

TV44b, c magonari – adam, woman

AD = Adam, W = elderly lady, H = jidda Hassan, I = owens, A = Ahmad, untalkative
jawdi youth, V = voice

<H> an nadiim aṣ ṣaqayyir da, mi aarif kalaam zeen
„The young one doesn't know it [language] well.“

<I> yuramti

<W> zeen ibrahimti biarif
“Good, he knows Ibrahimti“

<I> inta ismak mine
“What's your name“

<W> usuma ahamad
“His name's Ahmad”

<H> ke xalli ilkallam
“let him speak”

<I> wuldook ween
“where were you born?“

<A> wuldooni hine bas
“I was just born here“

<I> usum hana al hille da šunu
“What's the name of this village“

<A> uṣuṃ yeenu
“which name“

<I> al hille di
“of this village“

<H> usum al hille di šunu
“what's the name of the village?“

<A> al hille
“the village“

<W> uṣuṃha bəlamarí
“it's name is Bulamari“

<H> xalli hu iguula ke

“just let him speak“

<W> yoo

“okay“

<A> bəlamari bəlamari

“Bulamari, Bulamari“

<I> inta wuldook hine, min inta saqaire inta bas gaʔad hine

“You were born here and since you were small you’ve just been here?“

<A> hine bas wuldóoni

“I was just born here“

<I> wa tiguul inta kulla gaʔad hine

“And you said you just stayed here“

<A> mm

“mm“

<I> hine inta tilkallam luqaat yatu

“What languages do you speak here?“

<A> luqat árab, arab, gedé maani aarif ŕei

“Arabic, I don’t know any other“

<H> borno ma tilkallama

“You don’t speak Kanuri“

<A> aʔa gaʔid lubbuhum da bajulus humma kula kalaamhum

“No, I live amongst them so I speak their language“

<AD> hausa tisəma walla ma tisəma

“Do you know Hausa or not“

<A> mani aarfa

“I don’t know it“

<I> wa keef alallam luqut borno

“And how did you learn Kanuri“

<A> keef keef gaal

“What did he say?“

<H> keef alallam kalaam borno gaal

“He said, how did you learn Kanuri“

<A> malá ille jii lammeet maʔaam da bas
 “Why I just came and mixed up with them“

<H> yo nzeen
 “good“

<I> intu šunu xidimitku hineen
 “What is your work here?“

<A> sarh al bagar
 “pasturing cattle“

<W> raʔʔaaye
 “a herdsman“

<A> raʔʔaaye
 “a herdsman“

<H> hau gade, bala sarhit al bagar
 “what else, besides pasturing cattle“

<W> bihartu
 “they farm“

<A> gade hiraata, da bas xuduminna
 “also farming, that’s just our work“

<W> bihártu, hau bisárhū be be al bágār, hau binšu bizguuhin alme, aha
 “they farm and they pasture cattle, and they go and water them water, yep“

<H> xalli iguula leha ke he
 “let him say it“

<A> aʔa da bas, hiraata ha, sárha bágār, di bas xudumínna
 “no, just farming, pasturing cattle, that’s just our work“

<I> intu kulla tinšuqu be al bagar
 “do you nomadize cattle“

<A> aʔa gaadiin fi n naas daassiin fi buyuut ke bas, ma nənšaq, gaadiin fil beet
 “no, they [cattle] just stay among the people, they put them in houses; we don’t
 nomadize, they stay in the house“

<I> inta ma našaq
 “did you nomadize“

<A> aʔa ma našáq
 “no I didn’t”

<I> as sarha da keef
 “how is pasturing cattle”

<A> as sarha da gaaydaat hine bas ha nasəra náji
 “pasturing cattle, they just stay here and we go and pasture them and come back”

<AD> asarha di bisowwuuha keef
 “how do you do the pasturing”

<A> nišiil aša ha saarín bas , be gumbuḷna
 “we take a stick and we move, with our gourd [of liquid]”

<W> be gumbuḷna, biwaddiihin le al geš sei taguul ke
 “with our gourd, we send them to the bush, you should say”

<A> nawaddiihin lee l xala, hau najiibhin nazgiihin, hau najiibhin lee l buyuut nadissihin da bas,
 “we send them to the bush and bring them and water them and bring them to the houses and put them inside, that’s all.”

<I> ween fi l xala fi ayit bakaan
 “where in the bush, which place”

<A> ke ke
 “over there”

<H> fi ayit bakaan kula walla be bakaanku
 “anywhere or do you have your own place.”

<A> bakaan ke, xala
 “a place this way, bushland”

<I> zeen baʔiid walla gariib
 “okay, far or near”

<A> beʔiid, beʔiid
 “far, far.”

<I> al bagár catt bulummuuhan ɗaʔán waahid xariif
 “all the cattle together make up one herd in the rainy season”

<AD> bagarku catt bulummuuhin ɗaan waahid bas bulummuuhin ɗaan waahid bas

“Your cattle, do they make up one herd, just one herd“

<A> duk, bulummúuøn ðaan waahid dugut da, xariif da, (3:25)

“all of them, they gather them into one herd now, in the rainy season“

<H> yawa

“okay.”

<A> kan šeef ka bišittan, xariif da dugg bilumman¹ d’áan waahid kan mášan

“when it’s the hot season² they scatter. In the rainy season that gather into one herd and move“

<I> al waqid al xariif sei

“now it’s the time of the rainy season“

<A> al wáqid da xariif

“now it’s the rainy season“

<I> inta tahartu sei

“and you farm?“

<A> niherit

“we farm“

<I> tihartu šunu

“what do you farm?“

<A> dúxun, dúxun

“sorghum, sorghum“

<I> keef tisauwu

“how do you do it?“

<A> niheritha ke bas, be l katánga

“we farm it like this, with a hoe“

<H> haw gede bala dúxun šúqul máfi

“and besides millet there isn’t anything else“

<A> dúra kulla fi

“there’s also millet“

<H> ad ðuṛa hemra walla hi beeḍa

¹ Lamma “gather”, here used intransitively, the cattle gather in one place.

² When referring to the seasons, *šeef* “hot season” as here, *xariif* “rainy season,” *šita* “cold season”, the nouns frequently (though not always) lack an expected definite article.

“red or white millet“

<A> beeḍa

“white“

<I> mala intu al yoom da ma fi z zar, ile gaadiin fil hille (4:06)

“so why aren’t you.PL in the farm today, but rather just stying at home“

<A> aloom museyyiin dugut duda,

“Today we’ve done the ‘duda’ (deinsectization)“

<H> duda šunu

“what’s the ‘duda’“

<A> aloom, at talaata da as suuk fásil,

“today, Tuesday the market is bad.”³ „

<H> yoo

“okay“

<A> kan herattaha tədáwwud,

“if you farm [on Tuesday], it gets infected with insects“

<H> yoo tiseyyi duud

“so you do the ‘dud’“

<A> wi

“yes“

<H> ašaan da ma t tihértu

„so you don’t farm.“

<A> wai gaaydiin fil beet

“yes, just stay at home“

<H> aš šuqúl da, min zamaan kula kan hérat kan naadim harat yoom at talaata dadda, al qalla tidawwud (4:25)

“this thing, for a long time [its believed that] if a person farms on Tuesday then the grain gets infected.”

<A> wai

“yes“

<H> da bas as sábab al

³ Probably he implies that Tuesday is not a good day for doing work of any kind, a bad luck day.

“that’s just the reason for it“

<A> da bas al gaaydiin fiya
“that’s why we’re staying here.”

<H> yoo xalaas, šuqúlku da yoom waahid naadim jarraba walla maafi naadim jarraba
“okay; did anyone ever try [to farm on Tuesday] or not?“

<A> a?a ma jarrabna
“no we haven’t tried.”

<H> ha mine sammaaku be kan, naadim mašá herat yoom at tałaata da, al qalla tidawwúd
“So who informed you, if you farm on Tuesday the grain will get infected with insects?“

<A> a?a, sánat bəsowwú fi
“a’ a for years they do it“

<H> yoo an naas mišaṇṇiminna, yo
“so the people have made it into a taboo”

<I> inta ween mašeet fi najeria yani bala al hille di yeen tamši leiya
“where did you go in Nigeria, besides this village?“

<A> yeen kulla ma mašéet, bala al hille di ma mašeet yeen kulla,
“nowhere; besides this village I didn’t go anywhere“

<I> mašeet le mafa a
“did you go to Muba?“

<A> a?a ma mašeet, mafá da súugna sei, nasauwuk kan náji, da bas (5:10)
„No I didn’t go, Muba, isn’t that our market? I market there then come back“

<I> wa maiduguri, hille Maiduguri
“And Maiduguri“

<A> maiduguri di, ille kan wudúr ke ja bámši bají
“Maiduguri, only if there’s a reason I go and come back“

<I> lakin tamiš wa bala da kano, masalan, mašeet kano
“but you go, how about Kano“

<A> kano,
“Kano?“

<H> kaano mašeet a
“Did you go to Kano?“

<A> mʔm ma maʃeet
 “no, I didn’t go“

<I> wa caad wa kamarun
 “Chad Cameroun?“

<A> ma maʃeet, ma maʃeet
 “I din’t go, I didn’t go“

<I> fi maiduguri indak ahal, indak ahal fi
 “In Maiduguri do yo have relatives?“

<A> fi
 “There are“

<I> ween gaadiin
 “Where do they stay?“

<A> aʔa ke da ma maʃeet le bəkaanəm amma ahalí fi, (5:45)
 “a’a, I’ve never been to their place, but my relatives are there“

<I> humma kula min al hille di
 “Are they also from this village?“

<A> aʔa mi fi l hille di, joo min hille gede,
 “a’a, not from this village, they came from another“

<I> indak mara
 “do you have a wife?“

<A> fi
 “yes“

<I> hi kulla arabiye
 “Is she Arab?“

<A> hi kula arabiye
 “she’s also Arab“

<I> inta arab yatu
 “which clan are you?“

<A> jowdi
 “Jowdi“

<I> martak
 “and your wife?”

<A> duk
 “all of us”

<I> ambeenaatku tilkallamo ayit luqqa
 “what language do you speak amongst yourselves”

<A> árab bas, árab
 “Arabic, just Arabic”

<I> iyaal kulla fi
 “do you have children?”

<A> fi, fi
 “there are there are”

<I> bilkallamo be ay luqqa
 “what language do they speak?”

<A> árab bas, aṛaḅ bas (6.21)
 “Arabic, just Arabic”

<I> humma kubaar wala suqaar
 “are they big or small?”

<A> dugaag
 “small”

<I> šaba siniin kam
 “like how old?”

<A> min siniin tiniin min siniin taḷaata, ke bas,
 “from two years, three years, like that”

<H> ha dugut šaba iyaalku, kan al ʔyaal kan marago barra hineen, ma yaal axayaan
 biddaalalo bilkallamo be yaat kalaam (6:39)
 “And now like your children, if your children go out here and play with their brothers,
 what language do they speak?”

<A> be l aṛaḅ baṣ,
 “Just Arabic”

<H> cattuhum bilkallamo be kalaam al árab, kan fi maʔaahum iyaal borno da bilkallamo
 kula be kalaam al árab bas a,

“All of them speak Arabic. If they are with Kanuri they still speak Arabic?”

<A> kan iyaal borno fi kan bilkallamo be borno
 “If there are Kanuri children they speak Kanuri”

<H> yoo kan ke da, guul iyaalak biarfú kalaam borno hau kalaaam al arab catta, ha dugut inta tišiif ke saʔidna saʔa di, geeditku intu al arab áktar da, naasku intu tilkallamo be kalaam al aṙab áktar walla al bikallamo be kalaam boṙṙo haadi áktar
 “So if it’s like that, you have to say your children know both Kanuri and Arabic. Now if you look at things, living here, do you speak more Arabic or more Kanuri?”

<A> al aṙabi da bel arabi bas kóná, kan lammo be bɔrnaay kan dugó bilkallamo be borno ka maadɔri kóná (7:13)
 “An Arab with an Arab of course; if they get together with a Kanuri they speak Kanuri of course”

<I> inta tišiif al arab kulluhum fil hille di biarfú kalaam borno sei
 “So do you think all the Arabs in this village know Kanuri?”

<A> bierfú, dada biyerfu gaadiin lubbuhum da, yam lammo da mi doole a,
 „they know it, since they stay among them. If you meet with them, isn’t it necessary?”

<I> wa borno kullu biarfú kalaam al arab
 „And do Kanuri also know Arabic?”

<A> borno da mafi, aarfiin kalaam arab da,
 “No, there aren’t who know Arabic”

<AD> inta gareet walla ma gareet
 “Did you study or not?”

<A> ma gareet
 “I didn’t”

<AD> fi s sangaa kula ma gareet,
 “Even in a Quranic school, you didn’t”

<H> abbahaatak da tišiifhum jo min ween, šába juduudak da joo min ween
 “Your ancestors, where do you think they came from, like where did they come from”

<A> juduudí,
 “my ancestors?”

<W> al banaat biqannan barra da bišiilhin wa
 “The girls are singing outside ?? does he want to record them”

<A> al banaat da gade dawwaroohin a, [X] taalan gede luqqan leya intan kula (8:14)
 “The girls do they want them? Come.FPL and speak you all for him“
 [X]

<V> al qinne bas da ma ifaɗɗil fooga wa al yoom al qinne bifaddil fooga
 “The songs if he prefers them, today he’ll get a lot of them.”

<A> taalan qannan, weeniya hi al bit, [X] zaara, zaara taali qanni ma?ayi dugo, agiif di
 kulla taqanni, walla
 “Come and sing; where’s that girl? Zahara, Zahara come and sing with me now. Wait a
 second, can this one also sing?”

<H> aniina nidoor al kalaam ke bas, fiŋaan maafi tammeená ŋilna katiir minna, nidoor
 kalaam ke bas ile kan nis?al naadim su?aal ŋabá hu da hau kan biyad’ɗiina jawaab
 misáal, hau biyad’ɗiina jawaab (8:50)
 “We just want the spoken word, because we’ve recorded a lot [of songs]. We just want
 the spoken word, so we ask a person and like he answers“

<A> ha gede nasayiin kula dada kan tanŋidu nasayiin kula
 „And the women, don’t you ask the women?”

<H> wai dugud an nasayiin kan qasadan niŋiil al kalaam
 „Sure if the women agree we record them“

<A> yoo
 „okay“

<V> al arab hanaak inta, naqanní leiya gassad kan ába ma salla gursa kaní xalaas
 „your Arab, we’ll sing for him, if he agrees if he refuses and doesn’t want to pay then its
 finished.”

<H> mi qinne haadi tara kalaam bas
 „Not singing but rather speaking“

<W> al kalaam kula sull ke da mine bilkallama leya
 “Words for free who will speak for him?”

<H> zeen (9:22)
 “good“

<W> labaní daggéeta
 “I’ve churned my milk“

<H> agiifi dugo
 “wait a second.”

<W> gambaiti wahade halabooha leí, ha dagud maašye babaddilha badawwur leí, eš
baakul,,
“My one old cow I’ve milked it, and now I’m going to sell it; I want money to eat with.”

<H> nzeen
“good.”

<W> anjumma mafi, anjumma mafi léena, min al eeš ali biyaad’úuna lei al qalla qalla
borno šiya šiya, ha balúmmaha, ha bajiibha dáhadda nasabaatí deela, buşuud’an
biyaad’anni baakul, da bas
“there’s no rest. We have no rest. From the meal the Kanuri give us, the little grain, I
gather it up and bring it and give it to my daughters in law and they cook it and give me
[it] and I eat. That’s all.”

<H> tibaddili fi yaat hille
“What village do you trade in?”

<W> babaddil fi mubá fi muba
“I trade in Mafa, in Mafa“

<H> tibaayi be yaat kalaam
“What language do you trade in?.,

<W> benilbaaya da, acaam num atu gana, hau yirgai, ziidiha šiya, ale da bas kalaamna,
be kalaam borno
“We bargain, [Kanuri], increase it a little, according to that, in Kanuri“

<H> arab mafi a ke da
“There’s no Arabic.,

<W> a?a catt borno, cat barno, cat barno,
“Its all Kanuri, all Kanuri“

<I> inti arabiye nafar yatu
“What is your clan“

<W> ana himediyye, ana himediyye
“I’m Himedi, Himedi“

<I> raajilki kulla arabi
“Is your husband also Arab?“

<W> arabi
“Arab“

<I> hu kula himedi

“he’s also Himedi“

<W> hu kulla himeedi, inta himeedi taʔarfa, yauwa ha ana himediyye, aiye naʔarfa,
“He’s also Himedi, do you know the Himedi, so I’m Himedi,,

<I> al himeedi mi fil qawaalme
“Aren’t the Himedi among the Qalmi“

<W> qawaalme, yauwa al himeedi da qaalmi, yawwa da bas, (10:34)
“Qawalme, yes, the Himedi are Qalmi, that’s it“

<I> ma tinšaƙo be bagar
“Do you nomadize with cattle“

<W> binšaƙo be bágar, ha aniina bagárna bígan šiyaat, fi zamaan, mafi maatan tamman,
bígan šiyaat, daada gaádna sei gaʔanna fi l hille, gede maši mafi
“They nomadize, and we, our cattle decreased long ago. There aren’t any, they finished,
died and become few. So we just stay in the village. There’s no more nomadizing.“

<I> fi z zamaan našaqtu sei
“You used to nomadize?“

<W> fi zamaan našaƙona, ha al yoom al bagar tamman, dahadda gaʔadna fil hille di
“We used to. But today the cattle have finished, so we stay in the village“

<I> ween našaqtu
“Where did you nomadize?“

<W> našaƙona le šaqala le gubio, aha
“We went to that place Gubio“

<I> min gubio le al hille di walla ween
“From Gubio to this village or where?“

<W> min gubio da, kure mašeen le muturo, yawa ha sei dagud mafi, al bagar tamman,
daada jiina gaʔadna, da bas, (11:07)
“From Gubio, we used to go to Muturo. But now there’s no more of that, the cattle
finished and we came and stay here“

<H> min jaai ma t tumšu le qášim ac caad a kan aš šeef ja
“From that direction you didn’t go to the shores of Lake Chad, during the hot season“

<W> aʔa ma n nemši, ma nenši le qašim ac caad, da bas bakaanna
“No, we didn’t go, we didn’t go to Chad. This is just our place“

<I> keef keef našaqtu

“How did you nomadize?”

<W> našaqaṇa da, be tawwaarna, tawwáar hinna talaata, at tawwaar hine al bágar bas, burúbd’u fookku aš šádar, benarkab foog at tóor hau nagóot ale gaʔarna, be xumaamna, nagoot fi lubba, da šádar benarabbid’a, ad daariyye nabini beet, dadda nargut fiya, ke bas (11:36)

“We used to nomadize. With our bulls, three of them, bulls of the cattle. You tied a wooden platform and climbed on top of them and sat and sat on them with our loads, we’d sit among them. Then we joined the wooden platform [into a part of the house]. After that we’d build a house and sleep in it. Like that.”

<I> keef bisauwu al beet

“How did you make the house?”

<W> al beet da, aʔa beet hana małaafi,

“The house, it was of grass mats“

<V> beet anjukki⁴

“an anjukki hut“

<W> beet anjúkki, hana malaafi, benárgut fiya

“an anjukki hut, of mats, we’d sleep in it“

<I> bas małaafi

“only mats?”

<W> maafi šei allaa małaafi, haw nakfa fooga ad díla hana al bágara, ad dílaʔ, nakfá min foog leiyaʔ, álme ma bušubb foogəna⁵

“Nothing except mats, and we covered it up on top with a cow hide, a cow hide we put on top of it. Water wouldn’t leak in on us.”

<I> alme kamil ma bisuub foogku

“Water didn’t leak in at all on you“

<W> ma bəsubb, daada nargut fiya, kan alme šabba katiir eš kula mafi, naširab labanna hau nargut, ha dagud al bágara mafi, bígan šiyyaat, (12:08)

“It wouldn’t leak in. Then we slept in. When it rained a lot there was no food so we just drank milk and slept. But now there are no more cattle, they’ve become few.“

<I> min ween tijubu al eš

“Where did you get the food from?”

⁴ The name of the nomadic hut, vs. *kuuzi*, a permanent village hut.

⁵ Note epenthetic vowel after the preposition. Irregularly, but not uncommonly, an epenthetic vowel is inserted before the IPL suffix –na after a stop consonant.

<W> al eš da, yamta našaq a, bijiibu léena al qalla foog at tawwaar, ninšu bikiiluuha min borno, bijiibuuha dahada naakul,

“The food, when you nomadize, they’d bring us grain on the bulls. We went and they bought it from the Kanuri, they bring it and we’d eat“

<I> min al hallaal

“from the villages.”

<W> min al hallaal yauwa ha dagud, námši le s suuk, našəri yekinna, dahadda náji naakul
“from the villages and now, we go to the market and buy our soup and come and eat“

<I> yaani intu tabiu al leban hau ar raba

“So you’d sell milk and curds?“

<W> fi s suuk, nabí aṛ raaba haw al lában, daada nakiil qallinna náji, dada naakul, ke bas, da bas kindagaana, (12:39)

“In the market, we’d sell the yoghurt and fresh milk and then we measure out our grain and come and eat. That is our business.“

<I> šunu at taab fil mišaaq

“What were the problems from the nomadizing.“

<W> al minšaaq taab da, had’ab ala jammak, alla taabak da támiš le l badal hau tašiil qalla taj, tasuud’ taakul bas kiná mafi táʔab, raagit gáral, hau ašiye, biserho be al bágar bíju, hau behelbu leek laban tašərab, ke namuusa al baʔuuda kaamil mafi, al minšaaq hilu, da haadi mur, da mur, an namuusa fi l leel takúlna, ninhakka, al bikaan da mur, al minšaax hilu, ha al bagar tamman

“Nomadizing, the problems, firewood is near you, or your trouble you go to trade and bring the grain and come and cook it and eat it, that wasn’t really a problem. You slept soundly, and in the evening they pasture the cattle and come and they milk them the milk and you drink [it]. There were no mosquitoes. The nomadic life was good. This [village life] is hard. Mosquitoes eat us up at night, we scratch. This place is hard. The nomadic life was nice, but the cattle are finished.“

<I> intu lammeetu bagar koomaat walla hineeku wahadku (13:17) ??

“Did you join you cows together, or just yours alone“

<W> aʔa al bágar da, kan be siid xeerak⁶

„No, the cattle, if you have someone you can trust.“

<I> intu fi door wahid katiiriin walla keef

“Were you many in camp?“

⁶ Someone you can trust. Lit. “the owner of your good”.

<W> aʔa, fi door waahide katiiriin da, kan be siid xeerak inta saayir, ma buguul leek haaka bagar wa, tašiilha, d'aaka kula buguul leek haaka bagara tašiilha, dahada billamman koomaat, dadda inta taakul fihin, ha ha al bagar tamman, faɗɗalaɗ da waahade, tineen da, mafi bagar minšaax fí ya, minšaax mafi,

“No. In one camp, there were many. With your associates you traveled. Wouldn't he tell you, 'take the cow and you took it, the next one would tell you take his cow and you'd take it.'⁷ So that way they joined many together, and you'd eat⁸ from them. But now the cattle are gone. Just a few remain. Two. Not enough for nomadism, no nomadism“

<I> keef matan

“How did they die?“

<W> ha, fi zamaan dige, šuqul az zamaan hana kure,
“A long time ago.”

<H> kat lhan šunu, yaat ɗaraɗ ke kattalhan (13:52)

“What killed them, what sickness killed them?“

<W> aʔa aj jú, aj jú, aj jú, ʔáɗ'aš alme kure gaasi dugut dugó xadd'o al famfam gina, kuure alme kula sei mafi, dagut aloom hádar xad'd'o al famfam da, al hamdillilaahi sei, aloom da famfam fi, al gaš fi, kuure sei mafi famfam, fi zamaani ana da, famfam mafi sei, al bagar ašaanaat, mm, mafi, (14:17)

“No, hunger hunger. Thirst, water then was scarce, now they put the pumps. A long time ago there wasn't water, now until they put in pumps thankfully, there are pumps. In my day, there weren't any pumps and the cattle were thirsty.”

<I> keef jiitu le al hille di min zamaan di hillitku

“How did you come to this village long ago“

<W> jiina, muɗ'owwəliin, muɗ'owwəliin fiiha, juduud

“We came here, we've been here a long time, a long time in it.“

<I> juduudki kula fiiha

“Your ancestors were in it as well“

<W> aʔa juduudi da, ana kuure haadi axadooni, jiit hau ajjás hineen, gade hana naasi da kuure sei ágab, min jiit hineen da dahada gaʔát, ajuus gaʔát, raajilí kula maat, dahada gaʔát hine

“No, my ancestors, me they married me rather, and I came and grew old here. That [issue of who my people were] of my people formerly has passed. Since I came here I just stayed. An old person and I stayed. My husband died, and I just stayed here.“

<I> hu min al hille di

⁷ A nomad can be responsible for the cattle of many different people.

⁸ I.e. milk products.

“He was from this village?”

<W> mi min al hille di, tawwa nasír, tawwa nasiir, dugut da kammal, sei kammal wald ammí gade tamma, tamma gade, tamma tamma kalaam as sayuura, kalaam al ákil, da bas, dugut hi kula kan ma mašeet le mubá balgaaha yeen, kan ma inta and'eenni laha da (?), sei mafi, dugut di, kan mašeet kula sei fiha kofo dugo bašəriiha, ha jaqemtı šiya ke ke dahadda bamši badaddil báji bakul, (15:22)

“Not from this village. We used to nomadize. We used to travel. Now its finished. Its finished my son, its gone, gone the life of nomadism. Now its just about food. Now even if you go to Mafa, what do you get? If you don't give me [something], there's nothing. Now, even if I went is there really money I can buy something with. Just a little sip [of milk] then I go and trade [for grain] and I come.”

<H> nzeen, inti kalaam borno tirfiya,
“Good, you know Kanuri.”

<W> a?a, irfe zeene mafi ana di, kalaam borno ma ba?arfa zeen,
“Not well. I don't know Kanuri well.”

<I> wa kalaam hausa
“And Hawsa?”

<W> a?a yeen, ma ba?árfa, ma ba?árfa
“Are you kidding, I don't know it, I don't know it“

<H> kalaam hausa kulla kaal ma tiyerfii
„You don't know Hausa at all?“

<V> bawaasi raas hana waladí
“I'm washing the head of my son“

<H> yoo da waladki a
“So this is your son?“

<V> wəi
“yes.”

<AD> inna inti kulla bisajjunuuki dige inti al yoom ma timši le l badal wa
“We are going to record you, today you're not going to trade?“

<V> minna qaadi banši
“Later I'll go“

<AD> minnaqadi
“Later“

<V> wai baxumm baʔaři, banši bajiib lei alme, yauwa ha bawaaşı ıraaşı, balmaşşaq
bamsa, ha baji dugo banši le muḃa (16:16)

“Yes, I’ll gather my dung,⁹ and go and bring some water, so I’m fixing my hair, plaiting
it, dying it and then I’ll go to Mafa“

<H> ma d’allaktu qanamku wa

“You didn’t untie your sheep“

...

<V> ma talakna minna qaadi dugo

<H> raajilki arabi hana al hille yati

<V> da bas sei cattina wahid, wulaad himeed bas

<H> inti teʔerfi kalaam borno wa (16:55)

<V> maani aarfé

<H> ha kalaam hausa

<V> wala waahid

<H> ille kalaam al arab bas teʔerfi

<V> aha

<H> ke da intu gaadiin fi borno du tilkallamo be ayit kalaam,

<V> naguul be al árāḃ ḃas

<H> bismaa kalaamki wa kan alkallamti

<V> borno bisámʔo kalaam al arab

<I> iyaalki ween

<V> ana ma leiyi ʔiyaal, ana wahadii bas, xalaas

<H> yawwa kan maşeetu ka, táju be qallitku be da giikku, táji taşuudu eşku

<W> da daada naakul

“Then we eat“

⁹ I.e. the dung from the cattle which are domiciled in the house. The following nsegment is left untranslated, as the interview with the speaker is extremely short.

<H> hu da xidimutku di amal nađiife
 “How nice your work is here.”

<AD> aiye intu ma induku labán wa
 “Ya, yo don’t have milk?”

<W> al lában sei dagud da fi wa gade, min aṣṣaḃá lubb halabó, hau saḃḃó fi l buxsa gade
 fi
 “Isn’t there milk here now. In the morning they milked them, and poured it in a large
 gourd, is there any more milk?”

<H> mata tijí ka kan mašeeti dugut le mubá
 “When are you coming, when you go to Mafa”

<W> báji ašiya ke aḃ dúhur báji
 “I’ll come in the evening, in the afternoon”

<H> aḃ dúhur bas táji ajuus kula, be heelha sei bašiifki be heelki,
 “Until evening an old lady; You are strong, I see that you are strong.”

<W> ana di šunu heeli (18:08)
 “Me what strength?”

<H> min jaay ya mubá tamši da inti be heelki
 “if you go all the way to Mafa you are strong”

<V> bamši be heelí
 “I go on my own.”

<H> ana gul hadar da kan jiiti ligitiina tijiibi leena šunu (18:24)
 “I said, when you come, you’ll find us, and bring us what.”

<W> bajiib leeku sei galiisa, hau bajiib leeku kolci mandawá bajiiba le ar raajil az zeen
 da
 “I’ll bring you cassava, and I’ll bring you salted groundnuts, I’ll bring it for the nice
 gentleman here.”

<H> ke da aniina ma tijiib leena še wa bajiib leeku kula hu da sei gumnaati, gumnaati sei
 “So, as for us, you won’t bring us anything so I bring you, but this guy is a government
 person [important].”

<W> gumnaati kan ábat¹⁰ bajiib lei bagara bahalíbha kula
 “If he wishes, he can decide to bring me a cow to milk.”

¹⁰ Lit, “if the government refused”, “things might be even better than they seem”.

<H> bijiib leeki bagara tahalibha kulla, amši afe
“He’ll bring you a cow to milk, go well.”

<W> ala ihajibku wulad ammi allah ihaajibku intu kulla wulaad ammi,
“May God protect you my son, may God protect you [on your journey] my sons“

<H> amiin, amiin
“Amen, Amen“

<W> allah illumina fi saʔaat al xeer
“May God join us during good times.”