

Writing system questionnaire and proposal for the Cicipu language

Stuart McGill, School of Oriental and African Studies, London

and

Israel Wade, Theological College of Northern Nigeria, Jos

12th March 2010

Version 2.0

This paper is about the Cicipu language spoken in Sakaba and Wasagu LGA in Kebbi State, and in Mariga LGA in Niger State, Nigeria. Cicipu is also known as *Acipançi* in Hausa. This paper is based on a scientific study of Cicipu. This study has shown *what* sounds need to be distinguished when writing. However the Acipu people must decide *how* to make these distinctions. In this paper we look at possible answers to the questions raised, and say what the advantages and disadvantages are. But linguists cannot make the final decision – that is for the Acipu people and their representatives. We pray that God will give you the wisdom for this task.

In part 1 of this paper, we give some principles for a good writing system. These principles are for all languages, not just Cicipu. We have thought about these principles when making the suggestions in part 3. Part 2 is a list of the different consonants and vowels in Cicipu, with examples of each one. In part 3 we cover the basic writing system, asking questions (1-9) and sometimes recommending one of the choices. These are choices that the Acipu must make early on in the development of a writing system. In the appendix there is part of a story written with two possible writing systems. This is to give you an idea of what Cicipu writing might look like, and also to stimulate discussion about the different choices mentioned in part 3.

This paper is based on the work done by the authors between 2006 and 2010. Special thanks to Markus Mallam Yabani, Muhammad Mallam, and Musa Danjuma mai Unguwa from Bazama, and to Mohammed Musa from Maburya for their patience and invaluable help with this work. It could not have been done without them.

1 Principles of a good writing system

When looking for the best writing system, the following principles should be followed. Sometimes a balance between competing principles is needed.

Accuracy

Write each of the different sounds in a different way. The 39 different sounds of Cicipu will be written as 39 different letters, or combinations of letters.

Consistency

Always write the same sound with the same symbol. That symbol should never be used for anything except that sound. There should be no 'silent' letters. Any letter or letter combination should stand for the same sound throughout the writing system.

Simplicity

A good writing system should be simple to use. The letters chosen should be easy to write, type, and text.

Conformity

The writing system should be close to neighbouring languages such as Hausa. If a symbol is used in Hausa, do not use this symbol in Cicipu in a way which will cause confusion. The same principle applies to English, but this is less important. It is less important for English for two reasons. First, because not many of the Acipu people speak English. Secondly, schoolchildren learn Hausa before they learn English.

Distinction

The opposite of the principle of conformity is the principle of distinction. Every language in the world has its own unique nature. Because of this special nature it will not be possible for the Hausa and Cicipu writing systems to be exactly the same. If the Cicipu writing system is carefully planned to include the features that make Cicipu special, then it can be an affirmation of the Cicipu language and culture.

Acceptability

A practical writing system must be accepted by the speakers of the language. Therefore it must have popular support. It is especially important for Acipu people to make decisions about their writing system.

2 Sounds of Cicipu

Cicipu has thirty-nine different sounds. Twenty-seven of these are consonants and twelve of these are vowels. As well as the five vowels found in Hausa {**a, e, i, o, u**} there is an extra vowel **ø**, which is pronounced like the vowel in the English word *hot*. Each one of these six vowels can be pronounced through the nose (called NASAL), and so there are twelve vowels altogether: {**a, e, i, o, ø, u**} and the nasal vowels {**ã, ã, ã, õ, õ, ã**}.

The list below shows each sound with an example word in Cicipu. In each case the word is translated into Hausa and English. Consonants are listed first, and then vowels.

b	kabara	<i>tsoho</i>	old man
ḃ	køḃøø	<i>gatari</i>	axe
c	kuciga	<i>zakara</i>	cock
d	kadaba	<i>daji</i>	bush
ḏ	uḏanga	<i>itace</i>	tree
g	kogino	<i>gyada</i>	groundnut
gw	magwawa	<i>bebe</i>	deaf mute
h	kahūu	<i>hanci</i>	nose
hw	hwã'yã	<i>shekaran jiya</i>	day before yesterday
hy	hyã'ũ	<i>jiya</i>	yesterday
j	jeve	<i>gwanki</i>	antelope
k	kakata	<i>gammo</i>	headpad
kw	ukwãa	<i>fata</i>	skin
l	ulenji	<i>rana</i>	sun
m	mannu	<i>tsuntsu</i>	bird
n	nnaa	<i>saniya</i>	cow
p	upepi	<i>iska</i>	wind
r	ure	<i>gari</i>	town
s	ssiro	<i>geza</i>	mane (e.g. of lion)
t	tøtø	<i>suruki</i>	in-law
v	vooto	<i>akwiya</i>	goat
w	wømø	<i>sarki</i>	chief
y	yyiri	<i>mayya</i>	witch
z	zza	<i>mutum</i>	person
'	'ita	<i>yi aure</i>	marry
'w	u'wii	<i>nisa</i>	far
'y	mø'yø'yø	<i>kifi</i>	fish

a	taa	<i>abinci</i>	food
ã	katãa	<i>takalmi</i>	shoe
e	mepese	<i>ɗan tagwai</i>	twin
ẽ	sẽ'ẽ	<i>sassaka</i>	carve
i	maciji	<i>kwarya</i>	calabash
ĩ	ccĩi	<i>mesa</i>	python
o	kodo	<i>yi koto</i>	peck
õ	motõo	<i>miyau</i>	saliva
ø	kødø	<i>yanka</i>	cut
ø̃	køhøø	<i>shirwa</i>	black kite (bird of prey)
u	ukutu	<i>kota</i>	shaft of hoe
ũ	kuyũyũ	<i>yashi</i>	sand

3 Choices

Prefixes and suffixes

To understand this paper well, you need to know the meaning of PREFIX and SUFFIX. A prefix comes before a verb or noun, a suffix comes after it. Look at the sentences below with the verb **dukwa** 'go':

1. dukwa! *je!* go!
2. u-dukwa *ya je* he went
3. dukwa-na! *ku je!* go! (said to more than one person)

In sentence 1 there is only a verb, there is no prefix or suffix. In sentence 2 there is a prefix **u-** before the verb. This prefix means 'he'. In sentence 3 there is a suffix **-na** after the verb. This suffix means that the sentence is said to more than one person.

Sounds in standard use

Most sounds in Cicipu are also found in other Nigerian languages, including Hausa. Because all of them have a standard use, there are no problems with the sounds that are listed below. We recommend that these are used in Cicipu just as they are in Hausa and other Nigerian languages.

b	kabara	<i>tsoho</i>	old man
ḃ	køḃøø	<i>gatari</i>	axe
d	kadaba	<i>daji</i>	bush
ḏ	uḏanga	<i>itace</i>	tree
g	kogino	<i>gyada</i>	groundnut
gw	magwawa	<i>bebe</i>	deaf mute
h	kahūu	<i>hanci</i>	nose
hw	hwã'yã	<i>shekaran jiya</i>	day before yesterday
hy	hyã'ũ	<i>jiya</i>	yesterday
j	jeve	<i>gwanki</i>	antelope
k	kakata	<i>gammo</i>	headpad
kw	ukwãa	<i>fata</i>	skin
l	ulenji	<i>rana</i>	sun
m	mannu	<i>tsuntsu</i>	bird
n	nnaa	<i>saniya</i>	cow
p	upepi	<i>iska</i>	wind
r	ure	<i>gari</i>	town
s	ssiro	<i>geza</i>	mane (e.g. of lion)
t	tøtø	<i>suruki</i>	in-law
v	vooto	<i>akwiya</i>	goat
w	wømø	<i>sarki</i>	chief
y	yyiri	<i>mayya</i>	witch
z	zza	<i>mutum</i>	person
'	'ita	<i>yi aure</i>	marry

a	taa	<i>abinci</i>	food
e	mepese	<i>ɗan tagwai</i>	twin
i	maciji	<i>kwarya</i>	calabash
o	kodo	<i>yi koto</i>	peck
u	ukutu	<i>kota</i>	shaft of hoe

In practice the sounds **ɓ** and **ɗ** are often written as **b** and **d** when writing Hausa. It is strongly recommended that these letters are always written with the hooks (**ɓ** and **ɗ**) when writing Cicipu. Now that computers are replacing typewriters it is easier to print these letters, and of course there is no problem when writing. For text messages 'd' can be used for the **ɗ** sound, and 'b' for the **ɓ** sound.

Sounds that need special consideration

c or ch?

How to write the sound **c** or **ch**. Choice 1 is to write this sound as **c**, like Hausa. Choice 2 is to write it as **ch**, like English.

Question 1: Do we write this sound as **c** (choice 1) or as **ch** (choice 2)?

English	Hausa	Choice 1	Choice 2
give	<i>ba</i>	caa	chaa
harvest	<i>girbe</i>	ca'a	cha'a
forehead	<i>goshi</i>	cicĩ	chichĩ
doorway	<i>kofa</i>	icinto	ichinto

In Cicipu, as in Hausa, this is a single sound, not two. This means that it should be written with a single letter if possible. The only reason to write **ch** is to make the Cicipu language look more like English and less like Hausa. Of course, if choice 2 is chosen then the name of the Cicipu language will be written 'Chichipu'. Choice 1 is strongly recommended, but the decision is for the Acipu not for the writer of this paper.

ø or ɔ̇ or ɔ̈?

How to write the sound **ø** or **ɔ̇** or **ɔ̈**. This sound is not found in Hausa, but it sounds like the vowel in the English word *hot*. Choice 1 is to write this sound with a diagonal line through the letter **ø**. Choice 2 is to write it with an underline **ɔ̇**. Choice 3 is to write it with a new letter **ɔ̈**.

Question 2: Do we write this sound as **ø** (choice 1), as **ɔ̇** (choice 2), or as **ɔ̈** (choice 3)?

The answer should be the same for all words that have this sound.

English	Hausa	Choice 1	Choice 2	Choice 3
cut off	<i>yanka</i>	kɔdø	k <u>o</u> d <u>o</u>	kɔdɔ
drink	<i>sha</i>	søø	s <u>oo</u>	sɔɔ
axe	<i>gatari</i>	købøø	k <u>o</u> b <u>oo</u>	kɔbɔɔ
hen	<i>kaza</i>	kutøø	k <u>u</u> t <u>oo</u>	kutɔɔ

ø (choice 1) is not used for this sound by any Nigerian languages we know. The main advantage is that it is easy to write messages on a handset using this letter (it is on the same button as **m**, **n** and **o**). The disadvantages are that it is an unfamiliar letter, and that linguists use this symbol for a different sound.

o (choice 2) is used by several of Cicipu's neighbouring languages for this sound (e.g. Kambari, C'Lela, Duka). The advantage is that the shape of the letter **o** is familiar to people who have already learned Hausa. The disadvantage is that people might miss out the underline because of forgetfulness or carelessness – then the sound cannot be distinguished from the **o** sound. Even elites and language teachers sometimes do this in the nearby languages which use this symbol.

ɔ (choice 3) is used by some Nigerian languages for this sound, as well as other countries in Africa. The main advantage is that it is a single letter – there is no underline that might be forgotten when writing or typing. A second, less important, advantage is that linguists use this symbol for the sound. The main disadvantage is that the letter is unfamiliar.

hw or wh?

In Cicipu the sounds **h** and **'** can also be pronounced with rounded lips. Linguists call this LABIALISATION. They can also be pronounced with the tongue raised (like when you say the vowel **i**). Linguists call this PALATALISATION. Writing systems normally use the symbols **w** for rounded lips, and **y** for raised tongue. The question here is do we write the **w/y** after or before the main consonant?

Question 3: Do we write this sound as **hw** (choice 1), as **wh** (choice 2)?

The answer should be the same for all words that have this sound.

This same question can be asked for **hy/yh**, **'w/w'**, and **'y/y'**. These sounds should be written consistently with whatever is chosen for **hw/wh**. So if it is decided to write **hw** (choice 1), then **hy**, **'w** and **'y** should also be chosen. On the other hand if **yh** (choice 2) is chosen, then so should **wh**, **w'** and **y'**.

English	Hausa	Choice 1	Choice 2
start	<i>fara</i>	hwaara	whaara
day before yesterday	<i>shekaran jiya</i>	hwã'yã	whã'yã
yesterday	<i>jiya</i>	hyã'ũ	yhã'ũ
arrows	<i>kibiyoyi</i>	ahyã'ã	ayhã'ã
pass	<i>wuce</i>	'waa	w'aa
far	<i>nisa</i>	u'wii	uw'ii
grass	<i>ciyawa</i>	ko'yuwo	koy'uwo
fish	<i>kifì</i>	mø'yø'yø	møy'ø'y'ø

Choice 1 has two advantages. First, once people learn how to write **gw** and **kw** they will be used to seeing the **w** come after the consonant. Second, Hausa uses 'y in words like 'ya 'children'. I cannot think of any advantages for choice 2.

Long consonants

Quite a few languages write long consonants, for example Hausa *bukka* 'shelter' and *amma* 'but'. Cicipu is special because it also has long consonants at the beginning of words:

kka	<i>mace</i>	woman
zza	<i>mutum</i>	person
ddø	<i>doki</i>	horse
ccĩ	<i>mesa</i>	python

In some words it can be hard to hear the long consonants when the words are said by themselves. But when they are in the middle of a sentence it is easy to hear them, like in the following sentences:

uyo ni kka yyapu	<i>yana da mata biyu</i>	he has two wives
kabungu køddø	<i>macijin doki</i>	horse snake

Question 4: Do we write long consonants at the start of words as double letters (choice 1), or leave them unmarked (choice 2)?

English	Hausa	Choice 1	Choice 2
woman	<i>mace</i>	kka	ka
person	<i>mutum</i>	zza	za
horse	<i>doki</i>	ddø	dø
python	<i>mesa</i>	ccĩ	cĩ
he has two wives	<i>yana da mata biyu</i>	uyo ni kka yyapu	uyo ni ka yapu
horse snake	<i>macijin doki</i>	kabungu køddø	kabungu kødø

The advantage of choice 1 is that it is more accurate, and also that it is distinctive: it gives a special place to an important feature of the Cicipu language.

Long vowels

Hausa does not mark long vowels in its writing system, even though they are an important part of the language.

<i>ya je</i>	he went
<i>ya je</i>	he should go
<i>ya zo</i>	he came
<i>ya zo</i>	he should come

So in written Hausa there is no difference between *ya je* 'he went' and *ya je* 'he should go', although when the sentences are spoken it is easy to hear the difference. Because long vowels are not marked in Hausa, readers often make mistakes and have to stop and go back and read sentences over again. This can happen even with good readers – the problem is the writing system, not the readers.

Because of this problem, we strongly recommend that long vowels are marked in Cicipu (choice 1). The alternative is to leave them unmarked (choice 2).

Question 5: Do we write long vowels as a double letter (choice 1), or leave them unmarked (choice 2)?

English	Hausa	Choice 1	Choice 2
sting	<i>harba</i>	cita	cita
squash	<i>latsa</i>	ciita	cita
belch	<i>gyatsa</i>	goyo	goyo
carry passenger	<i>goyo</i>	gooyo	goyo
coil	<i>nada</i>	hala	hala
walk	<i>yi yawo</i>	haala	hala
word	<i>kalma</i>	kadama	kadama
eagle	<i>juhurma</i>	kadaana	kadana
cripple	<i>mai albaras</i>	mogutu	mogutu
buttock	<i>duwawu</i>	kaguutu	kagutu
when he was	<i>da yake</i>	ana uyono	ana uyono
when he went	<i>da ya je</i>	ana uyoono	ana uyono

We strongly recommend that choice 1 is chosen, because this will avoid the problems of the Hausa writing system.

Nasal vowels

Cicipu has six basic vowels {**a**, **e**, **i**, **o**, **ø**, **u**}. Each of these can also be pronounced with air coming out of the nose. Linguists call these **NASAL** vowels. In the following examples, the words on the right have nasal vowels.

re'e	<i>lallasa</i>	persuade	sẽ'ẽ	<i>sassaka</i>	carve
ukoo	<i>mutuwa</i>	death	motõo	<i>miyau</i>	saliva
taa	<i>tuwo</i>	food	utãa	<i>baka</i>	bow (hunting)

Nasal vowels are common in Nigerian languages. There are two common ways to distinguish nasal vowels from ordinary vowels. Choice 1 is to write a tilde (~) over the vowel as has been done in the examples above. Choice 2 is to write an **n** after the vowel. Choice 3 is to write an **m** after the vowel.

Question 6: Do we write nasal vowels with a tilde ~ (choice 1), or with an **n** afterwards (choice 2), or with an **m** afterwards (choice 3)?

English	Hausa	Choice 1	Choice 2	Choice 3
carve	<i>sassaka</i>	sē'ē	sen'en	sem'em
saliva	<i>miyau</i>	motōo	motoon	motoom
bow (hunting)	<i>baka</i>	utāa	utaan	utaam

The advantage of choice 1 is that tilde (~) cannot be confused with the consonant **n**. This is a particular danger for Cicipu because there are four verb suffixes which all begin with the consonant **n**. These are the perfective aspect (**-na**), the directional (**-na**), the plural command (**-na**), and the resultative (**-nu**).

Look at the difference between the three choices for the following sentences with the verbs **yaa** 'arrive' and **yāa** 'do':

English	Hausa	Choice 1	Choice 2	Choice 3
1. he arrived	<i>ya kai</i>	uyaa	uyaa	uyaa
2. he did	<i>ya yi</i>	uyāa	uyaan	uyaaam
3. he arrived towards	<i>ya kawo</i>	uyaana	uyaana	uyaana
4. when he had done	<i>da ya yi</i>	ana uyāana	ana uyaanna	ana uyaamna
5. when he had done towards	<i>da ya yiwo</i>	ana uyāanna	ana uyaannna	ana uyaamnna

The real problem for choice 2 is with sentences like 4 and 5. If we follow choice 2 and write nasal vowels with an **n**, then verbs which ends in a nasal vowel like in sentence 4 will be written with a double **nn**, one **n** from the nasal vowel and one **n** from the suffix. This might be confusing because Cicipu also has a real long **nn**. Sentence 5 has a nasal vowel followed by a real long **nn**. Choice 1 avoids having three **nnn**'s in a row, which would be hard to read. Choice 3 might be confusing too because **m** looks like **n**.

The disadvantage of choice 1 is that it means another mark above the letters, and it cannot be texted using a handset. Too many marks above or below letters make reading difficult.

Other common verbs that might be confusing are **yūu** 'cause', **hyāa** 'say', **sōo** 'cry', and **sōo** 'drink'.

If choice 2 (**n**) is chosen for the last question (question 6) then one way of writing sentences like 4 and 5 is with a hyphen (-) between the prefix and the verb.

Question 7 (only answer if **choice 2** was chosen for the question 6): Do we write *da ya yiwo* with a hyphen (choice 1), or without (choice 2)?

English	Hausa	Choice 1	Choice 2
when he had done	<i>da ya yi</i>	ana uyaan-na	ana uyaanna
when he had done towards	<i>da ya yiwo</i>	ana uyaan-nna	ana uyaannna

The advantage of choice 1 (hyphen) is that it splits up the verb from the suffix and shows where the verb ends and the suffix starts. The disadvantage of choice 1 is that writers may forget to include the hyphen.

Tones

In Cicipu tones are used in nouns and verbs. Nouns with different tones can have different meanings.

káayá	<i>dáki</i>	room
káayà	<i>wáke</i>	bean

where:

- ´ is a High tone
- ` is a Low tone
- ˇ is a Rising tone
- ˆ is a Falling tone

In Cicipu there are very few pairs of nouns like **káayá** 'room' and **káayà** 'bean'. Almost all of the time it will be clear which noun is meant. So we recommend that tone marks are not used on nouns.

However verbs are quite different. Here the tone on the verb is very important. Without knowing the tone on the verb it might be impossible to understand the sentence.

ùdúkà	<i>ya je</i>	he went
údúkà	<i>ya je</i>	he should go
wǎaya	<i>ya zo</i>	he came
wâaya	<i>ya zo</i>	he should come

In these examples the difference in meaning is clear in the English sentences. 'He went' and 'he came' are in the past tense. 'He should go' and 'He should come' are not in the past tense. But from written Hausa it is impossible to tell. This problem can be avoided in Cicipu by marking tone on verbs.

Choice 1 is to mark tone on verbs. We do not have to mark every tone as this would be difficult for

readers and writers. Instead only the first vowel in the verb would be marked. Past tense verbs would not have any tone marks, other verbs would have a high tone mark ´ over the first vowel. The first vowel in verbs is almost never nasal, so there is no problem of two marks over a vowel. Choice 2 is not to mark tone at all.

Question 8: Do we write tone marks on verbs (choice 1), or not (choice 2)?

English	Hausa	Choice 1	Choice 2
he went	<i>ya je</i>	udukwa	udukwa
he should go	<i>ya je</i>	údukwa	udukwa
he came	<i>ya zo</i>	waaya	waaya
he should come	<i>ya zo</i>	wáaya	waaya

The advantage of choice 1 is that readers will be able to easily see the difference between past tense and non-past tense. This will avoid them making mistakes and having to read sentences all over again when they realise their mistake. The disadvantage is that there is an extra mark to make on some verbs.

Verb prefixes

In Cicipu verbs have prefixes before them. These prefixes show who is doing the action in the verb (the “subject” in English). English and Hausa do not have prefixes. Languages which do usually write them together with the verb in one word.

Question 9: Do we write prefixes and verbs together (choice 1), or apart (choice 2)?

English	Hausa	Choice 1	Choice 2
they went	<i>sun je</i>	adukwa	a dukwa
they came	<i>sun zo</i>	haaya	a aya
you (pl.) should go	<i>ku je</i>	idukwa	i dukwa
you (sg.) should go	<i>ka je</i>	iddukwa	id dukwa

The advantage of choice 1 is that the words are written like they are spoken – as one word.

The only reason to choose choice 2 is to make Cicipu look more like Hausa. Choice 1 is strongly recommended, but the decision is for the Acipu.

4 Conclusion

Thank you for reading this paper. Your individual, as well as collective, contributions to make this enterprise a success are very much appreciated. Thank you very much for sparing your time and wisdom in the discussion, and may God bless you.

THANK YOU

Please address any questions about this questionnaire and proposal to Israel Wade at the address below:

Israel Wade

P.O. Box 2540

Minna

Niger State

Nigeria

israelwades@yahoo.com

Appendix

Here is a Cicipu story written using two possible writing systems. Of course these are not the only possibilities. You may like some things about the first example, and other things about the second example. The aim is to give you an idea of what Cicipu writing might look like, and also to stimulate discussion about the different choices given in this paper. The story was told by Amos Bako Timothy.

Possible writing system 1

Misooni misooni.

Mii mii!

Ayana tuyono.

Hoi hoi!

Kazaaki ke , kayāana ku'øpu. Ana kazaaki kayāana ku 'øpu ku-mengetikaa. Kwaakulleeni esee naatanaata yuu bøløbølø ku'øpu kulleeni. Naatanaata yuu bølø ku'øpu ku-kazaaki kuna. To hali kazaaki kalapa ce.

Vøømø waya ulapa. Ana vøømø lapana, waya udukwa udamuwa kazaaki, uhyāa “E! Ivø llapa ce? Naata hwa yuu bøløbølø ku'øpu kwaavu.”

Uhyāa “Mahūu?”

Uhyāa “Ii.”

“Mahūu?”

Uhyāa “Ii. Para evi kuna kwāa'ā vuuyinda.”

Degelee, naata waya udukwa uyāawa vøømø gulma . Uhyāa kazaaki wa vøømø vi yono uubølø ku'øpu ku-kazaaki. Kullūu, n-udukwa, n-utoono, uyo in moolo. See da'a úkabana moolo meevi, údoonu uyāa kuvasa indēye-dēye-dēye, ndēye-dēye-dēye! “Na yi wa biri gayya in ga shi da zaki a hannu! Na yi wa biri gayya in ga shi da zaki a hannu!”

Evi uyāawa vøømø gayya, domĩ wínda vøømø in kazaaki a kuciye.

Vøømø 'øpø kazaaki uuguda. Evi naata daɗa, wuuwa karimai. Esee evi uyono uuyāawa kazaaki kaliipi. To, vøømø waya wuuwa, uhyāa naata “Wumpa iri yina yono uuyāawa mu yida ce yi 'etēi. Vinda go kaliipi kampa ivø yono uuyāa ke, amaa ka'a ambi yono uuta'a, iggamatu, in kazaaki. Hyāa ambi inyono uuyāa kaliipi, amu hina inlapa ce in ka-kaliipi kampaani.”

Naata hyāa “E! Ivø vi! E! Ivø vi yono uubølø kkaa ville vi-kazaaki, ivø vi!”

Uhyāa to, huulapalapa kagaskiya.

Kwaakulle, kazaaki kaya kadukwa itøtø . To waya utoono , waya winda ce ku'øpu kweevi. Uhyãa to evi winda ce ku'øpu kweevi, uhyãa “Anna hĩi!”

Ahyãa “O! Waani baa evi paa. Amaa naata waaya ðoo, anna kam. N-u'ingooni weevi wi, tindana mengetikkaa melle modooho.”

To evi hina abã 'ã ahyĩ vi naata yu u bøløbølø mengetikkaa mana. Waya udønø uyaa uudukwa a kwa'a ku-nnaata. Ana uyaanana kwa'a ku'ana in paa, evi waya u'isanu 'inde a icinto. Llapa kahali ka-zza n-uda ka'amariya! In shugaba vi-idaa pō iri yito yi oyono. Evi winda ma ana ufaa shugaba vi-idaa. Habba induu ka'amariya lee udoonuni a kodontu . Evi da'a ukabana 'ũ moolo meevi, u'øpø uvasa múuwa ni karimai. Indēje-dēje-dēje! “Na yi wa biri gayya in ga shi da zaki hannu!”

Esee kazaaki ke lee , uyãa kuuwuuwa, iri yina pō uyono uuyãa. Ka'amariya dada kahyãa “Uwa go Kuuki!”

Uhyãana anna da 'a Kuuki saaka kataaki . Uhyãa “A! Kuuki wuu laba saaka kataaki Kuuki windi Naadiza a kodontu!”

U'waa in moolo meevi. Esee kazaaki ke lee uyãa kuupara , in kuisivu kulleeni. Ana uyaanana ðan nimanai uriva naatanaata, ubangala evi paayau! Ugamanu in kopūu . Iri yille yi uyono upøntønuuni in kopūu hali ka'a, uguya ce ukuduwa.

Ka'a n-ikollo kopūu see yínda naatanaata umannanuuni, kabangali ka-kazaaki ke. U'waana hali anna uguya ce ukuduwa.

Komisooni jungonu!

Possible writing system 2

Misoni misoni.

Mi mi!

Ayana tuyono.

Hoi hoi!

Kazaki ke, kayanna ku'øpu. Ana kazaki kayanna ku'øpu kumengetika. Kwakulleni ese natanata yu bolobolo ku'øpu kulleni. Natanata yu bolo ku'øpu kukazaki kuna. To hali kazaki kalapa ce.

Vomo waya ulapa. Ana vomo lapana, waya udukwa udamawa kazaki, uhyãa “E! Ivo lapa ce? Nata hwa yu bolobolo ku'øpu kwavu.”

Uhyan “Mahun?”

Uhyan “i.”

“Mahun?”

Uhyan “i. Pari vi kuna kwan'an vuyinda.”

Degele, nata waya udukwa uyanwa vomo gulma. Uhyan kazaki wa vomo vi yono a ubolo ku'opu kukazaki. Kullun, n udukwa, n utono, uyo n molo. Se da'a ukabana molo mevi, udonu uyan kuvasa ndenye-denye-denye, ndenye-denye-denye! “Na yi wa biri gayya in ga shi da zaki a hannu! Na yi wa biri gayya in ga shi da zaki a hannu!”

Evi uyanwa vomo gayya, domin winda vomo n kazaki e kuciye.

Vomo 'opo kazaki a uguda. Evi nata daɗa, wuwa karimai. Ese evi uyono a uyanwa kazaki kalipi. To, vomo waya wuwa, uhyan nata “Wumpa iri yina yono a uyanwa mu yida ce yi'etein. Vinda go kalipi kampa ivo yono a uyan ke, ama ka'a ambi yono a uta'a, iggamatu, n kazaki. Hyan ambi nyono a uyan kalipi, amu hina nlapa ce n kakalipi kampani.”

Nata hyan “E! Ivo vi! E! Ivo vi yono a ubolo ka ville kazaki, ivo vi!”

Uhyan to, hulapalapa kagaskiya.

Kwakulle, kazaki kaya kadukwa itoto. To waya utono, waya winda ce ku'opu kwevi. Uhyan to evi winda ce ku'opu kwevi, uhyan “Anna hin!”

Ahyan “O! Wani ba evi pa. Ama nata waya ɗo, anna kam. N u'ingoni wevi wi, tindana mengetika melle modoho.”

To evi hina aban'an ahyin vi nata yu bolobolo mengetika mana. Waya udono uya udukwa a kwa'a kunata. Ana uyanana kwa'a ku'ana n pa, evi waya u'isanu 'inde icinto. Lapa kahali kaza n uɗa ka'amariya! N shugaba vifa pon iri yito yi oyono. Evi winda ma 'ana uɗa shugaba vifa. Habba ndu ka'amariya le udonuni a kodontu. Evi da'a ukabana 'un molo mevi, u'opo uvasa muwa ni karimai. Ndenje-denje-denje! “Na yi wa biri gayya in ga shi da zaki hannu!”

Ese kazaki ke le, uyan kuwuwa, iri yina pon uyono a uyan. Ka'amariya daɗa kahyan “Uwa go Kuki!”

Uhyananna anna da'a Kuki saka kataki. Uhyan “A! Kuki wulaba saka kataki Kuki windi Nadiza a kodontu!”

U'wa molo mevi. Ese kazaki kele uyan kupara, n kosisivu kulleni. Ana uyanana ɗan nimana uriva natanata, ubangali vi paya! Ugamanu n kopun. Iri yille yi uyono upontonuni n kopun hali ka'a, uguya ce ukuduwa.

Ka'a n ikollo kopun maha se iyinda natanata umannanuni, kabangali kakazaki ke. U'wana hali anna uguya ce ukuduwa.

Komisoni jungonu!