

5

Bulama Garba

Aiga, Bursar's

D = Dabawa, B = Bulama

D oke, daada am n-asarax tsa, waar d'aaga-x ama
 Okay, father, what the Bature says, what is your name he said

B η-garba
 I am Garba

D garba waara
 Garba who

B η-garbaη, η-garba ηyajiya
 I am garba baghajiya

D garba ηyajiya ko
 Garba Nghajiya, right

N ηη

D aw lɔra-x d'aa
 What is your work

B uusi-ga
 farming

B aw aa
 what

B uusi-ga
 farming

D aw γay a tagə-η tag-i (0.20)
 What is the language you speak

B gəlvayda
 Glavda

(12)

D gəlvayda
 Glavda

B η

D uηγwasa-xa-γ ηweñ
How many wives do you have?

B uηγwasaxa-r buwa
My wives are two

D ar ba duγwa-xa gəlvaγda-x ni
Are they Glavda girls?

B ar ba duγw, duγw-a yáa zadəv palla, duγw-a yáa tiimt palla
They are just, one of the Zadeva, and one of the Timt
βoko Tiimta, (village immediately after Pulka on way to Ashgashiya; Mandara]
Zadeva, Lamang speakers]

D to ar čing-a-čing kə-γay-a gəlvaγd bad'd'əmaa-tər nii ar čing-a-y xi
Do they understand Glavda all of them or not.

B ar čing-a-čing kə-γay-á gəlvaγda-x
They understand the Glavda language

(12)

D bad'd'əmaa-tər nii mey xii
All of them or not

B bad'd'əmaa-tər ar ta-a ba gəlvaγda,
All of them speak Glavda

ama γay-á kəs kəsaa-tər ndakwi ar tag-aana (0.45)
but they speak the language of their village {also}

D ar tag-aan
They speak it

B η

D to zar-xaa-n am yaa-g n-uuram yaa-g tsa
Okay, the children you gave birth to

B η

D ar taa ba γay-a gəlvaγd n-iitər kukuwa, ar taa γaya-tər k=uusa-γ-iin xi
They speak Galvda, or do they speak the language of your wives

(21)

B ar taa ba γay-á gəlvaγdə-n

They speak just Glavda

D to, m-ar ta-a γay-á gəlvaydə-n ar xad'əg də-xaws nii, kukuwa ba baa
Okay, if they speak Glavda, do they mix Hausa in it?

B m-ar ta-a - gəlvaydə-n tsa,
If they speak Glavda

ar tag-aan, məŋ xaws βálgá am vakaya
They speak and there is Hausa inserted in it

D palpal kiina
One one

B palpapal ar βal-d-ɛná
One one they insert in it

D aa šagəra, to aw kači kə- lər wa βagə-ŋ vaakwanə-n
Thanks, so what work do you do here?

(27)

B kwa vaakwan, ma kwan vaakwana
That of here, here

D aana
yes

B ən ba čuxur-gan-ar čí ndana
I am just sitting around now

= B ən ba čuxur-gan čí ndana
I am just sitting around now

D aana mei lər a βagə-ŋ maŋ ma ndzə-gana-γ vaakwanə-n maŋ, ma gwašiya
Yes, isn't there any other work you do, in your staying in Ngoshe

B aa, b-uusəg pall
I only farm

D b-uusəg palla
Only farming

B ŋŋ

(31)

D aw arda-w wa-γa uusəg nə-ŋ d'aa (1.22)
What all do you farm?

B ən uusa-ŋ, a gwažama, ən usi-gaan kə-madari,
I farm, red gc, I farm millet

ay ma d'aali xətsu-γ-wa-xətsəg l'a xay [= xi] maa, ən uus-ara kə magurd'af,
so sometimes if I lack gc, I also farm short variety of gc
[magurdaf has short growing season]

D kwa lərnə-m
And what else?

B ən riy-ars k-aagər manjəl kə-xiy-iin bi l'aya
I plant beans under the gc also

D to ay ma-γ uusəgə-n tsa,
so if you farm

a βa-a b-uusəga taakiya á dá zug-úu-zəg kiyava-γ ni ku kuwa a vəl-gaan da ma kasukw xi
you do farming, like will you eat it for yourself or do you sell it in the market?

(38)

B ən-aa ba čiyava zug-uu-zəg da ma xud'a-r
I do it for my own stomach

D ma təm-aa-təmgə-m
If {some} remains?

B ma təm-aa-təmg tsa, ən šəβ-nán
I some remains, I store (hide) it

D mey badzə-g biya (1.50)
It doesn't spoil?

B mən dig-i βal'-áv kiya, čiya xay kə-zg-aan, kə-digita
There is something prepared, so that something will not eat it

D aw wax-iina
What is that

B mən nə-tsəbawa
There is protective pepper

(44)

D ətsbawa
 Tsəbawa

B tsəbaw d'aagaa-n
 It's name is « tsəbaw »

D aw lər-a tsəbaw ni
 What is the function of the peppery substance

B lər-a tsəbawə-n tsa, d'iga-v ba čiyav-a xa-y kə-zəgaa-n kə-digit, (2.03)
 The function of the substance, it is ground so that something does not eat it

bandikwa βag nə-ŋ,
 like PS did

əd'əg ya =asarax k-uufaa-tərə-n,
 Batures crushed their own herb

xay kə-z-gaan kə-digit , kə-digit ma f-ar-a-fəgə-n tsa
 so that nothing ate it, once it was stored

D aa

B kəmd l'a gəlvayda-x ndakwa kəm d'ig-a tsəbaw ma kəm d'iy-əm ma digit l'aβ,
 We Glavda also, we grind tsəba, if we store it in something

xad'a-v-ant d-afts-a xul
 it is mixed with euphorbia ash

D xay k-aw či wax-iin či kwani
 That prevents what?

(49)

B xay kə-z-gaan kəŋ kə-bašáxták
 So that pests don't eat it

D to am d'iig ma-w n-uuram kəŋ, kə- digi-niin ma-, d'iig-aan-i
 So you put it in what, the thing {you have crushed}

(49)

B kəm d'ii-g ma kuvura
 We put it in a granary

- D kuvura, ar d-aw-i
A granary and what?
- B ma d-al ma kuvur tsa, baŋ, aa, nduywa
If it surpasses {that for} in a granary, a large pot
- D ar d-aw ɾaβ (2.34)
And what else?
- B məŋ dəfuwa
There is the smaller pot
- D yawwa ba-ɣa tag-aan kə-digi d'iy-av ma m vakay dan bad'dəm
You just mentioned all the things it is put in
- B bad'dəm wa-n tag ŋayə-n in-da tag-aan ko
Everything I have mentioned, should I say it again
- D yīŋ-u-yīŋ wax-iin ko
That topic {one} is exhausted, right?
- B ee
- D yīŋ-u-yīŋ , ba nduywa, dufuwaa-n kwarkwara-x wan
It is finished, just the large pot, and its smaller one and others
- B aa yīŋ-u-yīŋ ba waxa, n-digi d'iy-áv də-digita
Yes, that finishes it, the things the powder is stored in
- D to šagra
Okay, thanks
- B ee
- B to aya də-zar-x ŋweñ
Okay, how many are your children?
- B nə-zar-xa-ra, aa zar-x-ə-n,
My children, the children
- ən da kəl'-na xər ŋ-ay kə-zar-xə-n, zar-x kam, məñ zar-x da ma kəlaawa
When do I count {all} the children?, the children, about 10

D ma kɔlawɑ
About 10

B ee

D to ar taa ba gɔlvayɗ gɔlvayɗ ba ɕad'ad'
Do they speak Glavda fluently?

B ba ɕad'ad', ar ta-a ba gɔlvayɗ gɔlvayɗ,
Fluently, they speak Glavda

amaa ar laβ-gaan dɔ-xaws palpapal ma vakay
but they mix a little Hausa in it

D baz zɔra-γ mamaalɔ-n ma γubar-aa-γubarg kwan tsɔm,
Including your oldest child when he has grown up

xar may ta-a gɔlvayɗ ɕad'ad' yaa (3.11)
can't he speak Glavda fluently?

B kwa zɔra-r maamaala,
My eldest child

may tag-da-y kɔ-lbɔg gɔlvayɗ, ɕad'ad'-i
doesn't speak Glavda fluently

D to ndar n-li ba makarant, ar mɔŋ ma makarant nii, ar may xi
So how is it for those in the school; are they in school or not?

B ar mɔŋ ma makaranta
They are in the school

D makaranta-ŋ a maxmadi nii, ba dig-a book xi
Islamic school, or western (government)?

B ee, kwa maamalɔ-n tsa, ma 'arabiya, uɗaa-ts buwa,
Yes, the eldest, is in the Islamic school, those {other} two

ar ma makarata-ŋ , aŋ a asarax, ee
they are in the government school

D ŝagɔra, to txala kwax-iin ɕiya,
Thanks, so after that

βay-γ-a-βagɔ-ŋ kɔ-makarant ni βay-γ-a-y xi
did you attend school or not?

(72)

B aa βag-an-í-ηay kə makarant-iya,
I didn't attend school

ən ba ndzə-gana-r bandikwax (3.40)
I am just living like that

D ts-a-k-ává n-aw
What prevented you (hit you)

B ts-a-k-wá-vá n-áw,
What prevented me?

ts-a-kw-áva ba ts-a-k-wa-va ba nə-mala-xa-x-i ndza wur biya,
it was just my elders who prevented me in those days

ndza šaβ-á-v-šáβg-i l'a nə-zar-x-iya,
the children used to be hidden

šəβ-ar-k-w-i šəb-ar-k-w-í ma γwə-na a bi
they hid me, they hid me in the mountain
βšəβ-ar-k-w-i šəb-ar-k-w-í ma γwə-na a bi
they hid me, they hid me in the mountain
?double negative a bi, no
"right, indeed"

D to, šəβ-ar-k-á ma γw **kina** kəsə-γα
Okay, they hid you in the mountain

B ee, xay kə-βa-a makaranta (78) ndza mdər-av d-əmdər-g-i l'a žəgma-x-iya,
Yes, in order not to attend school, people used to run, also (from) outsiders
...it used to be just run away

ma ndza nəγ-a-v-a-nəγg n-asarax ndəkwan ndza d-ii da ma kuvur zar-xa,
if a white person was seen like this {me}, the children went down into the granary

ma ndza čəη-am-a-čəηg kəη –šiig-a **turaariya**, ndza šəβ-áv zar-xa,
as soon as you perceived the smell of scent, the children were hidden

ma ndza nəγ-a-nəγg zar-x ka ýiηwa,
when the children saw a donkey

ndz-ar mdər-aa dagal da ma suy nə-zar-x, xay kə-makaranta,

the children ran into the bush, in order not {to go} to school

D to amaa zar-xa-γaa,
But your own children

ar tə βa-a makarant kwan ndzə-gana-γə-n
they are attending school now as you are here

(85)

B aa ndakwanə-n zar-x [**kamar ba/**] ma makarant ba ndakwanə-n
For now the children [/] are in school for now

D aa šagər

B η

D to txala kwax tsa
So after that

B η

D aw kasukwa-η , a gwaš kwan
What is the market {day} of Ngoshe now

B lacinin
Monday

D licinin
Monday

B η

D xaniin **kiina**
That is, today

(88)

B xaniin
today

D to ma xud^p-a xaniin-aanə-n tsa
As {it = market is} right in the middle of today (day of interview)

B η

D yaa-ra, yaa-ra, yaa-r li sagaw sa ma kasukw-iin, daala liciniina
Which people, which people are the ones who come to the market, on Monday

D yaa-ra, yaa-ra, yaa-r li sagaw sa ma kasukw-iin, daala liciniina sagal?no :sagal =
north and south
Sagaw any direction

B ma fey sagaw sa ma kasukw da ndzəgan kəsukə-n tsa,

məŋ yaa gawiya, məŋ yaa žəka, məŋ yaa gava,
there are the Gawiya, there are the , there are the Gava
[Gawiya: starting from Boko Tiimta]
[yaa žəka = Agapalawa

məŋ ya cənáná, məŋ yáá amuuda, (4.52)
There are the Cinene, there are the Amuda

məŋ ašgašiya, məŋ kwadala,
there are the Ashgashiya, the Kwadala

məŋ nəŋ, nə-yaa nə-čəkd'a-xa,
there are the Chikede people

məŋ yaa cənana, məŋ nə-juɣwad'a-xa,
there are the Cinene people, the Dghwede
[Juɣwad'a, village SW of Ngoshe]

arbakwa-xa, lii sa z-a kasukwə-n,
the Arboko, the ones who come to visit the market

məŋ gwaaza-x maa ba da palapal
there are a few from Gwoza
[identifies “people, “yaa”, according to village, except for Dghwede]

D ay čii tsa (5.08)

B aana

D to ma z-a kasukwə-n kwan tsa,
If they visit the market

ar ta-a ba gəlvayd gəlvayd n-iitər kwan bad'dəmmaa-təra məŋ xa ɣayaa-tər ba šaxšaxšax
xa k-iitər-I
do they speak Glavda now all of them or do they have their different languages (exist
their language different)

(99)

B aa ba gərgərgər nə-ɣayaa-tər
No their language is different

D ay βag-áv ndar nəŋ, kasukw ndəkwanɪ,
So how is the market done like this

da šiika [aya čɪŋga/] čɪŋga-y wax kə-ɣaya gəlvaɣda bi,
since, [/] that one doesn't understand Glavda

kwax ta-a ɣayaa-n kwax ta-a ɣayaa-n kwan tsa,
that one speaks his language, that one speaks his language now

βag-áv ndar nə-kasukw ma kwana
how is the market done in this way

B mən wa maɫ-gant ba xaws, ee,
There are those who join in Hausa

kə-ɣ a čəŋga-y kə-ɣaya-ɣ-i, kay a çɪŋ-a-y ɣaya-ɣ-I,
you don't understand your language [mistake], I don't understand your language

sai xaws wá maɫ-a-k-ímí
only Hausa joins us 2 together

(104)

D to, mbats iin wa βa-a kwana,
Okay, probably that is what does this

to maɫ-áv gəlvaɣda-x ard xawsə-n kina,
so Galvda and Hausa are mixed

B ee, iin wa-r maɫa-káv n-iitər-n
That is why they mix together

D ba gəlvaɣd palla, xaws pall kiina,

B ee

D too, usə-n tsa
Okay, farming

B ee

D fə-v-arž (LL) ndar βa-a uusəg η,
How is farming started?

maŋ ma gəlvaɣda-x ma vaakwanə-n kwan, ma gəlvaɣda-x
among the Glavda, in this place, among the Glavda

B digi fə-v-árž maŋ, kə-βa-a uusəg vaakwanə-n tsa,
The thing it is begun with to do farming here

fə-v-arž ba nəŋ, n-patsəga
clearing the dead grass and shrubs is begun with

(111)

D ηηxx

B kala xuts-a ragwa, ma xuts-a-v-á-xutsəg ragwa, (6.05)
Then manure is gathered, once the manure is gathered

ηala ηala va-wa yuw-a riig k-uuda,
then rain for planting is expected

ma sə-γəv-səg yuw-a riiga,
when rain for planting comes

[ηala γud/], ηala rii-g, ma ri-áv-a-ríga,
[/] then planting, once it is planted

sei xədz-a kaamba, txala ma xədz-a kaamba,
then the first hoeing; after the first hoeing

ma ýiŋ-u-ýiŋg xədz-a kaamba ηala d-uus =iindar-a γwaav,
once the first hoeing is done, then one goes and farms bambara nuts

m ús-áv-úusəg n-iindara- γwaava, (6.23)
once babmara nuts have been cultivated

a da b-á xiya,
you will transplant the gc

ma bə-γ-a-bəg kə-xiya a da gwiya xakawura,
once the gc has been transplanted, you will again do the second hoeing

(119) to ma ýiŋ-u-ýiŋg xakawura,
once the second hoeing is done

sei aya paka γudi-gaan txala kwaxa,
you just wait for harvesting after that

[ma yīŋ-u-yīŋŋ nə-γudəg nəŋ, /] nəŋ ma təx-al-təxga, a da γudi-gaana,
[once the harvesting]. Once it is ripe, you go and harvest

[a dʰii-t /] a ŋala a dʰəg-aan saas, iin yīŋ-gaan
[you pour] then you crush it and bring it, that is all

D am dʰəg d-aw n-uuram ma-m dʰigaa-n-i
What do you thresh it when you thresh it

B kəm dʰəg dzadʰ č̣i ma təyala
We thresh {with} a long stick in the bush

D ma dʰig-a-v-a-dʰig ma
Once it has been threshed

B ŋala bə-gaan ba ma təyal ma təyal
Then winnowing it in the bush

D to ma sa-γ-áa-səga,
When the gc. comes home

ŋala ba dʰay-a-v k-iin da maŋ
when it is poured into the

(126)

B ŋala dʰay-av č̣i da ma kuvurə-n
Then it is stored in the granary

D kwan ndakwa dagal da val-áv ma kasukw (7.02)
Then some is sold away in the market

B kwa ma, ma dʰək č̣ii k-iin ma dagal da vulg-w-u-vulg ma kasukw
That which, if there is a lot for him he goes and sells it in the market

D to, [am xutsəg/] am xutsəg d-aw n-uuram ma-m xutsi-gaan saasə-n ama-y biya
Okay, [you collect] with what do you collect it and bring it back home I say

B kəm xutsəg saasa,
We bring it back home

məŋ xutsi-gaan də-muuti ʔaya,

there is the way, collecting it with a car

məŋ wa xutsə-gaan də-muuta, məŋg wa xutsi-gaan də-maašiina,
there are those who collect it in a car, there are those who collect in with a motorcycle

məŋ wa xutsi-gaan də caca, məŋ wa xutsi-gaan də-γər
there are those who collect it with a bicycle, there are those who bring it on their heads

(130)

D to šagər, to amaa ndar wa nəŋ guxw =úsəg vaakwan məŋ l'ad'aa-n-i mey xa l'ad'-i
Thanks, so how about the farmland here, is their a problem or not?

B ee, gux =u-səg vaakwan **kam**,
as for farmland here

məŋ l'ad'a, dəŋ, sei ma l-ámd-kə-ná-ləg kɛŋ, kɛ ragw-a la,
there is a problem, unless we.EX get cow manure

ragw-a guv-a agwa, (7.34)
fertilizer of goat feces

lakuti kəm d'iy-ɛ tə-vakaya,
before we apply it on it {farm}

lakuti kəm daŋ, kəm da lə-k-na-lg kə-zər takw amaa-na, (137)
before we get, a little large gc head as it is said

ma mey ndukwax-iyə, kəm lə-k-na kə-kawa,
if it is not like this, we get a bull

lakuti lə-v-kə-ná-ləga,
before the farm {itself} is gotten

guxw-iin kuma βag-aa-βag kə-bəc l'ab,
it will be far (make far also)

dəŋ sag-á-v-ət-ság n-uuda-x, guxw-i [ndzaa/] ndza =úsəg n-uuda, kəlaw,
since the people (people) has increased, the farm ten people were farming

uud kwəl xkərd' [ma dzə-γ-aar-dzəg] ba təm-aa ba nçikwax biya (7.57)
thirty people, [if it happens/] just a little farmland remains

D ba nçikwax
Such a little

B ηη, to yīη-u-yīηg nəη, nə-xaay, da-xí da bəcca,
The land has finished, it goes far away

sei kəm xad'ə-g də-vala-x k-uusəg, (143)
unless we join with the Vala people to farm
[Vala = Mandara speaking]

mey l'ei xaay bi ma ksa-mi bi,
there is no more land in our village

mtakə-raa-n ndakwi mtakraa-n n-ajaz-kurə-n,
for its ease/betterment people like you

d'uw-am-k-əmd-áná kəs d-am-al ki-yarwə-n,
you.PL have left the village for us and went to Maiduguri

ma ma kəs n-uuram yan məη maa,
if you.PL were in the village
ma ma kəs n-uuram yan məη maa
if you.PL were in the village
, yan counterfactual perhaps

ma l'ay xaay kəs-kiimiya ma
there would be no more land for us.IN

D bandikwaxa
Its like that

B ηη

D to, txala kwax či kwan tsa
So after that (8.17)

B η

D to gəlvaydaxə-n kwan tsa ar məη ma xay-i lər-ni,
So the Glavda have no more land

ku kuwa, ba ma xaaya saa saa ta-kwanaa-x-aa-ni-n **da** məη,
or, are there only places (land) towards this area or are there

məη nə-ksa gəlvayda-xa lər-ni may xi
other Glavda villages/

B gəlvayd tsa, čiiig-ət-čiiiga gəlvayd kam,

Glavda, Glavda have sprung up

kwa ndakwanə-n kam məŋ ma xaay-i lərna,
for now, there are other areas

dax-al-ará čaxwar-ar-a-čaxkwárg ma ks-i lərn
they have gone and they stay in other villages

D vaakwara vaakwar-I
Where, where

B məŋ wa čixur-ət-čuxurga ma bama,
There are those who live in Bama

məŋ wa čixur-i-čuxurg maŋ, ma yaruwa, (152)
there are those who live in maiduguri

kuma məŋ wa čixur-g-čuxurg ma gwaaza,
also there are those who live in Gwoza

məŋ wa čixur-I-čuxurg maŋ ma lakwadiisa,
there are those who live in Lakwadisa

məŋ wa čixur-i-čuxurg ma yamtaak, kə-gəlvaydə-n
there are those who live in Yamtak, the Glavda
[Yamtak west of Gwoza, 10-20 km away]

D ar ɓa-w n-iitər vaakwax-iin
What do they do there

B ar dagal ba d-uusəga, (8.56)
They go to farm

kwa d-al ki-yaruwa dagal ba dá gat-g-ú ləra-ŋ, a gumntiyaa-n,
those who go to maiduguri go to look for government work

nuuda-ts ma yaru,
those people in Maiduguri

bandikwax nə-ndzəga-ŋ,
that is how living

nə nə-digi zad'-γ-ana-ŋ , a gəlvaydə-n
the spread of Glavda

(157)

D tuuŕæk n-iitær kwan
They are mixed up now

B ee, tuuŕæk ři n-iitær kwan,
Yes they are simply mingled

kwa lærn ma viiγ-ar-aa-viig nә-gәlvaydә-n maa,
some some Glavda have forgotten

tag baŋ, **kay** kwa lærn ma baz xawsi-n ma laβәg ba dә-turanři
speaking, even some even in {speaking} Hausa mixes in English

D to txala kwax řii tsa
Okay, after that

B ŋ

D aγ awsa-gaan kә-xiya,
You farm gc

to uŋγwasa-xa-γә-n kwan tsa ar usәg-ni ar may xa uusaг nә-ŋγwasa-xa-γә-ni
do your wives farm, or don't they

(162)

B uŋγwasa-x ar may n-әŋγwasa-x usәg-i
Wives, the wives do not farm

D ar βa-a ba, ba kasukw xiŋex xiŋex
They do a little business at home

B ar βa-a ba kasukw xiŋex xiŋex,
They do a little business at home

kwan t-á **kwasya**, kwa t-á **yaryawa**,
some fry bean cakes, some fry pancakes

kwa tá wala, kwa ta kulikuliya,
some cook oil, some cook groundnut cakes

[kwa vәlg/] kwa vәl-a wal ndәkwaxa,
[/] selling {groundnut} oil like that

βag bandikwax nә-ŋγwasa-x xiŋex
that is what the wives do at home

(166)

D ama ar may sagal sa tə-βalaβala
But they don't come out to the field

B ar may, ar may, sagal sa tə-βalaβal-i (9.45)
They don't come out to the field

D aa, šagəra
thanks

B η

D to txala kwaxa, lər-ii, a βag də-βag **kiina**,
Okay after that, the work you are doing

ba uusəg pal **kiina** mey wa lərn kə-lər a βagə-η-I
is only farming, there is no other work you do

B b-uusəga ba pal kaway wa-n βag η-ay
Only farming it what I do

(169)

D a mey nə-η mbəd'-a div-i
You don't do business

B aa ən mey mbəd'-a dəv-iya,
I don't do business

ən ba ndzə-gana-r (10.01)

I just sit around and do nothing

ən ba ndzə-gana-r = stay for myself = ndzə-gana

I just stay

D to ama lə-k-ar-a-ləg xiy-iin aγ awsəgə-η-ə-n ni,
But does the gc you farm suffice for you

lə-ka-ar-e xa ma viig kwan

or doesn't it suffice you for this year

B lə-k-wa-ar-a-ləg čiya, ma us-an-a-uusəgə-n tsa
It suffices for me, if I farm it

D aa

B lə-k-w-ar-a-ləga
It I enough for me

D ma təm-u-təmga
If there is any left

B ma təm-u-təmga ən šəβ-nana,
If there is any left, I store it (hide it)

bandikwa tag-mi ma zuŋwərə-n tsa,
as we have said before

ən šəβ-nan ən gat-a kə-dig-a kutugw m vakay maa,
I store it I look for a pesticide for it

cər ən šəβ-nana, dá mən̄ sart-i da xətsəg-al, (10.23)
I hide it well, there will be a time when the gc is little

ma-n z =abuxw kəlaawa, ma-n z- =abuxw kwəl bu ma viiga,
if I eat 10 sacks, if I eat 12 sacks in a year

ma cəl kəlaa tar buwa, ma mən̄ viig-iya,
in a year (12 months), if there is a year

ən d- awsəga bi k-abuxw kwəl bu biya,
I cannot farm 20 sacks

ən uusəga b =abuxu kəla tar l'əβa, ay kwana šib-na ŋ-ay ən tsa, (178)
I farm just 15 sacks, so this one {what is left} I store it

iin wa da mul-g-u-mulg ən da βag-ar-u ŋ-ay kaŋ, kə-dig-iin da tuk vakay maa (10.41)
this is what will help what I will add to, something {I need} in the future

D aya dá md-ar-ú
You will add to it

B ən da md-ar-u l'aβ tuk vakay maa,
I will add to it as well in the future

iin či wa da ndzə-ga-ru kəŋ, kə-kwanə-na,
this is what will be instead of, this

[ndza xəts-al kwa] xəts-al-á-xətsəg k-uusəgə-n,
[/] the one that falls short in farming

iin wa-n βag η-ay kə d'emd'emər-a šib-gaanə-n
this is what I do, as a plan for storing

D to šagəra
Okay thanks

(182)

B eeŋ

D to ay am am nə-η n-asarax tsa
So the Bature said

B aana
yes

D mbatak ma-γa βəlg-ar-a-βəlg k-argwandza bərg pall awarama
Perhaps if you can tell one folktale he said

B ar, argwandz bərga
A narrative folktale

D ee aanam

B ay, ən argwandz-a bərgə-=-n tsa, (11.02)
So, a narrative folktale

argwandz-a bərg gərgərgərgər ba d'ekka
there are a lot of different folktales

D aan čí dəna
Yes indeed

(185)

B ay məŋ, ma məl-a-məlg n-argwandzé-n tsa,
So, if the folktale starts

aja kwax kə-digita, əntsa,
like that thing,

ma kwaa d-a-γa sərga-sərga-r da tə-vakay maa ən βəl-ar-án
the one my understanding reaches for, I will tell it for him

D aana, ba kwax-iina, ba-kwa-γa sərga-sərgə-n čí dəna
Yes, its like that, just the one you know

B ee, to maŋ maŋ ma =rgwandza bərg tsa,
Okay, there is in a folktale

məŋ, nəŋ məŋ nəŋ, n-argwandza-ŋ, a ŋelexβ-a guva, ard kulkwa,
a folktale of Hyena the shithead and tortoise

ay am nəŋ, am kələkʷ tsa,
so, the tortoise said,

(191) ŋelexəβ-a guva, ɣəja, ɣavala, uβəla, arvara, ar vak palla,
Hyena, dog, snake, leopard, lion, they are all in one place

ama kulkw tsa šibášibá maŋ, ma tərβa, (11.46)
but tortoise is hidden in the mud

ay kəs n-ama yaŋg-ant n-uuram ndəkwanə-n tsəm,
so this village you.PL are creating

dá tə-ga ba daaval pall am nəŋ,
it will disperse in one day, said

am dada kwanə-n malaa-təra,
the eldest among them said

ay dá tə-ná n-awa, ay žar-am-žarg čiya,
so what will make is disperse (disperse it), so let's look at it

ay am ɣavala tsa, (12:00)
so, the snake said

ma ba tsu-ɣ-w-ar-a-y dadani-n kə-šig k-uxcəla-r-iyā,
if no one tramples on my tail with their leg

kəm ba gabara, ay am n-arvar tsa, (198) a'a,
we are in harmony, so, the lion said, no

mey dada kwa dagal d'ekd'ek-iyā,
no one will move about heavily

aa də-ti bərbər da tə-jiya-r ama-ya,
so that dust goes into my eye I say

ay am nəŋ, am n-uuβəl tsa,
so, the leopard said

xulf-a gəl'əgə-n am gəl'əg n-uuram ma z-am-u-zəg kə-digit γwad'ə-n saa ma təyala-ruə-n tsəm,

this type of belching, you belch if you've eaten something rotten from your bush

ən ne-y η-ay ada šiw-ú bi am wax biya,

I don't like it, let me not smell it (let it not smell to me) that one said

ən ney η-ay ada ši-w-ú bi am wax biya,

I don't like it, let me not smell it (let it not smell to me) that one said e.g. of ada as personal

ay am nəη ηelexβa guv tsa wa kə-γ γəj-a a ši-y-a-ši-y-ána,

so Hyena said, you dog are smelling

ma da čin-γ-a-činga kə-šiig-a digit əvja-r aya sa vəja-r ən tsəm,

once you perceive the smell of anything in my house, you come to my house

wa-n nə-η-ay bi, (204) ay am nəη nə-γəj tsa,

this is what I don't like, so the dog said

ba ma paatúm wa šiig,

just if a cat wants something (smell)

βa-a kwanə-n kə-digit tsəm,

only this one {cat} does this {dog says}

k-ay ən mey η-ay bi, ay dagal patúm maa ndzakw,

I don't like this, so a cat went out suddenly grabbing

viw k-axukwa, viy-u-viig k-axukw ma,

he snatched a rat, once he snatched the rat

tuš d'i-aa-d'iig kulkw k-ərd' šiβašiβa-náan,

T, tortoise, hidden {in mud} let out a fart

činγ čiya, ay kə-digi aa βag nə-η,

listen now, see what the

nə-patum-na aa d'iiga,

cat has done; he let out

batár ba z-u k-axukw tsəm iin wá d'eeg n-iin k-ard' kubur-γ-ant-kubúrg n-axukwə-n,

as soon as he ate the rat, he kept on farting and rat made him swell up

ay aya pakə-g d-aw əη amuud kəη kə-γəj,

so, what are you waiting for, said the dog

xaç, viy-á-viyá patum vak əvəj, (210)
X, cat was caught by the dog

ay am nə-γəj tsa, am nəη, nə ηlexβ-a guv tsa,
so, dog said, Hyena said

wa ši-w-u-i či n-ard'-a patuma-γə-na ama-y,
your cat's fart shouldn't be perceived by me

tus, d'iy-a-d'iig nə-kulkw kə-η, k-ard', aya, (13.09)
T, tortoise let out another fart, so

aya zə-g-u ba ndakwan kə-paatum iin wa-γa d'iiga nəη,
you ate the cat now, that is why you farted

ay aya pak-da-wə-nəη am nəη am n-uubəl,
so, what are you waiting for, leopard said

víy-a-víya nəη, nə-γəj, kə- vak ηlexβ-a guv,
dog was caught by Hyena

ay wa kə-γ z-u-γ-u-zəg kəη, kə-γəja,
so you are the one who has eaten, dog

wa d'ii bi k-ard' digi waa čin-an-á biyaa-n,
don't let out a fart, let me not perceive it
=wa d'ii bi k-ard' digi waa čin-an- biyaa-n,
don't let out a fart, let me not perceive it
=wa d'ii bi k-ard' digi ada čin-an-a biyaa-n,

ay tus gwiya d'iy-aa-d'iig kulkw kəη, k-ard', (216)
so, T, tortoise farted again, a fart

aya, γəjə-na aya (216) aya,
so, dog, you, so

γəjə-n aya zu-g-uə-η ay aya pak-da-w nə-η nəη, am nəη,
dog, you ate, what are you waiting for, said

am n-uubəl, təkrú, ηlexβ-a guv təη, tə-γəj,
leopard said, hyena grabbed on to dog

xuał xupad'-u-xupad'əg, [ay ay awa] kə-γ čiya,
X, he chewed him, so, so for you

f-á-fæg k-xəŋkala waŋ,
be careful

wa wa xupád'ə-γ-u-xupád'əg {kəŋ, kə- ŋelexβ-a guva,}
you have chew on , Hyena {should be, dog}

wa dz-aar-i,
let {another fart} not happen,

ba zəlam ŋjikwax tsa tus d'iy-aa-d'iig f'ab nəŋ nə-kulkw k-ard',
he stayed a short while, when T, tortoise let out another fart

ya-w n-aa tag-ak-tag nuud ma bəkčəβ nəŋ f'akal,
okay, I have told you, B, {the two} wrestling

tatatatata nəŋ nə-lakal, (224)
wrestling back and forth,

d'ɛd'ɛl nə-šəg tə-γər kəŋ kə-xucəla-ŋ, a γaval, (14.00)
D, the feet on top of the tail of snake

ya-w n-aa tag-ak-tag nuud ma bəkčəβ nəŋ f'akal,
okay, I have told you, B, {the two} wrestling

tatatatata nəŋ nə-lakal (224) d'ɛd'ɛl nə-šəg tə-γər kəŋ kə-xucəla-ŋ, a γaval,
wrestling back and forth, D, the feet on top of the tail of snake

ta γwayγw-án n-uuβəl,
Ta, leopard is stung {by snake}

γwayγwa nəŋ- n-arvar,
lion is stung

tsa tsa tsa, nəŋ, nə-šig tə-γər kəŋ k-uudə-n, dirjāa nə-ks,
back and forth, feet on top of people, the village is empty

pəc-a-pəcəg ksə-ŋ, saa sa pəcəg aks'ɛ-ŋ tsa, əəə kulkw-a yu,
the village fell apart, the cause of the village falling apart was tortoise

iin nəŋ n-argwandza, kwa kwa páççáan kina kwa ŋjikwax,
that is the folktale, a short one, a short one

daçaa-n kina k-argwandz,
a short folktale,

yíŋg n-argwandza li

- the folktale is over
- X
D paçaa-n wax
That is a short one
- B ee, kwa njikwax wax kina
That is a short one

(227)

- D aa šagəra
thanks
- B ee, to, iin wanə-m,
Okay, that one

iin ma ba čuxur-aa-cuxurg nəŋ, nəŋ nə-ksa,
that one, if the village is settled (has sat)

dzágwá kəs ma čuxur-aa-čuxurga,
Dz if a small village is settled

ma f-a-v-a-y n-irvid' ma xud'-iya,
if you aren't patient

xulf-a kwax-iin či wan-iin,
that sort of this

iin wa saa də-lbəg nəŋ tə-γər taakiya,
that is what bring problems about like

maa mey am f-ar-vəd' ma xud'-i tsəm wa saa bandikwax nə-paciga kəs zar-xa,
if you aren't patient, that is how a village will fall apart like that, children

iin wa tag maala-xə-n
that is what elders say

- D uus dada
Thank you father
- B ee, iin či wa saas, (14.46)
Yes, that is what comes

iin wa saas dəŋ də pəcg-a ksa,
that is what comes with the dispersal of a village

sei naa dada f-ar-vəd' ma xud'a,
only the one who is patient

məŋ n-uuda iin wa tag-av-taga taakiya, ma-m gát-á bəlama,
there is a person, that is what is said that, if you are looking for a section head

ma-m gát-á lawana,
if you are looking for a village head

ma-m gát-á kwara,
if you are looking for whoever

sei am gat-a kə-dada kwa f-a-f-án n-irvid' ma xud'aa-na, (14.59)
you have to look for one who is patient

ama ma fe-y k-irvid' ma xud'-iya,
but if he isn't patient

ba-m da f-a kə-dada kwaxa,
you should just put that one

aa číig dagal m vakayaə-ŋ dada kwaxa ,
let that other one get up and go, who { who is not patient }

[ai ma ba vəla-m-wa] piy-am-wá-da-píig kəŋ, kəŋ,
[/] you have refused the thing

kə-digi (236) naa [= ndza] m vakay ŋ-ay tsa ba-n dagala-r am waxa,
I was in {office I had}, I will just leave that one says

bad'dəm, iin wa ŋal ba da aa tə-g kə-kəsə-n šəŋ,
all, that is { why } then the village dispersed completely

ndza kwazax-a yaa meña,
that was the ruins of so and so people

ndza kwazax-a yaa meñ,
that was the ruins of so and so

fac yīŋ-u-yīŋŋ nə-ks, iin či nə-ŋ,
F, the village is finished, that is the

n-**amaa-na** kwax-iin
meaning of that

D k-argwandzé-n aa βəlgə-ŋə-n

The folktale you have told

B ee

D to txala kwaxa, baʼ-a wa ləɾni,
So after that, is there another one

a f-a k-irvidʼ ma-xudʼ xi
you should be patient {to tell another one }

(239)

B ee,a əŋ, argwandz kam mey ʏiŋg biya,
Yes, folktales don't finish

sei dey, argwandzi-n maa ən fə-k-ar-á-fəg kwaʎəɾna,
the folktale, if I tell another one on top of the other for you (put another one to)

kə-páçaa-n n-iin gwiya daal ma
a short one again
**kə-paçaa-ni-n gwiya daal ma « again'
a short one again**

D yawwaa-n-i
Okay!

B paççaa niin maa, f-ar-á ba xiñexi-n ʎaβa
A short one, they formed a house again {similar to previous}
**= = B paççaa-ni-n maa, f-ar ba xiñexi-n ʎaβa L, instead of LH
A short one, they formed a house again {similar to previous}**

D əŋ

B díi f-ar-á-fəg kə-xiñexa, ay da f-a-v-á-fəg xiñex maa
They made a large house, so when the house was made
**B díi f-ar-á-fəg kə-xiñexa, ay da f-a-v-á-fəg xiñex maa da = L
They made a large house, so when the house was made**

D yaa-ra
Which ones

(243)

B f-a-rá ba nəŋ, nə-yaa dəg təɣala,
People from the bush formed it

waato, γə, tuɣwa , iin maala-ŋ, a ks-iin,
that is, sheep, he is the eldest of the village

tuɣw wa f-áa-fəg , ay fə-g-íi fa-a tuɣw ma,
a sheep is the one who founded it, so

ay a da d'u-k-u-s takwar am nə-ŋ, am nə-ŋ, am n-uubəl ,
so you will leave me alone (which side) leopard said

a d'u-k-u-s takwar am n-arvar, (15.59)
you will leave me said the lion

a d'u-k-u-s takwar, ŋala dzax-á-v am n-ajəgəra,
you will leave me, then they were called together (it was gathered), like a wild goat

am nə-zəγəra
like a deer

am n-ayayayaya am kwar,
like a squirrel like such and such {animals},
am as 'type of, in particular'

ǧi ŋala f-á kəs k-iitər,
then they formed a large village Gi

ay ma ba f-iyam-á-fəg či kə-ksa,
so as soon as we formed the village

ǧiyam da gat-a təγal kiyam da patsəg, (249) ay ǧiyam,
let's go and look for bushland and we will clear it, so let's go

ar yax-a kə-zar-xaa-tər,
they gave birth to their children

k-uram zar-x čaxwar-am-a-čaxwárg xiñex ar uf-á wacay,
you children, you sit at home, they are the watchmen
k-uram zar-x čaxwar-am-a-čaxwárg xiñex ar uf-á wacay, imperative with vocative N
you children, you sit at home, they are the watchmen

ay zər arva-rə-n tsa, naa-y k-ə-zá d'ál daŋw-i
so the baby lion, I don't want to eat black soup
[black soup, soup without meat, oil; only salt and greens]

D ɟuura
A gourmet

B ee, ay ba ma da-xi da ma təɣal maa,
So, when they went down into the bush

ay ən da kučig-ú çimiy-a waar,
whose ear should I cut a little {said baby lion, for his soup}

ay kuč-ú-kučug kə-çimiya zər-a viid,
so cut the ear of the son of hare

fə-ɣ-áržá tə-zra-ŋ, tə zər-a =yaɣaya-ɣ,
he began with the son, of squirrel

kuč-ú kə-çimiya zər-a yaɣayaɣ,
and he cut off Squirrel's ear

z-ú xiinan, ɫadur ýiŋ-ars-ýiŋg am,
he ate it today, tomorrow he will finish it all he said

batúk da ma təɣal ba da čagə kəs (255) tsa ba ýiŋ-árs,
every time he went to the bush at daybreak he finished it

ba kuč-ú-kučəg kəŋ kə çimiy-a zər-a viid am ,
once he cut off the ear of baby hare he says

da kwax tsa kuč-u-kučəg kə-çimiy-a,
after that, he will cut off the ear of

zəra-ŋ a zər-a jigr am, kuč-u-kučəg kə-çimiy-a zər-a zəɣ-ar am,
of baby wild goat he said, he then cut off the ear of baby antelope

ba kuč-ú-kučəg kəŋ kə çimiy-a zər-a viid am ,
once he cut off the ear of baby hare he says

da kwax tsa kuč-u-kučəg kə-çimiy-a,
after that, he will cut off the ear of

zəra-ŋ a zər-a jigr am, kuč-u-kučəg kə-çimiy-a zər-a zəɣ-ar-am,
of baby goat he said, he then cut off the ear of baby antelope
am as part of list?

ýiŋ-u-ýiŋg zar-x uudaan, kap, baɫd'əɫm, (16.47)
he finished the children of the people completely, all

d-a-ɣa da çimia-ŋ a zər-a tuɣw,
he went to the ear of baby sheep

ay baaba, a, aya kəŋ kə-zər-a rvar tsəm,
so mother, so baby lion

z-a ba çimiya zar-x uuda,
is just eating the ears of people

z-a ba çimiy-a zar-x uud kə-digi zəg n-iin tsa, (16.58)
he is eating the ears of children, for the thing he is eating {for his soup}

kwa kayə-n kwa da saasa tə-kay da zə-gaan kə-çimiya-rə-n ma, (259)
as for me, it is coming to me {my turn is coming} for eating my ear

aw ədigi ndza βag daada-r am nəŋ, an nə-zər-aŋ a tuɣw, e,
what was my father doing {to defend self} , baby sheep said

ay digi ndza βag daada-ɣ tsəm xə-ž-á-xəg am,
what your father was doing, you back up

ma xə-ɣ-ž-á-žəg tsəm aya mdər-a da ts-á-kaya k-ay ndakwa mdər-a da ts-a-kə-ɣ tsəm iin
digi indza βag daada-ɣ am
once you've backed up, you run and hit me and I in turn will run and hit you, that is what
your father did, she said

ay kwár-wa-na-kwárg,
so demonstrate it for me

tuɣw, bab-á t-tuɣw ndakwa mdər-ga zə-ɣaa-n ndakwa mdərg, gegma,
the sheep, mother sheep ran headlong and baby sheep ran, G

ar maɫ-kəv-án, gwiya βag-aan,
they collided together,

ndza βag bandkwan xa daada-r ndza βag bandikwan,
was my father doing it like this he was doing it like this
D*ndza βag xa bandkwan daada-r,
was my father doing it like this

šikena mei fəy tə-kə-ɣ baabi-ya təma ba tə-k-ay am, (269)
okay, it is no longer up to you mother; the rest is up to me

to ay yīŋ-u-yīŋ maa d-ar-xí da ma təɣal,
so it was ready, they went down into the bush
D =to ay yīŋ-u-yīŋ maa d-ar-xí-dig da ma təɣal,

ay baaba, [daada ən-da baaba] ən-da kuč-á çimiya zər-a waar,
so mother, [father, /] whose ear will I cut today?

ay mey xa çimiya zər-a tuγw,
doesn't sheep's son have an ear?

ay d-ar-xi da ma təγal maa, naa-g kə-çimiya-γ,
once they went down into the bush, give me your ear

aya kuč-g-wu-í kə-çimiya-r am zər-a tuγw-i,
you cannot cut up my ear, said sheep's son

ay ən-da βaga ndara, ay tap-an-tápəg čiy am, (17.40)
so I what will I do, come and touch it

ay sei ma kuč-an-ú-kúčəg də-ndzəd'a,
so I will cut it off by force

ηala x-a-ž, xə-g-i xaža n-iin daači,
then he backed up, as soon as he backed up

d-a-dəg da tə-zr-a =rvar dakutsad' βəl-gaan mts-á-mtsəg, (269)
he went into the son of lion D he discarded, he was dead

da saas nəη, n-ayayayay tsa, aa, (17.52)
then Squirrel came home

[ağawar əgdza gurgur-n] am, aa gəw əgdza gurgur am,
[who killed this son of lion] (Mandara) he said

aa da č-a çim-a yaga [čawa kašu] k-ay bad'd'əm nəη,
he went to cut off the ear of the eldest son [mandara] of sheep

n-uudə-n, aa da kuč-a çimiya zər-a tuγw tsəm,
he went to cut the ear of the son of sheep

ba βəl-g pal ama tsəm d'agudzal ts-á-tsəg-áan, (18.05)
I just hit (sent) him one and Ts he fell down dead (he has killed him)
= **ba βəl-g pal ama tsəm d'agudzal ts-á-tsəg,**
I just hit (sent) him one and Ts he fell down dead (he has killed him)
Reported speech

[mil'ala də-m k-aamba-miyam] gəi da ma təγala-miy am wax,
[let's go to our bush the other says; Mandara] let's go to the bush said the others
[as soon as they saw the carcass of the lion, they got scared]

am wax l'aβ ba da saas wax baa tsəga waar kə-zra dada ndzəd'əndzəd'-ána, (273)
the other one said, another one comes 'who killed the son of the strong one'

ay zər-a dada ndzəd'-a-ndzəd'-an l'a wa ,
so, the son of the strong one also

ba da kuč-a çimiya zər-a tuyw tsəm áa tsæg ba pal ba βəlg pallama tsəm d'agutsal mts-aa-
mtsəg,
he was cutting off the ear of baby sheep, {when} he struck him once he pushed him once
and he fell over dead

ay ba ği dagal da ma təyala-mi,
so let's go away into our bush

ba d, da saas nən, nə-tuyw tsa, bərdal,
then the sheep came back looking big and strong

ay aa tsəga waar l'a kə-kwana, ay a-naa tsəga ba η-ay am,
so then who struck this one, so I have killed him he said

ay ği dagala-mi, ar da dagalaa-tər daači,
so let's go, and they went on their way
ay aa tsəga waar l'a kə-kwana, ay a-naa tsəga ba η-ay am,
so then who struck this one, so I have killed him he said

ay ği dagala-mi, ar da dagalaa-tər daači, dagalaatər
so let's go, and they went on their way

kap kala dagat k-iitər da tə-nğur
and they went and climbed up a palm tree quickly
(dagataa-t€ possible)

(277)

D nə-tuywə-n
The sheep

B ee, d-ar-ət də-zəraa-n da tə-nğur,
Yes, they went with his son up onto the palm tree

da saas n-uuda-x tsaa, nə-η baba-η,
then they came, the mother of

bab =arvarə-n tsa, ləy-ar-aa-ləg kə-zəraa-n βəlg-aan,
the mother of the lion, and they found his son thrown down

ba βər βər βər amaa tsa,
he went around confused

m-anġu ma-ɣa ma-ɣa ma-w ndakwi,
even if you are in what/wherever you are

ba sagal ba gwambla-ŋ sagal, ba waar wa tsəga,
you will come out suddenly, who is the one who killed him

ay aa tsəga zər-a tuɣwa aa tsəga zər-a tuɣw, (18.47)
so! The son of sheep has killed him

b-ayayayay pal ndza ma zəɣa, (280)
only squirrel was in the anthill

gat-⊘ ba tə-vakay n-ayayayay kə-d'uula d-i da ma zəɣ,
Squirrel just found a way down into the anthill
[Squirrel began living in anthill out of fear of lion]

aza aza jigəra-x-aa-n ndza ma mbulgu-na,
like wild goats were in a thorny area

čəŋ-ál bi wax bi, zəɣara tsag-u ba tə-vakay kə-mdərg,
he {lion} can't perceive them, antelope learned running from that experience

to, da saas, ay wa-r mər nəŋ nə-zəra tuɣwə-n,
so, when he {lion} comes, where is the son of sheep

ay wa-r tə-nġur, (19.03)
so they are up in the palm tree

da žar-gaan tsa ŋ-wan ama tsa, manjəl kə-nġur,
when he saw them, like how he {lion}, under the palm tree

ay βag-á ndandar nəŋ, n-uurama dá ts-á zər-ar-ən,
so how did you do, that you killed my son

ay am zər-a tuɣwə-n tsa, (285)
so the son of sheep said

kə-γ baab čuxúrgə-ŋ tə-nġura,
you mother, sit on the palm tree

ma xə-ž-á-xəga, wa-n diya,
if you back up, I will get down

ma d-an-xí d-at xay mdərg saasa ts-a-kay ma-ɣa ɣwalv ama,
when I go down to the ground, run towards me and kill me if you are man, he said

ma-ɣa ma-ɣa dzagwala ma, [kə-zər =arvar] kəŋ k-us-a =rvarə-n,
if you are a mature woman, [to the son of] to the wife of lion

ay ən x-á-ž, d-ál nəŋ n-arvar,
so, I will back up, the lion passed back

ay da dagal n-arvar tsa da saas nəŋ ŋal gwav ŋala s-ii kəŋ, kə-mbakəlak,
so lion went back ad then {the son of sheep} came down G

ay ba ma da saas nə-mbaklakə-n tsa,
so when the ram came

mdər-a saas n-arvar də-rvid' ma xud',
the lion ran towards him in rage
ay ba ma da saas nə-mbaklakə-n tsa,
so when the ram came

mdər-a saas n-arvar də-rvid' ma xud', saas = towards sheep
the lion ran towards him in rage

indakwi mdərg gwe', d'agudzal baz baab baz zər čəβ-ar-á-čibəg,
likewise he {sheep} ran Gw, crash, the mother lion as well fell over with the son, they
have killed them

gat-ar-č tə-vakay kə-d'uula saas (289) sa xñex,
from that they found the way to live at home {as domestic animals}

ndza dəg təyal nəŋ, nəŋ nə-tuywa-xə-n am žar-g n-uuramə-n,
they were wild animals, the sheep which you.PL see

to, kwa mdər-aa-mdərg dagalaa-na,
the one who runs away

mdər-aa-mdərg dagalaa-n,
he runs away
to, kwa mdər-aa-mdərg dagalaa-na,
the one who runs away

mdər-aa-mdərg dagalaa-n, adv with possessive
he runs away

ɣəj ndakwa ŋala gat-a d'uula saasa vəj =uudo,
dog as well then found a way towards home

ku dašike məŋ nə-d'uul-a saas ɣəj sa vəj =uud maa,

because, there is a another way for dog to come to the home of humans

daavə-n wax, argwandz avdə ardəŋ d-γəj wax daavə-n, ay əŋ,
that is another story with monkey and dog, that is separate
[how dog came to be domesticated is another story]

kwan-iin č̣i maa, iin wa gatə-t nə-tuuyə-x kə d'uula saasa vəj =uudən
this is {how} , that is how sheep found a way into humans' houses

D ndza-r ndzəga ba ma təyal (293) (19.59)
They were just living in the bush

B ndza-r, ndza-r,
They were, they were

ee tuɣw kwan ma, ən mei l'ei ŋ-ay da ma təyal-iyə əndzəga ba maŋ,
yes, sheep now, I an no longer stay in the bush, I will stay among

əvj =uud ŋ-aya, ŋ-aya ən mei l'ei ŋ-ay dagal-i dašike da duu-k-wa bi nə-yaar varaa-n-i,
humans (house of person), I won't go any more since the lions will not leave me

iin wanə-n kwan [mei nəŋ,]
this is why

ma ŋud'-aŋud'-án txal mbakalak mey ŋelexəβ viigaa-n-i
if a ram is tied behind, no hyena can catch him
[]

D bandikwaxa
Its like that

B ee, **ši ne** iin wax,
That's it

kwax l'a wax l'aβ, yin-gaan wax kwax
that one also, that one is finished

D ee to, ay č̣i daad tsa
So, fathre

B ŋŋ

(298)

D ma xud'-a gwašə-m kwana ar ta-a ba gəlvayda-x bad'dəm
In Ngoshe now do you all speak Glavda

B η

D ta-a γay-a gəlvaγda-x, (20.29)
Speak Glavda

B mm

D ηweñ ñaη, masalači naη, ma xud'-a gwašə b ma ɫal'əg γəra-γ
How many mosques are there inside Ngoshe if you think about it

B ma ɫəg γəra-ra
If I estimate it

D η

B masalači, masalači ma xud'-a gwašə-n, ar kul xkərd'
Mosques, mosques in Ngoshe, they are 30

D to čoča-xə-m
And what about churches

B čoč ma gwašə-na, čoč ma gwašə-na, ηkwa-n
Churches in ngoshe, churches in Ngoshe, are six

(304)

D ηkwax
six

B η

D to, lii da βa-a , lii da ma masaalači ardə-η ard li da ma čoč kwan tsa
Okay, the ones who, those who go to mosques and those who go to churches now

B η

D ma ɫə-gaan γəra-γa-a kwar wa d'ek (21.07)
If you think, which are more

B ee, ma ɫəg γəra-r kwan tsa, wato lii da ma masalaači wa d'ek, e
If I think about this, those of the mosque are more

D ba vay vay vay
Very much {more}

B bo, a'a ġug-u-yi kə-vay vay bi, (308)
No, they don't surpass by much

ad'aba digi ambad'ə-na kwaxə-n tsa,
because the reason for that difference

lii ma taatakə-n tsa, nçikwaxa,
the ones in the middle are few

ma takwanə-n tsa, d'ek lii da ma čoča,
in this side [E of bursar's house] the majority go to church

takwaxə-n tsa d'ek lii da ma čoča,
on that side [market side] the majority go to church

takwanə-n tsa, d'ek li da ma da mamasalačiya,
on this side [in middle] the majority go to the mosque

iin wa mbad'-na-mbad'ga
that is what makes a difference

D to, to , txala kwax-iin tsa
Okay, after that

B ɲ

D to uusg-iina, šaxšašaxə-n tsa (21.37)
Farming, different types

B ɲ

D am βag-aan k-uusiga-ɲ a vazay nii am may xa usiga vazay-I
You farm during the dry season or don't you.PL

(312)

B ee, vak-amd may, may n-uusiga vazay-I
For us, no, we.EX don't farm during the dry season

D mey n-uusiga vazay-I
There is no dry-season farming

B may n-uusga vazay-I
No dry season farming

D to, am lək-na ndar kiya ki- yaa təmaatəra-xa yaa kwarkwara-xaa-na,

How do you get tomatoes and other things

am lə-k-na mər-I
where do you get them

B to, mən yu m-uuvə-n tsa,
Okay, there is well water

gáx-v-ár ba də-gáxəg saa ma-ŋ,
is drawn out from in

ma bakwátí, ma gáx-v-ar-gáxəg saa ma bakwati maa,
in buckets, once it is drawn out in buckets

á tsa-rá kə-d'eyaar a péd'-g-ar-péd'əg, ba-ɣa d'ég-a-r-d'ég, waato gadi
you build a fence, you water it, you pour it {water}, that is, a garden
á tsa-rá kə-d'e-ɣaar a péd'-g-ar-péd'əg, ba-ɣa d'ég-a-r-d'ég, waato gadi
you build a fence, you water it, you pour it {water}, that is, a garden

D ŋx

B ee, ba-ɣa d'ég-ar-d'ég, (22.01)
Yes, you just pour water on it

ŋala aɣa bax-á-baxa k-uuf ma á ŋwad'-ar-vá a ŋwad'-ar-vá tə-vəy maa,
then you stick in a stake you tied them closely to the body {of the plant}

a dá nyá ba yaayəg kə-zəra ba-ɣa dagala kwana a vəl-uw-á,
you will see it yield plants then you go and sell some
a dá nyá ba yaayəg kə-zəra ba-ɣa dagala kwana a vəl-uw-á, kwana = some
you will see it yield plants then you go and sell some

a dá nyá ba yaayəg kə-zəra ba-ɣa dagala [kwana a vəl-uw-á,]
you will see it yield plants then you go and sell some some you sell

a sug-ú də-zər iiž-á malaxa kwarkwar,
you go and buy salt and the like

ama, vakavak-a usi-gaan ndə l'amaa kəlaw dii əntsa mey vaakwan-i,
but a place for farming, like a lot of people {to farm} isn't found here
=ama vakavak-a usi-gaan taakiya l'amaa kəlaw d-ii əntsa mey vaakwan-i,
but a place for farming, like a lot of people isn't found here

sei day, ma də-ÿaß-a ßaraw, ee (22.16)

that is only {found} towards Barawa

(319)

D yaa-r lii k-udax wa sagwa-iin ma yaaβ-a βarawə-n
Which type of people come towards Barawa

B lii kwa sugw-a kwax-iina,
The ones who buy those ones

to ma s-ar-da-səg sa ma kasukw ndəkwan maa,
if they comes to the market like that

kəm sagw-aana, n-əmda,
we buy it

kwałərna sugwaan nə-lii, čig-ət tə-yaa gawiya,
others, the ones starting from the Pulka area buy it

yaa tiimta, ko da šiike ya tiimta ard yaa γid'a,
the Timta, since the Timta and Ghid'a [Malgwa]

ard yaa gawi ba palla, to miiža, də pəlka daavə-n ɸa nuuda-ts
and the Gawi people are all one, okay, the ones in Pulka are separate

D to lii usa-ŋ albasara kwar kwara-xi-n tsa yaa-r niin k-uuda-x
So the ones who farm onions and the like who are they

(323)

B ee, yaa, məŋ wa dagal ba ma ksa-miya,
yes, there are those who go from our village

B ee, yaa, məŋ wa dagal ba ma ksa-miya, dagal; go from our to elsewhere
yes, there are those who go from our village

ar dagal d-awsə-gaana, ama əŋ,
they go to farm them

arbakwa-xa, juγwad'a-xa, čikd'a-xa, uula-xa, lii us-a kwax ɸaβ
Arboko, Dghweđe, Cikade, Wula, are also the ones who farm that

B ar laŋg-aan sa ma kasukw
They bring them to the market

B ar laŋg-aan sa ma kasukw is sa a particular market ? no : any market
They bring them to the market

B ar laŋ-aan sa ma kasukw (23.00)
They carry them to market

D to ndə kasukw-a xaniinə-n kwanə-m ndar-i
So like today's market, how is this one?

B kasukwa xiinanə-n kwana
This market of today

D ɲ

B a, ba ɣwazár či baz ula-xa,
Even Wula people come

baz əjuɣwad'a-xa, baz čikad'a-xa, baz arbakwa-xa ba sagal də-vakay
As well as Dghwed'e, and Chiked'e, Arboko they bring {onions} (come with it)

(328)

D to, ɣiŋg-aa-ɣiŋg waxa, txal kwax či kwan tsa
So that one is finished, after that

B ɲ

D ndar makarant vaakwana
How is the school here

B makarant vaakwanna
The school here

B makarant miina, aa mənɲ makarantan-ɲ a praymariya,
The schools here, aa there is a primary school

mənɲ makarantan-ɲ, a diya,
there is the Day {secondary}

mənɲ makranta ɣiɣi
there is the GG [government girl's secondary school]

D ar xkərd' kina
They are three

B ee, wato xkərd'a ama makaranta-ɲ a praymari tsa,
Yes, three, but, the primary schools

xəkərd' n-iin ba də-ɣraa-n,

they are three by themselves

[f'əbə-r] ufaɗ'ə-r makaranta ġiġiya,
[five/] four the GG

f'əβə-r makaranta diye, e
the fifth is Day secondary

(334)

D mənġ ɡəlvayda-x m vakay nii, ni mey xi
Is there Glavda in it, or not

B mənġ, ba ɡəlvayda-x ċi wan ba **zalla**, baɗ'd'əma, (23.47)
There are Glavda {students} completely, all

D malama-xə-m
And the teachers

B malama-x f'a tsa, mənġ malama-xa, mənġ zər-aŋ a ɡəlvayda,
The teachers, there are teachers, there are Glavda teachers

baɗ'd'əm ba zər-a ɡəlvayd ma, e mənġ zər-a ya amuda,
all are Galvda, there are Amuda

mənġ yaa žəkaa,
there are Zika (Agapalawa)

mənġ nənġ nə-miyam ɡwaša-xaa-n,
there are we Ngoshe people
mənġ nənġ nə-miyam ɡwaša-xaa-n, nə-miyam
there are we Ngoshe

to dašike ba-ɣay-a-miyam ba ɡəlvayd n-iin kam ba ɡabaɗ'ay ba ki-miyam ba ɡəlvayda-x,
okay, since our language is Glavda, all of us we are Glavda

sei ba βalga ba da palapal ɡwaaza-x
except a few Gwoza

(338)

D to txala kwax-iin tsa, tsag-av-I nənġ,
Okay after that, is

ənənġ nə-ɣay-a ɡəlvayda-x makaranta-x-iina,
the Glavda language taught in the schools

ko ba xaws daɗ , ard turanči xa wa tag-av m-vakaya
or just Hausa, and English are what are taught in them

B aa, ar tsaga ba turančiya, dɔ-xawsa
They teach just English and Hausa

D yo mey tag-av nə-gəlvayda-x kina
Okay, Glavda is not taught

B ar may tag gəlvayd bi,
They don't teach Glavda

sart-a faž-a makarant-I kwa ndza wur tsa (24.26)
{from} the time of the beginning of the school formerly

D aana
yes

(341)

B ndza tságá mandər mandər nuuda,
Madara was taught (LL)

e, lakuti saasa tɔ-xawsɔ-n tsaa,
before it came to Hausa

**B ndza tsaga mandər mandər nuuda,
Mandara was being learned**

**E, lakuti saasa tɔ-xawsɔ-n tsaa, (saas = come to present situation)
before it came to Hausa**

ndza tsaga mandər nuuda,
Mandara used to be taught (LL)

**ndza tsaga mandər nuuda,
Mandara used to be taught (LL)**

Amaa[sə-ɣ-is-ɣa niin,] sə-ɣ-a nəŋ, nə- wur-ət ban ɣər tsa,
but {when} it came,/] {when} civilization (head opened)

ɣala tsag-a xawsa, ɣala gwiya wurg kɔ-ɣər tsa, ɣala tsaga turanči
then they learned (LL) Hausa, then when things got more civilized, they learned English

D daači ndakwan ma, gəlvayda-x, mey wa tagaan ndakwan bi
So now, Glavda is not spoken now

B oo, βag-áv-a-βág či maš-áv-da-mášəg čiŋ ,
It was done, mandara and Glavda were erased

n-mandər ard gəlvayd maa, tsag-á ba xaws ard turanči nuud
and just Hausa and English are taught

(345)

D to, šagəra,
Okay, thanks

to amaa digaw zar-x da makarant ba šagər vaakwanə-r kwanni ar may xa digaw-i
but do children go to school punctually here, or don't they
=to amaa digaw=dagal=dagaw==dig but *daa/*daasi
zar-x da makarant ba šagər vaakwanə-r kwanni ar may xa digaw-I
but do children go to school punctually here, or don't they

B aa ar dagaw zar-x k€daŋ, ma makarant
The children go to school

D mey véy-áv də vayg ndəkwa ndza wur (25.02)
They aren't caught as it was before

B vey-av-veg ndakwa ndza vey-áv wur-na,
Getting caught, it used to be caught

mey fei vay-áv ndakwan-i, ar dagaw zar-x
they are no longer caught now, the children go

(348)

D to, aw nə-mtakə-r-a makarant kwan čiŋ-ar-ú nəŋ, nə=gwaša-x vaakwanə-n kwan
Okay, what is the advantage of school now that Ngoshe people experience now

B a'a xad'aka faβa,
There are many

ba kwanə-n kə-gud k-i čixurg-a n-iimi manjəl ndakwi,
even this room we.2 are sitting under also

fa-k-ná ba makarant bi waar wa ndza βa-a kwan,
he got it {through} school, or who was doing this?

ba ma ndza γw-a səf bi nə-dəg-amd biya
wasn't just cutting thatching grass our own {activity}

D aa vaka kaŋ, asbiti məŋ n-asbiti vaakwanə-na
As for a hospital, is there is hospital here

B məŋ n-asbiti miin
There is a hospital here

(351)

D βaga-βag ŋweñ
How many?

B asbit-iinə-n vaakwanə-n,
the hospitals here

kwana ma xud'a-ŋ, a kwan kə-kəs gwašə-n tsa,
now in the middle, of this Ngoshe village

aa ba pal nə-wa ma maal-na, gat-ars nə-wa t-aβal-a kaamb miitsa-stə-n,
just one, one large one, followed by the livestock field there

vitənari amuudə-n
Veterinary as it is called

D məŋ maaganiya-x m vakay
Is there medicine in it?

B məŋ maaganiya-x m vakay
There is medicine in it

D too šagəra
Okay, thanks

B ŋ

D ba zər-a ksa-x l'a ŋəŋ lii taa gəlvayda-x l'a nəŋ dokta-x-aatər nii
Son's of the village who speak Glavda, the doctors?

(355)

B bad'dəma, ba lii ta-a gəlvayda-x l'a doktaa-tər (25.51)
All, their doctors are ones who speak Glavda

D šagər
thanks

B mm

D to xar yanzu am n-asarax daad tsa (26.06)
So now the Bature says father

B η

D to, aya uusəg vaakwarə-η,
where do you farm

aya uusəg də-ÿaba γwa-x nii,
do you farm towards the mountain

vak-a d'ambaka-x ni d'ambaka-x ni aya awsəg vaakwarə-η
towards the lowland, where do you farm?

(359)

B ən uusəg, we-i ma tɣala,
I farm, far away in the bush
=B ən uusəg, wa ma tɣala, *D) wa = kwa
I farm,

xərz də-γwə-n, də-γw-a vala, n-vak =usəga-ra,
close to the mountain, the place of my farming is at the Vala mountain

ama məŋ nə-vakavak-a d'ambaka,
but there is a place in the lowland

ama məŋ nə-vakavak-a gaval,
but there is {also} a highland
[in the same farm, high and lowland]

ma γud'-⊖-ud'əg yu tsa,
if there is draught (rain cuts)

ən lə-k-na-ləg kə-digit njukwaxa vakavak-a d'ambakə-na,
I get a little something from the lowlands

ma ġ-u-ğəg yu l'a tsa,
if the rain is sufficient (if it surpasses)

ən lə-k-na-ləg kə-digit nçikwax vakavaka gaval-na, e,
I get something from the higher land

mey tsəm, bad'dəm tsəm ba vaka d'ambakə-n,

if not, everything is from the lowland

ma zə-t-zəg yu ku-kəsa, (26.38)
if there is a flood (water eats a village)

a saa (364) ba dəva-γ l'əβ,
you just come empty-handed (five hand)

am ay maŋ ma γud-ət-γudəg yu l'əβ vakavak-a gaval tsa a saa ba də-dəva-γ l'əβa,
so, if there is draught also, in the highland, you come back home empty-handed
= am ay maŋ ma γud-ət-γudəg yu l'əβ vakavak-a gaval tsa a saa=saas ba də-dəva-γ l'əβa,
so, if there is draught also, in the highland, you come back empty-handed
vs. sagal enter into somewhere/come out from
vs. sagaw : come to me empty-handed
= saas

ay ma-γa γud-ú kwax a γud-ú kwax tsa,
so you cut {from} that (side) and you cut from that side
[you farm in the lowland and the highland]

mul-k-u-mulg də-ÿap palla, (26.48)
it will help you on one side

ma βag-aa-βag ni-yu kalkal kalkal ndakwi ba burkud' aya lə-k-na-ləg,
if it rains normally, you get both of them {highland and lowland}

iin wa-γa ġ-u-ġu n-digitə-n
that is when there is a surplus (things surpass)

D too lakuti kwax-iin či kwan tsa,
okay, before that

aw-i digi aya rii-g nəŋ tə-gwuxa-γ-in-i (26.59)
what do you sow on your farm,

(367)

B ee, ma l-an-k-na-ləg kə-digit kə-ragwa ən d'iy-ar-áná,
if I get some fertilizer, I spread it

lakuti, lakuti ən rii-ga,
before I sow

ma l-an-ək-na-y kə-ragw-iya,
if I don't have any fertilizer

ən nuuk-gaan bandkwax-iin ma,
I just manage like that

ba yaala digi da vulg-wa da ma žigila, ən lə-k-nán
according to how much God gives me, I get it

D to ragwa-ŋ asarax asaraxə-n ni wa d'iigə-ŋa, ragw-a l xi
So do you spread manufactured fertilizer (of Bature) or cow manure

B ragwa-aŋ, ragw-á l či ndakwana ,(371)
Fertilizer of, of cattle like this

kwa ndza wurə-n, ndza,
that of former times

ndza ba ndza lə-v-k-na-ləg də njikwax ba-ŋ kwaβa-ŋ a =saraxə-n tsa, (27.26)
one used to get little money (Bature money)

ndza ragw-a =sarax biya, ay ndakwanə-n,
it wasn't manufactured fertilizer, but now

d'al-ət-d'alg, n-ragw-a =sarax d'ek kwaβ tə-vakay,
it has increased (climbed up), the cost (money) of the manufactured fertilizer is much

sugwa-y talaga-i
poor people can't buy it

D to, a xutsəg, də-muut-ni a xutsəg də-γra-γ xa ka-ŋ,
okay, do you gather it, with a car or do you gather it on your head

kə-ragwə-ni, ma-γa xutsi-gaan da maŋ, da tə-gwuxa-γ
the fertilizer, when you gather it on your farm

B ma daali məŋ nəŋ nə- kwaβ maa a xuts-án də-muuta, (375)
Sometimes, if there is money, you load it on a car

ma mey kwaβa-x-i aγa xutsi-gaan də caca-γa,
if there isn't money you load it on your bicycle

ba kelekele ba-γa də-diiya, ba kelekele ba-γa də-diiya,
like KK you carry it down, KKK you carry it down

aγa βag ndukwax
you do like that

D d'iy-áv ndar ragw ma d'iy-áv təŋ tə-gwuxə-n

How is fertilizer spread when it is spread on the farm?

B ma d'iy-ávə-n kwan tsa, (27.54)
if it is spread now

a dzəg-át ba tsuβakw tsuβakw tsuβakw ma d'i-γ-a-d'iig€-ŋ tsuβakw tsuβakw,
you pick it out {from container} in a pile, pile, pile, once you've shoveled out the piles

tsa tsuβakw maa, ba da dagaw nə-ŋ,
piles, you go off

majigan ma ŋala ba da zad'i-gaan (377) manjəl kə- l'aliy-a xi,
with a hoe then you spread it {manure} under the roots of the gc

to ŋala da yuu-g či kə-xiya, anǵu səg€v ba yu ndakwi ,
so after the gc becomes greenish, even when it rains

zə-g-łt-i kə ndzəd'aa-n d'ekd'ek-i (28.08)
it won't be able to destroy the gc (eat its great power)

D to šagər,
Okay, thanks

ama ba kəsa-ŋ a gəlvayda-x wa-γa usəga-ŋ ni ku kis-i, ks-a lii lərn xc
but is there a Glavda village you farm {in} or {just} the village of others

B a ba kəs-a gəlvayda-x
Just Glavda villages

D a mey dagal d -awsəg ma kəs-i lərnə-ŋ-i
“you don't go to farm in the village of others?”

B aa ən may dagal d –awsəg vak-á-vak-i lərnə ən uusəg ba gəlvaydə-n
I don't go to farm in the places of others, I just farm {among} the Glavda

(381)

D to ba kə-γ pal wá usəg kena
And is it you alone who farms?

B a ba k-ay pal wá awsəg əvja-r kena
Just me in my house

D calm-a a daala zar-x maa, ar may maa wsəg-i
The rest of the young children, they don't farm?

B [to tə də, ma] xuts-ú-xutsəg yaru f'af'a,
Maiduguri has attracted (collected) them

d-ar-dál jaarwa-xa, kwar makaranta, dzug-ú-dzəg kwaxa,
Maiduguri people took them, the one in school, some {are} collected

[li yaruwa f'a] waar wa naa xəna də majigan nuud f'af, ndakwan
who is it who wants to sleep with a hoe, now

(384)

D ma f'ei bi
No longer

B η

D to kəs-u-kəsəg ba, n makaranta,
So school has taken them

kwana kəs-u-kəsəg data-η as, aη a xwəd'-a bərnɪ kena (28.51)
the other, the town has taken

B η

D to šagəra, to ama, ma s-ar-a-səg zar-xa-γə-n ma s-ar-áyan kwan tsa,
Okay, thanks, if your children come home, if they come back here

ar saxa saasa ma aks ni ar may, xa saxa saas-i
do they keep coming back to the village, or not?

B má dáalí s-ar-aa-səg sa ma ksa,
When they come back to the village

kəm-da sa nəγ-a-kəγ am-n-iitəra, (387) ar dagaw ar mul-ú-wa, e,
We will come to greet you they say, they go {to the bush} and help me

ba ma s-ar-aa-səg maa ar daala ar mul-uwa,
if they come, they go and help me

m-ar maya ba-n fa kə-rvid' ma xd'a
if they don't I just stay patiently (if they aren't I put my heart in my stomach)

D ar mul-k-wu də kwaß ni ar mul-k-u d-uusəg ar dagaw də-majigan xa
Do they help you with money, do they help you farming do they go with hoes?

B kwanə-n, f-aa-fəg k-əndzed' miitsə-n tsa, mul-g-u də kwaβa,
The one has means (he has put power) there {in Maiduguri}, he helps with money

amaa dada kwa f-aa bi kə-ndzəd'-i tsa, mul-g-w-ú də ləra
but the one who doesn't have the means, he helps me with labor

D šagəra
thanks

(39)

D to ma xud'-a gwašə-n vaakwanə-n tsa,
Okay, in the middle of Ngoshe here

kwar kə-lər wan, ar βag lii vaakwan-ni
which work do they do the ones here

B lii ma ksə-na
Those of the village?

D η

B li βa-a lər vaakwanə-n kam, (29.33)
The ones who work here

ləra-x ba d'ekka, kwanna, βag-ú birikla,
the types of work are many, the one, does bricklaying

kwana, βag-ú kaafinta, kwana, βa-a kasukwa,
the other works as a carpenter, the other works in the market

ba gərgagər bandikwaxa,
different {things} like that

ma dadakwa vəl-v-a-vəlga da ma žigil kaŋ, (395)
the one God gives

kə-d'em-d'emə-raa-na, kwa vəl-γa-y da ma žigil kə-d'em-d'emə-raa-n bi maa,
his cleverness, and the other one God does not give him cleverness

ndəkwan čuxurga η-ayə-n kwan ma ba-n čuxur-áná,
like how I am staying (sitting), someone {else will stay} as I am staying

ən paka baŋ, a saaya yu ma žigil, e,
I just wait, for rain to fall

ən paka ba saaya yuwa,
I am just waiting for rain to fall

ma s-a-di-səg dada ma žigil kə-yu maa,
once God sends down water

ən kəs-a xiil dagal da patsiga, ən l'əlga,
I pick up an axe and go to clear the bushes, I clear them

ən çad'-gaana, ən lakuti ən-da rii-gaana, (30.09)
I sweep off the field, before I sow

lakuti ən-da uusug-usəga-ra,
before I begin farming for myself,

ma s-an-daa-səg kə-xiya-r l'a ma, ən xə-nán,
once I bring back my gc home, I then sleep

mey ləra-r-i lərn-i
I don't have any other work

D aw digi naa-g nə-daal zar-x vey vey vaakwan-i a sərg-aŋ
What do the youths want greatly here that you know

B kwa kə-ndzə-gan ma ksə-na
Those who live in the village

D daala zar-xa
The youths

B n-daala zar-xa
The youths

D li čii-g ndakwanə-n
The ones growing up now

B lii čii-g ndakwanna,
the ones growing up now

[li daala zar-xə-ŋ] digi ma-ra naa-g daala zar-xə-n kwan tsa,
[the youths /] the thing the youths want now

ma-ra naa ba (404) lər, lər-a tə-dəva daŋ, ləra-ŋ,
they want work, work for the hands and, work of

ma lər-a šibtiya, ma lər-a malama tsag-ar kə-zar-xa,

if work in a hospital, or work of a teacher teaching children

ma lər-aŋ, aŋ ədigi bad'dəm **dei** lər-na,
or work, of any sort of work

ma ba lər-na da sig-ál-i ŋud'əf tə-vakay ni tsa,
or work which causes no sweat (sweat does not come out from it)

iin wa-r gatə-g daala zar-xə-n ee
that is what the youths are looking for

D šagər, to txala kwax kwan tsa
Thanks, after that

B ŋ

D ləri-n əsg-al-i ŋud'fə-n kwan biya ama ar zu-g-u-zəg kə-ribaa-tər nii,
The work that does not cause sweat this one, do they profit from it?

zəga-y ar mei xa za ribaa-n-i kwan
or don't they now

(407)

B ee , ma ma vəl-γ-a-vəlg l'a-ŋ kə bark daadi-na,
If you bless him (give him blessing) father

taakiya, kwan-iin zəra-ra,
like, this my son

ba aŋgu ba ŋjikwax lər-iina aa [L] mul-ku-mƏg [LLH]dada ma žigil amə-ŋ l'a k-iin l'a tsa
even a little job, let God help you, you say to him

D ŋ

B bandikwan-iin, a ŋγ-a ba d-ala,
Like this you see him going out

a ŋγ-a ba l-ak-ná-ləga,
you see he will get it

a ŋγ-á ba **gin**-γa-γina βəl-a-βəlg kəŋ, kə-gud kə-vjaa-n z-Ədí bandkwanə-n, (31.05)
you see he will build he will build a room his house a lot like this one
{referring to Bursar's house }

mey nuud ñeñe digit-i
 you take whatever job you can get (no one deceives/looks down on the thing = the job)

470

tə-vuk kwax ma-ɣa fə-gaan k-irvid' ma xud' tə-vəy bi
 in the future if you are patient for the little job (on the body)

D ama mey xəβ-a digita-x-aana kwar kwara-xaa-n bi
 But as long as you don't take drugs and the like

B a kwax l'a tsa pilw-á bi či dada kwan-i,
 That one won't fail (it doesn't lack), someone

n-dadakwa da βəl-dá žigil l'aβ kə-dada kwan dan, čəd'əg-ú-čəd'ig-iyá
 (but) someone will turn out, who drinks a little

(473)

D oo, šagəra, to ndakwan ama tsa
 Okay, thanks, now

B ŋ

D ndar nəŋ, n-ow ,
 How is it

nə-βa-a wre vaakwan ama, kuma txala kwax-iin laβa ma,
 doing marriage here, and besides that

ar naa kwa- ndza wur ni kaŋ, k-awrey-a gargağiyə-n ndza wur-ni,
 they want how it was before, the traditional marriage before

ko kuwa ar naa dig-a zamani xa nə-li vaakwan-iin kwana awarama
 and in addition they want the contemporary, the ones here now, he says

B ee ndakwanə-n wa maraw k-awre tə-γər kwa ndza wura
 Yes, now it is is better, a marriage, than it was before

(480)

D ndza wur ndar wa wur-na
 How was it before

B kwa ndza wur-na, (31.44)
 the one of before

ndza-γa laŋ-a digita, dá vəj-a duɣwa,
you used to carry things, to the house of the girl

a láŋ-á wała, a láŋ-á luwa, aɣa, aɣa úus =iindara,
you carry milk, you carry meat, you farm groundnuts

aɣa áws =iindara, aɣaŋ,
you farm groundnuts

a ts-á dəlga, a βəl-á zugúra, [ats,]
you put up a fence, you build a building (structure)

a ts-a guda, a d'íy-á wáǰígíla, kə-digi ndza wura, aŋ,
you make a room, you make a lattice porch {for mother of girl}, that of before

bad'dəm lər əvj-a dada duɣwə-na a ts-a dəlga,
all the work for (of) the girl's house you make a thorn fence

a sáa də-taka (488) bad'dəm lər ndza vəj-a dada duɣw-a aɣa βag-aana, (32.12)
you bring thorns, every type of work (everything the work) in the girl's father's house,
you do it

ama ndakwanna, [kuma ndza-γa d'í,/
but now, [if you pour/]

ma ndzu ndza-γa kəlgə-m ba ndəv maŋ,
even if you were to fall apart {break} Nd {from the work}

ma lər-iin wur-na, ndza-γa d'íy-a ł =uufad'a,
from the work in former times, you have to pay a dowry of four cows

aagw buwa, səd'ava, ndza d'iig-aana,
two goats, clothes, you paid them

ama, ndakwanna, aɣa mey uus =iindar biya,
but, now, you don't farm groundnuts

aɣa mey ts-a dəlg biya, a mey βa-w biya,
you don't build thorn fences, you don't do whatever

a ba čuxur-gan-a-γa [aba aɣa,/
you just stay you [you just/]

ən nax-ak-nag am duɣwa ən ən nax-ak-naxg am ɣwalva, (495) (32.36)
the girl says, I love you, I love you, the man says

ɫats aya tɔ-kwaβa-γ [dɔbu ufadʰ] dubu kul ufadʰa,
 ɫ, you have collected your money, [four thousand,], forty thousand

ɕip aya dʰiy-ána,
 all together you pay it

ɲudʰ-kura nuud k-awray aya mɔl-a saasa-γ dɔ-vakay
 someone finishes the marriage for you, and you begin to come {home} with her

D patɔ-gɔ-m
 What about eloping

B ma pat-γ-u-patiga,
 If you elope

naa-g k-almana-r am nɔɲ,
 I want my dowry says

am dad-a duywa, ndzakw aya kɔs-ant k-almanaa-na, (32.51)
 the father of the girl; suddenly you take his cows

ma pat-γ-u-patiga, **kaman** ndɔɲ,
 if you elope like

ndɔɲ yaba-ɲ, a kristana, ɫaa-n buwa, agwaa-n buwa, (501)
 like the way (side), Christian way, two cows, two goats

sɔdʰavaa-na, kréet-a kokwa kwalaa-na,
 his clothes, a crate of coca cola for his wife

ɫ-a-k-na-ɫɔg k-uusaa-na,
 and he gets his wife

kaman dɔ yab-a masɔlma,
 like in the Muslim way

dubuwaa-n kul ufadʰa, dɔɲ, ɲudʰ-ar-á k-awre k-uusaa-na,
 his forty thousand, and he finishes the marriage

ɫ-ak-na-ɫɔg k-uusaa-na, ndakwanɔ-n ndakwanɔ-n ba butu wana,
 he gets his wife, now now it is cheap

ama kwa ndza wur ndza ɫ –uufadʰa, aagw buwa, sɔdʰava,
 but that of before was four cows, two goats, clothes

a, ba **gaa ši** ł-ak waxala ƙa-a ƙar ƙaƙ,
you you, are satisfied with problems doing work

to kwa ndakwanə-n wannəna, maraw tə-γər kwa ndza wura
okay, that of now this, is better than before

(508)

D kwa ndakwanə-n wa ndza maraw tə-γər kwa ndza wura kina
The way of now is better than before

B ee

D ama, mey, [fey] lagw-áv n-əŋγwasa-γ me ma kwan-iyā (33.32)
But aren't women divorced now

B mm

D ee, lagw-áv n-əŋγwasax dagal-iyā
Yes, women are divorced and sent out

B lagw-av n-əŋγwasa-xa,
women are divorced

a'a ba ma lagu-da n-uus-iin či kə-γəraa-na,
unless the woman chases herself away

ma lagw-á-da-lágw či n-uusi-n kə-γəraa-na tsa, (513)
if the woman divorces herself

mey nəŋ, mei nəŋ, ŋal'áv-á žiil biya,
the man doesn't struggle

ama ma mey nə-wax biya,
but if there isn't that {situation}

ma nəγ-γ-a-nəγg k-uusaa aa lagu-da žiil amuud tsa,
if you see a wife divorced by a man

mei kəs-a dig-iin aa tag-ar žiilaa-n-i, ee,
she doesn't accept what (the thing) her husband told her

ee ƙag-w-i-ƙag kwax am žiil ən digaa biy am,
do that for me the husband says and she says, I won't (I will not go)

bi t-w-i-təg kaf ən daa bi am, bi sərga-y kə-t-á d'al biya, (33.56)

or, cook me food and she says I won't, or she doesn't know how to cook soup

kwanə-na da ba lagw-aan žiila, (517)
that one the husband will divorce

kamaŋ ma sə-γ-ϵv-səg kwan aya γulaba-ra,
like if you come as my visitor

t-w-í-təg kə-dig-iin **gaa** γulaaba-ra aa lə-k-wa-ləga,
cook something, look my visitor is meeting me (has met me)

ay kə-γulaba-r-na, aa lə-k-w-aa-ləgə-n tsa t-w-ar-á-təg kə-zər kafə-n,
see my visitor, who has met me, cook him a little food

tig-a, t-áa-təg kə-dig-i γwad'a,
she cooks, she has cooked tasteless food (something tasteless)

ɫadur ndakwa bandikwaxa,
the next day like the same thing

ay a ny-a ba lagwa-da-lagw žiila,
so you see the husband will just divorce her

ama ma ba sərga-sərg kə-βa-a digitə-n,
but if shes knows how to do things

naa-g žiil-na, mey nuud lagw =úus dagal ba jaani
the husband likes her, no one sends away a wife for no reason

(521)

D to, aw čí wa fə-g-ar-á kəs-a kwa lərn k-uus k-uuda , ɫaβ
Okay, what makes a person marry another one

B ma n-al-nəg nə-gal kə-buu-na,
if they become, getting two

ma kwan əf-g-ar-á kəs =uus k-uudə-n tsa,
if this makes a peson marry again

ϵ-g-árá nəŋ, nəŋ us-iina, mei číŋ-a lbəg-a žiil-I
it causes it, the wife doesn't listen to what the husband says

D pal wax
Only that

B ee, ay ma ba kiini ma kəs-an-ar-áa-kəsəg kwa lərn k-usa-r kwan man,
if it is like that, if I can marry another one besides this one I have (this my wife)

adá l'əv xán kə čing-aan, to ma sə-γ-ϵv-səg wa lərn ma, (527)
you have to listen, so when the other has come

dada kwa dá kəsəgϵŋ txalə-n ma fə-gaan kə-çimi tə-kəγ ma,
the one you will marry after will listen to you (put ear to you)

baz iin ndakwa tsag-aan kə-f-a çimi tə-kə-γ l'a-ŋ, baz,
she also {first wife} will learn to listen to you also,

baz kwax-iin l'aβ, iin wa tag-av taa səlga, amuudə-n
and that other one also, that is what is called envy

D txala kwax l'aβə-m (34.48)
Okay, after that

B to txala kwaxa, [mamə-n/] ma nəγ-a-nəγg kwa lərn l'aβ ma, (531) ii,
after that, [/] if you see another one,

čín-i bi kə-digaa-n-i,
let us.2 not listen to what he says (to his)

ŋgultm [ki- dəgϵn] ar mał-á γϵr ma,
it is /[better we], they join together

to, bi d'uw-ar-ká-dəs-d'úug kəsə-γa ar buwaa-n,
or they refuse you, they the two

ay a mə-ŋa, ma ba-r tsaywa-x n-iitər tsəm,
so, then you say, if they are friends

ϵŋ βəl-ga ba ŋ-ay tsaw daava-r tsəm, ba maraw čiy amə-ŋa,
I am alone , it is good like this you say
(I send me alone)

kə-γ l'a ndakwi, [aγa-ŋ] a ndza nəŋ lapi lay nə-nədzə-gana-γa, (35.06)
you also [/] you stay very nicely, your staying

amaa ma dzə-γ-áar-dzəg tagw-á-va-tágw nan,
but if it happens, it is divided (they are divided)

n-arajaa-tər mey vak saas vak pal biya, (538)
their ideas do not coincide (do not come to one place)

kwax ndakwa t-a d'uulaa-n daavə-na,
the one is on one path

kwax ndakwa t-a d'uulaa-n daavə-na,
the other is on another path

[ama ma γϫ-u-γϫlg či nəŋ, /]
but if the one surpasses

nə-ndzəd'-a dada kwa naa bi kə-ndzəga nəŋ,
the one doesn't want to stay (power of the one does not want to stay)

vəj-a žiil əŋ, səl-g d'ekd'ekə-n,
in the husband's house, great jealousy

ma γϫ-u-γϫlg kəŋ, kəŋ kə xəŋkal-a dada kwanə-n maraw xəŋkalaa-nə-n maa,
if she surpasses, the reason of the one , good in her reasoning

uš-ϫ-ušəg nə-vja-γ,
your house is confused (mixed up)

amaa ma γəl-u-ələg nə-xəŋkala dada kwa marawə-n, (541)
but if the the reason of the good one is better

kə-xəŋkala dada kwa γwad' ma, βal'-aa-βál'əg nə-vja-γα, e,
than that of the bad one, your house is in order

ee kə-γ či kwan maa, kə-γ l'a ma,
you now, you also

yəb-na γϫ-g-u-γϫgə-n ma,
the side which surpasses

ko da šike məŋ wa lərn l'aβ kə-zaala-xa, oo,
since there are other men

us-wa dagálga iin wa βa-a gəl manjəl kə-ŋγwasa-xa,
the wife advises, this is what causes stealing (jealousy) among the wives

məŋ bi l'a wa lərn-iyə
there are others

D məŋ wax
There is that

B yawa, to məŋ l'a wa lərn (541) l'a k-uŋγwasa-xa,

Okay, there is also this case, also women

ma mey žiil xiñex-iyā ar βa-a gəl manjəl kə-žiila,
if the husband is not at home, that makie trouble among men

to mən waxa,
there is that

to us səl-ga mən ba d'ekd'eka, to ba iin wannəna,
so there are a log of jealous women, so that one

[əs-g-ar-da-/] əs-da əŋ lagw uusa, dæg dagala-γ,
[brings] it brings about divorce, go out on your way {of my house}

ŋulm ən ndzəga ba dada kwa čin-gaan kə-lbəga-r-na iin wa sə-da kwax
it is better with one who listens to me, that is what causes this {situation}

D ba kwax, iin wan
That one, it is

(548)

B əŋ, iin waxa (36.04)
That is it

D to xar mən wana, us buwa, xkərd'a, xar da m =ufad'a-x-aa-n kina fa
There is this one, two wives, three, up to four

B ee to ma da d-aws xəkərd'a,
Okay the one with three wives

kwax k-atyatəya ar-də-atyatəya, ar tsaywa-xa
that rival wife with a rival wife, they are friends

k-uram d-uus pal am tsaywa-xa,
you and the other wife you.PL are friends

iin wa-m ndzə-k-va n-uuram vak palla, ee,
that is why you live together in one place

ma sə-γ-dáa-səg kə-digita,
if you bring things {goods}

way-am way-am ,
take it, take it

daa vəl-g-ar ba k-ulawáa-n niin ar (554) tsaywa-x niitər-n amuuda iin wanə-n,
he will give to his favorite, they are friends they say this, so this

[ma-γa mey/] ma-γa tagwa digit tsa,
[/] if you are giving something out

tagw bi šiβ-a-šiβ-an-i, ba-γa s-tər-daanə-ŋ ma,
don't share it secretly, you should bring it out for them

a d'ii-tǣá ba ma taatakaa-tər ma, aa, ma palpapal k-iitəra,
you pour the goods among them, if it is one one for them

ma bu ba-bu k-iitəra, ma wa-r jiyaa-n ən nǣ-γa-nǣ-γa,
or two by two for them, for everyone to see (if the one her eye sees)

ama ma-γa val-tər da palpapal,
but if give them individually

ča šiβ-a-vár-ná-šiβəg k-ulawə-n duγw =aab amuuda, (558)
so, he has hidden it for the favorite, sister of mother as it is said

iin wa kwa tsayw-a-γə-n či ma d'ax-av də-ulawə-n (36.42)
that is the one, the one who is your friend, is called "ulawa"
[if there are three wives, one may be a favorite, and so the husband must treat all fairly,
otherwise the other two will become jealous and think that the husband is treating the
favorite better]

D liya-tsə-m
What about those {two other wives}

B liya-tsə-n tsa kəm kəli n-əmd am-iitər,
Those {other two} we are are not favorites they say,

kəm čingə-w n-əmd kə-lbəg amuud
what do we hear of a word, it is said
[we can't hear what the husband and his favorite are conspiring]

D iyo
aha

B ee

D šagəra
thanks

B to ei, ar tsaywa-x či n-uudaa-n tsa, (36.52)

Those are friends, those people

ma-w digi ar lə-k-na n-iitər maa,
whatever they get

ar ba vak pal, **sawariyaa**-tər vak pal k-iitər
they are united; their plans/reasoning are one

(562)

D amaa m-uus buwa,
if there are two wives

xəkərd'ə-n vakavak pal tsa ndar ndz-aa-gana zar-xaa-tər-i,
or three in one place, how is it with their children

a zar-x-aa-tər šaxšašax kə-ŋγwasa-x-iin-i
different children of different wives

B ma kini ma s-ar-aa-səg či n-iitər kwan nə-zar-x-aa-tər tsa,
if their children come back

aγa d'aagaa-n nə-ŋ kə-zarx-iina,
you call the children

čaxwar-am-a-čaxwarg zarx- amə-ŋ ma sə-γ-daa-səg kə-digit [amar, /]
and you say, "sit.PL down' if you bring them something [/]

a vəl-tŋ-á, (565) ay ma məŋ či zər kwan zər-na, čiŋ-a lbəga,
you give them them, if there is (this) a child, who only listens to

baabə-n tsa,
his mother

mey saasa ndzəga maŋ, ma ma zar-xaa-tər-ni tsa, (37.18)
he doesn't come and stay, among their brothers

anğu ba-w ma ku anğu ba-w ma tsugwa ba xər n-əlbəg maa,
whatever might happen, whenever {there is} a problem

mey mey, sərga-y kə-lbəg-i bad'dəm əlbəgə-n tag-avə-n,
he will not know anything (any word) that is told {to him}

sərga-y n-iin-i, sawariyaa-n ard babaa-n,
he doesn't know, his obedience (advice) is with his mother

ama kwa čaxwar-gánə-na, čuxurga vaka-γ-əna, (570)
but the ones sitting, staying with you (you the father's place)

bad'dəm nə-lbəg a zaalá-xə-n, čingga-čingga,
all the manly advice, they listen to it

iin wa tag-áv taakiya,
that is what is said

ma-γa dagaw tsəm dæg da vaka-η, kə-zər-á meña,
if you go {seek advice} go to the place of so and so
[the child will also listen to/cooperate with the advice of others, since he has grown up
listening to his father]

čuxur-ar-a-čuxurg də-dadaa-n amuud
they have stayed with his father, it is said

D bandikwax
Its like that

B ee, amaa kwanə-n,
but the other one

sərga-y kə tá-a lbəg ma taatakə-n-i tsa,
doesn't know how to speak among others

γe' zər uŋγwasa-x ndza-r čaxwar-ga ba də-babaa-n (573) zər-a [wa/]
'forget that one!' the son of women, they were staying their mother, the son of [/]

zər-a wajəga zər-aŋ waŋəŋ,
the son of a widow

-η a uus čuxurga ba vak baab ba zər-a wajəg-iyā,
of a woman, he just stays with the mother the son of a widow

sərga-w n-iin amuud,
what does he know, it is said

əlbəg sawariya- ŋγwasa-x may, may dagal vak pal bi
the advice of women, doesn't go in one direction
[man's advice is more pointed]

D kaa daači zər-iin ndakwan-i, may γubar-á taakiya zər-a ġir ġir-i
The child like this won't grow up like a correct child

B may γubar-á zər-a ġir-i, sawariyaa-n mey saa kalkalakal ba =muud-i

He doesn't grow up a correct child, his advice isn't correct it is said

(577)

D bandkwaxa, amaa xar yanzu am n-asarax tsa
Its like that, but now the Bature says

B ηη

D aya ta-a kwar kə-yaare ama (38.17)
What language do you speak he said

B ma də-γ-ál da ma yaruwa,
If you go to Maiduguri

aya zər-a gəlvaydə-ηa,
you the son of Glavda

də-γ-al da ma yaruwa,
if you go to Maiduguri

ma čuxúr-γ-a-čuxúrga, ma l'ə-γ-k-ná-l'əg (583) kə-zəraaba-γ-iyā,
if you stay, if you find your children

a sərga-sərg ta-a gəlvayda,
you know how to speak Glavda

am ta-á ba γay-á kəs kəs-a-ruwa,
you.PL speak the language of your village

ama ma [sma/] lə-γ-vɛ-í tə-zəraaba-γ-i am ta-a γay-a kəs-a-r-u biya,
if you don't meet your kind (children) you don't speak your village language

áyá gwiyar-ánt kə-xawsa,
you speak to him Hausa

aa ma-γa čingga-iη kə-turančiya dada kwax-iin ndakwa čingga-čingga,
if you understand English, and the othe one also understands it

ar gway-kəv-á d-turanči,
they speak to each other in English

ama ma-η zaraaba-x-na, kə-γ ndakwi,
but among your brothers, you

aa də-ka-dá ba yaruwa iin ndakwa da ba yaruwa, (588)

it is just Maiduguri that has brought you {together}, he also went to Maiduguri

ma mał-am-a-małga am čingga-čing kə-ɣaya-ruwa am ta-a ba gəlvayd,
if you .PL meet, you understand your.PL language and you speak Glavda

am meɣ gwíy-á kwałərn kə-ɣay-i
you don't speak any other language

D am mei gwíy-á kwa lərn kə-ɣay-i kina,
You don't speak another language

B ee, am ta-a ba ɣay-a kəs-kəsə-ruwa
You just speak the language of your village

D yoo

B ee (38.58)

D ama aw məŋ mbád'əg-á ɣay-a miyam vaakwan,
But what are the differences of our.IN language here

ki- ba gwaš vaakwanə-n ni,
we.2 in Ngoshe here

də-kwa ma yaru ni, me xa mbad'-gaan-i
with that of Maiduguri or isn't there a difference

B a'a ma ɣay-a vaakwan-na,
No, if the language here

ard ɣay-a mitsaa-tsə-na, dagal ba tə-d'uul palla
and the language of there, are the same (go one path)

D dagal ba tə-d'uul palla ba
They are the same

B dagal ba tə-d'uul palla
They go the same way

D meɣ mbad'ig-a ɣay-a šaxšax,
There isn't a different language

B may, may taakiya, kwax tsəm ma ba ɣay-a gəlvayəd,
No, if, like that one if it is Glavda

tsa ba ɣay-a gəlvayda, (595) dagal ba tsád'ád'ád' ba vak palla,

so it is Glavda , it just follows the one way

mey taakiya,
it isn't like

aa ma də-ɣ-al da ma kwa lərn kə-kəs tsəma aɣa mbəd'-naanə-n may wax-i , ŋ
if you go to another village, you then change {your language} it is not like that

D ba kalkal də-kwa tag-áv gwašə-n kena
It is the same as the one spoken in Ngoshe

B ba kalakal də-kwa tag-av vaakwan
Exactly like the one spoken here

D yoo

B ŋ

(597)

D mey taakiya ar faa-gaan kə-xawsa bi turanči m vakay kwan-iya
It is not like they put in Hausa or English in it

B aa ma dzəɣ-aar-dzəg či waxə-na ,
but if that happens

ma kiya, ɣəd'-ar-a-ɣəd'əg d'ekkə-n tsa,
if they gather together in a large amount

məŋ wana βag-u-βag nə-ŋ, nə xaws kə-gəla,
there is that that Hausa steals (does a stealing of)

lbiga gəlvayd dagal ma ɣayaa-n ma,
Glavda from their mouths

dá fə-dɛm kə-turančiya,
he will put English in it (switch to English)

kwanna ma βag-aa-βag l'a nə-ŋ, (601) ən-turanči l'aβa,
the other {way} English does the same thing {steals Glavda}

to ku-xaws wa βag-ú gəlaa-n dagal ma ɣər k-iin tsa,
or it is Hausa steals {the lg} out of his head

ən l'e-va kwa ma da gwii-g n-iin də ɣay-a gəlvayd maa,
instead of (that) his speaking (he speaks) Glavda

sə-dá kə-turančiya ku sə-dá kə xaws da m vakay
he brings our English or Hausa in it

D šagər
 thanks

B ŋ

D to, ma-ɣa dagal da ma yaru naa,
 okay, if you go to Maiduguri

də-ká-d n-aw dagal da ma yaru naa kwar kwar-i (40.03)
what takes you to Maiduguri and the like

(604)

B ee, ma-ɣa dagal da ma yaruwa,
 yes, if you go to Maiduguri

məŋ naŋ, a dagala bi aɣa tag-ara- k-uus kəŋ,
it is either, you go and greet,

kə-zəraaba-ɣa bi aa badzəg-ál n-uuda,
your brothers, or if s.o. dies (spoils)

bi aɣa naa a dagal da sugw-á kal'aŋa,
or you want to go to buy goods

ən dagal ən sə-dáa-səg kal'aŋa bi aɣa vəla-ŋ, a kal'aŋa [aš aŋ/], a kanti amuudə-na,
I go and I bring goods back, or you sell goods , at stores (provision stores) as they are
called

to bi aɣa dagala, oo,
or you go to

band dagala zar-x-a siyas-na, (609) ma tsugw-aa-tsugw siyaasa,
or like you go like politicians (children of politics) once politics starts

am dagala, am dagal,
you go, you go

am βag-u-βag kəŋ, kə-d'uula siyaasa-ruwa,
you make a way for your politics

ba kwan wa laŋ =uud dagal da maŋ,
this is what brings (carries) a person to

da ma ksə-n ndə yaruwə-n
a town like Maiduguri

D to calm-a ya-miyə-n ndzəga ma gəlvaydə-n tsa
So some of our.IN people stay in the Glavda area

B n

D ar saxa saas sa ma ksə-ni ar may xa saxa saa, sa ma kəsa n-iitər (40.36)
Do they keep coming to the village or don't they keep coming

(612)

B kwa zar-x-a-miyə-n miitsaa-tsi-na
For our children there {in cities, away}

D aana
yes

B ma-r, ar saxa saasa,
If they, they keep coming

ma tsugw-áa-tsugw nuuda bi aa mtsəga nuuda,
if they come {it is because} a person has died

bi məŋ nəŋ, n-awraya,
or there is a marriage

bi dəgə-na ar saas l'a nuudaa-ts l'aba ar saasa tag-ar uus k-uuda l'a taakiya,
or something [/] they come also, they come to geet someone like

aše wei digi aa dza-g-ar tə-kurama,
so, this is what happened to you.PL

k-əmda čing-amd-a bi kə-ğirə-r biya ar saas iin wa-r saas n-iitər
we {those coming from outside} didn't hear {the news} well and they come, that is why
they come

(615)

D ar saxa saas keena
So they come

B ar saxa saasa tag-ar uus k-uud
They come to greet a person

D ar zəlma-y nii
They don't stay long

B aa , ma dig-a xəŋ ndakwi ar xəŋga,
If it is serious, they spend time
(if it is something for sleeping, they spend the night)

ma dig-a vaŋga palla ar vaŋ-ət-vanəg pal,
if something less serious (of a day) they spend the day

ar məl-a daasaa-təra, ġuguy-i ma kwanni
they begin going back on their way, not longer than this {one day }

D to šagəra
Okay, thanks

B aa

(619)

D to, šagəra, ama kwan, (41.13)
Okay thanks, but now

ama tsa, to akwa ma taakiya n-al-nəg ndə lər-a siyasə-n ma,
he says, if it comes (becomes to) something like an issue (work) of politics

am tag ba də-gəlvayd gəlvayd ni kə-lbəga siyaas-na,
do you just speak Glavda , the language of politics

ku kuwa tag-av ba daŋ,
or do is it spokens

də xaws ni də turanči ni, am tag-aan xa baz gəlvayda-x awaraman,
with Hausa,with English, do you also speak Glavda, he asks

maŋ maŋ kə-lbəga siyas-na awaram
in the language of politics, he asks

B ma ba k-əmd ma kəs-na, gəlvayda-x,
Just us in the village, Glavda

wa dzax-vɛt-dzaxəg tsa, (624) kəm ta-a ba gəlvayda,
the ones who have gathered, we just speak Glavda

ama maŋ ma laβ-ámd-ət-láβga,

but if we.EX are mixed {different groups}

kwan ndakw áa sɔgal ma bama,
like that one came from up in Bama

kwan ndakwa sí ma gwaaza, kwan ndakw áa sɔgál ma yarwə-n tsaa,
the other one comes over (west) from Gwoza, the other comes from Maiduguri

ta-a ba xaws nuuda,
people just speak Hausa

ma dada kwa tag-aa-tag kə turančiyaa-n tsa kəm činja-y, n-əmd-i
if someone speaks English, we can't understand it,

d'ɛm bi wá čínɣa-čínɣ kə-turanči bi,
not all understand English

sei day dadakwa βag-aa-βag kə-makarant
except those who attended school

D yo dá gwi-v-ant kina mey gwayá-v-iyá
That will be interpreted or won't it?

(628)

B ee, ma kwanə-naa,
if that one

lɔraa-n ba taŋ -a turanči na,
his work (profession) he speaks English

činja-y kə-lbəga kwa lərn kə-lbəg- tsa,
the others don't understand the words

[gwaya-v-ar-gwayg l'ab ma, mən nən,]
[it is translated for /]

nə-dada kwanə-n-aa, dá gwáy-g-ar-gwáyg l'a kən, k-iin l'ab,
another person will translate for him

mən wakila gwáy-gáan (42.05)
there is a messenger for translating

D to txala kwax-iin kwan tsa
To after that

B ŋ

D to, ma ndzəg-an-á γaya-x-iin šaxšašax tag-áv maŋ,
Among the different languages spoken

ma gəlvayda-xə-n kwan tsa
among the Glavda now

(632)

B ŋ

D kwar wa da-d-al kə ndzed'-i da-dál nə-xaws ni kə-ndzəd'a,
which one surpasses (passes) in power, does Hausa surpass in power

da-dal nə-lbəga =asarax xa kə-ndzəd'-i
or does English (word of the Bature)

B ee, maŋ, mad ma də-gəlvaydə-n tsa,
yes, towards the Glavda

wa ba zər bandikwan ndakwe,
even like a small child

kə-γ tag-ár gəlvayd ndakwa ta-a xaws n-iin,
you speak to him in Glavda but he speaks Hausa

anğu d-əm-í da ma makarant-i kə-γ a tag-ár gəlvayd tsa ta-a xaws n-iini, (637)
even if he didn't attend school you speak Glavda to him but he speaks Hausa

ay dá gáa-g ba xaws-i kwan kə-ndzəd' kwan-iyā,
so Hausa is more powerful now {according to what I said}

to, turanči maa, anğu ma-ra da tag-aan n-iitər ma,
okay, as for English, even if they are going to speak it

sei ma d-əm-d'ɛg ma makarant, ma d-əm-d'ɛg ma makarant maa,
unless they attend school, if he attends school

kə-γ a tag-ár xaws ta-a turanči n-iin,
you speak to him in Hausa, and he speaks English

to n-al-ga,
so it

ar naa gə-gáan nuudaan kə ndzəd'-á kəs-amd,

they want to overpower our village

iin wa kəm βag n-əmd kə γwaav-na,
that is why we are struggling (making a war)

[ma kəm-da ma gat-áv/] βag-av nəŋ, nə-d'emd'emə-r tsəm, (642)
[we will look looked for/], a plan is made

maa, ma d'u-v-ánt-i γay-a kəs-kəs-a n-əmdi-iya,
our language will not be lost (refused)

kəm tag-aana, mey čiŋ-gaan zar-x biya,
we.EX speak {but} the children don't listen/understand

ay ar dá gáan bi turanči ard xawsə-n kwan-iya
so English and Hausa will win out (overpower)

D dá ba g-ar-á-g
They have overpowered

B g-ar-ág əska
They have overpowered indeed

D to txala kwax či kwan tsa
So after that

B ŋ

D yanzu ma calm-á zar-xa-γ-iin aa tagə-ŋə-n kwan tsa (43.12)
Now some of your children as you have said

(645)

B ŋ

D li vaka-γ, vaka-γ vakavaaka-γ ba ndakwan kwan
Who are in your house (in your place)

B ŋ

D mənŋ liya ar βəlg-βəlg k-argwandza, band kwa-γa bəlgə-ŋ bu-na
Are thre those who can tell a story, like what you told the two

B ŋ, ar mei ʔei βəlgə-βəlg,
They no longer tell them

ar mey wa ləg-al-ləg βəlg-a-βəlg-i,
none of them can manage (reach) telling them

maa məŋ wa βəlg-a-βəlg tsa, mey xiñex-i ma čaad,
if there is one who can tell them he is not at home he is at Lake Chad

D iyo

B ee

(647)

D amaa li mišən ma, ar βəlg-a-y
But the little ones, they can't tell them

B aa əl-g-al bi l-al-ar-i,
They aren't grown up

ba ad'ug k-iitər biya, ba way bad'dəm n-uud sərg-a-sərg kə- kəŋ,
forget about the small ones, not all {grownups} know

kə βəl =argwandzə-n, ndə kwana gwayg-ant ŋ-ayə-n bi, dəŋ,
how to tell a folktale, like what I spoken

aa dig-a da ma l'ərd wax-iin k-argwandz
that story was difficult (in a corner)

D to tvukw kena,
Okay, in the future

ay ndar [ay gayə-n/] da viig da may n-argwandz də-γay-a kəsa-miyam txala kwax kenay
so how the folktales will be forgotten from our village language

(651)

B ee

D da mey n-argwandz txala txala kwax kina-y
There's won't be any folktales after that

B a γay-a =argwandza=miyam kam ma baa, (43.48)
So as for our folktales

aγ kə-zar-x kwan γubar-g-na,
for children growing up now

ba gəlvayd ndakw ar-da d'uu-gaan tsəm [bal ad'aba/] argwandz tsəm ar-da sərga-sərg,
even Glavda now they will abandon it [/] so a folktale they will know {rhetorical
question}

ba viy-aa-viig wax
that has been forgotten

D viy-aa-viig wax
It has been forgotten

B ee

D a ta-a ba ġir
You speak accurately

(654)

D to ndar ma-γa vaz-gaan nə-η ama kwan tsa (44.03)
If you look he says

B η

D calm-a daal-a zar-xə-n, ar čiiig ndakwan-n kwan ma,
Some of the young children, they are growing up now

ndar naη, n-alaama-riya-η, na lammariaη a gəlvayd kwan tvukw awarama
how is the sign of Glavda now in the future, he says

B ee

D da ndar n-iin kwan ama
How will it be he says

B daal-a zar-xə-n tsa, ba,
young children

ba d'uw-ar-ant-d'uug kə-gəlvayd ndako,
they have left Glavda now

ma tag-a-na-tag ndukwax βag-an-a-y kə xip-i
if I have said (like) that, I have not made a mistake/a sin

(658)

D ad'abarva

because

B ar ar ta-a ba xawsa,
they just speak Hausa

ar ta-a ba turanči, ma ba zər-na, kap-ət-kápəga,
they just speak English, the children have grown up

kəsə-γ-ant-kəsəg kə zád-á piy-a agwəə-n tsa,
he can carry a goat herding stick
[a child who can herd a goat is grown up]

təm-aa ba xaws d-turanči, ama gəlvaγdə-n ar mey l'ei tag-aan-i
Hausa and English are left, but Glavda they no longer speak

D γud, γudəg-arú əm
And your age mates

B γudəg-amdə-n či tsa kəm bál'á n-əmd ndandan ba ηərd'i-gaan
Our age mates, we are still battling with it

**B γudəg-amdə-n či tsa kəm bál'á n-əmd ndandan ba ηərd'i-gaan bal'a still
Our age mates, we are still battling with it**

D to amaa am ušəg də ušəg-i (662) γərava-ruwa,
Do you mix it yourselves

ni məη ba zalal nə-lbəga gəlvaγda-x sagal vaka-ru
or only pure Glavda comes from you

B aa məη wanə-n maη ma γəd'-aa-γəd'əg nə-lbəg d'ekkə-n tsa,
it happens, if there is a lot to say (words have piled up)

á dá nəγa ba, sa sə-γ-aa-səg či,
you will see, it comes

da da βá-a gəl manjəl k-uud maa,
it will steal from your brain (under a person)

a da nəγ-a ba s-av-da-səg nəη, n-xaws da m vakay
you will see that Hausa is brought into it

D to, aw či sawariya,
so what is your advice

sawari aγ kwan ndzə-gan-a-γə-n aw sawari aγa da vəlga nəη taakiya,
advice, in your experience, what is the advice you will give like

xar yanzu maa mey mtsəg nə-γay-a gəlvaydə-n kwan-i aw sawariya-γ kwan kəsə-γ,
until now Glavda is not dead now, what is your advice now

kwa-γa da vəl-tərə-η (45:00)
which you will give

B sawariya-η, ma da maa aa məts-á bi nə-gəlvaydə-na bi tsa,
Advice, so that Glavda does not die

**B sawariya-η, ma da maa aa məts-á bi nə-gəlvaydə-na bi tsa, aa + SQT + NEG let
not**

Advice, so that Glavda does not die

ma l'ei sawari aη,
I don't have any

aa βaga-βag bi, kaa ga sawari,
I can do, you see advice

[ba gaa-gəg nəη, nə-dig-in,] da ma ndza gwiig ba nuud bi kuud biya,
it has been overpowered, the thing , a person inherits another person
[i.e. one language can inherit another one]

to ma sə-γ-əv-səg dada gwiya kə-γ tsa
once someone who can inherit you comes

l'aba l'a, gwi-ka-da-gwiig nuud da ma daalə-r tsəm,
so he will rejuvenate you into youth

a n-al kə zar-xa, βaga bi ay,
and you become a child {again}, [this] won't happen.

to ma ba g-ar-ag li d'ii-g txala-γ tsəm,
once those growing up behind you have taken it over

d'uw-ar-ant-d'uug kə-lbəga kwax-iin tsa, kə-γa [γa/] yīŋa ba puγw-gaana,
they have left that language, you finish by escorting it

ma d'uu-γ-ars-d'uugə-ŋa , da g-ar-a-gar [kag] ba n-iitəra,
if you have left it, they have overpowered
[garag]

**da fac da γud-ál bi wax biya
Fac that one is cut off/will be forgotten**

D məη waxa

There is that

B η

?? order??

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D to ai pilw-a-y sawariya da taakiya, ma-γa vəl-kəmdə-η kwana,
so advice shouldn't lack, that, if you give us.EX now

taakiya tə-vukw zar-xa, ndukwaxa bi ay (45.38)
like in the future, children, it is not like that

B ee, waato ma,
ok, so

ma-γa da taakiya tu-vukw zar-xa, βaga-βag ndukwaxə-n tsa,
if you will say in the future, children, do like that

ma nəγ-a-nəγg kəη, kuud kwana ndza,
if you see someone

kəmdə-n kwana ndza kəm ndza ndər-á ľaav biya,
we now, we were plaiting mats

bad'dəm zər kəmd áa yiiga n-əmd ar sərɣa-y kə ndər-á ľaav-i,
all of the children we have given birth to now, they don't know how to plait mats
bad'dəm zər kəmd áa yiiga n-əmd ar sərɣa-y kə ndər-á ľaav-i, e.g. of DO
all of the children we have given birth to now, they don't know how to plait mats

ndza kəm ndər-gaan k-alɣw,
we were weaving baskets

bad'dəm zər kəmd áa yiiga n-əmd ar ndərɣa-y k-alɣw bi,
none of the children we've given birth to don't know how to weave baskets

kəm ndər-gaan kə kənjika, kwakula, keeba,
we were weaving granary mats, granary tops, protective granary mats

bad'dəm wan ndza βag-áv,
all of that used to be done

mei ľey wa sərɣa-sərg kwan-i, ay band kwax-iin či η,
there is no one who knows this, so it is like that

l'a dzə-γaar wax βa-a kwanə-n tsa, γay-a gəlvayda kwan,
that happens so, the Glavda language

d'uula ba γəl-áva dagalaa-n bandkwax-iin ba lalalal d'a
the way {of speaking Glavda} is sneaking away Lala

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band kwax-iin, ama sawariya digi da βaga-βag kwan tsa,
it is like that, but advice, something to give now

sei de ma nəγ-a-nəγg k-iin kwana, (46.15)
unless if you see it (language) now

**sei de ma nəγ-a-nəγg k-iin kwana, (46.15) kiin emphasizes 0 pronoun
if you see it now**

= sei de ma nəγ-a-nəγg kwana, (46.15) with pronouns

gwiγ-av-da-gwiig saasa tsa,
it has has been regained

ay ba ma d'uu-v-ars ta-a xawsa,
unless if we stop speaking Hausa

d'uu-va-rs ta-á turanči,
stop speaking English

***d'uu-va-rs k€ta-á turanči, (*D better without)
stop speaking English**

ma ba l'ab wan taga-və-n tsa, ba mts-a-mtsəg gəlvayd
if these are still being spoken, so Glavda will die out

D to ay li ar ta-a turanči ən yaan tsa
For those speaking English

B aana
yes

(683) ??

D ay ba mən γayaa-tər k-iitər yaan l'aba-y
They have their own language also
[some English speakers have their own language]

**D ay ba mən γayaa-tər k-iitər yaan l'aba-y
They have their own language also**

B ee ba məŋg gayaa-tər k-iitər kwan tsa,
Yes, they have their language now

a sərga-sərg, ba kimi wan kwan ki tag-aan biya (46.34)
you know, we.2 are speaking it also

D aana
yes

B ay ma čuxur-am-a-čuxurg n-uuram də dada kwan a mey l'ei əŋ ta-a gəlvayd-i ay
If you.PL sit together with this one {me} you will no longer speak Glavda

D ee ən may tag-aan biya, ama ən d'uug-ant bi kəŋ, kə- γaya-r-iin biya
Yes, I won't speak it, but I will not leave, my language

686?

B a d'uu-gant bi kə-γaya-γ-iin bi
You won't leave your language

D yawa
yawa

B ay ma čuxur-i-čuxurga mi mtad' kwana kii tag-aan kə-gəlvaydə-n
So if we.2 sit together now, we speak Glavda

D eγəŋ, bandkwaxa
That's it

B ama, [maŋ] maŋ ma d-am-al kwan da ma ks-i lərna anğu am dig-iina (688)
If you went to another village, even if

a nəγ-a ba, ba dzə-γ-aar-dzəg tsəm,
you will see, it happens that

digit kəlaw tsəm, uŋkwaxa ma sə-γ-al-səg turančiya,
something like 10, six come out English
[six of ten words will be English]

ufad'a ma sə-γ-al-səg gəlvayd tsa, a sərga-y, gaag, gagəg nəŋ nə-turanč-iin-ya
four come out Glavda, you don't know, English has won out

D bandkwaxa (47.01)
Its like that

B iin wa tag-a-və-na, anğu [aγa/] kiyam dagal kwan bararra xar da,

that is why it is said, if we.IN go as a group

čii-ga duuni tsəm, [kə ma ba/] (691) digita ma n-al-nəga kəlaw tsəm,
the last day of the world, if something adds up to (becomes) ten

uŋkwax wan aa sə-gá də-səga ,
six have entered {as intruders}

aa ufad' wannə-n ndza iin gəđ'ikən tsa, mey, gavag nə-wax-iin ay
the four were the main roots, it isn't {any longer} those other (6) have overpowered it

D gavág waxa
 Those ones won out

B ŋ, xəŋ, ay kəs-kiimi kwan tsa, k-imi kwana,
 So, we.IN now, we now

ndza kiima gwaša ndaxa
we were from Ngoshe Ndaxa

D bandkwaxa
 Like that

B sə-xi si-xi n-iimi sa miina, (694) ay,
 we came now to here

kəs-ən çiya-ra nə-mii-na, iin γayaa-tərə-nəŋ ŋ-gəlvaydə-n, (47.32)
the village we met, that is the Glavda language
[Glavda came down and took over language of villagers they met]

ki tag mi-na ama-y tsa, am-n-iimina,
we are speaking I say, we say

ay əlbəga gwaša ndax d'iy-ars-d'uug,
so the language of Ngoshe Ndza we left

[kə-lbig-i si-xi mey, kəm kəm]
the language we came with, we

n-imiyam aninxiya kwa ndza d'aaga-miyam si-xi miyam, təŋ,
we, that was our name, we came down from

tə-ndas sa-miyamə-na,
a settlement

ki mey l'ei tag-aan-iyā, əlbəg-a li liy-ar-a-miyam vaakwana,

we no longer speak it, the language of the ones we met here

iin wa kii tag n-iimi-na, ay [giya/], g-iy-təra biya
that is what we.2 are speaking, we overpowered them

D bandikwaxa
Like that

(699)

B ay gi-təra-gə-n kwan,
so we overpowered them

ama-y tsa ama-y tsa am-nə-mi, to γay,
I say, I say, we say, okay, language
[“ama-y tsa” is a metonym for “Galvda”, as only Galvda say “I say tsa”]

[ʔay ʔa mər n-iin gar, kaaga gar kiya,]

mei ʔei g-ar-kiya-g kəs-kimi,
they are no longer, they have overpowered us

dʔuy-ars-dʔuug kə-γay-a kəs-kəsa-miyi si-xi mi,
we left the language we brought (carried) from the hills

yaa gawi, ndza-r ta-a agibo,
the Gawiya people, were speaking Agibo

si-g-i s-ar-xi n-iitər ʔ-ar-ara ʔakwa-x,
as soon as they came down they met
si-g-i s-ar-xi n-iitər ʔ-ar-ara ʔakwa-x, e.g. in RC
as soon as they came down they met

ar ta-a ama-y tsa am-y tsa,
they speak I say, I say,

yaa gawiə-n kwan ar ta-a ama-y tsa ba **gabadʔay**, badʔəmaa-tər
the Gawiya people, they speak I say completely

mei ʔei wa taaki, agi bu bi, ay ga-v-tər-ag biya
there is no longer, „Agibo’, they were overpowered
Agibo = “I say”

D bandkwax čiya
Its like that

B yawa, to bandkwax wan, saa band kwax wan ɾaβ
Yawa that is how it is, that is how it comes

D too šagəra
Okay, thanks

B ŋ