

# POINTS OF DEPARTURE AND CONNECTIVES IN KUSAAL NARRATIVE DISCOURSE

This paper was written at the ETP linguistic course  
about «Discourse Analysis» in Hosleys Green (GB) in

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Kusaal

# Points of departure and connectives in Kusaal narrative discourse

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## I INTRODUCTION

In this paper I examine how Kusaal narrative texts use devices to help the hearer process the information through the use of points of departure, other pre-posed elements and connectives. I focus on the left column of the text chart labeled ‘Pre-nuclear’ where Points of departure and other fronted elements and connectives are located.

Table 1: Chart set-up focusing the two far left columns

#	Pre-nuclear		Nucleus					Post-nuclear
	Pre-posed	Connective	Subject	Pre-verb	Verb	Object/Complement	Post-verb	Adjunct
1a			Boraa arakō	da	be (st)			
			<i>man certain</i>	<i>d.past</i>	<i>to be</i>			
1b			ka	---		ē (st)	זכ'מ	
	<i>and</i>			<i>to be</i>	<i>blind person</i>			
1c	ka	ō yu'bt			ככנע (ipf)	Azɔɔt		
	<i>and</i>	<i>his name</i>			<i>call</i>	<i>Mr. Tail</i>		

The data corpus which I have used for this study consists of two texts that I recorded and transcribed in 2012. The first text was told by WARE Simon (60 years). The second text, a real life story, was told by WARE Kobena Jacques, a 25 year old University student. In the examples hereafter I refer to the first text as to text A and to the second as text B. Kusaal is a Gur language, of the Oti-volta branch spoken in Ghana and Burkina Faso, see details in Appendix 4. The basic word order of the Kusaal clause is SVO. The unmarked or most common order in narrative clauses is:

Connective+**Subject**±Pre-verb+**Verb**±Object/Complement±Post-verb±Adjunct

Table 2: Unmarked default constituent order for Kusaal

	Nuclear Constituent					
Connective	Subject	Pre-verb	Verb	Obj/Compl	Post-verb	Adjunct
ka ‘and’	NP,	TAMP	verb	DObj.	modal	local &
ne ‘and’	pronouns		phrase	IObj.	verbs	temp. ph.

## Points of departure and connectives in Kusaal narrative discourse

Most of my examples are taken from text A. This text was revised with a group of over 20 Kusaal speakers.

As theoretical framework I used mainly the ‘Self-Instruction Materials on Narrative Discourse Analysis’ by Levinsohn (2012)

### 2 PRE-POSED CONSTITUENTS IN KUSAAL

In this section I show how pre-posed constituents help to develop the discourse. The default order of a Kusaal sentence, the nuclear constituent, consists of Subject ± Pre-verb + Verb ± Object/compliments. The term PRE-POSED refers to any constituent that occurs before the nuclear constituent of the main clause.

Table 3: The two pre-posed columns

Pre-posed		Nuclear Constituent					
PoD & Left-dislocated elements	Connectives	Subject	Pre-verb	Verb	Obj/Compl	Post-verb	Adj.
<i>haya</i> ‘now’	<i>ka</i> ‘and’ <i>ne</i> ‘and’	NP, pronouns	TAMP	verb phrase	DObj. IObj.	modal verbs	local & temp.ph.

Deviations from the default order occur for discourse reasons: either they want to attract the reader’s attention or they want to help him/her to process the information by setting it in a context.

#### 2.1 Points of departure (PoD)

According to Levinson the term POINT OF DEPARTURE has a dual function: ‘It establishes a starting point for the communication; and it cohesively anchors the

subsequent clause to something that is already in the text' (2012, 40). This 'anchor' establishes a setting for what follows. Thus points of departure 'serve to link the following predication to something which the hearer is assumed to have already in his/her mental representation' (Dooley and Levinsohn 1999, 14). In other words, it has a bidirectional function since it is backward and forward looking. It serves as a point of departure for what follows, and links it to the preceding context. It is always placed at the beginning of a sentence.

Most points of departure (90%) in Kusaal are followed by a spacer *la* (or its allomorphs *ma*, *-a*) to separate them from the rest of the sentence and the speaker pauses for a short time. In fact the spacer is the same word as the definite article *la* 'the'. The spacer's 'lexical meaning has sentence scope' (Levinsohn 2012, 43).

In the two Kusaal texts I examined for this paper I found several kinds of points of departure (hereafter abbreviated PoD). They relate events to their context on the basis of time, place, participants or themes. We can distinguish between situational PoDs and by means of PoDs that renew a previous topic.

## 2.2 *Situational PoDs*

Situational PoDs are mostly adverbial phrases and clauses that begin a sentence. They set situational points like time, place, reason or condition to give a context to what follows them. They 'relate to the context by a switch from a corresponding constituent' (Levinsohn 2012, 45) to introduce a new situation. I now describe temporal, special, reason and conditional points of departure.

### 2.2.1 *Temporal PoD*

A temporal PoD is used in Kusaal to establish the temporal setting for what follows. At the same time it is a switch from the time of the events of the preceding sentence(s) to what follows. In the example (1) taken from Text A, the regular life of the blind man is described, and also the intention of the man who decided to kill him is revealed. After the given background information of sentence I to II, a new paragraph begins and a specific time is described by a point of departure ‘one day’ or ‘a certain day’.

- 1) 12 **Daar arakō,** ka zɔ'omma len yi ne ò len tuɲ  
day certain/one and blind+DEF again go out with he again go  
ò ...  
his  
‘One day, the blind man went out again to go again on his begging tour  
... .’

### 2.2.2 *Spatial PoD*

Discontinuities of place are indicated by a spatial PoD. It establishes the spatial settings for what follows in the sentence. For example in Text B, sentences 14 when the young man arrived home after a long journey a new special situation is given for what follows (2).

- 2) 14a Ò ne da tat tat tat tu paa yiri na la , ò  
he when PST go on go on go on go reach at home here SP he  
paa ...  
reach  
‘When after a very long journey he reached his home, he found ...’

### 2.2.3 Reason or condition PoD

Sentence 2 of Text A begins with an adverbial clause of reason (3) to establish a PoD for what follows, that is, it explains why the man is begging.

- 3) 2 Õ ne ě zɔ'ɔmma yela , õ da dol  
he when to be be blind+SP **because** he past remote follow  
sostĩ.  
beg+IPFV+FOC  
'**Because** he was a blind man, he walked (around) begging'.

Close to the end of Text A, when the storyteller teaches the moral of the story to the audience, there are two conditional PoDs (4) in sentence 41.

- 4) 41 ...so' ya'a tin ne õ pupɛɛlum ne õ  
somebody **if** come and his righteousness, joy subsequently he  
sostĩ sɛ'ɛl, fu ya'a bu tat tit vu, fu sɪn  
beg thing you **if** not do have to give him/her you be silent  
busɪr v, ...  
look him  
'... , **if** somebody comes with good intentions and is begging something, **if**  
you don't have (anything) for him, you should be quiet and look at him, ...'

### 2.3 Points of departure involving renewal

This type of PoD renews a previous topic, that is, it relates to the immediate context that is already familiar with the reader/hearer from what he/she just heard or read.

This renewal can be by means of referential PoD, by situational PoDs, and by 'tail-head linkage' (Levinsohn 2012, 45). All PoDs involving renewal are subordinate clauses containing already known or immediately accessible information for the reader.



### 2.3.1 *Renewal by means of referential PoDs*

This PoD refers back to something that was just mentioned and then adds other comments. In sentence 41 of Text A the storyteller draws the moral lesson to be learned from the story by referring back to it and pointing out what went wrong and how the hearers should behave (5). In this context *lanna* ‘that’ refers to the whole story he has just told.

- 5) 41 **Lanna** ke ka zamaan-kāŋa pɔɔ ne , so' ya'a  
**that+DEF** cause that this generation in in, during somebody if  
tɪn ...  
come  
‘That (what you just heard in the story) makes that in this generation,  
when somebody comes with good intentions ...’

### 2.3.2 *Renewal by means of a situational PoD*

In the beginning of sentence 13 of Text A, we are told that the blind man arrived at the bad man’s house and that all the attention is focused on the bad man’s evil deed of putting poison into the bread. The very next sentence 14 begins by repeating the fact that the blind man arrived, even though it was already mentioned in clause 13a. This then puts the focus back on the blind man (6).

- 6) 14 Haya , zɔ'ɔmma ne paana la , ka ō nɔk pāano  
now **blind** **when reach-here** SP and his take bread  
la tɪs v.  
the give his  
‘Now, **when the blind arrived here**, he took the bread and gave it to him.’

### 2.3.3 *Renewal by means of tail-head linkage*

The ‘tail of one sentence (or paragraph) is recapitulated as the head or the beginning of the following sentence (or paragraph)’ (Longacre and Hwang 2012, 7). The verb or

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the previous sentence is repeated (the tail) and the subject of the clause remains the same. This can be seen four times in Text A, in sentences 2/3, 12/13 (7), 15/16, and 26/27. In Kusaal narrative such tail-head linkages between sentences are very frequent. The last main verb of the preceding clause is repeated to set the stage for what is coming.

7) 12 ... , ne ò len tu **paa** buraa la za'ayõori.  
 with he again go to **reach**+IPF man the entrance of house  
 '... and he **arrived** again at the man's house entrance'.

13 Õ ne **paa** buraa la za'ayõori la , ka buraa la nõk ...  
 he when **reach** man the entrance of house SP and man the take  
 'When he **arrived** at the man's house entrance, the man took bread ...'

### 2.4 Other pre-posed constituents

Besides points of departure there are 'left dislocated' or pre-posed focal constituents that precede also the normal SVO sentence order. Such a pre-posed focal constituent can be a cleft construction (8) that follows the PoD if present like for example in Text A sentence 3.

8) 3 Õ ne da εεt sosita ,  
 he when past remote look for +IPFV begging + SP  
**sosuka puvu ka ò yēt se'el ñjiri ò nõri .**  
**begging+DEF in that** he see+IPFV thing puting his mouth

Table 4: Point of departure position followed by focal pre-posed constituent

representation of these constituents in the following diagram:

Point of departure	focal pre-posed or left dislocated constituent	comment
When he went around begging,	it was in his begging that	he was getting something to put into his mouth.'

Another pre-posed focal constituent is found in Text A sentence 4 that indicates that it was really **every day** that this blind man had to go around begging (9). This gives a summary statement and highlights the dependency of the beggar on his begging every day.

- 9) 4 **Daar woo** ò da yiti giligit εεt ne ò  
**day every** he d.past usually go around+IPFV look for+IPFV and he  
sost niripa ye ba sōŋ v ne sɛ'el .  
beg+IPFV people that they help+IRR him with thing  
'**Every day** he usually walked around by begging people so that they help him with something.'

Still in Text A, sentence 10, given in example (10), also begins with a focal constituent pointing out a special day.

- 10) 10 **Daar-kānna la,** fɔ ne kpi ka bāŋ .»  
**that day the** you will die and know  
'**On that day,** you will die and know.'

Question words are often fronted for focus as illustrated in example (11) taken from Text A.

- 11) 30 ... **Bo ka** nam zā'asa dɔɔ ka ye ya pōos  
**what that** you all rise and say that your stomachs  
dūmmaa ?  
hurt +Q  
'**Why (is it) that** both of you got up and said that your stomach hurt?'

### 3 CONNECTIVES

Connectives are used to connect clauses or sentences; their normal position is at the beginning of the clause in column 2 of the chart. The default way for Kusaal of

conjoining is with conjunctions or with referential connectives (as described in section 2 above). Thus the absence of connectives ‘is significant and may reflect a discontinuity’ (Levinsohn 2012, 84). Kusaal has several basic logical relationships indicated by conjunctions:

- additive *kà* ‘and’, *ne* ‘and’ (to be distinguished from *ká* complementiser ‘that’)
- alternative *koo* ‘or’ (e.g. Text B 22b)
- adversative/contrastive *kà* ‘but / and’ (or a loan word from Hausa: *amaa*)
- conditional / causal *kà* ‘because / and’
- parallelism *me* ‘also’

### 3.1 Two types of ‘and’ in Kusaal

Kusaal has two connectives *ne* and *kà* to be glossed ‘and’. One of them is associative and the other is distinctive. Both are used to indicate an idea of ‘adding’ but in different domains.

### 3.2 Associative conjunction *ne* ‘and’

The events described in the conjoined propositions are closely related and thus *ne* ‘and’ adds more detail on the same event or series of events happening in roughly the same place and the same time frame. *Ne* is also used to connect noun phrases as illustrated in (12) taken from text A, and in (13) taken from Text B.

12) 13a *buraa la nɔk pãanɔ ne kuus tum*  
man DEF take bread **and** mouse poison  
‘... the man took bread **and** mouse poison ...’

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- 13) 14b ... yēme ka ò ba' **ne** ò ma' **ne** ò pɔ'a **ne** ò  
see that his father **and** his mother **and** his wife **and** his  
biis ...  
children  
'... saw that his father **and** his mother **and** his wife **and** his children ...'

The clause conjunction *ne* appears 14 times in Text A. The material added by *ne* 'can be less or more important than the material to which it is added' (Levinsohn 2012, 96). The additive *ne* is always followed by a pronoun and it is only found to relate clauses but not sentences. The three actions 'receive', 'break and share' and then 'eat' in (14) are associated with the same event, taking place within the same time frame and in the same place.

- 14) 26 Ka biis la me dɛ'ɛ **ne** ba fi'is tot taaba **ne**  
and children DEF also receive **and** they break share together **and**  
ba òbe.  
they crunch  
'The children also took it broke **and** shared it together **and** then ate it.'

### 3.3 *Distinctive conjunction ka 'and'*

The events described by the conjoined propositions are distinct because they happen in different places, at a different time or by a different participant. Often the conjunction *ka* 'and' shows a moving forward in action and time, temporal succession. Unlike *ne* which is used to join clauses, *ka* is used to join clauses, sentences and paragraphs. . For example sentences 17 to 26 in Text A begin each one with the default conjunction *Ka* 'and'. The conjunction *ka* 'and' is used 46 times in Text A and 21 times in Text B. It is also used to describe different pieces of information about a person as shown in the example (15) taken from Text A.

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15) 1 Bvraa arakō da be , **ka** ē zɔ'ɔm, **ka**  
man certain d.past to be+STV **and** to be+STV blind person **and**  
ō yv'vt bɔɔne Azvvt.  
his name call+IPFV Mr. Tail  
'There was a certain man, **and** he was blind, **and** his name was Mr. Tail.'

### 3.3.1 Auxiliary verb *me* 'also' involving parallelism

I choose to analyse *me* 'also, too' as an auxiliary verb rather than as a connective because it is not occurring before the subject. *Me* 'also' appears after the subject as all the tens-aspect-mode-polarity markers do. In its four occurrences in Text A (7b, 23e 26a, 29a) *me* 'also' signals a parallelism with some previous proposition as illustrated in (16) where one boy says the same sentence as his brother just said before.

16) 29 Ka aza'al **me** yee : « Mam pōo dūm .»  
and so and so **also** say that I stomach hurt  
'The other **also** said: « My stomach hurts. »'

### 3.4 Countering relation

According to context *ka* 'and' can also mean 'but' or 'because, for' when one of the conjoined clauses has an implicit or explicit negative element in it.

#### 3.4.1 Connective *ka* meaning 'but'

If *ka* 'and' is followed by a negative clause, *ka* is a counteracting connective meaning 'but' going against the idea expressed in the previous clause as illustrated in (17) taken from Text A 41d-e. It constrains the hearer to recognise an expectation that is being countered by the following action. (Levinsohn 2012, 91).

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- 17) ...fv sīn bɪsr ʋ, **ka** da bɔɔt ye fv yiis ʋ  
you be silent look him **but** PROH want that you get out his  
yōore.  
life  
'... you should be quiet and look at him, **but** not want to take away his life.'

In Kusaal it is not natural to use a countering connective when the second proposition involves the replacement of the previous constituent (see Levinsohn 2012, 92). The effect of countering can also be achieved by juxtaposition when one of the clauses has a negative marker as illustrated in the following Kusaal proverb (18). The countering relation is left implicit but is very clear to a Kusaal speaker because the first proposition has a negation and the second has a focus marker on the verb.

- 18) Mam bʋ bɔɔt zɪwēelɪm, mam bɔɔtē stra.  
I+EMPH NEG want lie Ø I+EMPH want+FOC truth  
'I don't want a lie, **but** I want the truth.'

### 3.4.2 Connective *ka* meaning 'because'

According to context the conjunction *ka* means 'because' giving a reason for what was just said. For example, in Text A 9j the bad man tells the blind to stop begging at his door *ka* 'because /for otherwise /or else' he will regret it bitterly. In the same Text A (19) the clause which follows *ka* gives the reason why the children want bread.

- 19) 23e ... fɪ'ime fv pāanɔ la be'ela tɪ tɪ ka tɪ ōbe  
cut off your bread the little bit give us and we eat  
**ka** kom me tarɪ tɪ .»  
**because** hunger also have us  
'...break off a little bit of your bread for us so that we eat **because** we too are hungry. »

### 3.5 Developmental markers

The developmental markers signal a new development in the story. They ‘constrain the reader to *move on to the next point*’ (Dooley and Levinsohn 1999, 47). In short, it indicates a change or a new step in the development. It is designed to grab the hearer’s or reader’s attention.

#### 3.5.1 Developmental marker *ka ne*

In Kusaal, the combination of the connector *ka ne* indicates a new development in the story or argument. Interestingly, the *ka ne* developmental marker (DM) is made up of *ka* ‘and’ & *ne* ‘and’ so to say ‘and, and watch out’. This DM is used to point forward in the plot; it signals as it were, that ‘there is something exciting ahead so watch out’, it is like a ‘red flag’ indicating a warning. In Text A, after the scene has been set, the developmental marker *ka ne* occurs five times and each time it introduces an important event of the plot leading to the climax: The developmental structure (Levinsohn 2012, 96) of Text A consists of the following Development Units (DU) introduced by the DM *ka ne*:

(Clause Nr. of Text A)

6a) The man decides to kill the blind man.

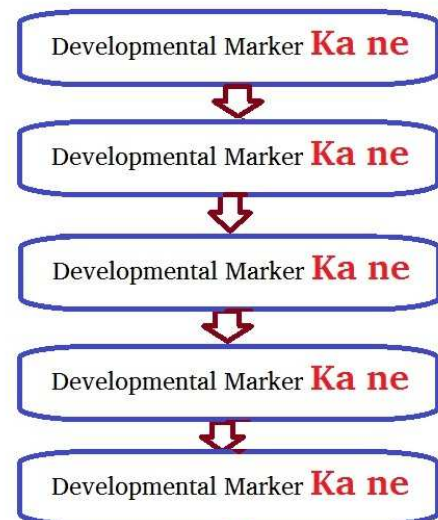
13d) The man hides poison in the bread.

15d) The blind meets the children of the bad guy.

20c) The children get the empoisoned bread

27) The children ate the poison and go home to die

Table 5: Development Marker





The DM is always towards the end or the beginning of a paragraph. It guides the hearer/reader to move on to the next point. The units that the DM introduces are of different sizes, some are long and others are short. The above illustrated story (Text A) leads up to a moral. The DMs *ka ne* mark the events that contribute to bringing out the point of the moral. There are only 5 DMs *ka ne* in Text A which is few compared with the 46 connectives *ka* 'and' and the 14 connectives *ne* 'and'.

The moral of the story is that one shouldn't do bad things to others, lest the evil will fall back on the evildoer. So, each time the DM introduces something that one doesn't want to happen: 6a) decision to kill somebody, 13d) putting poison into somebody's food, 15d) it is unfortunate that the blind man encountered the children this very day, 20c) It wasn't wise of them to insist on getting food, 27) it was bad to eat the poison and go home without telling anybody.

### 3.5.2 *Interjections for highlighting*

Since the interjections *bala* 'thus, you have to know that', *haya* 'now', *ai* 'well' and *a'a* 'oh no' appear at the left column of my chart, I treat them as highlighting devices.

These rhetorical interjections or exclamations attract the attention of the hearers/readers. They don't have a specific or clear defined lexical meaning. In all occurrences they are fronted and point to an important element of the story. In Text A, sentence 7a begins with *haya* 'now' the person had two children who later had to pay for his evil deeds. Sentence 14 *haya* 'now' the blind man took the bread which was to become fatal for the children. *Haya* occurs only twice in this text but it occurs 46 times in my collection of 30 texts (Niggli 2012).

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*Bala* 'well you have to know that' occurs at the beginning of sentence 4 of Text A. It stops the long introduction of the main participant and introduces his opponent. *Bala* occurs only once in this story but it occurs 19 times in my collection of 30 texts.

All three occurrences of these sentence introducing interjections are followed by a noun phrase to refer to a major participant (5a 'a certain person', 7a 'the man', 14 'the blind').

### 3.6 Absence of connectors

As already mentioned above, the default means in Kusaal narratives of conjoining clauses or sentences is with a connective. Text A counts 46 *ka* 'and' and 10 *ne* 'and' connectives; Text B being much shorter counts 21 *ka* 'and' and 5 *ne* 'and' connectives. There are however some places in the text without connectives. It seems that at crucial moments Kusaal deviates from the default connective to highlight what is coming or to give a new direction. So 14 times in Text A (not counting the storyteller's explications of the moral at the end) there is no connective *ka*, *ne*, *ka ne* when beginning a new clause or sentence. In the charts, I marked those places with  $\emptyset$ .

The connectors are absent when the sentence is introduced by other devices like a point of departure or rhetorical signals (*haya* 'now', *bala* 'thus', *ai* 'well', *a'a* 'oh no'). All these are there to help the reader/hearer process the story well either by recalling something by means of a PoD or by telling him to pay attention to what follows next.

In Text A, the summary statement of the setting (4a-c) and the summary sentence of the background (11a-b) are not preceded by a connective since it is not a successive event but a general comment. Also sentence 38 is without connective where the speaker addresses directly the audience before the immediate end of the story (20). A

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connector is not needed because it is not part of the story and thus is not a subsequent event.

20) 38 Kε'ε lanna wāna bee ?  
 is not that like that query ?  
 'Is it not like that?'

### 4 GRAPHIC SCHEMA OF TEXT A AND TEXT B

I present in schematic form the development of the story line of Text A (21) and of Text B (22) highlighting some connectors and especially the development marker *ka ne* 'and and':

Table 6: Schema of Text A

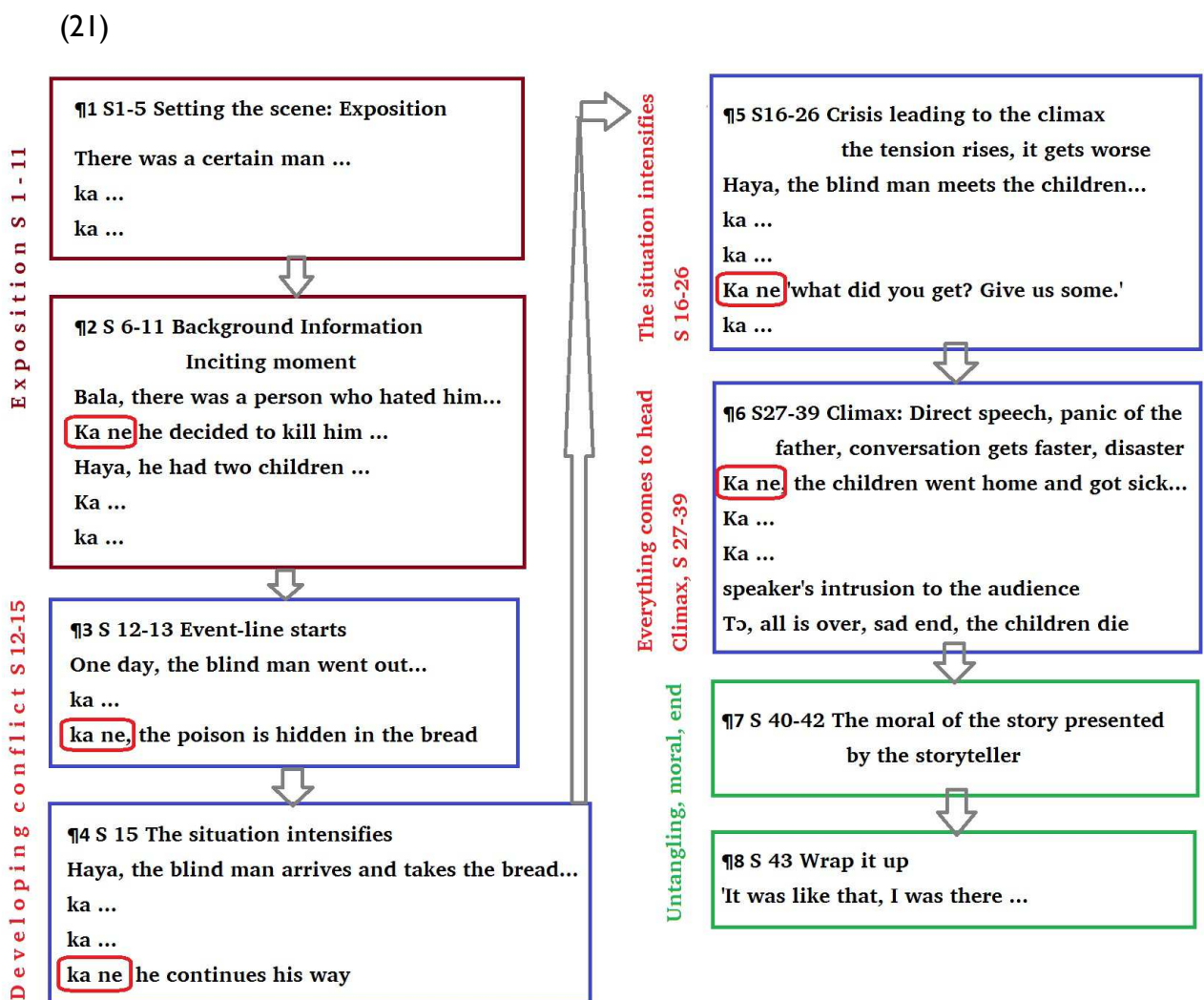
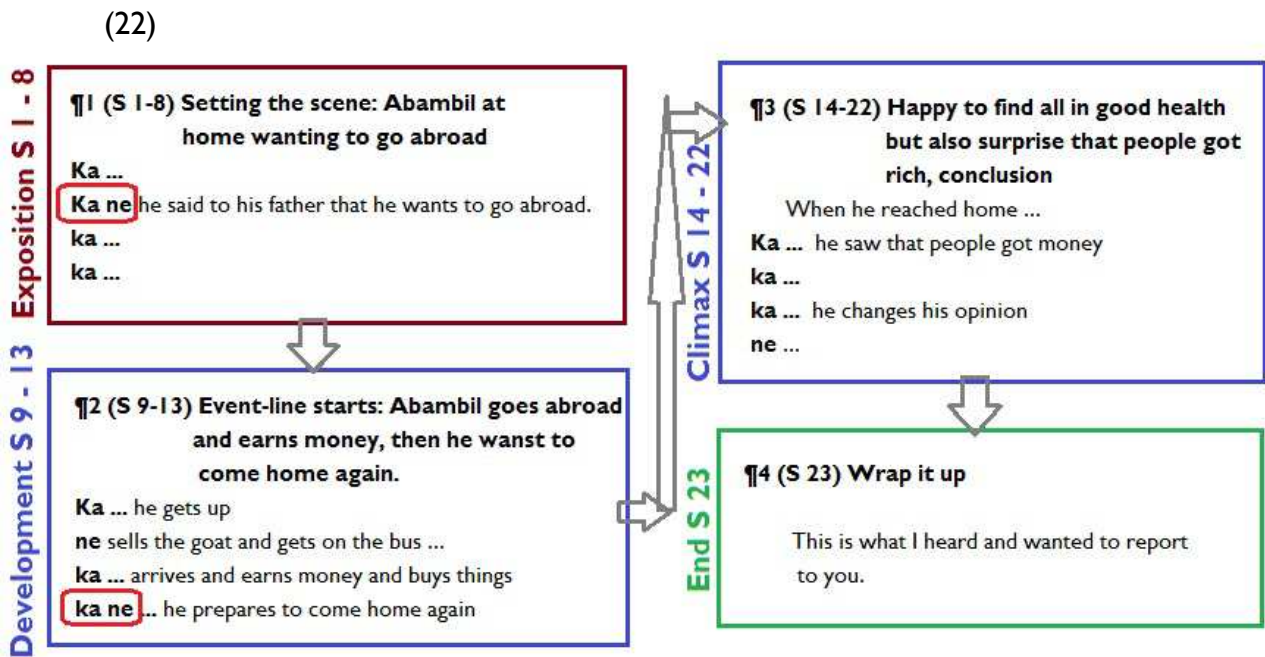


Table 7: Schema of Text B



## 5 SUMMARY

The default connectives for Kusaal narrative are *ka* 'and' and to a lesser degree *ne* 'and'. Various points of departure are textual connections established by adverbial clauses to link something that is already in the text to the subsequent clauses. They relate events in a narrative text to their context on the basis of place, time or referent and thus facilitate the 'follow-ability' of a text. Furthermore in the pre-nuclear constituent Kusaal narrative has a lot of connectives which function as cohesive and rhetorical devices. All these serve to contrast and connect clauses and sentences with each other. The developmental marker *ka ne* 'and and' serves to guide the reader/hearer to get alert to new steps in the development of the story. These devices serve also to connect not only clauses and sentences but also whole sections and paragraphs to help the hearer process and understand the message communicated.

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## 7 APPENDIX I ABBREVIATIONS

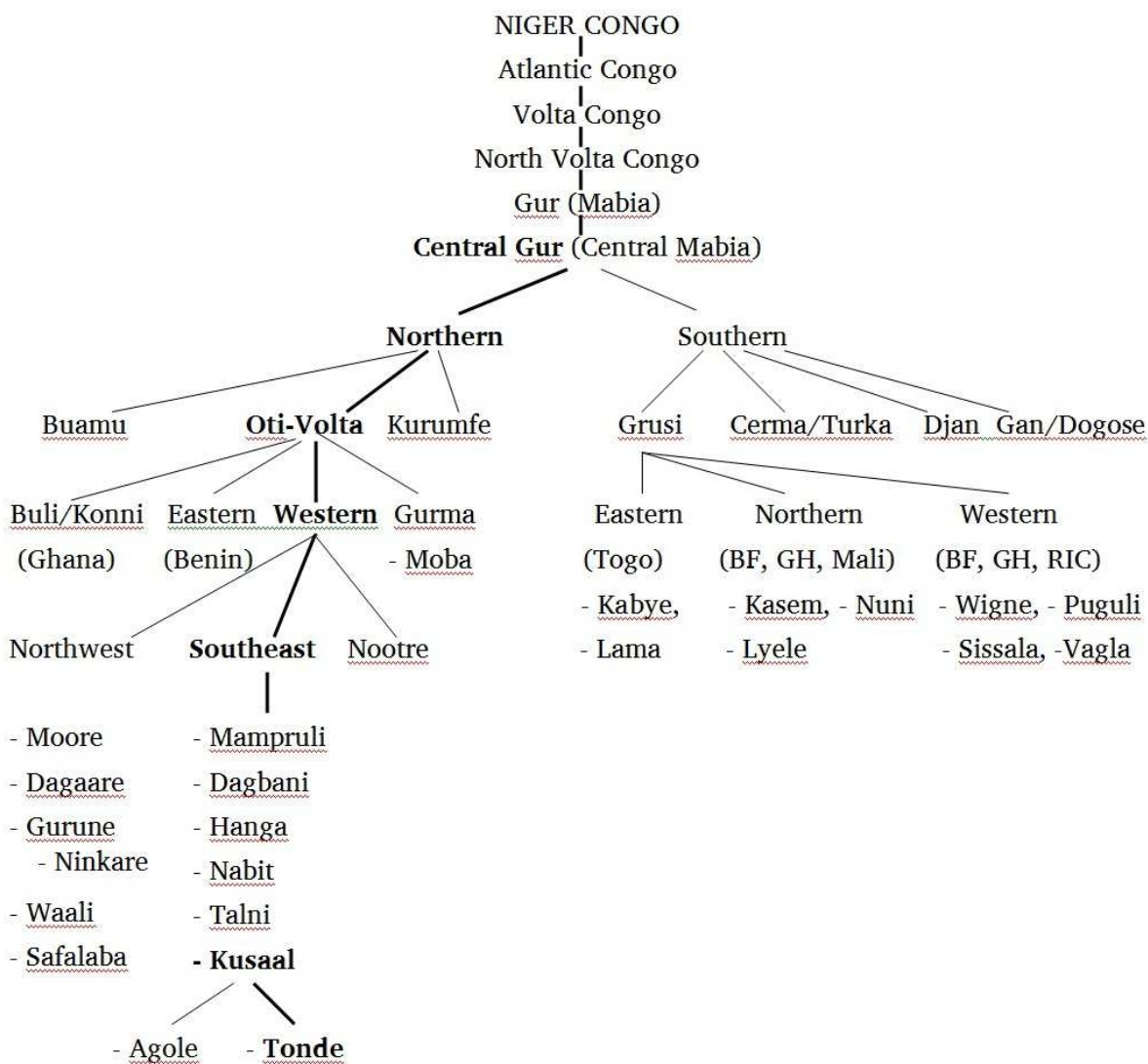
ADD	additive	IMP	imperative
ALL	allative	INF	infinitive
ART	article	IPFV	imperfective
AUX	auxiliary	IRR	irrealis
COMP	complementizer	LOC	locative
COND	conditional	NEG	negation
COP	copula	PFV	perfective
DEM	demonstrative	PoD	point of departure
DM	development marker	PST	past
DU	developmental unit	SP	spacer
FOC	focus	STV	stative verb
FUT	future	SUB	subordinate clause

## 8 APPENDIX 2 TABLES

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## 9 APPENDIX 3 KUSAAL LANGUAGE FAMILY TREE

Language family tree:



## 10 APPENDIX 4 CHART OF TEXT A

See below pages 22-33.

## 11 APPENDIX 5 CHART OF TEXT B

See below pages 34-40.

# Text A


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#	Pre-nuclear Constituent		Nuclear Constituent				Post-nu.
	Pre-posed	Connec- tive	Subject	Pre-verb TAMP	Verb	Object/ Complement	Pv. Adjunct
1a		∅	Buraa arakō <i>man certain</i>	da <i>PST</i>	be <i>STV</i> <i>to be</i>		
1b		ka <i>and</i>	---		ē <i>COP</i> <i>to be</i>	zɔ'ɔm <i>blind person</i>	
1c		ka <i>and</i>	ō yu'ut <i>his name</i>		bɔɔne <i>IPFV</i> <i>call</i>	Azuut <i>Mr. Tail</i>	
2	Ō ne ē zɔ'ɔmma yela, <i>he since be blind because +SP</i>	∅	ō <i>he</i>	da <i>PST</i>	dol sostē <i>IPFV</i> <i>follow beg+FOC</i>		
3a	Ō ne da <i>ɛt sosita</i> <i>sosɔka puu</i> <i>ká</i> <i>he when past remote look for begging +SP begging in</i>	<i>ká</i> <i>that COMP</i>	ō <i>he</i>		yēt <i>IPFV</i> <i>see</i>	sɛ'el <i>thing</i>	
3b	<b>Tale-head L.</b>	<b>Fronting</b>	---		ĩjiri <i>IPFV</i> <i>putting in</i>	ō nɔɔɾɪ <i>his mouth</i>	
4a	<b>Daar woo</b> <i>day every, all</i>	∅	ō <i>he</i>	da yiti <i>PST usually</i>	giligit <i>ɛt</i> <i>IPFV</i> <i>go around look for</i>		
4b		<b>Fronting</b>	ne <i>with</i>	ō <i>he</i>	sost <i>IPFV</i> <i>beg</i>	niripa <i>people</i>	
4c		ye <i>that</i>	ba <i>they</i>		sōŋ <i>IRR</i> <i>help</i>	ɔ ne sɛ'el. <i>him with thing</i>	

**The reward for human's bad works (by NANGA Simon)**

There was a certain man, he was blind, and his name was Mr. Zuut. Because he was a blind man, he used to go around begging. When he went out begging, it was in his begging activities that he used to get something to put into his mouth. Every day he habitually wandered around in order to beg people so that they would help him by giving something.

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5a	Balaa <i>thus +SP</i>	∅	nit arakō <i>person certain</i>	da <i>PST</i>	be <b>STV</b> <i>to be</i>	tuj-kānna ni <i>town that LOC</i>		
5b		ne <i>and ADD</i>	õ <i>he</i>		kis <b>PFV</b> <i>hate</i>	u <i>him</i>		
5c		ka <i>and ADD</i>	---	bu <i>not do</i>	noŋ <b>IRR</b> <i>like, love</i>	u <i>him</i>		baa be'elaa <i>even bit ADV</i>
6a		 <b>Ka ne</b> <i>and and DM</i>	õ <i>he</i>		gāŋ <b>PFV</b> <i>choose</i>	yam buot <i>wisdom want</i>		
6b	<b>Begin of ¶ 2</b>	ye <i>that COMP</i>	õ <i>he</i>		ku <b>IRR</b> <i>kill</i>	buraa la <i>man DEF</i>		
7a	Haya, <i>now</i>	} <b>SUB</b> <i>Rhetoric</i>	∅	buraa la <i>man DEF</i>	ne <i>when</i>	buot <b>STV</b> <i>want</i>		
7b			ye <i>that COMP</i>	õ <i>he</i>		ku <b>IRR</b> <i>kill</i>	zo'om ma <i>blind DEF</i>	
7c			---	me <i>also</i>	tarɪ <b>STV</b> <i>have</i>	õ biis <i>his children</i>		
8a			∅	Õ biis la <i>his children DEF</i>		ēne <b>COP</b> <i>to be +FOC</i>	ayi <i>two</i>	
8b			ne <i>and</i>	ba <i>they</i>		be <b>STV</b> <i>to be</i>	ne õ. <i>with him</i>	
9a			Ka <i>and</i>	zo'omma <i>blind +DEF</i>	ya'a <i>when</i>	gilig sos <b>IRR</b> <i>go around beg</i>	wakat woo <b>nee</b> <i>time every, all SP</i>	

Know that □, there was a certain person in that town who hated him and did not like him at all.

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

Now □, the man who wanted to kill the blind man, also had his children. His children were two and they lived with him. Every time when the beggar went around begging □,



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9b		∅	õ	ya'a	ti ALL paa IRR	buraa la za'ayõort				
			he	if COND	go to reach	man the entrance of house				
9c		ne	õ		sosta IPFV					
		and	he		begging +SP					
9d		∅	buraa la		tu'ur IPFV	u me				
			man the		insult	him FOC				
9e		ka	---		yaan IPFV	u				
		and			mock	him				
9f		ka	---		po'ur IPFV	u				
		and			scoff	him				
9g		ka	---		tãsur IPFV	u ka yee [9h]				
		and			shout at	him and say that COMP				
9h		[9i-10b]	[Fu]		basum] (IMP.S)					
			you		cease					
9i		[ka]	daat		tunna IRR					
		because	day		come here					
9j		ka	fu	ne	bãŋ IRR	se'ene be				
		and	your	FUT	know	what, that which to be				
10a	Daar-kãнна la	∅	fu	ne	kpi IRR					
	that day the SP		you	FUT	die					
10b		ka	---		bãŋ] IRR					
		and			know					

when he arrived at the man's house entrance with him begging beg , the man insulted him, mocked him, demeaned him, shouted at him and said: 'Leave (the begging business) because the day comes, and you will know what is there (wrong with your begging)'. On that day , you will die and know (what was wrong).


Fronting

11a	Background information summary	∅	La		ēne <i>STV</i>	wela daar woo daar woo	It was like that every day, every day he did this to the (blind) man.	
			<i>it</i>		<i>to be +FOC</i>	<i>like that day every day every</i>		
11b	Begin of ¶ 3	ká	õ		ēt <i>IPFV</i>	buraa la.	One day, the blind man went out again on his begging tour, and he then again reached the house entrance of that man.	
		<i>that</i>	<i>he</i>		<i>to do</i>	<i>man the</i>		
12a	Daar arakõ <i>day certain</i>	ká	zõ'omma	len	yi <i>PFV</i>		When he reached the man's house entrance □, the man took bread and mouse poison then he tore the bread and put the mouse poison inside scattering it, and then he re-closed it to its normal shape. Now, when the blind man arrived □, he took the bread and gave it to him. The blind received	
12b		Fronting for highlighting	ne	õ	len	tuj <i>PFV</i>		õ sosuka
	<i>and</i>		<i>he</i>	<i>again</i>	<i>go</i>	<i>his begging+DEF</i>		
12c		ne	õ	len	ti <b>paa</b>	buraa la		
		<i>and</i>	<i>he</i>	<i>again</i>	<i>go to+ALL reach</i>	<i>man DEF</i>	<i>za'ayõort</i> <i>entrance+LOC</i>	
13a	Tale-head linkage	Õ ne <b>paa</b> buraa la za'ayõort <b>la</b>	ka	buraa la		nɔk <i>PFV</i>	pāanɔ ne kuus tum	
		<i>he when reach man the entrance of house SP</i>	<i>and</i>	<i>man the</i>		<i>take</i>	<i>bread and mouse poison</i>	
13b		ne	õ		āa <i>PFV</i>	pāanɔ la	When he reached the man's house entrance □, the man took bread and mouse poison then he tore the bread and put the mouse poison inside scattering it, and then he re-closed it to its normal shape. Now, when the blind man arrived □, he took the bread and gave it to him. The blind received	
		<i>tand</i>	<i>he</i>		<i>tear</i>	<i>bread DEF</i>		
13c		ka	---		ēŋ <i>PFV</i>	kuus tumma yugus <i>PFV</i>		
		<i>and</i>			<i>do, act</i>	<i>mouse poison+DEF scatter</i>		
13d	Begin of ¶ 4	<b>ka ne</b>	õ		leɓs <i>PFV</i>	mubil	When he reached the man's house entrance □, the man took bread and mouse poison then he tore the bread and put the mouse poison inside scattering it, and then he re-closed it to its normal shape. Now, when the blind man arrived □, he took the bread and gave it to him. The blind received	
			<i>and then DM</i>	<i>he</i>		<i>restore</i>		<i>close/whole</i>
14	Rhetoric	Haya, zõ'omma ne paana <b>la</b>	ka	õ		nɔk <i>PFV</i>		pāanɔ la
		<i>now blind+DEF when reach SP</i>	<i>and</i>	<i>his</i>		<i>take</i>		<i>bread DEF</i>
15a	PoD Loc	Ka	zõ'omma		dɛ'ɛ <i>PFV</i>		<i>give him</i>	

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		<i>and</i>	<i>blind+DEF</i>		<i>receive</i>		it and thanked him and put it into his bag and continued his way.
15b		ka	---		pu'ʊs PFV	ʊ baruka	
		<i>and</i>			<i>thank</i>	<i>him thanks</i>	
15c		ka	---		nɔk si PFV	õ tāmpɔkɪ	
		<i>and</i>			<i>take put inside</i>	<i>his sack/bag +LOC</i>	
15d	<div style="border: 1px solid black; padding: 2px; display: inline-block;">Begin of ¶ 5</div> 	ka ne	õ		gaar PFV	ʊ gaaruk	
		<i>and with DM</i>	<i>he</i>		<i>pass</i>	<i>his passing</i>	
16a	<u>Haya, zɔ'ɔmma ne gata</u> IPFV <i>now blind+DEF when passing SP</i>	∅	õ		tu ALL paane IPFV	wɛŋ-se'e	
			<i>he</i>		<i>go to reach</i>	<i>place</i>	
16b	<div style="border: 1px solid black; padding: 2px; display: inline-block;">Tale-head</div>		---		tu'ʊs PFV	buraa la biis	
					<i>meet</i>	<i>man the children</i>	
16c	<div style="border: 1px solid black; border-radius: 50%; padding: 5px; display: inline-block;">Rhetoric</div>	ka	ba		yi PFV	sakut	
		<i>and</i>	<i>they (children)</i>		<i>go out</i>	<i>school</i>	
16d			---		lebt kün IPFV		
					<i>return go home</i>		
17	<u>Ba ne tu'ʊs zɔ'ɔmma</u> <i>they then meet blind+DEF SP</i>	ka	ba		ye COMP	Azʊure tuuma	
		<i>and</i>	<i>they</i>		<i>say that</i>	<i>Mr. Zuut greeting</i>	
18	<div style="border: 1px solid black; padding: 2px; display: inline-block;">PoD Loc</div>	Ka	õ		ye COMP	Ĕe tuuma	
		<i>and</i>	<i>he</i>		<i>say that</i>	<i>yes greeting</i>	
19a		Ka	ba		yee COMP	[19b]	
		<i>and</i>	<i>they</i>		<i>say that</i>		

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19b			[Fv your		tuŋ PFV go	yaa nee] where locative			
20a		Ka and	õ he		yee COMP say that	[20b-20c]			
20b	[Ai so		mam I	me also	gilikẽ sosi IPFV go around beg	m sosuk yaa my begging ok			
20c		ka ne and and	m I		lebut] IPFV return				
21a		Ka and	ba they		yee COMP say that	[21b]			
21b			[Fv your		paam PFV receive	boo] what			
22a		Ka and	õ he		yee COMP say that	[22b-22e]			
22b	[Ai so		mam my	bv not do	yẽ IRR see	se'el se'ela thing thing (=nothing)			
22c			la the		ẽne STV + FOC to be	pãano bread	ma'a only		
22d		ká that	ba they		ti PFV to give	mam I	kpela here		
22e		ka and	mam I		si PFV put inside	m tãmpɔki la] my bag+LOC DEF			
23a		Ka	biis la		yel yee COMP	[23b-23e]			

« Where did you go? »  
 He said: « Ah, I also went around and begged my begging, and now I am returning. »  
 And they said: « What did you receive? » And he said: « Ah, I did not get anything, it is just bread that they gave me here, and I put it into my bag. » And the children said:

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		<i>and</i>	<i>children the</i>		<i>say to say that</i>				« If that is so, break off a bit from your bread for us
23b			[La <i>the</i>	ya'a <i>if, when</i>	ē <i>to be COP</i>	wela <i>like that</i>	yaa <i>ok</i>		
23c		∅	fū <i>your</i>		fi'ime <i>cut off</i>	fū pāano la be'ela <i>your bread DEF little bit</i>	tu tu <i>give us</i>		
23d		ka <i>and</i>	tu <i>we</i>		ōbe <i>crunch / eat</i>				so that we eat because we too are hungry. » And he said: « Alright. » And the blind opened his bag and took the bread and then gave it to the children. And the children also took it and broke it and shared it together and then they ate it.
23e		ka <i>because</i>	kom <i>hunger</i>	me <i>also</i>	taru <i>have</i>	tu] <i>us</i>			
24		Ka <i>and</i>	ō <i>he</i>		yee COMP <i>say that</i>	Awoo <i>ok</i>			
25a		Ka <i>and</i>	zɔ'ɔmma <i>blind+DEF</i>		lak PFV <i>to open</i>	ɔ tãmpoka <i>his bag+DEF</i>			
25b		ka <i>and</i>	---		nɔk PFV <i>take</i>	pāano la <i>bread DEF</i>			
25c		ne <i>and</i>	ō <i>he</i>		tis PFV <i>give</i>	biis la <i>children DEF</i>			
26a		Ka <i>and</i>	biis la <i>children DEF</i>	me <i>also</i>	dɛ'ɛ PFV <i>receive</i>				
26b		ne <i>and</i>	ba <i>they</i>		fi'is tot PFV <i>break share</i>	taaba <i>together</i>			
26c		ne	ba		ōbe PFV				

Begin of ¶ 6



		<i>and</i>	<i>they</i>		<i>crunch</i>	
27	Ba ne <b>õb</b> ba'as <u>la</u>	<b>ka ne</b>	ba		tuŋ tu paa yiri	
	<i>they when crunch finish</i> <u>SP</u>	<i>and with DM</i>	<i>they</i>		<i>go go ALL reach home+LOC</i>	
28a		Ka	aza'al		dɔɔ yee COMP [28b]	
		<i>and</i>	<i>so and so</i>		<i>rise up say that</i>	
28b			<u>[Mam pōo]</u>		<u>dūm]</u>	
			<i>I stomach</i>		<i>hurt</i>	
29a		Ka	aza'al	<b>me</b>	yee COMP [29b]	
		<i>and</i>	<i>so and so</i>	<i>also</i>	<i>say that</i>	
29b			<u>[Mam pōo]</u>		<u>dūm]</u> PFV	
			<i>I stomach</i>		<i>hurt</i>	
30a		Ka	buraa la		yee COMP [30b-30c]	
		<i>and</i>	<i>man DEF</i>		<i>say that</i>	
30b	<u>[Bo]</u>	<u>ká</u>	<u>nam zā'asa</u>		dɔɔ PFV	
	<i>what?</i>	<i>that</i>	<i>you (pl) all</i>		<i>rise up</i>	
30c		<u>ka</u>	---		ye COMP	<u>ya pōos dūmmaa]</u>
		<i>and</i>			<i>say that</i>	<i>your stomachs hurt</i>
31a		Ka	ba		yee COMP [31b]	
		<i>and</i>	<i>they</i>		<i>say that</i>	
31b	<u>[Aa]</u>		<u>tuŋ pōos</u>		<u>dūm]</u> PFV	
	<i>ah</i>		<i>we stomachs</i>		<i>hurt</i>	

Tale-Head link.

Fronting

When they finished eating , then they went off and then reached home. And one of them got up and said: « My stomach hurts.»

Then the other also said: « My stomach hurts. »  
 And the man said: « What happened that both of you say that your stomachs hurt? » And they said: « Oh, (don't know) our stomachs hurt. »

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32a		Ka	ō		yee COMP	[32b]			
		and	he		say that				
32b	[A'a	∅	<u>nam</u>		<u>di</u> PFV	<u>bo duḃoo]</u>			
	oh no		you (plural)		eat	what? food			
33a		Ka	ba		ye COMP				
		and	their		say that				
33b			bam		ōpē PFV	pāano			
			they (emphatic pronoun)		crunch/eat+FOC	bread			
34a		Ka	ba sāamba		yee COMP	[34b-34d]			
		and	their father+DEF		say that				
34b		[Ka	<u>nam</u>		<u>paam</u> PFV	<u>pāano-kāŋ]</u>			
		and	you +EMPH		receive	bread			
34c		<u>ne</u>	<u>ya</u>		<u>ōb</u> PFV				
		and	you		crunch				
34d		<u>ka</u>	<u>ya zā'asa pōo</u>		<u>dūmmaa]</u> IPFV				
		and	you all stomach		hurt +Q				
35a		Ka	ba		yee [35b-36c]				
		and	they		say that				
35b	[Aa		<u>zɔ'om Azuure</u>		<u>tat</u> STV	<u>pāano</u>	<u>gat</u>		
	ah		blind Mr. Zuut		have	bread	passing		
35c		<u>ka</u>	<u>tuŋ</u>		<u>pu'us</u> PFV	<u>u</u>			
		and	we		greet	him			

And he said: « *What food did you eat?* » And they said they ate bread. And their father said: « *But where did you get that bread and then ate it and the stomach of you all hurt?* » And they said: « *Ah, the blind Mr. Zuut had bread and was passing by and we greeted him* »

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35d		<u>ka</u> <i>and</i>	---		<u>sos</u> PFV <i>beg</i>	<u>u</u> <i>him</i>			
35e		<u>ka</u> <i>and</i>	<u>õ</u> <i>he</i>		<u>nɔk</u> PFV <i>take</i>	<u>pāano la</u> <i>bread DEF</i>	<u>ti tun</u> <i>give us</i>		
36a		<u>Ka</u> <i>and</i>	<u>tun</u> <i>we</i>		<u>dɛɛ</u> PFV <i>receive</i>				<p><i>and asked him to take some bread and give it to us. And we received and then we shared it with each other and ate it. »</i></p> <p><i>And he said: « My Father, no! I did (damage) to myself I did it to myself! I did it to myself! »</i></p> <p><i>‘Is it not like that?’</i></p> <p><i>Alright, after a short time,</i></p>
36b		<u>ne</u> <i>and</i>	<u>tun</u> <i>we</i>		<u>tot</u> PFV <i>share</i>	<u>taaba</u> <i>together</i>			
36c		<u>ne</u> <i>subsequently we</i>	<u>tun</u>		<u>õbe</u> ] PFV <i>crunch</i>				
37a		<u>Ka</u> <i>and</i>	<u>õ</u> <i>he</i>		<u>yee</u> [37b-37d] <i>say that</i>				
37b	<u>[Mba' yee</u> <i>my father say that</i>		<u>M</u> <i>I</i>		<u>ẽɲi</u> PFV <i>to do</i>	<u>m men</u> <i>me self</i>			
37c			<u>m</u> <i>I</i>		<u>ẽɲi</u> <i>to do</i>	<u>m men</u> <i>me self</i>			
37d			<u>M</u> <i>I</i>		<u>ẽɲi</u> <i>to do</i>	<u>m meɲa]</u> <i>my self</i>			
38	Speaker's intrusion	∅	---		<u>Kɛ'ɛ</u> <i>is not COP</i>	<u>lanna wāna</u> <i>that like that</i>	<u>bee</u> <i>query?</i>		
39a	<u>Tɔ</u> <i>ok</i>	<u>ka</u> <i>and</i>	<u>la</u> <i>it</i>	<u>ne</u> <i>when</i>	<u>tɔ'ɔ</u> <i>last</i>		<u>be'ela la</u> <i>little bit SP</i>		



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39b		∅	biis ayi la zā'asa <i>children two DEF all</i>	kpime PFV <i>die+FOC</i>		
40a		∅	Ō <i>he</i>	ne <i>when</i>	gāŋ <i>choose</i>	yam <i>wisdom, sense</i>
40b		ye <i>that</i>	ō <i>he</i>		ku <i>kill</i>	zɔ'omma <i>blind</i>
40c		∅	lanna <i>that</i>	len <i>again</i>	wērīkē IPFV <i>turn around +FOC</i>	sā'am v. <i>spoil him</i>
41a	Lanna ke ka zamaan- kāŋa puu <i>nee</i> <i>that cause that this generation in, SP</i>	∅	so' <i>somebody</i>	ya'a <i>if, when</i>	tin <i>walk</i>	ne ō pupēelɪm <i>with his righteousness</i>
41b		ne <i>and</i>	ō <i>he</i>		sostt <i>beg</i>	sɛ'el <i>thing</i>
41c			fu <i>you</i>	ya'a bu <i>if not</i>	tat tut <i>have to give</i>	uu <i>him, her</i>
41d			fu <i>you</i>		sīn bɪsɪr <i>be silent look</i>	u <i>him</i>
41e		ka <i>but</i>	---	da <i>NEG</i>	bɔɔt <i>want</i>	
41f		ye <i>that</i>	fu <i>you</i>		yiis <i>cause to go out</i>	u yōore <i>his nose, life</i>

Begin of ¶ 7

Hortatory text genre from here

Fronting

End of the story

the two children died.  
  
When he decided to kill the blind man, that very thing turned again and destroyed him. This makes that in this generation (nowadays)□, if somebody goes with righteousness (innocence)

and begs something, if you don't have (something to) give him, you should be quiet and look at him, but you shouldn't want to take away his life.

Kusaal Text A charted, Urs Niggli, ETP 2013

42a		∅	La		kɛ'ɛ		<div style="border: 1px solid black; padding: 5px;">                 It is not you who are                  God who gives life to                  humans.             </div>
			<i>the</i>		<i>not be COP</i>		
42b			fvv		ẽ	Wɪna'am	
			<i>you, thou</i>		<i>to be COP</i>	<i>God</i>	
42c		ka	---		tis	nisaal yõore	
	<div style="border: 1px solid black; background-color: #FFD700; padding: 2px;">                 End formula             </div>	<i>and</i>			<i>give</i>	<i>human being life</i>	
43a	Lanna	ka	m	da	be		nina
	<i>like that</i>	<i>and</i>	<i>I</i>	<i>PST</i>	<i>to be</i>		<i>there</i>
43b		ka ye	m		yelt	ya	<div style="border: 1px solid black; padding: 5px;">                 It was like that, I was                  there and I wanted to                  tell you that.             </div>
		<i>and want</i>	<i>I</i>		<i>tell</i>	<i>you (pl.)</i>	

# Text B

#	Pre-nuclear Constituent		Nuclear Constituent					Post-nuc.	
	Pre-posed	Connective	Subject	Pre-verb	Verb	Object/ Complement	Post-verb	Adjunct	
1a	Uvn ne da ti yēe <u>la</u> <i>dry season when PST go to reveal SP</i>	ka <i>and</i>	Abāmbil <i>Bambil</i>		ke' <i>cut down</i>	ki la <i>millet DEF</i>	naa <i>finish</i>		
1b	Setting	ka <i>and</i>	---		nɔ'ɔs <i>take</i>	ō kɔɔp buuri woo <i>his farming kind every</i>	na <i>here</i>		
2a		Ka ne <i>and DM</i>	ō <i>he</i>		yel <i>say</i>	ō ba' <i>his father</i>	ye [2b] <i>say that</i>		
2b	Event-line starts		<u>[ō ye ō]</u> <i>he want he</i>		---	<u>wēeme]</u> (IRR) <i>travel +FOC</i>			
3a			Ka <i>and</i>	ō ba' <i>his father</i>		bɔ'ɔs <i>ask</i>	ɔ <i>him</i>	ye [3b] <i>say that</i>	
3b			<u>[ō ye ō]</u> <i>he want he</i>		<u>tɪŋ]</u> <i>go</i>	<u>ya be]</u> <i>where Q?</i>			
4a		Ka <i>and</i>	ō <i>he</i>		ye <i>say that</i>	[4b-4c]			
4b			<u>[ō ye ō]</u> <i>he want he</i>		<u>tɪŋe]</u> <i>go</i>	<u>mɔɔ]</u> <i>bush/farmland</i>			
4c			---		<u>tɪ dɪ]</u> <i>go to+ALL get</i>	<u>pāas]</u> <i>contract</i>			

When the dry season arrived, Abambil finished to cut his millet and harvested all kind of his crops. **Then** he said to his father that he wants to travel. His father asked him where he wanted to go. He said that that he wanted to go to the countryside in order to acquire a field work contract.

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5a		Ka	õ ba'		yel	u	ye [5b-6b]		
		<i>but</i>	<i>his father</i>		<i>say</i>	<i>him</i>	<i>say that</i>		
5b	<u>[ayee]</u>		<u>la</u>	<u>ne</u>	<u>be</u>	<u>se'emma</u>	<u>bee</u>		
	<i>no</i>		<i>it</i>	<i>FUT</i>	<i>be</i>	<i>like that +DEF</i>	<i>be</i>		
5c		<u>ka</u>	<u>õ</u>		<u>basum (IMP.S)</u>				
		<i>and</i>	<i>he</i>		<i>leave</i>				
5d		<u>ka</u>	---		<u>zi'in IPFV</u>				
		<i>and</i>			<i>be sit</i>				
5e		<u>ka</u>	---		<u>bis</u>	<u>yita</u>	<u>ne la'ata</u>		
		<i>and</i>			<i>look</i>	<i>house+DEF</i>	<i>and goods</i>		
6a		<u>Ka</u>	<u>õ</u>	<u>ne</u>	<u>paa</u>	<u>se'emma,</u>			
		<i>because</i>	<i>he</i>	<i>given that</i>	<i>reach</i>	<i>how+SP</i>			
6b		∅	<u>õ</u>		<u>lebike</u>	<u>bun-korok]</u>			
			<i>he</i>		<i>become+FOC</i>	<i>old thing</i>			
7a		Ka	õ		ye	[7b-7c]			
		<i>but</i>	<i>he</i>		<i>say that</i>				
7b	<u>[ayee]</u>	<u>ka</u>	<u>õ</u>		<u>bore</u>	<u>wefo</u>			
	<i>no</i>	<i>because</i>	<i>he</i>		<i>want+FOC</i>	<i>bicycle</i>			
7c		<u>ka</u>	---		<u>boot</u>	<u>garok]</u>			
		<i>and</i>			<i>want</i>	<i>bed</i>			
8a		Ka	õ saam		ye	[8b-8c]			
		<i>and</i>	<i>his father</i>		<i>say that</i>				

But his father said no, if it is for that, he should abandon his plans and stay at home instead and look after the house and the belongings. Because he reached a period in life, he has become and old man.  
 And/But he said no, because he wants a (own) bike and he wants a (own) bed (and other things).  
 Then his father said,

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8b			<u>[la</u>	<u>ya'a</u>	<u>ē</u>	<u>wela</u>	<u>bee</u>		
			<i>it</i>	<i>if</i>	<i>to be</i>	<i>like that</i>	<i>exist</i>		
8c			<u>ō</u>		<u>tum]</u> (IMP.S)				
			<i>he</i>		<i>go to</i>				
9a	New paragraph	Ka	ō	sit	dɔɔ				
		<i>and</i>	<i>he</i>	<i>really</i>	<i>rise up</i>				
9b		ne	ō		gbā'a	ō ma wɪn buu			
		<i>and</i>	<i>he</i>		<i>catch</i>	<i>his mother destiny goat</i>			
9c		ne	ō		kɔɔse				
		<i>dan</i>	<i>he</i>		<i>sell</i>				
9d		ne	ō		do	lot Sabil da'a daat			
		<i>and</i>	<i>he</i>		<i>climb up</i>	<i>bus Zebila market day</i>			
9e		ne	ō		tɪŋ				
		<i>and</i>	<i>he</i>		<i>go</i>				
10a	Ba ne da tɪ paa sɔɪ <u>u</u> ,	∅	ba lota	da	tɪ sā'am				
	<i>they when PST go reach road SP</i>		<i>their car</i>	<i>PST</i>	<i>go to spoil</i>				
10b		ka	ba		gbā'a	nina daba atā'			
		<i>and</i>	<i>they</i>		<i>be laying down</i>	<i>there days three</i>			
11a	tail-head linkage	Ka	ba	wu	paam	sɔt			
		<i>and</i>	<i>they</i>	<i>come to</i>	<i>receive</i>	<i>road</i>			
11b			---		tɪŋ tɪ sigi	ō beet ni			

if it is like that then he should go.

Then he really got up and caught his mother's (protection) goat and subsequently sold it, then he got on a bus in Sebila at the market station and went on (his journey).

It was when they reached the road that their bus broke down and they had to sleep there (on the road side) for three days. And they managed to continue the journey and he got off the bus at his senior siblings place.

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					<i>go go to descend</i>	<i>his senior sibling at</i>			
12a	Hali sit paa <i>until really reach</i>	ká	Wina'am		sõŋ				
		<i>that</i>	<i>God</i>		<i>help</i>				
12b	Fronting for prominence, his dream becomes true	ka	õ	stt	yē	pāas			
		<i>and</i>	<i>he</i>	<i>really</i>	<i>see</i>	<i>contract</i>			
12c		ne	õ		kɛ' yē	ligiri sumeri			
		<i>and</i>	<i>he</i>		<i>cut down earn</i>	<i>money very well</i>			
12d			---		yāk da'	u garuk			
					<i>take buy</i>	<i>his bed</i>			
12e		ka	---		ge da'	u wɛf			
		<i>and</i>			<i>remain buy</i>	<i>his bicycle</i>			
13a		Ka	---	le	ge da'	u dɔɔrɔm la'at			
		<i>and</i>			<i>again</i>	<i>remain buy</i>	<i>his side-issue goods</i>		
13b		ka ne	õ		ẽŋ				
		<i>and DM</i>	<i>he</i>		<i>do, act</i>				
13c			õ	ne	naane ẽŋ	sɛ'em			
			<i>he</i>	<i>FUT</i>	<i>should do</i>	<i>how</i>			
13d	New paragraph		---	le	leb kulla				
				<i>again</i>	<i>return come</i>	<i>home</i>			
14a	Õ ne da tat tat tat ti paa yiri na <u>la</u> <i>he when PST go on go on go on go</i> <i>to reach at home here SP</i>	õ			paa na yēme				
		<i>he</i>			<i>reach hither see+</i>				
					<i>FOC</i>				

Eventually it really happened that God helped him and he rally got a field contract and harvested and gained a lot of money, he took it and bought his bed and he bought his bike.

And with the remaining money he bought some make-up things (cloths, etc.) and then he did whatever he should be doing to go home again.  
  
After a very long journey he reached his home and saw

PoD LOC

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14b		ka	ō ba' ne ō ma' ne ō pɔ'a ne ō biis zā'asa		kpelum be	ne laaft	that his father and his mother and his wife and his children were all still in good health. And the house as well was in good shape/health/condition.
		<i>that COMP</i>	<i>his father and his mother and his wife and his children all</i>		<i>still to be</i>	<i>with health</i>	
15		Ka	yita	<b>me</b>	kpelum be	alaaft	
		<i>and</i>	<i>house+DEF</i>	<i>also</i>	<i>still to be</i>	<i>in good health</i>	
16a	Halt	∅	niribu	da	wu be	tuɲ la	Even the people who were staying in the area were well off because the power/grace of God has caused that they discovered gold in the area. The people who remained at home too earned a lot of money even more than what he himself earned. Some of them bought the things that they wanted.
	<i>now</i>		<i>people +FOC</i>	<i>PST</i>	<i>coming to to be</i>	<i>town spacer</i>	
16b			---	<b>me</b> da	kpelum		
				<i>also PST</i>	<i>remain</i>		
16c		ka	Wina'am ne ō pāɲ tuuma		keme <b>PFV</b>		
		<i>and</i>	<i>God with his power work</i>		<i>cause+FOC</i>		
16d		ka	sālm	da	wu puke		
		<i>that</i>	<i>gold</i>	<i>PST</i>	<i>coming appear</i>		
17a			Bame dum	da	yēme <b>PFV</b>	ligiri halt	
			<i>those people</i>	<i>PST</i>	<i>get+FOC</i>	<i>money until</i>	
17b			---	naane	gāɲ	ō meɲ ne yē s'e'l la	
				<i>could have</i>	<i>exceed</i>	<i>his own when see thing DEF</i>	
18		Ka	sēba		da'	bame ne bɔɔt s'e'l	
		<i>and</i>	<i>some</i>		<i>buy</i>	<i>they that want thing</i>	

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19		Ka	nit kām woo sūut	da	mas		Everybody was happy. So he then said (to himself), oh I did not know that even if one stayed at home he could earn money.
		<i>and</i>	<i>person each one all heart</i>	<i>PST</i>	<i>be pleasant</i>		
20a		Ka	ō	yu'ʊn da ye [20b-20c]			
		<i>and</i>	<i>he</i>	<i>hencefort h PST</i>	<i>say that</i>		
20b	[a']		ō	da	zi'	yel yee	
	<i>ah</i>		<i>he</i>	<i>PST</i>	<i>ignore</i>	<i>matter say that</i>	
20c			yaal	me	tō'on yān yē	ligiri]	
			houses+LOC	also	<i>can do able to receive</i>	<i>money</i>	
21a			Ō	da	yē		He had thought that if one wants to get money, they used to say that if it is wanting money, it is necessary to go away into the countryside (i.e. to the neighboring country Ghana) of other areas and earn it there.
			<i>he</i>	<i>PST</i>	<i>see</i>		
21b		ka	---		tē'es yel ye		
		<i>and</i>			<i>think say say that</i>		
21c			ba	ya'a	yel ye		
			<i>they</i>	<i>when</i>	<i>say say that</i>		
21d	ligiri bɔɔbo		la		ēne	a-yi kpē' mɔɔgo	
	<i>money wanting</i>		<i>it</i>		<i>to be</i>	<i>Mr. going out enter bush</i>	
21e			---		tuŋ	tumes ataaba	tu bɔ
					<i>go</i>	<i>countries others</i>	<i>go seek</i>
22a		<u>Ka</u>	ō	da bu	mi'i ye		

Fronting for prominence



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		<i>but</i>	<i>he</i>	<i>PST not</i>	<i>know that COMP</i>	
22b			<u>a-zĩ'in yiri</u> Mr. sitting at home	<u>ne</u>	<u>tõ'on yãŋ kpě'</u>	<u>kpekpevu koo gv'uli</u> <u>koo tuuma ataaba</u>
				<i>FUT</i>	<i>can able enter</i>	<i>trade or breed</i> <i>animals or work others</i>
22c		<u>ne</u> and	---		<u>yãŋ paam</u>	<u>fu meŋ nu'uk</u> <u>bun gĩŋgãŋ</u>
					<i>able to receive</i>	<i>your self hand thing other</i>
22d	New Paragraph		---	<u>naane</u>	<u>malig</u>	<u>yelle</u>
				<i>could</i>	<i>arrange</i>	<i>problem</i>
23a	Lanna	ká	m	da	wum	
	<i>this</i>	<i>that</i>	<i>I</i>	<i>PST</i>	<i>hear</i>	
23b		ka	---		ye	
		<i>and</i>			<i>want</i>	
23c			m		těe	ya
			<i>I</i>		<i>remind</i>	<i>you</i>

But he did not know that even by remaining at home one could begin a business in commerce or livestock farming or other work and be successful in getting enough money to provide for life's problems /needs.

This is what I heard and wanted to report to you.