

Saleh Ngoshe (SNG), recorded in his store in Kasuwan Gwoza, interviewer D(abawa)
3943 words

1-7

SNG d'aaga-ra, sale ngooše d'aaga-ra, kuma,
Name-my, Sale Ngoshe name-my, DM
My name. My name is Sale Ngoshe, again

D yaa-ka ba ma gwaš, n-uuda
Bear-you DM in Ngoshe, person
Were you just born in Ngoshe

SNG yaa-k-wa ba ma gwaš,
bear-OBJ-me DM in Ngoshe
I was just born in Ngoshe,

ƴaƴa, ƴag-an-a-ƴag kə gwey-av, gweyav-iin ba way,
also, do-I-EXT-R OBJ-travel, travel-SPC DM only
also, I traveled, not only

ma xud' -á gwaša, da ma xaya-mi najeria ba,
in stomach-PSSD Ngoshe, to in land-our.IN Nigeria, DM
in Ngoshe, in our land,

ad'aba xar da ma jəmal ndakwi d-an-al,
because to to in outside DM go-I-EXT
Nigeria, because I went even outside

tunda xaya-x de, gər gər gər d-an-al (54.93) da ma vakay,
since land-PL DM, Ger go-I-EXT to in them
since lands, I went to different different (to them),

kuma, dada ma žigil ƴaƴ mul-γ-u-mulg ƴaƴa,
DM, who in heaven also help-you-EXT-R also
also, also God helped (me)

ƴ-an-kəná-ləg ƴaƴ, kə digit-i gat-an ŋ-aya,
get-I-EXT-R also, OBJ-thing-SPC look for-I SbjP
I found also, the thing I was looking for,

ad'aba wa, ba kulβ-ən ən vakayə-n ndakwi,
because, even the room in it, even DM

ƴ-an-kəna ba tə-d'uula-ŋ, a gweyv-iin maŋ,

find-I-EXT DM on-way-PSPSSD, PSSR travels-SPC
I found it through the road (my travels),

m-ŋl, ma vakay, sə ma ɣaal-a xiinan kwana,
there is, in it, come in boundary-PSSD today now
there is in it , coming to this time (to the boundary of today)

iin wa n-ál-nəga, kə d'uul-a kafa-ra., kumaa, (1.25)
it TP become-EXT-R, OBJ way-PSSD food-my, DM
that is why it became the way of my livelihood (food), again

har l'aba dada ma žigəl l'aba vul-ɣ-wa-vəl,
til also who in sky also gave-3-me-R
until also, God also gave me,

kə ndaŋr maŋ, ma vakaya,
OBJ status maPS, in it
a high status, in it (his job)

n-an-al-nəg k-uud mamál l'a, ma kwan-iin kə ləra,
become-I-EXT-R OBJ-person big also, in this-SPC OBJ-work
I became a big person also, in this work,

ad'aba kwaxa, t- çab-a vaka gweyv-iina,
because that, on-direction place travels-SPC
because of that, by means of the traveling (towards the place of traveling)

ad'abaa, d-an-al da ma xaya,
because, go-I-EXT to in land
because, I went to countries,

da ma kamaruun vaakwana d-an-al-a,
to in Cameroon here go-I-EXT-EXT
to Cameroon here I went

d-an-ál da libia ndz-an-a-ndzəg da ma gabona,
go-I-EXT to Libya stay-I-EXT-R to in Gabon
I went to Libya, I stayed in Gabon,

da ma sentral afrika, ndz-an-a-ndzəg ma kyambura, kumaa,
to in Central Africa, stay-I-EXT-R in Kyambura, DM
I went to in the Cantral African Republic, I stayed in K?

da ma xay-aŋ, a njamaina-x (208) ndakwii,
to in land-PSPSSR, PSSR Ndjamena-PL DM
I went to countries, to even Ndjamena,

ndz-an-a-ndzəga,
stay-I-EXT-R

ʔa xar ma vakavak ndz-an-a-ndzəg ma xud'-a njameena kuma ndz-an-a-ndzəg ma xud'-a
abeše,
also to in place stay-I-EXT-R in land-PSSD Njamena DM stay-I-EXT-R in stomach-
PSSD Abbeche
I stayed also even the place I stayed in Ndjamena also I stayed in Abbeche

kuma,
DM
Also

dada ma žigl ʔača-i tə-kwaxa, xar d-an-xii ndz-an-a-ndzəg ma xud'aŋ a sudaan ma
vakaya,
who in sky limit-3-NEG on-that, till go-I-EXT stay-I-EXT-R in stomach-PSSD Sudan in it
God did not limit himself to that only (stay on that), also I went down I stayed inside the
Sudan in it

ndz-an-a-ndzəg ma kasaala,
stay-I-EXT-R in Kasala
I stayed in Kasaaala,

ma mdurmaan də-ʔəraa-na, ndz-an-a-ndzəg, ma vakay, to,
in Omdurman with-head-it, stay-I-EXT-R, in it , DM
in Omdurman itself, I stayed in it, okay

saa də ʔaba-miiya-m dagal ta-kwáná,
coming with direction-our.IN-m going towards-now
back towards our land (direction) towards this,

də nijara, ndz-an-a-ndzəg ma agadassa,
with Niger, stay-I-EXT-R in Agades
Niger, I stayed in Agades,

maa, ma marad'i ba vaakwan ndz-an-a-ndzəga,
in, in Maradi DM here stay-I-EXT-R
in Maradi these places (here) I stayed

ma hədkwataa-təri,
in Headquarters-their
in their headquarters,

ma yame ndakwi ndz-an-andzig ʔaβ, to ad'aba kwaxa, (2.44, 34-48),
in Niamey DM stay-I-EXT-R also, DM because that
in Niame even I also stayed, okay because of that

mei digit ən taga-tag ŋ-ay biya sai dai,
 no long thing I say-R SbjP-I DM DM
 there is nothing I can say, except,

in tag-ar us kə dada ma žigil, ma vakay, ad'aba wa,
 I say-EXT greet to-who in sky, in it, because TP
 I thank (I say to him 'us') God, for it, because

ma kalkala-xa-r-iina,
 in mates-PL-my-SPC
 among my mates,

či-iyam-də-t n-əmda d-iitər-na,
 grew-we.IN-EXT-EXT SbjP-we with-them-SPC
 we grew up together with them (čiig grow up),

ən aaji ma s-an-a-i, pál (3.07), kə diga pal maŋ, ma vakay biya,
 I ? in came-I-NEG, first, OBJ-thing first in in not
 I am thinking (H), if I did not come, first, among them (among his mates)

ən səga-səg kə dig-a buwa,
 I come-R OBJ thing-PSSR second
 I will come second

duŋw may wa βaga-βag kə gwayav-iin ma kalkala-xə-n čiy-amd n-əmd d-iitr-ən ndikwa βag-an
 ŋ-ay kə gwayavə-ni, ma vakay
 because not-be TP do-R OBJ-travels-SPC in mates-PL-SPC grew-we.EX SbjP-we with-them-
 SPC DM do-I SbjP-I OBJ-travels-SPC, in it
 because there is no one who traveled (did traveling) among the mates who we grew up
 with, however, I did the traveling, among them

3.27

D too malam sale, to,
 DM Malam Sale, DM
 Okay Malam Sale, okay

ma lər-a magan-iina aya tag-əŋ-n tsaa, (49-65)
 in work-PSSD medicine-SPC you say-SbjP-you DM
 in the work of herbs which you say

awa-r d-aw wa aya,
 what-and with-what TP you
 What all (what and what)

a βagaə-ŋ2 kə-lər t-əyərəa ku kuwa, w-ar ndavə-g n-iitər vaka-γ-ii?

You do-Sbj-P-2 OBJ-work on-head anyone they ask SbjP-they place-your-Q
do you do in it, or do they ask you

SNG e, damaa lər kurguna,
DM, know work herbs
You know (H) work of herbs,

mƏjlg wana,
exist this
there is this,

ndav-a digit t-əγər kəŋ, kə-kuz-ii nj-ək-njiiga,
ask-3 thing on-head PS, k-disease pain-you-R
someone asks the thing about, a disease that pains you

mƏjl wana,
exist this
there is this,

ndav-a digi tə-γər kəŋ, kə duniyaa-ni tə-vakaya,
ask-3 thing on-head PS, k-disease world-SPC on-it
someone asks a thing about it,

to, digitii, vai ndav-av-iina,
DM, thing, DM ask-PSV-SPC
his problems about it, okay, the thing that is often asked,

iin nu-kuza, xulf-á kuza-ŋ a fəd'-na,
it NOM-disease, type-PSSD wind-SPC
the disease, a type of fever disease,

ku da šika, mai mƏjl (4.26) ma γaya-miyam bi, taifot **kina**,
even though, not exist in mouth-our-IN not, typhoid DM
even though (H), it does not exist in our language, typhoid

ka ga gəlvayda-x ar sərga-i taaki ndəkwax naŋ, d'aagaa-n k-iina taaki kwax biya ba,
you see Glavda-PL they know-NEG that dm name-its to-it that that not DM
you see (H) Glavda people do not know (that) like that's its name is that

ba kuza-ŋ, a fud' amuud kə-d'aagaa-n vaka-mi, (4.34, 66-80)
DM disease-PSPSSD PSSR fever say to-name-its place-our.IN
they simply say a fever disease, such is its name among us.

D bandakwax
Like that
That's how it is.

SNG yawwa, ko kuma mƙɛl li ar taki,
DM, even exist who they that
Okay, or there are those that

fufuumii-tər amaa **ka ga**,
their spleen but you see,

kuza fufu ndikwax bi, ma vakay bi, to,
not a disease of the spleen like that, okay,

mƙɛl l'aba,
there is also

lii gata ma diga-η,
those who are looking for,

xar yanzu me d'aagaa-n vaka-mi taki ndəkwaxi maleria,
until now (H) there is no name among us (for it) but it is malaria

a'a'a, ma kuza xud'-iina,
a'a if a disease of the stomach,

a'a' njə-k-wa nə kus-γaa,
the chest pains you,

kaa ga badd'əm wana,
you know all these

kurgun mam vakaya, kəm βag-aan,
medicine for it,

kalkala ndzəd'a-mda,
we do, according to our understanding (according to our power)

kəm vəl-tər-vəlg l'aba,
we also give them,

dada ma žigl l'aba, məl-k-əmd-u-məlg ma kwan kəη kə digit (5.24),
God also, helped us in this thing (work)

iin nə-digiti, kəm βag n-əmd ma ləra kurgun kina,
it is the thing, we are doing in the work of herbal medicine

D (81-90) to šagər, əm, to ndə kuza ηγwasaxa kwaraxaa-n,
okay. Good. Like sexual diseases (diseases of women) and others like them,

am βag-aan nii am mai xa,
do you treat them or not.

SNG e baz uŋγwas-ax in βagaan
Yes , also women's I do

D ooke šagəra, to tə-xala kwax-iin kwana am gwey-av in šaxšaxšaxšax-aana to,
okay. Good. So now you travel to different places

am xad'a-kav də li šaxšaxaana ni ndar ndzəg-an-ar-u də li-yaa-xina a gweyv-əŋa,
Do you meet with different people and how do you live with them (the people) you
travel with

dagal da ma suudaana, a dagal da ma kwar kwar kə-saxaan šaxšax-ən maa,
going to the Sudan to wherever, different places

mƏj1 tsaywa-x, a βag-ŋ2 d-iitər-ni mei xii
Were there friends you made among them or not.

SNG tsaywa-x mƏj1 tsaywa-xa, ba dagal-iin ma ai,
friends, there are friends, even traveling

sai ma xad'-amd-vit-xad'əg ndandan d-tsaywa, (6.06)
even if we meet before (traveling) with friends,

lakuti aya dagal (91-104),
when you go

aya ndziga-ŋ2 kwan,
you stay now,

ndzəg-ar ma yaruə-n kwana (6.12),
my staying in Yerwa (Maiduguri)

ada nəya ba f-γ-a-fəg kə-dzayər dan,
maybe you will meet with

də tsaywa-x, biya, aa saa ma sudan γəravaa-na,
your friends, either he is coming from the Sudan himself

naa dagal da vakavak-i lərn-iina,
he wants to go somewhere else,

to tugwan γwura-ruw-i amda,
okay, your pl-discussing

da βag n-uuram tə-vaka-i taaki, tsaywa,
 (what you are to discuss about), a friend,

sagata-γ ma suudaan-ən kwan ma,
 what about (your) this coming from the Sudan of yours (your coming from the Sudan)

ndar nəη, n-suudan-iina,
 how is the Sudan,

mtak ndzə-ga ma vakay nii, mtak bii-xa,
 is staying in it (good) or not

a ndavg-ar-u-ndavəg,
 you will be asking,

aa kay, mtak tsaywa,
 I, maybe friend,

ay aγa d'ug-ant mbaky-aw nə-ηa, e,
 so why are you leaving

naa d'ug-ant mbaky taaki,
 I want to leave because,

mᄂl vakavak-i ən dagal (6.58) η-ay da vakavak-i łərna,
 There is a different place I want to go to a different place

a'a', mᄂl digiti ən da ksəg η-aya (105-114),
 no no, there is a something I will take,

ma čaw-an-a-čooga,
 if I collect (what I want)

in gwiya diya, to xulfa kwan,
 I will return east, okay, this sort of thing,

iin wa səd'akə-γ in l'afə,
 it is the thing that faces (skins you) you also

ma-γa d-irvid' ma xud'a taaki,
 if you have patience,

a naag-aan nəη k-dagal da ma kwan kə-xaya,
 you want to go to this country

a d'iya šəg ma kimbak ɣərəva-ɣ, to tsaywa,
you put (your) foot in (your) very own shoe, friend

daali ma (7.24) čiy-ak-t-čiiḡ nə-dada ma žigila,
when God awakes you,

kay ndakwi ən naag-aana, ki dzə-və-ma ,
I then want, that we-2 meet

ma dzav-m-dzəḡ n-araḡa-miya,
if our opinion meets /matches,

ki dagal mtad', iin wa saa taki,
we-2 will go together, he will come (and say) that

aḡa d-əm-da (7.37) ma kwax k-xaya, (115-22)
you go into that country,

a da ma kwax kə xaya,
you go into that country

a da ma kwax kə xay,
you go into that country,

dəḡ aḡa čiiḡ-ət-i də-ɣərə-ɣ taaki,
because you yourself cannot say (rise) that

d-an-ál dá ma kwax kə xaya aḡa mei da tsaywa dagal-i,
I went to that country you cannot go, friend

vəl-akak-i n-tsaywa kəḡ,
your friend doesn't give you,

kə tugu-ḡyura taaki ndəkwx (7.51) ni dig tə vakay,
a discussion about such things (as going to Sudan)

βaga-i sayi, a gati-gaan taaki,
it doesn't do except (H), you have to ask about how good,

ndar nə-mtakə-raa-na , ndar ɣwad'ər-aa-n vak tsaywa dagal
about how bad with your journey mate

D to mḡl n-uus ksəḡ βag-ɣa-βag kaure ni βag-ɣa-i xa k-aurayi
Okay, is there a wife for you, did you marry or didn't you marry

SNG ee, dagal-a-r da gwey-ava har mḡl n-uḡwasa-x bwa, (123-33, 8.14)

When I went out, I had two wives (my going out)

ad'aba, sarta kwax-iin ən d'uul-a muta,
because then, I was driving a car,

ən d'uw-ars kə-d'uul-a muuta,
I stopped driving a car

am-ai , ləra muutə-n kwana,
I said, the work of driving a car,

ma-n da ba βag-aan ən βag-aan wa da saa ba də badz-av,
if I am to do it, it will bring trouble (spoiling)

ma tataka-r d-əmala-r duŋ, sarta,
between me and my elder brother), therefore, at that time,

kwax-iin [ndza d-əm-dig nə kena ni-sartaŋ,]
[I was .. the time]

d-əm-dig γwad'ir ma tataka-r də-mala-r kena, (8.41)
trouble began (came inside) between me and my elder brother,

am-ei ŋgulm-ən dagal da gata,
I said isn't it better to go look for

a ləri lərn mbatak mulg-u-məlg n-dada ma žigil,
a different type of work, maybe God will help me.

m-ŋl ma vakay, ŋγwasa-xa-r bu,
there is in it, my two wives,

pal uŋ-xud'a, duγwaŋ, a bad'weya-xən kena,
the one is pregnant, girl Fulani (a fulani girl)

uŋxud' n-iin, (134-143, 8.56)
she is pregnant,

ay usa-r malmaal-ən l'aβ maa, də zər tə-dəv,
so my first wife also, she has a small child

to, in ba d-yaa-x ŋ-ay sarta-ŋ, in f-g-arž-fug ŋ-ay kə gway-av,
okay, I had a family when I began traveling

kuma farž-a dagali f-an-ar-ž nə ŋ-ay kə zuŋwa,
also the start of traveling I began at first,

ba čiiḡi čiyə-n-ət ŋ-ay xiñex,
when I left at home

kuma farž-a dagali f-an-ar-ž nə ŋ-ay kə zuḡa, ba čiiḡi čiyən-ət ŋ-ay xiñex, ??
also the start of traveling I began at first, when I left at home

ḡač-an-i, dzukw tsugw-an-tsug tsugw-aan ma xutaav,
I couldn't stop, when I stopped I arrived at Xutav,

m-ḡl vakavak-iin,
there is this place

ks-iin xutaav amuud, (9.28) ma xud'-a kamerun,
this town called Xutav, inside Cameroon,

tsugw-aan vaakwax,
I arrived there

iin n faža-ŋ, a gwayava-r kena
that is the beginning of my traveling

D to yanzu m-ḡl zar-xa-ḡ ŋwañ kwan ksə-ḡ ndakwan
Okay now so how many are your children

SNG (144-52, 9.39) in d zar-x kəla tar xkərd', uḡwasa-x bu
I have 13 children, two wives

D ar čingə kə ḡəlvəyd nii, ar čingə-i ḡəlvəyd nii
Do they understand Glavda, or don't they

SNG m-ḡl li čingə-čingə,
There are those who understand (it),

m-ḡl li čingə-i,
and those who don't,

lii yax-a-v-təra vaakwax-na, ar čingə-čing
those who were born there, they understand (it)

D to ḡəraava-ḡa, ndar βag-ḡa-bag-nii kə makaranta
Okay you personally, did you go to school (how, did you do school)

SNG makarant βag-aana-i taaki dig-iin amaa βag-aan-a-βag kə-praimari
School, I didn't (do it), except that the thing, I did primary school

D (10.05) dga-ŋ boko kina

Primary school

SNG η dəga yaasara-x βaaa, diga boko ba,
The Bature thing, the western school

D kwałər-nə-m,
others?

SNG βag-an-a-βag ʼa k-karatu alowa, diga maxmadi kiina
I also did the Islamic „loh“ schooling, that of Islam

D to šagəra ma ndzəgana-γ čì kwan tsaa (153-166, 10.20),
Okay, good, as far as you are concerned

aa a vəl-k-əmd-vəlg kaŋ k-argwanza, palla,
could you give us one story,

argwandzaŋ, argwandzaŋ, a bərga, am dada-x
argwandza, argwandza, as the forefathers render it

SNG n-da baa tap-gaan čii ndan, yawwa taptap ərgwandza
I will now begin (= touch), okay, the beginning of the story

D suuta
Bring it

SNG suuta, abərga-m am gəlvayda-x kina,
Bring, the narrative as the Glavda say,

aa n-da βla (10.34) argwandza-ŋ,
I will tell (send) the story

uusal-árd ñalexβa, argwandz uusal árd ñelexβ maa,
Billy goat and hyena, a story about a billy goat and hyena.

tsalala n-uusala,
So the billy goat

da γuda-γudəg k-gux-aa-n ma γuda tə-vəγ k-əvj-aa ñelexβa, (11.09)
He cut (claimed) his farm, he made the farm close to Hyena's house

b-uusə-ga b-uusə-ga b-uusə-ga b-uusəg, (167-75, 11.17) a sərga-sərg k-aagw-á guja,
He farmed and farmed and farmed, you know goat hair

mei n-iin k-iyw-i,
It (the goat) doesn't like rainfall,

ay ba βəl jiya, ama da tə-žigil tsaa,
as he looked up to the sky (sent eyes to the sky)

itsak itsak itsak am n-žigil,
thunder thunder thunder (id.) (said the sky),

ai ama kə baba-n ard duɣw-á baba-n maa,
then he said to his mother and sister

ai wa da sagat dæg-i ɣabaga,
then it is about to rain,

aa da lək-i mei yu biya,
let the rain not meet us (the rain should not meet)

aa da lək-i mei yu biya,
let the rain not meet us (the rain should not meet (me) ?? aa da it should not

ɲulm ba kiyam čiya daas,
it is better if we leave,

aa ba ndzəg-ana, da sagat xər wana, am baab,
you should just remain, when will (it) come, the mother said
aa ba ndzəg-ana, da sagat xər wana, am baab,
you should just remain, when will (it) come, the mother said
same question

ar b-uusəga ar b-uusəga ar b-uusəg, kaa sagat ki-yu, (11.57)
they kept on farming and farming farming, then the rain falls

gəm gəm gəm žigl, (176-82) kaa d'iyá si k-iyu pararara tə-xala kwax,
thunder thunder thunder (id.) then the rain fell, rain rain id. after that

ai naa tag-k-ur-taga,
yes, I told-you,

ği-am daasa ma-ya, da (12.06) sagat xər am urama,
we should leave I said, you said, when will it come (rain)

ai k-iyam kwanaa k-iyam naa bi ki-yu biya,
yes, we don't like water

a'a k-iyam ndzəgá-ndzəg ma gwuxa-miyam kwana,
yes, we if we say we should remain on our farm now,

wa čib-kiyam-čibəg yiwa,

the rain will kill us

ai digit naa nəγ-ga η-aya,
so what I see now (think),

ηgulm kiyam daa da vja ñelexb k-iyam d'ii-da k-iywa,
it's better that we go to Hyena's house, we pour away the water (= until the rain stops)

am baab ard də duγw-á baab tsaa,
The mother and the sister said

lalalala (12.30) kəm xay-g-ant-i kəm xəŋg (12.32),
no no no, we will not agree to sleep

ηelexəb ndakwi gatəg-d-gatəg kəŋ, k-aagw ma vakay tsəm,
So Hyena looked for the goats

k-iyam da gat-g-ars n-imiyam di šgá-miyam daa da mtsəg tsaa,
we will follow into our death (with our feet to death)

sam sam kəm xay-g-ant-i n-əmd kə kwan-i,
never never we will not agree to this,

am baaba rd duγw-á babaa-n,
the mother and the sister said

ai am n-uusala, ma ba mtsəga wa ba mtsəga, xəŋ, (12.52)
then the billy goat, death is death

mtsəgaŋ, a k-ηelexβa ba mtsəga,
death by the Hyena is death

tə-γər kwa da tsə-k-iyama yu-ən tsa ηgul k-iyam daa ba da vəjá ηelexβ-iina,
rather than rain killing us, it is better to go to the Hyena's house (189-195, 12.59)

mbii-kiyam-ánt kə-kaara,
He (Hyena) will start a fire for us,

kiyam čiq-u k-zərəŋ, xurfak-a kaara,
we will feel the warmth of the fire a little bit

ma da nə-g-ál ba kə-mtsəg ndakwi, mbad'a mbad'a dəŋ,
if it should happen to turn into death, it is different from

də kwa da tsə-kiyam yiu m-ŋl, ma gwux-ən,
when the rain kills us on the farm,

aa tsə-kiyam ma gwux yuuwi-naa,
if it kills us on the farm

da zə-k-iyam ba nə ηalexəβ ma ʔ-a-kiyama-ʔəg,
the Hyena will eat us when he finds us

tunda kiyam ba tə-vəγ kə-vəj-aa-n, ai ma d-iyam-a-γan tsaa,
since we are near to his house, then if we reach

ma məla-kiyam-u-məlg dada ma žigla,
if God helps us

a nəγg (13.29) bəη, ηəʔ-iyamá-ηəʔəg sagal ma vakay,
you will see (God) will save us from it
probably (God) will save us from it

kaa mla daas tə-xala kwaxa, (196-204) ai ndza fačiya fačiya,
then he left after that, o afternoon afternoon,

ai wa-n taa kwana am ηelexβ,
here I am said the Hyena.

ai , kay də yaaxa-ra, kəγ waara,
o, I with my family, who are you,

kai uusal, aa a saas a saas a saas,
I am Billy goat, come in come in come in

kaa mla daa da vəjá (13.18) ηelexəβ k-iitəra, ηelexəβ ʔa maa,
then they entered Hyena's house. So Hyena then

iin ma də zar-x-aa-n bwa, ar čuxur-ganaa-tər,
he has two children, they are seated

wayam vakavak čuxur-gan čuxur-ama-čuxurga a ma,
there is a place to sit down, sit down (ye) he said,

daas nəη, n-uusal di yaxaa-na, ar γač-an,
Billy entered with his family and stood

vakavak-i vəl-a-v-tər taakiya γač-ama-γačəg ma vakay,
a place that was given to them, (Hyena said) stand in it,

ηelexəβ ardəη,
Hyena and his children

zar-xaa-na, band kwa taga n-uusal-iin maa, (205-213, 14.15)
 , as the billy goat said

mbiya-mbiy karaa-tər,
 their fire was (already) burning,

ar čing-u kaaraa-tər ad'aba limčika-ŋ, a viyaksə-n ai am nəŋ,
 they felt their fire because of the cold, of the rainy season,

ba b-uusal-ən tsaa, aaya,
 the mother of the billy goat said, “aya” “too bad”

duniya-miyam či mtsəg-iin či wa-n ɫ-a-kiyam-a-ləg, k-iyama gat-g-u ba də šigá-miyam
 ni,
 our world death has met us, we sought it out with our feet

ŋelexeß ɫ'a maa, taak zar-xaa-n ma,
 Then Hyena, said to his children, hay!

hai, dada ma žigil tsaa, kai na dzama taaki,
 God, I was thinking that,

aw či wa k-iyam da zəg miyam kwan mɛŋɫ ma ɣabag-n ama-y tsəm,
 what či we should we eat, in this rainy time

dada ma žigil wa ɫ-a-k-iyam-a-ləg (14.56) ɫu sa xiñex tsa, (214-23)
 God has met us, meat to (our) house (God, meat has met us at home)

ai ba kwan bi vává ərzəgə-r biya,
 wow, this is wealth (this is no wealth more than this),

ɫu-wandal kwa ǵugu kwan mɛŋɫ ga,
 is there any wealth that surpasses this

am n-əŋelexeß, am nəŋ, am n-uusal tsa, a ma digiti,
 Hyena said, Billy goat said,

may dabari biya, də-vakay n-uuda,
 there is no solution, no person has one,

n-al-nəg, dzam-gaan kə-ɣər ma vakaya,
 It became, something he thought about

gata dabari-n da sə-da-səg kaŋ, kə-ɣəraa-ŋ, ma vakay, tabbass,
 He looks for a way out to bring himself (his head) out of it, surely

kwan kə-digitaa,
this thing,

tša-k-iyam d'uula taaki ma ləγ-kəna-ləg kə-γra-γ maa, (15.42)
teaches us a way that , if you find yourself,

tə-vakavak-i a da ηəl'-da-y kə-γra-γ biya,
in a place where you cannot save yourself,

ba way tuuga, l'al'awa, (224-34)
it won't be by crying, or cowardliness

iin wa ηəl' uud baa,
that will save a person,

a gata a βa kwa kwariya yadda as-da-səg kə-γra-γ dəη, dəgə-na,
you look for, you try how you can get out of the mess (get your head out from in it)

kwan tsag-ar əlbəg k-uud ma vakay taakii, d'yem d'yemə-ra,
this teaches us something , namely, if a person has wisdom

ma d-vakay n-uuda, kuta kwar zuguw-i nəη duni ma vakay bi,
wherever, the world will not cheat you (will not eat)

a sərga-sərg k-argwandz vaka-miya,
you know our stories,

ma xar ηelexβ dada l'ag n-iin maη, ma vakay, (16.20)
Hyena is the one who is foolish in them

iin wa tag-a-v taaki ən-ηeleβa η-ay amuud-in,
it is said, "I am a hyena!"

kaa ga ba way taaki mbacy taaki, ndzəd'ər ba,
you see it is not by means of force,

a'a', mbaži l'ag-əra,
no, it is because of foolishness

too vaakwan tsag-kiyam taaki, ma xəraa (234-39),
then here is teaches us that, whenever

ηalexβə-n daama b-uud n-iin ma vakaya,
Hyena was taken as a human,

dada l'ag ma vakaya,
the one who is foolish in it

m-ayayaya ma kwar,
if a squirrel is in anything,

kə-təmga kwax kəŋ, kalmana-x ma vakay ma,
the rest of the animals in it

d'yemd'yemə-r wa d-vakay n-iitər, (16.49)
they are wise

D to xar yanzu malam saleh, aa,
okay, so until now, M. Sale,

m-ŋl g viiga-γ ŋwañ aya βa ləra-ŋ,
how many years have you been working

aya kə-magan-iina, a gargağ-iina
the medicine,

SNG 16.54 ee ləraŋ, a kurgunaa,
Yes, the work, of traditional medicine,

ən βag ŋ-aya, viiga-r kla tar ŋkwaxe,
I do, I've been at it for 16 years

čip, ma-m vakay xeenan
completely in it until today

D to nə-γ-al xərə-ŋ k-d'ekka lii maŋ ma yarun aβad'ay-n
Okay, when did you become an expert, among all those in Maiduguri

SNG (240-51) to, γəŋ, d'ekə-ra lii ma yarwa,
Okay, an expert among those in Maiduguri,

viiga bu wan, nə-g-al kaŋ,
these are two years, I have become ?

d'ekəra, a li ma yaru (17.20)
an expert, among those in Maiduguri

D to d sərga-sərga gwamnatiya nayeri nii,
Okay, (is this) with knowledge of the Nigerian government,

ar sərga-y xi

or don't they know

SNG ee, ba də-sərga-sərga-ŋ, a gwamnatiyaŋ a naḡeri, (17.30)
Yes, with the knowledge, of the Nigerian government

ad'aba, zuŋwa ndza-kəm-ndzəga ba ndəkwxaxa, təxal maa,
because, first, we remained just like that, after

áyam gumnatiya, kuu kwar k-uuda, ma naa, čiŋ-u k-əmtakə-ra,
so the government, every person, wants , enjoyment

aa sa-səg sa maŋjəl kə-gwumnatiya,
it should come under the government,

k-uram lii βaa kurguna-ŋ,
you who practice traditional medicine

a xiñax-xiñax-na, (18.06) a s-am-a-səga, (252-60)
of traditional medicine (house house), you should come,

ma s-am-əv-səga,
if you come

səra-kura-sərg gwumnati taakii,
the government will know you,

m-ŋl g ped'-ar-u vak gwumnatiya,
that you have a value for the government

gwamnatiya vul-k-ur-vəlga, k-ndaŋgəra,
the government will give you, status,

bad'dəm digit am naag n-uuram l'aba,
everything that you want even

vəl-kur-vəlg gwumnati naŋ, ma vakay,
government will give you everything associated with it

amaa k-əmd tsəm kəm ndzəga-ndzəg ba ndəkwxaxa,
but we can still stay just as we are

a murama, dzam-am-dzamig digiya, viig dərma d-ál-ná, (18.46)
you (pl) think, 100 years ago (100 years passed)

daadiḡá-xa-rwa, ar βaa ba kwanin kə-digita,
your grandfathers, have been practicing this thing

kwa lərn ma ɣuɣəg ba k-f'alaa-tər,
some even went beyond their environment

ba ma xud'a ksa-a-tər ndakwi sər-v-a bi ma vakay bi, (261-69) X
while in their cities, he isn't known about it

ay dzuŋ-kur, ana n-əmda, kwan-iin kə-lbig digi,
so we thought about this matter

da ba mɛɣl ped' maŋ ma vakaya,
will there be expertise in it

ad'aba kwaxa, kaa dzax-av-amd kəs-kəmda,
because of that, we met together

kəda dagaw kəs-kəmd da maŋjil k-gwamnati, (19.12) ma vakay,
then we went under the government,

iin dagaw-amd da maŋjəl, kə-en ti em pi en,
this (is the reason for) our going under the government, NTMPN,

daama d'ekkəra-r kəs-kaya,
that is why I became an expert (for this is my becoming an expert)

l-aŋ kəna, maŋjəl kə-en pi en ti in pi,
I got it, under the NPNTNP,

ad'aba kwaxa guumnati sərɡa-sərɡa,
Because of that the government knows.

gumnatiy-a abuɣa, gumnatiy-a yarwa, dig-a lokal govmanta-mda,
The government of Abuja, of Maiduguri, of our local governments

may wa sərɡa-y maŋ, ma vakay bi, (270-78) to,
There is nothing they don't know about it, okay

iin lə-kə-na-l'əg-ar kaŋ, kə-d'ekərə-n,
This is the reason ? the expertise,

kuma sərɡa-sərg nə-gwamnati (19.21)
and the government knows about it

D to am nəŋ n-asarax tsaa, tsa-ɣ-u ndarəŋ kə-βay-tər aŋ,
Okay what the Bature said is, how did you learn to do it

a kwan kə-digit awaram,
this type of work he said,

gwi-γ-u daada-γ nii,
did you inherit (it) from your father

tsa-γ-u ndarə-η βaa kwan kə-digit awaram,
how did you learn doing this thing, he asked

xar vələk n-uud kə-d'ekər ma yaru bad'd'əm,
even you were given expertise (a person gave you) among everyone in Maiduguri,

ma kwan kə-digit awaram,
in this field

SNG ee, ba way gwiγ-an-u-də-gwiig η-ay kəη, (20.17)
Certainly I inherited

kwan kə-lər ba,
this type of work,

lär čin-amd-ət n-əmd də-vakay vəj-amd k-ay,
the work we grew up with it in our house me

ma xulf-amd, bad'd'əma,
in our clain, all of it,

ndza b-uud' pall, dada βaa kurgun (279-85),
it was only one person, who practiced traditional medicine

kurgun βaga n-iin maa,
the medicine he was practicing,

ndza ba kurguna ba dzuuda,
it was only the medicine, of deformity

dig-a əγw kena, ma d'iya-kəm-d'iig ma caa (20.50),
leprosy, when he pours it for in beer

kuu ma yiwa a xəβ-u ma ηala viy-ak-viig nə-ryu,
even in water, you drink then when leprosy has infected you

sə-dáa saasa d'iy-əm məη ma ca, vəla k-uuda dawaa-n,
he brings it and pour it in beer, and gives it to his enemy

ba xəβ-i-xəβ-u n-iina, gabaa,

as soon as he drinks it, all,

rəmgi rəm-γ-ana n-iin kə-vəγə-n bad'd'əm, (21.04)

after he soaks all of the body

ba xəβ-i-xəβ-u n-iina, gabaa, rəmgi rəm-γ-ana n-iin kə-vəγə-n bad'd'əm, (21.04)

as soon as he drinks it, all, after he soaks all of the body

ba xəβg-i xəβ-u n-iina, gabaa, rəmgi rəm-γ-ana n-iin kə-vəγə-n bad'd'əm, (21.04)

kaa ba γwad'a dagal,

and it cuts (body) into pieces,

kaa tuug daada vakəŋ, kə-dayǵ-amd, (286-90)

then he cries to our grandfather

ay way digit aa βag-u-wi naŋ, nə-zəra-γ ma vakay,

so the thing your child did to me

d'aa-v-ántá, k-əγ xa waa βaa kwana,

it is called out, are you the one who did this,

ay kay wa βag-aana,

so, you are the one

aγa βag mbačya-wa,

why did you do it,

mbaky m-ŋl g nə-digit mataata-k-amd də vakay tag-γ-wi n wan nǵii-kwa-nǵiiga,

because there is something between us , he told me, this pains me

ay am dayiǵ-amd txala kwaxa, (21.19)

so our grandfathe said after that,

ma dadakwa βaa kurguna,

if anyone pracctices medicine

mbašy βag mbačy ŋl'a γəraa-na,

(it should be) to protect himself (his head),

dada ma žigil a məl-ar-u-məlg (290-94),

may God help him

amma (21.40), ma ba dada βaa kurguna mbačy taaki

but , if anyone practices medicine because of (that)

D kə-laadə-r

wickedness

SNG kəlaadə-r-na, aa ndz ba may nə-xulfaa-na ,
wickedness, let it not be his type (his seed)

to ad'aba kwax yaa-md ya aga jigər biya,
okay because of that our clan (people) the Ya Aga Jigər ?,

ma ba kəmd yaaga jigr yaa buti aga, (21.54)
once we the Yaga Jigr, the Yaa Buti Aga

to, ar gədzə-g ba də-gədzə-k ka βaa kurgun,
okay they fear greatly practicing medicine (then they practice medicine),

duŋ ba sart-a fəg-arž-fəga-r,
even when I started

to ar gədzə-g ba də-gədzə-k ka βaa kurgun, duŋ ba **sart-a fəg-arž-fəga-r, my beginning**
okay they fear greatly practicing medicine (then they practice medicine), even when I
started

= **f arž-ar, fug-arž-ar ??**

kəs-kay ma γər-av-ar ma,
myself ,

tag-ar-wa-tag kwan kə-lbig ma vakay, (295-300)
they told me about this matter

taaki, (22.06) wa βəl-a-βəlg digi dayğ k-laŋgyia,
that, the grandfather left (sent) a command

ma-γa βa kwan, k-ləra, fa-fəg kə-xəŋkal ma vakaya,
if you do this sort of work, be careful in it (put care)

ma fə-γ-a-y kə-xəŋkal biya,
if you aren't careful

ad'aba gat-a diga duniya βag-w-i-βag kwax ma vakaya βag ma βaga-ka-βaga, to,
because of looking for worldly riches, ? you ? ... if you did it, okay

maa l'e tə-kəmd biya, (22.22)
it will no longer be our fault (on us),

təma ba tə-kəγ, ma vakay,
it is your responsibility (it remains on you)

ad'aba kwaxa kurgun ən βag nay-na,
For that reason, the medicine which I do,

tsag-an-u ma gway-áv-ən ən βag η-ay-na,
I learned in traveling which I do

baa way digan, a d'ayža, ku gwiyan-u bak daad ba (301-05),
??

tsag-an- d-tsag η-ay kə-kurguna, dada ma žəgl kuma fə-γ-um-fəg k-albark ma m vakaya,
I learned traditional medicine, God

tsag-an- d-tsag η-ay kə-kurguna, dada ma žəgl kuma fə-γ-um-fəg kalbark ma m vakaya,
I learned traditional medicine, God

tsag-an- d-tsag η-ay kə-kurguna difference from tsagan ke-kurguna
bag-an d Bag ngay ke-kurguna + prepared, invent
tsag-an d tsag ngay ke-zarxa

iin wa ɫ-an-kəna-ləg kəŋ, xar sa ma γaala xiinana
This is what I got, up until today

D

SNG yawwa (22.45)

Me to ngoshe

D aa am n-asarax tsaa
The Bature said

S əm
mm

D ndara, (22.52)
How

nə taa yare gəlvayda-x kwan kəs-kə-γ vaakwan maŋ ma xud'-a yaru na,
do Glavda people you here in Maiduguri here in Maiduguri

da kumaa ndar nəŋ, ni-yiiga-xa-r ma tataru da lii gwaša,
and also how is your relation with those who are in Ngoshe

kəsə-γ awarama (306-13)
you he said,

ma-γa vazəg-əŋ ki-yari aya tag-η2 vaakwanə-n tsəma,
if you see the language which you speak here

ndar n-iin kwan awarama (23.07)
how is it he said

SNG ee, ad'aba γay-á kəskəsa,
Right, because of the language of the city,

m-ɛ̃l mbad'ə-gaan nɛ̃kwax ma taataka,
there is a a little difference between them

ma tag-av ma, (23.20) tə-gdər ksa,
if it is spoken in the city

ar də kwa tag-áv,
and with the one spoken,

ard kwa tæg-a-v ma sə-γ-al-səga sa vakavak-i lərn, ad'aba wa,
and the one spoken when you came here from somewhere,

ad'aba, čuxur-ga d-uuda-x gərgərgəra,
because of living with different sorts of people

yanzu ba zar-x-ar-n anaa tag η-ay ar čing-a-čing-a kə-γay-a kəskəs-n ma (23.39),
now my children I speak with, they just know the language of the city

m-ar tag-aan palla, bi d-əm-dəg xaws ma vakay, (314-20)
if they speak one (Glavda word), they put in two Hausa (words)

buwa, bi d-əm-dig turanči da ma vakaya, xkərd'a,
or they put in a third English word

larabči da ma vakay, kaa ga, mal'ai səg-al-səg (23.56)
Arabic is in it, you see it (the language) no longer comes

D kalkal
right

S kalkal ndə γaya-η, a kəs bi, ad'aba kwaxa,
It is not the same as the language of the, city

m-ɛ̃l g gərgər ma tataka γay-i tag-av ma ksə-n, (24.10)
there are different with the language that is spoken in the town

? tag-av kwaxa

say dai ba ma dada kwa ma čiy-ət-čiiig ma ks-iin,
unless he who grew up in the city

čii-γ-ət ma xəŋkala-γa l'əg-γ-al-ləg k-uud maa, (24.20)
 you grew up in your senses you reached manhood

kuma aγa də-kwakwari kuma,
 and you have ability,

aγa dzam-gaan l'aß taaki, wey digiti,
 (so) you also think that there (is) how

tag-av ndəkwaxa, (321-26)
 it is spoken like that,

tag-av ndəkwaxa tag-av ndəkwaxa,
 it is spoken like that it is spoken like that

to kwan maa a ηəl'ga-ηəl'əg t-vakay ŋçikwaxa,
 so this will save you a little bit from it (the problem),

ad'aba kwaxa, k-əlbəg dey, (24.39)
 because of that

taataka kwa tag-av ma ks ard kwa tag-av vaakwan,
 Between what is spoken in the village and what is spoken here

m-Əl gərgər
 there is a difference

D to xar yanzu, aγ daxá daas da ma kəs-ni, a may xi
 Okay, until now, have you been going away to the village, or not

S in daxá daas da ma ksa,
 I have been going to the village

ya-xa-r m-Əl ma ksa m-Əl g vaakwan-na-i,
 There is my family here in the village

usá-r pal də-zar-x m-Əl g vaakwax,
 and one here, one wife with the children are there

usa-r pal vaakwan də-zar-x-ár (25.01)
 and one wife is here with my children

D šagra, am n-asarax tsaa
 Great, the Bature said

SNG ɛŋ (327-33) ma lɛra-xa-ɣə-n a βag nəŋ-ən čii –kwan ma,
In the work you do

mɛŋlɔg wan-ii, aɣa sɛrga-sɛrg ba veyvey, ma lii,
is there something you know very well

ma li ma kwan kə-digit nii awaram (25.17)
in this thing (the work), he said

SNG ee mɛŋlɔg mana
Yes, there is of course

D kamar ndəkwar wax-ii-ni
Like what is that

SNG yanzu ndə maganiya-ŋ, a taifotə-n ina tag ŋ-ayə-n,
now, like medicine, typhoid I talked about

ad'aba kurguna taifotə-n, ma vanga,
for typhoid medicine, in a day

čawa-i n-uudi čawg-aan n-uud l'əβ, (25.35)
(if) people don't receive/collect (the medicine) five people,

ma-n vəlga ba kəwar l'əβa,
whoever I give again

ba xuβ-u-xuβəga gwiya saas l'a waxa,
if he drinks it, another will come here

mɛŋlɔg kurgun vəl-ɣ-a nəŋ kə-manya amaana (334-39),
there's a medicine I give for ?

dəga taifotə-n nǧi-kwa-nǧigə-na, xuβ-an-ú ba diga-ɣ ma tsa,
for typhoid that pains you, I drink your own (medicine)

mb-an-a-mbəg, to xar maa n-al-nəg maa, (25.55)
I was healed, till when it became

kuu ma kəs vaakwaxa, kuu vaakwana, tawar li ma k-əs-kam,
whether there in the village or here,

ba ma sagal ba waar ta'ya-ɣ ma də-ɣ-ál da ma yarú tsa,
if someone comes, if you go to Maiduguri

d'əg dagal da ma kasuwa-n gwooza,

he goes to Gwoza market

čaw-i-čawg kən kurguna taifotə-n saasa, to,
he collects typhoid medicine here, okay

kwan kúrgúna, (26.27) ku ən xənaxaa-ra,
this medicine even in my home

kuu ən čuxur-gáná,
or if I am sitting down,

ən tsəga-tsəg (340-46) ən tsəga-tsəg kə-kusəga taaki,
I can bet on it (=I can hit the chest)

kurgu-n maraw,
the medicine is good,

kuma kurgun-ən, m-ɛɲl taimako (26.32)
and the medicine is helpful

D ba ġira-γ, e a m-ɛɲl, n-asarax tsaa,
By your truth, there is, the Bature

ndavg-ar-a ma ndavg-ar ama tsa, aa in čii kwan ma,
if I ask, if I ask he said, this

magani-aŋ a kəs-kəs-in aya βagə-nəŋ-n ama tsa,
traditional medicine you do he said,

am βag-áan xa taga taakiya,
do you do it in order to (for saying that)

da mbəkiye wan kə-digit-iyá,
for healing something

ku kuwa am βag-aan xa baz maaganiya taakiya agura,
or do you also do medicine for poison

a βag-aan xa k-maaganiya-ŋ, mba-γa lay amaa,
do you make medicine as charms,

kwa zig kay idigit tə-vay (347-53) k-uudə ma biya (27.05)
against people bewitching me (people eating me)

SNG kwan bi idiga βag yaa-miyam in ndi yaa tata d'iiya-xa,
This is not what our people are doing, like charms

yaa kworkwar kina baa, ee,
and so on,

kwan daa ma ləra-r bi kəs-kay bi,
this was not my own work

maŋ ma vakay-i, ad'aba, tə yaba-ŋ, a adiini-amda, (27.23)
in it, because, it is to the left of our religion (not part of our culture)

daama kə digit naxa-v-i maŋ, ma vakay bi,
it was, something not liked in it,

amaa ndə dəga gura, (27.34)
but things like poison

makər bu n-iina,
it is of two types,

m-ŋl g gur-i ndza k-iyam fəg-miyam təŋ,
there is the poison when put on

tə, tə gurma-miyama, vaakwan ndakwi gurd'aagaa-n ba,
on, on our arrows, here also its name is poison

m-ŋl l'aba, (354-60) gura, bi yugwá yavala, bi yugw-a nardza,
there is also, poison, either snake bite or scorpion bite

ma ba digiti, m-ŋl g gur ma yayaa-n de, to, **kaa ga** kwan,
as far as the thing, there is poison in its mouth, you see this

m-ŋl g vaká-r magania-xaana, (28.04)
I have its medicines with me,

?

kuma ma ma s-əv-səg dada kwa də kwan n-iin kə-digita,
also if the one has this thing comes

ən βag-aan kə kalkala ndzəd'a-r taaki, na, βaga-βaga, to,
I will do my best (my strength), (that) I do

vakávaka-ŋ, a digi ndə yaa tata d'iya-xa,
towards them, the charms (he makes medicine against bad charms)

ndə yaa lay-axaana tag-ka ŋ-ay ma vakay-na,
like the charm (lay) I told you about

daama kwan dɔga-r bi kəs-kay ba tɔŋ ma datər bi (361-64)
 this was not my type of medicine since (ba tɔŋ) the very beginning
 daama kwan dɔga-r bi kəs-kay ba tɔŋ ma **dalər** bi (361-64) ??

kuu ba gwaya-va-r ɾaβ ma d-an-a-lá,
 even on my journey if I went out,

ma-n ndavə-g vak tsaywa-xa lɔra, (28.34)
 if I asked my work friends

ma-ndavə-g vax mala-xa, taaki,
 if I asked my elders, that,

ən naa digi ndəkwaxa,
 I want something of this sort

daama ba dzə-γ-ar-dzəg taaki,
 if it happens that,

kwants xəd'-ant-xəd'əg ma laya,
 this is covered in a "laya" charm

aa xəd'-ant-xəd'ig ndəkwaxa,
 you cover it like that,

in čoog-aana ad'aba d'ekka dada kwa vəlɡ-wa-vəlɡə-na,
 I collect them because they are many, (there are those) the one who gives me
aa xəd'-ant-xəd'ig ndəkwaxa, in čoog-aana ad'aba d'ekka dada kwa *vəlɡ-wa-na,
you cover it like that, I collect them because they are many, (there are those) the one who
gives me

amaa in me βá lər dəva k-ay bi (28.50)
 but I don't practice it

D də-vakay
 In it

SNG də-vakay, ən vəlɡa-y k-uud biya ən mey βaa lər də-vakay bi, (365-69)
 Of it, I don't sell to a person what I don't practice of it

ma vakay, ad'aba, xay-γ-anti n-adiiniy-amd-i
 of it, because our religion doesn't agree with it

D amaa tsaa (29.01)

however

SNG əŋ
ya

D ndar nə daasa-γa,
how is your going,

ad'aba daas ndar ndar nə-daasa-γa da gwaš a daa ba kulum nii,
because going to Ngoshe , how is your going to Ngoshe do you go every day

a daa ba ma kyil ma kyil nii ndarndar daasa-γ da gwaš-n awaram
you go once in a month (every month), how often do you travel, he asked

SNG aa ən daa ma sart sart
I go from time to time

D βága-βág kə-kyil palpala-xaan nii, ma kasuk kasukw xaa (29.16)
You do it once in a month, or in the week

SNG ee waato, ndzə-ga təŋ,
Yes, staying,

sart-i čii-g-ant nə-dada ma žigl k-uuda (370-2),
when God wakes you (makes you get up and go) a person (decides when we go)

tənda, kwa lər-na ən dəga-dəg šəg bu ma kyila,
since, sometimes I go twice in a month (two legs)

kwa lərna ən βaga-βag kə kyil bu-in lakuti ən daasa,
sometimes I take (make) two months to go (when I go)

kwa lərn xar ən βaga-βag kə-kyil xəkərd' ma,
sometimes I take up to three months

lukuti in daa da xiñex, ad'aba wa, ad'aba kaa ga,
until I go to my house, because, because you see

aγa uud malmaal vaakwán,
you are an important person here,

lokuti aγa čii-ga aγa də-xiñex vaakwana, (29.41)
before you get up and leave, you have a house here

a naag-aana aγ, βaga kə-digitiya,
you want to do something

aya fə-təra-fəg nəŋ kə-li vaakwan, mɛŋl g li ara,
and you keep it for those here, there are those

mangyil kəs-kə-γ ɾaβ, də-ɣaba kwan kə-lər ɾaβa,
under you also, beside this work as well,

ana naag ɾaβ (29.52)
you also like

Side B

4-17

daasa-γ-iina ma dzə-vəm-i digit-i dá,
your journey (going), that (if) things don't converge (on you),

táp-á xinkala-γ bi,
that bother you (touch your thought),

tə ɣaba-ŋ, a digiti aya də-vakay nəŋ, ma vakay bi,
in addition to, (what) you have among your problems (have in it),

ad'aba kwaxa,
because of that

daasa ən dig-aa-dig ma čila, ma čil buwa,
traveling I travel once a month or once very two months

ma d'ekəraa-n kyil xkərd'-iina, nə-daa da xəñax
if it surpasses, once every three months, the going home

D ma mɛŋl n-awre aya daasa, fa d'aaga (30.15)
If there is marriage you go, a naming ceremony (putting a name)

SNG fa d'aaga-xaa, a mtsəga ba, bad'd'əm wan kə-lbəga-x
Naming ceremonies, funerals, all of these things (all these words)

D ay am n-asarax tsa,
so the Bature said,

awulg kə-zar-xa-ɣa, kwana, tag-aan kə-xawsa,
why do (some of) your children speak Hausa

kwana ta (18-30) gəlvayda-xa kwana, ta-a dig-iin ma,
the others Glavda, others speak something else

kwa kyaw kə-zar-x-iin ar ʙaa kwan awaram
why do your children do this, he said

SNG ee, ad'aba kaa ga, li vaakwan-na,
right because you see, the ones here,

babaa-tər duɣwa-ks biya,
their mother is not a woman of the village

duɣwa, pəlxax wa vaakwan, (30.52)
a woman, of Pulka is here

D ba jiira-ɣ
You are right

SNG kuma ɣəravaa-n čingax-y kə-gəlvayda-x bi,
also she herself doesn't speak Glavda

li vaakwax ʙaʙa babaa-tər duɣwa-ks,
The ones there also, their mother is a village woman,

ar čingax-čing n-iitər kə-ɣay-a gəlvayd,
they understand the Glavda language

iin wa s-a-dáa kwan (31.07)
that is what explains this

D to amaa tsa
Okay but

SNG əŋ
ya

D ar ʙag-aan-i či kə-dəgaŋ,
do they then do what our

a dayiğ li gwaš-n kwana (31-44) ndaŋ,
forefathers those that are in Ngoshe do, like

nd ʙakalá ɣáɣuva yaxáa-na kwarkwana-x-aana ar ʙag-aan ni ar mey xa ʙag-aana, awaram
like the L festival and such things, do they do them or not, he said

SNG nə-yaa-xa-ra
My families

D e nə-li vaakwax-iin am ...?? (31.27)
Those there, he said

SNG a'a, adin-iin, lag-wa-da-lagw n-adiini kwan mal'e -i,
the religion, has pushed away these (activities). They are no longer

sai dai digi nd xaara ksa-ŋ a diiniya , to
rather something like religious festival (is practiced)

D iin wa βag-av
That is what is done

SNG iin wa βag-av,
that is what is done,

amaa xaara ks-i dig-a adiini biya,
But the traditional festivals are not for religion (compatible with religion)

mal'e βag-av wan bi (31.43)
this is no longer done

D al'aadə-n či, βag-av vaakwáxə-n tsaa aw nəŋ,
the custom, that are practiced there, what

nə-mtakraa-n ama, (45-55) band kwa-γa tagə ŋən kwana,
what is its benefit (sweetness) he said, like you said just now

lagwa-d-lagw n-adiiniya am-əŋ ama, to, aw či digiti,
you said religion has pushed (them) aside he said, okay what

fəg-ar-a-fəg kaŋ kaŋ, ... lagwa al'ad dagal maŋ, maŋ,
is it that makes, the custom push away from

ma ksa awaram, gaši a maŋ, am táγ γayá kəs-kəsa-rua-m,
the village he said look also, you said you speak your (pl) language

ko kuma al aad l'aβa,
custom (tradition) also,

γwad' am n-adiiniya m-uramam gaši kuma am táa ba yareə-n kwan ma ndar am,
(therefore) is bad, according to religion (says religion) you said, so look why do you
speak this language he said

ndar wax-iin awaram (32.21)
why is this he said

SNG ee, ba way, al aad wa lagwa-da n-adini ba,
ya, it is not custom that pushed away religion

digiti də vakay nəŋ, nə `alaada, ad'aba vak-amda (56-70),
the things that are in customary practices, because with us

ma adiini-amd kəs-kəmda,
in our religion,

kəm vazə-g tə d'uul bi n-əmd kə al'aada,
we don't consider customary practice to be part of religion (on the road (of religion))

ma al'aada dig-a dayġa-ɣa,
if it is the custom of your forefathers,

nda ɓaga-ɓag nə-dayġa-ɣa,
it is what your forefathers did

ċiig-ət tə-ɫakál-a ġayuvaya, utəvá, aa, xulfan,
starting from (rising from) the Lakala festival, the Utuva festival etc.

alálá-xáa-n ndza ɓag-avə-ná,
the Alala dance used to be done,

ad'aba sarta kwax-iin ndza ɓag-a-v n-iinə-na, (33.08)
because at that time is used to be practiced

kaa ga ndə álə-n, maraw bi n-iina y, ɫakaláa ġayuvaya,
you see like the Alala, it is not good, the Lakal festival

daama, in ndakwi də-m-i maŋ,
before, however, is not a part of (does not go in),

ma d'uul-á ɣəl vaka-miyam-i, to,
the way of our traditional religion, okay

digiti sa-daa ki ɓaga-ya, (71-79)
the reason that explains we-2 don't practice it,

nd wur-iina, ma ġ-u-ġəg ba k-uusə-g-iina,
like before, apart from farming

píy =ágwa,
grazing goats,

ma ba yəŋa-yəŋg sart =uusə-gə-n, ndza l'aw ləra zar-x-i,

if the period of farming is over, what remains (?) (for) the work of the children

kaa ga ma ʼai nən, ʼera zar-x-i,
you see it is no longer the work of the children,

ʼeraa-tər ba kawai,
their work is just,

kwan, ʼa dərāa-na, kwan ʼaa kwarkwara,
this one plays, the other does whatever,

duywa-xa ar dagal da la zamtən,
the girls go to

sart-a viy-a duy ma viya-v-ət-viig nə-duya dagal da ʼəla zam n-uuda,
the period when girls are caught , girls go to sending the Zam

ʼakál gagá, ba kwan bi nən, n-aaladii,
wrestling, isn't this the custom

k-iyam də-vakay n-imiyam gəlvayda-x biya (34.01)
we Glavda have

D əŋ may ʼera ʼag-i
 There is no work to do

SNG may ʼera ʼag biya, to sa ma yaal-á xiin-nən,
 There is no work, okay up to (coming in) today (boundary of today)

ku ma lagwa-da-ii n-adi-ni bi,
even if religion doesn't push you,

a naag-aan kə-zəra-γ,
you want your child

tə-γər kə-dagal da ʼa ʼakálá gaga,
to do something other than wrestle (on the head of going and doing wrestling)

ma-γ naag-aan maa sartə-n dagal n-iin da ʼa ʼakal-a gagə-na,
if you want, during the time he goes out to wrestle

ma čuxur-gan, ʼag-ú karaat-wan, ma dig-a diiniya,
if he is sitting down, he reads, if it is of religion

ma karat-ú a bokowa (88-96),
if (it is) western-style education (reading of the boko),

baa way dagal da ɫakaal gag wanə-n,
not going to this wrestling

də payd' vaka-γ ba,
(is) something of value for you (is with value),

ad'aba ɫakala gagi-n mey də payd' vaka-γ ksə-g-i (34.33)
because wrestling has no value for you

D ma zaamánə-n
In this generaton

SNG e ma zamana-miyam ndakwanə-n, ma vakay,
ya, in our generation to be sure

iin wa s-a-dá, bad'dəm ma ba kwanə-n bara-barga,
this is what explains, all among them change

da tə-adiiniya, to mal'e lambaa-n də xulfa diginə-n ndza βag-av,
to religion, he doesn't care (his care) about the type of things that used to be done

ad'aba wa, ad'aba me ɫra βag-i, (97-102)
because of what, because there is no work it does,

ku kwar kə-zər ndakwan mɛɟl ɫəra βaga,
every child has work to do

zər ma sə-γ-aa-səg makarant kwana,
If a child comes back from school now

a nə-γ-a ba ks-ánt kə-pénsəlaa-na ard takardaa-na,
you see he takes his pencils and his book

viindig-u-viindig-aan, asaynment wa vulg-wa n-uud xiñex am,
he writes, an assignment has been given to me for the home he said (a person gave me)

maɲ makarant am, kaa gani me də sarta taaki,
there is school he said, you see, there is no time for (that)

wa ɫakal n-uud vaakwax dagal da ɫakal bi,
people wrestle there, to go to wrestle,

? bi səra taaki,
or he knows (for him to know) that

wa šakal-g n-uud vaakwax ηal dagal dan,
people dance there,

šakal-g ma vakay bi, (103-11)
then he goes and dances

kwan wannə-n lagwá-dá, al`aada dagal vak-amd (35.22)
this is what has pushed the custom away from us

D to ay am n-asaraxə-n tsaa
Okay, the Bature said

SNF əη
m

D to ma kwan-ən či ma, to ma ba –amd
Okay, so now

D to ay am n-asaraxə-n tsaa
So now the Bature said

SNF əη

D to ma kwan-ən či ma, ma ba γayaa-na,
Okay now, about the language

zər ya vaakwanə-n kwan ma,
a child born here (from here)

to yanzu aynixiyaη,
so now the original

a **yare** a γay-a gəlvaγda-x-iin kwan, vi-təra-viig kə-zar-x awaram (35.38)
language, Glavda language now, the children will forget (loose) it he says

SNG əη, viiga, zar-x-ár vaakwan kwan,
Yes, the children here loose it

əη βag-áan kalkal ndzəd'a-ra, (112-22)
I do my best (my power)

aw kalkal ndzəd'ə-n βag η-ay-na,
what is the extent that I do so

ma da βa sal andəl n-uuda,
if they celebrate the end of fasting

da xəβ-a yuw andəl n-uuda,
to end fasting (drink water of (end of) fasting)

baz babaa-təra,
both their mother

baz γrava-ra, kəm-da ma mut čip,
and myself, we will be in the car

kəm daa da ma ksa,
we go to the village

tuvu kwa yaa-md vaakwax, (36.13) wey yaa-ruwa,
towards our people there, these are you.PL people

čij-am-čing ɫaβ kə-xulfa γay-i tag yaa-ruwa,
you listen to the type of language your relatives are speaking

tə-xal andəl ɫaβa,
after the fasting also

sagaw ɫa sarta laya,
the Id al Kabir comes

a gwiya dzax-tər-ta a dʻii-tərə-m ma muta, (123-34)
you again gather them and you put them in the car

ar daas, ma βag-a-va-βag nə-xuutú makaranta,
they go back home; if the school holidays come (are done)

a ks-ant kə-zəra-γa, ko kuma, yaa-xa-γa a,
you carry the children, also, your family

dʻii-tərə-m ma muta,
and put them in the car

ar daa da xñax, ma ba zər-i, taaki naa naaga,
they go home (Ngoshe), if a child, like wants

kə-γay-a dadiğaa-na,
the language of his grandfather

k-al`aada dadiğaa-na, duuliaa-na (37.10)
the culture of his grandfather, it is his responsibility

D fəg-aan kə-ɣraa-n
He participates in his language (he puts his head)

SNG fəg-aan kə-ɣraa-n, ad'aba zar-xa-r,
he participates in his language, for my children

baz sadi-ar kwan,
also my (daughter) Sadi

ma ba d-amda-ɣa da xiñax ma s-amd-ál-səg,
if we go back to the house (village, ngoshe), when they come back (to Maiduguri)

to βag-aan, kə kalkala ndzəd'aa-n, (135-44) aa xəna ndar daada,
so she does her best (make her power), aa “good morning father”

us daada, to ɣərava-r ndakwi mtak kəs-kay,
hello father, I also, I enjoy it (it is sweet for me)

iin wa fug-wá ndzəd'a ku kwar kə-sart-iin,
that is what gives me strength, at any time

ən naag-aan ma-ra da-ɣa da xiñaxa, ar čiŋa palla, buwa,
I want (that they) go home, and hear a little (one, two)

[/sartə-n da],
[/the time]

ɪ-al-ár-ləg n-iitr k-uuda ɣraa-tərə-n taaki,
when they mature (become independent person lie)

kəm uuda ɣər-amd am-iitəra,
we are independent people (person of our head) they say

(37.46) iitər də-ɣər-aatr ma,
they themselves

ar daa da gatə-gaan taaki takwan ɣay-a ks-amd-iina,
they go to look for like over here is the language of our village

a nəyga ba ɪak-na ləg zər kəŋ,
you see a child finds

kə-ɣaya kəs ksaa-na, al`aada kəs ksaa-n
the language of his village, the culture of his village

D šagəra, (145-52) e ndar ,
thanks, how

ndar, ndar nuufia-γ kwan a naag-aan xa taakiya,
how, what is your intention, now do you want (that)

aa, sər-va γay-a gəlvayd taakiya,
the Glavda language to be known

sər-vá-ná, taakiya baz li da γubar-g tə-xal təxal,
to be known, also those growing up after

m-ara čiq-a kə γay-a gəlvayd-na ndar nəη, raya-γ ksə-γα (38.23)
they should know Glavda, what is your advice

SNG m-ϵηg l'a digi ġugu kwan kə-mtakər l'aba,
Is there anything that surpasses this one (surpasses this sweet)

a d'uug-ya-γaa,
just leave that aside

a naagaan ni a naa bi xa, ana-k kə digit ndəkwxaxa, (153-62)
do you like it or don't you, give me something like that

ma sart-a ləra-γα, d'uw-ant-d'uug kə lra-γα,
when you are working, leave your work

məη digit naa βag-ává,
there is something needs to be done

naa ma dzax-v-ant γaya-rwa,
your language should be one (gathered together)

ksə-v-ántá, sər-á duni kə-γaya-rwa, anak k-alman,
it will be taken (accepted), and the world will know your language, bring out wealth

sagal ma mbla-γα, ad'aba ma,
out of your pocket, in order to

ad'aba ma, ksə-v-ánt γaya-rwa, ku d-avəď'a, ku də-vačya,
in order that your language will be accepted, whether in the night or day

ma ba m-ϵη dada kwa taaki,
if there is someone that (says)

əη dzug-w-ant-dzugw η-ay amaana,
I will be able to withstand he says

kay **daama** dɔva-r ba wura-wura kəs-kay,
for me, my hand is open (I will support it)

kuma ku kwar k-lər wan βag η-ay ɾaβa, (163-67)
also, any sort of work I am doing

ən xəd'ig-aan kə lər sart-a kwax-iina, (39.19)
I will close work at that time

in dagal say ma nəγ-an-a-nəγg taaki,
and will go if I have seen that

məl-an-ar-u-məlg,
I have helped

kə dadakwa n-iina,
that person

aa fg-ara kə-γraa-n taaki way dəgi ən da βag η-ay am
he forces himself, that is what he will do he says

D iin saa vaka bəky ndakwani (39.29)
He that comes from far away

SNG iin s-γ-a saa vaka bəč,
He who has come from far

saa ma duni ndakwani səga-səg taaki,
coming from outside (the world), he comes like

way digit əna βag ηay amaa tsəm,
this is the thing I am doing

kayi dada digiti dada digita,
for me, it is my own (language)

wa-n da taaki, a`a, (168-74)
will I say “no”

digiti ən taga-tag η-ay ma vakaya dada ma žigəla γravaa-n-i sə-γ-aa-d-səga,
the thing I say about it, God himself, he has come

aa piy-an-art-píig dada ma žigəl kə-digiti,
may God prevent anything
da badzg-ar evəd' ma xud'aa-na, (39.51)
that will spoil his heart

dada ma žigila aa f-ar-na-fəg kə-ləpiyə-r kə vɣaa-na,
 May God increase good health on his body

band kwa d'uu-ɣ-ant n-iin kə-kəsaa-na də-ya-xaa-na,
 since he left his town and his parents

k-sagal taaki mana dzəg-ant kə-ɣay-a gəlvayd amana,
 coming like the intention of raising (standard of) the Glavda language he says

kəmd gəlvayda-x kimiyam gəlvayda-x **gabaa**,
 we Glavda, we Glavda

bad'd'ema-miyam,
 all of use

kiyam dzəg-ar dəv taaki (40.13) ma məl-ar-ú dada má žigil kə-ɣravaa-n
 we raise up our hand, so that God may help him also

D bandi kwaxa
 Its like that