

Text 7
Agapalawa

5443 words

Da = dabawa,
d

Da waar d'aaga-γ-i ndikwan
What is your name

D rineta
Renate

Da rineeta waara
Rinata who

D rineta daniyal
Renate Daniel

Da xiya-γ ηwañ
How old are you

D xiya-r iširiin
20

Da ηwaña
How old

D išəriin, kúl buwa
20, 20 [Hausa/Glavda]

Da to, mm aw lɔra áyá βag-βag n€-η
What do you do?

D k-áya, ndzə-gán ba jan mey lɔr ən βag η-áy
Me, I stay doing nothing, I don't work

Da mm
mm

D k-áya, ndzə-gán ba jan mey lɔr ən βag η-áy
Me, I just stay idle, there isn't any work I do

Da a may makarant-iya
You aren't in school?

D **ÿiŋ-an-a-ÿiŋ makaranta**
I finished school

Da **ÿiŋ-γ-na ma prameri ni,**
You finished primary school?

(8)

D **sekondari**
Secondary

Da **sekondari**
Secondary

D m

Da mərə
When?

D **tu thawzan fayv (0.31)**
Two thousand and five

Da **tu tawzan fayv**

D m
m

Da

da **sakandari**

D mm

Da **ÿiŋ-γ-na xər-i**
When did you finish?

D ma **tu tawzan fayv**

Da **tu tauzan fayf, tə-xala kwaxa aw áγá βag n€-ŋ**
Two thousand five, and after that what do you do?

D in uusə-g
I farm

Da aγ uusə-ga

- You farm
- D mm
yes
- Da awa-r d-awa, aɣ uusəg ŋi
What all do you farm?
- D in uusə-gáan k-iindara, in uusə-gáan kəŋ xiya in uusə-gaan ɬuuʒ
I farm groundnuts, guinea corn and cotton
- Da ard-aw
What else?
- D mm
m
- Da ard-awa
What else
- D árd azayan ya ajaŋwa-xaa-n
And okra and bambara nuts
- Da ajaŋwa
Bambara nuts
- D mmm
yes
- Da to tixala kwax ɫaβə-m
And besides that
- D to, təxala kwaxaa-m, ba [sə-v] sə-v-d-an sa ma xiñax ma ɫe ,
Okay then after that [/], it is brought back home,
- mm βag-av, **soora** βa dakara-xa,
it is done, {what} remains is gathering firewood (doing firewood)
- ma sə-ɣá-səg βa dakara, ka a t-ú kafa, a ba čixur-gán (1.06)
Once I've brought the firewood, then you cook food, and you just sit
- Da a ba čəxur-gán
You just sit
- D mm
yes

Da to, ndakwan čiya,
Then

aw-u digit a náa-g niṅ kə-βag-aan-i
what is it that you want to do

D ndakwanə-na, ma ndakwanə-n digit ən náa-g n-ay kə-βag-aana,
Like, like the thing I want to do

ma-na náa-gáan a, ma-na lək-na-ləg kə-d'uula da da makarant ɾaβ
I want, I want to find a way to go to school

Da tə-vukwa
In the future

D ee tə-vuk
Yes, in the future

(14)

da to digitiy-a áyá náa-g nɛ-ŋ kə-βag-aan **kena**
so what you want to do

D mm
mm

Da too, aa ma ndzə-gána-γa γəra-γa yṅ-a makaranta-γə-n či kwan tsa,
In staying by yourself, finishing your school now

ba-γ uusə-ga, [ma kud'a-γa] may lər-a **sana**-i áyá βag nɛ-ŋ lərn-iyá
you just farm, [/ if you are tired], is there no other business you do?

D ma yṅ-an-a-yṅ makaranta
Once I've finished school

Da tə-xala yṅ-ga makarantii-na
After finishing the school

D təxala yəŋ-ga makarantə-n,
after finishing the school

kwan dagaw ŋ-ayi-n ni
the one I went to?

Da a təxala kwa yṅ-γa nɛ-ŋ k-makarantaə-n kwan tsa,

after you've finished the school

aw digi, áγá βag n€-ŋ təxala kwax-iin, a səra b-uusə-g **kawaya** (1.47)
 what is the thing, you do besides that, you know only farming (only)

D b-uusəg
 Just farming

Da may wa lər lər a βag n€-ŋ də βag-i
 There isn't any other work you do?

D may
 There isn't

Da may mbəd'-a dəv-iy
 You don't trade

(19)

D in may mbəd'-a dəv-iy
 I don't trade

Da to
 okay

D mm
 m

Da to, aw kal'əŋ uusəgi-n áγá βag n€-ŋ k-uusə-g də-vakay-ni,
 Okay, what are the tools of farming, what do you farm with

kal'əŋa-x uusə-ga-x-iina
 farm utensils

D kal'əŋ uusəg-na, m€ŋ mβeβa, m€ŋ majigana,
 Farming utensils, there is, there is a hoe

m€ŋg xiil pats-av də-patsig **kami** a da rii-g n-uuda
 there is an axe it {a field} is cleared with it before a person plants

Da mm
 m

D ma ma kwad' =iindar kuma,
 If digging groundnuts

təd'-áv n-iindara, čag-ava,
the groundnuts are dug up and picked

ma xiy kuma γud'-áv-á mɛŋ xiva,
if guinea corn it is cut there is a sickle

ka xuts-áv ma d'arawa, tu-γužaya, d'əg-áv l'aβa bəg-áv (2.21)
it is gathered in a big bowl, on the threshing place (in field), it is threshed and {the chafe}
is separated

Da bəg-áv, ma bəg-a-v-a-bəgə-m
It is separated, once it is separated

D ma bəg-a-v-a-bəga,
Once it is separated

xuts-áv zər-an saasa ma xiñax, d'iyy-áv ma kuvura
the grains are gathered and brought home, and thrown in a silo

Da d'iyy-áv ma kuvura
Thrown in a silo

(26)

D mm
m

Da a, too, akwa ma nax-av-a zi-gaan l'abə-m
If someone wants to eat then? (if it is wanted to eat)

D gwiya dzəg-áv sagata, βal'-ává, xay-áv z-áv
It {guinea corn} is picked out again {from silo}, it is prepared and ground and eaten

Da to, to waar wa xayə-ga ni, a xay-g ni-ŋ dəva-γ ni
Okay, who grinds it, do you grind it by (your) hand

D xayg ni ŋgi
An engine (mill) grinds it

Da ŋgi
engine

D mm
m

Da to, ŋwañ ŋwañ ma xee-gaan, ma xay-áv kwan (2.46)
Okay, how much if grinding, if it is ground now

D **nér** klaw-kəlaw **ku kwaar** kə-lamba
Ten naira per measure (any measure)

Da to təxala kwax ma, aw lər a βag nɛ-ŋ təxala kwax-i,
okay, after that, what work do you do besides that

ma tə-γ-a-təg kafi, ma-γa ta kafə-m a may gay-u xa
if you've cooked food, if you cook don't you fetch water

D ma sə-γ-da-səg kaa xupi-na,
if you bring the guinea corn flour

a gə-m k-əyu ma salakwa, ma kwad'ax-ət-kwad'axig yuu-na,
you fetch water in a pot, if the water boils

áyá dzəgə-m k-axpii-na, áyá uš-ant-uša-nta a gwiya xd'arduwa
you pour the guinea corn flour into {the water}, you stir it and close it again

(31)

gwiya kwab-γ-ar-a-kwabga,
if it boils again continuously

ka áyá uš-anta, a xd'arduwa,
you stir it, and cover it

áyá [kəs-da] kəs=da kə-taasa-xa a kas-da da m vakay,
you bring out the dishes and you dish {the meal} into them

ka laŋ-ává ka z-áv (3.10)
it is carried {to the people} and eaten

Da kaa z-áv
It is eaten

D mm
m

DA a gwigwig šəg ŋweŋ ətə-gaan
How many times do you cook (how many times do you return cooking)

D mm
m

Da a təga-təg šəg ŋweñ ma vaŋga

How many times do you cook in a day

D kafə-na, šəg bu
The food, twice

DA šəg bu
twice

D at, eh a ta **karfe**, baslambad'a,
you cook , nine o'clock

ma βagaβag l'a **karfi** l'əβa, gwiya t-ává dəg-a xwaas
if it is five o'clock, supper is cooked

DA dəg-a xwaas
supper

D mm
mm

DA too mɛŋg vakavak-i, də-γ-al nɛ-ŋ nii, may xi
Okay, is there a place, you've been to, or not

D may, d-an-al ba da makaranta may vavak-i
No, I've been to school {and} no {other} place

DA ma =ksa-ra
The village

D ma gwaš
In Ngoshe

DA təxala gwašə-m
Besides Ngoshe

D təxala gwaša may vavak-i d-an-al ŋ-ay-i
Besides Ngoshe there is nowhere I've been

DA viig ŋwañ βa-γa makarantə-na
How many years did you spend in school?

93

D viiga-ra
Years?

DA mm
yes

D ma gwašna viiga-ra, ŋkwax
In Ngoshe, six years

DA ŋkwax (3.47)
six

D mm
m

DA a kələ-na-kələg kə d'aaga malma-xa-γ-i ndza tsag-ak dəgita
Can you enumerate that names of your teachers who were teaching you?

D əŋ kələ-na-kələg
I name them?

DA mhm
yes

D mɛŋg nəŋ, mɛŋg nəŋ nə jona, jonayuba amuuda,
there is, there is John, John Ayuba as he called

maləma-mdi-na, mɛŋg ɾaβa,
our teacher, there is also

jon gulazuza, maləma-mda, mɛŋga n-ibrama, mm,
John Gulazuza, our teacher, there is Ibrahim, mm

ən sərga-y ŋ-áy kə-d'aaga dadaa-nii, mɛŋga,
I don't know his father's name, there is

čuuł amuuda, maləm-mda,
Chul he is called, our teacher

mɛŋga čaka, anda ts-a-kəmd dəgiita,
there is Chaka, Anda he taught us

mɛŋg madama, madam kwarakšana amuuda ndza tsá-k-əmd ingliša,
There is Madam, Madam Kwarakshan (correction) as she is called, she taught us English

ama mɛŋg li, ufad' dəgita-x ntəkwax-na,
there are those, four or something like that

xawa lab, iri kwa βá-a lər t-əγər kə-**labrariya**-mda,
Hawa Lab, like the one who works on our library

xawa amuud kə-d'aagaa-n, mm,
Hawa she is called , her name

mɛŋg waxa, dəga bayloḡiya, mak fiš d'aagáa-n,
there is that one, the biologist, his name is Mark Fish

mɛŋg waxa umanaçiyee, d'aagáa-n, kə-maləma-xa-mdin,
There is that one, Umanaçiya, his name, {these are} our teachers

kwan sərga η-áy ma γəra-r **kenaa** ((4.40)
I know off the top of my head

DA too
okay

D mm
m

DA eh, mɛŋg tsaxwa-xa-γ makaranti-n nii mey xii
Did you have friends in school or not

D ndza mɛŋg tsaywa-xa-r
I had my friends

DA a kələ-na kələg kə-d'aaga tsaywa-xa-γ-iina
Can you name them

D əŋ kələ-na kələg
I name them?

DA too, mhm, taga
Okay, tell us

D mɛŋg nəŋ n-cysta ḡemsa amuuda, duɣwa pəlka-xa, mɛŋg inna
There is Esther James, she is called, a girl from Pulka, there is Inna

Ayuba amuuda, duɣw a čiboka-xa (4.59),
Ayuba she is called, a Cibok girl

mɛŋg nəŋ [ma mag], magret amuuda duɣwa-ŋ
There is [ma/], Margaret she is called a girl of

ačadaa-xa, mɛŋg nəŋ masuremon amuuda,
Chad, there is Masuremon she is called

duɣwa margiya-xa, mɛŋg xawa

A Margi girl, there is Hawa

laramsa amuuda, ba duɣw-a kəsa-miyama,
Laramsa she is called, a girl of our village

duɣwa y agapalawa, mɛŋg nəŋ n-esta
A girl from Agapalawa, there is Esther

mista musa a muud , duɣwaŋ a gwaza-x,
Mister Musa she is called, a girl of Gwoza

to kwa ndza-mda n-əmd d-iitər **kenaa**
okay the ones we stayed with

DA too calma-ŋ aduɣwa margiyaxáa-n kwana-x-aan tsa,
okay, the rest of the Margi girls, these one

ba-m tag takwar
which language did you.pl speak

kə-yareyii, **gašii** áɣá duɣw-a gəlvaɣda-x əŋ
you a Glavda girl

D kəm tá-a ba xawəs
We speak Hausa

DA ar d-aw ɾaβ
What else?

D ard **turančiiyáa-n**
And English

DA too, mɛŋg turan[], tag-a=v nəŋ gəlvaɣda-x maŋ,
Okay, there is English, is Glavda spoken in

Makaranta-ruwi-n nii me xii
the school or not

D gəlvaɣəd may,
Glavda no

say de ma mbatak duɣwa **yareya-ɣ** mɛŋ n-**aasri** na tag-ak n-íina,
Unless maybe a girl of your language, there is a secret she wants to tell you

am tág-áan dəŋ gəlvaɣda-xa-ru,
you speak in your.pl Glavda

ma may kuma, may digət tag-áv-i (5.44)
if not, nothing is spoken {in Glavda}

DA may tag-áv-i
It is not spoken

D mm
m

DA too, ama ar tág-áan tsaywa-xa-γi-n kəη γay ,
Okay, but your friends speak

γay-a gəlvayda-x pal pa pal nii may xii
Glavda occasionally or not

D calma ar tsag-aana-xa, vakaa-x-amda-x-aana,
The rest of the friends learn, from us

kəmdə-n kəm duγwa-xa **yarey**-iin ma kəm tág-áana,
we, {if} we are girls {of different} languages, if we speak

ar kəd'ə-gáan γeravaa-tər ma kəmda,
they mix it themselves among us

caləm kum ar sərga-y ba **kwatakwatani**,
others don't know it at all

say ma kəm gwiya mar-tər-da n-əməd kəma ta-kwaxáa-n
except if we explain (show) to them, we say that {we say it in that way}

DA too, a ndza saxa saas sa xən-a xənex nii,
Were you coming to sleep at home

a may xa saasa xenex n€-ηa, təxala makaranta (6.09)
or weren't you, after school

D ma m€ηg xutuw ən saasa,
If there was a holiday I came (home)

ma ýuη-uu-ýəηg nədəg zəga-ra ən saas
if my food was finished, I came

DA too, təxala kwaxa may lərá γayá dən a sərga n€-η kə-βaga kwan-iyaa
Besides that there isn't any hand work (work of the palm of the hand) you know how to do now

D ləra γay-a dəva, ən βag η-aya,
hand work, I do?

DA a
a

D in βag-aan kə-**saaka təmaakasa**,
I do crocheting

lər-a γay-a dəv βag-aana
handwork I do

DA βag-áv ndandari-n ma βag-áv faržaa-naa-x arda βagə-va lər də-vakayii
How is it done, if it is done, their beginning and the work being done in it

D fəg-ar-žáa-na, ba sugγ-wa-sug kə-təmaakasa-xa,
Its beginning, if you buy the thread

áyá gat-aan **kərošiya**
you look for a crochet needle

=x-gánaa-γa, too áyá =x-gáan a,
of crocheting, you crochet (hit a target)

a wiyə-t tə-dəva-γa, a fəg-arža kəη, a fəg-arža ka
you roll it on your hand, you begin, you begin

[feca kwana], too áyá ba xə-gáan ma **stali** áyá naa-g nə-ηa,
[completely now], okay you crochet in the style you want

ba-γa βag-aan, ma mɛŋg l'a
you just do it, if there is also

wa lər kəη **stala** a gwiiya čanjə-gáan a,
another another style, you change it again

áyá βag-aan, xar da l'ij-uwa, a gwiya
you do it, it finished, you

sugw-aan l'ab áyá βag-aan bandəkwax (6.48)
buy again and do it like that

DA too kwax-iin tsaa
Okay, then

D mm

m

DA a vəl-g də-vələg nii a βag ba kiyavá-γ xaa
Do you sell it or do you do it for yourself

D əŋ vələg də-vələg, mɛŋg li sugw-aan
I sell it, there are buyers

DA a tág-áan kwaβáa-na ma βag ndar ndar
Will you say for how much (its money if it makes how)

D kwaβáa-na, ba mɛŋg wana d'arii biyuwa,
its cost, there is that for N 200 [finished work]

mɛŋg wana d'arii da xamsiin kwaβáa-n,
there is that for 150

mɛŋg wan xar d'ari uku
there is that for 300

DA too kwa dəga dərmək xəkərədə-n tsa, šax ndəgaan nii
That of 300, is its {style} different

D eh šax šaxa, šax, ba kalkala **yandi** áyá náa-g nɛ-ŋa
Yes, it is different, it depends on how nice you want it

DA oke, šax łuuž nii, šax nəŋ
Okay, is the yarn different

ə

D łuuž tsa, ba vak palla, mɛŋg wa ba mandala,
the yarn, is the same, there is the big one

mɛŋg wa tatakaa-na, mɛŋg
there is the middle size, there is

wa fəčakwana, mm
the small one
(105)

DA to təxala kwaxin či kwan tsa
Okay, after that

D mm
m

DA a ba βag-aani banda kwana, a may xa βag-aan

Are you doing it now, or not

D ma mey lər tə-vukwa-r-i in βag-aan (7.30)
If there is no work before me I do it

Da kwar kəŋ lər wa ǵəg-u-ǵəg kwan l'aβ
What kind of work surpasses this

D mmhh
m

DA ləri lər-na
Other work

D mmhh ndakwanə-n tsa,
mm, these days

əm ma l'ay nda βag-aani, ma l'ay na l'uuzə xə-gáan ari, say
I no longer do it now; there is no more yarn for crocheting

sugw-an-a-sugw kə l'uuzə əŋ gwiya xə-gaan,
unless I buy yarn and I will crochet again

də-vakay, dəŋ sugw-aan **daay**
for it, because I didn't buy it

DA to a ba =x-gaana, a laŋg-da ma kasuk ni **kokuwa** sugw-áv ba xinex xa
Okay, you crochet, do you take it to the market, or is it sold at home

D mɛŋg li čiy-ar-ət-čiyəg βa wureeya-na ar sagw ba ma xinex
There are those who are about to marry, they buy {the crochet} at home

DA to təxala kwax či kwaan tsa
After that

D mm
mm

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DA ȳiŋ-γ-a-ȳiŋg kə makarant,
you've finished school

a na gwiya dagal da tə vukw amə-ŋ
you want to return and go forward with it you said

D mm

m

DA to təxala kwa, ma-γa dagal da tə vukə-n ċi kwan tsa
Okay, after that, if you proceed then

D mm
m

Da a na **karantau** nĕ-η tə-vuku-n
What do you want to study in the future

D kən kən kə-digit ə na **karantə-g** ηaya
The thing I want to study

DA mm
m

D ən naa-gáan **karantə-gáan** k-**agrika**,
I want to study agriculture

əlbəg təγər kə uusəga, ən náa-gáan kəη, **karantə-gaan**
the subject of farming, I want, to study

kəη **balōgiya**,
Biology

əlbəg t-əγər kəη ndzə-gána-η,
the subject of {existence} (staying)

a γwalv ard dan, d-uusaama ba, ən naa-gáan
of a man and a woman, I also want

karantə-gáan l'a kə **matsmatika** kwani da fug-w-ar-əna-fəga,
to study mathematics, this one will increase my knowledge

kə-sərga sərga
(increase knowing)

ko t-əγər k-aw (8.22), ən naa-gáan l'a kəη **karatə-gaana**,
about anything, I just want to study it

ki-**ηgliša** kwanə-n ən-da tsag-u-tsag η-áy kəη, kə- digita-x **kala kala**,
this English I will study , different things

t-əγər ma vakay, kwanə-n ufad'ə-na wa-n náa-g nay **karantə-gaan**
in it {in the subject}, these four are what I want to study

- DA ma-γa lə-kə-na pal m-iitər
If you get one of them
- D eh ma-na lə-kə-na pal m-iiter
Yes, if I get one of them
- DA to ama su-γ-wa-sug kə **fomi** čiya suxwa-y xa kə **fomi**
Okay, did you buy an {application} form or didn't you
- D sugw-an-á-sug kə **fom**
I've bought the form
- DA suyw-asug kə **fom**
You bought the form
- D mm
m
- DA kwar kə **makarant** wa náa-g əŋ kwan (8.43)
Which school do you want now
- D ə na dagal da ma bam
I want to go to Bama [college of education]
- DA ma baam
In Bama
- D mm
m
- DA to šagəra, to təxala kwax-iin ci tsa
Okay good, besides this
- D mm
m
- DA ma yīŋ-γ-a-yīŋga aw ədig-itiyi, ma-γa náa-g nɛ-ŋ kə-βag-aan
If you finish, what work {thing} do you want to do?
- D ma yīŋ-an-a-yīŋga
If I finish?
- DA mm
yes
- D ma-na naa-gaana, ma mɛŋg ləra,
If would like, if there is a job

a **gumnatiya**, kwani ən-da tsak-tər-a-tsag η-áy kə-ya zarxa,
in the government, the one I teach children

ma-na naa-gáan ə-n lə-kə-na-na,
I would like to get it

ma-na naa-gáan ɫaβa ən məl-tər-u kə li l-ar-kə-na
I would also like to help those who don't have anything (don't get)

biya, ma-ra dagawa ar lə-kə-na band kwana lə-kə-na ηay-na
they go and achieve like what I have achieved

DA to təxala kwaxə-m
Okay, after that

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DA ma-γa, am am am ba βag-aan,
if you, you

am βag-aan k-uusəg **ko** am ma l'ay xa k-uusə-g təxala
you.pl farm (do farming), or you no longer farm after

kwaxin či kwan
that

D uusə-ga (9.17)
farming

DA mm
m

D uusəg **de kam** ma-na na l'e k-uusəg-i,
as far as farming goes, I would still like to farm

ma-na na ba za vukwa,
I would like to progress (eat in front)

də lər-a, a **gumnatiy**
with government work,

kwa da gwiya fug-w-arə-na-fəga kə-sərga-sərgəra
the one that will increase {my} knowledge

DA to uusəg-iina mɛŋ l'ad' m-uusəgi-n ni
The farming, is there difficulty in farming

D uuseg mɛŋg l'ad' ma vakaya,
farming, there is difficulty in it

duŋ mɛŋg fačiya, k-uusəg-na,
because there is the sun, the farming

kuma ba barga vəya ya
also, washing yourself (your body)

a lə-k-na-y kə **sartə**-ŋ, ma dzəy-aar-dzəg l'ad' =uusəg-niy,
you don't have time, once the difficulty of farming begins (happens)

a dzamə-gə d-dzaməg a da saa k-avəd'a,
you imagine you will come back home in the night

kafa da ma xud'á-γ ndakwani áyá təg-ú k-avəd' (9.40)
food for your stomach (into your stomach) so you cook at night

DA to ma gəlvayda
Okay Glavda

D mm
m

DA to zər duγ tsa, aw ləri,
a young girl, what work

βag zər duγwa ma l'afə əvja dadaa-ni,
does a young girl do in the home of father

kəfəg ba šax šəšaxa
enumerate the different things

D kə-ləri βag zər duγ əvəj-a dadaa-n,
The work a young girl does in her father's house

ma ba l'afə, məl-tər-u-mələg kə βa lər kəŋ,
if she is still in her father's house (if also), she helps doing the work

dadaa-n ard babaa-n,
of her father and mother

kwanə-n l'ad k-iitəra məl-tər=u-mələg n-iina,
{for} the difficult one she helps them

ku ba-w ar tag-ar yaa-təra dagawa dagawa,
whatever her parents tell her she goes

βag-aana, **ku** ba tə-vavaka-ŋ, ambiyá kaar kwana čiiğə-t
and does it, even in the kitchen (place of kindling fire)

ban duy zər duywa, t-a kaf ba wuura,
the young girl gets up and cooks food early

guya g-axə-də-m ki-yuwa bara jiy kəŋ, ki-yaa-təra, da
and she fetches a lot of water [from pots in the house] for washing the eyes, for their family

bar-a ká kə dəgita-xa, çad'án kə-vaka,
and washes things, she sweeps the house

ğ-iyam da ma təyal a **mana**, ar diiya, ma da-xi da ma
let's go to the farm, he says, they go down, they go down to the

təyala, ár úusə-g, βələ-m n-iin má tátáká-ŋ, á babáa-n ard dada-n ár úusə-ga,
farm, they farm he puts her (sends her) in between the mother and the father and they farm

má čii-čiiğ **sártá** daasá, dá
when the time of returning home comes

yəŋ-ánt kál'əŋá-xa, gwiya sáasa,
she will gather the utensils and return home

fax-t'érá kə yiw-á bərgá,
she puts bath water for them,

káa tə-t'érá káfá, xuts-t'ér-dána, ár z-úwá (10.24)
she cooks food for them, she brings them {the food} they eat

DA təxala kwax ma z ma za-v-ú-zəg káfə-nə-m
After that when the food is eaten

D má za-v-u-zəg káfə-ná, **tar**-ánt kál'əŋá-xə-n á z-áv tə-káf-na,
if the food is eaten, the eating utensils are gathered that were eaten with the food

bar-dá-na, d'iyá-ká-ná (= d'iy-ána), βal'ə-ná k'ə-dəgá x'ən-gána,
she washes them, puts them away, prepares the sleeping material

ár x€ŋ-án yáa-t€r ar d'ii-dá kúd'əga
they (the family) sleeps, they rest (pour out tiredness)

DA [to βəlaβələg či kəŋ], m€ŋg n-argwandzi palla,
okay, send a...[/], is there one folktale

áyá sərgaŋ kə-tág-áana, βəl-k-əmda
you know to tell, tell us (send us)

či k-argwandza bərgə-n, band kwa-γa tag -ŋə-n kəna
a narrative folktale, like that you narrate

D a bərga
A story

DA mm
yes

D kwa di-**yareeya**
That in the (Glavda) language

DA eh

D taptapə rgwandza, m€ŋg nəŋ ŋelexβa,
feel feel a story, there was a hyena

to ŋelexβa, m€ŋg ɾa nəŋ xiilmbakwa,
a hyena, and there was also a chameleon

xiilmbakwa-na m€ŋg n-əłáa-na,
the chameleon has its cow

əłáa-na am ŋalexβa dəga-ŋ, ar wan kəs-kay biy tsəm,
the Hyena says, its mine, isn't this my own

dəga-γ xa wan kəs-kəy ɾaβ **tsakwan** awaramaan kəŋ xiilmbakwna,
is this yours? The chameleon said

iyy, ka čaw-ar-va
then he (hyena) collected the chameleon's cow

kiin kə ɾa xilmbakw-na xər-ar-€ta, (= xərána)
and slaughtered it

x€rg-i xər-γ-arə-t n-iina, am xilmbakwa, kwáčí (= kwatsa) ba
after he slaughtered it (slaughtering he slaughtered it), the chameleon said, give me

k-yand pal ma vakay awarama, am xiilmbakwa,
just one intestine from it, the chameleon said

vəl-a kiin ki-yandə-na, dagaw
he gave {him} the intestine and the chameleon went away

xiilmbaka, ηud'ə-nán ma tataka-η, a ywa,
he tied it in the middle of the water

ka šakaləg k-iina, təγər kə-łan,
he (hyena) danced on the cow

(sung by chameleon)

*ačačaar*na ma,
flees he said [Mandara]

ambana ba nan, katala žid'ə ma =rwa a warama an,
better , the first girl ? he said
[mandara first to have religion (Muslims) in area]

ka dzəvəg tə-vakaya t-əγər k-aw
then he jumped on it, on what

wa čačaru-wa, ambana ba katala žəd'əma =rwa,
on my flees, it is better the first girl of my

žid'əm katala žid'əm ama ba
he said

(end)

šakalə-ga (11.29) əmtak ɾaβ kəη ηelexəβ wanə-n tag n-iina,
he (hyena) danced; what the chameleon said to the hyena was nice

ka, d'uvars ηelexəβ kəη kə lu-na, ka
then the hyena left the meat

dagaw kə ηelexəβ da βag-aana,
and the hyena went to do it (the singing)

(sung)

təγər kawa tsatsaruwa, amana ba katsara zəd'əm

ruwa, zəd'əm katara zed'əm

(same as above, but in hyena dialect)

(end)

a maa-na nə-γər ba mbəd'ə-g nəŋ ɲelexəβ diy da ma tataka
he said then the hyena decided to fall down into the middle of (nə-γər decide = head)

yuw-na, kaa, sagaw xiilmbakwa,
the water, then the chameleon came

xətsu kəŋ kə ła, kəŋ luwáa-nə-na, yala da də-vəjaa-na,
carried the cow, his meat, yala he went to his house

valá-da-valəg kəŋ ɲelexəβ vaakwax, iin γal-a argwandza ar (11.54)
he sold the hyena there [he tricked the hyena], that's the end of the folktale.
[chameleon tricks hyena into singing, hyena jumps into water, chameleon makes off with his meat]

DA to aw ədəgit tsag-ak wanə-n kwan,
so what does this teach you now

D mm

DA aw ədigit tsag-ar wan kə uuda
What this teaches a person

D kwan dəgit tsag-ar wanə-n kuuda
What this teaches a person now

DA mm
mm

D to **yakamata** əndzɛga ba də-**wayowa**,
One has to be wise/clever (remain with wisdom)

ma ndza may kwan **wayowan** kwan kəŋ,
if there wasn't this wisdom for

xilmbakwiya, ma βaga-y kwaxi-ni, čo-γ-arə-va n-iin kə ła,
the chameleon, he wouldn't have achieved (done) that, he got his cow

kə-lu wan kə ɲelexəβ-niya,
this meat of his, of the hyena

čawar-vá-n kwana ɲgəl'əγər-an nəŋ ɲelexəβ da ma yuwa,
he collected this from him, and the hyena fell into the water

βaga βag n-iin kə **wayo** vaka
he used his wisdom

vaakwaxa xutsa-da-xutseg kə-luwaa-n,
and carried away his meat there

k-iin ηelexəβa, z-u-zəg naη nu-digi-n **kurum** k-iin
he the hyena, something fooled him only (ate him)

DA to təxala kwax tsa (12.19)
Okay, after that

D mm

DA aw n-adiniya áγá m vakay n€-η,
what religion are you in

D k-aya əm ma **kristan**
I am Christian

DA a ma **krista**
You are Christian

D mm

DA aw ədegít d€gít βag-áv maη ma **kristaa-x** kwan
What is practiced in Christianity

D ma **krista-xa, krista-xa Krista-xa,**
in Christianity, Christians

ar náa-gáan ar we-gáan kə zəraabaa-t€ra, ma m€ηg
want, they love their brothers, if there is something

dəgítíy βag zəraabaa-tər, γwad'a,
their brother is doing, bad

ar d'axəg-ant-d'axəga; z€ra ba dagala-γə-n dəgíy tsəm
they call him, brother what you are doing (your movement)

kalkaláa-n biya, wey dəgítii ma-γα βag n€-ηa,
is not correct, this is the thing you are supposed to do

kalkala-n biy nə-dəga-γíya, ma m€ηg
your thing is not right, if there is

zəraaba-γ sərga-y kə-dəgit-iyā,
your brother who doesn't know anything

k-əlbəga dada ma žigilya, a d'aag-an-d'aaga, wan dagala-η a
the word of God, you call him, this is the way

d'uul-a dada ma žigəla,
the path of God

wan dagala d'uul-a [la] dada ma žigəla a mə-ηa, áγá may dzugwa-ž
this is the path (following path) of God you say, you don't

uud-iyā (12.47), áγá may aη βaa-gəla dəg-a zəraabá-γiy,
gossip, you don't steal (do stealing) the property of your brother

əη əη uuda-γa, zəraabá-γa a n-al-nəg ba kəη
of your person, your brother has become (like)

zəraaba ba xud'a-γ
your brother (like) your womb

dəη vərd'-a-kura ba dada ma žigəl pal [wan] a d'iig-ard'iig kə **sawariya** kwanen **yandi**
because one God created you [/] give him advice (pour him advice); this is

náa-g nĕ-η, ndzə-gána **krist**
what the Christian existence wants

DA to təxala kwax tsa
Okay then

D mm
m

DA aw d'aaga **čočə**-na áγá dəg nĕ-η da m-vakay nii
What is the name of the church, you go to

D iiwayen
EYN

DA to ηweñ **čoč** maη, əvĕj =agapalaw
How many churches are in Agapalawa

D **čoč** əvəj agapalawa ba pal **čoč** evəj- =agapalawa,
Church in Agapalawa, there is only one church [EYN] in Agapalawa

mɛŋg ɫaβ wa s-aɣ-a-səg
there is also one that has come {to Agapalawa}

ridima amuud, ar buwa (13.25)
the Redeemer as it is called, they are two

Da ar buwaa-n **kina**
They are two dm

D mm

Da to, mm to ba vakavak-a li masəlma-xə-m ɲweñ
And the Muslim places are how many

D masəlma-xa

Da mm mm masalačiiiaa-tər
Their mosques

D masalačii kə-masəlma, ar xkərd'a
The mosques for the Muslims are three

Da dig-a agapalawa
of Agapalawa

D mm

Da to e to təxala kwax-in tsa
So after that

D mm
m

Da ma-na náa-g, digit ma na náa-g nə vaka-ɣ ma
I would like, I would like from you

D mm (13.31)
m

Da ma-ɣa tag-w-i kə-digiti,
if you could tell me about

βag-áv d-uusə-ga, d-uusəg-i iŋ, íindar,
how is farming done, groundnut farming

xar saasa ma kwad'ɛ-ga n-uud, bad'd'ɛm

up to a person coming to dig {them} , everything

D xar saa da ma kwad'€-ga n-əmda
Up to when we dig them up

Da mm
m

D to uusəg-i iindar-na, ma ba çiy-a-çiig yuw-a riiga,
okay, farming groundnuts, when the planting rains fall

áγá çag-akán kəŋ, k-iindara-ba marawa,
you pick the groundnuts well [pick out the bad ones before planting]

ma ča-γačaga(161), áγá dzəg diiya,
once you've picked them out, you carry them down [to farm]

mɛŋg mbeβa-γa, áγá rii-gaana, áγá rii-gaana; ba
there is your planting stick, you plant, you just plant

riya-riiga, áγá gat-a kə-majəgana-γa,
once you've planted, you look for your hoe

áγá xulβə-gáan xay da tə-γəra áγá xulβə-gáan á-γa xulβə-gaana,
you plow the ground over it [cover the groundnuts with earth], you plough and plough

gulba xulβə-γ-a-xulβəga (14.01), ka, áγá d'uw-ars,
after you've ploughed, then you leave it

ka ba çiy-a-çiig yuwa, ka la γər ki-iindar, ba mɛŋg wa
then rain falls, then the groundnut germinates (the head breaks), {if} there is one

s-al- biya a gwiya wune-gán dagal miyəŋgil,
that didn't germinate you replant under it (going under it)
[replant same groundnuts that didn't germinate]

to ma s-al-səg ba cip kuma, áγá d'uw-ars, to
so if it germinates completely, you leave it

ba γubarg-a-γubarga,
if they grow

γubarg-a-γubarga ba d-əm-dəg kažakw sagala,
if grown, if grass begins coming out

áγá uusə-gáan də-majəganáa-n,

you hoe it with a hoe

b-uusə-γ-aarž-uusəga,
once you've hoed them

áγá gər-nán kəŋ xay ma suuxaa-n ba **kalkal kalkala**,
you level the ground, under it (under its buttocks) very well

kwani may gaval waxa,
that which is not high

may d'ambak wax-i,
that that is not a slope

ba gər-γə-na-gɛrga áγá d'uw-arsa, ka ba βa lər k-iin d- uusɛ-gə-n-uusə-γ- nɛ-ŋə-na
if you've leveled it, you leave it, then the hoeing (it works with the hoing), you hoe

ma meŋg ɾa kažakw-i gwiya s-al-səga,
if there are weeds that come out again

áγá [tada/] tad-ána áγá mal'ay
you [remove] remove them, you don't

uusəg də uusəg-i,
keep on hoeing

áγá tada ba-d tad'əg kəŋ,
you keep on weeding (remove with removing)

kažakwə-n sagal ma vakay (14.31)
the weeds coming out from them

to ba γubar-a-γubarəg na,
if they have grown

ka d'iya dzaamaa-na, to ba d'iya-d'iig kə dzamaa-n da ma
then it spreads its roots (pours its roots), once the roots have spread in the

xaya, ka nɛg kə-zəra,
ground, it becomes a seed

ma n-al-neg kə-zəra,
once it has become a seed

áγá sii-y neŋ sa gwiya-áv m-iindara-γə-n
you come down and go around your groundnuts (inspect the groundnuts)

áγá vazə-gaana, βaga-βag nə indara-rə-n ke zəra βaga-y x a mə-ηa,
you look, have my groundnuts produced seeds or not you say

a da təd'-ant palla, ma təd'ə-γ-ant-təd'əga,
you will remove one, once removed

βaga-βaga aa,
it is done

us us ba-d'ekd'eka` dada ma žigila,
thank you very much, God

xar iindara-rə-n wan
these are my groundnuts

βaga-βaga a mə-ηa, to áγá d'uw-arsa,
it made (?) you say, okay you leave them

ba =txəga, ba təx-al-təxεg n-íina, ba liya-liig iiwa,
they ripen, once ripened, if it rains

ka aγa-η, áγá kwad'ə-gaana,
then you, you dig them up

áγá sáa də-vakay sa ma xinexa,
you bring them back home

áγá βal'ə-nana ku-kuvura,
you prepare a silo

a d'iy-gaana, ma may nu-kuvura-γ-iyā,
you pour them in, if you don't have your silo

a sugwa k-abuxa, a d'-ii-dəm ma vakaya,
you buy a sack, and pour them in it

a l'ap-anta,
you sew it

a βala-káana, ma βal-γα-ka-βaləga,
you throw them aside, when you've thrown them aside

a βag-aan di yakara, ma mεng **bəkata**-γα a vəlg-u
you make the porridge, if you need to (if there is your need), you sell {them}

vəlgə, a sag-u deŋ dəgiti náa-g ɣəra-ɣ (15.12)
you buy what you want

180

DA iindar wax
That is groundnuts

D iindar wax
That is groundnuts

DA to təxala kwax çi tsa
Okay then

D mm
m

DA eh ah kəɣ kwana, áɣá duɣ
Okay, you now, you are a girl

D mm
m

DA mmh
m

D mh
m

DA to ndara, sagaw nɛ-ŋ, daala zarx sa vaká-ɣ ni may xi
How, come, do young boys come to you or not

D ar sagaw
They come

DA ar sago
They come

D mm
m

DA to aw ədəgit áɣá takə-tər əŋ, ma ndzə-gáná-ɣ duɣ k-íina
What do you tell them, as a girl (your staying a girl)

D ma ndzə-gána-r kəs-kay duɣwa ar sagaw n-iitər ba,
My being a girl, they come

to mɛŋg wa ma kwa sə-v-səga, k-ay
there is one who comes I

tsəm ɛn nax-ak-naxəga awaramaan ba,
I like you, he says

əma ba-ɣa na-kwa náa-g l'a ma, (186)
yes, if you like me

k-aya, əm ba
I, I also

nax-ak-naxəg ŋ-áy kɛs-kɛɣa,
like you

to dəgiti βaga-βaga,
okay what happens

áyá dəg-əv-dəga da vak ya dada-xa-r
you go to my fathers'

də baba-r kəm mižangil k-uudi [xa] l'a ŋ-áy ma, ma də-ɣɛ-vdəga, k-ay tsəm, ən naa-gáan
and my mother, we are under a person, me also, once you've gone, I then, I want

ŋ-áy kə duɣwá-ɣə-na a mə-ŋa,
I the girl, you say

kuma xar yanzu kay ləβa ən naa-gáan kə dagal da makaranta
then till now I also, I want to go to school

mbatak áyá da pakut-iiya,
maybe you won't wait for me

taga-y taki, ən nax-ak-naxəg a mə-ŋ-iyá, to ma-ɣa
don't say that, I want you you say, if you

paku-t-pag kuma,
if you wait for me

ba ɣa dagawa a šed-ar-u kəŋ,
you go and tell

kə baba-r ard dada-ra, ma xay-ar-ant-xeyga,
my mother and father, if they agree

ba-γa pakə-gáan k€-sartiya, (16.06)
you wait for the time

da kur-kiy-ant dada ma žigl wuraya-mi, ma xay-ar-ant-i
God will set for us for our marriage, if they didn't agree

kuma, ba-γa dagaw a,
also, you go

gatan kwani da [βa kwa],
look for the one [/] will do]

da **xad'**-kur-ant-**xad'əg** dada ma žigila,
God will join you with,

awarama-y kiin
I say to him

DA to a daa takwax n€-ŋ **kina**
Okay you have that strategy (you go to that other side)

D mm
m

(193)

DA to təxala kwax ɾaβa
Okay, after that

D mm

DA **xar** yanzu xəra ndara k€m ndavə-ku-ndavəga
Till now, when, how we ask you

D mm

DA [a to dalaŋ na an an] əlbəg ana dagal da makarantə-n kwan tsa
[/] the issue I will go to school now

D D mm
m

DA a da =ksa žiil nii kwan-iyā,
will you marry a husband now

baga-bag kə-makaranti či kwan ma məl-ak-u-mələg

{who} goes to school if God helps you

žigil kə-makarantə-na, kukuwa,
with the school, or

da =ksa kwa wayá bi xi (16.34)
you marry the one who is not wise

D k-áya
me

DA mm
m

D naaga-r kəs-kay **day**,
My wish

əna ba kwanə-n βaga bag kə-makaranta band kana βag-an-a-βag naya,
I want the one who goes to school like I do

ən naa-gáan ʔa naya,
I also want

βaga γəravaa-n k-əmakaranta, (199)
{that} he himself goes to school

kəm ndzə-gána, kəm sərga šərg ba bərkud'a-md
we stay, we are both knowledgeable

DA am may kəsa dada **səl ko**
You won't marry a rich person

D a kəm naa-y kə dada **səl**,
we don't like a rich person

ma ba meŋg nəŋ, sərgasərg γəravaa-na məŋga, dəga zəga
if there is someone knowledgeable (he himself knows), something to eat

xəts-kəmd-u-ya, səd'ava xəts-kəmd-u-y,
we don't lack, clothes we don't lack

kəm ngud'u kalkala ndzəd'a-mda, əna ba kwax,
we dress according to our means, I only like that

daŋ kə **səla**, ə naa bi
for money, I don't love {someone}

DA to da sug-áv d-aw naŋ, nə səd'ava-x-iina kwarkwaraxáa-n
Okay how will clothes and other things be bought

D **ka san** mɛŋg wan [kəs]
You know there is this [/]

DA **kwaβ**-iya
Isn't it money?

D aana ba **kwaβa**, mɛŋg wan **səl**-iin l'a tsa,
yes, it is just money, there is this, the money also

d'ek ǵəg-u-ǵəg kwanə-n,
a lot it surpasses this [/]

bisaga kwac kwaβaa-n k uudan iin wa-ɣa náa-g nɛ-ŋa,
because because a person's money is what you want

mɛŋg l'a wan kə-**səla** ba kalkal andzəd'aa-n (17.10)
there is also money according to its (their) need
[there are those very who have too much money and those who have money for their
needs; the first type won't bring you happiness]

DA too
okay

D mm
m

DA to təxala kwax čiya
Okay then

D mm
m

DA a uus-áv ndar naŋ, n-uusaŋ aŋ aŋ azəɣ
How is okra grown

D azəɣa
okra

DA mm
m

D uus azəɣa, band kwana tag nay-na ba čiy-a-çiig yuw,

farming okra, like I have said, when it has rained

ba patsə-γ-a-patsəg kəŋ vavaka, azəγa γá,
and you've cleared the place of your okra

ma patsə-γa-patsəg kəŋ vavaka azəγá-γa,
once you cleared the okra field

áγá d'iyy tə xulf azəγa-γa, áγá
you plant (pour) the seeds, you

rii-gaana, a may riig-iya ndašiya,
plant them, you don't plant them close together

a riyə-g ba da palapala, kalkalana, kwani βagaβag
you plant it one by one [leaving a space], carefully, according to how you want

kɛs-kɛγa, to ba ri-γariyga, áγá xulβ-ant xaya, xulβ-xulβəga,
(this does for you), once you've planted it, you hoe over it, once you've hoed it

ba s-al-səg (= laalig kγər) n-azəγa, a uu-sar-žán
once the okra germinates, you hoe it

kamba zuŋwa na (17.45),
the first hoeing

kamba zuŋwa na xar yanzu ka gwiya sagal kə-kažakwa a uusar-ža kə-dəga a buwa,
the first hoeing till now weeds come out again, you do a second hoeing

áγá d'uw-arsa,
you leave it

ba γubarg-a-γubarəg na,
when it grows

ba gwiya βagaβag (215) kažakwa a gwiya
the weeds come again (make again), you hoe it again

uus-anta, uusə-gáan xəkərəd' k-íina,
it is hoed three time (its hoing is three)

kaa da gwiya d'iyya [a] kwal'al' k-iina.
it produces a flower again (pours out flower)

...

vazə-gáan nɛ-ŋa aʃe,
you look at it, okay

maraw ədəga-rə-n say godiya a mə-ŋa,
mine is good, thanks you say

ka ba ya zəraa-na, ma ya-yiig kə-zəraa-na, a kəs-ant
it bears its seed, once it bears its seed, you bring

kə ɣwaasa-ɣa,
your knife

áɣá diiya, áɣá l-da saasa,
you go down [to the farm], you snap it off

ma lə-ɣə-da-ləga; áɣá ɣud-ana, ma
once you've snapped them of, you cut them into pieces

ɣudə-ɣ-a-ɣudəga, a d'iy-ar-u tu-kəfačiya,
once you've cut them into piece, you put them out to dry (pour them in the sun)

ma ɣulal-ɣuləga, a xwats-áana, a gat-a k-abuxa,
once they are dry, you gather them and get a sack

a d'iyiim ma vakay (18.16)
you pour {them} into it

DA to l-áv ndandar n-azəɣə, n [tək kas kəs kəs] kasuk kasuk niy, aaah
How is the okra snapped off, every week

D áɣá l-a zəɣa, aŋ xəŋga, xəkərd'a,
You cut off okra every three days

xəŋg xəkərd'a t-ufad', buu ma, ma **saatiy**
three or four days, twice in a week

DA too
okay

D mm

DA to ma ɣəlvayda-x tsa
Okay, Glavda

D mm
m

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DA me kasuk a dagal n€-ŋ da βag-aan kwan maŋ,
Isn't there any {business} you go to do

ma kasuka-x-iya
in the markets

D ma kasukwa-xa ,
in the markets

k-áy k€s-kaya, say day gəlvaγda-xa [m€ŋg wana, əmbəd'ə-gáan kə
I myself, only Glavda, [there is this one][trading]

dəva], kwana əmbəd'e-gáan kə dəv-á xiya,
this one trades guinea corn (changes hand of guinea corn)

kwanə-n da m€l-g-ar-u-mələg lə-kə-na-ləg kə kə
the one that will help someone get a

zər **riib** tu kə-γayaa-na, (18.48)
little profit (towards its mouth)

ma tsəga də-ner kul uŋkwax n-iin kwana vəl-gáan tə ner
if he measures it at sixty Naira, he sells it at

kul ud'ifa, m€ŋg wan l'aβa,
seventy, there is also that one

əmbəd'ə-gáan kə-dəv-a iindara,
trading groundnuts

ma vəl-g-u tə **d'ari** biyu n-iin
if he sells {them} at two hundred [one mud, a measure]

kwana, a nγ-a vəl-g-u taŋ, ma da gwiya vəl-gáan a ,
you see he sells it at, he sells it in return

lə-kə-na-ləg **riba amartal** tu kə-vakay
he gets a profit of 20 Naira towards it

DA to bandəkwax **kena**
Okay, like that

D mm
m

DA to tɔxala kwan-iin ɕi kwan tsa
So after that

D mm
m

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DA may vak-a gwayava ŋa,
Have you traveled (is there no place of traveling)

də-ɣ-a-liya da vaka bæciya, vak-i lɔr-iya
did you go to anywhere far, another place

D [dɔ] d-an-al da ma yaruwa, to ba **saatiyar** palla
I have gone to Maiduguri, for one week

DA də-ɣ da βa-w ma yaruw
What did you go to do in Maiduguri

D d-án da vija-ŋ a mala-r
I went to my elder brother's house

DA mala-ɣ
Your elder

D mm
m

DA to kasuka-ɣ pal
One week

D mm
m

DA to ama ndar nəŋ, əndzə-gána yaaruw-iin kwan (19.21)
How is Maiduguri now

D əndzə-gána yaruwa,
how is Maiduguri?

áyá dagal nɛ-ŋ [ma-ɣa ndza] ma-ɣa fəg-arž saa da ma xud'aa-na,
you you, [if you stay /], if you start coming into the heart of the city

mƙɛŋ viindɔga mar-ka-d n-iin taaki,
there is writing that shows you that

sɔ-ɣ-a-sɔga **weylkom tu mayduguri** a ma kƙs-kƙɣa
you've come, „welcome to Maiduguri, it says to you

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To ba dɔ-ɣa-dɔg nƙ-ɲ da maɲ,
Okay once you've gone into

da ma taša-ɲ baam ka daas kƙs-kƙɣa, ma dɔ-ɣa-dɔga,
to Bama station, you go into, once you've gone into it

uuda-xa ba kalakala ba kwanɔ-n tapɔ-ɣ-na-y nƙ-ɲ ɔnɔɣ-ga-nɔɣg-iya,
different people such as you've never seen (this you have not touched seeing)

áɣá nɔɣɔga-nɔɣɔg vaka vaakwaxɔ-na,
you see at that place

mƙɛŋ ya **xanseta-xɔ-n** [ʔaaf] s-a-v-dáa-na, (19.43)
there are handsets that we brought

kaman ma ɣa ɣulabaa-n
like if you are not used to it (you are its stranger)

ndakwani vɔla-k-vɔlɔg kɔ-dɔga ɣapƙɛr kɔskɔɣ ta,
it will surprise you (give you something of a surprise)

aw ʔa wan a mɔ-ɲ kɔs-kɔɣɔ-n
what is this you say

tapɔ-ɣ-na-y kɔ dagaw ni,
you {who} has never gone (did not touch going)

uuda-xa am wa dagal tɔ **mašina-xa**,
people say, going on motorcycles

moota-xa ba **kalakala**,
different types of cars

ma-ɣa sɔrga-y vavan ndakwi xar basɔ ɣɔra-ɣ ma,
if you don't know yourself now, also you yourself

a naa ba tsɔ-da-tsɔg **tsabaraɲ**, a tsa d'uul-i áɣá

you want to push because, you don't know how to get out of the way

sərga-y ne-ŋi, dəŋ kəγə-n γulaaba áγá βá-a ba **šaka**,
 (you get out of the way, you don't know) because you a stranger, you are unsure (doubt)

to nəγ-ana bantəkwax naya,
 I saw it like that,

uuda-x kalakala xár má xattaa-n ma bas ya yĩŋwa-xa,
 different people also {the reality is} even things like donkeys

xuts-áv ma **moota**, (246)
 are carried in a car,

ya ala-x ndakwi xuts-áv ma **moota**,
 even things like cows are carried in a car

bad'dəm də xuts-áv ba ma **mootə**,
 anything is carried in a car

to vaakwanə-n ən vazə-gáan n-aya,
 here [in Ngoshe] I observed

ar dagal ba tə šigaa-tər nə-dəgita-x,
 they go on foot, the goods/things

to vakavaa kwaxə-n l'aβa,
 while there on the other hand

əxutsə-və-tər ma **moota**,
 they are carried in a car

da vaavak-i da vəl-və-tur-u-vələg n-iitər (20.15)
 to where they are (will be) sold

DA to dəgit nə-γ-aŋ ma **bərni**
 What you saw in the city

D mm
 m

DA ama mɛŋ,
 there is

mɛŋ li taa γay-a gəlvayəda-x ma yarw-iin ni may xi
 there are those who speak Glavda in Maiduguri or not

D tá-a γay-a gəlvayəda-xa
Speaking Glavda

DA mm
m

D ka (kwa) d'ek **de** ba xawsa,
most is just Hawsa

to iri kwa ma mɛŋg wa buwa,
like if there are two or three

xəkərd' ar ma ɫal pal, ar ba
they are in one neighborhood

yaare pallə-na,
one local language

ar tag-u-tagā k-**asəriyaa**-təra ma **yaareyaa**-tɛra, (253)
they speak their secrets in their language

ku čiiḡə-t nɛ-ŋ n-agaḡawaxə,
if disputes arise (get up)

ku čiiḡə-t n-awa, ar taga-tag kə-dəḡəti,
or something happens, they discuss the matter

ma tatakāa-təra də **yaareya**-xaa-təra
between themselves in their language

DA to təxala kwax-iin tsa
Okay after that

D mm

DA ndar nəŋ dzə-gána yarwa daŋ,
How is living in Maiduguri

də daŋ də vəj agapalaw kwan (20.47)
{compared with} Agapalawa

D ndzə-gáná yarwa yarwa mɛŋg **kwalə**-t ma vakaya,
Living/Life in Maiduguri, Maiduguri has tarred roads

yaru ɫaβa bad'd'əm ba xəñəx-a **bəlakwa**,
also Maiduguri all has (cement) block houses,

xatáaŋá áyá sagal ma kwax kəŋ xinexa,
the reality of it, you come out from that house

kandəgi iin biya mə-ŋa, **tσααβαρα**
as if it is not, you say [one beautiful house is like another one], because

marawa-na sə-ka-zəg bas d'uul;
{it is so} beautiful you will even get lost (the road will lose you)

ma gate-γ- siya, ma karantə-γα bi
you won't find {your way} if you aren't educated (haven't studied)

D to
okay

D to vəj- =agapalaw kuma,
Houses in Agapalawa {on the other hand}

a nəγəga-nəγəg dəŋ ba xiŋexa xay bad'd'əma, ‘
you just see all mud houses

kwana ba tak-a dayiġa-miyam
those with thorn {fences} like our grandparents

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DA bantəkwax
Like that

D mm
m

DA to təxala kwax çi tsa
Okay then

D mm
m

DA ma taakiya məla-ku mələg žigəla kəsə-γ-u kəsəg kə žiila
Let's say (if saying) God helps you to get married (carry a husband)

D mm
m

DA áyá ənaa, ndá (dá) ndzə-ga ma bəŋni ni,
will you want to stay in the city

a naa ndzə-ga maŋ, ma **kawəy** xa
or do you want to stay, in the village

D ənaa ndzəga ma bəɾni
I want to stay in the city

DA ad'abarva-w d'a
Because of what?

D ad'barva də bəɾn-íina,
because with the city

gwiya **karkara karəg** kə sərga-sergi kwani, ndza-ɣa sərga-y nɛ-ŋ-i,
it will increase (add) the knowledge, {which} you didn't have (know) before

gwiya tsa-ku-tsag kə-dəgita-xa ba kala kal (21.29)
It will teach more things correctly

DA tsa-ku
Teach you

D bəɾni-ya
The city

DA ən bəɾni k-íina
The city

D mm
m

DA mhm təxala kwaxə-m
Okay then what else

D təxala kwaxa, [ku ndzega d-uud ma-ɣa sərga-y ma],
in addition to that, even living with someone if you don't know

ma-ɣa ba ma bəɾni na,
If you are in the city,

áɣá sərga-səɾəg **yandi**, a βag nɛ-ŋ kə-dagal d-uud,
you know how, you can associate with people (make moving with a person)

kuwa, mɛŋ wan kwana **irin** ku ba
there is this thing like even

d'ačiya-xa ba kwana naa-gáan kwana naa biya,
gossip (bitterness) so some like (gossiping) and others don't
kwana ... kwana some .. others)

ma-ya sərga-y nɛ-ŋ kə tá-a ɣayiya, a nəya ba
if you don't know how to talk with people, you will just see

kulum viya-viya nuud da maŋ da ma **poliis** kwana,
every day {someone} will be taken to the police [because of gossiping]

áyá tsa-gáan kə **yandi** áyá da
you will learn how you

da tag-ar nɛ-ŋ kə ɣay k-uud, dəŋ vaakwaxə-na,
can speak to someone (speak a mouth to a person), because there

wálákí (= may) am am uuda kəs palli (273) am wa
(not) you.pl are not {from} one village, saying some are brought

s-avə-da mərə, am wa sa-v-da mər
from one place others from another
{saying} brought from where, (saying) some brought from where

DA dzax-av ba-d-dzax-áv nuuda (22.00)
People are gathered together

D eh

DA to šagəra, to təxala kwax-iin ci kwan tsa
Okay, good, so then

D mm
m

DA ah mɛŋg tsaywa-xá-ɣ vaakwan kwan
Are your friends here now

D mm

DA βag-áv ndar nɛŋ, viy-áv ndar tsayw vaakwan-i
How is it done, how are friends made here (caught)

D tsayw vaakwanə-na,
A friend here

yandi viiy-áv n-íina, a ba ndze-gáná-ɣ nɛ-ŋ kwan may tsaywa-x-i

how she is made, you just stay now with no friend (stay there is no friend)

ba, to vazə-gáan zəraabá-γə-n maro dagala-γə-n k-íina,
your sister sees, your way of going is good to her

to ba ba sə-v k-iin ndə xiinan
okay she comes say today (like today)

sa vaka-γ ba, ma sɛv-səga (280) a vaŋa ndara am,
to you, if she's come, "how did you spend the day" she says

balapiya ama, am təgu kəŋ əŋɣuraruwa,
fine, she says, you converse (count your conversation)

da faç daasaa-n, to gwiya sagaw daali lər,
she will disappear completely, then shes comes another day

bandə kwaxə-n, to áγá vazə-gáan l'a nɛ-ŋa,
like that, you see her again ?

mañə-n sagaw sa vaka-rə-n tsa (22.31),
the person who comes to me

ən dəg, ən laŋg-ar-da-laŋg γəravá-r kəŋ k-usa γayá-r amə-ŋ,
I go, I myself will greet her personally (take a greeting of my mouth to her) you say

a dagaw γəravá-γa,
you go yourself

am tág-áan kə γay, xar dá na-la, ku aw nəŋ, nə dəgəgit
you converse, until it develops (becomes) to whatever there is

ma tataruwa, ba **daga** iina, kəγa,
between you, only her, and you

xar n-am-al-nəg kə tsaxwa-x am ba ndzə-gán,
then you've become friends and you stay {together}

a dagaw da vak tsaxwa-γə-na
you go to your friend,

to tsaywa way nə dəgit a dzəg-ar ŋ-axa na a mə-ŋa,
okay friend, this is what happens like that you say

ma meŋ ma dəg-a βal'əga, βal'ə-ka-na-βal'əga,
if there is something to be arranged, she sorts things out for you

ma dæg-a badzəga, ŋ-axan dəgi
if it is something bad [you are doing], like that

tsaywa, βag bi ŋ-axan (288) a maa-niya,
my friend, don't do like this she says

məl-ku-mələg l'a n-iin də vavak-a zərə-ŋ,
she helps you in terms of (in place of)

sərgasərgə-raa-n-i kwa sərga n-iin (22.57)
little bits of her knowledge that she knows

DA ən-tsaywa-γ k-iina
Your friend

D eh ən-tsaywa-γ
Yes, your friend

DA to tɛxala kwaxa
Okay then

D mm
m

DA t-áv ndar, yakari, yakar =iindar
How is porridge cooked, groundnut porridge

D yakar =iindara
Groundnut porridge

DA mm
m

D yakar =iindara, a d'iy-aruw tu kə-fačiya,
Groundnut porridge, you lay them out in the sun (pour them in the sun)

ma d'i-γ-ar-u-d'iig tuu kə-fačiya, áyá gat-a ka
once you've left them in the sun, you look for

dzərə-ya a tsuxwa-kána, kəβač-ak-an ba tilla,
your mortar, you pound it coarsely, you winnow it white

ma kəβačə-γ-ak-a-kəβačiiga, a diy-a da ma inğiya, (295)
once you've winnowed it, you take them down to a mill

ma xə-γ-a-xəg m inǵiya,
once you've ground them in the mill

áyá səd-aana a fa-kána (fána), to ma čii-γ-ət-čiiig da βaa
you bring it back and keep it, okay, when you wake up to make

yakarə-na, áyá gata kə šaká-γ áyá bara-ka číd'ə-ηá,
the porridge, you look for your pot, and you wash it clean

ma bar-γa-ka-barəg kə šaká-γə-na,
once you've washed your pot,

áyá gat-a kə-**daŋgasa**-γa a kəd'-ant ki-yuw =iindar-na,
you look for your metal bowl, you knead {them} in the water of groundnuts

da ma šaka, ma d'iməγə-di-d'əmga,
in a pot, once you sieve it down

a fə-t tə-kaara, ba ma naa kubə-g yuw =indara-γə-na,
you put it on a fire, if the groundnut liquid is about to foam (want to foam)

áyá gat-a kaŋ, awxpiya-γa, a kəd'-ant ma yiwa,
you look for, flour, you knead it in water

a d'iy-ar-sa (23.46), ma d'iy-ars-d'iiga,
you pour {it into the pot}, once you've poured it

mƏŋ n-awura-γ afə-gáan a, a gwiya d'iy-ars kəŋ,
you have your tamarind (there is your tamarind kept), you pour

k-iyuw awuurə-na, da t-əγər kə-yakará-γə-na,
the tamarind water, on top of your porridge

ə naa kəd'ə-gant axupiy-iin nə daŋ, di yuwa wuurə-n amə-η ndakwi,
I like to knead the flour with the tamarind water you might say

áyá-η a kəd'əg-ant-kəd'əga,
you knead it in

ə naa kəd'ə-gant di yuw nə kaŋ (305) kə yuw awurə-n ,
I want to knead {it} with tamarind water

k-axupiyar-n amə-η ndakwi,
my flour you say

a kəd'-anta, a d'iy-arsa, **xar** ka da xad'əg k-iina,

you knead it, you pour it, then it will mix together

a xd'arduwa, ba kwabə-t-kwabəga,
you cover it, once it boils

a **saukə** diya ma mɛŋg na sukura, a d'iyɛ-tá
you take it {pot} off {the fire}, if there is sugar, you pour it on

ma maya áγá xuβ-ú bandəkwax
if there isn't, you just drink it like that

DA to aw lera yakar-iini,
Okay, what do you do with the porridge (what is the work of)

βag-áv daw daw n-iin maŋ ma gilvayəda-x
with what is it done in Glavda

D ma gəlvayəda-xa
In Glavda

DA mm
m

D məlg-ar-u-mələg kaŋ vavaka-ŋ a dəgina-xə-n (24.17),
it helps in place of things

ma vəγə-n tsabara dəg zəg maya
in the body because there is nothing to eat

amuudə-n tsəm, ma xuβu-γ-u-xəβəg kə yakarə-n l'adur l'adura,
as it is said, once you've drunk the porridge in the morning

məl-ku-mələg ku ba ləra,
it helps you {for} any work

a =ksəg-ant-kəsəga,
it can sustain you (you can carry it)

[tagw-áv di yakarə-n] áγá xuβug-u nɛ-ŋə-na,
[it is distributed with the porridge] you have drunk

ma xuβu-γu-xəβəga [βaga,]
once you've drunk it, [it does]

məl-k-u-mələg l'aβa, βag-aan kə lər ma vəγ
it helps you again, it does {its} work in the body

DA to a kwa ma-ya da nøy uud kwana,
if now you are going to visit (see) someone

bi yambiya, bi tsaywá-γ [wa dəginan kwan] tsa,
either sick, or your friend [this thing now]

a βag ndandari nε-ηa ndzəga-γ zər duγwi (24.36)
what do you do, you being a young lady

D zər duγw ma yambi tsaywa-γ-iyā,
a young lady, if your friend is sick

áyá βaga-βag kə yakar band kwana tag n-ay-na,
you make porridge like what I explained

a gat-a kə flása-ya ka mecawa, a xəd'arduwa [a fəta,]
you look for your flask a good one, you cover it [you put on/]

a fə-m ma vakaya, áyá dagawa,
you put in [the porridge} in it, you go

ndar l'ad'a vøy tsaywa, awaramə-η ma-ya dagawa,
how is the pain of the body friend, you say, if you go

d-aw l' a nuude wan ba nan, zər yuwa kaara
what does a person have? this is a little porridge (hot water)

gax-u-gaxəg kwani da məl-ku-mələga awaramə-η k-iina,
sip this it will help you, you tell her

a da vəl-a kəη, k-uudə-n yambi niya,
you will give it to a sick person

uudaa-n ndakwi us ba d'ekd'eka,
a person also (the sick person) equally {says} thank you very much

awa ma naxa-va, ba kwan-iini xa awaramaa-na, (321)
what would have been wanted, is it now just this {porridge} she says

da čawa kə γəraváa-n də mətakə-ra,
she received it herself with joy

aa məl-ku-mələg dada ma žəgila
may God help you

lə-kə-na-ləg kə **sawkiiya** a mə-ŋa,
get well you say

xar a fac saasa-γ, us ba d'ekd'eka a waram (25.07)
then you come back (disappearing), thank you very much she says

DA to təxala kwax-iin či tsa
Okay then

D mm
m

DA tsaywa-γ n-iin
She is your friend

D **ku** tsaywa-γ bi,
even if she is not your friend

ma buu uudan-i uudan ma **krist** n-iin,
if someone is a Christian (is in Christianity)

a ba dagawa da nəγ-gáan ku tsaywa-r bi
you keep on going to see her even if she is not my friend

DA to šagər, to a to , βá-γ makarant gwaš a mə-ŋ
Okay, good, you attended school in Ngoshe you said

D mm
m

DA ndar ədəgi áγá náa-g əŋ gwaš kwan t-əγər kwa vaakwan awarama,
What is the thing you like in Ngoshe {that is better than} what is here [in
Agapalawa he said

D dəgit ən náa-g nay kə gwaša,
What I like about Ngoshe

ka vaakwanə-n, may **sakandriya**,
what is here, there is no secondary school

ma gwaša mēŋg **sakandri** ba, to xar yanzu l'aβa,
In Ngoshe there is a secondary school, okay till now also

gwaša-xa, ġ-ar-kiyam-ar-ağig kə-səkə-miyama,
Ngoshe surpasses us

də zər sərga0sərgə-ra, mɛŋg kasuk ma kəsaa-tər,
with a little {more} knowledge, there is a market in their village

baaba kasukwa, kwani vəla-v-ətər-vələg k-iitəra,
a big market, the one given to them

xar yanzuwa mɛŋ na aǵaa-na ma kəsaa-tɛr k-iitəra,
till now, there is a district head in their village

vəlav-tər-vəlg k-iitəra , **sabuda** ksaa-təra,
it was given to them, because of their village

iin l'afɔ dey makarant xar yanzu ma ksaa-tər k-iitəra,
it is also a day [junior] secondary school in their village

kwanə-na kəm-da kəm dagat vakwaana har kəm dagata, tə šiga ,
this one we go up from here we go up by foot

kəm gwiya siiya,
and return down {here, to Agapalawa}

kəm ba da m vakaya, iin wanə-n mbaɗ'ə-gaan,
we keep on going to it {school}, it is what is different
(= iin wa mbaɗ'əgaan)

kəŋ gwaša ar də kəsa-miiyam (340)
between Ngoshe and our village

DA to ŋ-wax nəŋ, əndzə-gána gwaša-x ba (26.08)
Okay how is staying in Ngoshe

D mm
m

DA to vaakwanə-m
Okay, here

D vaakwanə-na, say say ma kiyam,
Here, only if we

čiigə-t [dagat vaakwana] dagat da gwaš da lə-kə-na,
get up and [go up here], and go up to Ngoshe to find (reach)

akasuk, ma may kasuka-miiyam f-a-kiyam a nuud **masaman** taa,
a market, there is not market established for us specifically (saying) (there is not our
market a person put for us)

way am kasuka-ruwani
that is your market

DA to tɔxala-ŋ a makaranta-ɣ ci kwan tsa
Okay after {attending} your school

D mm
m

DA awa dɔgit áyá náa-g ɔŋ ba vey vey vey kwama,
What is it that you really really want that which

náa-g nɔ ɔrvid' ma xud'a-ɣ kwan (347)
you really want (your heart in stomach likes)

D dɔgit náa-g, vey vey ma-na ɔ-kɔ-na n-aya
The thing I really want, if I get

DA mm
m

D dɔg-a pal ma-na náa-g nay ba vey vey ma ɔrviid' ma xud'a-ra ma-na ɔ-kɔ-na ba **ilɔmi**
The one thing I want very much if I could get knowledge

DA **ilɔmi** (26.37)
Knowledge

D mm
m

DA **ilɔmi** t-ɔyɔr k-awa
What sort of knoweldge (knoweldge on what)

D **ilɔmiya** ma ba mɛŋg šiifɛg vɛl-ɣ-wa-vɛlɛg dada ma žigɔla
Knowledge if there is life, God should give me knowledge

DA mm

D ba **ilɔmi** wa-n náa-g nay
Just knoweldge is what I want

DA t-ɔyɔr kɔ uusɛg-iin nii, t-ɔyɔr kɔŋ kɔ **dakwɔt** nii
About farming, about being a doctor

D t-ɔyɔr tɔyɔr kɔ viindɔga-xa,
about writing

ku **dakwətə**-n ba naa-gáan ma ba mĕŋga nə-**iləmi**,
even {being a } doctor I want, as long as there is knowledge

ka san
you know

mĕŋg nə **iləmiya**-γa ku b-aw áγá lə-kə-na-ləga,
if you have knoweldge, you can get anything

ma ba mĕŋg **kwaβa**-γ ɾaβa,
if you have money as well

to ma-na na-gáan n-aya **ku** təγər kə **dakwuta**,
okay what I would like even being (on) a doctor

ku [təγər] tə-va (t-vay) əlbəg ma γay dəŋ,
even about knowing how to talk (word close to the mouth)

d-uuda ən d'egə-s-d'eg kə γər ma mĕŋg nə **iləmiya**-r-na.
Because (with a person) I can think well if I have knowledge

ən **dey**, ku ən dagal tĕ-d'uula
I (topic), whatever road I take

ku čiiḡət ədəḡita ma mĕŋ nə-**iləmiya**-r na;
even if something arises, if I have my knoweldge

ən βagə-da-βag, ən mar-da-marəg kwax-íina;
I can work it out, I will show that [the solution]

way ədəḡit ŋ-axŋaxaa [nəŋ ann] (ŋwaxwaxa)
look at the thing how it is!

DA to eh, təxala kwax-iin či kwaan tsaa (27.11)
Okay, after that

D mm
M

DA aa βag-áv ndar naŋ, naŋ, daxa dagala-γ da makarantə-n kwan,
how was it done, {when} you were going to school

dagawa-γ ba zuŋ da makarant
the first time you went ot school (your first going to school)

D da ma **sakandaray**
To secondary

DA da ma **pramari**
To primary

D ma **pəramani**
in primary

DA mm
M

D dagawa-r da ma **pramaniya**, ən ba zar-xa,
my going to primary school, I was a child

to am daada-ra, dæg da makaranta,
okay, my father said, go to school

am baaba-ra dæg da makaranta-m,
my mother said go to school

to ən dagata, ma d-anət-dəga,
okay I went up, once I went up

s-a-ɣa maləm sa ma **kəlasa**,
a teacher came to the class

me va lamb-amd kandəki **maləm** bi wanə-n tá-a ɣay,
We didn't (don't) even care, it was as if a teacher
was as if no teacher was speaking

kəm ta-ka-vu ba ɣay-amd di yáa zarə-xa,
we kept on conversing (keep on speaking with our mouth) with the rest of the children

[me lamb] say ma da čaga **maləmi**-n kɛ jiiya, t-əɣər kəs-kəmɗa, (368)
[/], until the teacher opened his eye (pick out his eye) towards us

ma čaga-čag **maləm**-iin kə-jiiya,
once the teacher had taken notice

ka kəm čəng-aan kə-dəgi-n-iin tag n-íina,
then we listened to what he was saying

ma awa[x] nə dəgi-n-iin tag n-íina,
whatever he says

bi kəm̄da kəs-ant ba pall ma vakaya,
either we understood one thing out of it (we took one thing)

kwax-əts **kuma** kəm̄ may, ma ndava-k-əmd-u-ndavəga,
that other we didn't {understand}, if he asked us

a nəγ-a ba kəm̄ sərga-y,
you see we don't know

da lər (daali lər) ma ndava-k-əmd-u-ndavəga,
sometimes if he asked us

pall ma vakaya, kəm̄ da tagə-dána,
one thing of it, we will answer (say it),

xar xara kəm̄ gwiya dá-γa da ma **kəlas tuwa**,
until we then entered class two (again) (daas, daa, dagat *dagal)

kəm̄ ba kəs-u palla,
we understood one thing (carried one)

kəm̄ ma **kəlasa**, ma gud xəkərd'a,
we were in class, in class three

kəm̄ gwiya kəsuwa,
we understood a bit more (returned to carry)

xar kəm̄ yīŋə-na ma **pramaniya**, bantəkwaxa,
until we finished in the primary school, like that

məl-k-əmdu dada ma žīgəla yīŋ-amd-aŋiŋga,
God helped us and we finished

ka daa ma **sakandaray** kəs-kəmd,
then we sent to secondary school

dəgi d-amd=al n-əməd da ma **sakandr-ina**,
when we went to secondary school

ma ndava-kəmd-u-ndavəg nuud k-əlbəga,
if we were asked a question

kəm̄ mar-da-marəg kəŋ, kə-digiita-xa,
we answered (showed) things

kwa tsaga-k-amdu nuud ma **pramany-iin**,

that (what) we were taught in the primary school (person taught us)

xar xar bantəkwaxa, kəm yiŋ-nána,
like that we finished

sa-γ-a **sarta** viinda **ǵarβawa**,
the time of writing exams came

məl-k-əmd-u (=məl-kəmd-u-məlg) l'a dada ma žigəl ba kəla kandza sərga-sərg n-əmd-iina,
God helped us according to what we knew (according to that which)

məl-ak-əmd-u-məlg da ma žigəla kəm lə-kə-na kə **pepa**-mda ba maraw
God helped us and we achieved good results (our good paper)

DA to šager, to ndar naŋ, naŋ,
Okay, good how

calɛma γaya-xa šaxšax ma də-γ-al (=də-γ-al-dig) da ma kasuukwa,
are the rest of the different language if you go to the market

ndəkwar γaye-n kwa činga əŋ sax sax təy təy t-əyər gəlvaγəda-xi
like which languages you understand, {are} different {ones} from Glavda

D ma kasukwa, mɛŋ wa ta-a xawsa,
In the market, there are those who speak Hausa

mɛŋ wa ta-a gwaš gwaša,
those who speak Glavda

mɛŋ wa ta-a abaywa, mɛŋ wa ta-a wulwula,
those who speak Mandara, those who speak Mafa

mɛŋ wa ta-a pad'ukpad'ukwa,
those who speak Pad'ukwa [in Cameroon]

to ba čiikl'əŋ γəra
so your head is swimming [because of so many languages)

ma may áγá tsugwa çimiya
if you don't listen well (put ear upright)

dada ka tag-ák-tag niya (=n-iina) 391 a gwee-gáan
{to} the one who addresses you, you reply

γəravá-γ di-yarey-iin tag-ak n-iin-iya,
yourself in the language he speaks to you {in}

ən tsugw-aan n-ay kəŋ yimiiy bad'd'əm xa ma kasukwə-n a mə-ŋa,
I listen well to all {languages} in the market you say

xar ma γəra-γ, ndakwi naa-y,
until your head doesn't want {any more}

kə čija kwaxa-x-iin kə yaareya-x-iin **kalakal** ma kasuk
to listen to those different languages in the market

DA to a kwa ma-γa na sugwa dəgit vakaa-n,
if you want to buy something from him

kə žiil wuul kwan tsaa
a Mafa man for instance

D mm
m

DA to aa am tag ndar-i
how do you speak {to him}

kwar kə γay wa-γa tag nɛ-ŋ takiya
which language is it you speak (like)

áγá [aga] sugwa degit vak žiil wuulɛ-n
you buy from a Mafa man

D a tag-ar xawsa
You speak Hausa to him

DA a tag-ar xawəs
You speak Hausa

D mm
m

DA mhh, maŋ ma žiil čikəd'əm
If a man from Ciked'e

D ma žiil čikəd'a, a tag-ar ba xawəsa
If a Chikede man, you speak Hausa to him

DA n-al-nəga xawəs wa da-dal kiin
It has become so that Hausa has surpassed it {Glavda}

D xawəs wa d-a-d-al

Hawsa has surpassed {it}

DA oke
okay

D mm xawəs
Yes, Hausa

DA to tɔxala kwax ma
Okay then

D mm
m

DA tapə-γə-na di da maŋ mandəra-xa
Did you ever go down to a Mandara village (experience a)

D ma mandəra-x tap-an-atapəg
Mandara I have experienced

DA da ma kəraw
In Kirawa

D məmm, da ma pəlaka
In Pulka

DA ma pəlk
In Pulka

D mm
m

DA mhm, ndzə-γ-a-ndzəg d-iitɛr ni
Did you stay with them

D ndz-a ndz-an-a-ndzəga kə dəga, (406) **saatiya-x** buwa
I was staying for two weeks

DA a tág-áan kə γayaa-tɛr
Do you speak their language

D ən tág-áan kəŋ γayaa-tɛr,
I speak their language

Ɛn činga-čing bad'dəma,
I understand all of it

mɛŋg calmaa-n ma ən gwii-da-gwiiga
there is {still} some I can answer

DA yo , to, aw mbad'avaa-tɛr ɪaβ dən gəlvaɣəda-x
Okay is their difference with Glavda

D mbad'avaa-tɛr də gəlvaɣəda-xa,
their difference with Glavda

iitɛra šax yareyaa-tɛra, k-əmiyama, šax **yareya**-miyam,
they, their language is different, {from} us, different {from} our language

say de ma dzax-k-iyam-ət xawəs-iina,
to the extent that it is Hausa that brings us together

kami ar činga-čəng kə digita-x tag n-əmiyam,
before they understand what we say

ma may aɣa kwa ndəkwa d-an-al nayi-n kwana,
if I hadn't gone {to them} now

ən tsag-u ki-**yaree**-tɛra,
I learned their language

m-ar tág-áana ən činga-čing-iya,
if they speak I understand

to βaga-y nən, kalkal kəs-kəmiyam d-iitɛr-i
it won't be (make) the same, our language and theirs

DA to **yanzu** mɛŋg tsaywa-xa-γ vakavaki iɛrna-xa 417
Okay now you have friends somewhere

ndəkwa tag βag-am-βag makarant ba
like say, you made in school (should be: βagamaβag)

D mm
yes

DA mɛŋg margiya-xa mɛŋ
There are Margi

D mm
m

DA to tapə-γə-na-tapəg dagat da takə-tər uus kəŋ,
Have you ever gone to visit (greet) them or not

k-iitər ni tapə-γə-ne xi

D tap-an-e
I have not gone

DA tapə-γə-na bi
You didn't go

D mm
m

DA γəravaa-tɛr ma saxa,
they themselves,

saxa sagaw da vaka-γ ni ar may xa saxa sagaw
did they come to you or not

D nə duɣwa margiya-xə-na,
the Margi girls?

mɛŋg šəgaa-n buwa sagaw sa vaka-r
she came twice to me (her feet are two coming to me)

DA təxala ɣiŋ-a makarantaru ni
After finishing your school

D təxala ɣiŋ-a makarant-aməd
After finishing our school

DA oke. to, aw, to, am tsaywa-x **kiina** ba vay vay
So you are good friends to h

D mm

DA [to am am am] me taa **yarey**-iin kwan ɾay
She doesn't speak the language [Glavda]

D may kəm ta-a ba xawes
No we speak Hausa

DA am may tsag-ar-tsag nɛ-ŋ gəlvayəd kwani
You.pl didn't teacher her Glavda

D ə may tap-ana-y kə tsag-ar-tsag-i
I never taught her

DA ma ksa-r n-iini
In what town is she

D iin ma yaruw ne dəyw-a margiya-x-iin
She is in Maiduguri, the Margi girl

DA ama margiya-x əndzəga ma yaruw
But she is Margi and lives in Maiduguri

D mm
m

DA to šagər
Good

to γəraɸaa-n ndakwan ɾaβa, da βa-a makaranta niin ni,
okay herself now, will she attend school or

da ks-á žiil xa n-iin
will she marry (carry a husband)

D da b-awre
She will marry

Da da b-awre
She will marry

D mm
m

DA kəy təxala kwax ma,
you then

ma da βa-a awreyi-n ma áγá da ma tsayw ni a mə-ŋa amey xi
if she marries, will you be her friend or not you say (you into friend)

D ín-dá ma tsayw
I will be her friend (I will in friend)

Da to xərz-it-xərzəg n-awreyaa-n keenan
Is the marriage near

D ee xərz-it-xərig n-awreyaa-n

Yes it is near

Da amaa kəy ma, n naa βaa makarant amə-ŋ
But you, you want to study you said

D m
yes

Da to šagəra
good