

TV70b-gulumba-abiso

ab = Abiso, I = owens, AD = Adam

<ab> uşumí abiso,
“My name’s Abiso.”

<I> wuldook ween
“Where were you born?”

<ab> wildooni, wuldooni fi kaala,
“I was born in Kaala.”

<I> fi hille yaatu
“In which village?”

<ab> aşúm al hille ya, dğúm,
“The name of the village, Dugum.”

<I> hassa gaait ween
“Where do you stay now?”

<ab> gaaʔit fi gulumba, (0:31)
“I stay in Gulumba.”

<I> mata jiit hineen
“When did you come here?”

<ab> jiit hineen maďawwəl aloom, aloom hedér jiit biseyyi xariifaat aşara kula, hedér
jaabooni hineen da, jaabooni saqayr hineen, (0:43)
“I’ve been here a long time. Today since I came is comes up to at least ten years, since
they brought me here when I was small.”

<I> jiit be ammak be abuuk
“You came with your father and mother?”

<ab> wəi, ammi haw aḅuyí cat fi l hille hineen bas, fi gulumba hineen bas, aha,
“Yes, with my father and mother they’re all here in the village, just here in Gulumba.”

<I> inta arabi nafar yatu
“What clan are you?”

<ab> aṛaḅi, seedi, kulu áraḅ,
„seedi, Arab seedi.“

<I> nafarittum šunu

“What is their clan?”

<ab> nafarinna seedi, wəi? (1:09)

“Our clan is Seedi, yep.”

<I> tilkallam luqaat yatu

“Which languages do you speak?”

<ab> mm, balkallam be kalaam al aṙāḅ, yó, hawsa kula aarfinna, mhm, to wannɪ irin magana zan faḁ’a maka okay what do I tell you,

“I speak Arab, and Hawsa I know ...[Hausa].”

<V> ha alkallam lea be l aṙāḅ bas

“Just speak Arabic to him.”

<biography>

<ab> yó be kalaam al aṙāḅ a, yo be kalaam al aṙāḅ da, baguul leek šunu, [X] yo, al kalaam al basmá bala al aṙāḅ a, beyeerif kalaam hawsa, beyeerif kalaam borno, da bas, da bas al beyerfa, (1:51)

“Okay in Arabic. What should I say. Okay the languages I know other than Arabic? I know Hawsa and I know Kanuri, that’s all I know.”

<I> keef aellem kalaam borno

“How did you learn Kanuri?”

<ab> kalaam borno a, jiiṭ hineen məḁ’awwul haw jiiṭ saqayr hineen, kubúr hineen fi l hille miyá borno, da bas elʔellemni kalaam borno, kalaam hawsa, kan kubúr fi yerwa, jaabooni hineen saqayyir, mašeet kan kubúr fi yerwa duko kan raddeet jaay,

“Kanuri? I’ve been here a long time and I came when I was small. I grew up here in the town with Kanuri, so it taught me Kanuri. Hawsa, I grew up in Maiduguri. They brought me here when I was small then I went and grew up in Maiduguri then I returned [here].”

<I> inta d’awwal fi yerwa

“Did you spend a long time in Maiduguri?”

<ab> d’awwál fi yerwa, kubúr kula fi yarwa duko jiiṭ hineen, aha wai,

“I spent a long time in Maiduguri, I grew up there even then I came here, yep.”

<I> ween fi yerwa (2:19)

“Where in Maiduguri?”

<ab> fi bukumaarí erfot,¹ wəi?, gaayd fi bukamari erfot be samí, kubúr miyá duko, yawaraaši kan raddeet jiiṭ le gulumba hineen le abuyí dool, aha, dugut gayd miyá abuyi dool, (2:34)

¹ Better known as Pompomarí or Fomfomarí.

“In Bukumari, airport. I stayed at Bukumari airport, with my namesake, I grew up with him, then afterwards I returned and came to Gulumba here to my father and relatives and now I’m staying with them.”

<I> siniinak kam hineen
“How many years here?”

<ab> siniiní hineen a, hineen biseyyi siniin xamsa kula, aha, wəi?,
“Here I’ve been here five years at least, aha.”

<I> fi gulumba arab katiiriin sei
“Are Arabs the majority in Gulumba?”

<ab> fi hineen da, aráb katiiriin, aha, aráb katiiriin hineen, kubaaraat ?, bala al arāḅ a, da bas aarfinna, al aarfinna da, aarif kalaam borno, aarif kalaam hawsa, da bas ana aš šuqúl al arfinna nafaraat taḷaata, al aarəfnán (3:14)
“Here, the Arabs are the majority, the Arabs are the majority [misunderstands word/question] , besides Arabs, this is all I know. I know Kanuri and I know Hawsa, these three are what I know.”

<?> fi l hille hineen

<ab> fi l hille hineen da, bala al arab a, borno fi, yo hawsa kula fi, cat fi, fi l hille di, nafaraat taḷaata fi, aha (3:27)
“In this village, other than Arabs, there are Kanuri and Hawsa and that’s all, three ethnic groups.”

<I> xudumtak šunu
“What’s your work?”

<ab> xudumti aná, babí l gooro, goromá?, aha,
“My work, I sell kola nuts, I’m a kola nut seller.”

<I> fi yerwa
“in maiduguri?”

<ab> fi yarwa a, fi yerwa gait miyá semí ke bas, samí kafintaay, bəxadam fi erfot mayduguri, wəi?, gaayd miyá ke bas, anta jiit hineen kan dadda šil saḷaata hiil al gooro kan babí fi l gooro dugut hineen, wəi? (3:53)
“In Maiduguri, I was living in Maiduguri with my namesake, a carpenter. He works in the airport [area] in Maiduguri and I was staying with him. When I came here then I took on the profession of kola nut [trader], and I’m selling kola nuts here now.”

<I> hineen be yerwa šik šik sei
“Are Maiduguri and Gulumba different?”

<ab> wəi, aha aʔa šikšik sei iske, qaadi hineen wahaala qaadi fi a, šikšik iske, šikšik da, ʔaadi da wahaala kooma mafi, hineen kan, hiraata, fih, ʔadi kan ma tiheerit kula tixadim xudumt al gumnaay da, tilga maalak balá hiraata kula tisow udurak, to hineen kan ma herét kan, ma leek amfaní ai, sei tiheerit walla ticakkib leek saɲá, kan ligiis saɲa kula tukut baha barra la as sawaaga barra tibí, haw tij, yo kan ma takut da tilga šunu, yawwa da bas, hineen da illa as saɲa bas, kan ma leek saɲa da ma leek mamfaʔa, aʔa, da bas
 “Yes, its different of course. There, are there problems? It’s different of course. How its different, there there aren’t a lot of problems. Here on the other hand, there is farming. There if you don’t farm you can just do government work. You get money without farming and fulfill your needs. Here on the other hand, if you don’t farm, you don’t have any benefit, unless you farm or you find yourself a trade. If you find one you go about in the countryside for marketing, you sell and come back. If you don’t go about, what will you get? That’s all. Here [you need] a trade. If you don’t have one you don’t have any means of support. That’s all.”

<I> keef al magad fi yerwa (4:47)
 “And how is living in Maiduguri?”

<ab> aʔa fi yerwa magad helú maná, fi yerwa da, fi yerwa magad murr fiy a, fi yerwa magad murr maafi, magad helú fi yerwa da, fi yerwa da kan mašeet ween kula tijaddid bas sei ween kula, fi yerwa da, kan tišiil šunu kula, kan šil kaare naadim mašeet beye kula biyaad’uuk, kan lazzeel leek kaare kula biyaad’uuk da, magatʔ mur fiya fi yerwa da, hineen haadi wahaala, timíš tigeel tilis fi l waadi, tiheerit, taxadam, dugo tilga tisow, (5:15)

“In Maiduguri life is good, in Maiduguri. What is troublesome in Maiduguri? Nothing. It’s a nice way of living. In Maiduguri wherever you go you get money, everywhere, in Maiduguri. Whatever you take, if you take goods of a person around, if you lift it down [for them] they pay you for it There isn’t any problem in Maiduguri. Here on the other hand there are problems. You go and spend the entire day in the bush, you farm, you work, then you get something and you do it.”

<I> keef xidimt al gooro da
 “How is the work of kola nuts?”

<ab> hu al gooro da, bijuubú leena min yerwa, emta bijuubú da, buguulu leena samana, biyú ke, dada kan katkat ašara ka isəriin kula nišiila, dada nikud beya as sawaga al barra barra, nibiye nijjib leəm maaləm, al nilga haggina kan, dada niseyy beya wudurna, (5:36)
 “Kola nuts? they bring them to us from Maiduguri. When they ‘ve brought them, they tell us its price, sell it for such and such. Then we carry ten or fifteen cartons and we go about with them to the markets in the countryside and we sell them and we bring them [the wholesalers] their money. What we get as our share, we live on it.”

<I> ween tisawwugu
 “Where do you market?”

<ab> nisawwək walasá, nəsowwək bukmari, nəsowwək diikwa, da bas sawagaana talaata, haw gulumba kula suuga be l arəba, aha da bas sawagaana, wai, nibí al gooro fi s suuk kula, dugut kula kaat be gooroyé dugo, allaageena kan jiiit hineen, (5:57)

“We market in Walasa, in Bukumari, in Dikwa. Those are our three markets, and Gulumba as well on Wednesday. These are our markets. ep. We sell kola nuts here in the market as well. Just now I’ve gone about with kola nuts. We met when I came here.”

<I> kalaam al arab da, ween nađiif, fi borno da, kalaam al arab nađiif
„Where is best Arabic spoken in Nigeria?“

<ab> aha, najerya, kalaam al árāḅ, [X] kalaam al arab nađiif da, sei fi tərāab kaala, aha kalaam arab nađiif da,
“Nigeria, Arabic, good Arabic, in Kaala good Arabic is found.”

<I> maala taguul ke, maala təguul tərāab kaala bas
“Why do you say that?”

<ab> aʔa, ke da, daari bas sei, mine kula kan ligí šuqúl zeen da bəwaddí le daara kiná, biyaaba daara a, kalaam nađiif da, ma bəwaddí le bəkaan aaxər sei, aniina arāḅ duko, baguul kalaamna fasíl a ana kula, aha da bas, finšaan daarna bas (6:48)
“Ha! Just because its my country. Anyone who has anything good will send it to his region of course. Will he deny his home area? Good language, I wouldn’t send him anywhere else. We’re Arabs now. Will I say something false? Because of that, because its our region.”

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

<ab> fi gulumbá hineen da, al arāḅ daar gulumba da, be bagarhum, bəsóru, waadiin raayiin, waadiin kan be bagarəm, yo al bágár kisiran kan, biʔoodiian le gabiila ko kan bisəra baən bəseyi aanfani fiyan, aha da bas, gade, gade herraatiin, wəiʔ da bas, gade bihertu, haw waadiin bijaalibu, da bas, aha ke bas (7:30)
“Here in Gulumba? The Arabs of Gulumba, pasture their cattle, some are herdsmen others have their own cattle. The cattle are many, they might give them to their colleague [for keeping] them, or he might pasture them and derive benefit from them. That’s all. Otherwise, there are farmers, they farm and some trade. That’s all.”

<I> inta bisra bágár
“Do you pasture cattle?”

<ab> aʔa, aniina ma leena bágár, aniina nisey suuk haw hiraata da bas xuduminnaʔ, sai hiraata, [X] gabúl wa, gabúl sareet, gabúl da, yo ad duniya ke ke ke dada šuqúl bəgá mafi kan, dada daxalna fi d daar di kan hiraata bas xuduminna, aha, niheerit, haw nəsawuk da bas,

“No, we don’t have cattle. We just trade and farm, that’s our work. Just farming. Previously? Previously I pastured cattle, previously. Then the world changed and [our] cattle died² and we came to this region and farming is our work.”

<I> keef xidimt as sarha di (8:02)

“How is pasturing cattle?”

<ab> xudumit as sára di ya, as sárha di, xudumitha, tixaram fi l waadi, tísər be l bagár ke, haw tij kan tərabbit bagarak, kan hine an naas fi lammooan kuwa kan binšan le buyuuthan humma kula kan biṛaḅḅəd’uuhan, haw as sabá kan gabiilak kula bəxaram bisəra, ke bas yoom yoom, mi cat ke naadim wahid ke bisəra bahan, mine kula be bagara fi beeta sei, mine kula bid’ellik hiné?, to bulummuuan, naadim wahid bisəra bahanaloom, naadim wahid bisəra bahan ambaakir, ke bas, cat bəsoru bahan yoom yoom, da bas xudumt as sára di, aha,

“The work of pasturing cattle? asturing cattle. Its work? ou go out to the bush and you pasture the cows and you come back and tie them up. If they belong to people they gather them and take them to their houses and they tie them up and the next day your friend might go out and pasture [them]. Like that day after day. There isn’t a single individual who pastures them. Each has his cattle in his house. Everyone unties his own [cattle], so they gather them together, and one person pastures them today, another one tomorrow, like that. They pasture them every day. That is the work of pasturing.”

<I> yeeni fiihin axeer

“Which do you prefer?”

<ab> a? xudume faayit al hiraata fiya fi d diniya cat kula, hiraata mafi sei gadəra, hiraata mafi gadəraay, xudume faat al hiraata mafi, (8:55)

“There’s no work better than farming in the whole world. There’s nothing up to farming, nothing up to it. Work better than farming doesn’t exist.”

<I> keef al hiraata as sana di

“How is the farming this year?”

<ab> al hiraata as sána di, heredna, dukó al kaafi ma xallaaha, al kaafi biyaakul fiha dugut da, al kaafi bilheen ḍarraaha, az zar cat kula wahid wahid mi kula ma tilga da fiya kula fi, ille as sawwa durá, kəná ad duxún di cat al kaafi akalá,³ wai, as sána di ille as sawwo kolci, as sawwa libiya al minna qaadi bugumm da mandiri minna, amma al gamma da, al kaafi ma xallá, al kaafi fiya bilheen, ḍarṛá, aha,

“Farming this year, we planted, then the grasshoppers don’t leave it. The grasshoppers are eating it now. Grasshoppers really hurt it. All the farms, except one here and there you might find one where you don’t get [grasshoppers]. The millet the grasshoppers ate it, yep. This year, only those who planted groundnuts and who planted beans which will

² *Šuqul* “thing” for “cattle” is inferred from the question. *bigi maafi* = probably, “died”

³ Another token of the MSG object pronoun expressed as a long vowel suffix on a –C-final verb; see TV71a, n. 7).

ripen later may be good, but what has come up now, grasshoppers don't leave it alone. The grasshoppers have really harmed it, yep."

<I> fi gulumba

"In the area of Gulumba."

<ab> wəi?, fu kwor gulumba da,

„Yes, in the area of Gulumba."

<I> šunu mumkin tisoww fooghum

"what can you do against them?"

<ab> al kaafi da, al qalla diya, cat laašik fia, mi məkaššiš fiha diŋ, kan mašeet da ganduul wahid da kaafi sitte sab?a kula mərəssiš fooga, ma bəxalli al qalla kaamil, aha (9:50)
 "Grasshoppers, this grain, they are stuck to it, aren't they , If you went [and looked at] one head of millet there are six, seven grasshoppers lined up on top of it. They don't leave the grain alone at all."

<AD> ad daliil

"the reason?"

<ab> ma sawwo leya šei, dugut da, bisey l waadiin kan biyaaxudu leəm warág binšu bidaffunu fi ziraa?aatəm ke bas ma bukuun, aha,

"They didn't' do anything against them. Now, some take some traditional charm and go and bury it in their farms. What will that do?"

<L> shoorak (10:01)

"Your advice?"

<ab> aha be al ma kan da?a, dada isowwi leəm rifoot bas, kəná bukuun leəm a, ille isawwi rifoot le l gumnaay, kan šaafó mur leəm da humma bas bisawwu rifootaay, mine bidəri minəm be qallithum aš šuqúl akalha da, kan sawwo rifoot da, doole lehum, bisawwu lehum daliil, amma ma sawwo rifoot da buguulu afe sei ai, ille kan sawwo rifoot, naadim šaaf mur leya da hu bas bisey rifoot, kiná hineen da dugut be gaadiin kula mine bidəri minnina, sai kan waddeena kalaamna dada qaadi dukó bisammu leena kəna, hineen da, mine murrina bijí bišiifa, aha, nuguula le al ajá bas, al ajá kan bisey leena rifot bas, kan sifná mur leena da, aha, (10:39)

"No, ?? ??, then he should make a report. He should just send a report to the governor. If they see it's a problem for them, they'll make a report. Who knows they have [a problem] with their grain, that something ate it. Once they've done that, they have to, they have to look for a solution. But if they don't make a report, they'll say everything's okay; they have to make a report, A person who has a problem, he should make a report. Otherwise here who knows about us? Unless you send them our problems so that they listen to us. Who will come and see our problem. We tell it to the Aja and the Aja then makes [his] report for us, if we see we've got a problem, yep."

<I> tidoor tugood hineen fi gulumba
 “You’d like to remain here?”

<ab> ana zaadi ya, a?a ana gaayt hineen bas, gade benši yeen, ammi hineen abuyi hineen
 gade benši yeen, gaayd hineen bas, axayaaní hineen da, naaem tineen kula, dugo mafi
 kula cat hineen bas, d’awwalna hineen da
 “I myself? I’ll just stay here. Where else will I go? My mother’s here my father’s here, so
 where else should I go? I’ll just stay here. My siblings are here, two of them only, no
 others; they’re here. We’ve been here a long time.”

<I> inta gareet fi sangá
 “Did you study in the Quranic school?”

<ab> fi s sangá kula gareet, fi l magaranta kula gareet, kula anta našiibi mafi da dugut as
 suuk bas akalni, basey basawwug bas
 “I studied in a Quranic school, and in a government school. But when I didn’t have a
 means of continuing, the market called me and I began trading.”

<I> taktub be kalaam an našara (11:26)
 “Can you write English?”

<ab> a?a ma baktub, šiya šiya ke bas, ma beyeerif zeen
 „No, I don’t write, just a little I don’t know it well.“

<I> kalaam al arab
 “Arabic?”

<ab> a?a ma baktub, katíb da, ma be?eerif, ma baktub kooma ke da, šiya šiya ke bas ana
 kula ma d’awwál fi l magarantiiye, aha, fi s sangá gareeš šiya ke, kula mi kooma gareeš
 šiya ke bas, mhm
 „No I don’t write, Writing I don’t know, I don’t write much, just a little. I didn’t stay long
 in school. I studied a little in the Quranic school, but not much either.”

<I> gareet šunu fi s sangaaya
 “What did you study there?”

<ab> maamadiye, aha, taaziib, tahaziib sei, a?a, hi kula ma d’awwál fiha, gəraatí šiya
 fiya, sangá fi zangerí saiidi fi, mallum abu seed, aha hu bas garraani šiya ke, aha, (12:13)
 “In the Quranic school? A few Quranic sections. I didn’t stay long and my studies were
 short. Then Quranic school was in Zangeri Sidi, with Malam Abu Seed, he taught me a
 little.”

<I> kaddeet (12:19)
 “Did you travel about?”

<ab> fi s sangá gareet, fi sangá wai nihejjir iske, al faqara sai taʔa kula bukuddu haw bujú bas, [X] fi s sangá di min zangerí da di bas hillinna an nisawg lea, gade ween kula ma naqarab, da al hille kan gariibe hineen da bas al hille al kabiire, enta nagum nají le gulumba hineen bas, nihejjir haw noree le sayyinna, ke bas

“I studied in the Quranic school, in the Quranic school. Yes, we’d move about of course. The teacher would just travel about and come back. In the Quranic school in Zangeri, it was just our village, that I went to the market in. I didn’t go near anywhere else. It’s a village near here, here, the large village. When I’d get up and come to Gulumba here, I’d go about begging [for food] then return to our teacher.”

<lg of sanga, trade, house>

<ab> wai arabi, aha, arabi, catt arab, al faqara an nigəri kula cat arab, aha (12:51)
“Yep, Arabic, Arabic, all were Arabs and the teacher who taught as well, all were Arabs.”

<I> fi s suuk
“In the market?”

<ab> nilkallam be boɾno, be kalaam borno, dugut kalaamí hana al árab kula cat borno sei šabá da, kalaam arab da, ma beʔeerfa zeen kula ai bagga minna, amma kan boɾno da, balkallama ai, kalaamí dug kalaam borno bas, mata kula nilkallam borno bas, ille kan rowweet le l beet dukó nilkallam kalaam al árab le naasí,

“We speak Kanuri, Kanuri. Now my Arabic has become Kanuri, so that Arabic, I don’t know it well, it’s left me. But Kanuri, I speak it, everything I speak is Kanuri, I speak it all the time. It’s only when I go home, then I speak Arabic to my people.”

<I> ambeenaat axayaanak
“among your siblings.”

<ab> ammi haw abuyi haadi, ambeenaat ammi haw abuyi da, kan mašeeet nilkallam kalaam al árab, amma fi si suuk da, ille nilkallam borno kan nageel tilis nibaayi, ba kalaam borno bas, aʔa (13:35)

“My mother and father rather, but in the market, I just speak Kanuri and I spend the entire day trading, just in Kanuri.”

<I> indak mara
“Do you have a wife?”

<ab> ma lei mara, lissa dugo, aha ma lei mára, aʔa axaayaaní cat arab, aniina cat arab da gade nilkallam kalaam gade fiya, kan allammeena aniina haadi da, kan naadim gade axir jaana, nilkallam be boɾno be talaam, kan mafi da, gade nilkallam be borno niseyy šunu, nilkallam be l arab bas

“I don’t, not yet, no I don’t. My siblings, all Arabic, we are Arabs and don’t speak any other language. When we get together; if another [non-Arab] comes to us, we speak Kanuri. What else should we do. Otherwise we speak Arabic.”