi gaatkǎ liw ke buɔth kǎ ca yaŋdu cam ε lony? Cu wut emɔ ε lɔk. Cu Mayen lɔcde jiǎk ke ɔuan thieekǎde ke ɣöö /kǎ gaatke moc riŋ yaaŋ, kǎ ken laa maarke elɔŋ mëe cienɔke rey dhɔarien /ken ke met gaak ke cǎŋ kel. Min cε wic Mayen gǎy cue wee i

gɔaæ gat maar /keɛ lony liw, bär ni cian, ba yaŋ gɔalä leni cam ε lony. ε jɛn mi lar naath ε i ε *Mayen i bär ni cian*. Late riet εmɔ ke yöö /ca gaatkɛ dak ke riŋ ε raan thieekäde kä nɔkɛ ke ε buoth, min luot ni yöö mi wä lony yaŋde cam bɛ min ca läť kä jɛ ε raan thieekäde col.

### **A man called *Mayen***

In the past there was a man called *Mayen*. He had a wife and many children. He was wealthy and could life discretely well: he had cows and sorghum. However there was a year of drought where people could not



cultivate and cows remained dry without milk. There was famine in all the families, included the one of *Mayen*. One day it happened that a cow of the neighbour was severely bitten by a lion. The owner had to kill it. *Mayen* went to the neighbour expecting to receive some meat: *“My brother, I came to beg you for a piece of meat that I can give to my children so that they can have to eat”*. But the neighbour answered: *“It will not be enough for my children and yours. Mine are hungry too. The lion bit this cow; my children will eat it, my brother. I will not share with you”*. *Mayen* commented back: *“The lion bit your cow and you leave my children to die of hunger?”* but the man did not comply. *Mayen* was upset with his neighbour because he did not share the meat, though they were close friends and they had never had a quarrel. *Mayen* was disappointed but concluded: *“Fine, my brother, the lion did not die and life is long, the lion will bite a cow of my cattle”*. Since then people say: *“Mayen said life is long”*. He said this because there is always a way to solve problems and people will always remember whether they have found help or refusal from the neighbour.

## 43. Mòk Bidiit

Mòk Bidiit kene gat guɔnlende ni Gueet, cike jien wàke jal rey cieŋ Laak. Ken ke Gaawäär kä Ayod. Cuke wä dhɔr mi cɔali Fangak kä Laak. Cuke cop dhɔr mi cɔali Dɔŋlɔc kä Paguir. Kä ken cike cuuc elɔŋ ke jal. Mëë cike cop wic puɔɔl, cuke nyuur thaar jiaath. Min te ke ruac, cu rɔw päl raar rey puɔɔl. Cu Mòk Gueet jiök i mieth eme gaal ε tɔɔŋ. Cu Gueet ε jiök i bä tɔɔŋ wä gɔr. Cu Mòk wä tem ke tuat. Tuat ε juac mi la take ke rɔk kie ŋpanke ke dep. Cu Mòk dep ŋɔn. Mëë ci Gueet tɔɔŋ nööŋ, cu Mòk wä rey puɔɔl cue rɔw wä käp. Cue je yiɛn ke dep, kä yɔɔce je raar. Mëë ce cop thok raar, cue rɔw yɔt ke keet mi cɔali kui jiɔb. Ke yöö pek kel ε mut kä pek kel ε jiɔb. Jiaŋe ley ke je kä bake tɔɔŋ ke je bä. Min ci rɔw liw cuke mieth ke riŋ kene gat guɔnlende. Nie wanɔ cuɔ pul emɔ cɔl i gal ε tɔŋ ke yöö ci Mòk wee i mieth eme gaal ε tɔɔŋ.

### **A man called Mok, son of Bidiit**

*Mok, the son of Bidiit, and Guet, his cousin, travelled to the land of Fangak County that belongs to the Nuer tribe of Laak. They belong to the Gawaar tribe of Ayod. They reached a place called Dongloc, near Paguir. They were very tired from the long walk. They stopped under a tree where there was a pool in the nearby. While they were chatting, a hippo came out of the water. Mok commented: "What prevents this animal to become a meal is only the firewood". And Guet answered: "I am going to look for firewood". Mok went to harvest grass that is used to knit ropes and intertwined it. When Guet came back with the firewood, Mok went into the pool to catch the hippo. He tied the hippo with the rope and pulled it out. Then he hit it with his axe and killed it. Next he skinned it with his knife and cooked the meat. They ate. Since then that pool is called "prevented by the firewood" because Mok said "What prevents this animal to become a meal is only the firewood".*

## 44. Diaŋ Yiow

Diaŋ Yiow ε nyam mi gɔaa, kã liɛŋke ruacde ε nyier diaal rey cienɗien. Ke cãŋ kel cue çap ɫat, cue nyier jiök i bane wã ɟal dɔɔr. Cu nyier ε nhɔk amãni dieethkien. Cu nyiman in tot wee i bã wã, cuo ken ε pen, kã /kere je nhɔk. Cuke wã. Min cike cop ruup, cuke rɔɔdien jiöb kak mi diit kã cuke duel ɫat. Mëë ci nhial dëm cuke bel pith amãni këer bã. Cu këer piith (lääk) amãni cien lët mi çal i Gatdeet. Ke cãŋ kel cu Gatdeet keer luk amãni min çε cop cãŋ nyieet. Ke jen cãŋ emɔ ke thiaŋ, cu Gatdeet rɔde par gekã duel nyieet, liŋe nyier muoŋke rey dueel. Cu Diaŋ Yiow nyier jiök i bane tɔɔc raar en wale. Cu nyier ε ɫok. Ke cãŋ in dɔɔdien cu Gatdeet ben ke wäär. Cue dit eme kit i *Diaŋ Yiow, Diaŋ Yiow, mëë kace jin i rol ni Patiab Tiab, ku le ñädh? Ku ñu le ben?* Cu nyam min tot ε loc i *Diaŋ Yiow ee ci nien, nyalath ee ci nien, thil ni yän nyam mi duŋ tiit /kã ni nien /kã ni tɔɔc. Ku le ñädh /ci nin ɔ? Timã maar /cã dee nien, timã guar /cã dee nien, timã dey yɔɔko diaal tee ci liw. Yɔɔ ku nien.* Ni ciaŋ laa beke, bike kiet ino kene nyam min tot. Ke cãŋ kel cu Diaŋ Yiow ε thiec i ε ñu ci nuän ine mε? Cue wee i te ke ram mi la bee ke wäär ni ciaŋ. Mee thiaŋ cu nyier te lipã amãni min ci Gatdeet ben. Cue dite kit i *Diaŋ Yiow, Diaŋ Yiow, mëë kace jin i rol ni Patiab Tiab, ku le ñädh? Ku ñu le ben?* Cu Diaŋ Yiow ε jiök i ber iruun. Ke wäär cu nyier kɔak mi diit tet, kã cuke je moc jien kene mac. Mëë ruɔn cu Gatdeet ben. Cu nyier ε jiök i bia kuɛr yene nyam kel kã kɔ, nyam mi wii kuir bi duŋdu cam, mi weε ji kuir be ji yuɔr maac. Cu Gatdeet kueɛr kene nyam kel. Cuo Gatdeet kuir, cu nyier ε yuɔr maac, cu ken ε nhiat thin. Ke kɔre cue nyier lãŋ, cu nyier ε pãl kã ci jɔkde waan. Cu ken ε jiök i wer kã /cu jɔkdu liεç, mi wi liεç bakɔ ji nyok ke kap. Cu Gatdeet rɔ bar amãni copdien wicdien ken leet.



Cu leet ε thiec i *Gatdeet jək waŋ*, *Gatdeet jək waŋ bi ni kä?* *Jut ce gueḡeth pek dhɔar cε yä waŋ ke mac.* /*Ci ε le nyoth ke yiat.* *Eey be yä nen.* /*Ci ε le nyoth ke lep.* *Eey be yä nen.* /*Ci cak ti le kaŋ.* *Wut ε /ci yä gal.* Kä wεε ke wuɔr. Mi cε wec bäl bi leet rɔ bar amäni ɣɔɔkien tin cɔat. Kä nyier bee ke kɔɔrε. Mëë ci nyier cop wic letni cuke leet jek ca rɔ bar ken diaal. Cuke ɣɔɔk jek rey wec. Cuke ke naŋ dhɔrien. Min cike cop cieŋdien cuke ɣɔɔkien daak. Ci Diaŋ Yiow nyier jöök i banε luoc wicdan ke ɣöö ci mëë görne thuk, cuke ɣɔɔkien daak kamnikien.

### **A girl called *Diaŋ Yiow***

*Diaŋ Yiow* is a very charismatic girl: all her friends listen to her. One day she came up with a proposal: *“Let us go to the bush”*, she said to the girls. They liked the idea and the parents gave their consent. The younger sister wanted to join them too. They did not want her with them but at last accepted her because of her insistence. When they found a good spot in the bush they cut the trees and prepared the soil for cultivation. They also built a hut. When rain started they planted sorghum and pumpkins. The pumpkin tree grew so much that reached the home of a beast called *Gatdeet*. One day *Gatdeet* followed the branches of the pumpkin tree until he reached the garden of the girls. It was evening and the girl where in the hut chatting together. *Gatdeet* heard *Diaŋ Yiow* saying: *“Let us go to sleep outside”*, but the girls refused and remained all in the hut. *Gatdeet* came back the next night. He sang the following song: *“Diaŋ Yiow, Diaŋ Yiow, it was a mistake when you chose this land thinking that it was fertile land. How is it? What is going to happen now?”* The younger sister answered: *“Diaŋ Yiow is sleeping. Nyalath is sleeping too. I have nothing more than a small young girl that did not lie down and does not sleep. I miss my mother and so I can’t sleep. I miss my father and so I can’t sleep. I miss our calves that died”*. *Gatdeet* answered: *“Oh, please, sleep”*. Since then *Gatdeet* came every night and they sang this song with the young girl. One day *Diaŋ Yiow* asked her: *“Why*



*did you become so thin lately?" She answered: "There is someone coming every night". The next evening all the girls waited together for the coming of Gatdeet. When Gatdeet came, he sang the usual song: "Diaη Yiow, Diaη Yiow, it was a mistake when you chose this land thinking that it was fertile land. How is it? What is going to happen now?" Diaη Yiow answered saying to Gatdeet to come tomorrow. In the night the girl dug a pit, and filled it with poles and made charcoal. When Gatdeet came the girls were waiting for him and challenged him: "Come wrestle with one of us. If you throw the girl down you will eat her. But if she will throw you down, she will burn you on the fire". Gatdeet wrestled with one girl who threw him down on the fire and held him down. Gatdeet begged for their mercy. They accepted and freed him but warned him not to return again. Gatdeet ran away. He reached the village of the beasts. They asked him: "Gatdeet, Gatdeet, you burned your back. Where are you coming from?" "A strong young woman burned my back with fire" said Gatdeet. "Show her to us with your fingers", "No she will see me". "Show her to us with your tongue", "No she will see me". "Would you take a glass of milk?" Gatdeet answered: "My friend, I am in a hurry. Do not delay me". He did not stop, he continued his march. When he left the village, all the beasts were so scared that they abandoned the village taking with them the cows without horns. When the girls arrived they found the village empty of people (or beasts), but full of cows. They took the cows and divided them among themselves. Then Diaη Yiow said: "Let's go back home, we got what we were looking for".*

## **45. Tik Tɔc kɛnɛ Nyan Yak**

Tik Tɔc kɛnɛ Nyan Yak tee kɛ ciɛndiɛn. Kɛ cāŋ kɛl ci mandien wā kuër kɛ tɔɔŋ rɛy ruɔɔp. Kā cu duɔpde bath. Kɛ kɔrɛ cukɛ röm kɛnɛ lɛt. Cu lɛt ɛ jiök i bā cam ni ji kie bi tɔɔc ni kɔn? Cu man Tik Tɔc lɛt jiök i bi tɔɔc ni kɔn. Cukɛ tɔɔc. Min cike thuɔk, cu lɛt ɛ naŋ ciɛnde. Kɛ kɔr pāthni cuɛ ruet kɛ gat lɛt. Mëɛ ci cowde jɛ ŋac i cɛ

ruet, ce gaak ke je. Cu man Tik Tɔc ε jiök i mää cä wä kuër kä cä bath, cuo kə röm kəne let, cuo kə tɔc. E jen ene te ke gat emε. Ke kər päthni cue dap. Mää ci gat dīt, mi ce nar ke gaat man, be gat just bi löny, bi gat wiee amäni mää ce la wut. Ke cänj kel cu Tik Tɔc wä rey luak, wee dhuor ke buk ke puok. Cue Tik Tɔc guor luaak, cue je cam a /kə nɔc ε naath. Cu naath ε göör elɔŋ, /kə je jek. Ke cänj dödien mää ci Nyan Yak wä jioḅ löcni, cue wä kore, kä yɔte je ke jioḅ, cue liw kä caame je. Ke kər niŋi cue wä buul, cue wee ine: “Jek yä Tik Tɔc, jek yä Tik Tɔc teŋ dhur luaak, jek yä Nyan Yak jioḅ löcni, cuo je yɔtni där nhiamde ke jioḅ. Ci maar yä dieth ke lony paan ee, ci maar yä dieth ke lony doar ee, maar ee /keni gaat man nyiet ni jek, maar /keni gaat man nyiet ni jek. Ni ciaŋ inɔ. Mää ca nɔc ε naath i cam ke jen, cuo je kəp kä duacke je amäni mää ce löc lēt nɔk a ce la raan. Nie wanɔ cue tee keel ke ji cieŋdien.

### **Two girls: Tik Tɔc and Nyan Yak**

*Tik Tɔc and Nyan Yak* were two girls who lived with their family. One day their mother went to collect firewood in the bush. She got lost and met with the beast. The beast threatened her: “*Now I will eat you, or shall we lie down together?*” She accepted to lie down with the beast. The beast liked her and took her to his home. After few months she was pregnant. She went home. When the husband heard that she was pregnant he was upset with her. She told him everything that had happened: “*I went to collect firewood. I got lost. I met with the beast. He threatened me. In this way I got pregnant of this child*”. At last she gave birth. The boy who was born was a fine boy but when he was playing he used always to scratch his brothers and leaving them crying, until the time he became an adult. One day *Tik Tɔc* went into the barn to rub her dancing ornament with ashes. He followed her, killed her and ate her. Nobody knew. People looked for *Tik Tɔc* but could not find her. Another day *Nyan Yak* went to the bush to cut logs. He followed her, hit her with the axe and ate her. After few days he went to a village

celebration and sang a song: *“I found Tik Tɔc, I found Tik Tɔc rubbing her dancing ornament in the barn. I found Nyan Yak cutting logs. I hit her on the forehead with the axe. My mother conceived me with a lion of the savannah, my mother conceived me with a lion of the bush. Mother, you did not find my sisters, you did not find my sisters”*. People understood he killed and ate them. They caught him and beat him violently until he vomited up his beast heart and became human. Since then he lived with people and did not commit crimes anymore.

## 46. Gatguup

Gatguub ε let mi la cam naath rey Nuäri kä Fangak kene Bentiu (Bitim). Ke cän kel te ke nyam mi cöali Nyanära Gal kä Fangak. Cue jien rey rëëk kuer jiōkni (Juaibor) wee ciēnde. Cuke röm kene Gatguub. Cue Nyanära Gal jiök i Lɔ̄ni. Cu nyam emɔ̄ lɔ̄ɔ̄. Kä cue jiök i thɔ̄l pii. Ke gūāath mi tɔ̄t cu däman ben kɔ̄r, ke yöö duale i ba cam ε Gatguub, min ce cop dhɔ̄r Gatguub, cue nyiman jek nyuurä. Cue je thiec i ε ɲu ti nyuurä wane mɛ? Cu Gatguub ε loc i gaacä cetnike ji Gatgal. Min ce guic cue ke jiök i wëëke. Cu nyanära wä kene däman. Mi ci yɔ̄w a ruel, mi ci nhial dem, bi naath wä may ke wäär ke baak. Bi Gatguub wä bä, mi ce raan cam be muac be wee i thäk rɔ̄lälä Gatguub i Gatguub a rɔ̄l. Mi ci raan ε jiök i can tee taɲ. Be wee i ce duth ruup. Mi ce rec yieth be thöp. Cue te thin ke gūāth mi bäär kä ɲote /ca je ɲac ε naath. Ke cän däär be wä nyuur thar jiath, be wä ɲar ke yiet. Be ruac kä rɔ̄a be wee i wicyɔ̄l, wic maker. Mi ci raan ben be jiök i ɲarne. Ke kɔ̄re be raan cam. Ke cän kel te ke nyam mi ci rɔ̄ moc çap, cue puɔ̄nyde kūāth ke dut amäni ciöke. Cue ben ke duɔ̄p emɔ̄, cuke röm kene Gatguub. Cu Gatguub ε guic, mi cike thiek kene nyal bi nyal wä



kä jε, bi Gatguub rɔ baar, amäni mää ci nyal cop rey dhɔar. Min cε Gatguub wicdε yic cuε wee i waa ε rɔl mi tee di mε ku wuɔr ni duɔt kε mε?

### **A man-beast called *Gatguub***

*Gatguub* is a man-beast that used to eat people among the Nuer of Fangak and Bentiu. One day a girl called *Nyanärä*, daughter of *Gal*, left the town of the boreholes (Juaibor) to go to her father's house. On the way she met with *Gatguub* who told her to rest at his homestead. Then he asked her to boil some water. The brother of *Nyanärä* was very much worried about his sister and went to look for her along the way. When he arrived to the place of *Gatguub* he saw



his sister sitting there. He asked her: *“What are you doing here?”* and *Gatguub* answered: *“I really wonder as you do, son of Gal”*, then added: *“Take her with you”*. *Nyanärä* went with her brother. At the beginning of the rainy season, people go to fish in the swamp where fish would go to lay their eggs. *Gatguub* would join people not to catch fish but some unfortunate youth. When he caught a person he would proudly sing: *“Red and white ox of Gatguub, Gatguub’s colour is red and white”*. When people heard of his success, they ask for a share: *“Let us have a stick”*. But he answered: *“I’m sorry; the prey remained in the bush”*. However if he caught a fish, he would generously hand it over to the neighbour. He continued like that for a long time and people did not know him for what he really was. At midday he liked sitting under the trees and playing a native game common in Africa. He would often cry out: *“Wicyɔl, wic maker”*. When a person passed by the way, he will invite him to play. Then he would catch and eat him. One day there was a girl who had to walk that way and prepared a trick to pass through

without problems. She tied all around of her body small bundles of grass. On the way she met with *Gatguub*. He was wondering about what his eyes were seeing. She continued walking steadily along the path and he run away frightened. When at home he commented: *“What a world is this where grass walks like that”*.

## 47. Nyathuc

Nyathuc ε nyam mi gɔa. Kā jɛn tɛ kɛ mi cɛ lar i bi jɛ kuɛn ni wut mi ci tharɛ kɔc gaakni. Cɛ wutni diaal wicdien yic ke guath in ba gaakni wā jek thin. Mēɛ ca liŋ ε let mi cɔali Tɛmlɛr, cɛ tharɛ kɔc gaakni. Cɛ dhɔr ciɛŋ mani Nyathuc wā gɔɔr. Min cɛ cop ciɛŋ, cu Nyathuc lɔcde tɛɛth kɛ ʏöɔ ci ruac ee larɛ a thuɔk. Cɛ Tɛmlɛr naŋ luaak kā guɔn. Cɛ guɔn jiök i mēɛdan cɛ lar i bi ʏā kuɛn ni wut mi ci tharɛ kɔc gaakni, tāmɛ cɛ bɛn bɛ ʏā kuɛn. Cu guɔn ε nhɔk. Min ci Tɛmlɛr cop nhiam guɔn nyaal, cuɔ jiök i wia nööŋɛ ʏɔɔkun, bā ciekdun bɛn kam ye. Cɛ wā dhɔɔrien. Jɛn tɛ kɛ dāmani daŋ dhiec: Relguak, kɛ Wicyianpaŋ, kɛ Nyanlew, kɛ Wataa, kɛnɛ Borkoc. Cɛkɛ ʏɔɔkien nööŋ. Min cike cop, cu Wicyianpaŋ wēɛ i ε ʏān Wicyianpaŋ kɛ Nyanlew, rup mi duŋ diit tɛkɛ leet diaal, mɔ Wataa, Borkoc, kɛ Rel guak, cakɔ röt mēɛ takɔ ruup, cakɔ röt mēɛ takɔ ruupda, cakɔ röt mēɛ takɔ ruup leetni mi diit, i Haay. Bi nyier i kuɛ wut mi tɛ kɛ caap i diän. Bikɛ ŋar kɛnɛ nyimanthukni dāman, bɛ kɛ juɛt, bi lɔny, bɛ bɛl. Mēɛ ci bul thuɔk, cuɔ kɛ kam ciekdien ni Nyathuc. Cɛkɛ wā ciɛŋdien. Cu Nyathuc dap kɛ kɛɛdɛ. Cu kɛn ε cɔl i Jak. Cɛ dap nyɔk kɛ gaat daŋ rɛw kɔkien. Kɛ cāŋ kel cu nyin Tɛmlɛr bɛc, kā Nyathuc ŋācɛ jɛ i ci cɔwde a let. Cɛ cɔwde jiök i tɛ kɛ çap mi ŋacā, mi ci raan nyinke bɛc, ba kɔak tɛt, kā ba moc mac, bi raan nyinke lɛp thin, bi merke pɛn, bɛ cu gɔaa. Cu Tɛmlɛr ε



nhok. Cu Nyathuc kɔɔk tet, cue moc jien kä dope je mac. Cue Tɛmler naŋ wic maac, kä jiɔke je i gulni wicdu piny. Cu Tɛmler wicde guɔl thin, cue je ɣɔak rey maac. Cu Tɛmler liw. Cue gaatke cɔl gekäde, be gat ɔ thiec i cal ji guur kie cal ji muɔr? Mi gat wee i cal ɣä guar be yuɔr maac. Mëë ce gat in tot thiec, cu wee i cal ɣä maar, /cä de pal ni cak to liem liem ti. Nie wanɔ cue gatde lath dieny, cuke wä, wee cien mani. A ɣot /kene ni cop, cuke röm kene Wataa. Cuɔ jiök ke dit i *Nyathuc, Nyathuc wii ni kä? Wä luor ni kɔy. Kɔykun yene ɣa? Kɔckɔ kɔne Tɛmler. E wec ɣa ene? E wec Tɛmler.* Cu gat wee i ku le wee i wec Tɛmler, ci waŋ guar cuäth ke mac mi leth ni wärun. Thuc e gat i diän? E gat i rɔɔe nyietkä diaal ke nien köl. Ci ɣow pith ni jol. Gat ci cän e näk. Thuu, gat dämaar bi nien. Bike röm kene ram ɔ, be kiitni nie dit emɔ amäni mëë cike röm kene Wicyian paŋ. Cuɔ jiök I Nyathuc wii ni kä? Cue loc cetke taä ni wen. Cue gat yuɔr piny kä baare rɔ. Cu Wicyianpaŋ gat lony rey dieny. Cue je moc riŋ gueec. Cue riŋ kɔɔr Nyathuc. Cu Nyathuc wä cuɔŋ wic rëël Cu wicyianpaŋ cuɔŋ wic rëël bä. Cu Nyathuc dit kiit i *Jak Tɛmler i luore man Jaak. Jak Tɛmler i luore man Jaak ke gaat leetni. E jen enɔ rial nyakɛɛ, e jen enɔ rial nyan indan.* Cu Wicyianpaŋ loc i *Rial Nyakɛɛ /ca ji jiök e ɣa I wer? Ci kɛɛdä juor leetni rial nyakɛɛ, ci kɛɛdä juor leetni rialnyan indan.* Cuke wuur amäni copdien rey dhɔar, min cike thieek ke cien. Cuke tæeth a cuke muɔn. Min cike ɣɔr, cu Wicyianpaŋ moc thäk, cue cam. Ke kɔre cue nien. Cu naath ben. Cuɔ duäc a cue loc lët ɣok. Mëëruɔn cu dhɔl cop, cuɔ duäc bä, cu loc lët ɣok bä. Nie wanɔ cuke laa naath.

### **A girl called Nyathuc**

*Nyathuc* was a good girl. One day she made an eccentric statement: “I will marry the man who will tie cowrie shells around his bottom”. All men were troubled: “Where can we find cowrie shells in this country?” When a man-beast called *Tɛmler* heard it, he tied cowrie shells around his bottom and presented himself to the family of *Nyathuc*. She was very happy because her word became true. She took *Tɛmler* in the barn where her

father was and addressed her father: *"It was said that you will marry me to the man who would tie cowrie shells around his bottom. This man came, he will marry me"*. The father agreed and told *Təmlər* to come with the cows for the dowry and the marriage would be done. He went to his country where he had five brothers: *Rəlguak*, *Wicyianpən*, *Nyanlew*, *Wataa*, and *Borkoc*. They all came with their cows. When coming, *Wicyianpən* was singing: *"I am Wicyianpən together with Nyanlew. In the big bush there are many beasts like Wataa, Borkoc and Rəlguak. We howled in the bush, we howled in our bush, we howled in the bush of the beasts, Yes"*. The girls were very impressed saying: *"This man plays many games"*. At the wedding feast they played together, he would scratch them, they would bleed, he would lick their blood. When the wedding feast was over, they took *Nyathuc* to their country. *Təmlər* and *Nyathuc* went home. She bore a child called *Jak*. Then she gave birth to two more children. One day *Təmlər* had painful eyes, and *Nyathuc* understood he was a man-beast. She played a trick on him saying: *"I know that when a man has painful eyes there is a need to make a fire in a hole; the person would open his eyes and warm them at the fire; when tears would come, they would wash the eyes clean"*. *Təmlər* agreed to do as the wife had said. *Nyathuc* dug a hole, she prepared the firewood and lit the fire. She took *Təmlər* near to the fire. She told him to bend down and then she pushed him into the fire. *Təmlər* died like that. Then *Nyathuc* called her children and asked to each one: *"Did you take from your father or your mother?"* Two said: *"From our father"* and so she pushed them into the fire. The third and last son understood the point and said: *"I took from my mother. I don't want to leave her sweet milk"*. So, *Nyathuc* loaded the son in the trip basket, and set out to her father's house. On the way she met with *Wataa* who sang: *"Nyathuc, Nyathuc where are you going?" "I go to collect wood" "The wood of whom?" "Mine and Təmlər's wood" "Whose land is this?" "It is the land of Təmlər"*. The child joined the singing: *"Yes the land of Təmlər, but she*

burnt my father in a big fire this morning”, Wataqa asked shocked: “What is the child talking about?” Nyathuc explained: “The child said that he has painful ribs because of the hard mat where he sleeps”. “Oh” said Wataqa and blessed the children saying “sleep”. Nyathuc continued the journey and she sang the same thing to each person she met on the way, until the moment she met Wicyianpan who asked her: “Nyathuc, Nyathuc where are you going?” She answered as before: “I go to collect wood”, but she felt discovered, dropped the children and ran away. Wicyianpan took the child out of the basket, gave them some giraffe meat to eat and then set off to pursue Nyathuc. She went to stop on top of an anthill. Wicyianpan climbed another anthill. Nyathuc sang: “Jak, son of Temler, come to save your mother from these beasts”. Wicyianpan would answer: “Rial Nyakεε (it was the name of Nyathuc’s ox) Who told you to flee? My stick chases the beasts, Rial Nyakεε, my stick chases the beasts, Rial Nyang”. They continued to run until they approached the homestead of Nyathuc. There they both fainted, tired as they were. The brothers of Nyathuc brought an ox for Wicyianpan. He ate it as soon as he woke up. Then he could peacefully sleep. People came and beat him so much that he vomited the heart of beast and became a person. The next day the child arrived alone. The people beat him until he vomited the heart of beast and became a person. Since then Wicyianpan and the son of Temler lived at the village with the other people.

## 48. Dhəl mökni

Mëedan tεkε dhəl mi cɔal i dhəl mökni kε yöö jalε rey mökni a thil dual. Kε cän kεl cυε wä jal kă cυε dhɔɔl wä jek ca dεy yɔɔkɪen mac ε mök. Cu dhɔɔl jε jiök i wer nööŋni dεy yɔɔkɔ rey mökni. Bakɔ ji moc kuoc yaan. Cυε dεy wä nööŋ. Cuo moc kuoc. Cυε kuoc wä kam kɔp nup kε yöö bε jε thal. Cuo kuocdε cam ε kɔp nup. Mëe cε ben cu kɔp nup ε jiök i ca kuocdu cam. Cυε wee i kuocdä, kε kuocdä, kuocdä mee nöŋä kă dhɔɔl dεyni mëe ca yä



jiök i noŋni dey rey mökni dhili wä wä. Cu kōp nup ε moc ke lieth. Cue lieth wä kām thal kuän. Cu thal kuän lieth cam. Mëë ce ben cue liethde jek ca cam. Cue wee i liethdä, ke liethdä, liethdä mee nöŋä kä kōp nup. Kōp nup mi cam kuocdä, kuocdä mee nöŋä kä dhoł deyni me ca yä jiök i noŋni dey rey mökni dhili wä wä. Cu thal kuän ε moc ke ŋar. Cue ŋar wä kām ŋec ke yöö be ke thal. Kä cu ŋec ŋar cam. Mëë ce ben cue ŋarke jek ca cam ε ŋec. Cue wee i ŋarkä, ke ŋarkä, ŋarkä ti nöŋä kä thal kuän mi cam liethdä, liethdä mi nöŋä kä kōp nup, kōp nup mi cam kuocdä, kuocdä mi nöŋä kä dhoł deyni mëë ca yä jiök i noŋni dey rey mökni dhili wä wä. Cu ŋec ε moc toŋ. Cue je wä kueŋ dup guec. Cu guec toŋ tiath. Mëë ce ben cue toŋde jek ca tiath ε guec. Cue wee i tuoŋdä, ke tuoŋdä, tuoŋdä mee nöŋä kä ŋec, ŋec me cam ŋarkä, ŋarkä te nöŋä kä thal kuän, thal kuän me cam liethdä, liethdä me nöŋä kä kōp nup, kōp nup me cam kuocdä, kuocdä mee noŋä kä dholi deyni mëë ca yä jiök i noŋni dey rey mökni dhili wä wä. Cu guec ε moc miek. Cue je wä kām bel kä jiöke je i täth miekdä. Cu bël miek laŋh maac, cu miek waan. Mëë ce ben cue miekde jek ca waan ε bel. Cue wee i miekdä, ke miekdä, miekdä mee noŋä kä guec, guec me tiath tuoŋdä, tuoŋdä meë noŋä kä ŋec, ŋec mëë cam ŋarkä, ŋarkä tee noŋä kä thal kuän, thal kuän mee cam liethdä, liethdä me nöŋä kä kōp nup, kōp nup me cam kuocdä, kuocdä mee noŋä kä dholi deyni mëë ca yä jiök i noŋni dey rey mökni dhili wä wä. Cu bël ε moc jiob. Cue je wä kām jiob jiath ke lec. Cu jiob jiath ke lec jiob toł. Mëë ce ben cue jiobde jek ca toł ε jiob jiath ke lec. Cue wee i jiobdä, ke jiobdä, jiobdä me nöŋä kä bël, bël mi waan miekdä, miekdä mee noŋä kä guec, guec me tiath tuoŋdä, tuoŋdä meë noŋä kä ŋec, ŋec mëë cam ŋarkä, ŋarkä tee noŋä



kä thal kuän, thal kuän mee cam liethdä, liethdä me nöönä ka  
 kop nup, kop nup me cam kuocdä, kuocdä mee noñä kä dholi  
 deyni meë ca yä jiök i noñni dey rey mökni dhili wä wä. Cu job  
 jiath ke læc ε moc bith. Cue je wä kam mac-ke-ral. Cu mac-ke-ral  
 bith bath. Meë ce ben cue bithde jek ca bath ε mac-ke-ral. Cue  
 wee i bithdä, ke bithdä, bithdä mee nöönä kä job jiath ke læc,  
 job jiath ke læc mi tol jobda, jobdä me nöönä kä bël, bël mi  
 waan miekdä, miekdä mee noñä kä guc, guc me tiath tuondä,  
 tuondä meë noonä kä ηec, ηec meë cam ηarkä, ηarkä tee noñä  
 kä thal kuän, thal kuän mee cam liethdä, liethdä me nöönä ka  
 kop nup, kop nup me cam kuocdä, kuocdä mee noñä kä dholi  
 deyni meë ca yä jiök i noñni dey rey mökni dhili wä wä. Cu mac-  
 ke-ral ε moc riäl mi tot. Cue je nan, cue riäl wä lath rey puol ke  
 yöö be pith thin. Be wä rey ruop ni cian, be buow wä nöön, be  
 riäl col wee i nyirial, nyirial tin buow, cam riäl buow e, räthni  
 kuer, ber raar a gca, nenä ji, bä ji ηac guon, kuac lieth, cu riäl kac  
 ε dhow ε, cue leni nyok ε dhow ε, nyirial ε tin buow. Ke can kel  
 cu let riäl ben col i nyirial, nyirial tin buow, cam riäl buow ε,  
 räthni kuer, ber raar a gca, nenä ji, bä ji ηac guon, kuac lieth, cu  
 riäl kac ε dhow ε, cue leni nyok ε dhow ε, nyirial ε tin buow. Kä  
 cu riäl ben raar. Cu let ε káp kä nan je cieñde. Cue je wä thal.  
 Meë ci dhöl mökni ben cue riäle ben col i nyirial, nyirial tin  
 buow, cam riäl buow ε, räthni kuer, ber raar a gca, nenä ji, bä ji  
 ηac guon, kuac lieth, cu riäl kac ε dhow ε, cue leni nyok ε dhow ε,  
 nyirial ε tin buow. Duñde yöö /ken riäle ben raar. Cue döngëel  
 thiec i ε ηa mi ci riäl nan rey puol? Cu döngëel ε luoc i kucä je.  
 Min ce guic cue ciök let nen, cue ke luk amäni cieñ in ca riäl nan  
 thin. Cue let jek ci wä jal. Kä tee doan nyuurä kene gat nyaade.  
 Kä tee riäl rey dhaar wic maac. Cue riäle nan kä ce doan lath  
 guathde rey dhaar. Cue wä cieñde. Ci let ben cieñ ke wäär kä  
 nake je ε buoth. Ce riñ kam raar mac kä mithe. Muoce gat  
 nyiman ke riñ kä loke je. E jen i /cä de cam ni mandon. Cu gat  
 enyok ke lar ni kä nyin nuan kä /ci let je liñ. Meë ce wä locde en  
 yöö ce man cam cue wee i *thu, thu ca maar cam!*

## The boy of the buffalos

A long time ago, there was a boy who is remembered as the boy of the buffalos because he was getting close to buffalos without any fear. One day he met with a boy whose calves followed some buffalos in the bush. That boy asked him to go and fetch the calves. *"We will give you the fetlock of a cow"* he promised. The boy fetched the calves and he received the promised fetlock. He gave the fetlock to a woman so that she would



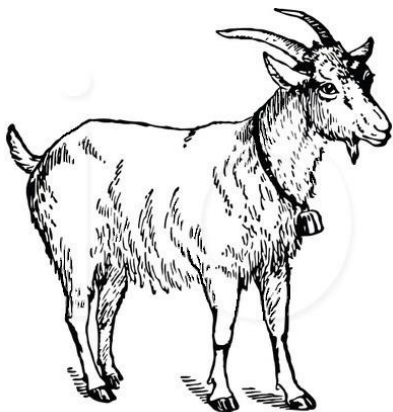
boil it. But the woman ate his fetlock. When he came to her, she told him that she had eaten his fetlock. He cried: *"My fetlock, my fetlock, my fetlock that I received from the boy of the calves that sent me to fetch the calves that were among the buffalos"*. The woman gave him some cooking oil. He gave the cooking oil to a cook so that she would cook some food. But the cook used his oil for her food. When he came he found that his oil was finished. He cried: *"My oil, my oil, my oil that I received from the woman who ate my fetlock that I received from the boy of the calves that sent me to fetch the calves that were among the buffalos"*. The cook gave him some beans. He gave the beans to a francolin bird so that he would cook them. But the francolin ate the beans. When he came he found that his beans had been eaten. He cried: *"My beans, my beans, my beans that I received from the cook who used my oil that I received from the woman who ate my fetlock that I received from the boy of the calves that sent me to fetch the calves that were among the buffalos"*. The francolin gave him an egg. He went to hide the egg along the path of the giraffe. The giraffe stepped on his egg and crashed it.

When he came he found that the egg had been crushed by the giraffe. He cried: *"My egg, my egg, my egg that I received from the francolin that ate my beans that I received from the cook who used my oil that I received from the woman who ate my fetlock that I received from the boy of the calves that sent me to fetch the calves that were among the buffalos"*. The giraffe gave him the hair of his tail to make an ornament out of it. He gave the giraffe's hair to the blacksmith so that he can make the ornament. But the blacksmith put the giraffe's hair on the fire and burnt it. When he came he found that the giraffe's hair had been burnt by the blacksmith. He cried: *"My ornament, my ornament, my ornament that I received from the giraffe that crushed my egg that I received from the francolin that ate my beans that I received from the cook who used my oil that I received from the woman who ate my fetlock that I received from the boy of the calves that sent me to fetch the calves that were among the buffalos"*. The blacksmith gave him an axe. He gave the axe to the woodpecker. But the woodpecker broke the axe. When he came he found that the axe had been broken by the woodpecker. He cried: *"My axe, my axe, my axe that I received from the blacksmith who burnt my ornament that I received from the giraffe that crushed my egg that I received from the francolin that ate my beans that I received from the cook who used my oil that I received from the woman who ate my fetlock that I received from the boy of the calves that sent me to fetch the calves that were among the buffalos"*. The woodpecker gave him a fishing spear. He gave the fishing spear to the marabou stork. But the stork lost the fishing spear. When he came he found his fishing spear was lost by the marabou stork. He cried: *"My fishing spear, my fishing spear, my fishing spear that I received from the woodpecker that broke my axe that I received from the blacksmith who burnt my ornament that I received from the giraffe that crushed my egg that I received from the francolin that ate my beans that I received from the cook who used my oil that I received from the woman who ate my fetlock that I*

*received from the boy of the calves that sent me to fetch the calves that were among the buffalos". The mackerel gave him a small fish. He freed the small fish in a pool so that he could grow. He went in the bush and collected wild berries for his fish. He called the fish: "Nyirial, nyirial of the wild berries, fish eat wild berries, come to the surface, come out so that I can see you, I will know you like the guinea fowl, dark spotted, the fish splashes on the surface, splashes over again, nyirial of the wild berries". One day the beast came and called the fish: "Nyirial, nyirial of the wild berries, fish eat wild berries, come to the surface, come out so that I can see you, I will know you like the guinea fowl, dark spotted, the fish splashes on the surface, splashes over again, nyirial of the wild berries". When the fish came out, the beast caught it, took it home and cooked it. When the boy came he called his fish: "Nyirial, nyirial of the wild berries, fish eat wild berries, come to the surface, come out so that I can see you, I will know you like the guinea fowl, dark spotted, the fish splashes on the surface, splashes over again, nyirial of the wild berries". But the fish did not come out. The boy asked the hamerkop that was there who took the fish. The hamerkop answered that he didn't know. He looked around and saw the footmark of the beast. He followed the track up to the place of the beast. The beast had gone out. The mother of the beast (an old lady) was at home with her young nephew. The fish was in the pot on the fire. He took the fish and replaced it with the old lady, the mother of the beast. When the beast came home it was night and he was hungry. The beast served himself from the pot and ate. He offered some meat to the baby boy but the boy refused to eat saying: "I don't want to eat my grandmother". The beast did not connect and continued to eat. When he realized that he had eaten his mother, he said: "Oops, oops, I ate my mother!"*

## 49. Dəl in cuər

Dəl in cuər ci dhool ε naŋ laak. Mëë ci ɣow a thiaŋ cu dhool ε wä luər. Cue dhool jiök i /cä bi wä cäŋ. Cu dhool yak jiök i cam cuər. Cu yak wee i /cä je bi cam. Cuke jiök wä cöl, cuo jiök i guik yak. Cu jiök wee i /cä je bi guik. Cuke keet jiök i ɣot jiök. Cu keet wee i /cä jiök bi ɣot. Cuke mac wä nööŋ, cuke mac jiök i waŋ keet. Cu mac wee i /cä keet bi waŋ. Cu dhool pii nööŋ, cuke pii jiök i yieny mac. Cu pii wee i /cä mac bi yieny. Cuke gök jiök i math pii. Cu gök wee i /cä pii bi math. Cuke kun wä cöl, cuke je jiök i cam gök. Cu kun wee i /cä gök bi cam. Ke kərə cuke kuot cöl, cuke je jiök i cam kun, cu kuot wee i kun jen a ni kä bä je cam? Min kun ε nen i be la riek epuc ke ɣöö /ci kuot ε bi päl, cue wee i



/ca ɣä bi cam, bä gök cam. Cu gök wee i /ca ɣä bi cam, bä pii math. Cu pii wee i /ca ɣä bi math, bä mac yieny. Cu mac wee i /ca ɣä bi yieny, bä keet waŋ. Cu keet wee i /ca ɣä bi waŋ, bä jiök ɣot. Cu jiök wee i /ca ɣä bi ɣot, bä yak guik. Cu yak wee i /ca ɣä bi guik, bä cuər cam. Cu cuər wee i /ca ɣä bi cam, bä wä cäŋ. Cu cuər wä cäŋ. Cu dhool loçkien teeth eləŋ ke ɣöö ci delien wä cäŋ nhök.

### The grey goat

Once upon a time some boys took a grey goat to graze. By evening they went to take it home. The goat said: *"I will not go home"*. The boys told a hyena: *"Bite the grey goat"*. The hyena said: *"I will not bite it"*. They called a dog and said: *"Bark to the hyena"*. The dog said: *"I will not bark to the hyena"*. They told a stick: *"Beat the dog"*. The stick said: *"I will not beat the dog"*. They brought fire and said: *"Burn the stick"*. The fire said: *"I will not burn the stick"*. They brought some water and said:

*“Extinguish the fire”. The water said: “I will not extinguish the fire”. They told a skin gourd: “Collect the water”. The skin gourd said: “I will not collect the water”. They looked for a mouse and said: “Bite the skin gourd”. The mouse said: “I will not bite the skin gourd”. They looked for a cat and said: “Eat the mouse”. The cat answered: “Where is it that I eat it?” When the mouse knew that the cat would not leave him alive, he said: “I will not be eaten, I will bite the skin gourd”. So the skin gourd said: “I will not be bitten, I will collect the water”. So the water said: “I will not be collected, I will extinguish the fire”. So the fire said: “I will not be extinguished, I will burn the stick”. So the stick said: “I will not be burnt, I will beat the dog”. The dog said: “I will not be beaten, I will bark to the hyena”. So the hyena said: “I will not be barked at, I will bite the goat”. So the goat said: “I will not be bitten, I will go home”. The goat went home and the boys were happy that the goat understood that he had to go home.*

## **50. Wut mi jal**

Mëedan tε kε wut mi ci kuεn, kǎ tε ciε̃dε. Kε cǎŋ kεl cuε tε kε jal mi ci ben, bε rool mi nɔ̃an. Cuε cop cǎŋ kǎ tε guan ciε̃ ruup. Mëe ci ciek wut in jal nen, cuε jε ner. Kǎ nyuure jε luak kǎ muoce jε pi. Nie wanɔ cu ciek gatde tɔ̃ac rey luak, kǎ wεε jal thal kǎ kuän. Mëe ci kuän tuak, cuε jε nan luaak kǎ tε̃ jiõk kɔ̃re, kǎ tee manpalεek luaak bǎ, kǎ tee dɔw mi kɔ̃al thar luaak guath in ca yian thin. Kǎ gat a tɔ̃cǎ rey luak. Cu ciek kuän lath nhiam jǎlä. Cuε luoc dueel. Cu jal mith, kǎ jiõk a guicdε. Cuε jiõk moc kuän. Mëe ci manpalεek ε nen cuε kac thin. Cu jiõk kac kǎ jε, cu manpalεek kac nhial. Cuε wǎ pen jɔk dɔw in kɔ̃al. Cu dɔw päär kε dual, cuε dep put kǎ cuε kac nhial, cuε gat wǎ dɔany. Cu gat liw. Mi ε jin kuär deri jε luk i di?

### **The case of the traveller**

Once upon a time, a traveller stopped in a homestead where the man of the house was absent. His wife was at home. She

welcomed the traveller and placed him in the barn. She gave him water to drink and cooked him some food. The baby child of the woman was sleeping in the barn laid on a mat. There was also the dog, a chicken and a calf. The woman served the food to the traveller. She went back to her chores. The man ate. The dog was looking at him. When he finished he gave the dog some food. The chicken saw and went quickly to steal some food. The dog scared it away. The chicken jumped and ended on the back of the calf. The calf got scared and stepped on the child who died. If you were a judge, how would you judge this situation?

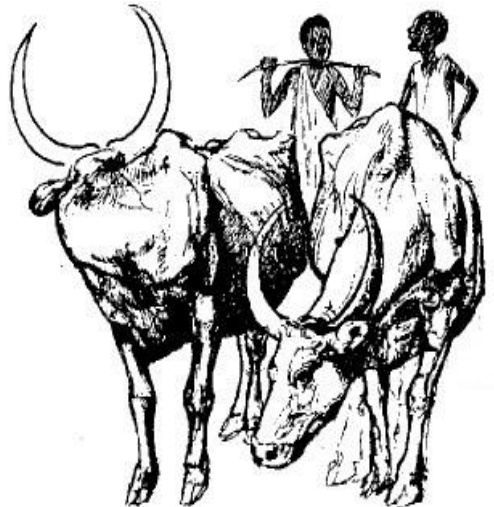
## 51. Wutni daŋ rɛw

Tɛ kɛ wutni daŋ rɛw, cike wā göör ɣɔɔk ti ba pɛc. Cukɛ tɛth piny. Wāke guath mi nɔan elɔŋ. Mëë cike cop cukɛ dɛy daŋ rɛw jek. Cu kɛn kɛ naŋ. Mëë tɛ kɛ jāl cu miethdien thuuk, kā ɲot dhɔrien kɛ nɔan. Kā cu buɔth kɛ nāk bā. Cu wut kɛl wee i ban dɔw kɛl nāk kɛ ɣöö /can bi liw kɛ buɔth. Mi wanɛ cop rɛy dhɔaran ban min ci duɔth wā daak. Cu wut in dɔŋ ε lɔk. Kā cu wut in nhiam dɔwde nāk, cuɛ riŋde cam jɛn kā rɔa. Min tɛ mith cu nyigol ben nyuur guath in ca yaŋ jiaŋ thin. Cu wut in dɔŋ nyigol bɔk. Cuɛ jɛ nāk. Cuɛ duŋde bul kā caame jɛ. Mëë cike thuɔk kɛ mieth, cukɛ jien wāke dhɔrien. Mëë cike cop dhɔrien, ci wut ee ci dɔwde nāk gatman jiök i ban dɔw daak. Cu guan yaŋ wee i /canɛ bi daak kɛ ɣöö ci dɔwdu cam. Cukɛ gaak. Mëë ca guic ε kɛn, cukɛ wā kā kuäär luɔk kɛ ɣöö bike wā luk. Cu wut in nhiam kuär jiök i mëedan cakɔ ɣɔɔk wā pɛc kā ci buɔth kɔ nāk. Cā dɔwdä nāk kɛ ɣöö bakɔ jɛ cam. Cu kuär wut in dɔŋ thiec i ε ɲu lɔki ɣöö bia dɔw daak yɛnɛ wut ɛmɛ? Cuɛ wëë i kuäär, Wut ɛmɛ cɛ yaŋde nāk kā /cɛ ɣä dak kɛ riŋ. ɣän cā nyigol nāk, cɛ cam, cā tek. Cu wut indan ε luoc i kuär, mi /kə yaŋdä nāk dee nyigol ben ni kā? Nyigol nyuure kɛ ɣöö cā yaŋ nāk. Mi /kə yaŋdä nāk /cɛ dee liw kɛ buɔth dɔɔr? Cu kuär ε muoc cuɔɔŋ. Cu kuäär luɔk wut in rɛwde moc yaŋde kā cɛ wee i mi wā yaŋdu dieth bi wut ɛmɛ kəm dɔwde.



## The case of the two men

Once upon a time, there were two men who left their village to go for cattle raiding. They reach a very far place where they managed to steal two calves. On their way back, their food finished. They were tired and hungry. One of the two said: *“Let’s killed one calf and eat it to avoid starvation. Once at home we will divide the one left”*. The other man disliked the suggestion; he did not want to lose his prize. So the first man killed his calf and ate it. They did not share. However while eating some vultures came down because they smelled the meat. The second man aimed a stone at a vulture and killed it. He cleaned, grilled and ate it. When they finished eating, they set off to the journey. When they reached home the man who killed his calf said that they should still divide the remaining calf. The second maintained that they should not divide it because the first ate his calf during the journey. They could not agree. Therefore they went to an elder to find justice. The first man explained that they went to steal cows in the neighbouring tribe. On their way back they were hungry and he killed his calf for them to eat. The elder asked to the second man: *“Why do you refuse to divide the remaining calf?”* *“He killed his calf”* said the second man, *“and I did not eat. I killed a vulture and ate the vulture”*. The first man retorted: *“If I had not killed my calf, the vulture would have never come and he would have died of hunger”*. The elder thought he was right and said: *“The calf is to be given to the second man. When it will be a cow and deliver, the first calf should be given to the first man”*.



## RIET PEELÄ NUÄÄRÄ – NUER PROVERBS

### PEL LEYNI – ANIMAL WISDOM

1. **Ɛ kēw i /ca cieŋ päl rɛw.** The antelope says: the household is not abandoned because of thirst.
2. **Ɛ yak i mi ca yaŋ cam la nyɔkɛ ni jɛn kɛ ɣɔk piny.** The hyena says: if a cow has been bitten by hyenas, it will be targeted again (and eaten by them later on).
3. **Ɛ yak i duen ni dhon.** The hyena says: deserve a small piece. Many small pieces of meat will finally satisfy your hunger.
4. **Ɛ yak i mac cāŋ wäär.** The hyena says: the daylight steals to the night. The day is longer than the night.
5. **Ɛ yak i Kuoth i pek ɣän wädä rɛy, bɛndä raar ɛ duŋdä.** The hyena begs: oh God, my trouble is going inside, coming out is my business.
6. **Ɛ yak i thilɛ duɔp mi yiɛthɛ dɔr.** The hyena says: there is no road that leads to nowhere.
7. **Ɛ yak i kɔaath diaal ŋacä ni kɔth litdä.** The hyena says: among all I know the stumbling that happened in the sand.
8. **Ɛ yak i ɛn gor ku liet?** The hyena says: does the weasel become sand?
9. **Ɛ lɛt i lipni ciin ti bi lak.** The bear says: wait for the bowels that have been washed.
10. **Ɛ jiok i thilɛ mi jiäk mi noŋŋ jal ɛ.** The dog says: the visitor does not bring any bad.
11. **Ɛ jiok i bel ni bel guubä.** The dog says: the craftsman is the one who manufactures the dry skin.
12. **Ɛ guak i rɛy ruɔp /ca noŋŋ ɣöö pay liɛy.** The fox says: in the bush don't utter "I have already looked around."
13. **Ɛ ɣɔk i kɛ kööc laatni.** The monkey says: this is connected with the talk.

14. **Ɛ gɔk ɪ bi ruɔnɔ baak cet mi bā dap ni raan, bi tee juäl.**  
The monkey says: every year it looks like I would give birth to a human being, instead it has the tail.
15. **Ɛ kerker ɪ wā nhial gɔɔyde wa, kā luny piny jiäkdɛ wa.**  
The lizard says: climbing is easy whereas coming down is very difficult.
16. **Ɛ guɛk ɪ dualä cet kɛ mɪ ci maar yä çal ŋɛk.** The frog says, I am afraid my mother made my aitch-bone like hers.
17. **Ɛ kiel ɪ bɪ Dɛŋ kɛ wak i ruel.** The stork says: Deng will taste them at the eve of the rain season.
18. **Ɛ kiel ɪ cā toaŋ bar: caa ram mi bār töl taa thɪn.** The stork says: I got sorrows at the lake. A tall person was broken into pieces in my presence.
19. **Ɛ kiel ɪ ɛ piny mɪ wuɔt.** The stork says: the world is well-ordained.
20. **Ɛ key ɪ thile ruɔn mɪ /ca piith nɪ bɛl.** The birds say: there is no year in which sorghum is not sown.
21. **Ɛ jakɔk ɪ thile ruɔn mɪ /ca kɔɔp nɪ wac.** The crow says: there is no year in which sorghum flour is not put to ferment (to brew the local beer).
22. **Ɛ jakɔk ɪ kuɔ yɔak.** The crow says: I have been despised.
23. **Ɛ kur ɪ jiäk ciek guur, gɔa nɪ man ran.** The pigeon says: your own mother is much better than your step-mother.
24. **Ɛ manpaläk ɪ cāŋ kua nei le yian bā ci nei kɔŋ kiet.** The chicken says: now we have been tamed but we did sing (in the past).

#### RIET TI CA LAT – FAMOUS SAYINGS

25. **Ɛ Mayian ɪ bār nɪ ciaaŋ.** Mayian says: life is long.
26. **Ɛ Wadhaw ɪ bā liak nɪ cā muam.** Wadhaw says: I will accept (believe) only what I have already swallowed.

27. **Ḙ Nundeng ḱ bęc nḱ mḱ ḱäc ram käl ɔ.** Nundeng says: what is known only by one person turns to be a problem.
28. **Ḙ Nundeng ḱ look ruath in lual kä bi rḱ dhil nḱ thḱn.** Nundeng says: you have refused the brown bull, but you will take it later.
29. **Ḙ Nundeng ḱ kac Kuoth Ḙ janyde jḱḱr.** Nundeng says: the lie of God is his delay (in fulfilling his word).
30. **Ḙ Kuolang Tot ḱ kuan ḱḱn ciek dämar, kä kḱ kḱḱ ḱaw ke cam.** Kuolang Tot says: let us try my brother's wife, but I have never danced with a left-handed woman before.
31. **Ḙ Kuolang Tot ḱ /cu ciöku gak kam duḱḱni ḱaḱ ḱew.** Kuolang Tot says: don't let your legs dispute over two roads (to follow).
32. **Ḙ Tḱeny Wataw ḱ /cä gak ke jḱ ran.** Tḱeny Wataw says: I don't argue with people.
33. **Ḙ Dupiir ḱ cä ḱḱn putde yaḱ.** Dupiir says: I twisted the rope properly, it was the cow that broke it.
34. **Ḙ Nyuon ḱ nhiēt mḱ nhiēt ke mḱ.** Nyuon says: hold fast as they hold fast.
35. **Capdä, yän Cuaal Pec, capä rḱdä thḱn.** Cuaal Pec says: I betrayed myself with my own plan.

### RIET KE KUIC LEYNI – SAYINGS ABOUT ANIMALS

36. **Wicmuḱḱn ḱuan ni yaäk tin bit.** In the world the hyenas that keep quiet are many (more in number than the hyenas that cry aloud).
37. **Roḱḱt guek ɔ puul Ḙ.** Each frog croaks in its pond.
38. **/Ken luony liḱw, be yaḱ ḱḱale le nḱ cam.** The lions did not die (were not killed), they will still eat a cow of their cattle.
39. **Bi liw ni baḱḱ cätḱḱ ke yak liayḱḱ.** You will die foolishly like the hyena (looking) at the dry fish.

40. **La guek jiok kä /cɛ luotni yöö puɔtɔɛ yak.** Dogs bark, but it is not always to chase hyenas away.
41. **Thɔɔɔl mi wɛ kɛ thok kay la guekɛ jɛ ɛ jiok kä /cɛ lieɛc.** The camel walks by the yard and even though the dog barks, it does not pay attention.
42. **Yaŋ ɛ duut.** Cows are like grass.
43. **Yɔɔk /cɪ depkiɛn bär.** The rope to tie the cows is not long.
44. **Laa thok guɔɔr la böke kɛ with.** The mouth of an elephant is struck with the club.
45. **Cɛ buɔm ɛ tet cätnɪ kɛ thoɔt deet yier.** It is as difficult as taking goats across the river.
46. **Cam ludh juälɛ.** The mud fish eats its own tail.
47. **/Cɪ wac a nyuur baŋ.** The birds of prey do not come without reason.
48. **Mɪ cɪ kun nɛn dɔlɛ kuɔt, tɛɛ duɛɛ thiäkä.** If you see a mouse laughing at a cat, its hole is near.
49. **/Cɪ gɔk dee lim.** You would not beg a monkey.
50. **/Cɪ kuac biɛl kɛ riit.** The leopard does not change its colour.
51. **/Cɪ ley mi tee juäl mɪ b̄ar mac dee bäl.** Animals with a long tail cannot jump over the fire.
52. **Kua lɛ nyäk nɪ ŋu ɪ kiil ɛ kaal kä ku ciökien lɛ boɔɔr?** What is the point for the stork to be at the fishing place while his legs are still white?

#### **RIET Kɛ KUIC KUOTH – DIVINITY AND RELIGION**

53. **Lɔc ɛ tjet.** The heart is a fortune-teller (or witch-doctor).
54. **Kuoth ɛ kuur.** God is a craftsman. He does everything nicely.
55. **Tet Kuoth bäre.** The hand of God is long.

56. **Kuoth luäke ney tin ganke rɔ ke gan.** God helps those who help themselves.
57. **/Ca Kuoth kuok.** God cannot be forced to do your will.
58. **Kuoth ε cam.** God is left-handed.
59. **Raan ε yan Kuoth.** The human person is the cow of God.
60. **Jiäc ε tuök Kuoth.** The stomach is the calabash of God
61. **Duäy ni dëëñni.** It is a duel among gods.

### MEME Ε JEN TAÄ TĒKĀDAN – SUCH IS LIFE

62. **Ŋɔak diaal ke guääł.** All things change owner.
63. **Yɔw ε luoc kä kuony.** The land has high and low places.
64. **/Ca puɔth kuany piny.** The blessing is not found around... by chance but it is received from other people
65. **/Kä nhiam kueny liëem.** Spies have not been sent ahead. Nobody can predict the future.
66. **Liep ke juäk ke tēēł.** Wait for the cow's udder with the shinbone.
67. **Bak cänɔ ke bakde.** Each day dawns in its own way.
68. **/Ci run diaal bak keel.** Years don't begin in the same manner.
69. **/Ci run diaal cet ke cuëëk.** Years are not like twins. Each year is different from another.
70. **Thile mi thil tuk.** Nothing is without a cause.
71. **Thile mi /ci thuk.** Nothing is without end.
72. **Thile mi bëë ke pek.** Nothing will come to an end.
73. **Thile mi læel nu.** Nothing that you do can really matter.
74. **Ti diaal ke cäkni.** Everything is part of creation.
75. **/Ca cak reep ke pel.** Shrewdness can't add anything to creation.
76. **Pek ni ke mi diir jicdu.** Aim at what will fill your stomach.

77. **Wicmuon thile mi /kan met nen.** In the world there is nothing that has not been seen.
78. **/Ci raan pith piny cet ke juäl yaan.** Human beings do not grow downwards like the tail of the cow.
79. **Täk yian ke je ke nqath.** The sick is brought to life by good care. Only good care can overcome the many difficulties of life.
80. **Bi nqaan kä bi rō kuok ni ε riew ε nēw ε.** You will grow tired (to wait for another) and you will force yourself into this rough canoe.
81. **/Ci wuoth guathde duir.** The buttock does not miss its place.
82. **Tut thare lōc.** Men are accustomed to be strong-hearted. They are brave to face difficulties.
83. **Raan thare liay.** Human beings are accustomed to death.
84. **Thil ram mi baay liay ε.** No one is overlooked by death.
85. **Thile ram mi /caa wicde tēt piny.** There is no person whose head will not be buried.
86. **Liay thile cānde.** Death doesn't have a day.

#### **WUOT RAAN – HUMAN DIGNITY**

87. **Kōn diaal dēr.** We are all equal.
88. **/Ci raan cāt ke wañ nuop.** A person is not like a grain of flour (a nothing).
89. **Jek ke mi gōaa ni ran.** Goodness is found in people.
90. **/Ci thāk bēl dee kōm kä cē thokde muoc.** Oxen cannot thresh the sorghum without giving some to its mouth.
91. **/Ca tēk dee col ke liay.** Life cannot be ransomed with death.

92. /Cī duṅdu c̣etḳe baṅ. Your belongings are not unimportant. Anything that belongs to you, even small, is priceless.
93. /Ḳa j̣iṯṯdu ṭem tḥin. Your ear has not been cut down here.

### KUEN KENE CIAṆ CIEṆNI – MARRIAGE AND FAMILY LIFE

94. **CieṆ ε ṭēk ran.** Family well-being depends on the life of its people.
95. **Ṃi c̣i kuēen, c̣i tee liel daṅ ṛew.** When you get married, you will have two anuses. It will be more demanding.
96. **Thiḷε ram ṃi ḍoṅ ṃi /ca cam puṯṯh.** There is no one who does not eat the food offered for his wedding. Every person will benefit others.
97. **Ca ḳēēt kuen cuṯ duut.** The stick (of marriage) has been pushed into the grass (of the roof).
98. **Nhök ε c̣ər.** Love is blind. A man who decides to get married does not really know his bride. He will discover it later on.
99. **Gaat ḳε kuay ṭə ruṅn ṭə.** Children are the seeds of the future.
100. **Thil cuer g̣əl.** Greedy people are left without a family.
101. **Ṃi caṇε kuen kuaṇε j̣iṷṷḳən yan.** As we got married, let us tie our own dogs.
102. **Te cieṅ ɔ ḳε ruacḍε ḳeṇε miethḍε.** Each family has its way of talking and eating.
103. **Thil jiic guṅ nyaal ṅuät.** The stomach of the father of a girl does not suffer cramps.
104. **Ciek ṃi j̣iäk ḍoṅ c̣owḍε a thil jiic.** The husband of a bad woman grows old without belly (putting up weight).



105. **Mi ci ciek ε lar i Wεε luak, thile je kac.** If the wife says: Go to the barn! There is no lie (in her speech). She is going to bring food.
106. **Yaak jiake ka gaaε ba.** Mistreatment is bad, but is also good sometimes.
107. **Thil thok ruaal.** A spoken word (with a blood-related woman) is not incest.
108. **/Ci liaay guan ran la rεεt.** The death of the father does not make the son an orphan.
109. **Wut mundε ε kuut.** The man in his grave is (still) a bridegroom-to-be.
110. **/Ken ram mi ci wicde duoth raar liw.** The person, whose head (children) has remained out, is not dead.
111. **Lari guur cap ka muor.** Tell your plans to your father rather than your mother.
112. **/Ca man wutda njic.** The mother cannot be identified by looking at the son. Even though the mother is blind or lame, the son will be healthy.
113. **Jiaak ciek ga ni jiaak wutda.** Bad qualities in a man are better than bad qualities in a woman (for the sake of family life).
114. **Wakε jiek ni cieŋ man ruak-ruaka.** We meet at the home of a bad-tempered woman.
115. **Thil nyal wec.** Girls don't have a clan.
116. **Nyal ε wath.** Girls are like river banks.
117. **Nyal ε thok nyac.** Girls are fertile land (next to the flood).

#### MAAR NAATH – RELATIONSHIPS

118. **Thile ram yiek ke wum ram mi dɔŋ.** No one breathes with the nose of another person.

119. **Thilɛ ram mi ɲackɛ kɛ jɔk ram mi dɔŋ.** No one can be known at the back (in the light) of another person.
120. **Mäth ni määh min nyuth ji tueel.** Make friendship with the friend who tells you your mistakes.
121. **Maar naath ɛ jic.** Friendship is (seen at the level of) the stomach. There is friendship when there is sharing.
122. **Thilɛ ram mi tee tɛɛr kɛ kuän.** No one covets enmity with someone else in matters of food.
123. **/Ca thiol tɛɛt.** Fatness cannot be taken (from a person). A person that has been fed can't be asked to give back what he ate.
124. **Yeel gɔal thilɛ mal.** Eating alone lacks peace.
125. **Lip min ci raan ɛ lar bitdä.** Wait patiently (and listen to) what the person says.
126. **/Ca raan luek kɛ wädɛ.** Don't correct people when they have just started (their speech or action).
127. **Thil diit tuɔŋ.** There are not big horns (as a sign of maturity). Don't judge out of mere appearance.
128. **/Ca buor wutdä lak.** Man's guts are not washed. We don't know what is in the heart of a man.
129. **/Ca buor ciek lak.** Woman's guts are not washed. Siblings, although they have different mothers, share together with no contempt.
130. **Päät ram ɔ kɛ pämdɛ.** Each one sharpens (his spear or tools) with his own stone.
131. **Ram mi /ci tetdɛ thoop /cɛ rep jek, kä ram mi thoop tetdɛ jiekɛ ɲaak.** The man who does not offer his hand does not get any profit, while the man who offers his hand gets what he needs.
132. **Kaŋ dɔɔrä ɛ ɲiicɛ, kä kaŋ ram mi pɛl ɛ kuethni kä jɛ.** Deceiving a fool is to teach him, but deceiving a wise man is an insult to him.

133. **Raan kuacɛ rɔ kɛ rɔɔlɛ.** People are fruitful through their throat. People need to eat.
134. **Guɔn tɛeru mi pɛl gɔa ni jɛn kɛ määthdu mi dɔɔr.** It is better to have a wise enemy than a foolish friend.
135. **/Ci naath la kɔt kɛ kɛɛl.** People do not climb at once.
136. **Riet mi gɔaa bɛɛ thok guandɛ.** A good word (thought) comes from the one who said it.
137. **Thiik wɛc ɛ ji kɛ.** The door to a country is its people.
138. **Thilɛ thok guandɛ.** Languages don't have owners.
139. **Thilɛ ram guäk.** No one is a stranger.
140. **Cɛt määthni ti ŋuaan kɛ thɔɔt dhar kɛl.** Many friends are like many cooks over a single pot.
141. **Thɔɔt ti ŋuan ŋarkɛ cuk ŋar.** Many cooks spoil the pot.
142. **Cam duŋdu, bɛ puɔɔth lɛ tɛt maac.** Eat your food; I will roast the lungs in the fire.
143. **Duŋdan daanɛ kɔn.** Our belongings wrench us.
144. **Mi ci tuut nyieny bi juac cuuc.** When bulls fight, the grass suffers.
145. **Ram mi thiec duɔɔp, /cɛ dee bath.** The person who asks directions cannot get lost.
146. **/Ci waŋ tee jälä.** The eye is not a visitor. He is allowed to look around.
147. **/Ci kuel waŋ.** The eye is not a thief.
148. **Ŋuan ni tin /kɛn tuak kɛ tin cuop.** There are more things that have not yet been cooked than the one that have already been brought.
149. **/Ci yöth thokdɛ tee kacä.** Changing your mind is not being a liar.
150. **Min ɛ jin i nyiim kei, i puoth ni yiel.** But you said: the edible bulbs are dirty, their flowers are clean.
151. **Leni tharu lɛ buɔɔp lier.** Put your buttock in the gourd.

152. **Thilɛ ruac kuëë.** There is not too young people for a good talk.
153. **Ci jal kɔt jek.** The visitor found the fan.
154. **/Ca pɛl jänjä pɛc.** The thoughts of a Dinka cannot be grasped.

### **MAT – UNITY**

155. **Mat ɛ buɔm.** Unity is strength.
156. **/Ci rool cam latkɛ.** In the world people don't benefit of their own work.
157. **Thilɛ tiel wɛc.** Jealousy has no country.
158. **Thilɛ ram jekɛ mi rooŋ kɛ cɔrɛ kä rɔa.** No one get satisfaction from his own plans.
159. **Rool ɛ thɔɔni; thilɛ ram mi luän cuɔŋ kä rɔaadɛ.** People are interdependent; no one can stand by himself alone.
160. **/Ca ɔam dee tɛt guath mi thil pii.** Water holes are not dug in places without water.
161. **/Canɛ ril gany ɛ thaŋ kɔn wä nyäl.** Let us not go all for the monitor lizard, some of us should go for the piton.
162. **/Ci thok cɔp bath piny baan.** The stick for sowing does not end up without harvest.
163. **Mi ci ruup waan, thilɛ guath mi wekɛ tieth raar.** If the bush is burnt, no insect find the way to escape.
164. **/Ci ŋaɔl ŋuth.** No credit is ever wasted.

### **CIAŋ BOOTHÄ – LEADERSHIP**

165. **Kuär ɛ thɔc jäkni.** The leader listens to any sort of bad things.
166. **Kuäär ɛ tieep ruɔn waŋ.** Leadership is like a shade at the morning hours.

167. **Ram mi diit kel jekε luth, ku diit dan rεw kueth ni rε.** One important person gets the regards (of everyone), two important people (instead) abuse themselves.
168. **/Ci kal a ruiic.** A man who does not have cattle cannot rule (other people).
169. **Wut mään /cε kuäär mal jiek.** A womanizer will not easily be chosen as a leader.
170. **/Ci ran de la kuär guäth mi thil raan.** No one can become a leader in a place without people.
171. **/Ca naath cuac kε kεet kel.** People cannot be instigated with only one stick.
172. **/Ci cεr cεr mi dεη dee buoth.** A blind person cannot lead another blind.
173. **Thiel laac ε buεm.** Heartlessness is strength.
174. **Ram mi puεt bul kor, ε jen ram min bi duuth.** The man who beat the war drum, he will also dance (fight).

### **BUεM LεAC KENE LÄT – FORTITUDE AND HARDWORK**

175. **Wεc ni ηuεt.** The country is its youth.
176. **Wεc /ciε tuut, duηde γöö ε ηuεt.** The country is not male, but female.
177. **Wεc rεεme ηuεt cuεη.** The country is kept standing by the youth.
178. **Thile riεk mi pääth riεk mi dεη.** No trouble would join to another trouble.
179. **Dual näke guändε.** Fear kills the fearful.
180. **Nyuan jake kak kä wä juol.** Laziness makes the garden get plenty of weeds.
181. **Mi dhäl duεr ji, cu je pal ε keri γεn.** Even if you are not able to do something, don't leave it without trying.
182. **Jäl ε jen la pel ε.** Traveling is always wise.
183. **Ciεok ε ηuεt.** The leg is female.

184. **Goor ciōok rool ikä.** The leg looks after the throat (provides food).
185. **Nyuur ε ruath kä jal ε dow.** Sitting is a male calf while traveling is a female one.
186. **Min nöön ke wic dhöt jic ε.** What is carried on the head does not satisfy the stomach.
187. **Ram mi lät teth löcdε, ku ram mi talaŋ le gori thuk naath.** The hard-working man rejoices, whereas the lazy one gives troubles to people.
188. **Jekε wut paŋy koor ni ciaŋ, duŋde yöö /caa wut paŋy kuān mal jek.** Real men are not found where there is food but where there is fighting.
189. **Puot tēk caan kä riaŋ puot liaa ε.** Life overcomes poverty and riches are overcome by death.
190. **Duŋdu /ci a rot löac.** Don't cry over your belongings.
191. **Jek raan pek latde min ce mek.** People do receive the fruits of their work.
192. **Möö ε yän i jekä mut cu njer yök päl.** When I get the spear, the poisonous grass will spare the cattle.

#### TI DIAAL TIN BI JJC – EVIDENT CONSEQUENCES

193. **Juäl mi bäär noŋε ji yōc.** A long tail brings to you unending problems.
194. **Thuony wuom noŋε riem.** Blowing your nose can cause bleeding.
195. **Cuen ruac noŋε mi jiaäk.** Too much talking brings problems.
196. **Diŋ ruac noŋε thiemthieem.** Too many words bring a bad word.
197. **Kar kel noŋε liaay diaal löaät.** One bad slice of a dry fish brings maggots to the others.

198. **Cioor laaac noŋ ɛ thil liɛŋ.** Blindness of heart is caused by poor listening.
199. **Cuɔl kuethä ke kueth noŋe bath cuɔä.** Returning insult for insult makes people to lose sight of the right (path).
200. **Thiel laaac noŋ ɛ thiel poɔä.** Heartlessness is caused by lack of shame.
201. **Dit laaac noŋe yat yaat.** Greed brings dissatisfaction.
202. **Thiel pälä piny noŋe jal bär.** No self-control brings long journeys.
203. **Jak caak noŋe lieth.** Churning the milk makes butter.
204. **Tëk noŋe puaal puany.** Life brings health.

#### **ŋDAKNI TI /CI PÄÄR – COMPARISONS**

205. **Pual thar lenye pel thuɔk.** An earnest action is better than wise words.
206. **Pel thuɔk leny ke je ɛ guic lær.** Seeing first is better than rushed words.
207. **Gör ciek lenye köl muɔt.** Looking for a wife is worthy dodging a spear.
208. **Ruac lenye koŋ.** Talking about something is better than fighting.
209. **/Ca yɔat ɔam päŋ ke yɔat tɛl.** A blow on the thigh cannot be compared to a blow on the shin.
210. **Maar määhä lenye maar dieeth.** Friendship is better than blood relationship.
211. **Gat kel mi pel lenye gaat daŋ wäl ti doaar.** One wise child is better than ten foolish ones.
212. **Dak diaal lenye dak manytapni.** Other things coming to an end are more problematic than when the maize ends.
213. **Guɛc lenye liem.** Seeking is better than begging.
214. **Cɔk cɔk leny pëth ɛ.** Being fast is better than being slow.

215. **Bär bat lenyε diel.** People that move to different places are better than people whose ancestors have been living a long time in the same place.
216. **Gat mī thil lōc lenyε rō maac.** A rascal child gets easily into the fire.
217. **Thilε wεc mī leny wεc ɔ.** No country is better than another.

### ŊAC KENE CIAŊ GŊŊYNI – VIRTUES AND KNOWLEDGE

218. **Tēk ε wālε mε, ε duɔɔp tēkā mɔ ruɔn ɔ.** Today's life makes the path for tomorrow.
219. **ε bel i bε jɔc cāŋ maac.** The blacksmith says: it will come out once in the fire.
220. **ε jaan i dit manleen.** The Dinka says: the aunt is very important (sister of the mother).
221. **ε wיעdu /ca mut kε ret mī puɔl.** Don't let your hair be shaved with a blunt razor blade.
222. **Gɔa ni lat kā min ŋāci kā raan kā min liŋi ni je kā ram mī dɔŋ.** Better you say what you know in person than what you have heard from other people.
223. **/Ci bar la buar.** Running for life is not shameful.
224. **Dual ε pεl kā gueth ε dɔɔr.** Fear is wisdom while bravery is foolishness.
225. **Ŋāth ni min ci nen kā 'Ca wee'.** Trust what you have seen not what you have heard about.
226. **Ruac bεc ni tukdε.** In talking what is difficult is only the beginning.
227. **Riet dieth ε riet, kā riet loc ε riet.** Words give birth to other words, and words are answered still by words.
228. **Jɔk ruac ε thil liεŋ.** Words said at the back causes misunderstanding.



229. **N̄ac thuɔk ɛ duen riɛt̄ni.** The knowledge of a language is matter of collecting words.
230. **Pek n̄i guath m̄i t̄aŋke wɛc th̄in.** Stop where cow dung is burnt.
231. **/Ci wɛc a thil yiaan.** No country is without foreigners.
232. **/Ca wāl math baŋ.** The medicine is not taken without a reason (sickness).
233. **Thar k̄a min n̄ak guɛc ɔ.** That is the reason for which the giraffe has been killed.
234. **Riaŋ d̄ole t̄ok, k̄a buoth laa c̄äre.** Riches do laugh whereas famine do discern.
235. **Riaŋ kuice ŋak, k̄a buoth noŋe c̄ar.** Riches know nothing whereas famine carries good thoughts.
236. **Latdi jɛ ke ȳö /kɛn nyaŋ j̄i met cam.** You say like that because the crocodile has never bitten you.
237. **May yiëer ɛ diew.** Fishing (with the fishing spear) is uncertain.
238. **A juälu /ci l̄ok ke mi kuici pekde.** Do not allow your tail to get long (into the affairs of others) when you don't know where it is going to end.
239. **Bi yiëe ku thuɔk cɛt̄ni ke yiëe cuɔl.** You will finish your breath and the strength of the penis as well.
240. **Tɛɛ guath ti ŋuan ti jiaŋ ke d̄el.** Goats are skinned in many occasions.
241. **Te j̄om ke guaath t̄i put ke jɛ.** The wind blows where it chooses.
242. **En duel m̄i cɛ d̄ak pinyde, /ca de nyɔk ke loc th̄in nhial.**  
A house that is broken in its foundation cannot be repaired and maintained standing.
243. **/Cɛ ḡɔa ɛn ȳö d̄ɛpi buoy k̄a guici dit tin ḡori kapdiɛn.** It is not good to set your nets while looking at the birds that you want to catch.

244. **Manytapni mī cīkē cīek /ci naath de ŋeɛr kē kändien raar.** If the maize is ripe people will harvest some to be eaten when still fresh and leave some in the field to dry and used it as seed next year.
245. **Thilɛ tuol mī de rɔ pār kē jɔac kã thilɛ mac.** No smoke can appear if there is no fire.
246. **Ci nyal bul de duth kē dɔɔm ti thil thäk.** Girls cannot dance at the wedding feast with a tail ('dɔɔm') without 'thäk'.
247. **/Ci nyiim de dony guäth mī thil nyär.** Lower teeth cannot cut through where there is no gum.
248. **ɛ ŋɔɔl i thilɛ mī gɔa nyɔac.** The lame says: there is nothing good in the flood.
249. **ɛ nyuëë ŋɔaari.** It is like chewing beans.
250. **Djīt nī jany tēkã kã nyin wecmuɔn.** Long life is better than earthly wealth.
251. **Kuak kē miɛm wɛc ran.** Riches are like hairs of the head.
252. **Nyin wecmuɔn thilɛ ram mī cop pekdiɛn.** No one has ever reached to possess all the riches of the world.
253. **Ram nyääl mī cɛ thöp, pääre kē ram mī thop ni duɔr kē ŋual.** The man who boasts about what he has given, it is like the man who gives in order to receive back.
254. **Gɔa ni kək mī gɔaa kã kuak tī ŋuan.** Good reputation is better than wealth.
255. **Riaŋ mī jekɛ kē pëëth malɛ thuuk.** Riches that has been easily gathered, they also finish soon.
256. **Mī jeki ɛ gãc, thiäk päle bã.** What is easy to get is also easy to forget.
257. **/Ci cak yaaŋ cɛtkɛ piŋ ret.** Cow milk is not like water drops on the razor blade.

258. **Kuän mi muam mocε raan çar, ku kuän liεeth læ ηiec ni guändε kε dçr.** Food without stew gives wisdom while rich food with butter teaches foolishness.

### **LIEP LÆER – PRUDENCE**

259. **Thilε çw ram liεε.** No one is to be trusted in the world.
260. **/Cī wan ε dual.** Prudence is not fear.
261. **Maar læc /ciε maar.** Relationship of the teeth is not real friendship. A smile does not mean friendship.
262. **Thilε læc tær.** Teeth have no enemies.
263. **Määth kε guän ηác mε yän tee kε diw.** Friendship with Mr. Know-All is a mistake.
264. **/Cī riεk wun çεtkε nhiaal.** Problems can't be foreseen like the coming of the rain.
265. **Pëéthni nhiaal ε wuunä.** Hurry up, the rain arrives quickly.
266. **Laa ruun a wanke.** The future is always foreseen.
267. **Laa ciεη gan la wanke kε giεεη.** The household where there are children is managed with savings.
268. **/Ca woor tçw cāη rikä.** In time of famine even eatable creeping grass is not kept (unused).
269. **Thilε wäär tut.** There is no man at night.
270. **Purī kā liεεc jøkdu.** Hoe (your field) and watch your back.
271. **Nyuçη ççk kā liεc røy ruçp.** Untie the cows and look at the bush.
272. **/Ca gaat bāny thok yieer.** Children are not left alone by the river.
273. **Yieer thilε daman.** Rivers don't have brothers.
274. **Gçη rç a ηuot thçl /kenε jī kac.** Bend yourselves when the snake has not yet bitten you.

275. **Mī cī rə kam juɔc luonyñi bi tiik nyadä ɲun.** If you have voted yourself to chase lions, better you give back the bids of my daughter (symbol of marriage).

### **PÄL PINY KENE ɲUT – SELF-CONTROL AND DISCIPLINE**

276. **Min pen jī niēn tuok tharɛ jīn.** What prevents you from sleeping comes from within you.

277. **Lɔc ɛ riɛm.** Heart is blood (hot-tempered).

278. **Piith käl guäk, kä matni kälü thīn.** Cultivate the field of others, but do also your own. Help others but don't put yourself in trouble.

279. **Te ram ɔ ke tɛɛr jaakdɛ.** Everybody has his own failures.

280. **Thil ram mī lät ke wiɛc buɔm.** No one can work with a stubborn mind.

281. **Tiit thokdu ke lat kaɕni.** Keep your mouth from telling lies.

282. **Kac kuiy guathdɛ.** A liar has a small place or short time.

283. **/Ca thuɔk päl ke kac.** The truth is not abandoned for a lie.

284. **/Ca jal cac keel ɕetke maɕ.** People don't walk in a row as when they go fishing (with the fishing spear).

285. **/Cī yian a duɲ ran.** What was lent to you does not belong to you.

286. **Thil laɔc ɣa ni jīäk puany.** Better ugliness than heartlessness.

287. **Bī ɕiɔkdu ɲap ni wic buɔwä.** Your foot will be entangled in the thorn bush.

288. **ɛ culu bär ɣor ɛ jīn.** It is your fault if you let your penis grow long.

289. **Thok came mī leth.** The mouth eats what is hot.

290. **Lɛp dhilɛ raan ni piny.** The tongue can kill.

291. **Mi beli dɔ̄āar, beɛ ji b̄ä.** If you reproach a fool, he will blame you back.
292. **Gat la ŋiice baŋ.** Children easily learn bad manners.
293. **Yil yiil jeke gūandɛ.** Doubts catch the hesitant person.

### LÄR DÄMUÇÇR DUÇR – FRATERNAL CORRECTION

294. /Cu rɔ̄ **liak ke ruun.** Do not boast about tomorrow.
295. /Cu **ciɔ̄okdu p̄im pāam a ŋäci.** Do not let your foot stumble on the rock you have seen.
296. /Cu rɔ̄ **joop kak mi /ci bi lūaŋ ke puçr.** Do not clean the field that you will not be able to cultivate.
297. /Cu **ram mi ci cuiitdu rialikä päl rueec.** Do not forget the person who helped you in time of trial.
298. /Cu rɔ̄ **thuk keer ke kamdu yene raan.** Do not exceed the line that is between you and another person.
299. /Cu **däk ke mäãth mi ŋäc tēēniku.** Do not break with the friend who knows your secrets.
300. /Cu **ruac guãth mi /ken waan.** Do not talk in the bush that has not being burnt.
301. /Cu **riet yor c̄etke keet.** Do not throw words like a club.
302. /Cu **min deri lāt en wāle lipni ruun.** Do not postpone until tomorrow what you can do today.
303. /Cu rɔ̄ **kut buow.** Do not let the grass grow tall.
304. /Cu **rɔ̄du wet wac.** Do not attract the birds of prey.
305. /Cu **raan cɔ̄l mieth ke gör luak kä je.** Do not invite a person to a meal with a request for help.
306. /Cu **raan par ke pār ger.** Do not show to be sympathetic with a hypocritical cry.
307. /Cu **naath cam ke joop muççn.** Do not trick people with an axe made out of mud.
308. /Cu rɔ̄ **jakä luët-luët.** Do not instigate (others).

309. /Cu baap c̣etḳe muaa Wumbiel. Do not yell like Wumbil when he was drowning.
310. /Cu m̄i /keni nen ɲääh. Don't believe what you haven't seen.
311. /Cu r̄o b̄ōoth d̄el k̄e r̄ok. Do not pull a goat with a rope.
312. /Cu thokdu nam c̣etḳe c̄ääl. Do not give yourself away like the Nile perch.
313. /Cu duɔ̄r la p̄äli baan, laa r̄o a ɲici. Do not leave things half done, otherwise you will get used to that.
314. /Cu r̄o ɲäth thɔ̄ɲä. Do not put your trust in the pounding mortar (hole in ground).
315. /Cu naath näk k̄e mut m̄i thil taɲ. Do not kill people with a spear without handle.
316. /Cu l̄ocdu jakä wä kuany juäät. Do not let your heart go picking up feathers.
317. /Cu r̄o moc jic buur. Do not give yourself the stomach of a destitute man.
318. /Cu r̄odu j̄ɔ̄p jiaath. Do not cut the branch on which you are resting.
319. /Cu r̄o bi nyany c̄ɔ̄at. Do not remain on the riverbank (board the boat if you want to go).
320. /Cu c̄ap m̄i ḡok c̄äp. Do not plan a crooked plan.
321. /Cu naath ɣok dh̄ōoc r̄ec. People don't fill a water gourd with fish.
322. /Cu r̄o m̄ek ɣac m̄i thiek k̄e j̄i. Do not choose a burden that is too heavy for you.
323. /Cu ɲak lat muth. Do not do things in the darkness.
324. /Cu pek k̄e tuɔ̄ny k̄ä duɔ̄r. Do not limit yourself at the outward appearances of a thing.
325. /Cu guac k̄e naath cetḳe d̄ow ɣöth. Do not dissent with people like calves do (moving in opposite direction to the cattle when taken to a new place).

326. /Cu kuen cieŋ mī tee riöb. Do not marry in a family where there is a thief.
327. /Cu bī rööm ke wīc Nyankiir. Do not look for the severed head of Nyankiir (problems).

### LOK DUEER – AVOIDING EVIL

328. Buoc piithe gaatkε. Cowardice grows its children.
329. Duer kuen gɔaa ni duer kakä tot. Better the mistake of a small field than a wrong marriage.
330. Wīc rueec ε riεk. Forgetfulness is a serious problem.
331. Jał keel ke mäthni ti jiäk yäre raan. Walking together with evil company corrupts people.
332. Mī jäli keel ke kuel dɔpi kuel. If you walk together with thieves you learn theft.
333. Jiäk yöö bi duɔɔr nhök ke nhök mī bääl ηac laacdu. It is bad to covet a thing beyond the capacity of your own heart.
334. Kɔaŋ jake määhde kä yööŋ pöth. Alcohol makes his friend to disclose (his) defections.
335. La ram mi pεel riet kueethä a bääl, ku dɔar a dhɔŋ ni yöö /kaŋ duŋde ηac. A wise man ignores an insult, whereas a fool is outwitted because he doesn't know it.
336. Wīc mī tēk ruaace guääy. A severed alive head speaks non-sense.
337. Lať duirä thiakε, ku locde gɔɔyä le buɔm. Committing a sin is so simple while its repayment is so hard.
338. Thile duŋ raan dɔdien cap. Don't even think about the property of others. The property of somebody else is useless.
339. Bap buul /cε gɔaa. It is not good to join in other people's dances.
340. Thëäkä cuur kä maathä cueyke. I don't eat 'cuur' (a fish) but I do drink its broth.

341. **Cet cakcak ke wäny ral ke rök lep.** A false allegation is like biting your tongue while chewing a hard piece of meat.
342. **/Ca ḡak diaal a naḡke koḡḡä.** Not everything can be bet in a competition.
343. **/Ci ciḡok la doth guäth jal.** The feet do not remain along the way.
344. **Thile cuer wat.** A glutton has no friends.
345. **Thile pæeth määh.** The person of the evil eye has no friends.
346. **/Ca buḡt poc.** A wound is not touched.
347. **Jiäk ruḡḡak ciek.** It is bad to marry a woman without brothers.
348. **Bi kuaal ji jiek.** You will find the thief.
349. **Käp jiḡkdu.** Hold your dog.
350. **Duer lueth ke je.** Mistakes are breastfed.
351. **Nyuan carä kenε thiel cäpä ε juey.** Feeble thought and little planning is a disease.
352. **Jiäk yöö tee wec keetde cuḡä.** It is bad for a country to keep the stick raised.
353. **Gḡor ε duḡ pöcä.** Mistreat is shameful.
354. **Jiäk cien mi ruackε ke tak.** The family who speaks without respect is bad.
355. **/Ci mut ney diaal näk.** One spear does not kill everybody.
356. **Ram nöd mackε liaayke.** They steal also the dry fish to the weak person.
357. **/Ca wääh kuḡan mal jek.** A violent man don't easily find food.
358. **Dee luḡ ti ḡuan ti ci liw ḡuänydien yom riekä thiḡḡ ke ḡuäny jiäk.** Many dead flies can fill a bottle of perfume with bad smell.



## NUÄÄR MAṘ MAṘARI – NUER RIDDLES

1. **Nyajunä ciek yaat** **Ɛ luəŋ**  
Small girl wearing a short skirt *The fly*
2. **Duäny kap mi thiek** **Ɛ lel**  
Lame that carries heavy loads  
*Intertwined string to hang things on*
3. **Nyaŋuɛtni mə löök ɔ** **Ɛ kot**  
The daughter of youth who has a navel *The shield*
4. **Nyatɪŋä rialbiel** **Ɛ luor**  
(name of a person) with white and black spots  
*Grass that grows climbing up trees*
5. **Nyayian tɔɔc täbä** **Ɛ ləb**  
Brown girl resting in a valley *The tongue*
6. **Cär jäl rup mi çar** **Ɛ nyɔak**  
Black who walks through a black forest *The louse*
7. **Nyayian kac ɛ dän** **Ɛ kɛɛw**  
Brown girl that jumps continuously *The gazelle*
8. **Gatduŋtiit caak rey nhial** **Ɛ lɔc**  
Small child who remains in the rain *The (cow) peg*
9. **Gulgul gat Wuɔt** **Ɛ gol rey**  
Round boy, son of Wuɔt *The fireplace in the barn*
10. **Kɔy luaak Yöth Goŋ** **Kɛ kuoy deet**  
Roof structure of the barn of Yöth Goŋ (name)  
*The lower shin of the goats*

11. **Gaat bakel ti ken diaal röö** ***Kε puc thuom***  
Six children who cry together  
*The six strings of the guitar*
12. **Cäär tany dər** ***ε puur***  
Black (thing) that roams in the bush  
*Metal piece like a small hoe*
13. **Kuey thuok ruɔɔp** ***ε job***  
Black (thing) with white head at the beginning of the bush  
*The axe*
14. **Cäär koók wec** ***ε cuk***  
Black (thing) that calls people  
*The earthen pot*
15. **Nyadiɛŋ jäl ε wuony wuony** ***ε tuot***  
(Name of girl) who walks swinging left and right  
*The spurwing goose*
16. **Kerlökä yaŋ tuək** ***ε lək***  
Grey and white cow of the mud  
*The earthworm*
17. **Boor dieth dɔw mi cäär** ***ε laŋ***  
White cow that delivers a black calf  
*The mosquito net*
18. **Cäär mi mäth ni kä Yiy** ***ε pēt***  
Black (thing) that drinks from (name of place)  
*The mudfish*
19. **Tut ti lueɛl kä /ci röm** ***ε piny kene puaar***  
Bulls who want to fight but never meet  
*The ground and the clouds*
20. **Taŋ meeŋä gan Ciöl** ***ε ruoth***  
Twisted stick of the children of (name of a man)  
*The whirlwind*

21. **Tiicni rō laarä ji me** *Ɛ thiik*  
I tell you: come closer! *The door*
22. **Gaat Där daŋ ŋuan** *mäy däär / tət däär*  
*wäär däär / cəŋ däär*  
Four children of Däär (name)  
*Mid dry season/ mid rainy season/ midnight/ midday*
23. **Bur bur Gai Lək** *Ɛ rəw*  
Short and large Gai Lək (name) *The hippo*
24. **Bōor ciəc rup mi car** *Ɛ reet*  
White (thing) that cuts down a black forest  
*The razor blade*
25. **Nyarōk rōk** *Ɛ pil*  
(name of person) that sounds like the noise of grinding  
*The grinding stone*
26. **Kuei thiaaŋ kac əlik** *Ɛ nyigol*  
Brown with white head that jumps clumsily *The vulture*
27. **Taŋ laŋ kəək kiir** *Ɛ tual yielä*  
Golden stick that wades the river Nile  
*The stem of the water lily*
28. **Nyaɣət ɛ cok** *Ɛ rök*  
(Name of a girl) who pounds without raising the mortar  
high *The molar tooth*
29. **Thääk ti riali kä loçdien kəl** *Kɛ nyin*  
Black and white oxen who have one peg *The eyes*

30. **Kək kǎ lǎr te bǝ̃l kǎ dɔwdɛ jicdɛ**                      **ɛ thɔw**  
 A cow with little milk that is pregnant  
*The tree known as balanite egyptica*
31. **Duŋ diit juoc ley wǎr**                                      **ɛ bak ɣaa**  
 Amazing thing that chases all the night animals  
*The dawn*
32. **Goluoŋ mi tith nyin**                                      **ɛ tɔny**  
 (age-set of a old person) who has red eyes      *The pipe*
33. **Ci gaakdǎ bath dup**                                      **Ƙɛ ruɛy**  
 I lost my cowrie shell along the way              *The spit*
34. **Met yaŋ ƙɛ kuoc**    **ɛ tut luaak**  
 Taste the cow by the lower shin      *The door step of the barn*
35. **Dit mi /ci dap ƙɛ tuoŋ**                                      **ɛ ŋap rɔ ƙɛ dhot**  
 Bird that does not lay eggs                              *The bat*
36. **Bi lual laak**    **ɛ mac**  
 Red (thing) that grazes                                      *The fire*
37. **Bi boor tɔɔc**    **ɛ ŋǝ̃ɛth**  
 White thing that lays down                              *The ashes*
38. **Nyatith ƙɛ nyatith**    **ɛ böörǝ̃l**  
 Red girl and red girl      *A creeper tree with orange edible fruit*
39. **Nyaboora kac raan ɛ tiath**                                      **ɛ tǝ̃ɛc**  
 White girl who bites people                              *The larva of the gadfly*
40. **Nyalɔɔt duŋ cuŋ rɔ dee puar cop**                              **ɛ duop**  
 Zigzag that, if you make it straight, would reach the clouds  
*The path*

41. **Nyagɔmlɔc jäl rey kier ke gak** **Ɛ yiw**  
 Girl with hump who walks in the river Nile with anger  
*The spiky fish*
42. **Nyadööl thil cɔak** **Ɛ cuεk**  
 (name of girl) who is without bones  
*The leech*
43. **Rup täl** **Ɛ thiel lual**  
 The bush of the shinbone  
*A grass like thistle*
44. **Tut mi lik** **Ɛ tēc**  
 Heavy man  
*The larva of the gadfly*
45. **Rup gurthu** **Ɛ ban**  
 The bush of your father in law  
*The bug*
46. **Bi naath nien ni?** **Ɛ nyiith**  
 Where will the people sleep?  
*Mosquitoes ask...*
47. **Gaat Rēnyian ti yōth kä /ci cuop** **Nyayuoyni / tuitni**  
 The children of (name) who migrated and did not arrive to  
 destination  
*The floating grass*
48. **Nhiaal mi yiel ni kuic kä /ci rānh** **Ɛ juäl yaan**  
 The lightening storm hits across and doesn't reach you  
*The cow tail*
49. **Thāk dēel Yuəl Guak** **Ɛ thɔp**  
 A castrated goat of (name of a person)  
*The yeast*
50. **Ruath dēel mi ruoke yuəl yuəl** **Ɛ duɔp**  
 Male goat with long hair on his side  
*The path*
51. **Wac kä wac** **Ɛ wac**  
 Sour and sour  
*Sour alcoholic drink*

52. **Woc kä woc** **Kε bεl**  
 Small and small *The sorghum grains*
53. **Kac ε thum** **Ε guεk**  
 Jumps quickly *The frog*
54. **Riεny ni rɔ** **Ε baal**  
 Struggle yourself  
*The gourd used by women to prepare food*
55. **Duη diit but tiepδε ciöknike** **Ε jiw**  
 Very tall (thing) which feet rest on its shade *The water well*
56. **Cieη wicnyieη ti thuɔk ke riam** **Kε bεl**  
 (name of family) who finished to fight *The sorghum*
57. **Cäär kac luaak ε ηηη** **Ε cɔk**  
 Black (thing) that bends down to enter the barn  
*The small black ant*
58. **Dhuur ε niɔb** **Ε tol**  
 Humility is meek *The smoke*
59. **Räηräη gat lökä** **Ε kun**  
 Hectic son of a grey (thing) *The mouse*
60. **Thony näk beεε baη** **Ε löth**  
 Circumcised person that likes dancing for nothing *The bell*
61. **Thony kac puul** **Ε lek**  
 Circumcised person that jumps into the pool  
*Pestle for pounding grain*
62. **Tut mi wä rup ke gak** **Ε löth**  
 Angry bull that goes to the bush *The bell*

63. **Taŋ mi te tharε kε kɔk** *ε juäl jiöök*  
Stick that has a hole underneath *The tail of the dog*
64. **Tut mi dhotde nyäny nyäny** *ε rök*  
Male who has a bump between the anus and the scrotum  
*The molar tooth*
65. **Dɔaŋ mi diit mi cam kε ɲök kε ε gaat nyaade** *ε guey*  
Old woman whose vomit is eaten by her grandchildren  
*The curving gourd*
66. **Tut mi cam köp kä /ci mäth** *ε jioh*  
Male who eats (sorghum/name of a tree) and doesn't drink  
*The axe*
67. **Cäär yaŋ kier** *ε rief*  
Black cow of the river Nile  
*The canoe*
68. **Dɔaŋ mi diit mi gam kε tharε thɪn ε gaat nyaade** *ε cuk*  
Old woman whose bottom is hold by her grandchildren  
*The earthen pot*
69. **Bɔɔr luk thuuk cieeŋ** *ε yök cuowni*  
White object that stays by the fence of the home  
*The bedpan*
70. **Bɔɔr yaŋ mään** *ε katε*  
White cow that belongs to women  
*The salt*
71. **Duŋ diit mi duac ɣɔk kä Lingiir** *ε puɔɔt*  
Big thing that beats cows in (name of place)  
*The wooden hammer*
72. **Jut mi dɔɔm lɔɔth** *ε luäl*  
Young woman who dance with bells  
*The Elephant tree*

73. **Tut dēēl mi buᵛb ni pām** **Ɛ dᵛw piēl**  
 Male goat that mates with a stone  
*The male stone against the grinding stone*
74. **Cäär mi lät ni dᵛk** **Ɛ kēēk**  
 Black thing that works the clay *The root of the water lily*
75. **Cäär jäl taarä** **Ɛ rieey**  
 Black thing that travel resting on its back *The canoe*
76. **Toluoᵅ mi /ci pike thuk** **Ɛ wum**  
 Small thing whose water doesn't finish *The nose*
77. **Riek Kuoth mi cuᵅ wic puᵛl Jor** **Ɛ juäl jiök**  
 Forked branches in honor of God that stand at the pool of  
 (name of place) *The tail of a dog*
78. **Lut piny mᵛ jiath cieᵅ Gil** **Ɛ bambēēk**  
 Tree of the clan of (name) that walks in the soil  
*The potato*
79. **Kᵛat Kuoth mi /ci naath nyuur thare** **Ɛ dᵛᵅ piny**  
 The tamarind of God at which shade nobody seats  
*The shrub of the ground nuts*
80. **Duᵅ diit duäc löth tuᵛt** **Ɛ kiel**  
 Big thing that ring the bell of the bull *The marabou stork*
81. **Dit gᵛᵛk mi /ci pār** **Ɛ wuut**  
 Bird that has wings but doesn't fly *The ostrich*
82. **Kᵛl Kuoth mi /ca gekde gᵛt** **Ɛ pay**  
 Shield of God that is not pierced at its side *The moon*



83. **Dapke je ke tuḡḡke kä ke kḡr ninḡ be la cḡt** *ε pay*  
 It is delivered with horns but after few days remains  
 without them *The moon*
84. **Kuär mi wuocke bieynike ke cāḡ liethde** *ε manytap*  
 Lord which clothes are taken away the day of his death  
*The maize*
85. **Jut mi diḡ dul** *ε manytap*  
 Young woman with a big hair dress *The maize*
86. **Luak mi tḡt mi pik ḡk ti kuḡr** *ε yiël*  
 Small barn that can guest one hundred cows *The water Lily*
87. **Jut mi ḡuäk yieth** *ε guey*  
 Young woman who has a scarified neck *The churning gourd*
88. **Mar mḡ /ca cam yaḡḡ** *ε lule*  
 Guess what it is not eaten of a cow *Its mooing / lowing*
89. **Diar Kuoth mi luḡ thokde piny kä /ci cake yäk** *ε thin yaḡḡ*  
 Gourd of God for milk that though turned upside down,  
 doesn't spill milk *The tit of cow*
90. **Toḡ ti luḡy luḡy ti thil ḡḡḡ** *ε nyuëër*  
 Straight and long sticks that don't bend *The drops of rain*
91. **Cuer mi mäy ke mieth bi math ni ruel** *ε mun*  
 Glutton who eats during the dry season and drinks during  
 the rainy season *The soil*
92. **Nyayöy Thok, cḡwde Mabor Tuan Tuan** *ε guey kene lieth*  
 (name of woman), his husband (name)  
*The churning gourd and the butter*

93. **Yiel kək ke tuŋɛ** **ɛ ŋɔar**  
 Violet and pregnant with one horn *The bean*
94. **Mi kac nhial kā kāny piny kā dieth dɔw mi cɔt kuɔr**  
**Lɛk / Thɔŋ / Tɔr bɛl**  
 It jumps up, it comes down down and deliver a son with  
 black head and no horns  
*The Pestle, the mortar, the pounded sorghum*
95. **Luak mi diɛt ke rɛyɛɛ** **ɛ juθ tɔɔny**  
 Barn whose grass thatched roof is made from inside  
*The filter of the pipe*
96. **Ta ke wic mi diit kā taɛ thar ciw ciw mi thil ni yän de**  
**ɣɔk rɔ näk** **ɛ puɔɔt**  
 I have a big head and a slim bottom, If I am not there cows  
 would kill themselves *The wooden hammer*
97. **Kernyaŋä mi dɛyke kuɔr** **ɛ juäθ**  
 Animal (colour ) that has hundred kids *The (so called) fish*
98. **Mi te waŋ kā /ci nen** **ɛ librɔ**  
 It has a eye but does not see *The needle*
99. **Ciök diɔk mi kɔt ciök ŋuan wicɛ** **Tuey kɛɛ kuot**  
 Three-legged which is climbed up by a four-legged  
*The granary pot and the cat*
100. **Bɔɔr mi depɛ thilik** **ɛ kɔlɔŋ**  
 White thing with an iron rope *The pumpkin*
101. **Nyayian duäc dɔɔm ɛ waaw** **ɛ baal**  
 (name of a girl) who dances with loud bells  
*The gourd used by women to prepare food*

102. **Nyam mi dɔny bul k̄ä k̄ɔc j̄ɔkd̄ɛ ɛ they ɛ l̄ɛb**  
 Girl who dances a lot and whose soft back is flexible  
*The tongue*
103. **Thət ci giw ɛ p̄ät ciɔk̄ä**  
 Dry and hard (skin) *The soles of the feet*
104. **Tuok mi /k̄ä k̄ɔc ɛ Nyagak Rial, biɛ k̄ɔc ni Nyagak Luət Piny / Nhial**  
 Bowl that was not repaired by (name) but (name)  
*Heaven and earth*
105. **Jut mi thət nhiaank̄ɛ gat malend̄ɛ Gäk / dopni / thiik**  
 Young woman who pulls the testicles of the child of her aunt  
*Closing bar, ropes, and door*
106. **Mi daañi /ci met K̄ɛ miem**  
 The hide which you clean, you don't taste *The hair*
107. **Nyarɔrɔk j̄äl k̄ɛ riŋ k̄ɛ baäl ɛ kuëët**  
 (Name of a girl) who walks running with a bowl  
*The tortoise*
108. **Jut j̄änä mi wä bul j̄ɔl yaätk̄ɛ ni gut (yien) ɛ lier kuən**  
 Young Dinka woman who wears a short skirt and goes to dance  
*The ladle made of gourd*
109. **Gatdudu d̄aman Matuel Nyin duäc löth mi k̄iey ɛ k̄iel**  
 (name) brother of (name) rings a deep sounding bell  
*The marabou stork*
110. **Mi ȳɛli k̄ä /ci cien̄ muɔri moc th̄in ɛ n̄ien**  
 Something that you eat alone and don't share with your brothers  
*The sleep*

## **TOLI MĀR MĀARI NUÄÄRÄ (NÄK MĀR MĀARI) – NÜER TONGÜE TWISTERS**

1. **Buṽlke gaati kə k̄ar cuṽr ke mac waar deet mi cəal i cit, kie /ca gaati kə bul k̄ar cuṽr ke mac waar deet mi cəal i cit?**

Our youth are roasting a slice of dry fish with the fire of dry sheep-dung that is called 'cit', or aren't our youth roasting a slice of dry fish with the fire of dry sheep-dung that is called 'cit'?

2. **Tṽl cäl gääk, tṽle wic riäal cien nyarial, kie /ci cäl gääk tṽl, tṽle wic riäal cien Nyarial?**

The Nile perch broke the lock and severed the head of a fish that is in the house of Nyarial, or did the Nile perch not break the lock and severed the head of a fish that is in the house of Nyarial?

3. **Kacä luaak Čap Liat ke ṽar ṽar, ṽärä bel liet ke muṽlä, kie /k̄a kac luaak Čap Liat ke ṽar ṽar, ṽärä bel liet ke muṽlä?**

I jumped into the barn of Čap Liat waving (my arms), I spread sand into the sorghum with my knees, or did I not jump into the barn of Čap Liat waving (my arms) and spread sand into the sorghum with my knees?

4. **Ruεc luth liet, kie /ci luth liet ruεc?**

The mudfish drags himself on the sand, or does the mudfish not drag himself on the sand?

5. **Guṽthä cak thaar lial yaañ maar in jak-rṽl min jake, kie /cä cak guth thaar lial yaañ maar in jak-rṽl min jake?**

I take out the brown tick under the anus of my mother's piebald cow which produces milk for making butter, or have

I not taken out the brown tick under the anus of my mother's piebald cow which produces milk for making butter?

**6. Nyieny det Cuor kɛɛ det Kuɛl thaar waŋ Cuor, kiɛ /ci det Cuor nyieeny kɛɛ det kuɛl thaar waŋ cuor?**

The goats of Scorpio fight against the goats of Orion in the prairie of Scorpio, or are the goats of Scorpio not fighting against the goats of Orion in the prairie of Scorpio?

**7. Guth jut both kiɛ /ci jut both guth?**

The young lady collected the pumpkin, or did the young lady not collect the pumpkin?

**8. Cakɔ jiɛn, wakɔ göör thiit kɔɛ dāmanthu Kun Tut Thic, bɛ thiɛt ɔ tic bi wee luäy, bā thiɛt ɔ tic bi puɔt, cā wee i wa! Kuɛ dāmanthu Kun Tut Thic mi tiɛt thit i di? Tiic dāmanthu Kun Tut Thic thit, kiɛ /ci dāmanthu Kun Tut Thic thit tiɛt?**

We left, we went to look for a plant to make strings with your brother-in-law Kun Tut Thic. He will pull the plant and it will come out. I will pull the plant and will break. I said: How is it? How does your brother-in-law Kun Tut Thic pull out the plant? Does your brother-in-law Kun Tut Thic pull out the plant, or does your brother-in-law Kun Tut Thic not pull out the plant?

**9. Cā jiɛn, wā jal, cā gön wā jek denykɛ dhööt denykɛ dhööt. Denykɛ gon ɔ dhot kiɛ /ci gon ɔ dhotɛ deny?**

I left, I went for a walk. I found some weasels, they stretched up to see, they stretched their testicles down. The weasel stretches its testicles or does the weasel not stretch its testicles?

**10. Cä ɟal kakä cien nyimaar. cuɔ mul wä jek ci tɪkde bär, cuɔ jε thiec i mul ε ɲu ci tɪkdu bär inε mε? Cue wee i ε bär ε bär. Bär miem tɪɛk muɔl ran kie /ci miem tiek muɔl ran bär?**

I went to the field of the family of my sister. I found a mule with an overgrown beard, I asked him: Mule, why did your beard grow like that? The mule said: it's long, it's long. Is the beard of the mule of people long or isn't the beard of the mule of people long?

**11. Kik Kiir teer, kie /ci Kiir teer kiik?**

Kiir put a cock's feather in his head, or did Kiir not put a cock's feather in his head?

**12. Tëët ke thar tɔar ba liaŋ ke nac ke yöö bi nacdε lab lac, kie /ca thar tɔar tɛt ba liaŋ ke nac ke yöö bi nacdε lab lac.**

People dug out the root of the tree of sisal and gave it to the heifer so that it will expel the placenta, or did people not dig out the root of the tree of sisal and give it to the heifer so that it will expel the placenta?

**13. Riŋ guoŋ ε lot lot ke wic kakä dɔŋä, cue wic dɔŋä kɔth ikä ε nek, kie /ci guoŋ riŋ ε lot lot ke wic kakä dɔŋä, cue wic dɔŋä kɔth ikä ε nek?**

The guinea fowl while running along the fence of the elderly woman's garden, stumbled on the head of the elderly woman, or did the guinea fowl not stumble on the head on the elderly woman while running along the fence of the elderly woman's garden?

**14. Puɔl pöt muɔt maar, kiɛ /ci pöt muɔt maar puɔl?**

The handle of my mother's knife is blunt, or isn't the handle of my mother's knife blunt?

**15. Cä jien wä jał. Cä gany jek ca bur ɛ ɲiic. Luit ɲiɛɔ ɔ męc gany, kiɛ /ci ɲiɛɔ ɔ męc gany luit?**

I went to walk. I saw a monitor lizard that was covered by ants. Were the ants eating the dorsal fin of the monitor lizard or were the ants not eating the dorsal fin of the monitor lizard?

**16. Tut thil thil, kiɛ /ci thil thil dɔdiɛn tut.**

Does the male of the antelope cover the she-antelope, or does the antelope not cover the she-antelope?

**17. Nyieri, nyieri bia raar bia nɛnɛ ɲɛɔ ɛ lɛp rɛk ɛ, ci ɲɛɔ rɛk pay lɛp, ba ɲɛɔ lɛ lɛp ɛ rɛk.**

Girls, girls come and see the francolin that opened the gate, the francolin has just open the gate, the francolin will always be opened by the gate.

**18. Nyieri, nyieri bia raar bia nɛnɛ nyäl ɛ roc luth ɛ, ci nyäl luth pay roc, ba nyäl lɛ roc ɛ luth.**

Girls, girls come and see the python that swallowed the mudfish, the python has just swallowed the mudfish, the python will always be swallowed by the mudfish.

**19. Nyieri, nyieri bia raar bia nɛnɛ gɔɔk ɛ gɔn kɔm ɛ, ci gɔɔk kɔm pay gɔn, ba gɔɔk lɛ gɔn ɛ kɔm.**

Girls, girls come and see the monkey that seized the club, the monkey has just seized the club, the monkey will always be seized by the club.

**20. Riŋ jul ε rōdh rōdh kε kam lŋ ε tuonyni, kiε /ci jul riŋ ε rōdh rōdh kε kam lŋ ε tuonyni.**

The fish splashed among the small pools, or did the fish not splash among the small pools?

**21. Luit kεc jithkā kā luitā jith kεcni.**

Birds eat my ears and I eat the bird's ear.

**22. Gam gōk juocdä, gamä juoc gōkā.**

The monkey collects my skull, and I collect the monkey's skull.

**23. Riiyni ruurku, bā ruurkā rieey.**

Put your stalks straight and I will put my stalks straight.

**24. Cä jien wā dhōr nyimaar. Cä cōw nyimaar jek cε ciōkde puot kε ŋuät mi cōal i cueth. Puot cueth kuoc kiε /ci cueth kuoc puot.**

I went to visit my sister. I found that the foot of my sister's husband had an infection called 'cueth'. Did 'cueth' infect the shinbone or did 'cueth' not infect the shinbone?

**25. Lot ruom thar rōöl mōk, kiε /ci ruom thar rōöl mōk lot?**

The tsetse fly sucks under the throat of the buffalo, or does the Tsetse fly not suck under the throat of the buffalo?

**26. Luot thāk mi luok rēy ruōp mi luok kε löth mi luok, kiε /ci thāk mi luok rēy ruōp mi luok luot kε löth mi luok?**

The grey ox with a grey bell follows the path in the grey bush, or does the grey ox with a grey bell not follow the path in the grey bush?

**27. Jieth maar kier bādāk, /ken gek muāε kuic kεl wac. Kε lunyde jōk, /ken gek muāε in dōj wac.**



My mother crossed eight rivers, one side of her knees did not get wet. On her way back, the other side of her knees did not get wet.

**28. Riij̄ j̄ɔm̄ ɛ̄ lirlir̄ kɛ̄ thar̄ maac̄ maar̄, cuɛ̄ juac̄ mī tē thaar̄ maac̄ maar̄ tɛ̄l̄ ɛ̄ rɛp̄, kiɛ̄ /kɛ̄ j̄ɔm̄ riij̄ ɛ̄ lirlir̄ kɛ̄ thar̄ maac̄ maar̄ cuɛ̄ juac̄ mī tē thaar̄ maac̄ maar̄ tɛ̄l̄ ɛ̄ rɛp̄?**

The wind blows lightly under the fire of my mother, the wind moved the dry grass that is on the fire of my mother, or did the wind not blow lightly under the fire of my mother, and did not move the dry grass that is on the fire of my mother?

**29. Gɔth̄ η̄ɔk̄ gɛ̄r̄, kiɛ̄ /cī η̄ɔk̄ gɛ̄r̄ gɔth̄?**

The blue heron avoided the spear, or did the blue heron not avoid the spear?

**30. Riɔ̄b̄ rɔw̄ lɔ̄l̄, kiɛ̄ /cī rɔw̄ lɔ̄l̄ riɔ̄b̄?**

The hippo trampled on the mud of the channel, or did the hippo not trample on the mud of the channel?

**31. Thɔ̄r̄ thɔ̄ar̄, kiɛ̄ /cī thɔ̄ar̄ thɔ̄r̄?**

Did the tree wither, or did the tree not whiter?

**32. Waŋ̄ η̄ɛc̄ η̄ɛ̄th̄ η̄ɔ̄ny, kiɛ̄ /cī η̄ɛc̄ η̄ɛ̄th̄ η̄ɔ̄ny waŋ̄?**

The francolin burned the castor oil plant to ashes, or did the francolin not burn the castor oil plant to ashes?

**33. Nɛ̄m̄ guɛc̄ η̄ɔ̄ny, kiɛ̄ /cī guɛc̄ η̄ɔ̄ny nɛ̄m̄?**

The giraffe gnaws the castor oil plant, or did the giraffe not gnaw the castor oil plant?

**34. Cǟ wǟ j̄al̄: jek̄ yǟ kun̄ cī η̄ɛr̄, thuc̄ ɔ̄ tuoth̄ wäl̄, thuc̄ ɔ̄ tuoth̄ wäl̄.**

I went for a walk: I found a mouse who harvested the grass, each tuft of grass gave ten bundles, each tuft of grass gave ten bundles.

**35. Cä wä jal dhər cieŋ nyimaar rɛy nhial mi d̥iit mi d̥ɛm. Cuo ɕat cɛtnikɛ rəl mi rök wəny lɛb. Wäny rəəl ɛ rok lɛb, wäny rəəl ɛ rök lɛb, kiɛ /ci rəəl rök wəny lɛb?**

I went to visit my sister family in a rainy day. I slipped left and right like molar tooth does when it bites first the mouth and then the tongue. Does the molar tooth goes from the mouth to the tongue or does the molar tooth not go from the mouth to the tongue?

**36. Cä riŋ ɛ nɛk nɛk, ci t̥ikdä d̥ol ŋaŋ, ci wacdä nöör t̥öl, jak mi ci math pul Pɛɛt, kəŋ math ni dhuorkɛ, lip thäkde jowde. Yiathä nyiwäär, cu cəŋ cuoth, tɔaŋä luak cieŋ Magir Kuac, cu dɛlien a rol.**

I ran with my body bending ahead, my chin lifted the soil up, my waist broke some palm trees, the ox went to drink at the pool of Pɛɛt, the tassels on the bull's horn reached the water first, the ox drank after them. I speared a small fish, the sun set, I put the cow dung in fire and smoked the barn of Magir Kuac, their goat became sterile.





**Holy Trinity Parish – Old Fangak  
Diocese of Malakal  
South Sudan**