

Lazarus Fambia, 8
 Bursar's house
 D = Dabawa, L = Lazarus
 5347 words

D Aa, kiyam, fg-arž-fəg ndakwan daad,
 Okay, we, start now father

L eeh

D waar d'aaga-γa
 What is your name

L aliazurus fambiya
 Aliazyrys Fambiya

D dzəg-ant-dzəg k-γay
 Raise your voice

L aliazurus fambia
 Aliazarus Fambia

D ηweñ xiya-γ d'aa
 How old are you

L kul f'əβ tar, tar f'əβ
 55

D aa, aw ɪra-γ kwan
 What do you do now

L ín uusiga
 I farm

D uusəga
 farming

L uusəga
 farming

D ard- aw d'a
 And what else

L b-uusəga, ɛn pig-a zr-a =agwa
 Just farming, I raise a few goats

D txala kwaxə-m (00.27)
And besides that

(12)

L txala kwax may digi 𐌸𐌹 𐌸𐌹 𐌹-ay bi 𐌸𐌹 𐌸𐌹 𐌸𐌹-𐌹 𐌸𐌹-𐌹 𐌸𐌹 𐌸𐌹 𐌸𐌹 𐌸𐌹
Besides that there isn't anything i do, I stay filled with hardship for nothing

D aa 𐌸𐌹 𐌸𐌹, 𐌸𐌹 𐌸𐌹, 𐌸𐌹 𐌸𐌹, uug-iin ndakwa ba 𐌸𐌹-a-y
No, it is not difficult, not difficult; isn't farming work

L ba 𐌸𐌹, amaa to, mei digi a da gwi-v-ət da t-vakay zər biya,
Its just work, but, there is nothing you can turn on (=trade with), child

tsu-kwaa ba vəya, ma xətsa-kaa-xətsəg n-alman-iina,
if you get sick (if sickness hits you), if you run short of money

mei vakavak-i d'uul-i a dgal nə-ŋ tə-vakay bi,
there is nowhere you can go to

kəmdə-n cəlg-a ɣwə-n zəra,
we at the back of the mountain my son

aa lokal govmanta-mda sər-k-əmd biya, (22) (00.58)
our local government doesn't know us

𐌸𐌹-a xadaama, arevanua ar dza-gaan daas,
collecting taxes, revnue they collect it and go away (to where they came from)

ma ma ba d'uul-a dada ma žigəla, ar 𐌸𐌹-k-əmda bi,
even ordinary roads, they don't make for us
d'uul-a dada ma žigəla = ordinary kasukw-a d'uul-a dada ma žigəla 'an ordinary market

ağ b-uudax-iin ma s-ar-aa-səg ndukwan kwana,
this type of people if they come like this now

ar nəɣ-k-əmd-nəɣga,
they see us.EX

kəm d'ii-ga ba ma kažakw, ba d'uul-a dada ma žigəla,
we are just spreading grass (doing nothing), ordinary roads

maya, ba kasukwa, maya,
don't exist; markets, don't exist

aa-da mul-k-əmd-u-məlg aʒigl ba kwan-iin ama nəy-ga n-ur palə-n ma,
God has helped us with this one (market), the only one you saw

daa čiy-ət zər-a ksa, baasa, (31)
He woke up the son of the town, the bursar

tsugwa-k-əmd-ana-tsugw kə-ğalap βag-a-v-a-βag wax-iin,
he arranged building blocks and that one was done

txala kwan mey digi aa βag-k-əmda nə-η, lokal govmant,
after that, there was nothing the local government did for us

lokal govmanta-md bi, to,
our local government

kəm ɣal-a dada ma ʒigil aǵb uuda-a-n səg-aa-səg-na ma-ra d-aa-dəg kə-d'aa [/],
we pray to God this type of people when they come, they take

kə-tuuga-md band kwan-iina,
our worries like this

ar sər-a duni taakiya mbats məŋ n-uuda-x vaakwaxa, (1.45)
let the world know, that there are people there
let the world know (duni = ar)

gumnatiyaa-tər ar sər-tər biya, ɫa-md-ar-vəs kemarun bi
their government doesn't know them; we aren't in Cameroon
(we have not reached Cameroon)

(39)

D mm

L ɫ-a-md-ar-v-əs kə-neḡeriy-iin bi,
And we aren't in Nigeria!

kəm βəl-ga ba dedeen ma xud'-a təɣal,
we are just thrown away in the middle of the bush

b-asbitiyi-n βaga-va-βagə-n,
even the hospital that was done

maa ndza may yaa mišinari maa,
if there hadn't been missionaries

maa mey d'aaga taakiya asbiti wan vaakwan bi,

there wouldn't have been the name of a hospital here

zər dispensar ar fga n-iitəra, d'aag-a magani mey ma vakay bi,
they just built a small dispensary, even the name of medicine is not in it

b-asbitiyi-n kwana d-aɣa ba də-yaa mišinaariya,
even this hospital the missionaries left

mey d'aag-a digi kəm lək-na n-əmd bi, (48) (2.21)
there is no name of anything we get {there is nothing worth naming we get}

kəm daa də-kamaruuna, kəm dəgal də-yaruwa,
we go via Cameroon, we go via Maiduguri

sei kəm xuβ-a waxala,
we just suffer

kwa mey digaa-n ma dəv-iya mtsə-ga ba tə-d'uul ba jaajaan, to,
anyone who doesn't have something in hand, will just die on the road

kəm ɣala dada ma žigil ma s-ar-aa-səg kəm ɣala, akwatənaxa ndəkwan-iina,
we pray to God, if they come, we pray, a servant of God like

aa məl-ar-k-əmd-u-məlga,
they should help us

ar g-ant kə-tuuga-md da vak
they shift our complaints (crying) to

duni mbatak čij-k-əmd-ana-čij duniya,
so maybe the world will listen to us

d'ek nuud cəlg-a ɣwə-n zra, (55)
the people are many on the back side of the mountain, my son

ba t-ɣər kə-gwaaz-i z-a-ŋ amfani-a xaayə-n maa,
more than the Gwoza that is benefiting from (of) the land

d'ek cəlg-a ɣwə-n nuuda, čig-ət dii tu-ɣwə-na,
the people are many on the back side of the mountain, starting down to the mountain

dii da ma ġimnini, d'uw-ars kraw txal, (2.52)
down to Jiminy [beyond kirawa], leave kirawa behind

mər gwaaz-i, dagat ba takwan vraid'ew ama-y, to,
Where is Gwoza, going up this way to Viravid'ey I say, dm

Viravid'ey = something small

[d]-tər-da ba dada ma žigil kuuda-x-iina,
God will carry the people back [me and Dabawa, to carry us back safely)

məl-tər-u yaa žigila,
God helps them

ar sə-k-əmda-da kə-tuuga-md mbatak kəmda lix-k-əmd-ət-lixəg va gumnatia-mdi-n ma d-
ar-dəv-dəg da vak duni n-ağb uudax-iin, (62)
they bring back our cries, maybe even our government will remember us, if they take it to
the world, this type of people [= us]

aa məl-ar-u-məlg dada ma ži gil amə-ŋ k-iin
may God help him you tell him

D to bandkwax-iin či tsa
Okay so like this

L m

D e, čiŋ-an-a-čiŋga, to, βag-γ-a-βagə-ŋ kə-makarant ni βa-γa-y xi
I have heard, have you attended school or not

L βag-an-a-y ŋ-ay kə-makarant-iyā,
I didn't attend school

mər kači makarant,
where then is a school?

mbac kwa wur-av-ant yaa mišnari ndakwane,
So is it because missionaries opened it/

mər makarant,
where is a school

ŋeev-a makranta-mdi-n vaakwana akwa maa ndza mey yaa mišanari ma ndz-ar may βag-
aan kə-ğirər biya (3.26)
instead of our school here, if there hadn't been missionaries, they weren't doing it well (do
truth)

(68)

D aya d-uus-ni a mey xi
Do you have a wife or not?

L ᄠ d-uusa-r, ᄠ də-zar-xa
I have my wife; I have children

D ᄡweñ nə-ᄡᄡwasa-xa-ᄡ
How many are your wives ?

L ba palla
Just one

D zar-xə-m ᄡaga-ᄡag ᄡweñ zar-xa-ᄡ
And children, how many are your children

L ar vaslambad'a
They are nine

D to ma zar-xa-ᄡ-iinə-n vaslambad'ə-n či kwan tsa,
Okay among your nine children

ar, məᄡ li ar tag-aan kə-ᄡaya ᄡəlvayda-x ba čad'ad'a
they, are there those who speak Glavda fluently

L məᄡga, məᄡ nə-zra-r yiᄡ-ᄡ-ana-yiᄡg k-inavasti, (73)
There are; there are children who finished university

xar sə-ᄡá ma bawta-ᄡ kas,
he even came from serving the country (in NYSE)

viig ufad' wan kwan lə-k-na-y kə-lr-i ᄡəlga ba deeden ma yaru
for four years he hasn't gotten work; he is just thrown away in maiduguri

D ama tag-aan kə-ᄡəlvayda-x ba čad'ad'a (3.55)
But he speaks Glavda fluently

L tag-aan ᄡəlvayda-x ba čad'ad'
He speaks Glavda fluently

D to, **dašike** ləra-ᄡ n-usg-iin či kwan tsa
Okay, being that/since farming is your job

L m
m

D ᄡag-av ndar lr =uus-g-na ba xar xar xarra ceda [=kiya da] lə-k-na kə-xii-ni,
How is farming done up to when you get the gc

f-ar-ža-fəᄡ ndandan kə-digit ᄡag-av dəᄡ, d-uusig-iina

begin how the thing is done, with farming

? yawwa
yawa

D a βag nə-ŋa
That you do

(79)

L uusgə-n kəm βag n-əmdə-n tsa, kəm ks-ant kə-jəvər xiila,
The farming that we are doing, we pick up an axe

kəm ts-ar-u kə-lərd' kə-xiila, kəm dagal da patsiga,
we sharpen the axe, we go to clear [land]
[ts-ar-u kə-lərd' kə-xiila we hit the teeth on the axe]

ma yinj-a-md-a-yiŋga patsiga kəm çad'-anta,
after we've finished cutting we sweep it

txala çad'iga, ma çiy-aa-çiig yuwa zuŋw naa,
after sweeping it clean, once the first rain falls

kəm dagal da riiga, ma riya-mda-riig kə-riiga, (4.26)
we go to plant, once we've planted

bu ba fga-rža xədz-a kaamb kəs-kəmd bi, (87)
the second is, we begin the first hoeing then

ma gwiya s-al-səg kažakw, txala xədz-a kaambə-n, bu ba-d βa-a xakawər kəs-kəmd,
when the weeds come up again, after the first hoeing, next we do the second hoeing

mei taaki bi, mei n-ow bi, to,
there is no fertilizer, there is nothing, okay

xiya ma γubarg-na mei nə-ŋ, n-əragw biya,
if gc grows without fertilizer

sai βa-a ba pužəžžan, kwana da sə-da kəŋ, kə-γr-a, šukud'am mana,
it will come out reddish brown (make reddish), this brings out its head

kwana, da βal-ət tə-vakaya,
this [other one], will occasionally come out full
[some of the gc heads will be long and thin; others will be full and plentiful]

kəm da pača ba kwax-iin saas iin wa kəm gəl-g nə-md də-γra-md,

we will pluck away [the gc] and bring it home; this is what we feed ourselves with

may aangĩ ndaw bi, (4.57)
there is nothing whatsoever

ba **daga karfiya** ndzed'a-md, ba daga ndzed'a-mda, (94)
only our labor, only our labor [brings in the gc, no fertilizier etc.]

də məl-k-əmd-u-məlg dada ma žigil bi may digi mul-k-əmd-u nə-yaa lokal govmant bi
with whatever God will help us with, if not the local government doesn't help us

D aan čiya, txala kwax-iin čĩ tsaa, a ws-ar-ža ľa kwan tsa
Yes, after that, after you farm it

L m

D txala kwax-iin ľa mən digi a da gwiya řa-ə-ŋ ľařa-y,
After that is there anything you will do again

aya us-ana aya d'uw-ars ma gux-i čĩ ľařa
you farm, you leave it in the farm again

L € gwiya řa-a xakawura k-buwa
I hoe the second hoeing it for the second time

D aana
yes

(98)

L txala xakawura buwa,
After the second hoeing

ma řag-an-řag kə-xakawura řubar-g xi biya,
if I did the second hoeing the gc grows also

txala kwaxa €-da dagal da řudi-gaan bi txala kwax biya,
after that I will just go and cut it

bu də d'ə-gaan kəs-kay ba kwax-iina,
then i will thresh it

ma ľ-an-kə-na-łəga, guxw-i řag-a-řag ma da maŋ,
once I have gotten it, the farm takes up to

vaŋg-a kaw xkərd'a,
three days of working with a bull

ma l-aŋ-kə-na-ləg k-abuxw xkərd' ma m-vakaya,
if i get three sacks from it

ilxəmdililay Ɔn d'iy-əm ba kwaxin maŋ ma kuvura, (5.35)
alhamdulillah I pour that into the granary

txala kwah-iin ma diy-an-dəm-diig (104) ma kuvura,
after that i pour it into the granary

məŋ ma məŋ zər =iindara, kəm kwad'i-gaan k-iindara,
there are, if there are a few groundnuts, we dig out the groundnuts

ma l-a-md-k-na-ləg k-abuxw buwa,
if we get two sacks

iin wa kəm baçə-g n-əmdi-na, kəm dagal da m asbiti d-iina,
that is what we shell, we go to the hospital with it [sell it to afford the hospital]

ma məŋ rašin lafi ma maya, iin wa kəm sugw n-əmd,
if there is sickness, if not, that is what we buy

kə-dəg d'al də-vakay (5.50)
for soup ingredients [= meat] from it

D to xiyə-n tsa, a wsəgə-ŋə-n tsa
Okay the gc, that you farm

L ɲɲɲ

D a dzəg-u-dzəg xd'ikənana a vəl-u ni,
Do you you pick out a little and sell it

a may ndan vəl-gaan-i
or don't you sell it

L ma məŋ n-əŋ nə waxal tə-vɣa-ra, (110)
If I have a problem of mine [body or otherwise]

mey digi Ɔn vəl-g-u ŋ-ay bi Ɔn dzəg-ar-va ba kə-xiyi-n Ɔn dagal da vəl-gaan ma kasukwa,
if I don't have anything to sell, I pick out a part of the corn and I go to sell it in the market

Ɔn da vla-w kaçi l'aβ

what else will I sell?

D to ma dzəg-γ-u-dzəg č̣i kwan tsa
Okay, if you've collected some

L m

D da ɬ-kaara-ləg č̣i kə-zəga,
Will there be enough for eating

kwan ma viigi-na, kə-da pak-a yuw-a rig-ii lərn-na ɬ-kaare xi
in a year, to wait for the next planting rain, or won't it

L ma ɬ-a-k-w-aara bi k-zəg biya,
If it is not enough for me for eating

€ dagal daa gatə-g ma yaruwa, (6.19)
i go and look [for oney] in maiduguri

in d'iy-a kwaβa-ra € dagal da gatə-g (115) ma yaru ɬaβa, m-an ɬ-a-k-na-ləg kəŋ,
i pay my money and go to search in maiduguri, if I've found a

kə-zər,
a little

dubu palla, dubu bu € saasa ts-a xiya,
1,000, 2,000, i come back to buy (measure) corn

ma ts-an-a-tsəg k-xi ɬaβa kəm zə-gaan ɬa di-yaxa-ra,
once I've bought the gc, we eat with my family

txala kwax-iina ma çiy-aa-ç̣iig yu ɬaβ kəm gwiya dagal da βa-a waxal ɬaβ bandkwax-iin
ɬaβ, (6.34)
after that, if it rains again, we go about our troubles again, and so on

kəm viy-a ba βag-aan bandkwax-iin,
we spend a year doing like that

məŋ wana ma məŋ zəraba-r-i d-vakaya da dzəg-wa-da kəm zə-gaan
if there is my brother with it (g.c) he will give me and we eat

D akwa ma ɬ-al bi diga-γə-n kina,
if your own is not enough

L ma ɬ-al bi diga-r-i
If mine is not enough

(121)

D ma l-al-ləg l'aba, to b-am zi-gaan kina
If it is enough, then you.PL eat it

L ma l-al-l-ga šikina, kəm tag-ar d-uus dada žigil
If it is enough, okay, we thank God

D to šagər waxa, to čin-am-da-čin kwaxa, txala kwax tsa
Okay, thanks for that; okay we have now heard that [tory], after that

L mm

D aw digiti, βag žiil sart-a gəlvayda-x wur, (6.56)
What did the husband in the days of Galvda do

digit βag žiila, ma ndzə-ganaa-n žiil n-iina, vjaa-n
the thing the husband did, when he was a husband at his home
[what were his responsibilities]

L digit βag žiila
What the husband did

D ma yin-aa-yin uusə-ga
Once the farming is done

L ma yin-aa-yin uusəga (126) dagal da βə-η,
once the farming is done he goes to do

γw-a sasəβa, saasa, βag-ar-βag mas k-alman,
cut weeds, coming home [with hay], he makes hay for animals

uγugw-aan kə-sasəβa γudi-gaan xəη, kə-dakara,
he cuts hay (weeds), he cuts firewood

dig-a ts-a guda, l'aba guda, tsə-gaan kə-gud d-iin,
the one for making rooves, the l'ab branch, he rooves the house with it

txala ma γud-aa-γudəg kə-l'aba-η, a gud'ə-na, (7.23)
after cutting the branches for the house

l'aba-n a kəlala, uγud-gaana, ma kwan da kiyam βag wur kena,
branches for a woven (grass) granary, he cuts them, this is what we were doing before

nda kəm γud-gaan kə-l'ab-a kəlala,

we were cutting branches for woven granaries
[nda = ndza]

ndar-gaan kəŋ kə sasəβa,
he weaves the grass

kiya łaava-ŋ ɫa kiya d'iy-a xi, to txala kwanə-n ma ʃiŋ-aa-ʃiŋg wan,
for grass mats, for storing grain {in it}, to after that when this is over

sei ki pak-a ɣud-a xiya, (135)
then we wait for harvesting

ma ɣul-ar-ɣulg xiya ɣud-av xi, ɣugw-i ma kwan-i (7.43)
once the gc is dried, the grain is cut, nothing more is done

D digit digit βag-av **kina**
What is done

L mm

D to ow d'aag-a dig-a-xi-nən βag ʒiilə-n ma ndzə-ga-aa-n ma ʒiilə-r,
what type of things did the husband do in his capacity as husband
(okay what were the names of the things the husband staying as a husband)

wurə-n, aw dig-axi-nən βag n-iina ma βag-aa-βag-na, awa-r d-awa
formerly, what were the things he did, what and what

L m, azal-a, vrazā,
Tall Azala grass

uɣudi-gaan saasa, to, ɫaβ-a kəlala,
he cuts it and brings it home, then, the grass for the woven granary

kwad'i-gaan kə-ɫaliy =awáyá,
he digs up the roots of the Waya tree

uxudə-gaan k-alva, gaayá, (8.08)
he cuts Alva, Gaaya

ma pilewa n-uudaa-n iin wa βag ʒiil
if a person lacks [the above trees], this is what a man does

(143)

D ɫəraa-n wax kə-ʒiil kena
That is his work, the husband

L l raa-n wax k - iil, usu ma,
his work, as for women

 a-gaan k -d'al-a l'abatsa, taava,
she picks fresh bean leaves, Taav leaves

 a-gaan,  ul-av, txala kwan ma  ul-ar- ulg maŋ ma  iŋ-aa- iŋg d'al d -jiya,
she picks, they are dried, after they are dry, once the fresh leaves have finished

iin w-ar z -g n-iit r
this is what they eat

D to a a tag-aan n -ŋa m ŋ na-ŋ, z r =aagwa-xa, palla bu am -ŋ
Okay you say, you have a few goats, one or two you said

L mm

D to awa v l-t r n -ŋ txala kwan, ma ma l'ei n -ŋ ni-yuw-a  igil -ni
Okay, what do you give them, if there is no longer rain

L masa- - n a a tsakal-g -n, (145) mas-i naa tag-at-tag ŋ-ay taakiya, (8.39)
Your hay, you have gathered, the grass, as I have told you

dagal  iil da  w-a masa,  wul-gaan l'a k -mas -n d'i-gaana
the husband goes to cut grass, he dries it then and stores is

D d'iig t-ow
He stores it in what?

L d'iig t-uufa, txala kwaxa,
He stores it on a tree; after that

mas-a kadaka dz -gaan l'a  iila d'i-gaana t ŋ, t -kadaka
hay from cornstalks he gathers it the husband stores it on, on /??

? t f -v-ant
it is dug

L t f- v-ant k d k ,
The storage lattice is dug

d'i-gaan t-vakay, txala kwan ma  iŋ-aa- iŋg,
he stores it on it; then when that is done

iin mas ma t al t d' -g-ar-t d' g kadak k ŋ si,

it, the hay in the bush he pulls out the corns stalks {for his cattle}

βəl-g-ar-βəlg k-almanaa-n tə-xaay ar zə-gaan, iin wa gələ-g n-iin d-alman, (155) (9.03)
he gives it to his animals on the ground and they eat it; that is what he feeds the animals with

mas =iindara, dzəg-tər-dziga kutə-tər-kutəg miž-a kadaki-n ar zə-gaan n-almanaa-n
leaves of groundnuts, he picks them out for them, he spreads it out for them, under the storage lattice and his animals eat it

D zə-gaan n-alman
The animals eat

L mm

D to, ee to βag ndar žiil gəlvayd kaŋ, kə xaar-a ksa
Okay, what does the Glavda husband do during village festivals

L yawwa, dig =utuv či waxa, utəva,
Okay; that is the Utuva festival, utuva

ma dayvali l-al-ləg sart =utəva,
when the time of the Uteva festival comes

da βag-av n-utəvə-na,
the uteva festival will be done

ma yīŋ-aa bi n-vəraaka-x βa-a utəv-i may žiil gəlvayda-x βa-a utəv bi fa,
if the Verakax people haven't done the Uteva festival, the Glavda won't do theirs
[Verakax; non-Glavda speaking group in Cameroon]

ar βəl-gaan kə-zaala-x dagal da vak vərəka-xa, da ma farans,
they send their brave people to the Verakax, in Cameroon

vraka-x ma farans kena, ma ndzav-ar-ar-u-ndavəg kə-gatama, (164)
the Verakax in Cameroon; once they've asked the Gatama
[Gatama; chief of Verakax people]

daadiğa, kəmd digi tsəm ma kəmda naa βa-a utəva,
Grandfather, we now, we want to perform the Uteva festival

ma yīŋ-a bi n-iin biya ndan-ama ma cəl ndukwax tsəm am βag-aan kutva-ru, (9.46)
you.PL wait until like one month has elapsed, then you can do your.PL Uteva

txala ma kwa yīŋ-aa-yīŋg n-iin kəl'a-kəl'á-n n-iin k-iitəra,
after they have finished {their own uteva}, he has calculated the date for them {Glavda}

ar saasa d'iy-a xi ma yu,
they {ones who have gone to Gatama} come back and pour gc in water

txala ma d'iy-ar-əm-d'iig kə-xi ma yu l-al-ləg sartaa-n,
after they've poured the gc in the water {to ferment} its date comes

lakuti βag-aan žiil gəlvayd k-utəv, zər la n-iina,
before the Glavda man does the Uteva, it is a small cow

m-ar sug-da ma kasukwa,
if they buy it from the market

dzax-və-t nuud kul bu ma klaw mał pal, (10.02)
twenty or ten people get together and gather money

ar γud-ar-ət kə-la-tər iin wa βag-av d-uutəv
they slaughter their cow; that is what is done in the Uteva

(170)

D utəv wax kina
That is the Uteva

L utəv wax kena
That is the Uteva

D kwalərn mey wa lərn kəŋ
Isn't there anything else

L məŋ γəla-xa, txala ma s-γ-a-səg nə-γud'-a xii-na yīŋaa-yīŋŋ nə-γud-a xiya,
There is the Ghalax, after the gc harvest comes in, after the gc harvest is done

žiiil wacay əfə-v-ar-wət tə-dig-a daal-a xiya,
'husband of the door' festival comes at the same time (is linked with) the 'new gc'
festival

əm βa-a dig-a daala-x xiya ma, zər γwačkaa-na m-uusala ar xəra-na,
I am doing the new gc festival, his hen or billy goat they slaughter it

d'ax-ant kə-zaraaba-xaa-n ar zə-gaan , (10.26)
he invites his brothers and they eat it

dig-á daal-a xi wax, ma yīŋ-aa-yīŋŋ dig-a daal-a xi, (176)
That is the 'new gc' festival; when the new gc festival is over

sər-ga daa lərd' ibr̩aim kəŋ, kə-ɣla-x,
 Uncle Ibrahim knows about the traditions
 [Ibrahim also present at interview]

amaa kay βag-an-a-y kə-ɣla-x bi txala kwa viy-a-ku-t nə-vɣa da-k-wa-da yaa mišin ləs -
 kay,
 but I have never done the Gh̩lax, after I fell sick, the missionaries took me in

sərga-sərg daa-lərd' ibr̩aim kə-ɣla-x-i βaga di-vakay
 Uncle Ibrahim knows about the Gh̩lax festival

D ay a d'uu-g č̩i kwax ndana
 So you leave this one aside now

L mm

D to txala kwaxi-n č̩i kwan tsa, aa ndzə-gana-ɣ č̩i kwan tsa (10.47)
 So after this, your life now

L mm

D βa-ɣa-y kə-makarant amə-ŋ bi
 You didn't attend school you said

L βag-an-a biya
 I didn't

(181)

D ama məŋg karatw-i lərn a sərga-ŋ kə-βag-aan-i mey xi
 But is there any literacy you know or not?

L ba karatuw-a baybəl, ən sərga-sərg, baybəl ba
 Just reading the Bible, I know, the Bible

D də-xaws ni də-turanči xi
 In Hausa, or English

L də-xaws
 In Hausa

D də-xaws
 In Hausa

L mm

D a karant-gaana, aya βag-aan kə-fasaraa-n kena
You read it, and you interpret it

L sosay ɛ̃n βag-aan kə-fasraa-n ɛ̃n karant-gaan
Well, I interpret and I read it

(184)

D a, to kwan ndakwi ba ləra
Okay, this is also work

L m

D to, txala kwax ɾaβa, txala kwa maŋ a, a,
Okay, besides this, besides that if

βəl-k-əmd-a-βəlg k-argwandza a bərg ba šagər də-gəlvayda, ma kəma čin-an-á (11.16)
if you could narrate a story, a good one in Glavda so that I hear it

L aa ma we-γ-ant-weg ya žigil ɛ̃n βəlg-a-βəlg
If God wants, I will narrate one

D too, bəl-k-əmd-a-βəlg či ndana
Okay, then tell us it

L xulf-a rgwandzi-n kwan zər kwan ma,
The type of story, my small child

ɛ̃n βəl-k-ura-βəlg k-argwandza-ŋ, a γwačək ard səmba
I will tell you.PL a story, of the chicken and the wild cat

(189)

D yawa
okay

L ba suwa, səmba,
once upon a time, a wild cat

ard γwačək ar nax-kav bi ay,
and a chicken, they didn't like each other

yáa d'iika, matakərča, (11.43)
birds, type of chicken

d-ar-əm-dəg ma dzaav, d-ar-xi da təyal,

they went for communal work, they went down to the bush

γwulg- vaka mey yu bi,
a drought; no water

ba-r da ma dig-a čaakwaa, ar z-u dayuvalna,
they only go to Chakwa's, and they eat sometimes
[Chakwa, small bird with black beak]

ar da ma dig-a d'al yuə-n də-lakwa-xaa-n ar z-u,
they go to ?? with feathers and they eat [from the farm]

d-ar-əm-dɛŋ da ma dga-ŋ a matakərč,
then they went inside [the farm] of the featherless bird

sə-γ-av-səg γábág,
then a rainstorm came

am matakərč tsa s-γə-v-səg yuw-a ġiyam daasa,
The featherless bird said, rains has come, let's go back home

amuuda-n tsa (198) γa yuwa wa,
the others said, what!, rain

βag bandkwan nə-žigl ba kəl-a xəŋga, (12.11)
this is how the sky is every day

ba da fac lagu-da-na, ba da sə-γə-v əžgila ba da fac lagu-dan tsəm,
its just like suddenly then {the clouds} disappear; the sky darkens, then {the clouds} just
disappear
[the other animals do not believe the featherless bird, that it will rain]

may yu biya, xad'-ət-xad'ig fəd'-ardəŋ də-yu sagaw,
it is not rain, then the wind and the rain came together

kiyava yaa li l'akw ma, pir pir ar saasaa-tər təm-aa-təmg matakarač,
then those with feathers, pir they come back home and only the featherless chicken was
left

əmdr-a sagat matakərač, kud'-al-kud'əg (12.31)
the featherless chicken ran up and got tired

d'əm ž-ar-ənd ən l'akwən-l'akw
d'əm d-γawənd l'akwən-l'akw
ɛn d'awən žiglə-n duvoo
ayaxoo kirek am

(probably Dghwede)
complains about getting tired

(214)

ay, bad'd'əm yaa-mda ar ba də-ʔakwa,
so, all of the people have feathers

k-ay kwana, mey ʔakw bi,
but me, I don't have

Ϟ-da βaga ndar či kwan mə-samb tə-γay-a d'uul am
What will I do now if there is a wild cat on the road, he said

D am nə-η
said

L am nə-matakərčə-n
The featherless chicken said

d'ən ž-ar-ənd ən ʔakwən-ʔakw
d'ən d-γawənd ʔakwən-ʔakw
Ϟn d'awən žiglə-n duvoo
ayaxoo kirek yače

am, ay ba da sagat n-iin ma, papał ard səmba (13.02)
he said; so when he is coming up, suddenly there is the wild cat

D ay

(210)

L ee, aa saa mər-əηa,
where are you coming from?

aa ay n-aa saa uusəga, ay uusəg asga,
oh, I have come from farming, so, just farming

dər nuud t-vakay təd'av daas,
Dir he grabs {the chicken} and he is pulled him away home {to wild cat}

təd'ə-gaan daas tsa, papał ard γəj,
he pulls him away, Suddenly dog appears

ay aγa s-a mər-əη də-kwana,

so, where are you coming from like this {with the chicken}

ay n-aa l-ək-na tə-d'uula, aa a d'uu-g ndan,
so, I have found it on the road; now leave it

saw ġi takwan, ay k-əγ γwačək ma, (13.26)
come let's go over here together; so you chicken

[ma ηəl'-an-kava/] ma ηəl'-an-ka-ηəl'əg vak γwalvə-n ma,
[if i rescue,/] if I rescue you from this man

awa da βag-n-εηa
what will you do

ay kə-γ mə ηəl'ə-γ-k-wi-ηəl'əg vaakwan kə-digita,
so you, if you rescue me here from the thing {cat}

aači ɛn da yii-g xər kə-zra-ra,
whenever I bear my child

ma čīŋ-γa-čīŋ taaki kwa kwa kawa kuraak, (218) kaw kwa kuraaku wa-n da βəl-a çiya,
if you hear like kwa kwa kwa, its {a sign} I will lay an egg
(13.43)

alkawarai kəsə-γ aγa kəsə-gaan kəŋ,
it is vow to you you will take it

leŋgi kəsi-mi aγa kəs-gaan kəŋ
it is a promise between us, you will take it

D kə-çiya-r
My egg

L kə-çiya-r, kərç nuud tə-səmb,
my egg, k {dog} grabbed on the cat's throat

praç γər čaβ-av-ar-na-čəβəg, ji daas,
prac he broke the cat's head into pieces, together with the eyes

tar s-da saas, iin wa kə-γwačək ma βila-η, a çiya,
Tar he brought him home, that is why, the hen, if it is laying an egg

sei ma tag-aa-tag kworkworkwo kokurakkuraak, to,
it has to say kwor...

leŋgi ma taatakaa-tər də γəj,

a promise between them, and dog

iin nə-ŋ, nə-zər argwandz n-aa γud-k-ur-u ŋ-ay ba xəđ'iikən
this is, a small story, I have narrated (cut) for you, a little one

(225)

D to, ow či ma rgwandzi-n či kwan tsa,
so, what is in this story now

aw či wa tsag-k-iyam n-iin kwan maŋ, ma ndakwannə-n kwan (14.18)
what does it teach us, nowadays

L ma ndakwana
now

D argwandz-iin aγa βəl-g-əŋ-na
The story you told

L nxəŋ, ee digi tsag-ki n-iina,
, the thing it teaches us.2

tsag-k-i ba lanği biya, tsa-k-i lenğiya,
it teaches us about a promise, it teaches us about a promise

ma daayvaliya dadaa-na, βag-aa-βag kə-digitiya, mul-a-k-u-məlga,
if sometime someone helps you with something

aači a čii-g ma xaara,
so that you even wake up from sleep

a dzam-gaan taakiya labədda, (232)
you think like definitely

meñ βa-γ-w-i-βag kə-langiγa, awan da βag-ar-a ŋ-ay k-iina, (14.49)
someone gave me a promise, what can I do for him

akwa ma məŋ digiyi a pəlg-ara-pəlgə-ŋ d-iina,
if there is something you can pay him back with

aγa βag-aan ɫaŋ kwokawr-iina aγa xəc-gaan-əŋ də-langina βag-ka n-iinə-n,
you try your best, you keep the promise he did for you

akwa ma-γa me də-lenği bi ɫeya, z-a-k-u-zəg lenği bi ɫeya
if you cannot keep the promise, the promise will take revenge on you (eat you)

D mənɟ wax
There is that aspect

L aa ɲəl'-ká vaka-md mtsəɟ ba,
He has rescued you from death

ama pəl-ɣ-ar-ná biyə-ɲ də-langi biya z-a-ku-zəɟ lenɟi, (236)
but if you didn't live up to the promise, the promise will come back to haunt you

akwa ma βaɣ-ɣa gatə-ɣ-gatəɟ kə-lenɟina, βag-ka n-iinə-na, (15.11)
if you keep to the promise that he did for you

aya xəc-gaan ba dv-a bu ba sosay, a xəc-gaan ba dəv-a bu
you should hold to it very well (grab it with two hands), you should keep it well

D to , čiɲa-md-a-čiɲga kwax, txala kwan či kwan tsa
Okay, we've heard that one. After that

L mm

D mənɟ vaavak-i da-ɣ-alə-ɲa,
are there places you traveled to

ni kukuma aya ndzəga ba ma xud'-aɲ , a gwaš ba vaakwanə-n xi
or did you only stay inside Ngoshe here?

L ei vakavak-i dax-an-al ɲ-aya,
yes there are places I went to

ma sarta kwan-iin viya-k-út vəyɟ (241) da-k-wa-da-dəɟ yaa mišinari,
during the time I was sick (my body caught me), the missionaries took me

viiga-r xkərd' ma yaru
for three years to Maiduguri

D mm

L txala viiga-r xkərd' ma yaruwa s-an-aa-səga,
after three years in Maiduguri, I came back here

mul-ɣ-u-məlg yaa žigil ks-an-u-kəsəɟ k-uus,
God helped me to find a wife

kəda yaxa zar-xa-r-iin kəs-kay, (15.40)
so that I had the children

txala kwa yax-an-a-yaxəg kə-zar-xa,
after I had my children

ba gat-a dig-a zə-gii-na, 𐞂 sugw-aan k-aagw sa ma faransa,
I looked for something to eat, I bought goats from Cameroon

𐞂 sugw-aan sagat da ma banki 𐞂n daa da ma onič də-vakaya (245)
I bought from up in Banki, and I went to Onitsha with them

txala kwax maa l'ey ndzəd'a-r-iyā mbəd'an-a-mbəd'əga šikena
after that I no longer had the means and I sold the business at a loss

gurf ŋ-ay 𐞂n čuxurga ba xiñex mey d'aag d'aaga dig-i 𐞂n 𐞂ag ŋ-ay də 𐞂ag- ŋ-ay (15.58)
I just failed and I stayed at home there was nothing that I did that was worth doing
(there was not the name of something I did)

D to, ndzə-gana-γ ma ks-ii-də-n či kwan tsa
Okay, your staying in this village now

L mm

D yawa yaa-r kabili, am faga-faag n-uur kə-dzayə-r d-iitəra,
okay which ethnic group do you have contact with (you put meeting with them)

L kwa kəm faaga-faag n-əmd ma ndzə-gana gwayava-ra, (248)
The ones we have had contact with during my travels

mm, labudda,
yes, truely

kwa kəm faaga-faag n-əmd kə-dzagə-r d-iina,
the one we have had contact with

mey nuud-i kəm fga-y n-əmd kə-dzayə-r d-iin-i,
there is no one we had contact with

zar-xa lii ma čaada, čaxwara-md-a-čaxwarəg,
the children from Chad, we stayed (sat) together with them

mtad' d-iitər, zar-x-a najeera , čaxwara-md-ačaxwarga d-iitər (16.23)
citizens of niger, we stayed with them

zar-x-a li ma faransa na-mafaxa, čaxwara-md-ačaxwarga di-iitəra,
citizens of Cameroon the Mafa, we stayed with them

yaa ñamra čaxwara-md-a-čaxwarga d-iitəra,

Ibos we stayed with them

kəm z-a ba kafa kəm xuβ-a ba yu mtad' d-iitər (16.36)
we ate food and drank water together with them

(254)

D [to arčəŋ, /]
[/]

ar čing-a-čing ni n-iitər gəlvayda-xa ar čing-a-y xa n-iitər-i
Do they understand Glavda or don't they

L ar čing-a bi kəm tag də-xaws
They can't we speak Hausa

D iya am tag də-xaws
So you speak Hausa

L mm

D ba xaws kena
Just Hausa

L ba xaws d'aag-a dig-i kəm tag n-əmd tag d-iitər may
Just Hausa is the thing we speak with them, nothing else

D to ndə ñemriyə-n kwanə-m, ta-a ba xawsa
Okay, like these Ibo, they speak Hausa

L ta-a ba xaws, ta-a ba xaws, (257)
They speak Hausa, they speak Hausa

kəm dəga tə-div-a kwa sərga-sərg kə-xaws lakuti taakiya, (16.53)
we went via someone who knows Hausa
(we went with hand of someone who knows Hausa)

ɫ-əmd-k-na-ləg kə-li ta-a xawsa kəm tag mtad' d-iitər
we found someone who speaks Hausa and we spoke together with them

D to, aya tag-aan nə-ŋa mənɔŋ zar-xar-ya, kwan ma yaruwa kwar vaakwar
Okay, you speak, your children, those in Maiduguri or wherever

L m

D to amaa ar saxa saas n-iitər da ma- ks ni ar mey xi

Okay, do they come back here to the village or not

L ar saxa saasa, ar saas nəγ-a-k-əmd
They keep coming back, they come back to see us

(260)

D to ar saa ba jaajaan ni,
They come for no reason

ko kuwa ar saa ma xaar-a ksa-xa kwarkwara-x ni məŋ dig-i,
or do they come during the village festivals and such things or is there a particular reason

sei məŋ dig-i dzəg-aar ma ks xi
only if something happens in the village

L dayavali lərna ar saa ba jaajaana,
sometimes they come back for no reason

dayavali lərna ar saa ba ma kərməsməs
sometimes they come for Christmas

D ma məŋ bədzakut-ər ar saas
If there is a funeral they come

L aa la budda, ma məŋg bədzakut ar saas (17.18)
Yes, truly if there is a funeral they come

D to, ndar γayaa-tər kwan mbad'a-y γay-aa-təra də,
Okay how is their language; is there no change in

γay-a gəlvayd kwan kwar tag n-iitər də-kwa vaakwan-iyā
their Glavda they speak and with the one here

L aw d'a,
indeed

ba li vaakwanə-n mbad'-aa-mbad'ég γay-a gəlvayd də-kwa ndza wur ard kwa ndakawani,
even those in the village have changed their Glavda comparing that of former times to the
ine today

mbad'-aa-mbad'ga
it has changed

D to ay ma mbad'-aa-mbad'égə-n či kwan tsa
So if it has changed

L mm

D e, aw maa,
[What/]

ndar ma tag-aan n-iitər kə-γay-a vaakwax kwana, (17.36)
how do they speak the language of there now

(266) də-dig-a yaruə-n vaakwan ard gaŋ, a gwaš vaakwana,
that of maiduguri and that of ngoshe here

də-dig-a yaru kwan tsa
with that of Maiduguri now

L mm

D nda-w mbad'i-gaani-n kwan aya sərga-ŋ,
how has it changed now that you know

tag-da-tag ndan ma palla ma buu-x
tell us now one or two

L mbad'i-gaanə-n tsa,
As for the changes

ma-ki tag-aan nə-mi də-γay-a gəlvayda-xa, ba-ŋçikwaxa, am-i kə-digit
if we two speak Glavda, {the differences} are small if we say something

D mm

(269)

L ba fəčákw,
Just “fačakw”

[fəčakw; should be said about a small amount of liquid; some use it to refer to a small amount of anything]

kaa gani, mbad'-an-a-mbad'əg,
you see, I differentiate it

kaa gaa mbad'-aa-mbad'əg,
you see it has changed

ən daa vaakwana, (17.58)
I am going here

[this is the correct one]

⊕ dagal da vaakwax, to, ba vaakwana, ⊕ dagal da vaakwax,
I am going there, okay, this 'vaakwana', 'I am going there'
[some say this]

aači maa da vak kwa xefə-n maa,
even going to a place that is very close

⊕ dagal da vaakwax, ⊕ daa vaakwan may,
I am going there, {they don't say} I am going here
[second one is correct]

kaa ga məŋg nə-mbad'ə-g ma vakay
you see, there is a change in it

D mbad'-aa-mbad'əg
It has changed

(274)

L mm

D too, ay či kwan tsa
So, now

L mm

D wa gəlvayd kwana d-əmdə-ga, mtsəga,
Look this Glavda is about to die

ku waar-a ta-a xawsa, kwana ta-a turančiya,
everyone speaks hausa; some speak English

d'uwa-v-ant-d'uug gəlvayda-x,
Glavda has been abandoned

t-vukw kwan tsa,
in the future

da ndandar nə-ŋ nə-yarey-a gəlvayd kwan maŋ, ma ksa-miyami
what will happen to the Glavda language, in our.IN village

L əz-gaay, z-aa-zəg ba fac kena (18.36)
It will be lost; it has been lost completely

(278)

I ba xaws

D to, to amaa aw či šawariya-γa ma ndzə-gana-γ kwana,
 Okay but what is your advice in your experience now

a gəlvayda-x kwan tsa,
 you being a Glavda now

aw šawariya, a vəl-tər nə-η kə-daala zar-xə-n ar čii-g ndakwana,
 what is the advice, you give to the young ones who are growing up now

ard zar-a duγwa-xə-n (18.47)
 and the young girls

L xar maa ɛn dagal da ma yarwə-n ɛn dagal η-ay ma ba ɛn tsugw-a ba ma vəj-a žiil
 glavd η-ay maa,
 Even if I go to maiduguri, even if I settle {there} I stay with a Glavda

zar-xa-ru-ən am yə-g n-uuram-na, (281)
 your.PL children you gave birth to

sər-am-a-sərg da tu-vukwa, da gat-av γay-a kəs aači,
 you know in the future, the village language will be looked for

ba də-yu ma tákwťákwə-n am sərga n-uurə-n,
 seriously you know
 [seriously = with water in a water gourd; takwtakw is traditionally taken on long, arduous
 journeys]

ama tsag-am-ar-tsag kə-γaya-η, a kəska-mi kə-zar-xa,
 but you should teach the village language to our children

ñam-na bi fac biya, ýaß-a yaa meñ wax da dzəg-aar-dzəga,
 it should not be lost; it will happen that, that is the group of such and such
 [if the language is kept, one will know where one comes from and where one belongs;
 otherwise one will be lost]

ən vəl-tər kwan kə-sawari kə-zar-x, (19.19)
 I am giving this advice to the children

γay-a daadiğ tsəm, ñeñi-ga tsa, neeñə-g xulfa γay-a zəra
 the language of the ancestors, has become lost; the language has become lost my son

D bandkwax
 Like that

L mxɨ

(287)

D to, məŋ waxa, to, məŋ kal'aŋa-ŋ , a žiižiila txala kwan,
Okay, that is one thing; there are goods a man needs

ma xərz nə-ŋ yiiva,
if close to harvesting

aw arda-w wax-iini βaga-βag nə-ŋ nə-žiil əvjaan sart-a kwaxi-na ma xərz nə-yiiva
what all does a man do in his house, during the time up to the harvesting

L ma xərz nə-yiiva da βa-a lər-a gux nuuda,
Up to harvesting a person does farm work

fg-arza γwa-ŋ, a vrazā, kiya ndara l'aav, (292)
he begins to cut the long grass, in order to weave mats

ma γwa-γugw kə-l'aava ar vaŋa ndar-gaan ma gid'a, (19.55)
once the grass has been cut, they spend the day weaving them

ma yiŋ-gaa-yiŋ ndar l'aava, bu dagal k-iina da γuda-ŋ , a ləβa kəlala,
once the mat weaving is done, next he goes and cuts, ləβ for weaving a granary

txala ləβ-á kəlala, ma yiŋ-aa-yiŋga,
after the branches of the granary are done

uyd-a ləβ-a kəlala, to,
cutting the ləβ branches

təmgā dagal da βal-a mdərga xaar =utuv,
it remains to look for {things for} the village festival

əmdərga xaar utuv-na, ar gat-á dig-i,
looking for things for the village festival; they look for things

ma dagal ki-yarwa, (297) ma =ks-a gəməwa-xa,
they might go to maiduguri, they might borrow money (carry a debt)

da vak zaraaba-x-i məŋ digit ma dəv,
from his brothers if they have something (something in hand)

ma l-ar-kna-ləg ar dagal da maŋ maa dii krawa,
if they get it they go down to Kirawa

ko dagal da ma kwombáí, (20.27)
or they go to a middle man

ar səgw-aan kə-zər ɫaa-tər ma s-ar-daa-səg,
they buy a few cattle once they've brought them back

šini ba yīŋ-aa-yīŋ txal =utvə-n b-ar dagal da γud-a xi band kwa naa tag ŋ-ayə-n
that's it if it has finished after the utev they go to harvest gc as I have said

D γud-a xi
Harvesting gc

L ma s-a-v-xi-səg tə-takwaš, m
Once they've come down from the festival field
[takwaš is part of uteva, held one week after in a place in the middle of the town]

(301)

D to čīŋ-an-a-čīŋ kwax, to βag ndar žiil gəlvayda,
Okay, we've heard that, how did Glavda men do

wura. ma ndza naa gat-a duyw d'aa,
when he wanted to find a girl

xar sa-γ-a (LL) sa vəjaa-n n-al k-usaa-n-i
till she comes to his house and she becomes his wife

L iyo, ay gat-a duywa-mi ndza wur tsa, (20.49)
Okay, so, our looking for a girl

ba zar-x əduywa,
young girls

ma məŋ band leŋgi ma taataka-ru band kwana tag-ak n-ay naa,
if there is a vow between you like that, as I told you

məŋ dig-a dəv tə-dəva, səd'-á k-ağəŋağəŋa, (305)
there is something of the hand in the hand, he removes the ring
[the man give her a ring, and she gives it to him, signifying she will marry him]

βəl-ar-á kə-duyw-iina, da γul-ar wan awaram,
he places (sends) it on the girl, this is my daughter-in-law he says
[father-in-law places ring on hand of girl]

ar γubar-g zar-x, ma ɫ-al-ɫəga,

the children grow up, once they have become adults

lanḡ-aan kə-dig-a dzugwa,
he brings good for the betrothal

zər walaan-n ma d'agw-a, ḡul-ar-na n-aa sa dzugw-a ḡula-rə-n nda dzug-ana ḡ-ay-n,
(21.16)

a little milk in a gourd, my daughter-in-law I have come to betrothe my daughter in law
the one I betrothed before

txala kwax ma da-dal nə-zərə-n kwana,
after that, when the boy goes {to girl's house}

dig-a dəv-na, mtuḡwáa, xay-a nə-baab-a duḡw,
the ring, mtuḡw seed, the mother of the girl grinds it

lanḡ-ar taakiya, ḡwi-y-ar-ant kəḡ, kə-digaa-nə-n taakiya, (310)
she carries, like, she returns the, the things, saying

dig-a dzugwə-n lanḡ-ḡ-aḡ-na l-al-ləḡ dəḡw,
the items of betrothal you have carried, the girl is now of age, that

wa nḡ nə-dig-á dəv, txala kwax xr =aagw nə-ḡ,
here is the thing you brought , i.e. the ring he brought; after that the boy slaughters the
goat

nə-ḡwalv, lanḡ-gaan da vj-a ḡambuwaanə-n, (21.39)
he carries it to his fiancée's house

ba xər-av-a-xərg n-aagw l'əḡ-a-v-a-l'əḡg ndza-ndzəḡ səbə-g,
the goat is slaughtered it is received, the courtship is set up

txala kwana tə-viig palla, tə-buwa tə-xkərd'a šikena,
after that after one year, or two or three

a t-a c, ma tə-ḡ-a-təḡ kə-ca, a d'aw-gaan kə-zaraaba-xa-ḡ a lanḡaa-n kəḡ,
you cook beer, once you've cooked beer, you do communal work with your brothers you
carry

kə lə-n, ba d-am-dal kə-lə,
the cow, once you've carried the cow

ma l'ə-ḡ-ara-l'əvg yaa dada-ḡ, a duḡwa, (316)
once the girl's family receive {it}

ma l-al-ləḡ duḡwaa-tər ba kə-puḡugwa ar na-y kə-ndzə-gaan tə-xiñex ndakwani,

once their daughter is of age for taking her, they [girl's family] don't want her stay at home

čii-g yaa dad-á duɣw-iina, (22.09)
the girls' family gets up

ar kəsə-gaan kə-duɣwaa-tər sagawa,
they carry their daughter, coming

ar laŋ-akə-laŋg, txala kwax zar-xə-na sagal manjəl kə-duɣw-na,
they carry her for you, after that, the young ones come along with the girl {towards husband}

[ar tsəβ-g/] ar čib-gaan kə-ɣwacək,
they kill chickens
[those bringing the girl]

ma čib-ar-a-čibəg kə-ɣwacək d-ar-á-ɣan,
after killing the hens they go back home

šikenan, bu βəl-a-v-da-βəlg ɣuul ɫadur,
okay then the next day she will be introduced to her new family
(the bride will be sent the next day)

βəl-a-v-da-βəlg ɣuula
once the bride has been welcomed

šikena ndza-a-ndzəg n-uus xiñex
that's it, the wife stays at home

D mey nuud d'iy-a alman-iyā, (321)
Aren't cattle paid

L d'iyā-d'iyā a, alman,
paying cattle, cattle

waa də-v-da-dəg lakuti da puɣw-á duɣw k-uud tsəm d'iy-a-k-ay nuud l-alman-iyā
were brought before brings the girl, wasn't a dowry paid to me

(22.35)

D to txala-ŋ, a kwax-iin či ma s-ɣ-aa-səg nə-ɣuulə-n tsa,
Okay, after, that, once the bride has come

mei digiti ar gwiya laŋg yaa dada duɣw-iyā,
isn't there anything else the bride's family brings

L sei ma dayuvali xən-am-a-xəŋg əduɣw xiñex dagal da nəɣ-a vəj-a dadaa-n,
 Except sometimes the girl stays a long time at (husband's) home and then goes to
 visit her father's house

ma məŋ digit aɣa xər =aagw aɣa laŋg-aan dagal,
 if you have something (something exists) you slaughter a goat and you carry it to
 (father's) house

may digit biya bay fi, wala, **ku kuwa**
 if there isn't anything either, milk, or

usala (326) tađi-gaan dagala d-ar-da kə-dadaa-n ,
 a billy goat she pulls it and they go to her father

šikena, ndz-aa-ndzəg n-uus, ndz-aa-ndzəg šugul (23.01)
 that's is; the wife stays and the in-laws stay

D to txala kwax-iin či kwan tsa
 So after that

L ŋ

D sbə-g wax ba
 That is the courtship way

L sbə-g či waxa
 That is just the courtship

D to kwa lərnə-m mey d'uul-i ksə-g ɣwalv k-uus,
 Isn't there any other way a man marries a wife

txala kwax-i band sbə-g-iyā
 besides courtship

L pati-ga
 eloping

D ɓag-áv ndar patə-g xar da ks-ú ɣwálv k-úus-í
 How is eloping done, up to when the man brings the wife

(329)

L maa band əlbəg kwan tsa
 assuming

D mm

L gati-gaan nəŋ,

nuud-i lərn kə-duyɥw,
another man is searching for a girl

k-ay ɕi naa-gaan kə-duyɥw-iin,
and me i want the girl

kwax naa-gaan, ɕi dagaw ŋ-ay də-ɣwalvə-r,
that one wants her, I go {to girl} bravely

ɕi taga-tag kə-ɣay kə-duyɥw ma naxa-k-u-t-naxəg, (23.26)
I tell the girl personally, if you love me

bi pat-an-u-patəg saas, aa ǵambuw =uud,
maybe I will elope with her to my house, {while} she has been betrothed

ma zaman wur ndza mey kəl-a ɣunǵ biy ay,
formerly there was not authority
(there was no bending the knee)

ǵ-u-gú biya, ma ndza mənǵ ədgaa-na ndza ba gwiv-ar-dana,
only that, if there were expenses, he would return them
(it does not surpass)
[the pair may elope, but the man has to pay back what the other man has paid as
courtship]

dagal n-iin da gata kwałərn, (335)
and he goes and looks for another {girl}

dzə-ɣ-aar ba ndakwan kəl-a ɣunǵ, nda mey kəl-a ɣunǵ bi,
now authority has taken over; formerly there wasn't any
[nowadays the aggrieved fiancée will go to the police and complain; the pair may be
detained]

nda ɫaɫad' ba nə-ks us =uud, (23.47)
before it was a problem marrying someone else's wife

bi pat-an-u-patəg saas, aa ǵambuw =uud,
or I elope {with her} to my house,

ma nda ksu-ɣ-wu-ksəg k-us-uuda,
if you marry someone's wife

tə-g ɣwaav, bi ts-av baz šiifəg ba pəklúk-w-pəklúk-w,
war will happen (war cooks), life will be lost (killed) P€k

amaa duɣw áa patə-v-ú ba də-pát-€g meɣ nə-lbigaa-n-i,
but if a girl who has just been eloped with, there will be no problem

ba-ɣa gwiɣ-ar-da kə-digaa-n kə-dadaa-n
you just return the things to its owner

D to, ma pat-u-patəg kə-duɣə-nə-m a da d'iig ndar k-alman (24.05)
Okay, if you elope with the girl, how much dowry do you pay

(339)

L a ma pat-ɣ-u-patəg kə-duɣwa,
if you elope with a girl

ndz-aa-ndzəg əduɣw βag-aa-βag kə-saati əvja-ɣ,
the girl stays and rests one week in your house

€n a laŋ-tər-laŋg k-almanaa-tər,
you carry their dowry to them {the in-laws}

ma xay-a-k-ant-xayg dada duɣw-a, l'əɣ-á k-almanaa-na
if the girl's father agrees to you/accepts you, he receives his dowry

ma xay-a-k-ant biya, xay-a-k-ant bi k€dəɣwa-r ama
if he doesn't accept you, he doesn't accept my daughter for you he says

[βa-a uša-va,/] dá d'iɣ-ará zaraabax kəŋ kə-ɣaya, taakiya , (24.22)
[making a fight/], the brothers {of father-in-law} will criticize him

da-ɣ-a (LL) da vəjaa-n kwan tsəma a l'a da kəsg-ar-vá də kəsəg-ní,
this one has gone to his house so can you get her back again?

n-al-nəg ba k-uusaa-n bi ma kiya-w kəsə-ɣaa-n, (342)
she has become his wife what I she for you?

šikena da ks-ántá, čawa k-almanaa-n ŋwad'-ná k-almanaa-n ,
okay he will accept it, he takes his dowry and he ties up his cattle

ɣiŋ-aa-ɣiŋg šigúl (24.32)
he has become an in-law

D to awa ard-aw wa βag gəlvaɣda-xa, m-ar dagal da d'iɣ =alman-í,

Okay, what all to the Glavda do, if they go to pay a dowry

L ar t-a ca
They cook beer

D axa ard awa-xa
Ax and what else

L d'aaga dig-i lərn may, ar t-a ca, tapáx manjəl, d-aagwaa-na
There is nothing more worth talking about, they cook beer, with his goat

G uusala
a billy goat

L mm

345

D mey nə-ŋ nə-səd'ava-xa
Aren't there clothes?

? səd'ava mənŋga
there are clothes

L ġampáy mənŋga, ġampáya,
There is a blanket, a blanket (blue)

agw-a baab-a duɣw-a, usala, də ɪ =ufad'a
a goat for the mother of the girl, a billy goat, with four cows

G mm

L wa nda d'ii-g yaa-ni wura,
That was what the people paid before

nəɣ bi ya-ɣ kwa βag-av ndakwan ɪ buwa, (25.00)
leave aside what is done today two cows
(don't see what is done today)

dubu ufad'é-n manjələ-n bi,
four thousand (naira) together with it (under it)

nda ki d'ii-g ndukwax nə-mi kə-lə ma duɣw wura
we were paying cows for the girl before

D ma d'iy-aa-d'iig daači yin-aa-ying nə-šigul ardə-ŋ

Once he paid, then he became an in-law

(350)

L y̆iŋ-aa-y̆iŋ ŋugul ardə-ŋ, ŋigula,
He became an in-law and he

ndz-aa-ndzəg kena
remained an in-law

D ndz-aa-ndzəga
He remained

L ndz-aa-ndzəg
He remained

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

aɣa tag-aan nə-ŋ kəŋ, k-uusəg, kə-lbəg uusəga, b-uusəg ləra-ra awaramə-ŋ
you say , farming, the issue of farming, just farming is my work you said

L m

D ama mey wa lərn kə-lər ba njikwax a βagə-ŋ taxala-ŋ, uusəg ni,
But isn't there an other work even a little one you do besides, farming?

a sr-a b-uusg-iin
you know just farming?

L a səra ba wsə-g,
You only know farming

d'aag-a dig-i a βagə-ŋ də βag ma ba ma gəlvaɣda-xa-miya may vaakwan-əna may d'aag-á
lər-a βagə-ŋ də- βag bi,
anything else of worth you do, among us Glavda there isn't anything here, there isn't
work you do worth speaking about

daga-ɣa usga-ɣa, ma y̆iŋ-aa-y̆iŋ n-uusəga (25.38)
only your farming, once you the farming is finished

(tape side 2)

L ma məŋg ɣud-á taka aɣa xud-á kə-tak-a dəlga,
If there is thorn cutting you cut thorns for a fence

ma mey nə-γud-a tak biya,
if not you don't

a da βa-w-i lərn,
you will do what else?

ma píig-ú zr =aagwa-γa təŋ,
if herding your few goats
check one

tə təγərašga-γ vaakwax a píig-u-píig k-aagwa-γa,
on Tegherashga there you graze you goats

ma sə-γ-aa-səga du-γwaasa, a xə-nə-ŋa,
if you come back in the evening, you sleep

də-vačiy-a xwaas karafi buwa áγá gwíyá dágál f'áβa, dá píy-á =gwa-γ
around 4 pm in two hours you go back again, and will herd your goats

(432)

D to kasukw ksə-n kwan xər-i, a gwaš-na
Okay, when is the market of ngoshe

L licənin
Monday

D licinin (25.58)
Monday

L licənin kasukw gwaš
Monday is the Ngoshe market

D to yaara-r də-yaar, kwar kə-kəs wa sa sa z-a kasukwa gwaš-ni
Okay who and who, which villages are the ones coming to the Ngoshe market
(eat market)

L ma kasukwa gwaš vaakwana
In the Ngoshe market here

D kasukwa gwaš vaakwan ba licənana,
the Ngoshe market here is Monday

məŋg zər laraba =šgašiya, (438) aaa talaaka pəlka,
there is a small on on Wednesday in Ashgashiya, Tuesday is Pulka

səvdaa, dig-i z-av də zəg kasukw vaakwan
Saturday, those are the markets here (the thing the market is eaten here)

D an či tsa
also

L lamiisa βaraw, l'əβa
Thursday Barawa, give

D an či tsa
also

L mm

D kasukwa-ŋ a licinin ba
The Monday market

L m

D nə-dig-a gwaša-x ba
That is of Ngoshe

L ŋ

D ama jaar li sgaw s-a z-a kasukw-iin, (443)
But who is it who comes to the market (comes and eats the market)

aŋ kasukw licinin wa-n tag ŋ-ay (26.29)
the Monday market is what I said

L s-a vaakwanə-na, sagal nə-ŋ,
Coming here, coming

faransa, sagat li kərawa, saas li ma báma,
Cameroonians, the Kirawa people come up, Bama people come here (from North)

li ma gwaz li ma gwaz saaya, gwašaxa bama sagaw,
Gwoza people come down (from West), Ngoshe, Bama they come

li sa za kasukwa gwaš wan
these are the ones who come and market in Ngoshe

D ar sa βa-a w-i
What do they come to do?

L ar s-a sagwa-ŋ, a xiya, iindaraa-n

They come to buy, guinea corn, groundnuts

D xiya, indaraa-n
Gc, groundnuts

L xiya iindaraa-n
Gc, groundnuts

D **kaway** mey wa lərn kə-digit-iyā
Only that, isn't there anything else/

(452)

L may aači nda-w biya, awa kəm vəl-g n-əmd,
There is nothing else, what can we sell

aagwaa-n, ba zr =aagw-ax-iina, ɾa-w ndan ɾaβ (26.59)
goats, a few goats, what else now?

D to, ar tag d-aw, ar tag d-aw kə-ɣay-i,
Okay they speak with what, they speak with what language?

ar ta-á ba ɣay-a gəlvayd gəlvayd- ni n-iitər,
they just speak Glavda

məŋ xa ɣay-i lərn ar tag n-iitər x m-ar sugw-a digita-x ni
is there another language they speak if they buy things?

L ba xawsa, ba xaws d'aaga digi-yi,
Just Hausa, just Hausa nothing else

tag-av-tag maya, ama gəlvayda-xa ar ta-a ba ɣay-a gəlvayda-x
it isn't spoken, but the Glavda, they just speak Glavda

(457)

D ama [fa-rsə-g] sarta-r kasukwə-n ma fəg-arž-fəg kə-farə-g (27.15)
But at which time does the market begin?

L maa f-a-v-arž-a-fəg kasukwə-n **taaši** dagaw čig-ət ma karfi,
The market begins starting from starting from eight to

təxsa dada ma vaslambad' fad'-aa-fad'əg kasukw vaakwan
nine it is busy (it coagulates, twists up)

D ma **watsəg**, ma wa ma watsəg ɾaβə-m

If it ends, when does it end

L ma watsəga xar daas da ma karfi, l'əβa,
if it disappears it is towards five

da ma ŋkwax, čii-t-čiiig kasukw
until six, the market is over (has gotten up)

D sei paka-ŋ aŋ
Only waiting

(464)

L sei pak-a licnin l'aβ
Waiting for Monday again

D a'a, ba licnin licnin kena
No, just every Monday

L aa ba licnin licnin , meŋ wa lərn bi
No just every Monday, there isn't another

D to šagəra (27.39)
Okay, good

L ŋ

D aa, aŋa βaga-βag ŋweñ nə-ŋ, nə-ŋ nə-čoč maŋ,
How many churches do you find in

ma xud'a-ŋ a gwaš vaakwan
in the middle of Ngoshe here

L ma gwaš vaakwanaa, ba ma xud'a gašə-n, čooč ufad'
In Ngoshe here, in the middle of Ngoshe, are four churches

D čooč ufad'
Four churches

(470)

L məŋ ridima, məŋ kwukina, iy way ena,
There is the Redeemer, there is COCIN, EYN

katilika, ar ufad', diipa layf, məŋ məŋ baz diipa layf, l'əβa

Catholic, they are four, Deeper Life, there is also Deeper life, five

D to txala kwax tsa
Okay, after this

L η

D maη, masalaciya-m, (28.12)
Among, as for mosques

βaga-βag kə-ηweñ mał-gaan mał-gaan γəra-γ, ləgə-n
how many are they if you thing

L aa masalaači,
Mosques

masalaači ba tuk γay-a wacay ba-tuk γay-a waca-γ ba maslaaači ma ba maslaaačiya l'əm,
mosques just at every doorway at every doorway is a mosque, but the Friday mosque

kwan sər-g η-ay ba pall
the one I know is one

(480)

D nə-diga l'əm
The Friday one

L η

D to ama am ndz-aaga ndandar n-uram ma m ndzaga gwašə-n kwan tsa
Okay now how is your living in Ngoshe now

L η

D am ndzəga kəη, kə-ğəb ğəb ni,
Do you live together in clans

am ndzəg kə k-adinini am ba t-uušək xi
do you live by religions you are mixed together?

L aa kəm ba t-uušək ,
We are just mixed

masləm wana ma-y,
this is a muslim I say

En krist η-aya ma-y, kəm čuxur-ga ba tušək ba vak pal
 I am a Christian, I say, we stay mixed together in one place
 [referring to Ibrahim, who was also present at interview]

(484)

D mey n-uuš-av bi
 There isn't any conflict?

L aa mey n-uuš-av bi, (28.46)
 There isn't any conflict

may n-uuš-av bi
 there isn't any conflict

D am s-kə-v-zəg kə-digita,
 You.PL eat together

L kəm skə-v-zəg kə-digita, maa caləmə-n də-xəŋkal tsa,
 We eat together, but the rest with sense (reasonable)

kəm skə-v-zəg kə-digita, məŋ **ğaxaliya** ar may z-a digit-i
 we eat together, there are ignorant ones they don't eat

I η

D kalkalaa-n
 correct

L li sər-ga bi baa
 The ones who don't know

D bandkwaxa, too ee xar yanzu Ɔ ba Ɔ gwiya ndav-ku-ndavəg
 That's it, up to now I am asking you again

(490)

L η

D to aw kal'əŋə-n ndza ŋudəg γwalvə-r sart-a gəlvayda-x wur wura,
 What were the clothes a man wore during former Glavda times

Ɔ-al-ləg , žiil wanaamaa ndza wa ŋud'əg n-iina
 a grown up, this is a man what was he wearing

L kyaab-a γəlwa (29.17)

A loin cloth of skin

D yawwa

L caab-a xəlwa jəvər xiilaa-n t-açapa ba nuuraa-n,
A loin cloth an axe with a wooden handle on his shoulder, his blanket

dig-a ndzəd'-a xud'aa-n
something for tying around the stomach

D kə-žiil
For the man

L kə-žiil, dzakwał ma γə-r
For the man, a leather cap on the head

(496)

D ndar kał'əŋ-a γwaavaa-n kə-žiilə-m, awar d-aw
How was the fighting instruments for a man, what and what

L əŋ kał'əŋ-a γwaav,
Fighting weapons

γalakwa, gud-agaali buwa, jəvər xiila,
a leather shield, two small spears, wooden-handled axe

d-acapaa-n əbəg-a t-açap
with his short stick with a head planted on the shoulder,

I aged' ma γər
a feather head dress on the head

L aged' ma γə-r
A feather on his head

D kə-žiil l'a wax
That is for a man

L kə-žiil, ma da γwaav (29.50)
For a man, if he is going to fight

D to akwa ma dagal da βa-a,
If the man is going to do

ɣwaav nə-ɣwalv nə-žiil da ma ks-i lərn tsa
war, going to another village

(504)

L ŋ

D awar d-aw wa ndza, wa ndza dagal n-iin d-vakay
What and what, was he going along with

L iyo ma ndza či-t-čiig taakiya ma ndza dagal da gwi-áwá,
okay, if like he got up and was going casually

ǵuguy-i ma ɣay-a gupaa-n buwa,
his spears are not more than two (mouth of spear not surpass two)

katsakara, ma məŋ z-adaǵad'aa-n ǵuguyi kwan bi,
a sword, if with his bracelets, not more than this

mey ks-a kwan, mey ks-a ɣalakwa,
he doesn't carry this, he doesn't carry a shield

mey ks-a dəg-dəv biya
he doesn't carry weapons

D to čəŋ-an-a-čəŋ kwaxa, (509)
Okay I've heard that one

ndara, nə-mtsəg ma ǵəlvayda-xa,
how, death among the Glavda

ma mtsaa-mtsəg nə-ŋ nuud ma ǵəlvayda-x tsa
if someone has died among the Glavda

L ŋ

D aw digit ar βag n-iitər-i
What do they do

L əmtsəg-a li ndá wura (30.22)
Death of the ancestors

D li ndza wura
Of the ancestors

L əmtsəga yaa-mi nda wur ma mts-aa-mtsəg žiil ǵəlvayda,

death among our people formerly, if a Glavda man has died

žiil wa mtsə-g-a-mtsəga, amuuda,
it is a brave man who is dead it is said

ma nda xəd'av kə-xiy-u ndakwani,
he was buried without telling others

me tag-av ma γay bi,
no one was told

βal-və-m ba ma çimi ma çimi, (516) ma yin-a-va-yinğ əxəd'-gaan təppa,
it was told (sent) to specific people (in an ear in ear), once the burial was finished secretly

lakuti či tag-av taakiya meñ wa mtsəga-mtsəg,
before it is said, so and so has died

čin-av ma dəraw,
it is announced with a horn
[if a brave man is buried, his burial is unannounced until after the burial, so enemies
don't get wind of it]

tuv-ant draw taakiya meñ wa mtsə-ga-mtsəg d'ax-av ma draw,
a horn is blown that, a certain person has died he is called by the horn

to lakuti sər-va-sərg taakiya meñ wa mtsəg-amtsəg ama udaa-na,
so before it is know, that a certain person is dead people say

ufara sagaw nuud mbats xəd'av-a-xəd'əg nuud, aa xəd'av xiwyu xiew (30.56)
they say people come not knowing he has been buried, he has been buried secretly

D pall wax
 That is one way

L pal wax, akwa ma ba (522) akwa ma ba pak-a taa mey xəd'av xəyu xiu biya,
 that is one way, if waiting like he won't be buried secretly

b-uuda yaa-md wa mtsəga-mtsəga may xiu mə-vakay biya,
just one of our people dies, nothing secret in it

ma =mts-aa-mtsəga,
if he has died

ma čin-av-a-činğ tuu-g, ts-a gaay nuud kiya pirə-η a dig-a gul'εγ,
if crying is head, people gather, a Gawo tree is cut and smoothed for a coffin

ma pid'e-va-pid'əg nə-ŋ, per-á gul'ɛya,
once the coffin has been prepared

laŋ-ar dagal iin wa xəd'-av də-žiila, (31.17)
they carry it away, it is what is buried with a man

to txala ba maa ýiŋ-av-a-ýiŋga daa bar-av f-av maŋ,
after that, is done, he will be washed and put in

ma d'unw-naa, (528) xə-r-va n-usala,
in the grave, a billy goat is slaughtered

lux-a-va-r súux f'akulva-ŋ, a səd'av, nə-xəlwə-n ,
his buttocks are wrapped up instead of, clothes, skins

fə-və-m ma ġampay,
he is put in a blanket

šikena, lakuti laŋ-av dagal da maŋ ma gəfax,
that's it, before he is carried way to the graveyard

ləw-iin aa xə-r-va-xərgə-n zg-u ba li d'uɣw-a kəsa-x,
the meat that was slaughtered, the female exogamous relatives of the villages
[i.e wives, females marry from outside, to outside, these all come back]

mey nuud d'ɛm bi, kuma mey nuud d'i-iiž manjəl biya (31.46)
not everyone, and there is no salt in it {the meat}

D to txala kwaxa, mey sadaaka-x βag-av-iyā
Okay after that, isn't there a presents done

L nə-ŋ sadak maya sei dei ma žiil-i xay-g-ant də-ɣraa-na, (537)
Presents no except if the man agreed {to the sadaka} himself [i.e. in a will]

xar-gaana kəŋ kiyava zə-g ki-yaa-xaa-na may βa-a sadak-i,
slaughtering so his family can eat {but} there is no prayer

sei ma daɣuvali, gaa-g kə-xəŋg xkərd' ud'ifa,
until when it reaches (spends) three or seven days

d'iy-a xi d'iy-a xi nuud ma yiwa,
gc is poured in water

d-aws-a ɣər nuuda, maa da-ɣa da təŋ xəŋg ud'if xəŋg kəla tar,
people shave their heads {to honor dead}, if it reaches to seven days or ten and above

xəŋg ud'if ko,
seven days
{thinking to self}

txala xəŋg ud'ifə-n maa, (32.18)
after seven days

d'axa zaraaba-x nuud, ma gmawaa-na,
the brothers are called, if he has debts

wa t-uuda, ma gamaw uud wa t-iina,
if on someone {if someone owes him}, if someone's debt is on him

tag-av dayuvala xəŋg ud'if-na,
this is discussed on the seventh day

zaraaba-x dzax-ar-v-ət-dzaxəg ači saa vaakwar
brothers gather no matter where they come from

(545)

D tag-áv
It is discussed

L tag-ává, ma dayuvali tag-ava-y ma sart-a kwax bi,
it is discussed; sometimes it is not discussed on that occasion

may ba z-aa-zəg dəga-γ
it doesn't exist and yours is lost

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

aa yaar či wa pla-ŋ, a gmaw =uud ma gəlvayda-x kwan,
who is it who pays back the debt among the Glavda

yanzu ma tag-a-v-a-tag məŋg gmaw tə-γwalvi-n aa mtsəga-mtsəg-na (32.49)
now, if it is determined the one who died owes debts

L ma məŋ gmaw tə-γwalv-iin aa mtsəga-mtsəg-na, (550)
If there are debts on the deceased

nəγ bi ya-γ kə-dig-i kiy-a d'iiga-ru mi ndakwan biya,
leave aside the the way of your age group not

maa či ba d'ixən zraa-na, maña,

even if his children are small, so and so

gmawa-γ məŋg təŋ,
your debt is on

tə maña, ma məɣ-ar-u-məlg dada ma žigil ɣubar-aa-ɣubarg zraa-na,
on so and so, if God helps him and he grows up
[debt passed on to male child]

pəlg ba n-iina, ma məŋg digaa-na,
he just pays, if he has something

pəl-əv-dá ba daɣuvalaa-na, ma mey digaa-n biya,
it will be paid on that day [when they meet, e.g. seventh day], if he doesn't have anything

ma ɣubar-aa-ɣubarg nda məŋg gmaw tə-daada-ɣa,
once he has grown, 'there was a debt on your father

am zaraaba-xa, dá pal-dá zər kə-gəməw, (33.13)
the brothers say; the child will pay the many debts

mey mbər-v-ars-mbərg taakiya (556) kəlv-a ɣunğaa kwar-kwara-x ni, a'a,
they don't bother him like bringing him to court and so on (breaking his knee)

may, nda pal-áv ba ma xəŋkalə-r
it was paid back reasonably

D to, akwa ma tagw-av ədigit-i, aa , aa d'úug-ánt žiilə-n kwan tsa
Okay, once it has been distributed, the deceased has left

L η

D tagw-áv ndar ndar n-iin maŋ ma gəlvayda-x
How is it distributed among the Glavda

L iyo, ma tag-wá digita, ma-ndə-gwuxa,
okay, if distributing things, if like a farm

ba guxwa wa n-digit nda d'uug-ant žiil biya
if was only a farm a man left

D aančiya
really

L ma məŋ zar-x-aa-n u l'əβa m-ufad'a, (561)
If his children are five or four

ma mən̄ guxa aači da ma kəlaw kini,
if there is a farm, even more than ten

ğug-ú bi taakiya, (33.43)

makağ wá dzəg-a-ká-dzəga,
the last born is the one who selects {what he wants}

vəl-v-ár dz-a makağa , a yaga, xiñexa,
the portion of the youngest is given to him, the eldest, a house

zər-a xal-iin aa təmgə təmgə-n,
the youngest child that is left [inherits house]

ma-w dig-i aa ɣudig-ant n-iin xiñex-na,
whatever things he {the deceased} has left in the house

zər-a xali-n ma n-al-nəg kə-vjaa-n, makağ,
the youngest son inherits the house, the youngest

mey fə-v-ar ɣay –vakay bi, ad'abawa, maa či da βaga, (34.08)
no one will interfere (put mouth), because, if he does

ma da xədz-a gəla, dig-a makağ-iin
if he does the one year grave rituals, it is the duty of the youngest

I mm

L n-al-nəg kə-digaa-n digit xiñex, (571) ma mbərda-w ,
He gets everything at home, no matter how much it is

mey ba la-x biya,
except cattle

la-x-iin ma dzəg-və-dá sagala tagu-v-təg-dá kə-lí jəmal,
the cattle, will be picked out and distributed to those outside [other relatives]

ama bad'dəm wə-n diga-η, n-arzk-iin xiñexə-n kiyava-η, a makaği
but everything, the wealth if for the youngest

D to, ma mən̄ laxə-m, βag-áv ndara,
Okay, there there are cattle, what is done

ma mən̄ n-almanaa-na, tagw-áv ndar
if he has cattle, how are they distributed

L ma məŋ n-almana-na,
if he has cattle

dzág-və-tɕ-ú-dzág kə-li ar,
they are picked out for those

mey xiñexə-n-i, li d-al-ár wur xiñex dzag-v-tər-u-dzag, (577)
not in the house, picked out for those who have left the house already

ama makaği-n doola d'u-v-ars-d'uug nə-ŋ, nə-diga-ŋ , nə-diga nə-ŋ nda wur (34.46)
but the youngest, he must be left, left the {other} goods, [that's how it was] previously

D d'ek ba digaa-n k-iina
His portion is more

L d'ek ba digaa-n k-iin,
His portion is bigger

məŋ dalili ar βag məŋ nə-ŋ, nə-digit ar βag n-iitər tə-γəra,
there is a reason they do, what they do it for (they do on the head)

ad'abawa, da βag-aan kə-xədz-a gəla,
because, he goes and does the grave rituals

dá ti-gáan kəŋ, kə-c-a gəba, t-áv ba ma xiñex-á daad-ín,
he cooks, beer for the clan, it is cooked in the father's house

iin wá d'úu-v-ar-na n-ín k-iin d'ekkə-n
that is why he is left the most

D to ay ma məŋ či gmaw taŋ, tə-žiil-na mtsəga-mtsəgə-n tsa
Okay, if there is a debt on the deceased

(583)

L əŋ

D ar tagw-aan bad'd'em zar-xa ar pəl-g ba zar-xə-n bad'd'em ni,
All the children share it, they all pay it?

ku kuwa ba makaği-n xa wan, pəl-gaan-i (35.14)
or the youngest is the one who pays it

L ŋ'ŋ, fəg-aržá yág kə-pɕ-á kwan,
The eldest begins to pay it

fəg-aržá yag kə-pəl-gaan ,
the eldest begins to pay it

akwa ma ba-r zar-x us pal n-iitər əfg-aržá yag kə-pəl-gaan,
if it happens the children are of one wife, the eldest begins to pay it

akwa ma d'ɛm-ɣar-va-d'ɛmg kə-yagə-n maa,
if it is too much for the eldest

sagal makağə-n d-iin, pəl-gaan
the youngest comes with it {debt} and pays it

D ma gəlvaydə-n wurə-n
Among the Glavda formerly

(589)

L η

D to çiq-yam-a-čiq kəη
Okay, we've heard

L ad'aba zar-xa ɣud-á xul-na,
For the children in between

awə dig-a daad f-ámd-ú n-əmd am-iitər,
what do we inherit from the father, they say

ad'aba vəl-v-tɛ-í digit d'ek k-iitər-i,
because not many things were given to them

aači guxw kwana, **dacár** ar lə-k-na n-iitər palpalpal (35.47)
even this farm , even they get just one one {a little}

D amaa ba makağa, ard yag
But the youngest, and the eldest

L yag-a nda b-iitər nə-η, nə-wa z-a fira vəj-a daad
The eldest, they are the only, who get the lion's share of the father's house

D too šagara
Okay good

L əη

(595)

D to xar yanzu 𐞈 gwiya ndav-ku-ndavga
Okay, now I a asking you again

L ɲ

D ee amaa tsa
now

L ɲ

D akwa ma taakiya, ma mey yu ma ɣər-a žigil či kwan,
If there should be no rain

d'ek bi maa, aw dig-i,
not much, what

βag-av vaakwana am uusi-gaan xa k-uusga-ɲ a vazay awarama (36.11)
is done here; do you.PL farm dry season farming, he {Bature} says

L may, ma mey yuwa ɣər-a žigil d'ekka, (598)
No, if there is not a lot of rain

ɣud-𐞈-ɣudig na-ɲ, ni-yuw-a viyaksa,
when the rain of the rainy season stops

d'aaga dig-i βag-áv, tə-vazay taakiya,
nothing is done in the dry season like

a βa-a lər-a vazay da məl-gar-u-məlg k-uudə-n may,
you do the dry season work, it will help a person, no there isn't any

ba zər kwa ɣud'ig-ant n-iin xiñex am βa-a ba malaği am βa-a baɲ,
the little that is left at home, you just manage, you

am gəlá ba kwax-iin də-ɣay
you feed that {what is left} in your mouth

D to am-da lə-k-na d-aw kəɲ, k-albasar-xaa-na, (36.35)
Okay how do you get, onions

kwarkwara-xaa-na tsa
and such things [that are dry season vegetables]

L ɲ

D am ɫ-ək-na mər č̣i (604)
Where do you get them

L txala kwanə-m, ɫ-av-k-na n-al basaraə-n ɫ-av-k-na də-ḍuula mbaamba,
After that, onions are gotten {farmed}, on the way towards Mbamba [near
Cameroon]

ḡuḡuy-i ma viiga, dá-ɣ-a da ma víig kəl-aw kwan daa ləra (36.45)
it is not more than years, has it it reached ten years my uncle [asking ibrahim]

I dá-ɣ-a bi
It hasn't

L daya bi da ma viig kələw ɫ-ək-na-ləg kə-ḍuul-a rbasaraə-n ɫ-av-k-na ma mbaambə-
n bi,
It hasn't reached ten years, getting a way for onions, getting them in Mbamba

d'aaga digit ɓag-áv d-ii də-xud'-a gəlvayda-xə-n may
nothing much is done down among the Glavda

D mey ma gəlvayda-x bi
Nothing among the Glavda

L may
no

D yaa kud'əmbaya-xaa-n kwana,
things like aubergines

kwar kawaraa-xaa-n sáa ba-də-s-~~g~~
and such things they bring in

L may, sáa bad səg, may,
No, they are brought in, no

maa nda məl-a-k-~~g~~nd-ú-m-~~g~~g dada ma žigil daa daŋ,
if God was helping us

di-yuə-n ɓag-áv əvj-a gav-na, (37.07)
with water, made in Gava

sər-á-mda-y kə-digi ɓaga n-ilg-a ɣwə-n biya fuxw ar da təŋ,
we don't know that they are planning behind the hill; Fuxw
[criticizing Gwoza LG]

təŋ, tə kwatafilə-n βag-av, di-yuə-ŋ
 they took out the caterpillar, that was intended for water
 [there was a plan to make a dam, but it was cancelled]

βag-av əvj-a gavə-n, **dam**, **damə**-n, βag-av əvj-a gavə-na, d-ar-dá-γana
 it was to be done in Gava, a dam, a dam that was to be done at Gava, they took it away

to yu kuma mey fei tsakalg ma kwan-iin βag-ar (LL) m-iitərə-n
 so water no longer is gathering in that place {dam} they were doing

ar badz-dá k€gwuxa
 they spoil farms

(612)

ar ba dzeda kə guxwa,

ar γwad-dá k-uuf da ma tγal ba deedeən, əŋ,
 they cut trees in the bush for no reason

kəm ma yu bi, kəm-a nğura-xaa-n čəx-ar-á n-iitərə-n bi, k€m-a ts€r čəx-ar-a niit€€n bi
 we no water, we {have} no palms trees, they cut them,

gabaa d'aya, (37.36)
 absolutely

maa faβi wax-i,
 that is no longer

mbatak ma kəm-daa fa lə-k-na-ləg kəŋ,
 maybe we will get

kə riy-á **təmaatəra**, kud'əmbaya dagat manjəl k-uγw vaakwan, **ga ši**
 planting tomatoes, aubergines from up under the mountain here, see

D may
 not

L may d'aag-a vak-a yu dagat vaakwan-i
 There is no place here for water going [from Ngoshe up to Gava]

(619)

D iin wa nadavəg n-asaraxi-n
 This is what the Bature asked

L n-asaraxə-n , η
The Bature

D ama tsa
He says

L η

D aa gəlvayda-x-iin ama tsa
The Glavda

L η

D məη li ta-γw ni, ba ndakwana, kukuwa ndzəganaa-tər ba tuηw wur ma,
Were there on the mountain, even now residing on the mountain from the
beginning

s-ar-xi t-uγw ni n-iitəra, ndandarndar gəlvayda-x-iin awaram (38.04)
did they come down from the mountain, how were the Glavda, he says

L η, daama sagawa-η a gəlvayda-xə-n tsa,
The coming of the Glavda

s-ar-sa ba d'əη, məη d'aaga-η a kwan-iina
they came , there is a name of

I gwaš anda-x
Gwashndaxa

L s-a-md xi də gwaša ndax n-əmd,
We came down from Gwash ndax

s-a-md-sa daη, də wul takwax,
we came from, via Wula over in that direction
[Cameroon]

xar dii də-gwašanda-x, txala kwanə-n sa-xi nə-žiil gwašə-n maa,
towards Gwashandax, after that the Gwasha man came down

akwa taarixi maa, sa-xi daa diğa-md si taη,
based on history, our ancestors came down from

si də vəj-a ġay uvad',
came down from the village of jaghuvad'

tsugw-á tə gwaš vaakwan am-iitər (629) (38.33)
they say he landed in Ngoshe here

aγ kə-nduywakšə-n tag-avə-n tsa, tə-gwaš nə-d'aagaa-n
you see Ndughwaksha it is said, its name is Ngoshe

I gwaš
Ngoshe

L tsugwa vaakwax nə-η, nə-žiil gwaš,
He landed there, the ancestor of Ngoshe

baz gwaša-x-na, baz yaa, ya =agapalawa,
both ngoshe and Agapalawa people

baz ya =áttagará, ar ba dəgit palla, xalaywax
and Attagara, they are all one, the Xalaghwx

I xalaywax
Xalaghwx [near Agapalawa; at primary school]

L ar ba z-ar-x aag, ba zər-a žiil kwax gəlawala,
They are just the children of Aǵ, {who bore twins} the one is Gelawala

gəlawal waxa wasagw wax,
the one is Gelawala [younger of twins], the other Wasagw [elder of twins]

k-uuda-xaa-ts bu di takwaxə-n, (635)
those other people are two in that direction
[Agapalwa and Attagara are children of twins, Gelawala = Attagara, Wasagwa =
Agapalawa]

ee laxupar maa bu k-iin s-ii takwan,
and then laxupar came down over here

iin wa tagw-árža n-iitər, ɫaβ yaa-md takwax gwaša =ndax,
that is where they separated, and our people are still there at Gwashandax
[Gwashandax is a place on the hills above Gwoza, on way to Mubi]

ar ma γw (39.11)
they are on the mountain

D ar ta-a ba gəlvayda-x
They speak Glavda/

L a'a tsəkəm γayaa-tər,

Their language is different

daa ma ndza γaya-md bi wan yaan kə-ski-miyam yaan bi ay,
formerly that was not our language for us

nda γaya-mi bi ay, γaya-mi wa dagat takwa-ts
it wasn't our language, our language was from up there [Gwashandax]

I η

(639)

L η, γay-a ya =agánǵár wa ki tag m-iyamə-n, nda ks-a ya =aganǵar wana
The language of Aganǵar, is what we speak, it was the village of Anganǵar
[Anganǵar is a village in Agapalawa; a foreign clan in Agapalawa; rain makers;
originally from ngoshe] Current Ngoshe settlers met the Aganǵar and drove them to
Agapalawa; Aganǵar intermarry with Glavda, although they speak Glavda]

D to šagər