

TV69a-Mingile-angar

AN = Angar, Ad = Adum, L = Lamin, I = Owens, = unknown voices

<I> usmak mine

“What’s your name?”

<AN> ana uşumí angar,

“My name’s Ungar.”

<I> wildook ween

“Where were you born?”

<AN> wuldooni fi adamarí

“I was born in Adamari.”

<I> usum al hille

“what is the name of the village?”

<AN> di mingilé, mingilé, wəi, uşumha mingile.

“This is Mingile, Mingile, its name it Mingile?”

<I> inta arabi

“Are you Arab?”

<AN> arabi, ana, nafartí isaay, mhm (0:37)

“I’m Arab, Isaay.”

<I> ammak haw abuuk kulluhum arab

“Are your mother and father both Arabs?”

<AN> am̄mí haw abuyí kulu hine, wai, dug árab, nafárhum cat iyeesiy, aha

“My mother and father are both here, both Arabs, Isaay.”

<I> bala al arab

“besides Arabic?”

<AN> balá al aṙab balkallam luqud barno, hawsa, ho basəma ingliš šiya šiya, hawsa kula šiya šiya (1:02)

“Besides Arabic I speak Kanuri and I understand a little English and a little Hawsa as well.”

<L> kalaam borno elellemte keef

„How did you learn Kanuri?”

<AN> borno, kalaam borno da, allellemta dada xalaas hineen bas gaaymiin cat bikaanna wayid, mhm, kula mahallanna wahid, dada irifte, mhm
 „Kanuri, Kanuri I learned it just here, we all grew up in one place, our place is the same, so I learned it.”

<I> kalaam hawsa
 „And Hawsa?”

<AN> kalaam hawsa kula šiya šiya kan šabá al bee aš širaaya ke?, da kula ba?árfa, šiya šiya?,
 „Hausa as well a little like selling and buying, I know that a little.”

<I> usum al hille
 “The name of village?”

<AN> al hille di, be kalaam borno, šummaha mingilé bas ma šummaha waayid (1:36)
 “This village, in Kanuri, its name is just Mingile, one name [for both languages].”

<L> mingilé
 “Mingile.”

<I> al arab katiiriin?
 “Are Arabs many?”

<AN> arab katiiriin fih, fi baṛṛa baṛṛa ke fi, bəsowwan walla ašara, ašara ke bəsowwan,
 “There are a lot, outside, they make up ten [houses] or so.”

<A L> catta hillit aráb walla
 “Is it all an Arab village?”

<AN> a?a šigge waid borno [X]
 “No one part is Kanuri.”

<AN> yo di cat arab, a?a? di aráb, di kula aráb,
 “So this is all Arab, no this is Arab?”

<I> tizaro walla keef
 “how do you pasture cattle?”

<AN> nieerit hiraata, mhm, šuqulna hiraata, xidime gide mafi, bala al hiraata niseyyi šunu (2:12)
 “We farm. What we do is farming. There is no other work, besides farming what should we do?”

<AN> yo, da nisəra be al bagár haw ke, wa hiraata aha da bas xidamməna, wəi?, al bagár nəwaddí le al waadi qaadi be?iid, biyaakulan lean gaš, aha, a?a?

“Okay we pasture cattle and the like, and farming, these are our types of work, yep. The cattle we send them there far they eat grass.”

<I> bas

<AN> bean naas alla, naas taaybiinan
“People herd them.”

<A AD> ha hi as sara di ?? bisawwua keef (2:36)
“How do they pasture them?”

<AN> as sára dada taabiinhan fi l waadi ke bas maašaata, hinna biyaakulan laan gaš an naadum kan bitera min at talaaf, binšan bitallifan zaraaʔat an naas, mmhm, naadim wahid, naadim wahid bas, wəi, naadim waahid, bas bisəra be al bagár, aʔaʔ bigum da,
“The pasturing they follow them in the bush traveling. They eat grass, a person prevents them from spoiling, from going and spoiling crops of people. One person, one person pastures the cattle.”

<L> hedér bijí saa kam
„Until he comes what time is it?“

<AN> bijí da saa, midí, walla saa waid ke, nahár da ke, [X saa ašara] saa ašara sei, da fi l xariif aha, kan be š šeef kan naaim bixarəm min saa sabʔa bijí kan saa sitte hiil al muqurub (3:18)
„He comes, at noon, or 1PM, in the daytime, 10AM. In the rainy season; in the hot season a person goes out at 7AM and comes back at 6PM in evening.”

<I> malaa
“why”

<AN> inšan yaakulan, haw bišában zeen bas. [X]
“So that they go out and eat and get well filled up.”

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

<AN> as sangaaya gareet šiya šiya, hiil aráb di (3:35)
“Quranic school I studied a little bit, Arabic.”

<I> taktub kalaam al arab
“do you write Arabic?”

<AN> aʔa ma nuktub, ille šuqúl šala bas, aʔa ma nəktub, ma nuktub nasaara, allellém da, ma gərá hiil mahammadiya gərá hiil alla hana šalá da, mhm, le da bas irifta, mhm, as sangaaya di, kuure fi hillinna waade d’iikiya mafi saayinna di kan, al yoom gabúl fi haw

al yoom kan faqara kan mafi, a?a al faqara saaitha di, as sangaaya di saayitha di mafi kula mafi xalaas kammalat, mm (4:09)

“I don’t write it, just prayers, I don’t write it and I don’t write English. I learned it, prayers, studying for prayers, that’s why I studied. There used to be one [Quranic school] in that¹ village but it is no longer [one], there is no teacher. There is no teacher and no Quranic school now. It finished.”

<I> ween bigi as sangaaya di
“Where was the school?”

<AN> fi l hille di, ma mašeeṭ bəkaan, ille fi l hille hineen bas,
“In this village. I didn’t go anywhere, just this village here. “

<I> šunu bisawwan al bagar deel
“What do these cattle do?”

<AN> da mi duḅḅaan, duḅḅaan biyakúlan , wai, šuqúl binooni fookhan ke duḅḅán, bidussuuan fi l beet, binaaman daaxəl, binaaman dugut saa?ithan sa?a ašara sei šiya ke sa?a, ašara sei, wai šiya ke ša saa sab?a ke ka bixarman,
“Isn’t it because of the flies? The flies eat [them] up. What buzz around above them are flies. So they put them in the house and they sleep inside, they are sleeping inside now, it’s ten o’clock now, about ten right, so then in a little bit at seven o’clock (at night) they’ll go out.”

<I> saa sab?a be l leel<
“seven at night?”

<AN> aa be l leel, buwadduuhan le l waadi iyaakulan, bimarruguuan ša saa sab?a ke, laaGán ša sa wayid aw sa tineen ke ka biján (5:05)
“at night, they take them to the bush to eat, they go out out until like 7 PM, 1AM or 2AM when they come back.”

<I> ma buruuhan
“They don’t get lost?”

<AN> ma buruuan a naadim ma taabiinhan, binšaafan, binšaafan, naaəm inda tooci fi buḍurub ke ke išiiḥan, mhm,
“They don’t get lost. A person follows them. They are watched, they are watched. A person has a flashlight he flashes so he can see them.”

<language>

<AN> aniina, ha luqa ma kalaam arabiye di bas, (5:37)
“We, just Arabic.”

¹ *d’iiki-ya* is probably closer than *d’iike* “that”, the presentative suffix –ya indicating a demonstrable object.

<AD> borno tilkallamo ma tilkallamo
 “Do you speak Kanuri or not?”

<AD> borno tilkallam walla ma tilkallamu
 “do you speak Kanuri or not?”

<AN> borno nilkallam kula, borno nilkallam šiya šiya
 “We speak Kanuri, we speak Kanuri a little.”

<I> tusawwuku,
 “Do you go to market?”

<AN> nisawwuk, ma nilkallam luqaat tineen, hineen ma borno arab bas (6:05)
 “We market. We don’t speak two languages. Here just Arabic and Kanuri.”

<what lg do you use most>

<AN> alkallam katiir be luqud árab bas,
 “I speak mainly Arabic [in the market].”

<AD> tisowwugu weenu
 “Where do you go to market?”

<AN> gulumbá
 “Gulumba.”

<AD> haw gede
 “And where else?”

<AN> walasá
 “Walasa.”

<I> mašeet bikinne taaniyaat
 “Have you gone anywhere else?”

<AN> ana, ʔa, fi najerya, ʔa, gaayd hineen bas (6:30)
 “Me, in Nigeria, I’ve just stayed here.”

<AD> fi najerya ke ma ruq bikaan aaxar ille hineen bas a,
 “In Nigeria you didn’t go anywhere else except just here?”

<AN> ille hineen bas, ha maiduguri kula nimši leha nərud, wai, aʔa, ma d’awwál, nimši
 maxadar ke bas haw nurud
 “Just here, and Maiduguri as well I went to it and returned. I didn’t stay long, just a visit
 and I returned.”

<relative in maid>

<AN> indi ahál fi, gaadiin fi gwonge, fi kinni mahál
 “I have relatives, staying in Gwange, everywhere.”

<AD> kalaam al inglis da irifta wen
 „How did you learn English?“

<AN> kalaamhum ma fi al maxad’ar ke bas
 „Just by traveling.“

<AD> le maiduguri walla bikaan aaxar
 “To Maiduguri or somewhere else?”

<AN> maiduguri ke bas
 “Just Maiduguri.”

<I> kano
 “Kano?”

<AN> kaano, wi maxad’ar ke da mašeet, wəi?, (7:13)
 „yes I just went on a journey there, yep.“

<I> mišaan al xidime
 “For work?”

<AN> banši xad’ar ke bas, ša indi haaja fi ke bas benši hu barud
 “I went on a journey. Like if I have something to do I go and come back.”

<what do in Maid >

<AN> kan naadim inda haaja fi binši bišiil leya šuqúl burud ke da, ša da bas mhm, a?a
 kan naadim inda ša inde haaja binši biširi leya kisəwe zeene walla niyaala zeene, walla
 agoogo zeen šaba da bas, le raaša ke bas, (7:45)
 “If a person has something he goes and brings it and returns. Like for this. If a person has
 something, he goes and buys good clothes or good shoes or a good watch like that, just
 for himself. “

<I> maqad al birni be gulumba
 “compare the city with Gulumba”

<AN> maqad al bərnī be hine?, a?a kan maqad al birni helú kula naadim bikaan ahala
 fiya da ma igoot hu bas faayid, mhm, a?a šik šik sei, da gaaid inta xalaas ke balá xidime,
 da kan tilbarrad bas xalaas kawai, da kan baxadim, di kula jii min al xidime šiif al
 haskaniit da, haw ke da be al birni waid a, a?a, kan wahid helú kula naadim bikaan áhala
 fiya da ma hu bas helá,

“Comparing staying in the town with here. Even if the city life is nice, isn’t a place where his relatives are better. They are different. You just have your work, you [come back] and bathe and that’s all. I was just working. I just came from work. Look at the briars (haskaniit), and the like. Is it the same as city? Even if one of them is nice, the place where his relatives are is good.”

<AD> fi hillitku di dalaal fi alla mafi
 “Are there dances in your village or not?”

<AN> hillinna hineen, a?a ad dalaal da, dugud ke da dalaal mafi, kan kuure da šahi,
 “Our village here. No, no dances. Now there are no dances. Before there were.”

<AD> kuure tiddaalalo šunu min dalaal
 “What did you used to dance?”

<AN> ad dalaal hana kuure da, kuure da ma kinni nafəra maafi, waadiin ma bandiil waadiin ke nafəra katiire, so?/q??. mm, bidmaalalo naas waadiin fi, bidmaalalo humma dool nafərittəm kaal ma baariffe, naas bas bidmaalalo (9:04)
 “Dances before. Didn’t there used to be every type. There was the ‘bandil’, a lot of types. ?? They would dance. They danced, castes of people that I hardly know. eople just danced them.”

<AN> dalaal da nafara katiire al dalaal hana al yoom da nafar da ma katiire ma binārəf, aha, dalaal da, hu ad dalaal da nafəraata maahin katiiraat, bandiil, certi, gangá, šuqúl ke mafi da mafi yawwa cat, baktul nafiraat kasiiraat,
 “There are lot of types of dances. Today there aren’t many, they aren’t known. Aren’t there a lot of types of dances, ‘bandiil’, ‘certi’, ganga’, but there aren’t such things, ‘baktul’, a lot of types.”

<AD> gul chardi (9:37)
 “you said chardi?”

<AN> wai chardi, koro koro
 “Yes, chardi, korokoro.”

<AD> ha hi chardi di dalaala keef busawwuua kef
 “And this chardi, how do they do it?”

<AN> kuro kuro bileebu ke haw bidabbuz rijileehum haw ke ke ke, an nuswaan kula bid’uggan, aha, an nafiraat da katiiraat sei hine ad dilille (9:51)
 “Korokoro they dance and they hit their legs and like that. The women also clap Ya, there are a lot of types, of dances.”

<do arabs intermarry>

<AN> bitaaxado, bitaaxado, bitaaxado, bərnaayaat kula biyaxuduuan, bərnaaya ye biyaaxudu, arabiyaat, kulu ke, aʔa aráb barno haadi biyaaxud min al árab, katiir, ke bas (10:22)

“They intermarry, they intermarry. The Kanuri women they marry, and Arab women also. No, the Kanuri rather marry a lot from the Arabs. That’s it.”

<L> gaal tuguul as sabáb maala borno biyaaxudu min al arab

“What is the reason the Kanuri marry from the Arabs?”

<AN> haw sababa da binʔeraf a (10:32)

“Is its reason known?”

<> sababa dada hegaara bas,

“The reason is despising.”

<AD> aʔa banaat al aráb

“No Arab girls.”

<AN> sábab banaat al aráb hinna ándam² min banaat barno, hinna nuḍaaf bas sabab m da bas kan humma bidawruuan kan biyaaxuduuan, da as sábab

“The reason is the Arab girls, they are prettier than the Kanuri. They are nice, that’s just the reason they want them and they marry them. That’s the reason.”

<AD> ha humma ambeenaathum ke, inta gul³ ar raajil hu burnaay, wa marta arabiye, bijulsu kef ambeenaatum ke hu bə marṭa

“And amongst themselves, I said the man is Kanuri, and his wife is Arab. What language do they speak between them, he and his wife?”

<AN> bijulsu ambeenaattəm da ille bitilellem šiya šiya bas, hi kila walla hu alellem kalaam al arab walla hi alellemat kalaam borno bas šiya šiya (11:08)

“They’ll speak amongst themselves, she’ll learn a little [Kanuri] or he learned a little Arabic, or she learned a little Kanuri.”

<L> ha inta ke tišiif elellem bilkallam be yad luqqa, kan hu burnaay, marṭa arabiye da, bilkallam lehe be šunu,

“And what do you think, he learned, he’ll speak which language, if he is Kanuri, his wife is Arab. What language will he speak to her in?”

² *andaf* > *andam*, assimilation.

³ A good illustration of how a clause boundary blocks the occurrence of the –t of the perfect verb. Normally a definite article following a 1/2MSG perfect verb requires –t, e.g. *gul-t al-kilme* “I said the word”. In this case, the following definite article on *ar-raajil* is in a dependent clause, *ar-raajil* being subject. While the verb *gul* in this case does take a direct object, and is followed by a definite article, the direct object is clausal and the definite article is defined by the function it has in the dependent clause.

<AN> kan hu burnaay, haw marta kan arabiye da bilkallam lee be l árab alla, ha kan alkallam le be l aráb kula adariye šiya da, mi tierif kalaam borno kula mi cat ti?illime šiya šiya bas, (11:27)

“If he’s Kanuri and his wife is Arab, then he’ll speak Arabic and if he spoke in Arabic then after a while, doesn’t she know Kanuri, [so] isn’t it a matter of learning the [other’s] language?”

<AD> ha kan wuldo da, kan wuldo iyaalhum da, bilkallamo be l aráb walla be borno
“And if they give birth if they have children, will they speak Arabic or Kanuri.”

<AN> bilkallamo be borno alla, kan humma wuldo burbut ke awaan irehhilhe da, mi kan dugut burnaay mi yaarif kalaam al aráb da, hu burnaay mi aarif kalaam al arab da kan šiya šiya, mi awwal da bilkallam lehe be kalaam hana al arab dugo a, addariye yawaraaši mi tiyerif kalaam borno, yawwa ha as saqiir da kan wuldoo dada bilkallam kalaam borno, bilkallam kalaam abú bas kini hana amma da gøde fi a, al amma ma muxula,

“They’ll speak Kanuri of course. If they give birth first when he brings her home, if he is Kanuri and doesn’t know Arabic, he’s Kanuri and doesn’t know Arabic maybe just a little, won’t he first speak to her in Arabic then afterwards she’ll learn Kanuri. And if the baby is born he’ll speak Kanuri, he’ll speak the language of his father. Will the mother’s language still exist? What else do you expect? Isn’t the mother just a backpack?”

<L> muxula, šuqulaaye waade bi?alluguua hineen ke ke, šaba jakkaatak di, di bas buguulu le muxula, al mará muxula, al mará ša al muxula ke, bas, ar raajil da kan dawwarha da ille bilbaxxa bikudd behe bikaan bidawra bas, da bas buguul leek al mará ša al muxula da

“Backsack, one thing they attach here like this like this cap of yours. This is what they call a ‘muxula’. The woman is a muxula, she’s just like a muxula. If a man wants her, he’ll pitch her into it and move about with her wherever he wants. That’s why he told you the woman is like a muxula.”