みんぱくリポジトリ
国立民族学博物館学術情報リポジトリ National Museum of Ethnolo

Ndaa Biy Marva'en : Narrative of a Giziga Pastor

メタデータ	言語: en 出版者: 国立民族学博物館 公開日: 2009-04-28 キーワード (Ja): キーワード (En): 作成者: 江口, 一久 メールアドレス: 所属:
URL	https://doi.org/10.15021/00002060

Senri Ethnological Reports 27

Ndaa Biy Marva'en

The Narrative of a Giziga Pastor

Paul Kazuhisa Eguchi

National Museum of Ethnology
Osaka, 2002

ABSTRACT

This is the report of interviews with a Biy Marva *pastor, conducted in Fulfulde from 1986 to 1993. The* Biy Marva *group is a northern group of the Giziga. The Giziga are one of the Chadic-speaking peoples living in Northern Cameroon. The topics vary from their daily life and oral tradition to the birth of Christians among them.*

Siddi Silas (1942-1993)

Ngam Siddi Silas bee iyaaluuji maako
For Siddi Silas and his family

KAANDINOL

Ndaa deftere nde nde mbinndu-mi haa mi barkiɗina Pasteer Siddi Silas(1942-93), taa mi yejjita innde maako bee kuugal maako yaake o ɗonno e duniya. Siddi kam pasteer aartuɗo haa haykaliiru yeɓre teddinanɓe Linjiila *Union des Églises Évangéliques Camerounaises (UEE)*. O danyaaɗo hitaande 1942 haa gurel bi'eteengel Moogazaŋ maral Marwa, woyla Kamaru. Alla hoddiri, nyawu kallungu nanngi mo, o maaynaama haa lopital Jaareengol hitaande 1993. Nii ngeendam maako timmiri.

Min ɗonno ngillootira bee maako daga hitaande 1969. Min kaɓdi min nafootira nde ngon-mi haa Marwa. Ko o ekkitini yam ɗuuɗɗum. Yaake min keɓno wakkati fuu, min yamyamtindiri haa min ɓesda noonde annde fuu. Ammaa mi tonngaayno ko paaydii-mi fuu.

Mi wapake hoosgo sawtu maako nder *magnétophone*. Limgal *cassette*ji yottan ba ko dillani noggas. O yeewtani yam haala Moogazaŋ'en, no ɓe njooɗori, al'aadaaji maɓɓe, no o laatori pasteer, kala ko laarani ngeendam Giziga'en fuu. Sunngullaaji kaɗi yam jooɗaago winnda ko paaydori-moo-mi.

Ndaa wuro Marwa bee Giziga'en kam cenndirtaa bana annduɗen. Ko semtini yam kam sooynde anndal maɓɓe. Hikka mi haɓɓi anniya tonngugo ko pasteer wolwi fuu nder *cassette*ji ɗi mar-mi ngam taa mi yejjita ngeendam maako.

Mi tammi deftel ngel nafan waranɓe ɓaawo bee wonɓe jonta fuu. Ngam duniya ɗon yaha fergo. Yeeso seɗɗa, ɗabi'aaji ngayloto. To ɗi ngaylake boo, kiiɗɗi ngejjitaama to winndaaka. Nder ɗabi'aaji bi'eteeɗi kiiɗɗi boo, annde nafooje ɗon jur. Ko ngiɗ-mi kam derke'en waroɔɓe ɓaawo ɓe tawa ko maama'en maɓɓe ɗali.

Mi yetti wallooɓe bee wallunooɓe yam hiddeko mi wurtina deftel ngel. Miin kam mi limtataako inɗe maɓɓe fuu. Ammaa mi wolwanan yoga maɓɓe, wonɓe Marwa bee Japon.

Alla yaafo soobaajo meeɗen Siddi Silas. Alla hinnu mo.

Haa Marwa, nyalaade 17, lewru *février*, hitaande 2000.
Paul Kazuhisa Eguchi

INTRODUCTION

Here is a book I wrote to remember the wonderful time I spent with Pastor Siddi Silas (1942-93), one of the first Northern Cameroonian pastors, in Marwa, Northern Cameroon. Until his sudden death, he worked in the church in Dow Maayo, Marwa, which belongs to the Union of Cameroonian Evangelical Churches.

Since 1969 we used to talk about various subjects whenever we met each other. One day I thought of recording what he told me. I did not record as much as I should have, but I was able to fill about twenty cassettes. The topics vary from his own background to the daily life of his ethnic group. As I stayed among the Ful'be and did not know anything about the life of the Bi Marva *Giziga, I was excited whenever he told me about their life. I was deeply impressed by how he became a Christian. He took me to various churches in Diamaré region. He taught me so much.*

First I recorded what he told me for my personal use. After his death, I started thinking of writing down what he had told me. I understand he opened a window for me into the culture and the society of his people. It is the only way to see the inside from the outside of a house. I hope this will be a good introduction to the people who used to be the masters of Marwa before they were driven out. The world is changing every day. Good old traditions are being lost quickly. Both Pastor Siddi Silas and I missed the disappearance of the tradition. Since he was born in a traditional family in Moogazang near Marwa, he knew quite a lot about the tradition and had a great deal of experience that looks unusual to outsiders. This book will be useful also to those who want to know how people used to live in the traditional society. I think this book will be a good start for many people to learn the wisdom from the traditional culture. I feel grateful that Pastor Siddi Silas left a great gift for the generation to come.

At the beginning I intended to write down what he said, and to edit it. But I felt a need to provide a résumé of the main text in Fulfulde for those who do not understand the regional language in Northern Cameroon. The abstract has a lot of limitations. But I tried hard to publish the text as soon as possible, within ten years after his death. The date at the end of verses shows the date of recording.

Marwa, February 17, 2000
Paul Kazuhisa Eguchi

CAPPINIRDUM KO WONI NDER DEFTERE

Kaandinol

I. JOODNDE **BIY MARVA**

1. Asngol **Biy Marva** *2*
2. **Degeŋ**'en, **Məgərmam**'en bee **Mudumtere**'en *2*
3. Dugoy'en *2*
4. Yiwde **Degeŋ**'en *3*
5. Muturuwa *3*
6. Mijiviŋ *3*
7. Mufu Gudul *3*
8. Deerɗiraaɓe Giziga *4*
9. Yiwde **Biy Marva** *4*
10. Asngol Giziga *7*
11. **Biy Marva** walaa hooseere *8*

II. NO FULƁE COTTINIRI **BIY MARVA**

12. No Fulɓe mbanngiri *8*
13. No Giziga'en cottori Marwa *9*
14. Kaygamma'en Giziga'en haa saraaki'en laamɗo Marwa *11*
15. Joodnde Giziga'en *11*
16. Gamgamwol *11*

III. GIZIGA'EN BEE YIMƁE ASLI FEERE

17. Inɗe asli feere *12*
18. **Mbur Plata** bee **mbur babaraŋ** *12*
19. Fulɓe bee Giziga'en *12*
20. Kanuri, Mufu'en, Manndara'en *14*
21. Pullo daneejo kam hersum *14*
22. Yimɓe hersum *15*
23. Jawootiral *15*
24. **Mesem** *16*
25. Mufu'en bee Giziga'en *16*
26. Mofu'en haa Moogazaŋ *17*
27. Denɗootiral bee Matakam'en *18*
28. Soobaaku bee Muskun'en *18*

TABLE OF CONTENTS(RÉSUMÉ)

Introduction

I. THE STORY OF THE BIY MARVA
- *1.* Biy Marva 140
- *2. The inhabitants of Marwa* 140
- *3. The Dugoy people and others* 140
- *4. The origin of the Marwa people* 141
- *5. Muturuwa* 141
- *6. Mijivi'ng* 141
- *7. The Gudul Mufu* 141
- *8. The Giziga-speaking people* 142
- *9. The origin of the Giziga-speaking people* 142
- *10. The Giziga* 142
- *11. The* Biy Marva 143

II. HOW THE FUL'BE GOT RID OF THE CHIEF OF MARVA
- *12. The first Ful'be who came to Marwa* 143
- *13. How the Giziga people had to leave Marwa* 143
- *14. The Giziga ministers in the Ful'be court* 144
- *15. The Giziga live by mountains but not on top of them* 144
- *16. Stone hedge* 144

III. THE GIZIGA AND OTHER ETHNIC GROUPS
- *17. Some ethnic groups* 145
- *18. The Ful'be* 145
- *19. The Ful'be and the Giziga* 145
- *20. The Kanuri, the Mufu and the Mandara* 146
- *21. A Pullo is a bad omen* 146
- *22. Bad luck* 146
- *23. Despising other people* 146
- *24. Sense of shame* 147
- *25. The Mufu and the Giziga* 147
- *26. The Mufu in Moogaza'ng* 147
- *27. Joking relationship between the Giziga and the Mafa* 148
- *28. The Musgum* 148

29. Saw'en *19*
30. Zumaya'en *19*
31. **Kitikila Biy Magamak** *21*
32. Yiwde Nasaara *21*
33. **Misi dugun** *21*

IV. SAARE GIZIGA'EN
34. Saare *22*
35. **Gezləŋ** *24*
36. Kodo *24*
37. Gartuki saare nastunoodo danngay *25*

V. ASAMA, LESDI BEE LADDE
38. No asamaa'u daayori *26*
39. No naange tokkorto *27*
40. Yimɓe les lesdi *27*
41. Huunyaare nder lesdi *28*
42. Mojaaki lewru *28*
43. Mojaaki naange *29*
44. Pobbi *29*
45. Paaɗaaji *29*
46. Nyiibi *30*
47. Leɗɗe *30*

VI. NYAAMDU BEE NJARAM
48. Gawri *31*
49. Nyaameteeko *31*
50. Mbal *32*
51. Defgo mbal *32*
52. Bilbil *32*
53. Furdu *33*
54. **Dalay** *35*
55. Luumo Moogazaŋ *35*
56. No tagu nanngirta doombi *35*
57. No tagu nanngirta liɗɗi *37*
58. Ndiyam ɗuuɗɗam ɗonno haa Moogazaŋ *38*
59. Asngol paaɓi *39*
60. No tagu nanngirta colli *39*
61. Diiwgal *40*

29. The Sao 148
30. Zumaya 149
31. The Biy Magamak *rubbish hill* 149
32. Europeans 150
33. Enemies and love rivals 150

IV. THE GIZIGA COMPOUNDS
34. Family compounds 150
35. A hut for domestic animals, with no doorway 151
36. The visitor 151
37. The one released from prison 152

V. THE SKY, THE EARTH, AND THE BUSH
38. Why the sky is high 152
39. How the sun travels 152
40. The people living under the ground 153
41. The turtle under the ground 153
42. Lunar eclipse 153
43. Solar eclipse 153
44. Hyenas 153
45. Leopards 154
46. Elephants 154
47. Tree names 154

VI. FOODS AND DRINKS
48. Sorghum 155
49. Edible leaves 155
50. Alcoholic beverages 155
51. The preparation of beer 155
52. Beer 156
53. Fermented porridge 156
54. Something in between the porridge and the fermented porridge 156
55. The Moogaza'ng market 157
56. How one catches rats 157
57. How one catches fish 157
58. There used to be a lot of water in Moogaza'ng 158
59. Frogs 158
60. How one catches birds 158
61. Hunting 158

62. Fijirde lagaawal *41*

VII. PAWNE BANNDU
63. Yaroode *42*
64. Moorgo *43*
65. Pade *44*
66. **Dankici** *44*
67. **Zana** *44*
68. **Gogor** *44*

VIII. KUUDE NDER HITAANDE WOORE
69. Duumol *44*
70. Dabbunde *45*
71. Ceedu *45*
72. Daga demal haa codal *45*
73. Demal *47*
74. Surga *50*
75. Kuude ceedu *51*
76. **Mosoko** *52*
77. Kuugal worɓe *52*
78. Kuugal rewɓe *53*
79. **Arasl Biy Marva** *53*
80. **Sedege** *53*
81. **Muguzlum** *54*
82. **Kəda sla** *54*

IX. SANIYAAJI
83. Sannyooɓe *55*
84. Nyootgo limce *56*
85. Wannjam'en *57*
86. **Misli ishe** *57*
87. Kuugal kusel *58*
88. Beero *58*
89. Anndubɓe ledde *59*
90. Laarooɓe *59*
91. Nguyka *61*
92. Yeɓre wuyɓe haa Giziga'en *61*
93. Wammbaaɓe *62*
94. Gudi'en *62*
95. Gaancoowo *63*

62. Bow and arrow game 159

VII. BODY AND CLOTHES
63. Scarification 159
64. Plaiting hair 159
65. Sandals 159
66. Shirts without sleeves 159
67. Women's clothes 160
68. Penis case 160

VIII. AGRICULTURAL CALENDAR
69. The rainy season 160
70. Dry and cold season 160
71. The dry season 160
72. From planting to harvesting 161
73. Cultivation of the field 161
74. Communal labor or hulum 162
75. The work during the dry season 162
76. Dry season sorghums 162
77. Men's role is cultivating 163
78. Women's work 163
79. The Hibiscus Sabdariffa festival and the big festival 163
80. Sedege 163
81. Festival 164
82. The cow festival 164

IX. OCCUPATIONS
83. Weavers 164
84. Tailors 164
85. Barbers 165
86. Slaughterer 165
87. Meat dealer 165
88. Bonesetter 165
89. Herbalists 166
90. Diviners 166
91. Theft 166
92. The Giziga thieves 166
93. Entertainers 167
94. Blacksmiths 167
95. Wanderers 167

96. Filu *63*

X. GIZIGAARE
97. Gizigaare Marwa bee Gizigaare Muturuwa *63*
98. Caangal *64*
99. Maŋtoore *65*
100. Kuudi *66*
101. **Beke** *66*
102. Baararaawol *67*

XI. TAALI, BALNDI BEE ANNDITANAMJI
103. **Mamba** *68*
104. Jiire woni yoyngel nder taali *70*
105. "Saɗa-kusel bee bilkiijo" *70*
106. "No yimɓe keɓri gawri" *71*
107. "No kusel laatori kaaye" *72*
108. Dawaaɗi ɗonno piya gawri *73*
109. "No rawaandu bee jiire ngaadi" *74*
110. **Mi ngu hur mi** *76*
111. Annditanamwol *76*

XII. ALLA BEE SAYDAAN
112. **Biy mulvuŋ** *76*
113. Alla tagi asama bee lesdi *76*
114. Pendo wurtaago her duniya *77*
115. **Koroleme** *77*
116. **Setene** *77*
117. Ginnaaji *78*
118. **Masahay** *78*
119. Hurgugo yinnaaɓe *79*
120. Mistiriijo *79*
121. Nyaamooɓe yimɓe *81*

XIII. WAMMBAAƁE BEE FIJIRDE
122. Bammbaado *81*
123. **Cawal** *82*
124. Ndaraawu *82*
125. Tonteere *83*
126. Bawɗi *83*
127. **Ganjavar** *84*

96. Commerce 167

X THE GIZIGA LANGUAGE
97. The Giziga language 167
98. Greetings 168
99. Eulogy 169
100. Abuses 169
101. Slaves 169
102. Innuendo 170

XI. FOLKTALES AND RIDDLES
103. Folktales 170
104. A squirrel is a trickster in folktales 170
105. "The firefly and the simpleton" 171
106. "How men got sorghum" 171
107. "How meat became stones" 171
108. Dogs used to thresh millet 171
109. "The dog and the squirrel" 172
110. Proverbs 172
111. Riddles 172

XII. God and spirits
112. Biy mulvuŋ 172
113. The creator of the sky and the earth 173
114. First human beings 173
115. Evil spirit called Koroleme 173
116. Satan 173
117. Spirits 174
118. Masahay 174
119. Treatment of mentally ill persons 174
120. Misi tir 174
121. Man-eaters 174

XIII. MUSICIANS AND MUSICAL INSTRUMENTS
122. Musicians 175
123. Musical instrument called cawal 175
124. The big drum with a single drumhead 175
125. Big drum with drumheads on both sides 176
126. Drums 176
127. Harp 176

128. Googeeru *84*
129. Luwe *84*
130. Liikodaaru *85*
131. Tummude bee zantuuru *85*

XIV. INNDEERI, ƁAŊNGAL BEE MAYIITI
132. Siwtuɓe *86*
133. Jippa-daraayel *87*
134. Ɓinngel ngel koltoɓel *87*
135. Ɓinngel gurtiingel bee nyii'e dow *88*
136. Cinndo *88*
137. Inndeeri *89*
138. Inɗe Giziga'en *90*
139. Balinngaago *91*
140. Te'gal *93*
141. Paɗe *96*
142. Gimol ngol muuyooɓe piyiranno gawri *96*
143. **Sukumɗu** *97*
144. **Madama** *97*
145. Nanngaaɗo **kuli** *98*
146. Mayiiti *98*
147. **Bunahaŋ** *100*
148. **Cufa** *101*
149. **Mukəsl** *104*
150. Heɓtugo daliila waade *105*

XV. MIIN BEE *ÉGLISE*
151. **Ya mbur Marva** *106*
152. Lenyol am *106*
153. Baaba am sarkin paawa no *107*
154. Moogazaŋ, danyarde am *107*
155. No mi ɓaŋri debbo am *108*
156. Innde Fulɓe *109*
157. No mi laatori pasteer *109*
158. *École biblique* *113*
159. Pasteerku *114*
160. Waazu *115*
161. Pasteer'en ɓaleeɓe aartuɓe *115*
162. Pasteer'en *église évangélique* haa lesdi woyla *115*
163. Katesist'en bee *évangéliste*'en *116*

128. Fiddles 176
129. Horns 176
130. Flutes 177
131. Calabashes and musical gourds 177

XIV. FROM BIRTH TO DEATH
132. Twins 177
133. Agrippa 177
134. A boy baby born with one testicle 178
135. A baby born with upper teeth 178
136. A person with a sixth finger 178
137. Naming ceremony 178
138. Giziga personal names 179
139. Puberty 179
140. Marriage 180
141. Sandals and shoes 181
142. Song sung by wooers 181
143. Siblings 181
144. Adultery 182
145. The person caught by a magical spell 182
146. Funeral 182
147. Bunahaŋ 182
148. Shroud 183
149. Possession 183
150. How people know the cause of someone's death 184

XV. CHURCH AND I
151. "I'm a Marwa man." 184
152. My family 184
153. My father was a butcher 184
154. Moogaza'ng, my birthplace 185
155. How I married my wife 185
156. Assimilation and Fulfulde 185
157. How I became a pastor 186
158. Bible School in Jaareengol 186
159. Ordination as pastor 187
160. Sermons 188
161. The birth of the first pastors 188
162. Fellow pastors in the north 188
163. Catechists and evangelists 188

XVI. *MISSION* JAAREENGOL
164. Pasteer'en Nasaara'en wonnooɓe Jaareengol *116*
165. *Roulet* *116*
166. *Bible* winndaande bee Fulfulde *117*
167. Lopital Jaareengol *117*
168. Rewɓe Nasaara'en jooɗiiɓe haa Jaareengol *117*
169. Piyer Bennge bee Madi *118*
170. Fulfulde ansngol Piyer Bennge'en *118*

XVII. *ÉGLISE* AMIN
171. *Église* haa Moogazaŋ *119*
172. Gimi *église* haa Gayak *119*
173. Gimi *église* haa Moogazaŋ *130*

XVI. MISSION STATION IN JAAREENGOL
164. European pastors in Jaareengol 189
165. Mr. Roulet 189
166. New Testament in Fulfulde 189
167. The Jaarenngol hospital 190
168. European women in Jaareengol 190
169. Pierre Bennge and Madi 190
170. Fulfulde spoken by Pierre Bennge and his people 191

XVII. GIZIGA CHURCHES
171. The beginning of a church in Moogaza'ng 191
172. Hymns sung in the Gayak protestant church 191
173. Hymns sung in the Moogaza'ng protestant church 194

Bibliography

NDAA BIY MARVA'EN

I. JOOƊNDE **BIY MARVA**

1. Asngol **Biy Marva**

Asngol **Biy Marva**. **Biy Marva** kam ba wi'go laamƊo Marwa bee Gizigaare. **Buy** kam ba wi'go laamƊo. **Marva**, ƊƊum innde wuro. Joonnde maƀƀe haa Zokok, Marwa. Baariki ƊƊoo nii, les hooseere. Jonta kam Fulƀe njaƀti kadi. Mi waawataa wi'go ndeye ƀe njaƀti. Giziga'en kam kuuci sera sera.

(4/3/1986)

2. **Degeŋ**'en, **Məgərmam**'en bee **Mudumtere**'en

Marƀe Marwa kam ƀe mbi'an ƊƊum **Degeŋ'en**, **Məgərmam**'en[1], **Mundumtere**'en. Yimƀe tato ƀee. Kamƀe ndarwanto Marwa. **Masahay**'en. **Biy Marva** boo kamƀe ngaddi mo, njo"ini mo, ndokki mo laamu. Ammaa lesdi kam naa ndi maako. Yimƀe limtaaƀe tato ƀe, kamƀe marnoo lesdi man.

Degeŋ'en kam iwƀe Bagarmi. **Məgərmam**'en bee **Mundumtere**'en iwƀe lesdi fommbina. **Degeŋ**'en kam asngol am. **Məgərman**'en kam asngol debbo am.

Masahay kam mawƊo asngol. Asngol fuu bee **masahay** mum. Gooto boo **masahay** wi'ete.

(4/3/1986)

3. Dugoy'en

Dugoy kam daga zaman Fulƀe ngaraayno, naa ƀe ƊƊonno njoƊƊi geƀe geƀe? Dugoy'en ƊƊon. Konngola'en ƊƊon. KoƊek'en ƊƊon. Ƀalaza'en ƊƊon. Kamƀe ƀen kadi njooƊno lesdi ƊƊoo.

(4/3/1986)

[1] ə, ƊƊum *shewa*.

4. Yiwde **Degeŋ**'en

Hiddeko **Degeŋ**'en njotto Marwa ɗoo, ɓe yiwi Bagarmi.

Yowwaa, ɓe ɗon ngara, ɓe ɗon ngara haa ɓe tayi maayo, ɓe ngari. Ɓe njotti Balda. Hooseere Balda ɗoo, ɓe njooɗi ton. Ɓe njooɗi seɗɗa, ɓe yeewi hooseere Marwa.

Suy, ɓe ngari. Ɓe njooɗi haa Digir. Ɓe paɓɓi seɗɗa. Ɓe yummi Digir, ɓe tokkiri Yammbaram ɗoo nii, ɓe nasti lesdi Marwa kadi. **Yam baraŋ** kam ba wi'go ndiyam ndaneejam bee Gizigaare. Ɓe ngari ɓe njooɗi haa Zokok. **Zokok** ɗoo ba wi'go: "En ɓil kuuje men." Zokok ɗoo ɓilgo huunde non. Ɓe koɗi ɗon kadi. Ɓe njooɗi.

(4/3/1986)

5. Muturuwa

Muturuwa kam ɗum innde goɗɗo. Mo wurtini asngol man.

(4/3/1986)

6. Mijiviŋ

Viŋ kam ba wi'go suudu. **Mijiviŋ** kam ba wi'go turoowo suudu. Ɓe turan suudu ɓe kaɓɓa looci. Ɓe tiita ɓe timmina. Ɓe yowa dow suudu.

(4/3/1986)

7. Mufu Gudul

Minin kam min mbi'ata Gudul. Ammaa woɗɓe boo mbi'ata Gudur. Mi ɗon nana habaru maɓɓe kadi. Dagam ɓooyma kamɓe kam ɓe ɗon. Ɓe yimɓe marɓe semmbe non masin. Ɓe ɗonno laamorde maɓɓe mawnde haa ton haa Gudul man. A yi'i, haa Giziga'en ɗon mbi'a maa, to goɗɗo yiɗaa wurtaago yaasi meere meere ɗoo, ɓe ɗon mbi'a mo: "Aan kam **biy Gudul** naa?" Laamɗo maɓɓe wurtataa meere meere haa yaasi. Ɓon nder suudu tum. Kuuje fuu ɗon.

Yoo, kamɓe marino gal lesdi Gudul man haa Mokoŋ. Ɓooyma

laamɗo Mokoŋ ɗoo, kamɓe mari. Jotta Mokoŋ ɗon ɗow buuwol. Ɓe ngaɗi dabare bee Nasaara'en, ɓe njaɓti laamu man non. Sinaa non kam, ɓooyma kam Gudul mari Mokoŋ kadi. Mari lesdi ɗuuɗndi sam. Ɓe ɗon haa hiirnaange lesdi Marwa kadi. To a yehi Mokoŋ, ndaaraa kadi gal wakeere woyla Mokoŋ gal loowi kooseeje ton kadi. Ton ɓe ngoni. Ton kam haa yotti Mokoŋ haa waɗi keerol bee gal lesdi Meri too. Fuu ɗum kamɓe mari. To a yi'i ɓe nii, mbi'aa Giziga'en goo. Ɓe ɗon yara boo bana Giziga'en. Wolde maɓɓe boo ɗon nanndi bee wolde Giziga. Ɓe ɗon mbi'a ɓe Gudul'en.

Gudul, Manndaya'en ɗoo, ɗum fuu ɗum heernootiri bee lesdi Cuvuk. Cuvuk ɗon haa yeeso maɓɓe.

Cuvuk'en boo keerol maɓɓe waɗi gal yimɓe lesdi Sulede'en too, lesdi gal Zamay.

Gudul'en marino lesdi ɗuuɗndi. Ɓe ɗon mbi'a maa gal lesdi hiirnaange gal wakeere hiirnaange man ton ɗoo, kamɓe ɓen diirti, woɗɓe maɓɓe njehi Muturuwa. Yehi waɗi asli gal ton. Ɓe ɗon mbi'a maa, daga Gudul Muturuwa'en kam yummi, njehi Muturuwa.

Saa'i man Fulɓe siwaa sam.

(25/2/1993)

8. Deerɗiraaɓe Giziga

Yiwde wi'eteeɓe Giziga jonta kam fuu gal Bagarmi ton nii. Ɓe ɗon mbi'a kamɓe boo ɓe deerɗiraaɓe. Gooto maɓɓe yehi jooɗoyi haa Muturuwa. Gooto boo jooɗi haa ɗoo.

Mijiviŋ woodi Giziga'en. Munndaŋ'en ngari tawi ɓe ton. Munndaŋ'en kam Leere ɓe yummi ɓe ngari. Giziga'en kam wootɓe boo ɓe ngari haa ɗoo. Ɓe deerɗiraaɓe. Ɓe tato ɓe ɓe ɓiɓɓe gooto. Gooto, Muturuwa. Gooto, Mijiviŋ. Gooto boo Marwa. Kamɓe ɓiɓɓe tato ɓe, ɓe njo"ini berniiji man.

(4/3/1986)

9. Yiwde **Biy Marva**

Giziga'en haa ngara lesdi ndi ɗoo, Balda ɓe aarti jooɗaago.

Mi anndaa ko haɗi ɓe jooɗaago haa Balda. A yi'i, yeeso yeeso ɓe ɗaɓɓiti kadi? Ban ɓe mbi'ata kam, ɓe ngari ɓe njooɗi ton. A'aa, bee

Muskun'en ɓe yummodi, ɓe ngardi ton, koo noye mi anndaa kadi. Ɓe njoodi ton. Nde ɓe njoodi ton, ɓe yeewi hooseere Marwa, ɓe mbi'i: "Hooseere mawnde ɗon haa too. En ndillu yeeso."

Suy, ɓe ngari **Mijil** ɗoo, ɓe njoodi ton boo, duuɓi. Nde ɓe cafti jooɗaago ton, ɓe yummi, ɓe ɗaɓɓiti wargo Marwa ɗoo kadi. Ɓe tokkiri gal Yammbaramje ɗoo nii. Ɓe taari, ɓe taari, ɓe taari haa ɓe njotti Marwa. Ɓe njehi ɓe njoodi haa Zokok. Ɓe mbi'i: "Jotta ɗoo, en ɓil kuuje men haa ɗoo, **zhikuk**[2] nii." Fuu ɓe ɓili kadi kuuje. A yi'i, naa cuudi ngalaa tawon kadi? Ɓili kuuje maɓɓe haa leɗɗe leɗɗe'en, ɗume ɗume.

Suy, ton ɓe canngini ɓe njoodi. Ton ɓe nanngi babal kadi, ɓe pe"i, ɓe njoodi haa ɗum yaalti booɗɗum kadi. Ɓe ɗon njoodi, ɓe ɗon njoodi. A yi'i, Giziga'en ɗoo, ban ɓe mbi'ata kamɓe kam laamɗo maɓɓe, to ɓe lammini nii, asaweere, asaweeje ɗiɗi, tati, feere kam maaya. Kadiboo, ɓe ngaɗa goɗɗo, non. Ɓe ngaɗa feere, non.

Suy, fotootiri, ɓe mbi'i woodi goɗɗo mo ɓe tawi haa Marwa ɗoo. O loohoowo no, dagam daayɗum o ummi. O wari o ɗon fiɗa. Haa deydey ɓaawo Gojomoore gal luggere too ɗoo, ton o woni. O ɗon nder kooraaje too, o ɗon fiɗa. A yi'i, haa luggere man ɗoo bee ndiyam no. Ɓe mbi'i ndiyam maajam ɗuuɗɗam. Ɗam ɗon seeɗa haa ndiyam feere wara tawa.

Suy, rewɓe ɗon njaha nyaɗa ton.

Yowwaa, suy, on boo fiɗa. To fiɗa bana lelwa'en ɗume ɗume ɗoo, sakkinana ɓe. Bojel, sakkinana ɓe. Rewɓe kooca njaara ndefa. Tokki tokki haa worɓe maɓɓe yami kadi: "Onon, moy hokkata on kusel ɗoo?" Ɓe mbi'i: "Naa woodi goɗɗo feere ɗon joodi haa ɓaawo hooseere ɗoo, kommbi ndiyam ɗoo, o ɗon nder kooraaje ton, fiɗa. Kanko hokkata min kusel." "Ayyee?" "Ooho." "Booɗɗum kadi. Nden kam en ngaɗ diiwgal nyannde kazaa. Ngaɗen diiwgal." A yi'i, diiwgal maɓɓe, ɓe ngaɗta foroy kam, nyannde jum'aare. Bana alamiisa mangariba ɗoo, ɓe puufa luwe tuuŋ. To buusawji luwe ɗoo, ɓe puufa, ɓe ngooka, ilina. **Tulum**[3] kamɓe kam ɓe mbi'ata kam. To ɓe puufi ban nii ɗoo, ɓe ngooki, ilini bana mangariba, hannde, alamiisa, ɓe anndi jum'aare janngo kam diiwgal dawan kadi. Mo"inina, hannde, marɗo dawaaɗi hokka lekki haa dawaaɗi mum haa nannga kusel. Woodi leɗɗe maɓɓe ɓe ngaɗta. To rawaandu yi'i kusel nii, walaa accugo kadi. Sey to mbari. Annduɓe lekki man ɗon.

[2] **Luwaŋ** kam ɓil. **Zhikuk** kam jur.

[3] **Tulum** kam luwal mannga. **Fogom** kam luwal peetel.

Waawɓe haala man ɗon. Goɗɗo boo anndaa, sey rooko non.

Jawmu rawaandu kam yarataa lekki. On kam suurnan cabbi maako bee lekki feere ɗon kadi. Ɓe cuurna. To fiɗi, kusel wurti, ban lelwa, to sakkini nii, do"ataa dow lesdi kadi, sey dow lelwa. Walla boo kooba, walla boo, hamfurde. Nii kadi. Ko wurti fuu. Kal nii dow man non. Do"ataa lesdi kam, to ɓe cuurni kam.

Yowwaa, ɓe ngaɗa.

Suy, nyannde man to ɓe puufi luwe, ɓe mbi'a: "Jam waali fajiri cup, ngurtooɗen bee diiwgal, en taara hooseere ndee, haa ndaaren ko woni goɗɗo gondo ton ɗoo."

Suy, ɓe ngurti fajiri cup. Ɓe puufi luwe. Dawaaɗi mboyi.

Yowwaa, suy, ɓe ngurti kadi, ɓe taari hooseere man. Tokki taari nde.

Suy, ɓe ngurtini goɗɗo goo, hayaa hayaa. "Ndaa goɗɗo, ndaa goɗɗo, ndaa goɗɗo."

Suy, ɓe nanngi mo kap. Ɓe mbi'i mo: "Noye?" "Aa, miin kam mi ɗon ɗoɗɗon nii. Mi piɗoowo. Miin kam mi gawjo." Alla anndi gal toye o yummi o wari.

Yoo, ɓe mbi'i: "Ko jo"ini maa kadi haa ladde? A yahataa haa nder wuro ɗoo?" O wi'i yoo: "Naa mi jananno? Mi anndaa lesdi ndi. Miin kam." "Ayyee?" "Ooho." "Nden kam war kooten maa nder wuro." Ɓe koori mo nder wuro kadi. Ɓe ndokki mo suudu. O ɗon jooɗodi bee maɓɓe, o jooɗodi bee maɓɓe, haa haa duuri.

Suy, ɓe mbi'i kadi: "En ndokku mo lee debbo, hannde nde o ɗon bee amin. O koɗo amin. Hannde o ɗon jooɗodi bee amin jamum kam. En ndokku mo lee debbo." Ɓe ndokki mo ɓiɗɗo maɓɓe. O ɓaŋi. Ɓe ɗon ndanyda kadi.

Yowwaa, tokki tokki tokki, Giziga'en goo, a yi'i, hakkunde maɓɓe to lammini goɗɗo nii maaya non goo. Ɓe mbi'i: "Jotta ɗoo, goɗɗo men mo en tawi haa ladde ɗoo, ngartirɗen haa wuro ɗoo, en ndokku mo laamu. Ndaaren kanko boo maayan naa, maayataa." Ɓe mbi'i mo: "Aan kam a laamɗo kadi. Minin boo min **masahay**'en." **Masahay** kan kanko darwanta lesdi kadi? Oo boo waɗa *proposition* non.

Yowwaa, nii non, oya goo maayaay. Laamu maako gasi nii non. Tokki tokki tokki haa laamu maako ɓenndi yaalti booɗɗum. Ɓe ɗon njooɗi kadi. Ammaa bee man fuu, to ɓe mbi'i ɓe ngiɗaa mo, ɓe ngurtina mo, walla ɓe ɓorta mo, walla ɓe kooca ɓiyiiko, walla boo hannde, goɗɗo asngol maako, nii lamminanno. Tokki haa duuɓi kadi. Haa Fulɓe ngari tawi ɓe.

Naa Mufu. Koo Mundaŋ, koo goɗɗo asngol toye, ɓe mbi'aay min goɗɗo lesdi kazaa kam. Ammaa teema gal fommbina ɗoo nii o warti kam.

(10/1/1993)

10. Asngol Giziga

Giziga boo asngol peetel ɗon caka Marva'en ɗoo. Ɓe ɗon mbi'a ɓe Giziga. Kamɓe kadi. Jotta kam ɓe kawti yimɓe fuu haa asngol man. Ammaa haa amin kam *en général* kam ɓe ɗon mbi'a **Marva hay**. Giziga kam ɓe ngaringari non.

Ammaa Marva'en goo ndokki laamu maɓɓe. To ɓe lammini laamɗo fuu, faɓɓataa maaya, faɓɓataa maaya, faɓɓataa maaya.

Nden, ɓe tawi Gizigaajo ɗoo, ɗonno fiɗa kusel haa Mojogomoore ɗoo, ɓaawo hooseere her *gouverneur* woni ɗoo nii, ton Gizigaajo joodi. **Mwa Gojomo. Mwa** naa hooseere? **Gojomo** boo mi anndaa kadi ɗume saawi nder ton. Mi yamaay.

Yoo, ndiyam ɗonno haa maayel ɓaawo hooseere.

Suy, ɓe ngaɗi diiwgal. Nde ɓe njehi bee dawaaɗi, cabbi maɓɓe. Rewɓe anndini ɓe boo woodi goɗɗo haa kooraaje. Les hooseere ɗoo woodi goɗɗo ɗon ton ɗon fiɗa kusel, sakkinana rewɓe. Rewɓe kooca.

Suy, rewɓe maatini haa wuro kadi, mbi'i woodi goɗɗo haa kooraaje ɗoo nii, goɗɗo ɗon ton.

Suy, Giziga'en ngurtini loohngal kadi. Ɓe taari kooseyel man bee dawaaɗi maɓɓe bee cabbi maɓɓe.

Suy, seɗɗa nii goɗɗo wurti nder kooraaje ɗoo bee ɓaaru maako bee lagaawal.

Suy, ɓe tawi mo. Ɓe mbi'i: mo: "Ɗume ngaɗataa? Noye innde maa?" Mi anndaa innde ndeye o hokki ɓe. Ammaa ɓe kooci mo. Ɓe mbi'i mo: "War. Kuucen wuro." Ɓe koori mo. Ɓe njehi ɓe ndokki mo debbo. O danydi ɓiɓɓe bee debbo man.

Suy, Giziga'en goo ngaɗi laamɗo maɓɓe nii, laamɗo goo faɓɓataa maaya, faɓɓataa maaya. Faɓɓataa tum ban nii. Waatoo, **Marva hay** goo.

Nden, ɓe mbi'i: "Jotta kam koɗo mo min ngartiri nder wuro ɗoo, en ndokku mo laamu. En ndaara lee kanko boo maayan naa maayataa."

Suy, ɓe ndokki mo laamu.

Suy, ɗum tabiti non. Maayaay, ammaa waawataa tayugo kiita kadi. Kanko yama ɓe. To o yiɗi waɗgo huunde, o yama: "Noye ngaɗan-mi?" Ɓe mbi'a mo: "Tokku nii, tokku nii."

Suy, o tokki ko ɓe mbi'i mo kadi.

Nden, asngol maako ɗon ɗuuɗa. Ɗon danya ɓikkon.

Yoo, to o maayi, ɓe kooca caka ɓikkon maako ɗoo, ɓe laama. To laamu maajum fottanaay ɓe, ɓe ɓorta mo. Haa ton, asngol Biy Marva wanngi kadi.

Ɓe mbi'i Gizigaajo kam walaa hooseere. Ngam ɓe wariwari haa ɓaawo.

(4/3/1986)

11. **Biy Marva** walaa hooseere

Biy Marva kam walaa hooseere. Kanko kam o wariwari, ɓe ndokki mo laamu. O heɓaay hooseere.

Feere kam ndaa hooseere ɗon. Ndaa Buloore, hooseere **Məgərmam hay** [4], ndaa **mwa Kozleŋ**. Ɗoo kam **Degeŋre**. **Mundumtere** haa jimmiti gal Dobba too. Ɗoo boo hooseere **Mundumtere**'en.

Saalake Muturuwa kam Giziga'en ngalaa. Keerol kadi. Ɗoo boo yahataa Manndara. Giziga'en haaɗi ɗoo. Gal ɗoo boo saalataako Ɓogo.

(4/3/1986)

II. NO FULƁE COTTINIRI **BIY MARVA**

12. No Fulɓe mbanngiri

Nde Fulɓe ngari haa Marwa kam, ɓe mbeerni ɓe haa Dow Maayo. Ɓe ɗon njooɗi.

Yoo, suy, Fulɓe goo ɗon te'a ɓikkon maɓɓe, suy, ɓe ɗon njillootira nii, ɓe ɗon ɓesda. Ɓe anndaa gal toye Fulɓe goo ngardata.

Suy, ɓe mbi'i: "Asee Fulɓe kam nder waande nii ngurti. Nder waande ɓe nguroto, ɓe mbannga."

[4] **Məgərmam hay** kam **Məgərmam**'en.

Haa jotta ɓe ndarni Pullo kam daga waande wurti. Waande fuu. Daga ton wurti. Nii Giziga'en kam mbi'ata.

(27/1/1992)

13. No Giziga'en cottori Marwa

Bana ndotti'en Giziga mbi'ata kam Fulɓe ngari, tawi Giziga'en. Ɓe yami ɓe babal haa ɓe njoodo. Ɓe bee na'i maɓɓe. Ɓe durooɓe. Giziga'en ndokki ɓe pellel haa dow maayo Marwa. Ɗon ɓe njoodino.

Fulɓe na'i aartu Moodibbo Damraka wargo. Nde Fulɓe goo ɗon njoodi ton, Giziga'en ɗonno laami dow Fulɓe goo. Nden, haɓre fuɗɗi caka maɓɓe. Ɓe ɗon kaɓa. Foroy Giziga'en ɗonno njaala Fulɓe goo, suy, Fulɓe goo tawi waɗtaako. Ɓe neli haa Nijeriya, ɓe ewnoyi Moodibbo Damraka. Ɓe mbi'i mo: "Haa o wara. Minin kam min ɗon njoodi haa lesdi Marwa, ammaa min ɗon les baawɗe Giziga'en. Fitina ɗuudi. Min anndaa e min ngoni."

Yoo, moodibbo Damraka boo wari kadi. Wari honi Giziga'en goo bee dabareeji maako bee mallumku maako, bee ɗume ɗume fuu. Ɓe cottini Giziga'en kadi. Biy Marva goo kuuci Moogazaŋ yehi joodi haa laamorde dow hooseere Moogazaŋ. Dow hooseere Moogazaŋ woodi pellel man ɓe ɗon mbi'a laamorde ton. Joodi wadi duuɓi tati, ɓe ɗon kaɓa bee Fulɓe goo. Haɓre accaay sam.

Suy, ɓaawo duuɓi tati, ɓe cottini **Biy Marva** goo jippi yehi haa Caki Jeɓe goo jooɗoyi. Caki Jeɓe gal laawol Meri too.

Yowwaa, nde joodi ton, haɓre accaay ɓe. Ɓe taasni bee haɓre. O hooti haa Magɗeme haa lesdi Manndara. Ton boo Manndara'en marinoo. Laamɗo Manndara soobaajo maako. Ɓe njooɗodi ton duuɓi. Ɓe anndaa duuɓi noy. Luural wadi hakkunde maɓɓe. O tawi laamɗo Manndara goo boo nder konu bee Kirdi Mura'en ɗon kaɓa.

Yoo, nde **Biy Marva** goo boo ɗon walla mo haɓre, yaha nannga Kirdi Mura goo hokka laamɗo. O wi'a: "Ndaa konne'en maa." Laamɗo Manndara hooca.

Suy, rewɓe fuɗɗi yimdugo laamɗo goo, **Biy Marva** goo. Ɓe acci teddingo laamɗo Manndara goo.

Suy, on boo ɓernde mum naawi. Ɓe luuri, ngadi haala.

Suy, o warti o joodi Dulek ɗoo nii, haa lesdi Meri jotta ɗoo. Ton ɓe ngadi laamorde maɓɓe. Ɗon joodi, ɗon joodi, ɗon joodi. Haa Nasaara'en boo ngari kadi. Ɓe ngari. Ammaa Jaaman wari.

Yoo, ɓe ɗon njoodi, ɓe ɗon njoodi, ɓe ɗon njoodi. O fuɗɗi teftugo wartugo gaa'en kadi. Gal Marwa ɗoo. O wara kanko boo. Ɓe mbi'a: "Jum'aare fuu, o wara." **Biy Marva** goo silmaay. O wara o saana non kadi. O saana Nasaara haa *bureau*, huuca. Teema non ngaɗanno ɓooyma. Mi anndaa. Koo to, kanko on waranno feere maako non, saana non, mi anndaa kadi. Haa haala man hefti kadi. Nasaara yami: "Oo moy kanko boo?" Ɓe mbi'i: mo: "Naa maama maako'en marunoo lesdi ɗoo? Kanko wi'ete **Biy Marva**." "Yoo, asee nii naa?" Nasaara fuɗɗi anndititgo mo, haa ɓe ngeewtidi. O yami mo warta.

Nden, o maayi. Ɓum baaba Usmaana.

Nden, o maayi, ɓe yami mo. Ɓe mbi'i o warta Marwa o jooɗo ɗoo. Ɓe kultori Fulɓe goo, ɓe mbaawaay wartugo. Ngam waade baaba ɗoo laaɓaay. Ɓe ɗon ceka ɓe ciiri mo siiri siiri kadi. Ba laamɗo Marwa Pulloojo siiri mo, hokki mo limce. Limce man ɗoo, ɓe mbi'i ɓe meeɗaay yi'go ɗe.

Suy, neli suka maako bee limce man, yaarani mo. Laamɗo jaɓi ɗe, feeri limce man nii, o wi'i taa ɓe nastina saare maako. Ɓe njaari haa suka maako. A yi'i ɓooyma ɓe cigoto limceeji maɓɓe haa nder beembal? Yaari haa beembal, nden, janngo man nii, yiite wanngi diga beembal. Hayaa hayaa hayaa, nyaami fattude fuu. Fattude pat wuli. Ɓe anndaa boo no yiite maajum yummori.

Nden, laamɗo goo wi'ata ɓe: "Yiite nge ngi'ɗon nyaami wuro ɗoo, naa woɗnge feere. Ammaa limce ɓe ngadduno keenya goo, kanje ɗe yummini yiite goo, wuli fattude ɗoo."

Yoo, ɓe ɗon njoodi. Sarti ɓe ndokkuno mo warta Marwa goo boo ɓadi, suy, o nyawi. Nyawgo naa nyawu naawngu, suy, hunnde man fiyi mo bana piyal non, do"i maayi non. Nyalde non.

Nden, o ɗali ɓiɓɓe worɓe tato bee saare. Gooto boo Usmaana, ɗiɗo ɓe kam mi anndaa innde maɓɓe.

Nden, habaru warti Marwa ɗoo kadi haa Nasaara'en goo. Ɓe mbi'i sarti ɓe ndokkuno laamɗo boo waɗi, o waraay. Ɓe mbi'i: "Naa laamɗo kam maayi? **Biy Marva** kam maayi?" "O ɗalaay ɓikkon naa?" "O ɗali ɓiɓɓe tato." "Nden kam ɓe ngarta. Gooto maɓɓe jooɗo."

Suy, ɓe cali wartugo. Ɓe njoodi haa Dulek ton kadi. Nii non haa *indépendance* waɗi tawri ɓe nii non. Ɓe cali wartugo. Jotta ɓe ɗon sera sera non kadi.

Biy Marva ɗon haa Dulek. Ammaa o jooɗi ba jawroojo non kadi. Ɓe kooci laamu man ɓe ndokki Pullo, bi'eteeɗo Babe. Babe boo maccuɗo laamɗo Marwa. Kanko mari Dulek. Babe kam suka lawan

Salman no. Babe joodi joodnde maako. Nde *indépendance* wadi, ɓe cennditi laamu Marwa geɓe geɓe geɓe. Dulek boo warti laamu tuutawal. Babe laami laamu tuutawal, joodi jokki.

Ɓe cenndi lesdi Marwa. Ndaa Kaliyaw. Ɓe deerdiraaɓe baaba gooto.

Yowwaa, Kaliyaw bee **Biy Marva** kam deerdiraaɓe. On boo joodi laamdo haa Kaliyaw. Joodiido laamdo jotta kam jawroojo nonnon. Nde ɓe ɓorti laamdo Kaliyaw, Yuguda, ɓe ngartiri mo ɓe njo"ini mo haa Kaliyawre haa Marwa doo haa dow maayo. Ɓe kooci jawro Bilgim. Bilgim boo lesdi Giziga'en. Jawroojo maako no. Ɓe koori mo ɓe lammini mo haa joodnde maako.

Yoo, woodi jawroojo feere haa Hulum. **Biy Hulum** ɓe mbi'ata. On boo o laami laamu tuutawal kadi.

(4/3/1986)

14. Kaygamma'en Giziga'en haa saraaki'en laamdo Marwa

To goddo maayi, laamdo maayi, kamɓe ɓe ndarnata ɓe. Ɓe don mbi'a dum asngol kaygamma'en. Kaygamma'en boo ɓe Giziga'en luttunooɓe ɓen ɓe ngurtaakino. Yaasi wuro bee laamdo maɓɓe. Ammaa ɓe lutti haa Marwa, ɓe njoododi bee Fulɓe, kamɓe ɓen cuɓata ndokka laamu haala. Ɓe lamminta laamdo keso. Nii mi nanata haa maɓɓe kadi. Ɓoo kam wurti al'aada Giziga'en kadi.

(4/3/1986)

15. Joodnde Giziga'en

Giziga'en njoodtaako dow hooseere nii. Les hooseere nii, tawan ɓe. Ɓadi hooseere kadi. Ngam wongo ɓooyma, to pucci ngari boo, ndogga, mba"ito hooseere law, taa Fulɓe keɓa dabare dow maɓɓe. Dabare doggugo.

(4/3/1986)

16. Gamgamwol

Minin kam min maɓɓiti gite amin dum don. Baabaaji amin'en

boo tawi ɗum ɗon. Ammaa ɓe mbi'i ngam haɗgo pucci. Tata pucci nasta, njaha kona ɓe ɗoo. Ban nii, taari taari hooseere ɗoo, taari fuu. Ɓe mahi haa towi. Bee kaaye. Haa ton ɓe mbarata Fulɓe kadi. Pullo yaha nii, ɓe tappa mo. Sukaaɓe ɗon ayna. Fulɓe boo ngiɗi yahgo mbi'a haa kona ɓe. Taa ɓe mbara ɓe. Nii non.

(10/1/1993)

III. GIZIGA'EN BEE YIMƁE ASLI FEERE

17. Inɗe asli feere

Mifkin kam Sirataajo. Mbur **Wandala** boo Manndaraajo. Mbur **Baɗawoya** boo Suwaajo. **Mbana** boo Munndaŋjo. **Doore** kam Tupuriijo. **Bananna** kam Banannaajo. **Baynawa** kam Baynawaajo. Mbur **Sara** kam Saraajo. **Kotoko** kam Kotokoojo. **Muzuk** kam Muskunjo. **Muzuk** kam ɓe ɗon ɓadootira bee maɓɓe. **Mbur Muzuk, Muzuk hay. Mbur Hurza. Mbur Muyaŋ. Maɗa.** Mboku'en. Meri. Ɗoo kam fuu anndi kadi lee. Sey Poɗoko'en ɓe mi anndaa ɓe boodɗum bee yimɓe Tala Mokolo.

(25/2/1993)

18. **Mbur Plata** bee **mbur babaraŋ**

Mbur Plata kam Pullo. Malla boo **mbur Ngaɓa** wi'ete. **Plata hay** kam Fulɓe.

Nasaara kam **mbur babaraŋ**. Goɗɗo daneejo. **Babaraŋ hay** kam Nasaara'en. **Babaraŋ hay soko le**. Waatoo, raneeɓe ngari. **Mbur babaraŋ a so le** kam ba wi'go daneejo wari.

(4/3/1986)

19. Fulɓe bee Giziga'en

Fuɗɗam kam, nde ɓe ngari ɓe tawi min kam narral ɗonno seɗɗa. Ɓe ndokki ɓe haa ɓe njooɗo kadi. Ɓe lattake hoɗɓe amin. Naa ɓe ɗon njooɗi?

Nden, ɓe keɓi ɓe ndaari, ɓe ngasi, ɓe keɓi semmbe, ɓe puɗɗi

tuurtango Giziga'en kadi. Naa narral wadaaki kadi daga ton? Latti konne'en.

Suy, Gizigaajo faami Pullo yidi jaɓtugo mo, naa bee dabare? Koo naa bee semmbe boo bee dabare nii? Bee dabare dabare, haa yotti ɓe ngurtini Giziga'en kadi. Kanjum wadi Gizigaajo don wi'a: "Hannde, to a soobri bee Pullo, dum sooynde godɗo nii wadi maa. Sooynde godɗo. Ngam a heɓaay godɗo feere. Nden, coobraa bee Pullo. Sinaa non kam Pullo kam dum soobrataake kadi. Ammaa kadi to a heɓaay godɗo feere, a daɓɓiti, a daɓɓiti a somi, walaa mo keɓdaa, koocaa Pullo non kadi ba laaraay non. Coobron."

Naa silmuɓe Giziga'en don te'a Fulɓe? Naa ɓe ngidi nastindirgo bee maɓɓe kadi? Nasta caka maɓɓe? Ɓurna wodɓe kam pat cilmi. Silmuɓe don ɓaŋa rewɓe Fulɓe kadi, ɓiɓɓe Fulɓe, ndanyda.

Uzul mo juulataa kam te'ataa Fulɓe. Cadɗum. Meedaay yi'go. Mo silmaay non sam te'i Pullo? Mi yi'aay. Pullo yidaa, kanko boo yidaa. Worɓe Fulɓe kam don te'a rewɓe Giziga'en. Ɓiɓɓe Giziga'en, Fulɓe don te'a. Naa ɓe cilminan kadi? To ɓe te'i nii, naa ɓe nasti nder Silaama? To Pullo te'i Gizigaajo, naa o silmi?

To Pullo wari joodi sika? Ban haa yolnde maa, to woodi leggal ngal njoodorton, ɓikkon don ngara njoodo ton, aan boo a don joodo ton, babal hiirde mon, Pullo wari joodi ton kam, to Pullo wayliti nii, huuci, yummake doo, sey, ngaddon yiite, poornon kadi. Min don mbi'a kamɓe kam nyawu don har maɓɓe. Nyawuuji maajum boo ndaaɓan.

Yoo, tata nyawu man raaɓa yimɓe kadi. Ɓe ngula bee yiite hiddeko ɓikkon njoodo ton. Tinaa non kam ɓe tappan ɓinngel, maa ɓe piya. To joodi non non, sey reena. Ndotti'en mbi'a kadi: "Ngaddee yiite." Ɓe njamna yiite kadi. Ɓe ngara ɓe poorna babal man, hiddeko ɓe nduŋana ɓikkon njoodo kadi. Rewɓe, koo ɓeye ɓeye fuu. Sinaa non kam ɓe njoodtaa babal man.

Giziga'en nyaamdataa bee Fulɓe. To Pullo wari, ɓe ndokka mo nyiiri maako feere. Pullo don laara ba yidaa don yawo Giziga'en, nyaamdataa bee maɓɓe. Gizigaajo boo jaɓataa. Ɗum jawootirdum kadi.

(7/2/1992)

20. Kanuri, Mufu'en, Manndara'en

Naa ɓadi ɗoɗɗon ɓe ngari haa lesdi ndi? Hannde kam ɓe ɗon coobootira. Ammaa ɓooyma kam ɓe ngalaa ɗon haa lesdi ndi kam sam. Sirata kam **Mifkin**. Sey Pullo bee Gizigaajo bee Mufu'en. Ndikka maa Mufu'en kam ɗon gal dow kooseeje Giziga'en bee Mufu'en kam ɗon coobootira. Narral ɗon hakkunde woɗɓe Giziga'en bee Mufu'en kam. A yi'i? Kamɓe boo ɓe ɗon geɓe, geɓe? Woɗɓe narran bee amin. Woɗɓe boo narrataa.

Bana yimɓe Duvangar'en ɓe, yimɓe gal Durum, Wazaŋ, Duvangar ɗoo fuu, ɗoo kam narran bee amin. Mufu'en kam **Mufu hay**.

Yoo, woodi wonɓe gal Manndara, gal Mboku nii ɗoo, ɗoo boo narrataa kadi. Ɗon kam haɓre ɗon hakkunde maɓɓe bee Giziga'en ɗoo. Bee Manndara ɓooyma kam naa ɓe soobiraaɓe? Manndaraajo bee Gizigaajo soobran. Laamɓe maajum maa soobruno haa, a yi'i, nde Bi Marva wurti Marwa, a yi'i, naa huuci Manndara? Haa Manndara ɗoo, haa soobaajo mum o yehi kadi. O yehi o jooɗoyi. Manndara ton bee Manndaraajo man, laamɗo. Manndara'en[5] aarti silmugo dow Giziga'en du?

Manndara kam **Wandala**.

(7/2/1992)

21. Pullo daneejo kam hersum

Pullo daneejo tal ɗoo, naa jaɓataa maa fottugo bee maako? To a laari mo ɗon saalo, sey, celaa laawol. Accanaa mo laawol maako[6].

To a fotootiri bee maako, a aartiraay goɗɗo feere, kanko aartuɗaa laargo kam, naa a heɓataa saa'a? To jahaangal njahannoɗaa maa, jahaangal maa wartan meerewal non non. Koo ko keɓataa. Maa boo tum, aan kam a ɗon nder asar non nii, asar non nii, haa naange muta. Kanjum, ɓe njaɓataa.

(7/2/1992)

[5] **Wandala hay** boo Manndara'en.

[6] **Misi viya** kam hersumjo.

22. Yimɓe hersum

Saa'a ɗum ɗon gal wakeere wooɗnde kadi. Hersum boo gal wakeere wooɗaay.

Hersumjo ɗon.

Asli yimɓe man har amin kam maa ɗon. Baŋgo ɓe maa ɓe kaɗan. Ban ndotti'en kam. To a ɓaŋi ɓiɗɗo maɓɓe debbo, ɓe ndiiwete maa wuro maɓɓe kam fuu. Be mbi'a: "Wurta ɗon. A waddi hersumjo haa lesdi."

Woodi asngol ɓe ngiɗaa ɓaŋgo'en. **Mustəɗa**. Asngol **Mustəɗa** ɗoo, Giziga'en kam ɓe ngiɗaa ɓaŋgo ɓe. Naane kam. Hannde kam ɓe ɗon ɓaŋa.

Yoo, woodi asngol **Movo**'en, **Vavala**'en, ɓe mbi'ata. Ben boo ɓe ɓaŋataa ɓe. To a ɓaŋi nii, aan kam sey a wurta wuro man kam pat.

To ɓaŋi nii hersum. Hitaande maa to aawi gawri maa, gilɗi wara nyaama pat, ba hikka ɗoo.

Sike, ɓe njawi Fulɓe man maa. Be mbi'a: "Pullo daneejum tal tal ɗoo, wooɗaay. Taa naaru mo. Taa laar mo fajiri fajiri sam. Waɗan hersum."

(6/1/1992)

23. Jawootiral

Yawootirgo kam ɗon. Woodi yawiiɓe yimɓe naa bana Giziga'en naa? Koo moy fuu ɓe njawa ɗum non. Walaa, nii, goɗɗo, hannde, haa maɓɓe nii, ɓe ndaara nii ɓuri ɓe kam naa walaa? Yawa-tagle'en kadi. Be njawan yimɓe. Pullo maa ɓe njawa ɗum. Mufuujo maa ɓe njawa ɗum. Sinaa Nasaara kam ɓe meeɗaay yawgo mo.

Bananna ɓe njawan ɗum. Be mbi'an: "Waancooɓe dubbe meere, ɓe cuurataako." Nii nii.

Fulɓe boo yimɓe hayam non tan. Duppuɓe. Way, faasiki'en, naa nii non tan? To ɓernde naawi kam daneejo tal boo **beke** non.

(10/1/1993)

Yawaare kam ɗon hakkunde maɓɓe. Tum nii non.

(25/2/1992)

24. Mesem

Mesem kam **mesem** non nii. To a wadi hunnde jee haandaay, hunnde haanaay wadeego, a wadi, a yi'i, ɓe kudan? Hannde, ɓe kuda innde maa. Ɓe kude. Ɓe nyo'e. "Ndaa wayne wadi hunnde kazaa. Huunde nde haanaay wadeego." Walla, a fuuti gite esa. Walla, a wujji hunnde, hannde, nder fattude. Maa boo, hannde, ɓe nanngi maa, hannde, ngam daliila nyamaande'en. A waawaay yoɓgo. A don. Hooya kuuje yimɓe non. A wartirtaa sam ba faasikiijo goo. Ɓe ngara ɓe nannge. Ɓe kaɓɓe. Haa fattude fuu laara. Ɓe ngurtine saare maa. Ɓe njaare yolnde laamdo. Naa **mesem** naa? Kanjum wi'ete **mesem**.

Nyaamgo haa gite yimɓe. Nyaamgo haa yeeso esum. Gizigaajo kam wadtaa dum. Sam. Nyaamataa gite, hannde, semteteeɓe. Wadtaa hunnde nii nde yimɓe njalata dum haa itta mo nedداaku. Ɗon ayni hoore maako kadi. Sey to ɓuri semmbe. Ɗoo kam wadan? *Accident* kam naa wadan koo ndeye? Nii, tinaa non kam **mesem**.

Ndaa hunnde man. O yidi dum. To dum cemtudum kam o yamataa kadi. O yidaa. **Mesem**.

Gizigaajo wi'i yoo: "**Mesem a kida ngos tu hur**." Bana wi'go: "Semteende mbari debbo reeduujo."

Yoo, ndaa hunnde, o yidi hunnde man, o semti yamgo. Haa suuno man wari mbari mo. Ɓooyma, warti ban taalol non kadi jotta kam.

Ɓe ngimda: "Wayne wadi nii. Wayne wadi nii. Hunnde nde haanaay wadeego wadi. Ndaa nii nii nii nii." A yi'i, asngol fuu semtan. A yi'i, lenyol pat semti kadi? A yi'i naa cemtudum? Ɓe ngidaa.

Nastugo nder danngay woodaay. Ammaa ɓe don nasta boo? To ɓuri maa semmbe, heɓaay kam, noye? To gooto wadi hunnde, lenyol pat semtan. Woodaay.

(10/1/1993)

25. Mufu'en bee Giziga'en

Min ngidaa Mufu'en, ngam Mufu'en doo nyaaman dawaadi. Min nyaamataa dawaadi. Min ndiiwataa ɓe boo, ɓe njooda yaasi kadi, ɓe njooda yolnde. A yi'i, tummude to ɓe ndokki nyaamdu haa ton boo, sey, loota ɓaawo don, laɓɓina. Ɓe pusataa kam. Ɓe loota laɓɓina

tal. Feere maa ɓe ɗon ngaanca bee tummude maɓɓe bana ɓooyma yaake mi ɓinngel kadi. Moy fuu warda bee tummude mum. To ɓe keɓi nyaamdu, ɓe ndokka ɗum haa ton. Koo njaram, ɓe ndufana mo haa ton, o yara haa tummude maako, halarre maako.

Nii, ammaa jotta kam naa duniya feri? Ɓe acci nyaamgo kuuje man. Ɓe ɗon ɓaŋa ɓiɓɓe Giziga'en. Giziga'en ɗon ɓaŋa ɓiɓɓe maɓɓe. Nastindiri bee Giziga'en boodɗum kadi? Ɓe ɗon ngiiwa laaɓa, ɓorno limce laaɓɗe. Naane boo ɗum irin kakkan. Giziga'en sali jaɓgo ɓe. Ammaa jotta kam ɓe ɗon laaɓa. Ɓe nyaamataa kuuje nyiddude nyiddude boo. Koo to ɓe nyaaman boo naa ɓanndu kam holli ɓe laaɓi?

Ɓooyma kam ɓe yamataa, ɓe cuusataa ɓadaago. Sakko ɓe yama ɓe ɓaŋa kam. Naa ɓe keɓataa kadi? Jotta kam hokkan. Ɓe ɗon ɓaŋa. Ɓaŋle maajum warti koyɗum meere. Naa caɗɗum ba ɓooyma fahin.

Ɓe ɗonno haa dow hooseere. Ɓe njippa ɓe ngara sey bana nyannde luumo. Maa boo ɓe njippa ɓe ngara luumo Marwa. Ammaa jotta kam ɓe njippake pat. Ɓe ngari ɓe ɓadi Giziga'en goo fuu maa.

Wodɓe kam ɓe caali ngari Marwa ɗoo. **Mufu** non. **Mbur Mufu**. **Mufu hay** kam ɗuuɗɓe kadi.

(20/2/1992)

26. Mofu'en haa Moogazaŋ

Aran kam Mufu'en ngalaano. Haa ɓe ngarata hooseere Moogazaŋ ɗoo, duuɓi baaba am sappoo e jowi no, waatoo, hitaande 1939. Ɓe yami maama maako'en: "Min ngiɗi njoodo dow hooseere ɗoo."

Suy, maama am wi'i yoo: "Boodɗum, njoodee."

Ammaa ɓe yummi daayɗum ɓe ngari.

(23/1/1992)

Mufu'en bee Giziga'en kam nanndu ɓe, ammaa mi anndaa ko senndi ɓe.

Mufu'en kam gal lesdi Manndara nii ɓe yiwi ɓe ngari. Ɓe yami maama amin haa ɓe keɓa jooɗaago dow hooseere Moogazaŋre goo. Ɓe calaay, ɓe nduŋani ɓe kadi ɓe njoodi.

Suy, waɗi asngol Mufu ɗon wara, ɗon wara haa ɓe ɗuuɗi jotta kam. Ɓe ɗon nyaama lesdi fuu kamɓe boo. Ɓe ɗon cankito non. Mufu'en ɓaŋataano Giziga'en. Jotta kam fuu ɗon hawta kadi, ɗon

ɓaŋa.

(4/3/1986)

27. Dendootiral bee Matakam'en

Bana min ɗon nana jotta Matakam'en ɗon mbi'a to Gizigaajo, ɓe tawri mo bee limce maako gulɗe, ɓe ɓortan. Ɓe mbi'a naa hunnde maɓɓe. Matakam'en kam **Matakam hay** wi'ete.

Yoo, to a tawi ɓe bee limce gulɗe nii, bana marɗe burɗe ngam daliila yiite nyaami ɗe, ɓortaa kadi. Mbi'aa hunnde maa. Nii ɓe ɗon mbi'a. Ammaa ɗoo kam jotta non nanan-mi, miin kam. Dagam ɓooyma kam fuu mi anndaa. A yi'i, Matakam'en boo ɓadaakino ɗoo? Ammaa Matakam'en woɗɓe ɗon mbi'a ban nii. Mi anndaa teema to dagam dagam ɓooyma, ɓe ɗonno nguusootira, mi anndaa. Koo ɓe mbolwan non, mi anndaa. Ammaa koo nder taariha yimɓe amin mawɓe, meeɗaay nango.

(10/1/1993)

Ɓe ɗon mbi'a ɓe ndendootiran bee Matakam'en. Ammaa miin kam mi anndaa. Teema bee wonɓe Lulu kam dendootiran ngam Giziga'en wonɓe haa too. Lulu naa ɗon haa laawol Dagay too? Fommbina walaadu hiirnaange. Tinaa non kam noy ɓe keedootirta bee Matakam'en? Ndaa Mufu'en ɗon caka maɓɓe.

(25/2/1993)

28. Soobaaku bee Muskun'en

Daga Fulɓe ngaraayno, soobaaku ɗonno bee Muskun'en. Teema, ɓe yummodi maa. Nde Fulɓe ngari boo, a yi'i, naa walaa feecaare haa ɓe keɓa ɓe njaha ɓe coobootira. Ndaa Muskun'en ngoni gal fuunaange Marwa daayɗum. Giziga'en boo ɗon gal lesdi Marwa ɗoo. Fulɓe boo ngari nasti caka maɓɓe. A yi'i, naa walaa feecaare haa yimɓe njaha ngillootira bee Muskun'en daayiiɓe haa to? Ammaa daga Fulɓe ngaraayno ɗoo, ɓe ɗon mbi'a, ɓe ɗon coobootiri. Min ɗon mbi'a **Muzgum**'en. **Mujuk**.

(7/2/1992)

29. Saw'en

Saw'en ɗonno ɗakka Maayo Logon ton nii. Gal ton ɓe ngonata kam. Nii ndotti'en mbi'ata. Ammaa mi anndaa haala man booɗɗum.

Gooto ɗon haa ɗoo, gooto boo gal Ɓogo too. Ammaa ɓe nyaamdan. Jo"ina nyiiri caka cak nii, oo wadda junngo. Oo wadda junngo. Suy, ɓe nyaamdan.

Mbur Saw kadi.

Yoo, Giziga'en ɗon mbi'a yoo: "**Ngoya mir viŋ.**" **Ngoya mir viŋ** ɗoo, goɗɗo man maapinndiijo. To yehi ladde, wa'oygo huɗo, ngam tiitugo suudu ɗoo, to o yehi kosngal nii, o wara o tiita suudu haa lutta. Ngam hakke gennderaaku maako ɗoo.

Yoo, to o ɓorti jawe junngo ɓe ɓornoto ɗoo, suy, koocaa ɓornaa ɗoo, hoore ɓanndu ɗoo fuu jippa haa les. Hakke gennderaaku kadi. Mawni jamum. Jee njamndi. Ɓooyma kam kuuje man kam warti bana kuuje al'aada sam. Yawo maapinndiiwo nii.

Yoo, jotta koo zamanu saa'i min ɓikkon ɗoo, to on ɗon ndema, malla on njehi dow kooseeje, on ɗon tawa irin jawe maajum. Feere kam mannga. Sey, yamon: "Ɓum ɗume ɗoo?" "Ɓoo kam kuuje yimɓe mawɓe mawɓe ɓooyma, genndeeji acci."

Yoo, feere boo payanɗe maɓɓe. Ɓooyma ɓooyma fusata ɗoo, ɓe keɓɓe. Irta haa lesdi ɗoo. Ɓon ban njamndi non. Nii, saati koloŋ koloŋ. Ɓe mbi'i: "Ɓoo kam yimɓe ɓooyma mawɓe mawɓe genndeeji naa bana amin jonta nii. Kamɓe."

Min nanan ban nii non tan.

Haa amin kam woodi bumɗo nii, kanko kam o yahataa ladde. Tum min ɗon kommbi maako kadi. Innde maako Mburwaka. Ammaa o maayi. Haa maako min nanata irin haalaaji man ɗoo. Ndottiijo wuro ammaa o amaajo. To yimɓe ndilli ladde, kanko kam o jooɗo saare kadi.

Suy, o yeewtana min irin haalaaji man ɗoo. O anndi ɗum. Kanko boo o nanan non fakat. Mo limtani mo boo nani non. Naa haala jee diga leele?

(25/2/1993)

30. Zumaya'en

Nde ɓe njooɗi Marwa, woodi yimɓe feere kadiboo, **Biy Marva**

hoosi ɓe, yaari ɓe, njo"ini ɓe haa gal wuro Zanngi. Ɓe ɗon yewna ɓe Zumaya'en. Giziga'en kam, ammaa woodi ko sannji seɗɗa hakkunde maɓɓe. Ammaa ɓe mbolwan Gizigaare. Zumaya kam ba wi'go: "Aan boo nyaam."

Nde Fulɓe ngari nyaami lesdi Giziga ɗoo fuu, kamɓe boo kadi, woɗɓe maɓɓe kam cilmi, woɗɓe boo mba"iti tokki gal wakeere fommbina ɗoo nii, kamɓe ngarti gal Minndif njooɗi. Giziga'en Minndif ɓe woɗɓe maɓɓe kam fuu Zumaya'en. Ammaa ɓurna kam cilmi jotta kam.

(4/3/1986)

Yaake man kam Zumaya'en boo ɗon haa fuunaange Marwa kadi. Ɓe ngoodi laamu cemmbinngu. Amaa daga ɗoɗɗon ɓe yummi kadi. Bi Marva yaari ɓe ton, jo"ini ɓe ton. **Biy Marva** wi'i ɓe: "Njehee onon boo. Njooɗoyee haa to. Nyaamee onon boo kadi." Kanjum wi'ete Zumaya. **Zumaya** kam ba wi'go nyaam aan boo. **Zum** kam nyaamgo. **Biy Marva** kam mawniraajo Zumaya no.

Lesdi Zumaya kam haa dukki lesdi gal fuunaange ton ɗoo, daga gal Kaayeewo'en, ɗume ɗume. Suy, nde duniya man wari jiiɓori ɓe kadi. Giziga'en boo cotti haa lesdi ndi. Ɓe keɓaay semmbe jamum. Zumaya'en goo boo, majjiti nder Fulɓe kadi, cilmi. Woɗɓe maɓɓe mbayyi wakeere gal lesdi Minndif nii. Nii kadi Zumaya'en man.

Woɗɓe boo majji nder Fulɓe non. Ndaa asngol man ɗon, ammaa Gizigaare kam walaa. Halki.

Zumaya laamorde, noy noy, kam inɗe ɓooymaaje kadi. Jiddere Zumaya, waatoo, **Kitikila biy Zumaya** kadi. Ɗoo kam nde ɓe njehi ton, ɓe tawi woodi asngol yimɓe jawmu lesdi'en man ɗon. Nde Zumaya'en njotti, kamɓe kam ɓe ngaɗi dabare. Naa *politique* kadi? To debbo wuuwi mbuuwri nii, yaarataa e goo kadi. Yolnde laamɗo ton nii, mballinta, mooɓta mooɓta mooɓta mooɓta mooɓta, haa. Debbo fotaay yaara mbuuwri haa e goo. Sey haa yolnde laamɗo. Ɓe ndufa, ɓe njaara. Ɓe ndufa, ɓe njaara. Ɓe ndufa, ɓe njaara.

Yoo, jawmu lesdi'en goo boo, ɓe mbuuwi kam. Nde luural waɗi hakkunde maɓɓe bee yimɓe lesdi man, ɓe njokkiri. Yimɓe lesdi man mbi'i: "Onon kam naa wariwari'en naa? On maraay lesdi ndi ɗoo. On ngari. On tawu min haa ɗoo." Zumaya'en mbi'i: "Kaay, onon ngari tawi haa ɗoo?" Ngaɗi ngaaba. "Nden kam kollen maa kadi jidde kadi. To onon on aarti min wargo haa ɗoo, naa on anndi jiddere mon kam naa mawnan? To minin boo jiddere amin ɓura nde mooɗon mawnugo, en ndaari nii suy." Yimɓe

ɓooyma'en boo bilki'en kadi. Ɓe ndaari jiddere Zumaya'en kam waɗtaako warti ba hooseere. Ɓeya goo boo sam, kamɓe kam. Koo alaama maa walaa.

Suy, nii non, ɓe njaɓtiri lesdi man kadi. Ɓe mbi'i: "On ngi'i? Jotta kam naa minin mari lesdi?"

Zumaya'en kam genndeeji.

Jiddere nii warta ba hooseere, ɓe njaha ɓe pe"a leɗɗe ton warti ba hooseere kam sey **kitikila Zumaya**.

Yimɓe Zumaya kam **Zumaya hay**.

(25 /2/1993)

31. **Kitikil Biy Magamak**

Ko nanndi bee jiddere Zumaya ɗoo, ɗon haa Godola. **Kitikila Biy Magamak** ton. **Biy Magamak** kam ba wi'go laamiiɗo paatuuru. **Kitikil** man boo mawni. Godola kam naa saaki? Ammaa winnde man ɗon.

(25/2/1993)

32. Yiwde Nasaara

Nasaara kam jotta non wari? Nasaara kam nder ndiyam? Kanjum ɓe ɗon ndaari tal ɗoo, ngam ɓe ɗon njooɗi nder ndiyam. Nasaara kam cuuɗi maɓɓe, ɗume ɗume fuu nder ndiyam non. Yiwde maɓɓe kam. Nasaara kam ɓe ndarni mo bee ginnawol non.

Sunaa ɓe mboowi ɓe bee bone non kam? Ginnawol non.

Asngol Nasaara kam pat daga ndiyam wurti. Ooho, maayo teeku. Ton laamɗo maɓɓe woni. Nder ndiyam non, yahataa naange kam. Tum o ɗon nder ndiyam non. **Buy tan**, waatoo, bana wi'go laamɗo maɓɓe non. Woodaa innde. **Mbur babaraŋ**, ɗum Nasaara.

(27/1/1992)

33. **Misi dugun**

Misi dugun. Naa non? Dugun non. Ɓe ɗon mbi'a dugun boo. **Misi dugun hay** ɗoo kam wanywanyɓe kadi, to a nani ban nii kam.

Macakar gal wakeere rewɓe kadi. Mo ɓaŋi debbo maa lattake macakarjo ɗoo maa kadi.

(7/2/1992)

IV. SAARE GIZIGA'EN

34. Saare

Saare kam **hay** bee Gizigaare. Ko wi'ete saare kam maraa cuuɗi nder saare, maraa debbo. Haa amin kam gorko mara suudu, debbo mara suudu. Suudu kam **viŋ**. Ɓinngel boo to mawni, waɗi deydey duuɓi sappo, sappo e ɗiɗi'en ɗoo, ɓe ngaɗana mo suudu feere. To worɓe ɓe ɗiɗo maa, ɓe ɗon nder suudu maɓɓe. Suudu ɓikkoy rewɓe boo, feere.

Cuurel defeteendu boo naa ɗon feere? Ɗum **hudul** wi'ete. Haala mannga woni nder **hudul**. Ɓe ɗon mbi'a: "Debbo nii jooɗtaa haa nder **hudul** kam noye?" Ɗoo kam ba wi'go o jooɗataa nder saare maako kadi. Debbo kam haa patapata maako kam haa **hudul** maako nii o jooɗata. Ammaa naa o yaha haa baaba maako'en, janngo o ɗon haa bappa'en, faɓɓi janngo haa kaawu'en. Wooɗaay. Booɗɗum kam debbo kam tum ɗon haa **hudul** maako. Debbo goongaajo kam.

Jugur kam zawleeru. Gorko kam hiiran ton.

Durguɗ, ɗum beembal. Beembal kam feere feere. Ammaa innde kam gootel. Ɓe ɗon mbi'a ɓinngel beembal, **zuŋ durguɗ**. Waatoo, beembal pamarel, haa suudu ɓe mahata. Nder suudu kanjum kam. Haa ton, ɓe loowata kuuje siga siga'en kam. Koo limce, koo ɗume. Warti ban akooti kadi. Haa ton boo bee **juɓur**. Ɓe maha ɗum caka cak. Waatoo, reedu beembal kadi.

Daŋki kam **balak**, malla **palak**. Gufeeje ɗoo, fe"a, wadda, tigga. Wadda piire maajum ɗoo, yowa. Nden, feere yommbe ɓe caɓɓa. Feere boo cekke. Ɓe ngara ɓe ngaɗa. Ɓe taara les maaki kadi. Ammaa ɓurɗum kam gal dow ɓe mbaɗata. Sey to a ɗon muuya wuro ngo feere nii, ɓiɗɗo debbo, ngaɗaa surga, koocaa ngorgi maa'en, baakin nayo, njowo'en, ɓe njaha. On nyalla ton tiggango daada waaye maa ɗoo, **balak** kadi. Ɗoo kam on mo"ina booɗɗum. To goɗɗo laari o wi'an: "Ɗoo kam ɗum waaye wayne wari waɗani daada waaye maako." Innde man ɗon feere. Naa fasali man ɗon feere? Taara bee cekke, sennda nder ton fahin, **muguni** man ɗon.

Waatoo, ɓe cennda nder ton. Goɗɗo ɗon joodi nder ton, a laarataa. Goɗɗo ɗon joodi gal too, a laarataa. Sekko ɗon haa caka fahin. Nii ɗoo, belɗum meere.

Howgo saare kam bee gala. Ɓe maha. Ɗoo boo sey goɗɗo goɗɗo marɗo semmbe. Mo walaa kam yommbe. Mo walaa yommbe kam sey ɗon joodi non. Suudu ɗon joodi feere mum ɗoo. Mo walaa yommbe kam sey tampuɗo kadi. Naa yommbe kam goɗɗo heɓan? Ammaa tampuɓe keɓataa yommbe.

Giramje kam **grawal**. Marɓe gaade tiggan gaade. Gaade kam **matay** wi'ete. **Matay** jee keɓal ɗon, **matay** jee ɓaŋgo rewɓe ɗon, **matay** jee heɓgo saa'a ɗon. Naa feere feere kadi?

Lawru, feere naa suudu man ɗon? Naa mo kala nastata ton. **Hay kuli** wi'ete. Malla **viŋ ngi kuli**. Ton ɓe ndefata kuuje kam pat haa suudu man. Ɓe ndefan mbal haa ton. Nii jee **kuli** man sey haa suudu man. Debbo jee defata kuuje man haa ton. Feere maako kanko nastata bee mo waɗata lawru man ɓe ɗiɗo. Sey to kuuje man pat ndefi timmi, ɓe ngurtina yaasi kadi. Yimɓe nyaama. To ɓe ngurtini yaasi boo, ɓe njaha les beembal. Les beembal ɗoo, to ɗum **kuli** baaba maa a waɗata, njo"inaa feere feere tati. Ndaa beembal haa ɗoo. Aan mo mari **kuli** man kadi, lawru man ɗoo, njooɗoɗaa haa ɗo, les beembal man. Kusel, heŋre'en ɗoo, naa pat peta peta peta peta ɓe ndokka baaba kadi les beembal ton.

Yoo, nyiiri to ɓe ndefi boo, ton ɓe ngaɗata geɗal. Baaba boo nyaama ton.

Yoo, bappa maa ɓurɗo ɓadaago haa ɗoo. Tokkiiɗo boo haa ɗoo. Nii, kamɓe boo.

Haa les beembal caka saare ɓe kirsan kuuje. Har amin kam beembal wonataa yaasi. Caka saare. Baaba am waɗanno lawru haa ton kadi. Ɓe ndufa ii'am tonton.

Nder defeteendu kam kuuje defgo nii. Kuroori'en, kaatinɗe ɗon ton. Kaatinɗe kam **liwis**. Hayre namarde kam **ngurvuŋ**. Nyebbe'en, haako'en, mbuuja'en, kusel joorngel'en ɗoo naa fuu haa ton. Mbuuja kam **menjereŋ**. Belɗum meere. Ammaa Giziga'en kam anndaa waɗgo. Sey Mufu'en haa gal kooseeje ɓe keɓata.

Hiirde kam haa yaasi, caka saare. Zawleeru kam ɗuuɗataa? Naa yimɓe ɗuuɗataa? Naa heewan law? Hiirgo kam walaa e ɓe kiirataa.

Dawaaɗi kam ɓe njo"inan nder saare ngam aynugo saare, ngam findingo baaba saare jemma. To woodi ko dimmbi nii, rawaandu woha, suy, a fina. Ngurtotoɗaa bee sawru maa bee laɓi haa ndaaraa ɗume woni daliila rawaandu wohi. Feere, gujjo nasti. Malla boo

dabbaaji, hannde, paaɗaaji, pobbi, nasti haa nannga be'i.

(20/2/1992)

35. Gezləŋ

Gezləŋ kam ɗum suudu be'i, malla boo suudu baali. **Gezləŋ sla hay**. **Gezləŋ ngu wu hay**[7]. **Gezləŋ ngu tumuŋ hay**[8].

Gezləŋ jey nagge kam sey haa Mufu'en. Dammugal walaa. Kamɓe ɓe ɗon cooda gaggel nii, peetetel. Ɓe nganta ngel nder suudu yi'ataa naange sam. Ɓe ɗaɓɓita huɗo, ɓe ngadda, ɓe ndokka haa ɓe mbaɗa **maray**. Ɗum **muguzlum** maɓɓe.

(4/3/1986)

36. Koɗo

To a eewi mo, a anndi fakat ɗum koɗo maaɗa, dagam o ɗon wara daayɗum nii, a ɗon jaɓɓo mo kadi. "Jaɓɓaama, jaɓɓaama. **Soo**[9] **ndol ndol**." **Ndol ndol** kam ba wi'go law law. "**Soo ndol ndol**. **Soo ndol ndol**. **Sawa**, **pura kaa hiɗik**." **Pura kaa hiɗik** ɗoo, "Laar ba saare maa. War aan kam. Nastu yotta haa ɗoo nii. Laar ba saare maa non."[10]

Yowwaa, waatoo, o wari kadi haa yolnde. O saana kadi. "**I ra sawa**." **I ra sawa** ɗoo, "Mi ɗon wara." "**Sawa**. **Soo ndol ndol**."[11]

Yowwaa, o nasta. Yottaago nii, suy, ɓe ngaddana mo ndiyam. O yara. Ɓe mbe"itana mo daago. Ɓe ngadda ndiyam kadi. To ndiyam kuroori ɗon maa, ɓe ndufana mo nder ndiyam. Kuroori njareteendi. Ɓe nama bee biriiji nyaancaaɗi.

---

[7] **Wu hay** kam be'i. **Aw** kam mbeewa.

[8] **Tumuŋ** kam mbaala.

[9] **Soo** fotan bee **sawa**.

[10] **Puraŋ** kam laar. **Kaa** kam bana. **Hay** kam saare. **Hiɗik** kam saare maa. **Hiɗu** kam saare am.

[11] **Sawa** fotan bee **soo**.

Yowwaa, ɓe ɗon njo"ini *spécial* ngam yargo non kanjum kam. Ɓe ndefataa ɗum bana nyiiri kadi. Koɗo wari, bana baaba'en nii, yimɓe mawɓe ɗoo, ɓe ngadda taasaawo, malla, tummude. Ɓe nokka kuroori man seɗɗa. Ɓe ndufa nder ndiyam. Saftataa yargo. Ɗon yara nii. Ɗam mbelɗum hakke welgo. Ɗon uura piŋ. Goɗɗo kam, to ɗomka nanngi mo jamum, naawi mo jamum ɗoo, haa reedu maako ɗumaano, haa o tuuta ngam weli. **Hapa ngi si. Hapa** boo kuroori. **Ngi si** boo jee yargo.

To o yari, o jooɗa kadi. O saanindira bee yimɓe. To saanindiri bee yimɓe, to o yaran maa, baaba saare wurtina mo. To woodi mbal ɓe ndefi haa fattude, ɓe ndilla bee koɗo maako. Ɓe njaha ɓe njaroya.

Yoo, ɓe ngaɗa dabare, ɓe kirsa gertogal feere nii, ɓe ndefana mo. Kamɓe boo, ɓe ndilli yaroygo kadi. Ɓe ngarta. Ɓe tawta nyiiri ɓenndi.

Suy, ɓe ndefana koɗo goo, ɓe ndokka mo ɓe koocana mo o nyaama. **Daf**. Ba ɓooyma kam ɓe ndokka mo ɓinngel deydey pamarel nii, o nyaamda bee maako kadi. Naa hoɗɓe woɗɓe cemtan? Ɓe ngiɗaa nyaamgo meere meere?

Yowwaa, o nyaama bee ɓinngel. Cemtan sam, Giziga'en kam. Feere kam maa semtan nyaamgo bee yimɓe. Nyaamataa.

Yowwaa, ɓe ndokka mo feere maako. Ɓe ndokka mo bee ɓinngel. Ɓe nyaamda.

Yowwaa, to waalan maa, o waala kadi. Fajiri o waɗa dabare huucugo. O jaɓɓita yimɓe, o jaɓɓita yimɓe. To woodi ko ɓe ndokkata mo maa, ɓe ndokka mo.

Suy, baaba saare hoocana mo sawru maako, ɗofta mo. Hokkitittaa mo sawru tawon kadi, sey to o wurtini mo dow laawol daayɗum, ɓe cenndirta ton ɗoo, o acca mo ton kadi.

Suy, o hokkita mo sawru maako. O wi'a: "Saanu saare. Saanu ɓikkon. Saanu yimɓe maa pat kadi."

Suy, o huuca kadi. Oo boo warta.

(25/2/1992)

37. Gartuki saare nastunoodo danngay

Nastuɗo danngay to o wurti, o warti danngay maako timmi, naa o anndina yimɓe? "Nyalaade kazaa, mi ɗon huuca. Ɓe taaska kadi." Woɗɓe ngara njaɓɓo mo dow laawol.

Yowwaa, to o huuci, o yotti haa yolnde baaba maako, o nastataa saare tawon. Sey baaba wadda kuroori njigaari rufa nder ndiyam.

Yowwaa, baaba wara wolwa kadi. O wi'a: "Ndaa ɓiyam warti. Warti saare, o joodo jam. Kala kalludi ɗi o wartiri daga danngay ɗoo fuu kadi taa nasta saare, taa ɗofta mo haa saare."

Yowwaa, suy, o wolwa, o wolwa, o wolwa, o wolwa, o wolwa.

Suy, o rufa ndiyam goo kadi paaw haa kosɗe ɓinngel ɗoo.

Suy, ɓe nastina mo saare kadi. Nasta saare, yaha joodo haa daago, malla dow sekko. Ɓe ngara ɓe caana mo kadi. Mo heɓi sunku maako sappo, mo boorowol, walaa no walaa kadi. Ɓe njomnana mo ceede ɓe ngadda. Ɗoo kam koo rewɓe maako, ndokkan mo. Ɓooyma kam nii ɓe ngaɗta. Ɗoo kam o nasti saare jam kadi. Kala tuundi, ɗume kadi, ko o wartiri daga danngay ɗoo, taa raaɓa yimɓe. Taa nastida bee maako nder saare.

Suy, haala man timmi kadi. Ban nii o joodo nder saare maako jam.

(25/2/1992)

V. ASAMA, LESDI BEE LADDE

38. No asamaa'u daayori

Asamaa'u[12] boo daayaakino ban nii. Ɗonno ɓadi yimɓe ban daŋki maa nii non. Alla wolwanan ɓe, kamɓe boo ɓe mbolwanan Alla. Nii nii.

Suy kadi, rewɓe ɗon una nii. To ɓe ɗon una ɗoo, ɓe ɓaŋtataa gaafgal kam jamum haa towa. Seɗɗa seɗɗa nii, tum tum, taa meema asamasaa'u kadi.

Suy, ɓe ɓaŋi debbo keso nii, wari haa wuro man nii, o wi'i kanko kam o tokkataako bana rewɓe woɗɓe ngaɗata ɗoo. Kanko kam o jaɓataa. Sey o ɓaŋta o sakkina haa dow. Ɓe ngi'a o waawi waɗgo, ungo.

Suy, o ɓaŋti papal, o tappi nii, ɓiira, asamaa'i kam tiiri dilli dow, ɗali ɓe kadi.

Suy, ɓe lutti haa lesdi kadi. Daga nden asamaa'u daayake haa hannde. Naa jurumɗum?

(27/1/1992)

[12] Asamaa'u kam **muŋ** wi'ete.

39. No naange tokkorto

Ɓe ɗon mbi'a naange kam nii non nii gal fuunaange, nge wardata bana jotta nii nii. Ammaa nge yaha muta gal nii. To muti ɗoo, woodi asngol yimɓe feere nii, ɓe ɗon mbi'a ɓe **Gurum**'en naa, ɓeye ɓeye naa. Kamɓe kam ɓe ngalaa yiite. Ɓe ndeeni naange muti, suy, nge yaha, nge dolla ndiyam. Nge ɗon yaha nasta nder ndiyam. Nasti nder ndiyam nii, suy, ndiyam dolla.

Suy, ɓe ngara kadi. Moy fuu nyaɗa. Defranɗo haako defra. Defanɗo nyiiri. Nii non ɓe ndefrata haa maɓɓe kam.

Yoo, ɓe aynataa kuuje maɓɓe ban ɗoo. Payanɗe boo, to ɓe ndefi nii, to ɓe nyaami, ɓe cafti nii, ɓe numataa janngo kam sam. Ɓe ɓofta, ɓe njaha, ɓe cakkina nder maayo kadiboo. Sey to ɓe maati weelo kadiboo, ɓe njaha, ɓe ɗaɓɓitoya. Nii non. Hakkiilo maɓɓe famɗi seɗɗa. Nii ɓe mbi'ata.

Yoo, naange goo, to nge mutoyi, suy, nge yaha nge latta njawdiri mbaaldiri.

Suy, ndi dogga, wurr kadiboo, huuca gal fuunaange. Janngo boo nge fuɗa kadiboo. To muti gal nii nii, nge latto njawdiri mbaaldiri kadiboo nii non.

(27/1/1992)

40. Yimɓe les lesdi

Ɓe mbi'i yimɓe ɗon gal les ton. Kadiboo, to ɓe ngasi, ɓe cumpita yaha tawa asngol yimɓe feere ɗon gal les ton nii. Asngol yimɓe non nii, min anndaa yimɓe toy.

Yowwaa, ɓe mbi'a: "Bikkoy mbaɗa hakkiilo. Taa ngaɗee nanaru sam. Onon kam mbaɗee hakkiilo. To on ngasan boo, hakkiilo hakkiilo nii. Sumpiti haa jokki lesdi ɗoo, asngol yimɓe feere ɗon. Ɓe ɗon ngara nannga ɓikkon. Kamɓe ɗoo." Ɓe ɗon ngadda nyiiri, ngaɗa haa bicce maɓɓe ɗoo nii, taara nii, suy, ɓe njaha ɓe nasta too, ɓe ngurtina bicce goo nii nii, suy, to ɓinngel yaha hoosa nyiiri nii, suy, ɓiira, ɓe pooɗa, nastina dillira haa nder lesdi. Ngam haa ɓikkon mbaɗa hakkiilo. Taa ɓe ngiilo ɓe ndaayno wuro. Taa ɓe ngaɗa koo ɗume bilaa duŋayeere ndotti'en kadi.

(27/1/1992)

41. Huunyaare nder lesdi

Huunyaare man ɗoo mawnde. Dow man kadi lesdi joodi. Huunyaare ɗon nder ndiyam.

Yoo, to turti, to yidi waɗgo halleende, nii, suy, nasta yaha suuwa haa luggudum man nii, cip.

Suy, yimɓe man natta kadi. Kuuje pat halka. Ammaa nde waɗtaa nganyaandi man, ɗon jogi non duniyaaru.

Ɗoo kam haala yimɓe meere non. Pewe non. Ɓe ɗon mbi'a. Ammaa duniyaaru kam naa Alla tagi? Har amin jotta minin yimɓe defte kam Alla tagi. Naa nii? Naa kuuje ɗon haa les lesdi, ammaa defte kam yeccaay?

(27/1/1992)

42. Mojaaki lewru

To ɓe ngi'i lewru moji[13], wooji coy, ɓe nyaɗa ndiyam. Koo moy fuu nyaɗa ndiyam nii haa tummude mawnde. Ɓe ngadda deydeyaare kadiboo, ɓe kinka. Ɓe pindina ɓikkon. Ɓe mbi'a ɓikkon: "Tappee. Ngookee. Tappee nii taa ɗaanee sam." Koo ɓinngel ɗon ɗaano boo, ɓe piya ɗum nii, ɓe pindina ɗum. O fiya. Ɓe ɗon tappa nii, gunguruŋ gunguruŋ, gunguruŋ gunguruŋ, gunguruŋ gunguruŋ. To fuddi laaɓgo seddɗa nii, "Yowwaa, on ɗon tappa ɗoo, a yi'i, ɗon laaɓa? Ɓesdee. Tappee bee semmbe." Faddɗa nii, haa ɓe ngooka. To laaɓi, "A yi'i jotta kam naa nafi kadi? Alla nani tornde kadi. Jotta kam koo moye fuu yaha ɗaano kadi. Jotta kam on ciwtoto." Nii ɓe ngaɗta foroy, kamɓe kam.Tum, to lewru mojake nii, suy, nii non ɓe ngaɗa.

Miin maa ɓe pindini yam ɗuuddum. Haa mawnu-mi mi waɗi debbo ɗoo fuu, mi ɗon waɗa. Mi ɗon waɗa tum. Ammaa miin kam mi fiyataa kam. Sonaa yaake mi ɓinngel, ɗoo kam, mi ɗon fiya.

(6/1/1992)

[13] **Kiya a mbiɗi le** kam ba wi'go lewru mojake. Waatoo, ndu waylitake kadi.

43. Mojaaki naange

Mojaaki naange[14] kam, to ɓe tawi ladde maa, ɓe ndogga ɓe ngarta saare tan. Ɓe ngarta, ɓe kirsa, ɓe ngaɗa sadaka. Feere kam wi'a: "Duniyaaru timmi kadi. Nyaama non. Mi reena mi maaya." Nii non, ɓe ɗon ndeeni nii, ɓe ɗon ndeeni nii, ɓe ɗon ndeeni nii. To gaɗanɗo sadaka, waɗa. Mo waɗataa sadaka boo, nyaama mum, ɗon reeni. Nii non tan, haa ɓe ndeena ko Alla wadda. To Alla wartiri naange maa, usoko. Wartiraay boo, ɓe ɗon nuɗɗini, ɓe maayan non, jotta kam. Duniya timmi.

(6/1/1992)

44. Pobbi

Pobbi ɗon. To faɓɓi, faɓɓi, faɓɓi ɗon, faɗɗa bamɗe, mbara. Suy, daga waataay non, ɗum yakka hoot hoot hoot, haa wamnde do"o. Naane kam fotaay wurtaago jemma. Ammaa naa nanngataa goɗɗo kam sey to a toonyi. Fowru kam sey semmbe senndirta maa bee huunde man kadi. Sey to semmbe ɓuri ndu. Sonaa non kam accataa. Heɓi kam accataa sey daana nii. Ammaa paaɗaawu accan. Faɗɗi yari yiiyam maa acca, nannga feere kadiboo yara yiiyam, nannga feere kadiboo yara yiiyam.

(20/2/1992)

45. Paaɗaaji

Paaɗaaji ɗon jur. Bee gite am boo mi laari jur. Timmini be'i am, nyalde gootel, faɗɗa be'i baakin sappo. Ɗon jur ba dawaaɗi. Ammaa jotta kam sey jemma jemma haa caka kooseeje daayɗum. Ngam ɓooyma ɗoo, a yi'i, yimɓe ɗuuɗaay, Mufu'en ɓadaaki. Kooseeje corok ɗon heewi bee kuuje man. To naange fuɗɗi mutgo nii, ngurto, liɓ liɓ liɓ liɓ bana be'i non faɗɗa be'i. Paaɗaawu jee nanngata goɗɗo kam ɗum yimɓe nii lattoto paaɗaaji. Yaha ɓikkon nannga, sukaaɓe faɗɗa. Ɗoo kam mistiri'en. Asngol kuuje man ɗon kadi. Waɗooɓe kuuje man ɗon. Tonaa non kam ɗum toonyataa

[14] **Pas a mbiɗi le** kam ba wi'go naange mojake.

yimɓe. Paaɗaawu ɓuri darnde rawaandu, juuti. Doggan law. Bana paatuuru nii. To ɗum wara boo, a nanataa, a maatataa sam. To nanngi mbeewa maa, mbeewa woya wa'aw. Cuy, do"o. Kanjum kam yara ii'am nii. To harki boo acca.

(20/2/1992)

46. Nyiibi

Nyiibi kam njottaaki Moogazaŋ. Ammaa ɗi ɗon ngara lesdi Marwa ɗoo kam. Sey hitaande feere nii ɗoo, ɗi ngari haa ɗi nasti gal wakeere lesdi Meri ɗoo, tokkiri Tokommbere nii. Ɗi carri yimɓe jur. Goɗɗo feere anndaa haa farta, wara yaaɓa. Goɗɗo feere to ɓe ɗon parta nga nii, o wi'i yoo kanko boo haa o faɗɗa bee armawal maako.

Suy, nyiiwa wara nannga mo, yaaɓa mo, teteki wurto coot. Hikka ɗoo boo ɗi ngari jur haa lesdi ɗoo. Waɗi nyiibi baakin teemeɗɗe nay e gootel haa lesdi Muturuwa, Kaa'ele ɗoo haa faɓɓi wonni kare pat. Ɗi kam naa ɗi Waaja. Ɗi koɗi. Ɗi *centrafricain*. Ɗi kaaɗi gal Minndif too nii. Ɗi mbari yimɓe, nyaami gawriije, waɗi mbononda kam. To wari tawi gawri waagaare nii, nyaama pat. Biriiji boo, ɗoofa waaga waaga, suy. Koo ko waɗata walaa. Ngesa boo to nasti ton nii, nyaamda pat. Bononda tan. Fotaay fartugo. A ɗon laara ɗum wonnane. Walaa ko a waawi waɗgo. Genndeeji njaɓti lesdi.

(22/2/1993)

47. Leɗɗe

Ngam Giziga'en kam ɗon ndokka innde wuro, **Valawaɗ**. **Valawaɗ** kam ɗaaleehi. Ganye kam **gaye** non. Ganye duuraay wari ɗoo. **Akuku**, ɗum ɓokki. **Duway** kam kojoli. **Teten** kam anndakeehi. **Dogo** boo tanni. **Mbulam** kam jaɓɓe. **Dogor** boo tanni.

(4/3/1986)

VI. NYAAMDU BEE NJARAM

48. Gawri

Gawri[15] kam **galaŋ** tawon. Naa mi aartirtaa **mosoko**? Mi aartira gal **galaŋ**, **gagazaŋ**, **bulbaasi**. Bulbaasiri. Cammeeje kam cankiti cankiti. Noonde kam tal bana ɗereewol. Nyiiri kam ɓalwan, gite ngiɗaa yi'go.

Andariya, anndariya. Gawri man daneejum, belɗum to a yakka keccum.

Urzlaɓalaja ɗon. **Mejejel** ɗon. Ɗoo kam gawri duumol.

Zlarawoy. **Mugujuɓoy**. Fuu asngol gootel kadi. **Zlarawoy** wi'ete cerge.

Jotta kam muskwaari kadi. Safra kam **safra** non. Majeeri, nii non. **Burgu** kam burguuri.

Mulgoy boo masarji. **Kudaaku** kam kudaku.

(7/2/1992)

49. Nyaameteeko

Nyaameteeko[16] kam jur. **Arasl** ɗoo follere. **Azɓak**, ɗum haako nyebbe. **Ambaka** ɗon. Ɗum dubaaho. **Matkavay**, tasɓaaho, tapsaaho. **Azlǝla** kam baskooje. **Zaazewed** kam gabayji. **Akufok** kam gubuɗo. Ɓokko kam **akuku**[17].

Yowwaa, **memblek** ɗon, ɗoo kam laalo. **Maŋgaraw** ɗon. Ɗoo boo laalo. Asngol laalo maŋgaramho. Ɗum **selekiya** ɗon. Selekiya. Gal amin yiwi manaa? Kanjum Giziga'en nyaamata kadi. **Memeyel**, ɗum memeyelho.

Zluɓur ɗon. Ɗum wanko. Woodi wuro feere boo **Zluɓur** wi'ete ɗon gal Minndif. Wonan ɗum leɗɗe man ɗon ton kadi. **Mikikirek** kam jooye. Nyaaman.

Taami boo tinyeere. **Ander** kam biriiji. **Ander Mufu** boo galaaji.

---

[15] Gawri kam **daw**.

[16] **Alar ngu zum** kam nyaameteeko. Haako defaako kam **alar**. Ammaa haako ko defaaka kam **kalaf** wi'ete.

[17] Bee Hawsaare boo **kuuka**.

Awaŋ kam cukkuri.

(7/2/1992)

50. Mbal

Mbal[18] kam har amin kam ɓuraay asli ɗiɗi, tati man ɗoo. Ɓe ɗon ewna **dalay nga ɗaf**, ɗoo, ɗum ɗon caka cak non. Lattaaki kunndurku, lattaaki mbal. Lattaaki mbal, ɗon caka cak, kanjum kam bana kunu.

Kunndurku bee furdu kam feere feere kadi. Furdu ɗoo **mbazla**. **Mbazla babaraŋ**. Kunndurku kam jemmaare woore nii, suy, ɓe njara janngo? Ammaa mbal naa sey to waɗi balɗe tati? Peetum man kadi? Defgo furdu bee bilbil kam feere feere.

(1/2/1993)

51. Defgo mbal

Koo jotta ɓe accaay defgo **muzum**. Koo moy fuu defanan hoore mum, rewɓe kam. Ɓe ndefa, ɓe njara. Ɓe ndefan ngam filu. To surga waɗi ɓe ngaɗa.

(23/1/1992)

Defgo kam ɓe ɗon ndefa. Nyannde meere ɗoo boo, ɓe ɗon ndefa. Naa sey nyannde luumo. Rewɓe ndefata kadi. Worɓe kam naa ndefataa mbal? Ammaa woodi Mufuujo feere. Kanko kam o waɗan tour bee debbo maako. To o defi, debbo boo munya. To o sippi ɗam maako, nden, debbo boo defa kadi. A yi'i haa duniya ɗoo, *exception* ɓe mbi'ata bee Nasaaraare ɗoo naa ɗon?

(25/2/1992)

52. Bilbil

Ɓe mbaɗa puɗnaandi. Ɓaawo ɗon, ɓe arɓa ɗum. Ɓe mba"ina ndiyam. Ndiyam ɗon waywa nii, ɓe ndufa kuroori goo haa ton.

Suy, ɗon dollo, ɗon dollo, ɗon dollo.

[18] Mbal kam **muzum** wi'ete.

Yowwaa, to dolli, ban nii, janngo, ɓe ciiwa kadi. To ɓe ciiwi, janngo fajiri, ɓe mba"ina kadiboo. Ɗon dollo nii haa haa haa haa yuufa. Ɓe kooca salite man. Waatoo, dirdir man ɗoo. Ɓe ngaawa nii, haa laaɓa tal. Ngam to ɓe acci bee man ɗoo, wooɗataa.

Suy, to ɓe ngaɗi ban nii ɗoo, ɓe ndolli booɗɗum, ɓe ndolliti ɗoo, suy kadi, ɓe kooca cake man walla boo, ngaandi man luttata tis tis ɗoo, les ɗoo, bee man ɓe ɓenndinta kadi. Ɓe kooca seeɗa nii, ɓe ndiira ɗum haa naange nii, ɓe ngaɗa haa ton.

Suy kadi, ɓenndina kadi.

Suy, ɓe njilla bee seɓre ɗaaleehi haa woɗɓe feere. **Valawaɗ.** Haaɗan boo naa booɗɗum? Naa njamu?

(1/2/1993)

53. Furdu

No ɓe ndefirta furdu kam ban nii. Ɓe ngadda gawri. Ɓe corɓa ɓe njaarta. Laaɓi naa? Ɓe coofna nder ndiyam.

Suy, ɓe ngadda bammbammbe, ɓe cudda dow gawri goo. To ɓe cuddi ɗoo, waala jemma ɗiɗi.

Suy, ndi fuɗa pat. To fuɗi ɗoo, ɓe ngayla kadi haa dow daago. To ɓe ngayli haa daago ɗoo, ɓe ndiira haa naange. To ɗum yoori, suy, ɓe nama kadi. Ɓe ɗiggintaa kanjum kam bana kuroori nyiiri. Ɓe arɓa. Arɓugo ɗum hoynugo junngo. To ɓe arɓi booɗɗum nii, suy, ɓe ngadda ndi rufa nder fayannde. To ɓe ndufi nder ndiyam, waala, kuroori man ɗoo lamma bana leemu goo, top nii.

Suy, ɓe ngara ɓe ndefa kadi. Ɓe ndefa bana nyiiri goo. Ɓe ndefa, ɓe ndefa, ɓe ndefa, ɓe karna bana gaari goo. Ɗon caka **ɗaf** bee gaari.

Yowwaa, suy, ɓe ndotta nii, a laari bana nyiiri goo, ammaa to a ngociti nyiiri, a yaari hunnduko nii, lammuɗum. Nyiiri lammundi goo. Suy, ɓe ndotta ɓe ndiira haa daage walla cekke.

Suy kadi, ɓe acca haa feewta delem. Feewti wulaay fahin ɗoo, ɓe ngadda kadi giramje mawɗe mawɗe ɗoo. Ɓe njo"ina, ngaɗa nyiiri mbal goo nder giramje goo. Ɓe kamya, ɓe kamya, ɓe laawa bee ndiyam. Ɓe ɗon kamya ɓe ngadda puɗnaandi deydey seɗɗa ɓe nami. Ɓe cammina. To cammini nii, kamya kadi. Kamya bee man, kamya bee man. Laati bana masalan nyiiri *pain* ɓe tamsata ɗoo.

Yowwaa, haa to maati boodɗum, suy, kadi, ɓe maɓɓa nder giramje baakin ɗiɗi, tati, nay. Ɓoo kam haa semmbe debbo fuu kadi. Mo yiɗi defgo jur maa, naa ɗuɗɗina payanɗe? Mo defan seɗɗa non, tampa-semmbeejo boo, a yi'i naa ɗuɗɗintaa payanɗe? Deydey semmbe maako.

Yowwaa, suy, ɓe maɓɓa boodɗum. To ɓe maɓɓi, henndu nastataa.

Suy kadi, ɗum yuufa kadi. Ɓennda kadi. Bil bil bil bil. Waatoo, bana *gaz* goo ɗon yuufa nii, yuufa nii, haa warta harka, bana a yummini moto nii, badbadbad. Kadiboo, de"a. Kadiboo, fahin, badbadbad. Ɓoo kam kulɗo kam fuu doggan. Mo meeɗaay anndugo haala man kam nastataa suudu man. O wi'an: "Woodi ko woni haa ɗon." Sey to ɓe mbi'i mo: "Naa mbal ɓenndata?" Sey, o de"a. Tinaa non kam, o wi'a: "Woodi hunnde bee yonki woni nder suudu man." Mbal ɗon harka badbadbadbad.

Yowwaa, suy kadi, haa to ɓenndi. Waɗa nyalɗe ɗiɗi.

Yowwaa, janngo man, to waali ɓenndugo hannde, janngo ban fajiri kadi, ɓenndi. To ɗon fata bana mbi'-maa-mi ɗoo, ɗoo kam debbo ilinan. Anndi maati kadi. Naa ɓenndan fakat? Ammaa ɗon de"i non, anndi wooɗaay. Ɓenndataa. Naa taa ɗum de"a non ɗoo. Sey harka.

Suy, janngo ɓe caka kadi. Ɓe caka, ɓe caka, ɓe caka, haa giramje. Ɓe ɗon ndufa haa ton kadi haa giramje keewa. To keewi, a yi'i, yarooɓe ngara kadi. Ɓe ngara, ɓe njara.

Waatoo, gabagaaji ɗoo, ɓooyma ɗoo, ɓe nyoota kadi bana booro nii nii, ɓe ɗon ewna **mutus** bee Gizigaare.

Suy, bee man ɓe cakirta kadi. Siiwa siiwa haa payanɗe mawɗe mawɗe mawɗe nii.

Suy, ɓe coora kadi. Marɓe haaje njara kadi. To timmi kadiboo, ɓe cakta cake man goo, luttuɗum ɗoo. Ɓoo kam welaa. Ɓoo kam welataa bana premier kadi. *Deuxième* man naa ɗon? *Premier* man **mbazla** mal kadi.

Deuxième man boo **a ra** zɗa **ka asef naŋ vra**. **Asef**[19] **nga mbazla**. Waatoo, ɓe cakti kadiboo, cake man jee naane goo, ɗoo kam ɓe ɓiɗɗita. Haa ton ɓe anndata timmi kadi.

Ɓe ndufana be'i cake. Be'i nyaama ɗum. Marɗo be'i, marɗo gaduuji. Puccu, fuu nyaama hunnde man, hurgan maa nyawu dabbaaji ɗoo.

(1/2/1993)

[19] **Asef**, ɗum cake mbal.

54. Dalay

Dalay ɗoo, ɗoo kam nyalde non ɓe ngaɗta. Ɓe karna gaari nii, walla boo, nyiiri luttundi.

Suy, ɓe ngadda nii puɗnaandi, ɓe ngaɗa haa ton. To ɓe ngaɗi nii, janngo, ban hannde asiri, ɓe ngaɗata. Janngo fajiri ɓe njarata. Nii non. Kanjum kam dakam. Ammaa ɗon caka kunndurku bee mbal kadi. Semmbe walaa. Wuykintaa.

Muzum paalel. Paalel kam faandu peetel.

(1/2/1993)

55. Luumo Moogazaŋ

Luumo manngo ɗonno. Luumo waati. Ɓe ɗon kirsa kaaki sappo, sappoo e go'o no. Alamisaawo Moogazaŋ, ɓooyma. Ngo waati. Waati ɓuraay duuɓi sappo. Waati sam. Jotta ɗoo, nyannde luumo man nii, a tawataa koo gooto.

Gayak woodi luumel peetetel naane maa. Manngo kam Moogazaŋ. Gayak boo alatwo. Luumo kam warti Marwa ɗon kadi jotta kadi.

(25/2/1992)

56. No tagu nanngirta doombi

Doombi[20] kam min ɗon nannga ɗuuɗɗum masin kadi. Asli doombi kam mi anndaa jur, ammaa mi limtante baakin ɗiɗi, tati kam.

Ndaa woodi doombi min ɓuri yiɗgo masin ɗoo, ɓuri nafgo boo, nyaama bilaa seko, min ɗon mbi'a mocojji. Kanji kam haa yaasi, haa nder ladde, haa nder kowaaɗi. Ɗi njooɗataa nder wuro haa saare ɗi nyaama kuuje nyidduɗi nyidduɗi ɗoo kam woodaa. Kanji kam kowaaɗi nder ladde ngonata. Mocojji kam ɓuri doombi saare ɗoo seɗɗa nii. Feere boo ɗon mawna. Mannga. Beldi masin. Ɓellere corok kanjum kam. Ɓuri kusel fuu welgo, to debbo waawi defgo ɗum kam. Kanji min ɓuri nanngugo kadi.

[20] **Kotokom** kam innde asli doombi fuu.

Goɗɗi boo haa saare. Ban gondi nder suudu maa jonta, daamata tum tum ɗoo, kanjum kam min ewno **gozlomo**. Kanjum kam nder saare ton bononda. Ɗume maa nyaaman. Goɗɗo to waali jemma maa, wara nyaama kosɗe ɗoo nyaama nyaama nii. Debbo jo"ini kuuje nyidduɗum maa, wara nyaama. Liingu. Walaa ko walaa kadi. Kanjum kam latti bana gaduuru doombi kadi. Welaa sam, kanjum kam. Woɗɓe kam nyaamataa ɗum. Sinaa ɓikkon ɓikkon ɗoo. Kanji kam nder saare ɗi njooɗoto. Nder suudu, wasa suudu nii haa haa haa.

Doombru woyla boo ɗon. Ɓe ɗon mbi'a **munduwaŋ**. Wujjan biriiji. Yakka biriiji tiɗɗa haa galaŋal. Tiɗɗa tiɗɗa tiɗɗa nii. Haa keɓtaa ɗum kam a ɗon tokka laawol man nii, ɗon yaha rufgo biriiji ɗi ngujjata ɗoo. Njahaa rufa seɗɗa seɗɗa seɗɗa seɗɗa, a ɗon tokki laawol nii, haa njahaa njokkaa ngaska maaji kadi. To a wasa, wasa, a nannga. Baakin sappo feere kam. A nannga haa wicco, fooɗa, tappa. Ŋatan. Naa sey bee dabare?

Kanjum boo booɗɗum kam dabbunde. Ammaa duumol kam wooɗaay. Gilɗi corok. Yimɓe ngiɗaa nyaamgo kanji kam. Naa ɗum nyaamgo jee yimɓe tefata kadi.

Mocojji kam min njaha haa ladde bee ɓikkon ɗoo. Doombi kowaaɗi. Coycoy kanji kam. Min kooca yommbal keccal. Yommbal keccal ɗoo, siifta siifta siifta nii, wama akoryel. Walla bee Gizigaare boo, **akor**. Wama wama wama nii, yaaja gal fuɗɗam ɗoo, gal timmitirde boo ɗon sewa, ɗon yaha sewgo nii. Goɗɗo feere wama baakin jowi. Goɗɗo feere baakin ɗiɗi. Goɗɗo feere gootel. Ɗoo kam deydey semmbe goɗɗo kadi. Njahaa haa kowaaɗi haa ladde. Haa ton ɗoo, laabi maaji ɗon. Koo moy fuu yaara sorna, sora haa les kowaagol ɗoo, maɓɓa booɗɗum, acca laawol man kam maɓɓataa. Acca. Sora sora ban min njaha daayɗum bee cabbi, faɗɗa kowaagol ɗoo nii, faɗɗa faɗɗa faɗɗa. Doombi boo ɗon ndogga ngara ngara ngara nasta nder akorji ɗoo. Naa laabi man ɗon suuɗataako? Les kowaagol naa laabi man ɗon mbaali non.

To nasti nii, suy, wara fooɗa nannga wartira saare. Goɗɗo feere nii booro maako haa heewa. Naa booɗɗum meere? Kusel man weli kam. Kusel mocojji ɗo ɓuran kusel mbeewa, kusel nagge, welgo. Non non haa am kam. Saa'i mi derkeejo no, mi nanngi jamum, wartira defa. Ɗon dolla non. Debbo baawɗo defgo man kam naa kusel man saftataa nyaamgo?

Akor ɗoo to nanngi waɗi yiiyam ɗoo, a loota booɗɗum. Ngam taa yiiyam man lutta haa ton. Taa doombi keɓta ɗum. **Akor** nanngan koo tati, nay maa. Wara tiɗɗa ton. Laawol wurtaago gal too naa walaa? Loraago ɓaawo boo walaa. Ndaa ɗi keɓataa ŋatgo maa. Koyɗum meere. Amaa sey waawa kuugal man.

Mocojji kam **mocoɗ** bee Gizigaare. Wooru kam mocorru.

Woodi **gajagaɗ** wi'ete ɗon. Ɓum doombru ladde. Sera sera daneejum. Kanjum boo nyaameteeɗum.

(23/1/1992)

57. No tagu nanngirta liɗɗi

Liɗɗi[21] boo naa min ɗon nannga? Haa amin ɗoo, ɓooyma ɗoo naa, ndiyam ɗon ɗuuɗɗam. Haa ton ɗoo liɗɗi ɗon jur. Moogazaŋ ɗoo liɗɗi ɗuuɗɗi Waɗtaako sam. Ɓe ngadda luumo.

Jotta kam ndiyam walaa bana ɓooyma. Haa mi fuɗɗa yi'go ndiyam ɗon usto kam, saa'i man ɗoo, deydey 1958'en ɗoo. Nasaara'en njehi haa dow hooseere her ndiyam wurtoto, dilla wara tokka maayo wara les ɗoo. Ɓe tanki ɗum bee *ciment* nii. Ɓe ngadda kaaye, ɓe ngadda *gravier*, ɓe ngadda ɗume ɗume, ɓe loowa.

Suy, ɓe ngari ɓe tanki ɗum. Ɓe ngari ɓe ɗisi tiyo. Ɓe kaɓɓa, ɓe kaɓɓa, ɓe kaɓɓa. Haa ɓe kippini ndiyam man haa ɓe pooɗi tiyo man haa ɗum warti les kadi. Daga nden goo, ndiyam fuɗɗi ustugo. Min kam ngi'-mi. Nasaara'en njahan daga Marwa ɗoo.

Suy, min ɗonno nannga liɗɗi bee jubaaji amin. Moy fuu e jubaawol mum. Goɗɗo feere bee kunaayel maako. Goɗɗo feere bee junngo non. Goɗɗo feere bee jaaral, laara liingu nder ndiyam nii, cos, yuwa haa hoore, nannga.

Duumol, dabbunde, ceeɗu fuu. Ndeye fuu ɓooyma kam. Seeɗanno. Ban lewru *mars* ɗoo, min puɗɗata nanngugo liɗɗi nder beeli kam, nder julwiije. Ndiyamji ɗon ɗuuɗi ton masin. Liɗɗi boo jur. Nannga nii, defa.

Goɗɗo feere waawataa defgo ɗum. A yi'i ɓe mbaawataa aynugo ɗum boo. Ɓon keccum tum boo waawataa. Seeka kadi waɗa dow yiite, yoorna, waɗa haa buhuure.

[21] Liingu kam **kilif** wi'ete.

Min anndaa lidɗi jur. Ndaa min ngoodi muuɓalaaji. **Moɓolo** bee Gizigaare. Min ngoodi malalayji. **Malalay** bee Gizigaare. Murayje. **Muraŋ** bee Gizigaare. Menngeɗeeje. Menngeɗeere kam woore. **Manjaɗey** bee Gizigaare. Ɗoo kam ɓuri famɗugo.

Yoo, pelpeleeji, ɗum **slelemke**. **Momburkotok**, ɗum farawre.

Yowwaa, **aweɗ** ɗoon. To a taki **aweɗ**, haako haaɗan rok. **Aweɗ** mawnataa jur. Wicco woojataa ba murayje. **Kilif mbur**, murayji ceekaaɗi. **Kilif mbur** kam ba wi'go liingu goɗɗo. To ɗum seekaaka kam, **moɓolo**. Ankaltaawu kam walaa. **Aŋgrekeŋreke** kam ɗon. **Aŋgrekeŋreke** woodi gi'e haa wicco, haa hoore. Gi'e kam naawɗum. Ɗum kam asngol fowru lidɗi. Jee peetetel man. Halli. Tufan goɗɗo. Sey bee hakkiilo kanjum kam. Meemgo ɗum sey bee hakkiilo.

Yoo, woodi liingu feere, ɓe mbi'ata ɗum bee Fulfulde, mboynaawu. Weli masin ba gertogal ɗoo. Kanjum kam naa nder ndiyam.

Koo ɓe nela kuuɗe feere boo, min ngiɗaa kadi, sey min cuklana haala lidɗi. Sey to bone waɗi. Sey ɓe tappa, faɗɗa. Tinaa non kam min accataa sam. Yahgo janngirde maa, a yiɗaa. Yahgo duroygo maa, a yiɗaa. Yahgo remoya maa, a yiɗaa. Hakke welgo, yiɗgo lidɗi bee fijirde.

(23/1/1992)

58. Ndiyam ɗuuɗɗam ɗonno haa Moogazaŋ

Ndiyam ɗuuɗɗam wonno haa Moogazaŋ[22]. Ban lewru *mars* ɗoo nii, lidɗi ɓe puɗɗata waawaago lidɗi. Lidɗi waɗtaako. Jotta kam walaa sam. Muuɓalaaji tan walaa goɗɗi kam. Ban lewru *mars* ɓe puɗɗa nanngugo haa ndiyam wara tawa. Ɗon nannga non. Timmataa boo.

Pat ndiyam timmi, hersi koo.

Ndiyam man haa dow hooseere. Tanki bee *ciment*. Jokki *tuyau*. Fooɗi ndiyam wartiri haa les. Nii non nii fuɗɗam timmugo ndiyam kam. Haa waddi hannde kam. Ndiyam walaa sam. *Tuyau* boo walaa. Ndiyam haa maayo boo walaa. Duniya yoori non kanngaraŋ kaŋ. Haa waddi *indépendance*. Jeeri.

[22] Moogazaŋ yiwi **mwa gagazaŋ**. Waatoo, ɗum hooseere woɗeere. Teema ngam noonde huɗo dow hooseere.

Ɓulli haa ɓe ngasa lugga. Ɓooyma kam ɓe ngasataano ɓulli. Bee waawru non. Ɓe ngaafta njaareendi sedɗa nii, suy, ndiyam wannga. Jotta kam ɓe ngasa, ɓe ngasa haa ɓe luggina. Ndaa luggingo boo kaaye.

(4/3/1986)

59. Asngol paaɓi

Asngol paaɓi kam naa ɓe nanngataa jur sunaa agesru. Min ɓikkoy kam nannga, wula, yakka haa ladde nii. Agesru non bee Fulfulde. Ɓaleejum nii ba paaɓa non nii, ammaa, kanjum kam deydey. Feere boo mawnan. Ammaa ɓotowɗum nii ba liingu muuɓalaawu ba anndudaa ɗoo nii. Nii ɓanndu kam wa'i. Naa bana paaɓa ɓanndu ɗon nyaaɗi nonnon bana gargaɗa ɗoo. Naa non. **Ages** ɗoo maa ɓe ɗon nannga jamum kadi. Sooda bee ceede ɗuuɗde yaara wuro.

Bee merlekji. **Merlek** bee Gizigaare. Nanngan. Welii. Nasaara maa ɗon yaha har amin ton nannga sooda hokka ceede. Ɓe nanngana mo nii, yaara wuro maɓɓe. Nela haa lesdi maɓɓe, nyaama. Nii ɓe mbi'ata.

Akraŋ kam paaɓa mannga. Ɗum gidigidiiru. Nyaameteeɗum.

(23/1/1992)

60. No tagu nanngirta colli

Colli[23] kam, dabare man ɓuri semmbe maa. Aan kam to mi wi'i maa: "Nanngu colli," a waawataa? Miin kam mi waawan.

Colli ɗoo, min njaha haa ladde, min tefa taari. Min ɗaɓɓita taari nii, ngadda. Haa licce lekkon bana ɗoo, ngaɗa taari haa ton. Waɗa waɗa waɗa yaara haa babal colli ngarata njara ndiyam. Colli jur mooɓtata ton. Wara wallina wallina wallina kommbi ndiyam. Colli ngara njippo kadi biji biji biji biji, ngara haa ɗi njara ndiyam goo, suy, taari hooca ɗi. Feere kam lisal gootal a heɓan baakin colli sappo. Feere jowi. Feere jeego. Feere boo gootel. Ɓofta kadi, ɓora nastina nder booro. Kadiboo a yaha. A waɗa fahin. To colli piiri, ndilli, a waɗa fahin. To colli piiri, a waɗi fahin, kadiboo, on njaha on cuuɗa. Colli ngara fahin, accaa.

[23] Sonndu kam **ɗiyew** wi'ete.

Ledɗe kam fuu ɗon mara taari. Ɓon waɗa pinndi man ɗoo, pinndi bee ɓikkoy man ɗoo, kanjum min yakkata kadi. Yakka yakka, suy, wadda kuɗol. Wurwa nii nii, haa hunnduko, suy, taari wurta. To wurtini, a waɗa nii, wallina. Juutɗum juutɗum kadi kommbi ndiyam.

Goɗɗo feere kam waawataa nanngugo seyto ɓe ndokki mo. Anndaa wallingo sam.

Colli kam min nanngata jur ɗoo, **ajer**. Curkumje bee Fulfulde naa? Colli man ɗon ngara jur bana naargewol goo hur hur hur hur. Haraka kam waɗtaako. Danguraaji. **Dangura** bee Gizigaare. Kanjum ɓurata nanngugo. Weli sam. I'e ɗon caati. Nyaanca bee cokkuri maata booɗɗum, mannda kadi dow ɗon. Weli kanjum kam.

Haa saare amin maa kusel kam jur. Ammaa miin kam mi yiɗi sey kuuje ban nii. Kusel jee na'i, be'i, jee baaba hirsanno ɗoo, welantaako yam bana kuuje ɗoo. Kanjum ɓuri yiɗgo.

To ɓe ɗon ngaɗa diiwgal boo, mi suuɗa mi dilla ladde. Mi hooca rawaandu am tokka yimɓe, yaha ladde nyalla. Tokki riiwgo kuuje haa ladde. Nyannde feere, mi heɓa jaawle ɗiɗi. Feere boo tati. Ɓonno jur. Haa nder saare maa jaawle ɗonno ngara.

Goɗɗo feere ɗon heɓa geeraaɗe jaawle, ɓofta nder booro wartira. Booro kam ɗum **gabal** wi'ete bee Gizigaare. Haa amin kam, min ngaɗan ɗum bee laral. Gabalji feere feere.

To heɓaay jaawngal[24] muumal boo, heɓa geeraaɗe. Jaawle boo waanee gertooɗe ɗe ngi'ataa ɗoo. Tokkere jaawle baakin teemerre. Ɓe piirna ɗe kiririri, piirna nii. Dawaaɗi ɗon. Yimɓe ɗon cankiti haa ladde non. To ɗe piiri nii, ɗe njaha, ɗe koɗa dow yimɓe non. Nannga non. Ammaa hiddeko nannga, bone ɗon. Ndoggaa haa comaa. Feere, parta haa coomna ngal, aan boo a somi, goɗɗo feere yaha nannga. Aan a somi meere. Kanjum kam naawɗum.

Agonok kam poola. **Tuhuru** boo gerlal.

(23/1/1992)

61. Diiwgal

Feere boo, dawaaɗi am paɗɗa baakin lelwa ngoota. Mi roonda mi wartira. Ammaa yimɓe ɗon njaɓta kadi. To semmbe maa famɗi nii, ɓinngel kadi, ɓe njaɓtan. Koo rawaandu maa nanngi nii, ɓe njaɓtan.

[24] Jaawngal kam **cuvoŋ** wi'ete.

Feere kam koo hoore maa heɓataa. Baaba kam mi yiɗaa mi yaha. Ammaa daada am kam yiɗi kusel ladde ɗoo. Ɓuranan mo kusel be'i bee baali.

Diiwgal kam min yumma Moogazaŋ ɗoo, njippa Gayak ɗoo, nasta ladde Koɗek ɗoo, gal Yaga'en ɗoo. Dilla gal ton. Feere maa yaha haa gal Malam Peetel'en. Feere boo eera maayo Ɓagalaf ɗoo, dilla gal Julgufje ɗoo nii, ladde ɗoo fuu.

Kuuje kam ɓooyma kam jur. Yahataa daayɗum maa. Buutu no. Hannde nde kam wi'ete kuuje man timmi.

Ko njahan-mi ladde, mi meeɗaay laargo mbarooga.

Mbojon kam jur lee kadi. Ji'e ɗon. Belɗum meere. Dawaaɗi parta mbojon. Ɓe ɗon parta dagam daayɗum, ɗon dogga wara wara. Dawaaɗi ɗon parta. Feere, a wara faɗɗa bee sawru. Feere boo, dawaaɗi nannga yeeso maa, koocaa.

Jurumɗum boo naa nyaamdu kadi? Yurmeende maa ɗuuɗataa? Nyaama non.

Nyiiwa walaano. Nyiibi ɗon boo, min njahataa gal ɗi ngoni kam. Gal waɗata haɓre kam naa tefataa kadi?

(23/1/1992)

62. Fijirde lagaawal

Min ɗon tira lagaaje. Miin maa mi ɗon tira haa ladde. Heɓa jaɓɓe, una jilla bee gommbal ɗuma ɗoo nii, yommbe ɗoo, tappa tappa tappa, wartira ɗum bana ɗumaani goo, suy, ɗisa haa kuɗol ban nii.

Suy, min ɗon ngaɗa *guerre*[25] man caka amin minin ɓikkoy kam. Oo fiɗa oo. Oo fiɗa oo. Haa goɗɗo ela ɗum hoore. Fijirde non. Naa bee njamndi.

Feere kam jaɓɓe min unata, min ngaɗa. Ɗoo kam naawataa, elataa goɗɗo. **Gagay**.

Yawɓe mbi'a: "Naa aan naawnani yam ɓinngel nii?"

Suy, wara nasta. Aan boo to baaba maa laari, nasta. Nyannde feere, haa wuro fuu haɓa kadi. Asee maa, ɗum guusa meere no. Wartiri haɓre nder wuro. Ndotti'en kaɓa, mbalmootira. A yi'i naa welaa?

Haala nderkaaku, ɗum boodɗum, kalluɗum.

(23/1/1992)

[25] *Guerre*, ɗum haɓre bee Faransaare.

VII. PAWNE ƁANNDU

63. Yaroode

Yaroode[26] ɗoo, minin Giziga'en Marwa ɗoo, waɗooɓe mal kam walaa. Fulɓe, Manndara'en, Sirata'en, kamɓe ɓen, yarata ɓikkon amin. Wakkati man ɗon, warti ba juulnordu. Bana saa'i jaangol ba jonta nii. Ɓe waɗtaa ɗum lewru mars kam. Bana *décembre, janvier, février* ɗoo. Taa ɗum waɗa kuuduuje.

Suy, ɓe ngara. Goɗɗo man to wari haa wuro, walla fuufa luwal maako, pepee pepee, suy, ewna yimɓe. Ɓe ngara. Ɓikkon ngara. "Mooɓtu ɓikkon." Wannjamjo. Ɓe ngara ɓe yara ɓikkon kadi, pak pak pak. Ɓanndu fuu.

To yarataa, ɓe kuɗa kadi. To a ɓinngel maa, ɓikkon ban maaɗa sala jaɓgo maa. A nastataa caka maɓɓe. Ɓe ɗon tokki huɗgo maa nii, haa ɓe mettina ɓernde.

Suy, aan boo ɓernde maa jaɓa kadi.

Miin kam Abba yari yam. Abba Palarjo. O ɗon jotta fuu. Abba Sirataajo. Yaake man, duuɓi am jeeɗiɗi no. Naawi jamum. Baaba kam sali. Miin wi'i. O yamaayno haala man.

Suy, ɓe ɗon yara ɓikkon goo, nde ɓikkon cafti huɗgo yam, suy, mi waancidittaa bee maɓɓe. Miin boo mi ɓerni. Njah-mi yam-mi baaba am. Mi tawaay mo sam. Mi ɗaɓɓiti mo haa wuro. Mbi'-mi: "Sey ndokkaa-mi ceede. Miin boo mi yaha waɗa." O wi'i yam: "A yiɗi naa?" Mbi'-mi: "Ooho."

Suy, o wurtini, mi anndaa to siisihon ɗiɗon, ɗume naa. O hokki yam. Ndoggu-mi bee seyo. Tap tap tap tap. Ton njah-mi taw-mi ɓe ɗon yara ɓinngel feere nii. Ɓe ɗon ndari dow maako. "Taa woy. Taa woy. Taa woy. Taa woy." Yimɓeeji kawti.

Suy, ɓe mbi'i: mi wara. Miin boo mi yehi kadi. Mi lii'i ceede am goo, mi hokki mo.

Suy, o laɓi yam hoore.

Suy, o wallini yam kadi. O waddi beluuhi maako. **Bila** bee Gizigaare. O fuɗɗi jo"ingo, yari, yari, yari, yari. A yaman naawi du? Naa to ɓe ngaɗa nde ɗiɗi kam tagu jaɓataa? Yari, yari, yari, timmini. Kadiboo, jokki ɗoo, yari, yari, timmini. Wakeere ɗoo timmi. Ɓe ngayliti yam kadiboo. Ɓe yari ɗoo, yari, yari, timmini, jokki ɗoo, yari, timmini.

[26] **Cah** kam yaroode.

Suy, ɓe yummini yam. Ɓe njo"ini yam. Ɓe yari ɗoo. Caka man. Ɓe mbi'i "Taa woy. Taa woy. Ɓikkon pat woyataa. Haa toy ngaancataa? Gal toy a tammi waancugo nii nii nii nii?" Yariiɓe mbi'i boo: "Taa kultoraa. Taa nyiddinaa yeeso." Ɓe yari ɗoo ceet haa yotti ɗoo. To goɗɗo huli kam nastan gite kadi?

Suy, ɓe yari ɓe timmini. Ɓe yari juuɗe. Juuɗe kam maa ɓe ngejjitino.

Suy, ɓe acci. Haa mi yummo, "A"aa, nanngee mo. War war war." Ɓe yari juuɗe boo. Kanjum ɓuri. Jotta ɗoo, to mi laari juuɗe ɗoo, ɗon naawa-mmi. Ndikkana-mmi ɗoo.

Rewɓe kam ɓe yara gal enɗi ɗoo. Ɓooyma kam maa haa ɗoo. Jee rewɓe ɗoo tullan naawgo.

Nde ɓe yari ɓe timmini, ɓe nanngi yam junngo. Naa, a yi'i, mi yi'ataa yiiyam fuu? Gite maɓɓi.

Suy, ɓe njehi ɓe njaari yam saare. Ɓe ngaddi toomndi suudu ɗoo, kilbu, cittaaje. Ɓe uni ɓe nami.

Suy, ɓe nguji pak pak pak ɗoo, ba ɓernde am wurtoto yaasi. Haa ton ɗoo, mi fuɗɗi woygo kadi, seɗɗa.

Balɗe tati kam nyaamgo kam walaa. Nyiiri ɗoo, sey ɓe ɗumaano ba murlere goo seɗɗa ngam a waawataa maɓɓititgo hunnduko. Hunnduko ŋaaɓataa sam. To a fuɗɗi ba haa a nyaama nii goo nii, bana yiite goo. Sey gaari tis tis tis non. Balɗe tati kam nyaamgo goonga walaa.

Suy, nde mi heɓti hakkiilo, suy, minyam'en ɗoo haaɗi bee Ndujja bee Faaɗimatu, Jebba.

Yoo, tokkiiɓe ɓaawo kam mbi'-mi ɓe njaɓataa. Miin sali kadi. Taa ɓe yarą ɓe.

Suy, mi haɗa ɓe. Ɓabiya timmi hęr amin.

(10/1/1990)

64. Moorgo

Ɓe mooran bee boodɗum.

(25/2/1992)

65. Paɗe

Paɗe boo ɓe cooda haa Fulɓe kadi. Ɓe poonda, ɓe poonda, ɓe poonda, suy, ɓe nyootana ɓe. Koo paɗe nguruuje ɗoo boo, ɓe ngaɗtaa. Ɓe ngiɗaa. Naa Fulɓe ɗon nii, min kuunataa ɓe naa? Ceede amin ɗon.

Tarak, ɗum paɗe.

(10/1/1993)

66. **Ɓankici**

Ɓankici, minin kam. **Sirla** kam sirla.

(10/1/1993)

67. **Zana**

Limce rewɓe kam **zana**. **Biy Marva** meeɗaay haako sam. Baaba am maa yi'aay. Min pini tawi limce. Baaba am maa fini tawi limce.

(10/1/1993)

68. **Gogor**

Gogor kam Mbana'en ngaɗta ɗum. Giziga'en anndaano ɗum. Giziga'en jilluɓe, teema, bee Mundaŋ'en gal maɓɓe ton ngaɗi ɗum haa lesdi Minndif. Buduruwa'en ngaɗanno **bokrom**, waatoo, oldiri. **Sasay** boo bee laral ɓe ngaɗirta ɗum. Ɓinngel dewel haɓɓanno ɗum.

(10/1/1993)

VIII. KUUƊE NDER HITAANDE WOORE

69. Duumol

Juin haa dilla *juillet, août, septembre*'en ɗoo, ɗoo boo naa duumol? Ɓe ɗon mbi'a **viya**.

Nder duumol kam ɓe ɓaŋataa kadi. Ɓe njalan. Ɓe mbi'a kuugal ɗuuɗi. Debbo ɓaŋi nder duumol kam naa wooɗataa? Huli kuugal. Reena haa to **sifi** waɗi.

(27/1/1992)

70. Dabbunde

Dabbunde kam naa saa'i gawri ɗon ɓennda.

Yoo, daga *septembre* haa haa yaha *octobre, novembre*, ɗoo boo **sifi** kadi. Kanjum boo haa ɗum yaha jokka ceeɗu.

Ɗon kadi ɓe ɓaŋata kadi.

(27/1/1992)

71. Ceeɗu

Ceeɗu[27] kam fuɗɗa daga *mars* nii, *avril* nii, haa yaha gal *mai*.

(27/1/1992)

72. Daga demal haa codal

Muwar ɗum ngalɓere. Ŋalɓere fotan bee piyki duule. Ceeɗu timmi haa duumol nasta. Woɗɓe mbi'a: "Ŋalɓere waɗi." Woɗɓe mbi'a: "Piyki duule waɗi." Ndaa gulɗum, ndaa ndiyam. Ɓe aawa kadi.

A yi'i **muwar** ɗoo, ɓe taaski ngesa, ɓe ɗon ndeeni. Goɗɗo timminaay taskitingo, goɗɗo timminaay tiitgo suudu mum. Nii, kam, to **muwar** to ɓadi ɗoo, ɓe ɗon taaskano kadi timmitingo kuuɗe ceeɗu kam fuu. Mo timminaay tiitgo suudu mum timmina. Mo timminaay gese mum wuuwa. Kadi kuuɗe pamare, pamare, ɓe kuuwa, hiddeko **muwar** yotto. To **muwar** yottake, ndiyam aranam to wari, koo moye wurtina aawdi mum, liira haa naange, sorɓa.

[27] **Hen pas** kam ceeɗu.

Ɓooyma kam cammeeje non. Aawdi kam fuu kadi, ɓe ta'a sammeere ɓe ngartira haa saare. Ɓe njo"ina dow beembal. Ɗoo kam koo weelo worge maa, a waawataa hoocugo aawdi nyaama kam. Aawdi kam a ɗon ayni ndi nii, haa to **muwar** waɗi, ndokkaa rewɓe maa corɓa. Ɓe corɓa, ɓe njaarta, laɓɓina tal.

Yowwaa, to ndiyam aranam wari, baaba saare hooca gawri goo nder booro maako, nii, tinyeere jo"ina ton. Hooca agogumri kaadamri. To o hirsi o rufi yiiyam, aawa. Ban ndotti'en ɓooyma kam mbaɗanno. To aawi, reena deydey asaweere woore. To gawri fuɗi seɗɗa nii, ɓe njaha ɓe kardo kadi. Gal babal huɗo huɗo huɗo fuu, ɓe aarta ɓe kardo. Ɓe ndema. Ɓe ɗon ndema, ɓe ɗon ndema haa duumol wara nasta. Ɓe ɗon ndema kadiboo, ɓe timmina boɗeewal. Boɗeewal fotan bee kardawal. Ɓe timmini boɗeewal kadi. Ɓe ndeena seɗɗa kadiboo, asaweere, koo ɗiɗi.

Suy, ɓe puɗɗa juuya. Ɓe njuuya kadi. Timmina. To ɓe timmini juuya, ɓe munya seɗɗa goo kadiboo. To huɗo warti, ɓe njaha ɓe ɓora kadi. Ɓori ɓori. Laɓɓina les gawri kam laaɓa tal, wooɗa.

Yowwaa, to gawri mawni, ɓe ndeena kadi haa ndi wuufa, ndi ɓennda.

Yowwaa, to ndi ɓenndi, deydey nyaamgo. Ɓe potaay nyaamgo tawon kadi. Sey ɓe ngaɗa al'aada man. Ɓe kooca goɗɗum goɗɗum ɓe kirsa bana gertooɗe'en, ndufa yiiyam.

Suy, ɓe puɗɗa nyaamgo kadi.

Yowwaa, ɓe ndeena. Goɗɗo mo gawri maako nder beembal timmi, yaha itta seɗɗa nii, daga gawri dari dow, wara liira haa naange. Nden, ɓe corɓa. Ɓe ndefana ɓikkon nyaama. Ban nii, haa haa haa saa'i sodgo wara yotto.

Yoo, saa'i sodgo wari boo, ɓe njahataa non, ɓe puɗɗa non, sey to ɓe ngaɗi al'aada man. Kadiboo, foroy ɓe koocan gertogal kam. Ɓe njaara kaadamri nii. Ɓe njaha ɓe puɗɗa seɗɗa, haa babal man ɗoo, ɓe ngaɗa tari[28] nii gal ɗoo, nii gal ɗoo, nii gal ɗoo, nii gal ɗoo, nay kuucootiri kadi. Nay. Ɗoo kam ɓe acca gawri baakin jabbe tati, nay, ɗon dari dow kam haa ɓe coda gal feere kam pat ɓe timmina. To ɓe codi, ɓe ngaɗi tari timmi, ɓe ngara ɓe taya. Ɓe yama rewɓe ngara ada.

Yowwaa, haa to ɓe timmini taygo pat, gawri ngonndi kam fuu kadi ɓe ngara, ɓe taya boo gawri her ɓe ngaɗi al'aada goo.

[28] Tarol gootol. Tari ɗuuɗɗi.

Yowwaa, taya ndin boo, ɗoo kam daada saare bee baaba saare. Baaba saare wara taya. Daada saare boo wadda silaawo mum. Ɓe njaara kadi haa laarre dow waagaare gawri goo. To ɓe njaari ɗoo, kayri kam ɓe njo"ina dow, caka cak dow gawri goo. Ɓe ngadda, ɓe ɗisa cammeeje nii nii nii nii, suy, ɓe mbi'a: "Ɓoo gawri kuli." Kanjum kam fiyataake. Haa to ɓe piyi waagaare gawri, ɓe koori saare, ɓe kooca cammeeje goo boo. Ɓe njaara saare. Ɓe njo"ina dow beembal bee silaawo. Kanjum wi'ete piyol.

Suy, nii kam ɓe timmini kuugal kadi. Ɓoo kam ɓe loowi gawri nder beembal walaa nyaamɗo ndi boo, sey to saa'i man yotti, baaba saare waɗa al'aada fahin, fuɗɗa nyaamgo gawri kesri. Malla goɗɗo feere wadda holsere, goɗɗo feere hirsa gertogal, rufa yiiyam. Nden ɓe nokka gawri goo bee tummude, ngadda ɓe ndokka rewɓe. Ɓe mbi'a: "Min puɗɗi nyaamgo gawri hikka."

Yowwaa, nden kadi, ɓe tokkan nastugo beembal, tum ɓe kooca gawri kadi. Tinaa non kam fuu rewɓe kaɓda, nyaama ndi ngoɗndi bee dabare maɓɓe seɗɗa seɗɗa. Gawri baaba saare kam ɗon sigi non. Naa dabare? Meemataa ndi maako sam. Sey to o laari bana duumol ɓadake, ɓe puɗɗata hokkugo ɓe ndi maako. Naa nii ɓe ngaɗata?

(27/1/1992)

73. Demal

Mi ekkiti demal haa saare baaba am ɗon nii. Baaba am demoowo. Min ndema gawri. Gawri duumorri ɗoo, muskwaari ɗoo, kanjum wi'ete gawri ndi ɓe ndemata har amin.

Sinaa li'eere kam min ndeman. Biriiji boo ɓe ndeman.

Min ngaɗan baskooje, nyebbe, ko nanndi bee kuuje seɗɗa seɗɗa ɗoo.

Min pini tawi kuugal man. Haa amin kam walaa ekkitina ɓinngel ndemri. Ɓe njaha ladde nii.

Aan kam to duuɓi maa yottake jeego nii. A ɗon fija bee baaneewo tan. A ɗon rema ɓaawo cuuɗi'en, ɓaawo calaaje'en ɗoo, remda aawre fuu. Ɓe paɗɗa. Kadiboo, janngo boo, hooca non nii. Ɓe paɗɗa, sey, ɓe ekkitine kadi. O wi'a: "Ɓoo kam gawri taa remu." Nyebbe boo wi'a: "Ɓoo nyebbe. Taa remu. To a ɗon rema ɗoo, suy, accaa ɗoo kam. Sinaa non kam remda fuu non." Ban nii, seɗɗa nii haa woowa kadi.

Aawgo boo ɓe ekkitina. Ɗon ɓadidina aawre boo, ɓe koola. "Naa ban nii, ɓe aawrata. Sey daaynina seɗɗa seɗɗa. To a ɗon rema boo, usta gawri, ɗoofa. Ɗoofa acca ɗiɗi, tati, nay. Taa accu wukkere wukkere nii ɗoo, mawnataa." Ban nii yimɓe tokki nii haa haa haa ekkiti ɗum kadi.

To ndiyam fuɗɗi toɓgo, minin kam haa amin peeri gite ndaari kam, to ndiyam toɓi, ndiyam aranam toɓi ɗoo, ɓe mbuuwi gese, ɓe laɓɓini, to saa'i aawre waɗi, koo moye fuu wurtina aawdi mum. Ɓe liira tawon haa naange. To ɓe liiri, yoori, ɓe corɓa. Corɓa ɓe njaarta. To jaarti nii, dillugo ladde kadi.

Beberwal ɗon haa amin ɗoo. Bee Gizigaare kam **bebe**. Kanjum Fulɓe kooci. Ɓe loowata gawri kam faandu. Ɗum kam wi'ete **vala** bee Gizigaare. Faandu aawrudu kadi. Ɓe njaha bee man.

Debbo boo ɗon dɗfa haa saare. Gorko aarta dilla. Ɗon aawa, ɗon aawa, ɗon aawa nii, haa to naange ɓaŋti nii, debbo warlawaay nii, ɓaŋta gite, laara laawol saare. Naa weelo nasti reedu kadi? Seɗɗa nii eewa debbo ɗon wara.

Yaake tagu aawata ɗoo, tagu hoosan ngawon seɗɗa kadi. Ɗoo kam limataake kadi. Aan kam foonda bee hoore nii. Feere waɗan koo sappo. Feere ɓuran sappo. A yi'i naa foondataake kal kal? To a foondi seɗɗa seɗɗa, feere kam fuɗataa maa sam.

Yowwaa, to a waɗi wukkere wukkere wukkere ɗoo, to fuɗoyi, rema kadi. Saa'i remgo, a ɗon usta gawri, ɗoofa acca tati, nay kadi. Haa pellel marngel semmbe, a acca baakin nay, jowi boo yahan.

Yoo, haa pellel tampungel boo, acca ɗiɗi, tati.

Mawni seɗɗa kadiboo, remta, juuya kadi. Mo"ina les maajum booɗɗum. Haa pellel feere, waɗa rema nde tati. Feere boo, nde ɗiɗi. Haa lesdi mboodndi nonnon, ngesa mboodka bana kesa boo, demal gootal boo heyan.

Ayna, ayna haa haa haa ɓennda.

Ɓooyma kam haa aawa kam *juin, juillet, août, septembre*, suy, ɓenndi. *Août* maa ɓenndan haa pellel feere.

Ɓaawo ɗon, codol kadi. Ɓe coda ɓe taya, mbaaga. Soda haa les, nden, waɗa tari tari nii.

Yoo, to waɗi tari, wara kadi taya, yaara, waaga haa larre. Babal man ɗon. Koo moy fuu wadda ndi maako haa ton. Cakkinaa gite, tawaa baagaaje gawri ɗon mbaali non. Daga ɗoo haa gaɗa janngirde too ɗoo, fuu baagaaje gawri. Ɓooyma kam nii ɓe ngaɗanno. Jotta kam ɓe acci. Koo moy fuu nder ngesa maako nonnon nii, waaga, suy, fiya. A yi'ataa nde ɓe codata, nde ɓe piyata. Fuu a yi'ataa kadi.

Ammaa ɓooyma kam seyto ɓe maatootiri boodɗum: "Jotta kam saa'i sodgo wadi, min pudɗan asaweere warannde kam, pudɗen." Ɓe njaha yimɓe pat njaha pudɗa.

Taygo goo boo ɓe taya haa fellere woore haa duura. Ɓe pudɗa fiygo kadi, gootel gootel haa ɓe timmina. Ammaa jotta kam sam. Koo moy fuu waaso non. Ɓe njaɓtan naa noy naa? Faamataa.

Ɓaawo ɗon, a acca ndi haa yaasi. Walaa aynoowo. Ɓe ngujjataano. Jotta kam ɓe taya kadi. Yarooɓe mbal ɗoo, godɗo yaha bee buhuure maako nii, taya taya. Yaha soora daada mbal'en haa heɓa yarda giya tan. Sunaa non kam ɓe ngujjataano. Ɓe accan ndi haa duura. Feere kam wadan lewru maa, ɗon waali. Haa ndiyam wara tawa, feere kam. Gawri ɗon. Karal kam.

To ɓe mooɓti ɓe piyi, bamɗe kooca kadi. Bana fattude hawta, ɓe piya kadi. "Janngo mi fiyan gawri am." Ɓe ndilla ɓe piya. Oya boo janngo boo non. Ɓe mballootiranno ban nii.

Wanndayre bee cabbi. **Ganday** bee Gizigaare. **Wulgar** ɗoo jee fiygo gawri. O ɗon bee hoore bana gaafaangal nii ɗoo. Ɗum tappirgal gawri. **Ganday** boo loosol non, jee fiygo kuuje kadi.

Gimol kam ɗoon. Walaa mbaggu kam. Ɓe ngiman non. Belɗum meere. Yimre man ɗoo, mi waawan naa? Mi anndaa ɗum.

Ɓe mooɓta gawri haa beembal. Wartira haa saare *direct* nder beembal. Ɗoo kam walaa meemgo kadi. Al'aadaaji ɗon. Seyto wakkati fudɗugo nyaamgo man wadi, ɓe kooca gawri kesri goo, ɓe ngada juulde. Godɗo sooda gertogal kaadamwal nii, agogumri kaadamri, fudɗira bee man.

Godɗo feere sooda holsere nagge, nyolna, yoorna. To yoori, fe"a bee nyebbe, wadda defa aartira nyaamgo gawri kesri kadi. Ɓe mbolwa haala maɓɓe. Haa Alla wada barka kadi. Suy, ɓe nyaama. Ɓe anndi jotta kam ɓe pudɗi nyaamgo kadi. Sinaa non kam walaa nyaamgo.

Duumorri tan. Sey njigaari. **Galaŋ**. Koo to gawri walaa sam, sey ɓe njaha ɓe ɗaɓɓita **galaŋ** man sedɗa deydey jur junngo nii. **Babaraŋ**, **gagazaŋ** fuu naa kadi? Ɓe njilla bee muskwaari kadi. Ɗoo kam yahan.

Muskwaari[29] kam ɓe mbi'a gawri Fulɓe. Ɓe faalataa. Kanjum kam walaa al'aada dow maari sam. **Daw Plata**. Koo ɓe ngadan kuli maa ɓe koocataa gawri man kam.

[29] Muskwaari kam **mosoko** wi'ete.

Cerge[30] kam gawri Mofu'en ngaddi. Minin kam min anndaano. Ammaa jotta kam min ndeman ndi jamum, ngam ndi haɓdan bee bone. Koo ngesa waati boo, duuli wonnataa bana njigaari kam. A heɓan sedɗa kam. Duuli kam nanngataa cerge kam. **Zlarawoy** fuu naa asngol cerge? Ɗoo boo wari gaa'e gaa'e kadi. **Zlarawoy** kam *jaune jaune* nii. **Zlarawoy** nanndi bee ajagamaari. To a ɗon yakka ndi saa'i kecciri kam beldum. Ammaa defgo nyiiri man boo welataa jamum. Njigaari kam haaɗataa sam.

Min pini tawi masarji kam. Ammaa ɓe ndemataa jur. Deydey ngam yakkugo tan. To saa'i gawri to timmi, ndi ɗon ɓennda. Nyaamataake gawri. Kiidndi boo timmi. Feere kam ɗon waɗa ban nii. Yaake maajum ɓe yakka masarji. Malla haako nyebbe, ɓe ndefa ɓe ɗuɗɗina Haako waygoore ɗoo, mborho. Follere boo ɓe kawta bee baskooje, ɓe ngaɗa njakanjaka. Ɗum boo ɓe ndefa. Ɓikkon njara. Nyiiri to heɓi seɗɗa senndana ɓikkon nyaama, nii ɓe mbi'ata. Ammaa miin naa mi jokkaay ɗum?

To pelpeleeji ɗon nii, suy kadi. Njigaari boo ɗon nii, parawe ɗon nii, weelo kam doggi. Parawe boo ɓe coodan. Ɗe ngaran gal lesdi fuunaange nii kadi? Yimɓe yahooɓe gal fuunaange nii ngaddata? Liɗɗi mbelataa ba ɓooyma. Nyaamdu beldum kam woodaa.

(23/1/1992)

74. Surga

A laari ngesa maa ɓuri maa semmbe. A waawataa remgo bee law. Ɗum ɗon salora. Ndefaa mbal, yamaa yimɓe wallooɓe: "Nyalaade wanciire miin kam surga am ɗon waɗe." O yewna koo moy fuu wara. Mo Alla waawni fuu. Yimɓe boo njahan non. Naa ban hannde ɗoo. Yimɓe baakin cappanɗe nayo, cappanɗe njowo fuu njaha haa ngesa ngoota. Ɓe ndema jotta nii, timma, laaɓa tal. Suy, siwtake.

Cuy, defa mbal. Defataa maa nyiiri. Yara nii. Ɓe ɗon ceyi boo, boodɗum meere. Mballi wayne. Nganyaandi walaa. Surga kam **hulum** bee Gizigaare.

Ɓe njaha bee bawɗi baakin ɗiɗi, tati. Ɗon piya, ngima. Ɓe ndema. Girlim girlim. Cawal boo yahan, ammaa cawal kam nafataa jur haa surga gawri.

[30] Cerge kam **mugujuɓoy** wi'ete. Woodi huunde wi'eteende **marda**. Ɗum kam *éleusine* bee Nasaaraare.

Yaake ɓe piyata kam, ɓe ngaɗataa surga. Surga huɗo kam ɗon. Ɓe njaha ɓe mba'oya huɗo haa hooseere. Ɓe ngadda moy fuu waare, waare, waare, ɓe tiɗɗa. Baakin ko tiitata cuuɗi tati nay. Kanjum kam surga man ɗon. To a yehi nii, ngaddaa. Nii waare. Ngadda teema baakin tati nay. A roonda wadda. Tiitiho. Famɗi. Jotta kam ɓe ngaɗan naa? Naa kooseeje man boo mbaati? Ɓe ndemdi kooseeje man fuu. Huɗo goonga walaa fayin. Tampi. Wonni. Kacakaca. Walaa huunde geleŋ sam. Sey to a yehi daayɗum haa caɓɓal hooseere. Nden, fuɗɗata heɓgo seɗɗa. Ammaa ɓooyma kam haa becce kooseeje nii, haa caftaa. Mba'aa haa caftaa.

Surga cekke boo ɗon. Huɗo cekke njahaa, moy fuu wara wama. Ban nii, ɓe ndokke. Mi anndi wamgo ammaa anndaa booɗɗum. Nyalde, a waɗataa koo cekke ɗiɗi, tati naa? Haa waawɓe. Huɗo cekke, ɗum wajaalo, araraaho. Ammaa wajaalo kam ɓurdan wooɗgo kadi.

Surga tiitgo suudu ɗon.

Surga debbo, ɗoo boo, yahan ngam yaha rema. Yaha rema ngesa esiraawo. Njaaranaa esiraawo surga. To ɓinngel maa heewti, yottake, sukaaɓe ɗon muuya, a yiɗi, surga kam a saftan. Oo wadda. Oo wadda. Oo wadda. Ngesa kam haa ɗaɓɓitaa gese kadi. Ke'ataa. To woodi mayaba kadi. Sey ngurtinaa mbal ndokkaa ɓe. Ɓe njara. Cuy.

Feere kam heeddiɗɗiraaɓe, to gese keeddootiri, to ɓe ngaddani yam surga, ngesa am timmi nii, ɓe ɓorna haa ngesa maa boo. To goɗɗo feere ɗon boo, ɓe ndema fahin. Timmitina. Kanjum ɓinngel maa waɗi *valeur* kadi. Ɓooyma kam yimɓe ɗon narri.

Naa ferdu haɗi ɓe waɗgo surga. Koo moy fuu hoore muuɗum laarata. Nyaamdugo maa yimɓe nyaamdataa nii? Fergo zamaanu mo"ini haala, wonni haala. Hokki yimɓe annde, fisti narral yimɓe. Ɓe ɗon ndaara waɗooɓe bana bilki'en. Asee maa naa bilki'en haa am kam. Ammaa lakkol'en kam ɗon ndaara ba bilki'en. Nasaara Faransa wonni yimɓe.

(23/1/1992)

75. Kuuɗe ceeɗu

Suy, ɓe tokko kadi, ɓe taaska kadiboo, to gawri warti saare, ɓe timmini kuuɗe maɓɓe, nden kam ceeɗu kadi. Ɓe mba'a huɗooji ngam tiitgo cuuɗi.

Yowwaa, ɓe mbuuwa gese, ɓe kuuwa kuuɗe ceeɗu kam fuu. Cannyoowo sannya. Debbo motta.

Nden kadi, ɓe keɓa limce. Gabagaaji ɓe mbi'ata. Goɗɗo warti bana sana'a maako non. Fulɓe ngaddana mo gaaraaji. O sannyana ɓe.

Yowwaa, debbo boo ɗon motta. Ban nii, ɓe njoɓa ɓe kadi. Goɗɗo feere boo huuwana hoore mum. Goɗɗo feere boo ngam njooɓaari ɓe njoɓa ɗum. Nii kuuɗe maɓɓe ceeɗu.

Kuuɗe ɗuuɗataa jamum kam. Ammaa kuuɗe pamare pamare ɗon. Yoo, mahgo beembe. Wamgo cekke'en. Yargo mbal.

Gizigaajo jaɓataa haa huuwana Fulɓe ɗoo caɗɗum. Bana ɓooyma gal amin ɗoo kam. Ɓe ngiɗaa. Koo laafere boo, maaya non. Yiɗaa.

Ammaa jotta kam ɓe ɗon ngaɗa seɗɗa seɗɗa. Ammaa haa ɗoo kam ɓe njaɓataa. Ɓe ndillan haa lesdi ngoɗndi feere. Bana Garwa, Yahunde'en ɗoo, to ɓe njehi, ɓe kuuwan. Ammaa haa ɗoo, ɓe anndi ɗoo ɓii wayne, ɗoo wayne. Nii, ɗon huuwana Pullo kam ɓe ngiɗaa. Kanjum kam mawnitaare kadi.

(27/1/1992)

76. Mosoko

Karal kam **mosoko**. **Mosoko** kam bana wi'go muskwaari. Moogazaŋ'en kam fini tawi karal. Koo to ɓe pini tawaay boo, ɓe nduurdi bee kuugal karal.

(22/2/1993)

77. Kuugal worɓe

Sana'a gorko kam remgo. Rema heɓa gawri, nyaamna saare. To ɗuuɗi boo, hokka nyamaande gawri.[31] Ɗoo ɓe mbi'an goɗɗo oo yottake. Ammaa huuwataa, heɓataa nyaama, sey rooka malla yaha hooca nyamaande, nden boo hokkitittaa ɗoo, ɓe njalan goɗɗo man ngam maajum. Kanjum waɗi Giziga'en kam pat gal ndemri kam ɓe pijataa. Ɓe ndema nii. Debbo, gorko fuu, to saa'i remgo waɗi, ɓe ɗon nder ladde, ɓe ndema. Ɓe keɓa gawri. Cemmbiɗɗum man.

[31] Nyamaande gawri kam hataka wi'ete.

Ɗiɗaɓum man boo naa bana ceeɗu kam, a yi'i, gorko waɗan sana'a mum bana mi wi'i, o sannyan. Goɗɗo feere filan. Goɗɗo feere hirsan. Kirsoowo non o ɗon hirsa. O banngaaro?

(27/1/1992)

78. Kuugal rewɓe

Rewɓe boo, mottanɗo ɗon motta. Defoowo mbal ngam filgo ɗon defa, soora. Filooɓe liɗɗi'en tistis haa luumo ɗon fila. Nii non ɓe keɓrata kamɓe boo kuuje, nii, ceede. Filan, reman. Nii, kamɓe kam.

(27/1/1992)

79. **Arasl Biy Marva**

Ammaa haa al'aadaaji maɓɓe kam, ban to duumol waɗi, hiddeko ɓe puɗɗa nyaamgo kuuje kese, bana koo follere, koo gawri, koo ɗume, sey Biy Marva waɗa al'aada man tawon kadi. To al'aada man nyaami, fuɗɗi nyaamgo. Ɓeya boo nyaama. Tinaa non kam fuu ɓe mbaawataa. Sey to ɓe nani **Biy Marva** fuɗɗi nyaami, kamɓe boo ɓe ngaɗa. Koo jotta boo. Ammaa kadi bee ferdu Nasaara bee zamanu, kuuje man ɗon kalka kadi. Ammaa al'aada man ɗon. Innde man ɗon. **Arasl Biy Marva**. **Arasl** ɗoo, follere. Sey ɓe njuula juulde follere ɗoo tawon, ɓe puɗɗa nyaamgo kuuje kecce kecce. Sinaa non kam fuu waɗataa.

Too, **Biy Marva** man waɗi al'aada man defa, hirsa, defa mbal, fuɗɗa nyaamgo kadi. Yewna yimɓe ɓe ngaɗa juulde, ɓe ngama.

Yowwaa, ɓaawo ɗon waɗa balɗe sappoo e nay, sappoo e jowaɓre man kadi ɓe ngaɗa juulde mawnde. **Muguzlum** kadi. **Mugulzum Biy Marva**.

Yoo, duumol ba lewru *août* ɗoo nii, juulde man waɗanno.

Yoo, **masahay** darnata nyannde man.

(4/3/1986)

80. **Sedege**

Sedege, bana sadaka. Kanjum kam ba juulde codol kadi. Ndo ɓe

ngadi **sedege** man, ɓe pudda sodgo gawri. Ɓe pudda fiygo gawri. Sinaa non kam fuu, walaa meemando gawri.

Lewru *septembre*'en. Ɗum juulde famarde. Kanjum kam ɓe maatootirtaa lesdi fuu kam. Fattude fuu kadi. Bana Marwa doo, Kodek, Konngola'en ngada. Woddɓe Dogba boo ndarna nyannde wonnde. Ben boo ngada. Ɗoo kam ɓe ngadtaa nyannde woore ba **muguzlum**.

(4/3/1986)

81. Muguzlum

To dabbunde wadi, gawri ɓenndi. Ɓe puddi sodgo gawri. Ɓe kirsa kadiboo, ɓe ndefa mbal. Ammaa ɓe kirsataa na'i. Sey jottiido hirsata na'i. Goddo feere be'i non hirsata. Goddo gertoode.

Nden, defa mbal. Ɓe yewna yimɓe kadi. Yimɓe mo Alla waawni fuu wara, yara. Ɗum kam nyalde woore non. To duudi nii, nyalde didi.

(4/3/1986)

82. Kəda sla

Nyalaade mbargo na'i, dum **kəda sla**. **Kəda sla** kam ba wi'go: "Tappu nagge."

Ɓe don ngada nde woore. Ɓe mbara na'i jur. Kirsa ndefa.

Yowwaa, janngo man boo, **gi kuli**. Wadgo **kuli** kadi. **Kuli** kam Gizigaare. Usa hoore na'i jee hirsugo. Ɓe yewna deerdum'en ndefa njo"ina geɓe geɓe. Ɗoo yeɓre wayne, doo yeɓre wayne, doo yeɓre wayne, suy, ɓe mbolwa haalaaji maɓɓe, ɓe mbolwana maayɓe maɓɓe. To woodi hannde yaafuye ɓe torata haa maayɓe maɓɓe ɓe yama. Woodi gaade feere boo, ɓe njarna ɓiɓɓe maɓɓe. Ngam taa hannde nder juulde man, janngo man juulde don, taa woddɓe halluɓe ngara ciira ɓikkon maɓɓe, bee leddɓe bee kuuje feere feere. Malla woddɓe ngadda habaru nyawuuji ndaamna yimɓe kadi.

Suy, ɓe ɓenndina ɓalli maɓɓe nyannde man kam.

Nden, hiira. Deydey subaha baɓɓol, mawdo lesdi masahay kadi wurto bee yiite. Wurta bee yulmere yiite wodeere coy, wada nii, suy, sakkina dow jiddere, wooka. Ɓe piya bawdi.

Suy, koo moye fuu wurtina yiite mum sakkina. Kanjum wadi lebbi sappo e didi yotti. Juulde wadi. Ɓe ngetta Allaa kadi. Ɓe ceya. Janngo man kadi nyannde seyo kadi. Ɓe nyaama, ɓe njara, ɓe ngama, ɓe piya cawal, wammbaaɓe ngara daga lesde feere feere, kawta, don pija kadi haa nyalde tati. Ɓooyma kam nyalde jeedidi, fuu ɓe don nder seyo man kadi. Ɓe don nyaama kusel na'i ɓe kirsunoo goo. Ɓe don njara mbalji maɓɓe. Ɓe don ngama. Fulɓe ngidaa wi'go juulde. Ɓe mbi'a lakkirde Giziga'en wadi. Naa yawaare kadi?

(4/3/1986)

IX. SANIYAAJI

83. Sannyooɓe

Cannyirgal kam dum kuugal maɓɓe. Ɓe pini ɓe tawi dum kamɓe kam. Ɓe cannyan. Koo baaba am boo donno sannya saa'i mi ɓinngel. Hannde nii to kuuje man kawti, o sannyan. Ammaa miin kam mi meedaay. Ɓe cannyan bana ceedu. Ceedu kam to rewɓe don motta, suy, worɓe boo njaha ngeesa dum nii, kawta mo"itina. Pe"a lekkon maajum doo, tigga.

Yoo, woodi leggal feere nii, ba mashin, sey to a laari, dum kaayeefiijum jamum. Ɗoo kam koo mi waawataa tinndingo maa boo, dum *machine* zaata nii. Mi anndaa moye hokki ɓe hakkiilo maajum.

Yowwaa, ɓe cannya kadi gabagaaji maajum. **Gabaga** doo Gizigaare. Fulɓe ngaddana ɓe, hannde, gaaraaji.

Yowwaa, ɓe cannyana ɓe kadi. Ɓe njoɓa ɓe. **Gəgəmay**, dum hottollo. Gaaraaji boo **gəgəmay** non. Ɗoo geese, doo palle, doo worsere. A faamataa innde maajum kam. Min don ngejjita kadi. Ɓe don ewna palle **hur**. **Sar** kam ɓuran **hur** saatgo. **Sar** kam geese.

Yowwaa, to Fulɓe ngaddi, ɓe cannya, nden, ɓe njoɓa ɓe kadi ngeenaari maɓɓe. Fulɓe kam anndaa dum sam. Koo ko ɓe anndi gal kuude maajum kam.

(25/2/1992)

Sannyooɓe donno. Ammaa gaa'e gaa'e doo kam wonataa. Sey to wadi jahaangal man ban Godola, gal Ceɓe'en doo, heɓan. Walaa **beke**. Rimɓe nii. Ɗum kuugal maɓɓe tan. Sana'a maɓɓe. Sannyugo kam **ji caka**. **Caka** doo cannyargal. **Ji** boo sannyugo.

Debbo sannyataa har amin kam. Mottugo kam debbo. Gorko mottataa. Gorko kam sannya.

Gəgəmay, ɗum hottollo. **Gabaga**, ɗum leppol. **Dawra nga gabaga**, ɗum dawrawol leppiwol. **Zana nga gabaga**.

Yoo, **jiiku nga gabaga** ɗon. Fuu **gabaga** nii.

Kumaaji kam min sannyan. Ammaa **jiiku** ɗoo, heɓgo man caɗɗum. Koo ndeyeere fuu.

(10/1/1993)

84. Nyootgo limce

Giziga'en anndi sannyugo, ammaa haala nyootgo kam Fulɓe ɓuran ɓe. Kamɓe boo to ɓe cannyi, ɓe njaarana Fulɓe nyootana ɓe. Ɗoo kam haala man haayɗini yam.

Yoo, bana limce kam, toggooje kam, woɗɓe anndi nyootgo. Ammaa haala kufineeje sargi ɓe. Ɓe anndaa nyootgo hufineere kam. Ngam maajum Gizigaajo wi'i: "Miin kam, **jiiku a da**[32], **kumaaji ra amaka**?[33]." To mi heɓi jiiku kam naa kumaaji kam daɗataa yam? Haa maɓɓe kam ko saɗi woni jiiku, hufineere. Caɗɗum. Ɗoo kam sey goɗɗo aarta heɓa tawon. "**Jiiku a da kam kumaaji a ra amaka**." To mi heɓi hufineere kam toye toggoore boo yahata?

To ɓe cannyi, ɓe nyootana rewɓe maɓɓe. Ɓe njaha, ɓe cuuwa nder gooyli. Debbo jottiiɗo haaje kadi. Ɓe ɗon ewna buutu Japay. Malla lipillaare. **Lapila**, ɗum Gizigaare. **Gomboro**. **Gomboro** ɗoo, ɓe ngadda ɓaleewol, ɓe ngadda daneewol, ɓe ngadda ɓaleewol. Gommboraare bee Fulfulde. "**A ra təfakaŋ**[34] **gomboro ngos ngu mbur**[35] **a lum**[36] **gomboro le**." Debbo wayne kam heɓi, ɓe nyootani mo gommboro. Ɗoo kam, ɓurna kam, rewɓe marɓe ginnaaji kaddata ɗum. Ɓe anndi haala limce kam dagam dagam. Ammaa kuugal hufineere kam ɓe anndaa sam.

Yoo, feere boo, to ɓe njaari haa Fulɓe, haa Fulɓe nyootana ɓe ɗoo, woodi innde kuuje man ɗon feere feere kadi. Ɓe mbi'a: "Toye

[32] **A da** kam ɗon.

[33] **A ra amaka** ba wi'go: "O yahan toye?" **Ka ra amaka** kam ba wi'go a yahan toy.

[34] **A ra təfakaŋ** kam wi'go ɓe ɗon nyoota. **A ra təfaŋ** kam o ɗon nyoota.

[35] **Ngos ngu mbur** kam ba wi'go debbo goɗɗo.

[36] **A lum** kam ba wi'go o heɓi.

tattu?" Be ngadda tattu. To ɓe ngaddi, ɓe poondi jee toggoore timmi, Pullo wi'a: "Toye tattu?" O wadda jee tattu goo kadiboo, hokka. O wi'a: "Toye tatattu?" Kadiboo, o wadda. "Toye tatatattu?" Haa nde tati. Hiddeko ɓe timminana, Gizigaajo toggoore woore, Pullo heɓi teema toggooje ɗiɗi nder ɗon. Kadiboo yoɓa mo. Wuyɓe Fulɓe ɓe ɓe ngi'ɗaa ɓe.

(25/2/1992)

85. Wannjam'en

Wannjamjo ɗon. Woodi beluuje maɓɓe ɓooyma ɓe laɓrata ɗoo, nanndaa bee beluuje Fulɓe ngi'ataa jotta ɗoo. Don ba pe"irgel nii. Feyyuure.

Yowwaa, bee maajum, ɓe kuuwranno kadi.

Yaroode ngi'ataa ɗoo boo fuu, ɓurna kam bee kuuje man. Pamarel man ɗon nii, ban nii, ɓe yarirta kadi.

To ɓe yaran ɓikkon maa, **Abba muciha zuŋ**[37]. **Muciha mezleŋ**[38] **soo le**. **Muciha a soo le**. **Muciha** ɗoo kam wannjamjo. **Misli kaciya**[39] **a soo le**. Juulnoowo wari.

(25/2/1992)

86. Misli ishe

Misli ishe[40] **soo le**. Kirsoowo wari.

To yiɗi kuugal, huuwa non. Goddo to baaba maako ɗon hirsa, o tokka kuugal baaba kadi. Goddo boo yiɗaa. Ammaa walaa asngol, lenyol maɓɓe nonnon, ɗon hirsa, lenyol hirsooɓe non kam walaa.

(25/2/1992)

---

[37] **Abba muciha zuŋ** kam Abba yaroowo ɓinngel. **Zray** kam ɓikkon.

[38] **Muchiha mezleŋ** wannjamjo boodɗo.

[39] **Misli kacia** kam juulnoowo. **A ra sli kaciya** kam o ɗon juulna. **Sli** kam ta'go.

[40] **Misli ishe** kam ba wi'go kirsoowo kusel. **A ra sli aw** kam ba wi'go o ɗon hirsa mbeewa. **A sla aw le** kam ba wi'go o hirsi mbeewa. **A slaŋ** kam o hirsi.

87. Kuugal kusel

Haala kusel naa? Ɓe ɗon kuuwana hoore maɓɓe. Naa ɓe kuuwanta Fulɓe goo. Sinaa mo he'aay, mo yottaaki hirsugo on kam doole yaha sukano goɗɗo, finca? Sippana goɗɗo heɓa kanko boo deydey maako. Nii. Ammaa jottiiɗo hirsugo kam yaha bee ceede maako, malla boo, hooca kanko boo ban yimɓe koocata ɗoo nii, o wara o hirsa, ɓe cippana ɗum on boo.

(27/1/1992)

88. Beero

Jokka goɗɗo, malla to silɓere, ɓe kurga. Ɗum nii. To goɗɗo yewi, ammaa ngam ɓe njillan kuuɗe maɓɓe kam. Feere kam, koo waawan hurgugo goɗɗo man meere non boo, sey yaha hirsa kadi gertogel maako, o laara. "Lekki kiye njahan-mi? Lekki kiye aartan-mi hokkugo mo?" Hirsa gertogal maako laara. Sakkina laara no gertogal maajum waatirta.

Yowwaa, suy, o yaha kadi. Lekki kazaahi gertogal sappiri. Yaha itta. O wara o fuɗɗa kadi huuwgo kuugal maajum.

Jokkoowo kam **muɗiya vu**[41].

Fooɗa kaŋ kaŋ kaŋ haɓɓi nii, suy. O demoowo. Innde saaniiji goɗɗi pat yimɓe ngaɗta ɗoo pat o huuwan. Ammaa huuwgo kuuɗe karammbaniije feere feere kam walaa. Huuwataa. To huuwi nii, kuuɗe maako njahataa booɗɗum. Nii ɓe mbi'ata kadi. Sey o hakkilana kuugal maako ɗoo booɗɗum. Taa o jilla kuuɗe maako bee kuugal feere.

Ɗon haa Moogazaŋ boo. Ammaa o maayi. Buuba **Bərwaka** maayi. Ɓe ɗonno njaarana mo yimɓe. Jotta sey haa Kooseewa. Woodi **Gajalu** ɗon ton. Ɓesninan, jokkan. To ɓinngel sali wurtaago, debbo danyaay bee koyɗum nii, suy, ɓe njaara haa maako kadi. Ɗum gorko. Gorko yahata huuwa kuuɗe man kadi. Woodi lekki maako ɗon, meema, meema. To sali, haa ɓuri mo semmbe, feere kam, ɓe ɗon yara kadi. Yara seɗɗa. Aan kam koo toye fuu, haa ɓinngel wurtoto man nii, yara seɗɗa.

[41] **Ɗiya** kam jokkugo, mo"ingo. **Vu** boo ɓanndu.

Suy, ɓinngel wurta kadi. Kanko kam jotta nii debbo ɓesni, to ɓe njaari haa maako kam. Ɗoo kam Fulɓe maa ɗon ngara ewna mo. Haa Marwa ɗoo maa ɓe ɗon ngara. Ɓe ɗon njaha haa maako. Wurtinan bee junngo. Debbo man maayan non boo, miin kam mi waawataa.

Jotta ɗoo, to o maayi nii, timmi. Ngam ɓikkon maako ɗoo koocaay kuugal maako. Ɓe anndaa. Walaa goɗɗo feere mo anndi kuugal man. Feere maako. Marwa ɗoo nii o ɗon wara, ɓooyma kam. Jotta kam halki. Kanko kam ndaa ɓadake maaygo. Ndottidi jamum. Jotta kam. Waawataa wargo Marwa ɗoo, teema sey bee moota.

(25/2/1992)

89. Anndu ɓe leɗɗe

Anndu ɓe leɗɗe ɗon. Haa Moogazaŋ ndotti'en anndu ɓe leɗɗe timmi. Baaba am ɗoo anndaa. Meeɗaay fijirgo kuuɗe maajum.

Yoo, woodi bappa maako nii, **Moklasa** o wi'ete. Anndi leɗɗe jamum. Lekki nyawu kuturu maa o hokkete. Saɗawre o hokkete. Tarzagiire, o hokkete. Innde leɗɗe kam pat har maako. Gal Manndara nii o heɓi kuuje. Gal ton o mawni.

Yowwaa, kanko kam o anndi leɗɗe. Ndaa o maayi, anndal maako halki. Ɓikkon anndaa. O maayi.

Ɓe ɗon ngeeba kuugal man bana kuugal meere goo, asee maa anndal woni ɗon.

Yoo, haa Giziga'en kam feere kam, to ɓinngel narraay bee baaba, baaba boo sappintaa mo lekki man. A yi'i kanjum wi'ete kalluɗum maajum kadi. To nyannde baaba maayi nii, suy, anndal goo halki. Goɗɗo ba maako wanngataa fahin. Siriw.

(25/2/1992)

90. Laaroo ɓe

Laaroo ɓe ɗon. Ammaa mi heɓtataa ɓe jotta kam. Ammaa, bee goonga nii, kuugal man kam ɗon halka. Kuuɗe jee ɓooyma ɗoo, jee ndotti'en ɗoo, bee zamanu Nasaara ɗoo, fuu kuuɗe man kalki. Annde maajum pat majji. To goɗɗo huuwaay kuugal maajum kam, noye majjataa kadi? Walaa, hannde, ɓinngel maako ekkiti kuugal

man. Walaa keeddidɗiiko malla banndiiko goɗɗo ekkiti kuugal maajum. To maayi nii, suy. Nyannde ɓe iri mo nii, bee anndal pat nder ngaska. Meetataa wanngugo boo.

Ɓe ndaardata bee kaaye, gertooɗe. Ɓe kirsan. Ɓe cakkinan kuɗi nii. Woodi wajaalo. Ɓe ngewa nii nii, suy, ɓe cakkina, ndaara kadi. "Jahaangal am ngal maran saa'a naa? Malla ngal marataa saa'a?" Laara.

Yoo, to goɗɗo yiɗi dillugo jahaangal wara haa maako. "Laaranam naa. Mi yiɗi yahgo pellel waanciire. Laaranam lee. Jahaangal maajum woodi saa'a naa, bee asar." Laara kadi. To laari bee asar maa, o wi'a mo: "Taa yah. Jahaangal maa ngal kam sey munyaa. Munyaa tawon. To a yiɗi yahgo, munyaa nyalɗe nii. Njahaa. Ammaa to a yehi jotta jotta ɗoo, ɗum waddantaa maa jam."

Yoo, to bee saa'a boo, o wi'a mo: "Yah. Jahaangal ngal boodngal." Naa nii?

To goɗɗo yiɗi diidgo suudu maako. Malla, a yi'i Giziga'en ɗoo eggooɓe jamum. Sinaa ngam hannde, babe caɗi ɓe keɓataa meere meere bana ɓooyma. Sinaa non kam Gizigaajo kam naa waɗtaa duuɓi jowi haa fellere woore? Ɓe egga nii. Nyiɓgo haa maɓɓe kam saɗantaa ɓe. Ammaa to ɓe ngiɗi eggugo, ɓe ndaara tawon kadi. To ɓe kirsi gertogal maajum sappini ɓe mbaawan nyiɓgo, suy, o yaha. Nyannde o yahata o fuɗɗa kuugal man ɗoo, o diidata ɗoo, o ɗon defa mbal, mba"inaandi gawri, jilla bee maciyaaje. To yehi, hooca, rufa, rufa, rufa, rufa haa wiccina babal man pat. Ɓe mbi'i walaa mo anndite ginnaaji ɗon haa babal man. Haa ɓe ndiiwa ginnaaji man daga pellel man. Tata joodnde maɓɓe ɗoo waddana ɓe fitina, to ɓe ndiiwaay ginnaaji gondi haa ton. Ban nii ɓe ndiiwrata ginnaaji.

Suy, ɓe nyiɓa, ɓe nasta kadi, njooɗo jam. Naa nii, ɓe ngaɗta? Baaba boo ɗon jala non.

Laaroo ɓe ndaaran ɓaŋan, ɓaŋataa. Debbo man lattataako kaaramaajo naa. Naa ɗoo boo fuu ɓe ndaaran? To ɓe anndaa baaba ɓinngel man boodɗum, ɓe anndaa asngol ɓinngel man boodɗum ɗoo, ɓe ɓaŋataa meere meere. Sey ɓe annda ɓii wayne, asngol kazaawol, fuɗɗata accugo ɓikkon maɓɓe njaha muuya ɓiɗɗo debbo man. Sinaa non kam ɓe mbi'an to hakkilaay, a ɓaŋan asngol mistiri'en kadi. Ɓe ngara, ɓe ndanya ɓikkon mistirihon corok. Wuro pat kuɗa asngol wayne kam nyaaman. A yi'i, asngol wonni?

(25/2/1992)

To goɗɗo nyawi, ɓe njaha haa daaroowo laara. Ɓe njaha bee nyebbe nii haa tummugel, malla gawri bee mannda. Ɓe njaha haa ɓe ndaara nyawu ɓinngel. To ɗum kuli nanngi ngel, to nyawu Alla non boo, daaroowo laara kadi. To laarani ɓe, to kuli maa, o heɓtani ɓe. O wi'a: "Ndaa, to on kuuci, koocee gertogal irin kazaawal bee noome bee goɗɗum goɗɗum nii. Njahon haa pellel kazaayel, accon ton bee innde ɓinngel ngel kadi. On ngaɗi al'aada dow ɓinngel ko laarani kuli jee nanngi ngel kadi. Ɓe ngara ɓe ɗaɓɓita ko daaroowo wi'i ɓe.

Daaroowo maako nii non tan. Naa **masahay** boo. **Mukursahaŋ** wi'ete. Kanko laarata kadi. Bee kaa'e. Feere, o wolwane ginnaaji maako. Ginnaaji to ngari, suy, ɗi mbolwana mo: "Ndaa ɗum huunde kazaa nanngata ɓinngel ɗoo."

Suy, daaroowo boo yecca ɓe, yecca saaro'en ɓinngel goo. To ɓe ngarti, ɓe cuklana ko daaroowo wi'i ɓe. Ɓe ɗaɓɓita ko o wi'i ɓe. Ɓe ɗaɓɓita ɗoo. To ɓe ɗaɓɓiti, ɓe ngaɗa ba o wi'i ɓe.

Suy kadi, feere, ɓinngel heɓa daama haa maɓɓe kadi. Nii nuɗɗinki maɓɓe.

(25/1/1992)

91. Nguyka

Gizigaajo kam waawataa yahgo wujjoya feere mum sey o tokkootira bee Pullo. Naa Fulɓe cappini ɓe nguyka[42] naa?

(25/2/1992)

92. Yeɓre wuyɓe haa Giziga'en

Woodi yeɓre man ɗon. Kamɓe kam ɓe ɗon mbi'a haa lesdi maɓɓe, walla, wuro maɓɓe, to o lattaaki o gujjo, caɗɗum haa o wonda bee maɓɓe. Koo moye sey wujja. A yi'i, naa koo debbo maa boo huɗete kadi? "Yimɓe pat ngujja njaha ngadda kuuje, aan a waawataa?" Debbo maa huɗete aan boo?

Suy, ɓernde hoosa maa nii, ndillaa, aan boo, njahaa, nastaa.

[42] Nguyka kam **hul** wi'ete. Gujjo boo **muhul**.

Ɓe ɗon gal hiirnaange nii kadi. Hiirnaange Marwa ɗoo nii. Gal Lulu'en too ɗoo, non ɓe mbi'ata. Ɓoo boo min nanan non. Naa mi yi'anaay gite am kam naa goonga kadi? Ammaa mi ɗon nana ɓe ɗon ngeewta.

(7/2/1992)

93. Wammbaaɓe

Bammbaaɗo kam **muhərək** non haa amin kam. Dookoowo. Maccuɗo waɗan, dimo waɗan to waawi kam. **Migi gagi**, pijoowo[43] kadi.

Sey juulde Giziga'en tagu nanan **cawal**. Juulde mawnde lewru *août* ban ɓooyma kam. Waɗa nyalɗe jeeɗiɗi fuu ɓe ɗon fijan non. Jotta kam haala waati. Innde non tan.

(22/2/1993)

94. Gudi'en

Min ɗon yama koni Giziga'en kam ngalaa gudi'en. Asli pat bee gudi'en maɓɓe. Ammaa Giziga'en kam ngalaa. Ko waɗi? Ɓe mbi'i: "Naa Gizigaajo kam walaa gudi?" Ngam to gudiijo maɓɓe jooɗi, ɗon huuwa, koo moy fuu wara, "Ndaa laɓel am ɗoo, galnanam." Ɓe ngalnana mo. To ɓe ngalnani mo nii, suy, o yummake o dilli. Goɗɗo boo wara. "Ndaa pe"irgel am. Galnanam." Ɓe ngalnana mo. O yummo o dilla. Goɗɗo wadda kaafaahi maako maa, masalamhi maako. Ɓe ngalnana mo o dilla. Nii non kadi. Walaa ko o heɓata. O somi meere. O heɓaay.

Suy, ɓe mbi'i o ɓerni. O fusi kuuje maajum.

Suy, o hawti kuuje maajum pat, o sakkini.

Suy, ɓe njooɗi bilaa gudi'en kadi.

Min ɗon kuuwra baanooje, laɓe. Ko kuuwroton ɗoo pat, min ɗon kuuwra. Ko Fulɓe kuuwrata, minin boo min ɗon kuuwra. Min coodan bee semmbe amin. Malla gal Mufu'en, malla haa Fulɓe. Naa min ɗon caka cak? Ndaa Fulɓe gal ɗoo. Ndaa Mufu'en gal ɗoo.

[43] Fijooɓe kam **migi gagi hay**.

Teema, gal fommbina kam bee gudi'en maɓɓe. Gal **Biy Marva** kam walaa gudiijo sam. Min njokkaaki ɗoo. Ɓe ngiɗaa ɗum maa kadi, jotta kam.

(25/2/1992)

95. Gaancoowo

Haa amin kam to goɗɗo jooɗataako fellere woore, janngo, o ɗon ɗoo, faɓɓi-janngo, o ɗon ɗoo. Hitaande feere, o dilli lesdi ngoɗndi. Tum o walaa saare. Ɓe ɗon mbi'a o meeɗi naadingo junngo maako haa caɓɓe jigaawal.

Jooɗtaako fellere woore kadi. Bana naalaaɗo goo. Nii ɓe mbi'ata. Innde maako walaa bee Gizigaare.

(22/2/1993)

96. Filu

Giziga'en kam ɗuuɗaa filgo. Filu Giziga'en kam ɗuuɗaa. Ɓurataa gabagaaji ɓooyma ɓe cannyata ɗoo. Ɓe njaha ɓe cooda.

(25/2/1992)

X. GIZIGAARE

97. Gizigaare Marwa bee Gizigaare Muturuwa

Ɓe mbi'a hooreere kam Marwaare. Kamɓe Muturuwa'en ɗon mbi'a kamɓe mari hooreere. Ammaa kadi ko tampini wolde Marwaare kam ngam ɓurna maɓɓe fuu ɗon cilma, ɓe ɗon ngejjita, acca wolde maɓɓe. Muturuwa'en boo ɗuuɗanaa silmugo. Kanjum hokki ɓe semmbe. Ɓe ɗon njogii wolde maɓɓe. Ammaa asliire kam Marwaare nii.

Soosayre kam seyto a wurti yaasi Marwa ɗoo kadi. Njahaa tokkaa gal wakeere bana Godola, Mambaŋ, Jeɓe, Kaliyaw, Moogazaŋ, Gayak fuu, Kooseewa haa yotti Dobba. Dobba boo jilli turum turum non.

Marwa	Muturuwa	Fulfulde
hakaw	**kaw**	mboodi
jomo	**ngama**	soobaajo
hərany	**hərannya**	hoore

(4/3/1986)

98. Caangal

Fajiri, "**Ka hənɲ**[44] **zii**[45] **kwa**[46]?"
"**Ka da**[47] **zii ko**[48] nii."
"**Kə hənam**[49] **mbrəke**[50]?"
"**Kə hənam zii kwa?**[51]"
"**Ngos hay**[52] **zuy zuy?**"
"**Zri hay**[53] **taa da**[54] **zuy?**"
Zuy kam delem.
"**Sise**" kam ba wi'go "Usoko."
"**Sise ŋkum**" kam ba wi'go "Usoko mon."
"**Sise haɓa**" kam ba wi'go "Usoko jur."
"**Sise miya**" kam ba wi'go "Usoko amin."
"**Ka da zuy ko**[55]" ni.
"**Vuoɓik**[56] **zii kwa**" kam ba wi'go "Banndu maa jam naa?"
"**Vuoɓu**[57] **zuy.**"
"**Zuy ɓagay**" kam ba wi'go "Jam tawon."

---

44 **Ka hənɲ** kam a waali.
45 **Zii** < **zuy**.
46 **Zii kwa** kam jam naa?
47 **Ka da** kam a ɓon.
48 **Ko** < **kwa**.
49 **Kə hənam** kam on mbaali.
50 **Mbrəke** kam noy.
51 "**Kə hənam zii kwa?**" kam "On mbaali jam naa?"
52 **Ngos hay** kam rewɓe.
53 **Zri hay** kam ɓikkon.
54 **Taa da** kam ɓe ɓon.
55 **Ka da zuy ko** kam a ɓon jam naa?
56 **Vu ɓik** kam ɓanndu maa.
57 **Vu ɓu** kam ɓanndu am.

To asiri, deydey, naange wadi boo, "**Ka vam**[58] **pas**[59] **zii kwa**?" "On caalini naange jam naa?"

Yoo, mangariba ban nii boo, "**Gam kud**[60] **zii kwa**?" "**Zuy, dagay**[61]. **Ngosdek**[62] **mbrəke**?" "**Mezleŋ**[63]."

"Yoo, **mezleŋ**. **Zuy zuy**. **Zuy nii**."

(4/3/1986)

99. Maŋtoore

Maŋtoore don. To a wadi boodduum kam naa maŋtan? Ɓe maŋtete? Fuu nder gimi. Kamɓe kam.

To a wadani puldebbo mboodeenga, o maŋte kadi. "**Sise, zuŋ ngu buy**[64]. **Sise, zuŋ ngu buy**. **Sise, a bunu ti zi ngi kiri**.[65]" Alla lootire bee bu'e rawaandu, bee Fulfulde. Alla loote, Alla barkidine, nii. Kanjum woni ton.

"**A vlu siyfa haa ngesete**." Alla hokke yonki haa foroy.

"**A jiginu**." Alla ayne.

"**A vlu ngos mezleŋ**." Alla hokke debbo boodɗo.

"**A vlu hay mezleŋ**." Alla hokke saare woodnde.

"**A vlu zrey**." Alla hokke ɓikkon.

"**Kə lum god mezleŋ tum tum**." A heɓan kuuje boodde tum tum.

"**Kə anja hərək ta**." Taa a rooka.

Taa rooka kadi haa yimɓe. A hokke ko nyaamaa. A hokke njogodaa saare maa.

To a wadani puldebbo boodduum doo, koo ndottiijo, nii, o wi'ata kadi. Ɗoo kam naa maŋti kadi? Torani maa barka. Fuu. Haa maɓɓe kam ban nii.

Yimooɓe man timmi. Ɓe ngimataa boodduum bana ɓooyma doo. Ɓe ngiman meere non. Gimi man boo koo, a faamataa. Ɗon kam.

---

58 **Vam** kam nyalli.
59 **Pas** kam naange.
60 **Gam kud** kam on kiirti.
61 **Ɗagay** kam ba wi'go tawon.
62 **Ngosdek** kam debbo maa.
63 **Mezleŋ** kam boodduum.
64 **Zuŋ ngu buy** kam ba wi'go ɓii laamiido.
65 Malla boo, **bi mulvuŋ a bunu ti zi ngi kiri**.

Gimi ɗi *église* nanndaay bee gimi ɓooyma. Ton man nanndi seɗɗa ammaa nanndaay.

(10/1/1993)

100. Kuudi

Kuudi kam **zivu** wi'ete.

Kuudi kam ɓe ɗon ngima nii, ɓe ɗon mbolwa innde maako nder gimi maɓɓe ɗon. Yimɓe pat ɗon njaɓa, ɗon ngama. Wuro pat. Duniya fuu sankita kadi.

Ɓiirawaandu kam ɓe kooci haa Fulɓe. Ɓe ɗon mbi'a: "**Ngudi. Caa ngudi.**" Kuudi non tan.

Mokwaŋ. **Mokwaŋ** ɗoo, ɓaade ɓinngel mo ɗon waɗa hunnde jee kaɗaaɗum. Bana hunnde nde ɓe kaɗi, ɓinngel yaha huuwa. **Mokwaŋ a kuw le**.[66] Nanataa haala. Ɗowtataako.

Kuudi laafere. Ɓiira, **mogodok**. Ban jigaawal. Hunnde maa walaa. A ɗon furɗi ba jigaawal non.

Ɓiira, **misi murga**. Ɗoo kam laafuɗo meere. **Misi viya**, ɓii-boneejo.

Mavay ɗon. Ɓiira, **mavay ngataraŋ**[67]. Ɗoo kam baaba walaa. Njaaluujo. To a nani ban nii ɓe kuɗi maa ɗoo, sey ɗoofaa laɓi non. To woodi daliila kam. A waawataa boo sey munyaa kadi. Ammaa to a waawan kam, haɓ. Naawan dey?

Ɓiira, **faasək**. Faasikiijo non. **Faasək ngataraŋ**. Faasikiijo meere.

Misi slar ngataraŋ. Pewoowo meere.

Muhul. Gujjo.

Mazla[68] **ngos**. Noddoowo. **Migi madama**. Jeenoowo.

(10/1/1993)

101. **Beke**

Pullo non zaata boo min ɗon mbi'a **beke**[69] non. Woodi kuudi woni nder ton. To ɓernde metti nii, **beke Plata**. "Meere nii, ngaraa

[66] **A kuw le** kam ba wi'go o halli. **Zuŋ a kuw le mezleŋ ta**, kam ba wi'go ɓinngel kallungel wooɗaay.

[67] **Ngataraŋ** kam ba wi'go meere.

[68] **Zla** kam tefugo.

[69] **Beke** kam ba wi'go maccuɗo.

pitinaa-mi?" Asee boo, Pullo zaata. A wi'an mo **beke** non. Ngam hakke ɓernde maa metti. To a jokkiri kam naa ɓernde maa mettan? Ɓernde metti boo kuudi wurtan kadi?

Beke goonga boo ɗon. Mo ɓe soodi soodi soodi.

Yoo, ɗon danya ɓikkon maako. Naa ɓikkon **beke**?

Innde kam ɗon ammaa naa bana ɓooyma. Wulaay jaw bana ɓooyma. Ɓooyma kam o remi ngesa maako maa, jawmiiko hoocata. Na'i maako maa jawmiiko hoocata. Ɓikkon maa jawmiiko dawranta. Kanko kam meere nonnon, o ɗon rema, o ɗon jogi kuuje meere non, ɗon jogani jawmiiko kadi. Ammaa hannde kam naa ban nii. Ɓon mara kuuje maako bee hoore maako. Ɓon bee ɓikkon maako haa saare. Naa innde tan non lutti? Hannde maa naa kamɓe ɓen laami dow jawmiraaɓe maɓɓe? Walaa "Yah huuwana-mmi, waɗanam nii, remanam nii." "Yah duranam na'i," nii walaa. Innde non tan.

Naa ɓooyma kam luumo man ɗon, teema kadi. Minin kam min njokkaay ɗum kam. Miin kam mi jokkaaki ɗum.

Korɗo kam **beke mongosoŋ** wi'ete. Maccuɗo kam **beke mizileŋ** wi'ete.

(10/1/1993)

102. Ɓaararaawol

Hannde, to a ɗon joodi, mi yiɗi huɗgo maa. Aan boo a ɗon. Mi yiɗaa wanngina kuudi man *direct* dow maa.

Suy, ɓe ɓaarana hoore am, miin on kadi. Mi wi'a: "Ba miin oo nii, ndaa no mba'-mi nii nii nii," suy, ɓaarana hoore am. A yi'i naa goɗɗo heɓtataa, miin mi ɓaarani? Sey mo duri hakkiilo am faami fakat mi ɗon ɓaarana goɗɗo feere, on heɓtata. Ammaa miin mi ɓaarana goɗɗo, ammaa mi ɗon wolwana dow hoore am. Walla boo, wolwa dow derɗam feere. Walla boo wolwa dow rawaandu. Walla boo, dow wamnde. Walla boo, dow puccu. Asee maa, mi ɓaarani goɗɗo. Goɗɗo heɓtataa kadi.

A ra nga taŋ di[70], waatoo, o ɗon tiggana ɓe bee tiggi tiggi haala man ɗoo. Haala, waatoo, wolde kadi. A tiggi wolde man ɗoo ngam aan. Walla boo ngam goɗɗo feere. Ko a wolwi ɗoo, naa goonga a wolwi. A ɓaarani goɗɗo ba wi'go bee Fulfulde kam. Miin a tiggani,

[70] **A ra nga taŋ di** kam o ɗon ɓaarana ɓe. **A ra nga ngi i di** kam o ɗon ɓaarana yam.

haa Gizigaare kam, ɓe mbi'ata.

Woodaay. Ndikka to a wolwi haa gite maako. Ammaa nii, ɓaari ɓaari ɓaari ɗoo, welaa.

(10/1/1993)

XI. TAALI, BALNDI BEE ANNDITANAMJI

103. **Mamba**

Mamba naa taalol bee Gizigaare? Saa'i ɓikkon ɗoo, ɓe ɗon taalana min kadi. Baabaaji'en ɗon taalani min. Yimɓe mawɓe mawɓe ɗoo, to saa'i taalol wadi nii, ɓe taala kadi. Jemma. Bee naange kam ɓe taalataa sam.

Tuggu daga lewru *février* ɗoo, haa yotta gal lewru *avril*'en ɗoo, hiddeko ndiyam wara e lesdi ɗoo, taalol kam ɓe acca kadi, cuklana kuuɗe goɗɗe. Ceeɗu kadi.

To ndiyam fuɗɗi toɓgo, ɓe mbi'i ɓe taalataa. Ammaa miin kam mi ɗon laara bana kuuɗe kaɗata ɓe taalgo kadi. Ammaa ɓe taalataa, nii ɓe mbi'ata kam. Sey to weeti kadiboo.

To o yiɗaa taalgo ɗoo, o wi'a: "A'aa, miin kam mi somi. Jotta kam sey on coodanaa yam soodi soodi. Taalana on ɗoo, coodanaa yam goɗɗum. Walla coodanaa yam njaram ngoɗɗam. Coodanaa yam, hannde, parawe."

Yowwaa, o fuɗɗa kadiboo, o taala. O heɓa geɗal maako kadi. Ammaa taala cookum non tum, o yiɗaa kadi. To o taali seɗɗa nii, o wi'a: "Jotta kam, suy, jotta ɗoo, sey on coodana yam soodi soodi'en. Ammaa meere non tum mi taalana on, mi taalana on ɗoo, yahataa."

Suy, ban nii kadi, rewɓe mbi'a: "Wayne soodana maa nyalaade. Nyalaade kazaa boo *tour* wayne." Nii. Ɓe taala jemma. Kuɓɓa yiite. Rewɓe ɗon motta nder saare, koo caka saare nii. Feere boo haa yaasi haa babal ɓe mboowi jooɗaago tum ngam hiirgo nii.

Suy kadi, ɓooyma kam a yi'i, yiite boo sadi? Fittirla walaa. Lampu walaa. *Pétrole* walaa. A yi'i, sey yommbe huɓɓa nii. Jotta ban asiri ban nii ɗoo nii, derke'en ɗon mooɓta yommbe, mooɓta waaga waaga bee anniya haa babal man ɗoo nii joorɗe joorɗe joorɗe.

Yowwaa, to jemma wadi kadi, ɓe kuɓɓa yiite. Naa ɓe ngadi jayngol kadi? Ɗoo kam ɓe mottan. Mottanɗo motta. Hannde, ɓursanɗo ɓursa. Nyootanɗo tummude fusnde ɗon nyoota. Walaa no

walaa kadi. Koo moy fuu wadda kuugal mum nii, ɗon wara huuwa haa ton. Ɓe ɗon ngeewta, ɓe ɗon taala nii. A yi'i, naa haa wakkati saala law haa saa'i nastugo waɗa? Nii, ɓe ngaɗta taalol kam.

Taalol, belɗum meere.

Jotta kam ɓe taalan koo ndeye fuu. Koo taalooɓe man maa ɗuuɗaay. Ammaa ɓe *respectataa* kadi, ɓe ɗowtantaako, hannde, wakkatiije man, sey jemma, way, sey ceeɗu ɗoo, walaa. Nde a yami goɗɗo fuu, to o anndi kam o taalante. Ammaa kadi, sooynde man kam yimɓe maajum waawɓe ɗum ɗoo, ɗuuɗaay. A yi'i, ngam derke'en, jotta ɗoo, cuklantaako kuuje ndotti'en ɗoo. Haala woɗɓe, janngirde. Woɗɓe boo cuklani kuuje goɗɗe. Woɗɓe boo paalaay non, ndaari bana hunnde meere goo. Asee maa hunnde nafoore. Taalol kam naa nafan? Kanjum kadi waawɓe man ɗoo, ɗuuɗaay. Ɓe ɗon kawta annditanamji bee taali fuu, ɓe ɗon mbi'a **mamba** non. Ammaa kadi, asngol man ɗon feere feere.

Histoire kam **labara**. Ɗum kam habaru.

To **mamba** jur, **mamba hay**.

Gi mamba kam taalgo taalol. **E gi mamba le** kam ba wi'go mi taali taalol. **Gi mamba** kam taalanam.

Anndaaɗo nii haa yimɓe ɗuuɗɓe ngara haa maako, daayiiɓe daayiiɓe ngara ba Baaba Zandu[71] ɗoo, latti ba mallumjo man non ɗoo, walaa. Haa amin kam ɓurna fuu ndotti'en, fulɓerewɓe, waawɓe man ɗon kadi. Goɗɗo boo anndaa sam. Ammaa anndubɓe man ɗon.

(10/1/1993)

Fuɗɗam taalol kam ɓe ɗon mbi'a: "**Mamba mamba. Kula**[72] **a viŋ**[73] **but**[74] **vra**[75] **dee**[76] **asi**[77] **balak**[78]." Waatoo, ndaa taalol taalol, nasti nder suudu, wurti, jooɗi dow daŋki yehi jooɗi dow hunnduko beembal.

---

[71] Geewtoowo haala gonnooɗo haa Jaareengol Koɗek. O ɗonno haa duniya 1916-1977. O ekkitini *missionnaire*'en woɗɓe Fulfulde. O ɗali kiistaaji baakin 500. Innde Deftere kam Hammadu ɓii Aamadu. Innde daada boo Asta-Juma wi'ete.

[72] **Kula** kam nasti.

[73] **Viŋ** kam suudu.

[74] **But** kam wurti.

[75] **Vra** kam yaasi.

[76] **Dee** kam dari.

[77] **Asi** kam haa les.

[78] **Balak** kam daŋki.

Timmingo taalol boo, ɓe ɗon mbi'a: "**Kicikar**[79] **babaraŋ culek**." Waatoo, gertogal daneewal deydey nii. Mi anndaa ko wi'ete culek.

Jemma tan ɓe taalata. Waawɓe ɗum ɗoon.

Mamba ɗoo bana kaayeefi, huunde haayɗiniinde.

Miin kam mi woowraay bee haala taalol. Sey baaba am taalanno.

(4/3/1986)

104. Jiire woni yoyngel nder taali

Ayew, ɗum jiire bee Gizigaare. **Ayu hay**, ɗum ji'e. Yoyre kam sey jiire har amin kam.

Motkoyo, ɗum fowru. **Motkoyo hay** kam pobbi.

(10/1/1990)

105. "Saɗa-kusel bee bilkiijo"

Bilkiijo soobri bee saɗa-kusel[80].

Yowwaa, ɓe coobri. Saɗa-kusel goo wara tawa bilkiijo, wi'i yoo: "Sey en ngaɗa gawa." Bilkiijo ɗoo genndeeru.

Suy, saɗa-kusel wara hulna mo tum. To saɗa-kusel wari nii, nannga bilkiijo boo caka rewɓe maako, efta mo, do"a mo.

Suy, o woya. Rewɓe maako ngara kisna mo, ngara mbi'a saɗa-kusel: "Accu mo. Accu mo."

Suy, saɗa-kusel acca mo dilla. Ɗon tokki non tum haa nyanndere feere, to saɗa-kusel huuci, o wi'ata rewɓe maako: "Accee. Jotta kam to o wari kam sey mi bu'na mo. To o wari nii, mi bu'na mo nii, haa ɓernde mooɗon onon boo feewa." Ammaa to o laari saɗa-kusel ɗon fuufa luwel maako, feetilew feetilew, o wara nii, o tefa nyukkugo o ɗon diwna non. "Useni to o wari kam mbi'ee mo mi walaa ɗon." Bilkiijo goo ɗon dari. Genndeeru boo.

Suy, to saɗa-kusel yotti nii, "Toye bilkiijo?" "Bilkiijo kam walaa ɗon. Bilkiijo dilli jahaangal." "Dilli jahaangal?" "Ooho."

Suy, saɗa-kusel lora bee fuufgo luwal maako, feetilew. Bilkiijo goo, kanko kam faandu non o fuufata, gwiit gwiit. Saɗa-kusel ɗon yaha

---

[79] **Kicikar** kam gertogal.

[80] Saɗa-kusel kam **babbangərvek** wi'ete bee Gizigaare.

deydey laawol nii, nana ndaa faandu ɗon fuufa. O laara. O annditi boo fakat ɗum faandu bilkiijo. O waran tum. Ɓe mbi'a mo walaa ɗon.

Nyanndere feere, o wari haa o dilla, o laari bilkiijo ɗon waali ɓaawo fayannde haa suudu. O wi'i mo: "Sey ngurtaa. Wurta ngaɗen haɓre." O fuɗɗi wookgo kadi. "Useni, mi tuubi. Useni, mi tuubi." Rewɓe maako boo ɗon njala mo, ɗon kuɗa mo: "Ɓiira, bilkiiwa. Kadi, saɗa-kusel nii nanngaa kamya, suy, ngel waata nii, a ɗon tokki tuubango mo haa ndeye?" Ɗum ɗon tokki, ɗum ɗon tokki, ɗum ɗon tokki haa nyannde feere, ɓe kawri gawa kadi. Kawri gawa nii, saɗa-kusel goo yefti bilkiijo haa dow, weeltini mo haa dow. Ɓiira, warti faɗɗi mo haa lesdi, paa.

Suy, o ɗon yama rewɓe maako: "Naa mi maayi? Useni mi tuubi. Saɗa-kusel yoofa-mmi. Mi maayi, mi maayi."

Suy, ɓikkon, rewɓeeji ɗon njala mo nonnon.

Kanjum wi'ete habaru bilkiijo kadi.

Mbur mijinjigwiɗ[81] kam ba wi'go bilkiijo bee Gizigaare. **Darmay** boo asngol bilkiijo. **Darmay** ɓuri **mbur mijinjigwiɗ** bee bilkaare.

(4/3/1986)

106. "No yimɓe keɓri gawri"

Taalante no yimɓe keɓri gawri. No gawri wardi nder wuro. Haa ndotti'en taalata kam ɓe mbi'i.

Gawri ndi min mari jotta ɗoo, fowru marunoo ndi. Fowru yehi fe"i ngesa mum, heɓi aawdi gawri, yehi fe"i ladde, mo"itini, wuli.

Suy kadi, iyeende arande yoofi.

Suy, ndu hooci aawdi gawri maako goo, dilli ladde. Ndu yehi aawi. Gawri fuɗi.

Yowwaa, ndu hooci baaneewo, yehi, remi ngesa, timmini ngesa boɗeewal [82] kam laɓɓini tal. Huɗo warti. Demal ɗiɗaɓal kadi. Ndu hooci baaneewo kadiboo, yehi huuwi ngesa maaru, laɓɓini tal.

---

[81] **Mijinjigwiɗ** kam asngol sonndu. Ɗum sonndu misitiraaku. Ɗum jooɗodoto nder saɓɓo wooto. Nanngugo ɗum hoyi. Ngam daliila man ɓe mbi'a ɗum bilkiijum.

[82] Boɗeewal, ɗum demal aranal.

Yowwaa, kadiboo, hudo warti. Demal tataɓal kadiboo. Ndu yehi ndu remti ngesa goo, laɓɓini.

Suy, gawri mawni. Gawri ɓenndi.

Yowwaa, a yi'i, ndi ɓenndi. Ɓe mbi'i: "Naa saa'i sodgo wadi?" Fowru hooci wafdu, dilli ladde, fuddi sodgo gawri, wadi tari.

Yowwaa, suy kadi, ndu tayi gawri goo, adi, yaari, waagi haa larre.

Yowwaa, suy, kadiboo, gawri fiyaay hoore maari. Fowru hooci sawru, yehi, fiyi gawri goo. O wi'i gawri: "Jaartu hoore maa kadi jotta kam. Mi somi miin kam." Gawri jaartaay hoore mum.

Suy, fowru hooci tummude, jaarti gawri goo, laɓɓini tal.

Suy, fowru wi'i: "Jotta kam gawri, mi fiyi dagam aawre, haa mi aawi. Ndem-mi haa sodgo, haa adgo, haa fiygo fuu, haa jaartugo fuu, miin huuwi. Ammaa jotta kam ndaa koo dume fuu timmi. Jotta kam sey kuucaa nder wuro kadi. Adgo kam haa mi hoore wuro kam mi waawataa. To a huucaay haa nder wuro, miin boo mi dalete dodon."

Suy, gawri don jiddi non, sali huucugo. Fowru goo wolwana gawri goo, wolwana gawri, wolwana gawri. Gawri sali huucugo. Ndi don jiddi non.

Suy, ndu ɓerni, dilli, dali gawri goo.

Suy, goddo wari tawi. Tawi gawri don jiddi.

Suy, adgo non. Gawri kam njigaari. Adi yaari nder wuro.

Suy, nastini nder beembal, maatini yimɓe kadi. "Ndaa ko keɓ-mi. Ndaa no gawri waadi bee fowru. Yoo, enen keɓi riba gawri goo."

Suy, ɓe nastini gawri nder beembal. Gawri wartani yimɓe kadi.

Nii noo haa amin kam.

(27/1/1992)

107. "No kusel laatori kaaye"

Ɓe mbi'i ɓooyma kaaye de ngi'eten doo, fuu dum kusel non. Kusel, baagaaje kaaye de ngi'ataa doo. Ɓe hooca non, njaara, ndefa.

Suy, ɓe don mbi'a, nde ɓe don kusel doo: "Taa ngadee mannda, ndefree cukkuri nii. Mannda kam taa ngadee sam."

Suy, ɓe don tokki wadgo nii non. Tokki tokki, suy, debbo feere nii, kanko wi'i waawataa wadgo cukkuri foroy. "Ndaa mannda, beldum nii, suy, wadtaa?"

Suy, kanko kam haa o ɓurra rewɓe wodɓe kadi. Ngilawaaku naa? Koo noy naa?

Suy, o hooci mannda goo. Kusel ɗon defa, sammini dow kusel, hooci laawirgal haa yaha laanya nii goo, suy, kaaye korloloy korloloy korloloy. "Hii, noy noy?" Kusel goo warti kaaye. Yehi yuppi tawi ɗum kaaye. Haa yaha hooca feere, tawa kusel goo boo, pat kaaye. Luttuɗe yaasi goo boo fuu lattake kaaye non. Nii non kaaye ngarti.

(27/1/1992)

108. Dawaaɗi ɗonno piya gawri

Ɓe ɗon mbi'a: "Ɓooyma dawaaɗi ɗon piya gawri, ɗon ngima." Naa ɓe kuɗi rawaandu haa saare? Ɓe mbi'i: "Aan kam walaa ko annduɗaa sey nyaamgo non tan. Nde weeti a ɗon juttini hunnduko, sey, a ɗon reena nyaamdu. Walaa ngal kuuwataa sam. Ndaa jotta gawri ɓe ndemi, ɗume ɗume fuu ɗon waagi haa ladde. Yah fiy lee, ngartiraa ndi saare. Min keɓaay fiyooɓe."

Suy, rawaandu ɓerni. Ndu dilli. Ndu yamoyi banndiiji'en. Ndu wi'i: "Naa ndaa ndaa ndaa ko jawmam wi'i? Ndaa no o hurri yam. Ammaa kadi useni, to on njaɓan kam ngaree njehee pijen gawri."

Suy, ɗi ɗon ngima. Ɗi ɗon piya gawri goo. Tum tum tum .

Suy, ɓe ɗon mbi'a:

"Kiri a ɗək daw kwa?
A ɗək ta mbri ya?
Kiri a ɗək daw kwa?
A ɗək daw lee gisiŋ kwa?
A ɗək ta mbri ya?" Ɗon piya gawri goo. Ban nii haa ɗi ɗiggini gawri goo tilik. Ɗi timmini.

Suy, ɗi njaarti gawri goo.

Suy, ɗi adi gawri goo, ɗi ngartiri gawi goo saare.

Nii dawaaɗi boo piyanno gawri. Ɓe mbi'i. Ammaa warti bana kaayeefi kadi. Rawaandu kam naa nanan? Wolwataa non. Ndu woodi hakkiilo nango ko ɓe mbi'ata fuu. **Kiri.**

Maana gimol kam:

"Rawaandu boo fiyan gawri naa?
Noye ndu fiyataa?
Rawaandu boo fiyan gawri naa?
Ndu fiyi bee goonga naa?
Noye ndu fiyataa?"

Ndotti'en ɓooyma'en taalani yam.

(27/1/1992)

109. "No rawaandu bee jiire ngaadi"

Rawaandu yami jiire. O wi'i jiire yoo: "Useni, to a ɗon yaha ladde nii, mbi'aa-mi, njahden. Miin boo mi yaha mi jooɗodo bee maa ton. Mi safti bone saare ɗoo. Tum ɓe kuɗatam. Ɓiira, rawaandu. Ɓiira, nii nii. Ɓiira, ndu huuwataa. Ɓiira, ndu walaa nii. Mi safti bone duniyaaru ɗoo. Miin kam mi nastan ladde, mi jooɗoto too. Mi suukoto. Njahaa nii, ngonden ladde." Jiire wi'ata mo: "A waawataa. Jooɗnde amin ɗoo bone. Her min ngoni ɗoo, bee dabareeji amin, min njooɗori ladde ɗoo. A waawataa jooɗnde ladde."

Suy, ndu wi'i: "To bone ɗon nii, ɓaawo maa ɗoo tekkanno ban nii naa? Ɓaawo maa kusel corok ɗoo nii. To a ɗon bee bone haa ladde ton ɗoo, ngo tekkanno bana nii naa? Ɓiira, sinaa pewe?"

Yoo, jiire wi'i: "War kadi. Ndillen tokkam. Mi ɗon dilla nii, tokkam. Njahen. Ammaa kadi sey maraa dabareeji. Aan boo." O wi'i: "Dabare kam naa ɗoon? Sappo. Dabare am ɗon sappo. Ko waawata hisnugo en kam ɗon." "Yoo, nden kam en ndillu." Ɓe ɗon ndilla, ɓe ɗon ndilla, ɓe ɗon ndilla. Nasta nder doŋaare saalo dilla, nasta nder doŋaare saalo dilla, nasta nder doŋaare saalo dilla, haa ɓe nasti nder ladde caka cak.

Suy, ndaa fowru ɗon waali, laari nii, suy, ummi ɗow rawaandu bee jiire goo.

Suy kadi, haala waɗi. Jiire wi'ata rawaandu: "Jotta ɗoo sey ngaɗaa dabareeji ɗi goo kadi. Ndaa jotta kam en kalki. Ndaa en potootiri bee fowru. Fowru ɗoo accataa en. Nyaaman en boo fakat a anndi. Sey ngaɗanaa en dabareeji maaɗa, mbi'ɗaa sappo ɗoo. Haa kisnaa en kadi. Sinaa non kam en kalki."

Rawaandu kam, suy, o wi'i: "Naa dabareeji lutti tati? Jeeɗiɗi kam fuu kalki. Tati tan lutti. E tati luttuɗi ɗoo boo, ɗi kisnataa en. Sey woygo, sey tallaago, sey saargo tan. Ammaa naa nafataa?" Ndu ɗon wooka, ndu ɗon tallo, ndu ɗon saara non. Fowru wi'i law: "Ɓume waddi on? Mbi'ee law law. Miin kam goonga ngiɗ-mi haa mon." Rawaandu koo dabare walaa.

Suy, jiire wi'i kadi: "Minin kam, barkaa maa, minin kam baaba amin maayi, ɗali boo kuuje tokke tokke tokke, waɗtaako. Ndaa

tokke na'i, ndaa tokke baali, ndaa tokke walaa ko walaa. Bamɗe. Walaa ko walaa. Baaba amin kam. Ammaa miin bee rawaandu kam nde min famarɓe, ɓe mbi'i ɓe ndokkataa min. Nde ɓe ngari rongo ɗoo, ɓe mbi'i minin kam ɓe pamɗinan geɗal amin. Minin boo min mbi'i njaɓataa. Nden kam sey njaara wullaandu haa kaawu amin ladde, haa fowru wara hiitano en kiita man. Kanjum waddi min haa maa." "Yoo, jur naa? " "Jur." "Jur?" "Jur." "Yoo, boodɗum. To ɓe ngoni?" "Ndaa a ɗon eewa dulluuru too ɗoo, collaaje yummiiɗe dow too ɗoo, ɗum tokke na'i maajum njahata." "Yoo, boodɗum. Nden kam gooto mon yaha wi'a ɓe ngara law law." Naa suuno kadi?

Suy, jiire wi'ata rawaandu: "Doggu kadi yah mbi'aa ɓe tata mbi'aa en tawɓe kaawu fowru kam haa o hiitano en kiita ka. Ooho, jotta kam en ngaɗi saa'a. Minin boo geɗal amin fotan bee ɓeya. Njahaa wi' ɓe law ɓe ngara law bee na'i ɗoo, bee tokke bamɗe, tokke pucci, walaa ko walaa kadi." Ɓiira, rawaandu kam fali wicco, ɗon dogga, ɗon dogga, ɗon dogga, ɗon dogga, walaa daraago nii, ɗon dogga, ɗon dogga, ɗon dogga. Yehi haa yotti wuro, nasti saare jawmiiru. Nasti saare boo doggi waali haa ɓaawo payanɗe.

Suy, waali ton kadi, meetaay wurtaago. Ɓe ɗon ndeena, ɓe ɗon ndeena, ɓe ɗon ndeena, ɓe ɗon ndeena, fowru bee jiire goo. "Kadi, a wi'i boo ɓe ɗon ngara. No waɗi haa jotta ɓe njottaaki?" O wi'i: "A'aa, naa ɓe ɗon ngara? Ammaa naa rawaandu boo ndu bilkiiru meere? Anndaa nelal. Ɓe neli ndu ɗoo, ndu huuwantaa yimɓe nelɓe haaje. To miin yehino kam haroore ɓe ngarino ɓooyma. Kadi, daga naane nii, haa jotta ɓe njottaaki. O yottinaay nelal bee laawol. Sey mi yaha." "Nden kam yah lee law."

Yoo, jiire kam keret keret keret keret, senndiri bee fowru nii, tawi waande, suy, sorki nder ton kadi.

Takalamulus.

Suy, rawaandu wi'i kadi naa jiire semtini ndu? Jotta ɗoo to ndu yi'i jiire nii, suy, narrataa sey to mbari. Kanjum. Asee maa jiire hisni ndu. Kanjum waɗi jiire bee rawaandu narrataa haa hannde. Ngam ndu semti yeeso jiire. Ndu saari, woyi, talli fuu.

(27/1/1992)

110. **Mi ngu hur mi**

Balndol kam ɗon jur. **Mi ngu hur mi** malla **mi ngu kocay**[83] kam wolde nder wolde. **Mi** kam hunnduko, malla wolde.

(10/1/1990)

111. Annditanamwol

Annditanamji[84] ɗoo, koo ɗon boo miin kam mi anndaa haala man kadi.

(10/1/1990)

Sey rewɓe, sey woɗɓe anndu6e haala man. Koo mi waawataa.

(7/2/1992)

XII. ALLA BEE SAYƊAAN

112. **Biy mulvuŋ**

Biy mulvuŋ, ɗum innde Alla tan. Woodaa maana feere. **Biy** kam ba wi'go **buy**, laamɗo. **Mulvuŋ** kam ba wi'go asama.

(27/1/1992)

113. Alla tagi asama bee lesdi

Kamɓe kam ɓe mbi'a Alla nii tagi asama bee lesdi. Ɓe anndi Alla ɗon. Nde ɓe ndewaay mo nii, ɓe ɗon ngaɗa al'aadaaji maɓɓe ɗoo, to kuli maɓɓe ɓe ngaɗta maa, ɓe aartira innde Alla tawon. Ɓe mbi'a: "Alla mawɗo, gonɗo haa asama. Ndaa min ngaɗan nii bee nii."

Suy kadi, to ɓe ewni innde Alla, nii, ɓe acca ɗon kadi. Ɓe ewna innde alla labbi maɓɓe ɗoo. Labbi kazaa. Lawru kazaa. Lawru kazaa. Haa ɓe timmina ɓe ngudina Alla kam sera non kadi.

(27/1/1992)

---

[83] **Kocay** kam reedu.

[84] Annditanam kam **sini goɗ**.

114. Pendo wurtaago her duniya

Ɓe mbi'a godɗo gooto latti ban nii. Mi anndaa innde maako. Gorko bee debbo kadi. Ɓe anndaa asliiji ɗuuɗɗi. Ammaa ɓe anndi kam **Babaraŋ** ɗoon, **Gagazaŋ** ɗoon. **Tətəraŋ** ɗoon. Ammaa gal maɓɓe kam, ɓii-Aadamaajo kam fuu **mbur tətəraŋ** kadi. Godɗo ɓaleejo non, ɓe mbi'ata. Koo aan a latti a nasaara, aan kam ɓaleejo non, to ɓe ngiɗi wi'go. Neɗɗo kam **mbur tətəraŋ** non.

Alla wanngini ɓe non. Ɓe anndaa haa toy ɓe mbanngi.

(27/1/1992)

115. **Koroleme**

Koroleme, kosngal gootal, junngo wooto, yitere woore, hinere woore. Innde kuuje pat, gootel gootel kadi. Anndaa hoore kam kadi. Nii non nii, non ɓe mbi'ata ɗum. Ɗon hooseere.

Ɗum wanngataa, sey jemma jemma. Jemma kam to a fotootiri bee man ɗoo, wooɗaay sam. Mbaran godɗo maa. Waanca caka cak jemma.

(6/1/1992)

116. **Setene**

Setene, ɗum ginnawol. **Setene** kam Seyɗan fakat kadi. **Setene** kam yi'ataake tum kam kadi. Sinaa mo wanngani ɗum kadi. Wanngataa boo sey caka cak naange. Haa caka cak ladde, her yimɓe ngoodaa. To godɗo ɗon yiilo caka naange, ɓe ɗon koolana ɗum kadi. "Taa yiila caka naange kam. Taa yah ladde feere maa. Ngam a fotootiran bee **Setene**." To fotootiri bee **Setene** kam o nasti maa timmi kadi. O huuwete kuuɗe kalluɗe. Nii ɓe mbi'ata.

Yoo, haa ndotti'en kadi, to ɓe keɓi, ɓe ndaari ban nii ɗoo, godɗo laari warta wuro wi'a: "Miin kam woodi ko ngi'-mi haa ladde." Ɓe mbi'a mo: "Noy noy ndaarduɗaa ɗum?" O wi'a: "Mi yehi haa pellel waanciyel nii, taw-mi ɓinngel keccel, pamarel nii nii, ɗon waanca, ɗon waanca, ɗon waanca. Suy, nde yi'i yam nii, doggi nasti nder waande. Malla boo saayi nii non. Meetaay yi'go mo. Ammaa mi gi'ɗo fakat."

Feere boo wolwanan godɗo. Feere boo, to yi'i godɗo, suy, ngel saaya nii non. A yi'ataa fahin. Ɗoo kam a fotootiri bee **Setene**. Kanjum wi'ete Saydan.

(6/1/1992)

117. Ginnaaji

Ginnaaji ɗon jur haa Giziga'en kadi. Setene ɗon wannga bana mi wi'ino ma bee ɓanndu bana ɓinngel keccel. Feere boo, ɗum huunde non non, ndabbaawa nii, bana koo nagge, feere mbaala, a tawan. Ammaa naa mbaala nanndunga bee baali yimɓe mari ɗoo. Ginnawol man hooci waylita mbaalu, feere boo nagge. Feere boo ndabbaawa feere non.

Laamiingol maajum kam **Maliyam**. **Maliyam** ɗon jalbita. Ɓurna kam haa ndiyam **Maliyam** kam jooɗoto. Ɗum innde ginnawol man. Ɗum gorko.

Wonan gorko ɗon, debbo ɗon fuu. Ɓinngel ɗon. Ba yimɓe non kadi.

Ginnawol ɗon haa ladde. Saare kam naa pellel man ɗon? Feere, wuumre wonnde nii. Kaɗa yimɓe yahgo ton. Haa ton ginnaaji njooɗoto.

Feere boo haa nder kaaye.

Yoo, ton ɓe mbi'ata joonnde ginnaaji. Feere boo haa ladde. Haa doŋaaje ban ɓooyma, doŋaaje ɗonno jur jur ɗoo. Haa nder doŋaaje ladde ɗoo, ton ginnaaji ɗon ngonata.

Feere boo nder lekki loogo. Setene nasta ton. Ban kojoli feere to waɗi loogo ɗoo, ton to **Setene** wanngi, godɗo laari wara nasta haa loogo ɗoo. Feere boo nder waande.

Mo waawata woldidgo bee Setene kam sey mawɓe man, anndu ɓe haala ɗabi'aaji man kadi. Ɓooyma'en kadi. Jotta kam toye kadi? Yimɓe maa ngiɗaa nango haala man nii. Minin derke'en ɗoo kam min nuɗɗintaa kam haa sam nii. Min ɗon ndaara bana fewre meere. Ammaa ɗum ɗon.

(6/1/1992)

118. **Masahay**

Masahay ɗon koo toye. Ɗon Marwa ɗoo ɗon. Mal Giziga'en non.

Kamɓe kam gertoodɗe nii. Ɓe kirsa. Malla boo kuɗol, cannjol ɗoo nii. Ɓe ngewa nii, ɓe cakkina, ɓe ndaara. Wolwa wolwa wolwa, suy, sakkina. Kamɓe ɓe anndi.

Koo to godɗo wurto dilla jahaangal maa, to hirsaay gertogal maa, sey, hooca ngel ɗoo laara. To laari nii, suy, sakkina. O wi'i: "Kaay, jahaangol am ngal woodataa. Mi laari mi sakkini cannjol ɗoo, waalaaki bana ɓernde yiɗi. Ɓoo kam hersum. Mi heɓan fotootira bee hersum malla asar. Ndikka mi faasita ngal." O faasita kadi. O hoora jahaangal man haa nyalde wonnde feere.

(6/1/1992)

119. Hurgugo yinnaaɓe

Ɓoo kam naa kuugal **masahay**? Kuugal maako kam aynugo lesdi, mo"itingo lesdi, mo"itingo jooɗnde yimɓe. Nii, kuugal maako.

Hurgooɓe yinnaaɓe ɗon boo sey anndubɓe kuugal ginnaaji man, ɓe ginnaaji hokki ɓe anndal man. Kamɓe ɓe kuuwata ɗum kadi. Mi anndaa no ɓe kuuwrata. Woodi puufoowo luwal, geegoowo googeeru, puufoowo faandu. To ɓe ɗon puufa paali ɗoo, ɓe mbi'a *musique* non. **Vala**. Zhuzhuzhuzhuzhu. Ɓe puufa ban nii.

Suy, ɓikkon ɗon tappa leɗɗe. Ɓe ɗon koola.

Suy, ɓe ɗon mbi'a: "Ginnaaji ngurti." Debbo man yumma.

Suy, ɓe ewna innde man kadi. "Miin kam ginnawol kazaa."

(25/2/1992)

120. Mistiriijo

Mistiri kam a yi'i, **misi**[85] **tir**[86] ɗoo, gayloowo. **Mijuuri** kam nyaaman non, nyaaman mbeelu. Nyaama, suy, ɓinngel maaya, malla, godɗo maaya. Nyaamanaaɗo mbeelu kam maayan. **Misi kleŋ** ɗoo o nyaamataa, o laaran haa daayɗum. To o wanyi maa o hoocan mbeelu maa haa ego.

Jemma kam **masahay** ɗon ayna. Ban ɓooyma haa Godola ɗoo, woodi Bappa **Biy muc** waɗata kuli maɓɓe haa saare bonngo ɗoo.

[85] **Misi** kam mo.

[86] **Tir** kam waylitaago.

Kanko kam o aynan. O anndi saare wayne ɗoo, debbo maako mistiriijo. Yiite debbo o anndi. Yiite gorko, o anndi. Fuu.

O wurto nii, o jooɗo haa les daŋki ɗon nii. Jemma to yimɓe nasti, o wurto o jooɗo, o ayna wuro. O ayna, o ayna nii. Jemma colli man ngurtan. Ɓe mbi'i colli man jamum, ɗon jur. Mufu'en gal lesdi Meri too ɗoo ɗoo, ɗon ngarta gal ɗoo jamum. Ɓe ɗon nastindira bee Giziga'en ɗoo, ɓurna maɓɓe fuu mistiri'en.

Suy, haa maako saa'i o ɗonno ɗoo, to yiite nasti haa saare maako, o wi'a: "Ndaa debbo maa. Yiite nasti haa saare maa nyalde kazaa. Debbo maa mistiriijo." Waabataa kadi. Kanko kam o anndi kuugal maajum fuu maa. O mooɓta ɓe pat. To mooɓti ɓe o wi'a: "Wayne bee wayne bee wayne, onon halluɓe. On waaboto naa?" Mistiriijo fuu waabataako.

Yoo, o barra ɓe kadi. To o barri ɓe, accaay, o wurtina ɓe lesdi maɓɓe. O riiwa ɓe. Barrugo man boo, ban mangariba ban nii ɗoo, o wa"a dow daŋki maako ban nii, suy, o wolwa kadi. O yeeyna. "Nanee, nanee. Mi anndi on. Mi anndi on. Tata mbi'ee mi anndaa on. Haa lesdi ndi kam walaa nii goɗɗo wi'ata nii, mi anndaa kuugal maako. Mistiriijo maa, mi anndi mo. Goɗɗo, hannde, booɗɗo nonnon, gonɗo nder wuro ɗoo, mi anndi mo on ndaɗataa kam. Ammaa kuugal ngal ngaɗton ɗoo, accee. To on ndaayaaki kuugal maajum, mi tammi wi'go wayne, wayne, wayne. Mi ewna on, mi hawta on. Nyannde to mi hawti on, on keɓtataa hoore mon." Nii. Woɗɓe acca wurtingo yiite. To ɓe tawi waɗtaako, ɓe egga, ɓe ndilla ego. Nii, o aynirta lesdi maako, kanko kam ɓooyma.

To haala mistiraaku wuli jaw ɗoo, naa ɓe kunan? To goɗɗo waabake, ɓe kunan. Koo moye saare fuu wurtina gertogal mum, hirsa. To hirsi gertogal, laɓɓini mo, ɗoo kam to goɗɗo nyawi, wari maaygo dey, o barri, o barri, ɓe njoofaay.

Suy, o mooɓta wuro pat, moy fuu wadda gertogal maako. "Nyalaade waanciire en ngurtodo ɓaawo kowaagol." Naa babal man ɗon? Ɓe kawta ton. Moy fuu bee gertogal mum haa junngo. Koo moye hirsa. "To mi mistiriijo, gertogal am, hollu. Tonaa mi mistiriijo boo, laɓɓinam." Ɓe kirsa. Mo lattaaki mistiriijo boo gertogal holla kadi o naa mistiriijo. To mistiriijo boo, gertogal sappina o mistiriijo. Feere, o wi'a: "Yah nanngu kadiboo, gertogal goɗngal. Naaloore ɗon dow maa ngam maajum, gertogal holli a mistiriijo. Kirsaa kadiboo. Laɓɓinaa hoore maagal naaloore ɗoo." Hirsa. To laɓɓini gal naaloore, o hirsa kadiboo, sappini mistiriijo. Nden, ɓe kiito mo kadi. Nii.

Ɓe ngadda ndotti'en ɓooyma. Ɓe njoɓna mo. Jur maa. Feere kam, tokka tokka haa o timmina. "Waaye, ngam kuli maako yahaay laawol." Ɗoo boo hirsa o yaha, o uwa kuugal kuli maako man laɓɓina, wara fuɗɗita kadiboo. Ɓe accataa bee koyɗum ban nii. Nii ɗoo, ɓe kulan nyaamgo ɓooyma kam. Ɓe pijataa nyaamgo meere meere.

Ammaa jotta ɗoo, naa walaa fuu sottake? A haadani goɗɗo mistiraaku maa, o yaha wulli haa bureau. "Koni wayne ewni yam mistiriijo?" Kiita Nasaara'en kadi. "Wayne haadi yam mistiraaku," o wi'ata.

Suy, o ewne kadi. "No anndirɗaa o nyaaman? No anndirɗaa o waɗi nii?" Ɓe ndile kadi. A yi'i kanjum wonni jooɗnde yimɓe jonta jonta ɗoo?

Ammaa ɓooyma haa ndotti'en kam ɓe accataa ɗum bee koyɗum ban nii. Ɓe ɗon ayna. Ɓe ɗon kulna boo huuwooɓe kuuɗe maajum. Naa nii?

(25/2/1992)

121. Nyaamooɓe yimɓe

Mannjemannje, ɓe ɗon mbi'a woodi nyaamooɓe yimɓe kam gal ton. Teema dow maɓɓe ɓe mbi'ata kadi. **Muzuma muzlay**. Nyaamooɓe yimɓe. Nyaamgo kam **zum**. Yimɓe boo **muzlay**. Nii ɓe mbi'ata. Koo naa goonga boo. A yi'i, naa yimɓe ngaddan haala non tan. Yimɓe njogoo nuɗɗina ka. Ammaa aa wi'ataake nii ɓe fuu ɓe nyaaman kam. Koo to woɗɓe nyaaman boo, mi anndaa kadi?

(7/2/1992)

XIII. WAMMBAAƁE BEE FIJIRDE

122. Bammbaaɗo

Bammbaaɗo rookan, fiyan **cawal**. To ɗon fiya, yimɓe ɗon ngama. Bammbaaɗo kam haa Giziga'en kam walla yannde juulde, walla, nyalde sadaka, walla boo, sadaka maayɗo. Nii bee sukaaɓe maako. Ɓe ngima. **Cawal** ɓe piya. Walaa bammbaaɗo feere, sey **cawal** haa ɗoo kam. Ɓe piya ɓe ngama. Ɓe mbaala wamgo, ɓe nyalla wamgo,

ɓe mbaala wamgo. To juulde kam haa nyalɗe baakin jeeɗiɗi. Ɓe ngaman ba ɓooyma kam.

Ɓon nyaama kusel non tan, njara mbal. Walaa kuugal. Walaa goɗɗo yahata kuugal.

Bawɗi kam naa koo moye fuu. Marɗo mbaggu kam sey piyoowo mbaggu nii. Bammbaaɗo ban Fulɓe non nii.

(25/2/1992)

123. Cawal

Cawal kam ɓe ngurtinan saa'i wamirde. Juulde kam fuu. Juulde sadaka, juulde al'aada nonnon. Koo ɗum juulde lebbi sappo e ɗiɗi. To ɓe ngaman kam, ɓe ngurtinan kadi. Koo ɗum sadaka maayɗo, to ɓe ngaɗi sadaka timmi, ɓe ndefi mbal'en, njara goo, nyannde man, ɓe ngaman.

Wammbaaɓe **cawal** ɗon. Ɓe mbi'ete **məhərək hay**[87] **məzli dimis**. Waato, rookooɓe yimooɓe kadi.

(23/1/1992)

124. Ndaraawu

Ndaraawu har amin kam ɓe pijataa meere meere. Ban juulde kam ɓe pijataa bee ndaraawu. Sinaa sadaka goɗɗo mawɗo baaba-saareejo jottiiɗo. Ɓe ndarna ndaraawu ɓe pija. Ɓoo kam sey **masahay** marata ɗum. Ɓe njo"intaa haa goɗɗo haa amin kam. Masahay man boo, jotta kam o maayi.

(25/2/1992)

Ndaraawu har amin kam sey **masahay**. Sey goɗɗo mawɗo wuro aynata ɗum. Mi anndaa jotta kam. Ɓooyma kam ɗon haa Moogazaŋ. Jotta kam kuuje fuu ɗon kalka?

Ndaraawu kam kuugal mum ɓe pijataa bee man meere meere. Sey to bana goɗɗo mawɗo maayi. Mawɗo lesdi. Bana misaalu, waɗooɓe al'aada lesdi ɗoo. Jawro naa meere?

[87] **Hərək** kam rookaago.

Yoo, mawɓe mawɓe mawɓe, hannde, ɓe darjidinaaɓe wuro kadi. Kamɓe kadi, to maayi, ɓe ndarna ndaraawu kadi, ɓe piya. Haa asngol fuu naa woodi mawɓe maɓɓe?

Piyoowo man ɗon. Naa koo moye fiyata. Anndu ɓe waawɓe man naa ɗon? **Masahay** kam aynan non. Bammbaaɗo gal wakeere waade kadi. A yi'i, bammbaaɗo wakeere waade naa ɗon? Piyoowo ndaraawu walaa innde *spécial.* Ammaa waawɓe non kadi. Bana wayne bee wayne. Koo haa wuro feere boo, ɓe njaha, ɓe ewna kadi. O wara.

Badak bee Gizigaare. Ndaraawu ɗon juuti. Goɗɗo daro dow unordu, fiya ɗum. Ɗon juuti, mbaggu man. Ɓe nyoota gal dow non tan gootel. Ɗoo boo bee kosɗe tati. Endi ngalaa.

(22/2/1993)

125. Tonteere

Tonteere boo, ɗoo kam ban masalan, mbaggu ɗoo anndu ɗaa ɗoo nii. Ammaa mannga, ɗon loori. Ɗon nyoota gal ɗoo bee gal ɗoo fuu kadi.

Yoo, tonteere ɗoo, wakeere ɓe tappata ɗoo, ɗon yaaji.

Yoo, gal ɗoo boo ɗon sewi seɗɗa. Tappoowo kam sey **masahay**. To fiyi, anndi woodi ko waɗi. Walla habaruwol feere waɗi, walla, konu waɗi, walla ɗume. Ɗum maatina kadi. To ɓe maatini ɓe piyi ɗoo, ɓe anndi fakat woodi ko waɗi. Sukaaɓe pat yummo bee ɓahi muuɗum'en bee kuuje konu maɓɓe.

Nden, ɓe mbi'a ɓe woodi hunnde waɗi kazaa gal pellel kazaa. Sey yahgo tan. Humpitoya njaha bee anniya kadi. To wuyɓe maa, ɓe taasna ɓe bee anniya. To konu non wari boo, ɓe taasko ngam yahgo fotta bee maɓɓe kadi, ɓe kaɓa. Kanjum boo ɓe piyataa meere meere.

Tonteere ɗon gal Godola. Mawɗo gaɗoowo lawru kam ɗon haa ton haa lesdi Marwa ɗoo. Bappa **Biy muc** on. Ammaa o maayi.

(22/2/1993)

126. Bawɗi

Ndotti'en ɓooyma koo moye fuu huuwanan hoore maako. Mo anndaa boo yaarana anndu ɗo kadi, waɗana mo, hoppana mo,

mo"inana mo ɗigga tilis.

Yowwaa, suy, ɓorno kadi. Mbaggu boo **gaŋgaŋ** wi'ete.

(25/2/1992)

Mbaggu kam koo moy fuu maran kadi. Ammaa anndudo bana bammbaado. Haa amin kam bammbaado mbaggu ɗuuɗaay. Bawɗi boo sey ko laarani juulde, surga. Surga to waɗi, ɓe piya. Ɗoo boo nii. Ammaa naa wakka, yaha yolnde, fiya, rooko.

Surga, ɓe njaha ɓe ndema ngesa. Ɓe nyalla remgo. Feere boo, to juulde waɗi, ɓe ɗon ngama, ɓe ɗon piya bawɗi. Ɗoo boo nii. Tan kuugal bawɗi haa amin.

(22/2/1993)

127. Ganjavar

Har Giziga'en kam **ganjavar** walaa. Ɗoo kam naa kuuje Mufu'en? Moolooru walaa. Minin kam sey **cawal** bee googeeru. Waatoo, **kaaku**.

(25/2/1992)

128. Googeeru

Anndudo haala man waɗan. Ammaa ɗonno bee man ɓooyma. Bee mbaggu fuu. Ammaa naa ngam haa rooko kam. Haa fija haa saare. Fija haa derke'en boo ngara, ngama. Kadi wakkati ɗon saalo, bana jemma'en. To ɓe cafti kuuɗe, ɓe ngaɗa.

(22/2/1993)

129. Luwe

Luwe[88] ɗon. Fuufataa meere. Sey to diiwgal waɗi. Sey to goɗɗo maayi. Ɗoo boo nii, haala luwal boo.

(22/2/1993)

[88] Luwal manngal kam **tulum** wi'ete. Luwal pamaral boo **fogom** wi'ete.

130. Liikodaaru

Naa ɓe ɗon puufa? Ɓoo kam derke'en waynaaɓe puufa. Luwal bee yommbal[89] man ɗon. Ɓe puufa ɓe ndogga. To ɓe ndaari hiiri, derke'en sukaaɓe puufa kadi luwal man. Ɓoo boo ɓe ada gawri. Ɓe ndogga. Jotta nii ɓe njehi ɓe lori. Ɓe ɗon puufa ɗoo, ɓe ɗon njoka kadi. Njokiire, yahgo law law law kadi. Law nii ɓe timmini kuugal.

Yimɓe baakin ɗiɗo tato puufa kadi. Oo boo fuufa kalite feere, oo boo waɗa feere hawta kam welii.

(22/2/1993)

131. Tummude bee zantuuru

Tummude[90] kam naa sey to bana lewru moji'en. Ɓe ngaɗta ba mbi'no-maa-mi goo.

Jotta jotta, faandu wanngi. Faandu fijirde kadi.

Zantuuru kam ɗon. **Jemtewe**. Baaba'en ngujji kadiboo. Ammaa ɓe pijataa ba ɓooyma. To rewɓe njooɗake ɗon pija, a saftataa nango. Ɓe ngima. Ɓe ngimda ban sukaaɓe haa wuro man ɗoo. A saftataa nango. Ammaa fuu ɗum ɗon waata kadi. Waati maa kadi.

To ɓe ɓaŋi kesum nder fattude, ɓe ewna rewɓe waawɓe fiygo zantuuru ɗoo, ngara njooɗo, ɗon pija, ɗon ngima. Woɗɓe ɗon pija, ndufa ndiyam'en, nannga suka, sakkina, talla nder ndoondi. A ɗon jooɗi ban nii. Ɓiira, ndiyam peewɗam, ɓe ngara ɓe ndufane puu. Yumma hayahaya, aan boo, taasna debbo man ɗoo, mo wari rufani maa ndiyam ɗoo. Yaha nannga do"a mo. Rewɓe ngara ukka dow maa. Ɓe cakkina maa. Ɓe mborge. Ɓe ngadda ndiyam ɓe ndufa dow maa.

Nden, ɓe ngadda ndoondi ɗoo. Ɓe ndufa dow maa, haa purɗaa tal. Worɓe bee rewɓe pat kadi. Warta ba haɓre goo. Haɓre fijirde haa modda. Woɗɓe kam haa ndotti'en nasta ka: "Accee. Jotta kam he'i non. Tata ɗum waddanam sababu." Haya haya. Ɓooyma kam ban nii. Belɗum meere. Ammaa ɓe acci. Miin maa mi waɗi? Naa kanjum wi'ete soro maajum? Ɓe ɗon pija ngam fijirde ɓaŋngal non tan. Woɗɓe kam haa ndotti'en nasta fijirde man. Belɗum meere.

---

[89] Liikodaaru kam **fogom nga angof** wi'ete. **Angof** boo yommbal.

[90] Tummude kam **vala** wi'ete.

Jotta kam, koo. Jurumɗum. Jotta kam min ɗon njooɗani kuuje Nasaara non kadi. Goonga kam, mi walli majjingo al'aada ɓooyma.
(25/2/1992)

XIV. INNDEERI, ƁAŊNGAL BEE MAYIITI

132. Siwtuɓe

Ko ɓe mbi'ata kam, ciwtukon kam ɓe nganyan. Ɓe maraay haaje. Ɓe kulan kon maa kadi. To kon mbanngi yeeso maa, ɗiɗon, cee, ngurti boo ɗiɗi, ko woowa boo gootel gootel ɓikkon kam ngardata. Ammaa kankon kam kon ngardi kon ɗiɗon. A yi'i naa kulniiɗum seɗɗa, kaayeefiijum seɗɗa?

Yoo, sey kamɓe kam ɓe ɗon kula kon. Ɓe ɗon ndaara bana ɓikkon maajum ɗoo, woodi anndal goɗngal feere. Kon latti ɓikkon feerehon nanndaay bee ngoɗkon feere. To kon ɓernani daada, malla, baaba, malla, adda, malla, hamma, malla minyiraawo, suy, malla nyawu ngonngu nannga ɓe kadi. Ammaa ɓurna haa amin kam nanngan gite. Nyawu gite. To kon ɓerni nii, baaba nyawan nyawu gite, malla, adda, malla, minyiraawo.

Yowwaa, nii. Nyawu gite. Siwtuɓe kam **muusa hay**. Gooto boo **muusa**. Debbo, gorko fuu fotan.

Mi jokkaaki kam. Haa asli goɗɗi kam ɓe nganyan ɓe, ɓe njaaran ɓe, ɓe cakkinan.

To siwtukon ndanyaama, ɓe ɗon ngaɗana kon al'aada. Nyannde ɓe ɓoftata daabe siwtuɓe. **A hǝlaka zay**[91] **muusa hay**. Anndaa nyalde noy. Ammaa, ɓe ɓofta daabe, ɓe ngaɗa al'aada jamum. Ɓurataa asaweere, asaweeje ɗiɗi.

Yowwaa, nden, nyannde man kadi, ɓe ndefa mbal. Asli daada mooɓta wara, asli baaba mooɓta wara.

Yowwaa, ɓe nama kuroori'en. Ɓe ngadda.

Yowwaa, nyannde ɓe ɗon ngaɗa al'aada man, ɓe ngurta yaasi pat. Ɓe ndara haa yolnde. Ɓe kooca rewɓe gal asngol daada, debbo gooto. Gal asngol baaba, debbo gooto.

Yowwaa, ɓe mbi'a oo dogga gal wakeere nyaamo, oo boo dogga gal wakeere nano. Dogga kadi ɓe taara saare. Haa ɓe ndaara moy

[91] **A hǝlaka** kam ɓe ɓofti. **Hal** kam ɓoftugo. **Zay** kam bu'e.

aartata yottaago haa yolnde nasta saare. Warta ba haɓre goo. To asngol debbo ɗoo aarta nasta ɗoo, yimɓe ɗoo yumma kaɗa. "Noy? Debbo ɓura gorko naa?"

Suy, ɓe lorna mo. Ɓe mbi'a: "To asngol debbo aarti nasti saare ɗoo, naa o jaɓti saare? Kanko marata saare. Kanko marata iiko haa saare. Baawɗe pat nder saare kanko marata. Ɗum wooɗaay. Haa fotta kam asngol gorko aarta yottaago haa yolnde, nasta saare kadi. Ɗoo kam haala ɗuuɗataa. Ammaa to asngol debbo aarti asngol gorko yottaago haa yolnde, nasti saare, fottantaa asngol gorko kam jamum. Waddan haala."

Suy, ɓe ngaɗana kon ba fijirde goo, suy, ɓe ngaɗana kon al'aada kadi. Limce, sey ɗiɗi ɗiɗi. Paɗe ko ɓe coodana ngela, ngela boo sey non non. Tinaa non, ngel ɓernan. To fotaay kal kal ɗoo, ɓe mbi'a, ngel ɓernan, ngel loroto huucan. Ɓinngel maaya kadi. Nii, kulol man ɗon har maɓɓe kam.

Yowwaa, kuuje maɓɓe fuu, ɗiɗi ɗiɗi ɗiɗi. Mbiriiwu maa to a yiɗi hokkugo gooto maɓɓe, sey a sennda ɗiɗi, to a heɓaay feere. Taa jee gooto ɓura jee gooto wooɗgo. Haa kon mawna.

Kuli siwtuɓe ɗon. Ɓe kirsa ɓe ngaɗa kuli maajum. Laati bana kuli kadi. Warti laawol nyaami nyaru kadi. Ɓe keɓi daliila. Nyaami yaru bee maajum.

(25/1/1992)

133. Jippa-daraayel

To kosɗe arti wurti daada ɗon danya ɗoo, ɓe mbi'i jippa-daraayel. Bee Gizigaare boo, **muɗisal**[92].

(25/1/1992)

134. Ɓinngel ngel koltoɓel

Ɓinngel ngel hallere woore wooɗaay sam. Hallere woore kam koltoɓel wi'ete bee Fulfulde. To ɓe ndaari ɓe ndanyi ɓinngel, ɓe tawi, hannde ɓe meemi, hallere woore, kangel boo ɓe ndokka Fulɓe. Ɓe ngiɗaa. Ɓe mawnina.

[92] **Muɗisal** kam ba wi'go o wurti bee kosngal. **Sal** kam kosngal.

Malla boo, to ɓe ngiɗaa hokkugo Fulɓe. Woɗɓe kam ɗon ndokka njaara haa asngol daada. Yaha haa kaawu'en maako, mawna ton.

Feere maa to duuri, nde warta. Feere boo wartataa kadi, ɗon ɗaggi non, woore non. Woore kam wooɗaay haa al'aada Giziga'en kam.

Naa walaa ko waɗta? Ammaa naa kulan? Ɓe mbi'an ɗabi'a kam koo moye ɗiɗi ɗiɗi, kanko kam sey gootel non ɗoo, naa woodi nii ko o mari feere?

(23/2/1992)

135. Ɓinngel gurtiingel bee nyii'e dow

Ɓe ndanyi ngel. Ngel aartiri waɗgo nyii'e gal dow. Ɓoo kam har Giziga'en kam ɓe ngiɗaa. Ba ɓooyma kam ɓe ndokka Fulɓe. Fulɓe mawnina.

Yoo, Fulɓe hannde ɓe keɓataa ɓikkon'en, ɗume ɗume goo, ɓe kooca, ɓe ndokka ɓe, caaha ɓe. Ɓe mawnina kadi ngam haala nyii'e aarti gal dow ɗoo. Haa al'aada maɓɓe ɓe ngiɗaa. Wooɗaay.

Woɗɓe boo ɗon bee dabare man ɗon. To ɓe ɗon ayni ɓinngel, ɓe puɗɗi waɗgo nyii'e gal dow, woodi hayre feere nii ɓe tokka yiggugo tum nii, anndaa to nde ɗiɗi haa nyalaade, to nde woore, mi anndaa. Ammaa hayre man ɗon kadi. Jawmu hunnde man, anndudo haala man waɗta ɗum. Ɓoo kam laaranaay **masahay**.

O ɗon tokki yiggango ɓinngel ɗoo haa haa haa haa nyii'e goo acca fuɗgo. Haa ɗe les mbannga aarta dow wanngugo. To ɓe ndaari nyii'e lesje mbanngi, suy, kadi, ɓe acca yiggugo. Koo ɗe dow puɗi boo kal kadi.

Jotta boo ɗon. Ammaa ɓe teddinaay ka jamum ba ɓooyma kam.

(23/2/1992)

136. Cinndo

Cinndo'en[93] ɗoo, ɗoo kam mi anndaa. Cinndo'en kam ɓe cakkintaa. Ɓe kaɓɓa jee peetel man ɗoo bee gaaraaji haa ɗum sola.

(23/2/1992)

[93] **Muzumhaŋ merkeɗ** kam ba wi'go cinndo.

137. Inndeeri

Ɓe ngidi ɓikkon. Ɓe ndanyan nii. Ɓe ɗon ɓesda le'i goɗɗi. Kamɓe boo ɓe ɗon ndanya.

To ɓe ndanyi naa? Woodi al'aadaaji ɓe ngaɗta. Ko laarani ɓinngel danyaangel keccel.

Yoo, daada danyi ɓinngel, ɓinngel wurtataa yaasi. Ɓe ɗon ndeena nii, Haa to nyalɗe joweeɗiɗi waɗi. Nyalɗe joweeɗiɗi to waɗi, ɓe ngara, ɓe cooda gertogal agogumri kaadamri. Ɓe ngadda ko nanndi ban nanngarde nii, ɓe tigga haa dammugal suudu her ɓinngel woni.

Yowwaa, nyannde jeeɗiɗaɓre ɗoo, ɓe kirsa kadi agogumri kaadamri fajiri. Hiddeko ɓe kirsa ɗoo, ɓe ɗon ɗeeɗa haa hunnduko ɗoo, nii. Ɓe kirsataa nii haa daande ɗoo. To yiiyam wanngi nii, ɓe ngadda yiiyam kadi haa dammugal suudu her ɓe tiggi nanngargel goo. Kooca njaareendi kesri bana nii, loowa ton, jo"ina.

Suy, ɓe cimta yiiyam.

Kuli ko laarani ɓinngel keccel.

To cimtini yiiyam goo dow nanngargel goo, payanngel goo, suy, ɓe ngara ɓe kirsa kadi. Hirsugo jee goonga man. To ɓe kirsi, ɓe ɓora liiliiji man. Ɓe ɗisa haa payanngel goo, haa taara payanngel goo. Liiliiji man ɗon ton.

Yowwaa, nden kadiboo, ɓe nasta haa ɓinngel. Ɓe ngurtina ngel. Ɓe laɓa ngel hoore. Ɓe ndokka ngel innde.

Feere, goggo laɓata hoore. Feere boo, bappaanyo. Ɓe mbi'a: "Ndaa ɓinngel ngel kam nii innde maagel." Ɓe ngurtina ngel yaasi kadi. Al'aada waɗi. Nasti caka yimɓe.

Mi anndaa ko ɓe ngaɗata bee gaasa ka ɓinngel wurtodi bee maaka diga reedu daada.

Dokkoowo innde kam, feere, gal baaba bee hoore mum. Feere boo, to maama ɗon, maama hokkan. Maama gorko. Maama debbo gal wakeere gorko kadi hokkan innde.

Yowwaa, to hokki innde, innde maajum laatoto innde ɓinngel.

(25/1/1992)

Min ɗon ngaɗa inndeeri bee agogumri, kaadamri. Ɓe kirsa. Kaadamri kam ɗon wooji coy coy.

Yoo, nyannde jeeɗiɗaɓre, ɓe kirsa ɓe ngadda payanngel nii. Payanngel man ɗoo, ban haa dammugal maaɗa, nanngarde. Ɓe ngadda, ɓe cumpita gal les. To ɓe cumpiti gal les ɗoo, daande man ɗoo, ɓe kippa nii, suy, ɓe kooca njaareendi ban nii, ɓe kebbina

nanngarde man goo. To ɓe kebbini, ɓe kirsa kaadamri goo, ɓe ngaɗa yiiyam nii, ɓe mbicca yiiyam dow naŋarde goo. To ɓe mbicci, yowwaa, suy kadi, ɓe ngurtina ɓinngel, ɓe ndokka innde kadi. Nii ɓe ngaɗta.

Ammaa ɓe kirsataa nagge, ɓe kirsataa mbeewa, ɓe kirsataa njawdiri nii kam. Sey kaadamri.

Debbo, gorko fuu, sey kaadamri.

Feere, baaba inndata. Goɗɗo boo, malla yaapenndo, malla goggo, malla bappaanyo.

(10/1/1990)

138. Inɗe Giziga'en

Maana ɗon nder innde man. A heɓtan maana. Misaalu: **Kitikil**, ɗum jiddere. Tokkiingel maaykon ɗum **Kitikil** wi'ete. Ngel boo gudinteengel dow jiddere non. Maayan non ɓe njaaran ngel bana kona goo boo fahin. Kangel ngel boo tammi maaygo. Ɓe ndokka ngel innde **Kitikil**. A yi'i, Alla boo ɗon jaabanoo ɓe? Feere ɓinngel maajum maayataa kadi, lutta. Suy, innde lutta **Kitikil**.

Gorgel danyaangel ɓaawo ɓikkon maaykon boo **Adubay**[94] wi'ete.

(25/1/1992)

Azumakay boo innde[95]. Ɗum kam ba wi'go ɓe nyaami yam. **Zum** kam nyaamgo. **Kay** kam yam kadi.

(22/2/1993)

Haa amin kam walaa nii bee nii kam. Innde afo, haa amin kam walaa. Ɓe ndokkan non innde kam.

Ɓe ndokkan, hannde, to woodi ko waɗi maa hitaande inndana ɓinngel man bee *accident* man. To woodi seyo keɓɗaa, bee man. To bone, bee innde man kadi.

Mi meeɗaay nango ɓe ewniri ɓinngel bee hitaande weelo kam. Weelo mal jokkaaki yam kadi. Inɗe weelo feere feere ɗon. Mi ɗon nana non. **May** ɗoo, weelo. **May a gi le** kam weelo waɗi.

[94] **Adubay** < **a duba hay**; Maana kam ɓaawo saare.

[95] **Slimeɗ** kam innde. Ammaa hakkiilo kadi. **Slíméɗ** kam ba wi'go noppi. Ammaa **slìmèɗ** kam ba wi'go innde.

Ammaa innde weelo kam mi anndaa. Baɓɓatti kam ɗon. **Jaray'en** ɗoo kam fuu kanjum? **Jaray** kam baɓɓatti. **Jaray** kam naa Gizigaare? **Jaray** kam jee waddata weelo ɗoo. Naa baɓɓatti fuu. Baɓɓatti iri wara nyaama gawri timmina cak. To ɓe ndanyi mo hitaande man nii, **Jaray**. Ɓe ndokka mo innde **Jaray**.

To Nasaara to laami, hitaande man, **Dogol**'en, way, **Kaftel**'en, way, ɓeye ɓeye. Naa faamataa?

Paul Biya ɗon manaa. Naa ɓe ɗon inndana ɓikkon jotta ɗoo?

Aahiijo ɗon. Fuu ɗon. Waatoo, hitaande ɓe laami mo, hokka ɓinngel mum innde. Darja kadi naa? To nyannde darja man waati fuu, mi anndaa no ɓe ngaɗta kadi.

No Giziga'en cenndirta innde gorko bee debbo kam ban nii. Feere, hawtan. Feere boo, hawtataa.

Innde debbo bee gorko hawtan. To warti bana inɗe bana wakeere **Jaray** ban nii, bana hitaande konu. Kuuje ban nii ɗoo, ɗon hawta. Bana hitaande yimɓe ɗuuɗɓe maayi haa saare, hokka innde ɓinngel gurtiingel fuu, wi'a **Gumuc**'en. **Gumuc** kam maayoowo. Tammi maaygo. **Advay'en**, **Kitikil'en**, fuu ɗon. Ɓoo kam ɓaawo waade kam. Innde bone corok.

(10/1/1993)

139. Balinngaago

To ɓinngel balinngake, to ɓiɗɗo debbo yottake duuɓi sappo e ɗiɗi, tati, nay, o ɓaŋan. To adda maɓɓe goɗɗo walaa haa saare kam, ɓaŋan. Ammaa to adda ɗon, ɗoo kam minyiraawo aartataa adda dillugo gorko. Reena. Sey to adda dilli. To o heɓaay gorko maa, o ɗon yara bone maako munya, ɓooyma kam. Ammaa hannde kam fuu ɗum fistake.

Yoo, feere, to ɓe ndaari adda ɗoo bana jiijake heɓataa gorko, to nyannde minyiraawo dillata suudu gorko, ɓe ngurtina adda dow jiddere. Ɓe njo"ina, ɓe ilina. Ɓe ngaɗa al'aada bana ɓaŋngal goo kadi. Ɓe njaari mo haa gorko, jiddere nii, ɗon jooɗi ton. Ɓe cudda mo. Ilina. Ɓe mbi'i: "Naa ɓe ɓaŋi mo."

Suy, minyiraawo wurta dilla kadi. Ɓaawo ɗon warti saare boo kal. Haala walaa.

Har amin, ɓooyma kam, ɓiɗɗo gorko kam sey to o ciki duuɓi noggas fuɗɗata hoocugo sawru maako, yaha ɗaɓɓita debbo maako,

muuya. Sawru kam o heɓanan hoore maako kadi, fe"a sawru muuyirgal maako. **Ganday ngu bubuɗ.** A yi'i, zamanu ɓooyma kam naa haɓre ɗon? Aaraandu bee booɗɗum lee kadi? O heɓi mo dow laawol fuu, o haɓa bee maaru kadi. Ɓoo kam haa haa haa ndu hacca.

Muuygo haa amin kam naa to a laari ɓiɗɗo debbo fottani maa, malla haa luumo, aartoton fottugo, malla boo, banndiiko'en ɗon haa fattude moodon, malla, goggo maako goɗɗo, malla, adda maako feere, to ɓe te'i mo haa mon, a yi'i naa derɗiiko'en ngaran? To ɓiɗɗo debbo wari ban nii haa fattude, anndi fakat ɓinngel wayne. Nii fattude kazaa.

Suy kadi, njahaa kadi. Mangariba ban nii nii, ban nii maa yottataa tawon, siwaa sey njamndi jeeɗiɗi, jeetati'en goo, fuɗɗata yottaago. Kurum kurum. A yehi bee naange kam naa cemtuɗum? Niɓre. To a yehi bee naange, ɓe mbi'an: "A'aa, kulɗo meere? O waran bee naange. Ɓe njalete."

O wara o muuya kadi. To o fuɗɗi, o ɗon yaha ban nii, ɗoo kam, nde o yiɗi fuu o yahan. Ammaa jemma kam. To o yehi boo sey o yotto saana baaba'en tawon.

Yowwaa, ɓe ndokka ɓe cuuɗi, ɓe njoodo ton. Ɓe muuya. Walaa koo ɗume hakkunde maɓɓe kam sey to ɓe ɓaŋi. Waalan boo walaa ko waɗta. Naa **madama**[96] kadi? Foti naa? **Madama** man ɗon.

To o ɗon tokki yahgo muuyoya, to juulde waɗi, o soodana ɓinngel debbo kuuje juulde, paɗe'en, limce'en, walaa ko walaa kadi. Hirsa yaara'en, o yaara. O yaha o remana baaba'en. O remana daada. Koo duuɓi ɗiɗi, tati maa, ɗon waɗa. Bana tiitgo suudu, waɗgo daŋki, remgo ngesa. Baaba ɓinngel debbo ɗon laara mo. O wi'an: "Miin kam sey wayne ɓaŋata ɓiyam kam." Naa yimɓe jur ɗon ngara waɗa bana nii, ɗon muuya? Ammaa hakkiilo baaba nanngata boo ɗon. "Miin kam wayne ngiɗ-mi." Feere, ɓinngel jaɓa. Feere boo, ɓinngel saloo goɗɗo mo baaba yiɗi. Ammaa narrataa baaba kadi. "Nde a salani yam kam, naastugo saare am kam walaa. Miin bee maa kam narral timmi." Sey to ɓinngel wari yoɓa. Nannga walla sooda mbeewa. Malla sooda gertogal agogumri wara yoɓra baaba goo. Baaba wolwa haala mum kadi. **Mamal** man wurto. Naa woodi kuli man ɓe ɗon mbi'a **mamal**? To baaba wi'i: "Aan kam a nastataa saare am," to nyannde ɓiɗɗo gorko wari nasti, baaba do"a.

[96] **Madama** kam njeenu.

Maayan naa maayataa naa? Hayaa hayaa. Naa **mamal** nanngi mo? Ɓe ngurtina mo saare, suy, o wadda al'aadaaji kuuje man kadi. Ɓe ngaɗana baaba. Baaba yummo law.

Suy kadi, o wolwa haala maako. Bana tuubgo kadi. Sinaa non kam waɗtaako.

(25/1/1992)

140. Te'gal

Fuɗɗugo ɗoo, min puɗɗira bee taba. Sooda taba ɓaleehi ɗoo nii. Hufineere ba nde maa ɗoo nii, hebbina nde bulok bee taba ɓaleehi. Njaaraa haa baaba. Kanjum ɓe ɗon mbi'a ɗum yamrude bana ɓe mbi'ata goo bee Fulfulde. Ɓe njaarana baaba. "Mi yiɗi yamgo ɓinngel maa ɗoo." Baaba jaɓa, wolwa haala maako, ewna banndiiko'en. Ɓe mbolwa.

Suy, o senndana ɓe taba kadi. Kanjum woni fuɗɗam.

Taba ɓaleehi ɗoo nii, ki anndudaa.

O yaari taba, o ɗon tokki muuya kadi. Ɗon yaha, ɗon yaha, ɗon yaha. To baaba wari luumo maa, o soodana mo mbal'en. Soodana daada'en mbal'en.

Yowwaa, haa ɓe potti fuu kadi, soodana ɓe non. To mbal ɗon ton kam.

Yowwaa, tokki tokki tokki nii, haa to nyannde ɓaŋngal waɗi. Baŋngal kam ɗum haala maako kadi. Bee ɓiɗɗo debbo ɓe narra. "Nyannde kazaa ngaraa, ɓaŋen."

Caka jemma, suy, gorko wara kadi. Ɓe ayna. To yimɓe pat nasti, ɓe ngurto kadi. Kanjum ɓaŋngal. To ɓe ngurti, o yaada bee ngorgi maako. Ɓe ɗon ngarta, ɓe ɗon ngarta, haa to ɓe ɓadi yottaago wuro, ngorgiijo maako dogga kadi aarta, wara maatina kadi. "Min ɓaŋi kazaa." "Min ɗoofoyi hooseere kazaa," ɓe mbi'ata haa amin kam. To ɓiɗɗo Marwaajo, bana Marwa baaba maako'en ngoni, malla Minndif, o yaha o wi'a: "Naa min ɗoofoyi hooseere Minndif hannde?" Nii o wi'irata ka haa saare. Ɗoo kam ɓe anndi fakat, ɓe ɓaŋi debbo, ɓe ɗon ngarta. Baaba'en taaska mbeewa, ɓe taaska gabagaaji, haa ɓe mballina haa dammugal haa yolnde. Ɓiɗɗo debbo yaɓɓa gal ton nasta. Ɓe ilina kadi, ɓe pindina rewɓe. Rewɓe ilina. "Ili ili ili ili." Gookaali. "Wayne ɓaŋi, ɗoofoyi hooseere kazaa."

Baaba'en ceyake, ɓe taaskitina kuuje. Naa ɓe anndi koo narral walaa boo ɓinngel ɓaŋi kam doole? Narral waɗa.

Caka jemma, ɓikkon kam ɗon ɗaani. Ɗon ilina nii, ɓikkon pina nder ɗoyɗi. "Ɗume waɗi?" "Naa wayne ɗoofoyi hooseere wuro kazaa?" Ɗoo kam ɓaŋi kadi. Waddi nii, a yi'i, ɓe kirsa kadi? Jottiiɗo kadi, hirsa mbeewa. Debbo yaɓɓo, ɗo yaha turturnde nii, daga yaasi haa nasta saare. Ɗon suddi hoore, moji.

Ɓiɗɗo debbo, ɓe ɗon ndokka mo ɓiɗɗo debbo jooɗo bee maako kadi. Derkeejo mo heewtaay nii. Mo wakeere gorko. Malla boo ɓinngel fattude non nii. To walaa gal asngol gorko ɗoo, ɓe kooca ɓinngel fattude. Ɗon jooɗi bee maako, yaha nastina suudu kadi. O waala haa leeso maako ton. O waali, nden, o nyaamataa sike? Yarataa boo. Al'aada amin kam caɗɗum. Cemtuɗum. Sey to ɓe njoɓi. Ɓe ndokka ceede. Yardude ndiyam naa? Gorko hokkata kadi. Waɗa dabare mum hokka. To ɓe njoɓi yardude ndiyam ɗoo, o fuɗɗa yargo seɗɗa seɗɗa. Nyaama. Naa nyaamataa jur kadi? Naa cemtuɗum? Teema ɓe kooci haala Fulɓe, teema.

Yowwaa, suy, yaara kadi, ɓe njara ɓe nyaama haa nder suudu.

Yowwaa, to waɗi balɗe ɗiɗi, tati ɓaawo ɗon, ɓe kirsa mbeewa. Ɓe mbi'a ɓe ɗoofa gi'e tufɗe ɓinngel debbo ɗow laawol ɗoo ɗoofa kadi daga kosɗe. Ssey ɓe kirsa. Ɓe nyaama. Ɗoofa gi'e.

To waɗi balɗe ɗiɗi, tati ɓaawo ɗon, ɓe kirsa ngoɗnga boo. Ɓe mbi'a: "Ɗoo kam wurtingo mo yaasi." Ɗon kam ɓe kooca, al'aada man ɗon, woodi wiɓɓere man ɗoo, ɓe kooca ɓe njaara haa banndiraawo debbo debboojo, malla goggo maako, malla yaagorgol, maa boo yaapenndo maako. Ɓe njaara sey mbeewa njottiinga haaje, ɓe kirsata. Ɓellere tal, bana laso maa ɗoo.

Yowwaa, ɓe njaara kadi. Ɓe ɗofta ɓinngel debbo roonda yaha bee ɓiɗɗo debbo ɓe ndokki ngam haa jooɗodo bee maako ɗoo. Sukaaɓe ɗofta ɓe njaha kadi.

Yoo, sukaaɓe kam ngarta. Kanko bee ɓiɗɗo debbo kam ɓe mbaala.

Yoo, jotta kam waɗi baakin balɗe jeego kadi. Jeeɗiɗaɓre.

Gorko maako kam siwaa sam. Gorko kam waalataa, heɓataa mo sam maa. Ɗon non tawon.

Yowwaa, haa to balɗe jeeɗiɗi man timmi, o warta saare kadi. To o warti saare, o ɗon jooɗi bee daada gorko kadi. Ɗon jooɗi bee daada gorko, ɗon jooɗi bee daada gorko, haa haa haa duura. Feere maa, lebbi ɗiɗi. Feere, waɗan nduuɓu maa. To heewtaay jamum.

Yowwaa, to sarti waɗi, ɓe mbi'a: "Jotta kam en ndokka ɓe suudu maɓɓe."

Yowwaa, ɓe nyiɓana ɓe haa yaasi kadi. Haa yaasi saare maɓɓe man ton. Feere boo nder saare ɗon. Ammaa ɓooyma kam sey ɓe

ngurtina ɓe yaasi. Ɓe ndokka ɓe suudu, ngesa. Ɓe ngaɗana ɓe kaatinɗe. Ba wi'go: "Min njo"inani wayne kaatinɗe," ɓe kirsa. Ɓe ndefa kadiboo, ɓe ngaɗa al'aada man. Ɓe mbi'a: "Hannde kam min ndokki on suudu moodon kadi. Aan boo a defanan gorko maa, ndefaa bana rewɓe fuu kadi."

Suy, ɓe keɓata hawtugo bee gorko maako kadi.

Yowwaa, tokki ban nii, tokki ban nii, haa to ruumi, ɓe njaha haa baaba debbo. Ɓe mbi'a: "Jotta kam nyalde kazaa min ɗon ngara bee te'gal." Rewɓe cooda njawdiri maapinndiiri bee deydeyaari boo nii. Ɓe ndefa giya jur. Ɓe ndoonda. Ɓe ɗowa jawɗi ɗiɗi ɗoo, ɓe njaha bee taba haa hufineere ba nde maa ɗoo nii.

Yowwaa, baakin kufineeje ɗiɗi, tati, nay heewa ndem.

Yowwaa, ɓe njaha kadi. Ɓe njaha ɓe njotto yolnde baaba debbo. Baaba debbo boo mooɓta yimɓe banndiiko'en, heeddiɗɗiraaɓe maako pat ɗon kawti ban luumo kadi, ɗon ndeeni. Ɓee boo njottake. Bee te'gal.

Yowwaa, ɓe ndaara njawdi, ɓe nastina ndi nder saare, ɓe kaɓɓa.

Suy, ɓe kooca pamardi goo, ɓe njaara dow kuli kadi. Baaba wolwa, wolwa, wolwa, wolwa.

Yowwaa, to njawdiri man dimmba gidi gidi gidi, suy, baaba rufa giya haa lesdi wolwana baaba maako'en wonɓe nder ngaska, banndiiko'en kadi. "Ndaa ɓe ɓaŋi ɓinngel amin. Ndaa ɓe ngaddi te'gal. Min ngiɗi o jooɗo jam, heɓa ɓikkon, koo ɗume fuu taa naawa mo kadi."

Suy, ɓe njara mbal goo. Banndiraaɓe njara. Ɓe gorko boo ngarta. Nii te'gal maajum ɓe ngaɗata. Naa ceede ɗuuɗɗe maa. Booyma kam njawdiri maapinndiiri, bee deydeyaari, bee mbal ɓe ndefata. Kanjum wi'ete hunnde kam. Te'gal ɓiɗɗo debbo haa amin kam ɗum **gembre** wi'ete.

(25/1/1992)

Te'an jur. Goɗɗo feere te'an baakin cappanɗe nayo maa. Baaba saare'en mawɓe ɗoo. A yi'i ɓooyma kam ɓe te'a rewɓe jur nii, haa ɓe keɓa ɓe ndema nii, ɓe ndanya ɓikkon boo jur. Goɗɗo marɗo saare mawnde, baaba ɓikkon jur, oo, naa fattude fuu hulan mo kadi? Ko o wi'i fuu wuran. Kal kal bee laamɗo non. Koo to laamɗo wi'i mo: "Waɗ nii," o wi'an: "Mi jaɓataa." Ngam o woodi ɓaawo'en kadi.

Suy, o nuuɗan non.

(10/1/1990)

141. Paɗe

Gugudu, ɗum paɗe[97] ɓorne bee Gizigaare. Naa huuwooɓe kuuɗe man ɗonno haa Marwa ɗoo daga min ɓikkon. To a ɗon muuya, buduruwa[98], juulde to waɗi, juulde Giziga'en waɗi, sey ngaraa. Coodanaa mo paɗe ɓorne ɗoo.

Yowwaa, coodanaa mo kuuje maajum pat, paɗe ɓorne'en, **makapay**'en[99], walaa ko walaa kadi. Nii, limce. Mi anndaa noy ɓe mbi'irata ɗum bee Fulfulde. **Makapay** kam jee ɓaawo. Ɓe ngaɗta bee laral. Gal yeeso kam **bokurum**. Ɓe ngaɗta bee oldiri.

(25/2/1992)

142. Gimol ngol muuyooɓe piyiranno gawri

"**Sise gawla ngi hozum.**
Sise gawla ngi gula."
"**Haa haw yaa.**"
"**Sise ngukum.**"
"**Haa haw yaa.**"
"**Dani i gam gawla ta na,**
mə ɗəga daw ni wa?"
"**Haa haw yaa.**"

Maana kam ban nii:

"Usoko sukaaɓe wonɓe gal nyaamo.
Usoko wonɓe gal nano."
"Haa haw yaa."
"Usoko mon."
"Haa haw yaa."
"To en lattaakino suka'en,
ɓeye'en piyanno gawri?"
"Haa haw yaa."

Nii kam ɓe comataa. Gawri kam koo buhu teemerre maa ɓe piyan jemmaare woore jotta jotta. Ɓe njaarta ndi hiddeko fajiri. Yimɓe

[97] Paɗe kam **tarak** wi'ete.
[98] **Zəŋ diili** kam ba wi'go buduruwa. Ajabaajo kam **burbula** wi'ete.
[99] Buduruwa waɗataa **makapay** haa keeci.

njaha tawa gawri kam jaartaama. Jemma ɓe mbaala fiygo. Ɓe kuɓɓa yiite. Ɗon piya. Rim rim rim rim rim. Surga ɗoo kam. Haa Ngasa too maa on ɗon nana. Cabbi ɗon piya non to gawri ɗuuɗndi kam.

(23/2/1992)

143. Sukumɗu

Sukumɗu kam ba wi'go derɗam. Derɗam ɓii baaba, **sukumɗu** non. Derɗam ɓii daada, **sukumɗu**, ɓii goggo, **sukumɗu**, ɓii kaawu. Pat, **sukumɗu** non. Fuu derɗiraaɓe.

Yoo, **sukumɗu hay** ɓaŋɓaŋtirtaa boo.

Ɓikkon maɓɓe boo non. Ɓaŋɓaŋtirtaa. Ɓaŋa jananɓe bee ɓe asngol hawtaay on.

Hakkunde **Biy Marva** kan ɓaŋɓaŋtiran. Ammaa asngol ɓadiingol, ɓadiingol nii, haa lima maama'en ɗiɗo, tato, yowwaa, nii kam ɓaŋataa.

Yoo kadi, to nasti asngol feere, yehi danyi haa asngol goɗngol feere, haa tati man kam, ɗoo kam laaran kadi ɓaŋa. Ndikka. Looti seɗɗa. Ammaa sinaa non kam fuu ɓaŋataa.

Ɓaŋgo ɓii bappa kam naa cemtuɗum. **Mesem**. Wooɗaay. Wooɗgo koo bana leelewal ɗoo nii yahataa. Kaɗaaɗum. Haram. To a waɗi ɗoo, aan kam, ɓe ngurtinte lenyol kam pat. A jooɗtaa ton. Ba zaman ɓooyma kam ɓe mbaran ɗiɗi fuu, debbo bee gorko pat. Ɓe ngaɗi wooɗaay. Dooka yoofaay kadi.

(10/1/1993)

144. Madama

Madama kam to ɓinngel debbo malla gorko, naa debbo maako, naa gorko maako, ɓe mbaaldi kam naa **madama** waɗi? Wonni saare. Waddan hersum. Waddan nyawu. Waddan koo ɗume fuu haa saare. Ɗoo kam ɓe ngiɗaa. Kanjum haɗi yimɓe waɗgo ɗum. Ɓe ɗon teddini ɗum. Koo jonta boo haa ndotti'en kam. Ammaa naa duniya man jiiɓake jotta kam? Ɓe ɗon ndaara bana ferdu. Ferdu woɗndu boo naa wooɗaay? Ɓe ɗon mbi'a: "**Kuli madama** kam walaa fahin. Doggi. Nasaara'en parti."

To godɗo wadi ɓooyma kam to debbo maa haa ɓesna, sey to o limti fuu. To worɓe ɗiɗo, o limtan. "Ndaa miin kam nyalde kazaare mi waaldi bee wayne bee wayne." Sey o yewna innde maɓɓe hiddeko ɓinngel wurto. Sunaa non ɓinngel ɗon kaali[100] nder reedu ton, wurtataa kadi. O yecca fuu. To o yecci timmini nii, ɓinngel goo baa wurti. Sinaa non kam kaali. Feere kam haa maaya bee man to sali.

Gorko boo non. Malla fe"irde fe"a mo. Malla mboodi suppa mo. Irin ban nii gorko boo.

(25/1/1992)

145. Nanngaaɗo **kuli**

To **kuli** nanngi, nootiiɗo wannginan inɗe worɓe. "Wayne noddudɗo yam. Wayne noddudo yam. Wayne noddudo yam."

Haa **kuli** yoofa, ɓe cena saare man kadi. Sena bee yiiyam. Nanngaa mbaala, kirsaa. Mbiccaa yiiyam haa saare fuu. Ɓe mbi'a: "**Madama** wayne bee wayne, **madama** wayne." Ɓe ewno innde yimɓe man.

Suy, looti kadi. Timmi. To mboodi ŋati mo maa, nii, to hannde, ɓinngel sali, debbo ɓesnataa boo, nyannde man nde ɓinngel wurto kadi paak.

Giɗɗo maa hula. Mo yiɗaa innde mum wannga. Meere meere boo naa hulan kadi yamgo? **Madama** nanngan.

(10/1/1993)

146. Mayiiti

To ɓe maayi, ɓe ngaɗan mayiiti. Nyannde ɓe uwata mo nden, hiddeko ɓe njaara ɓe uwoya, naa sey ɓe kirsa mbeewa tawon? Kirsa gertogal. Ɓe ndaarndaarna'en.

Yowwaa, nden, ɓe ndoonda kadi, ɓe ngaɗa mo nder kasa kadi. Ɓe ndoonda mo, ɓe njaara, ɓe uwoya mo. Ɓe kaddana mo laral mbeewa. Ɓe kirsa mbeewa ngaa ɗoo, ɓe kaddana mo laral. Al'aada man. Ammaa kadi, ɗum innde non. Sey godɗo mawɗo jamum.

Yowwaa, to ɓe uwi mo, ɓe ngaɗa al'aada kadi. Haa ton man, ɓe ngarta saare, ɓe kirsa fahin.

[100] Kaali, fottan bee ɗaggi.

Yowwaa, to wadi nyalde didi, tati, kirsa gertogal kadi boo haa ɓe ndaara ndeye ɓe ngaɗta lootugo juude goo. To gertogal holli, ɓe mbi'a nyannde waanciyel, min don loota juude kadi. Sadaka.

Min uwan haa yaasi wuro. Sukaaɓe ngasata ngaska. Min uwataa nder wuro kam. Malla yaasi wuro, malla haa becce hooseere, walla haa ladde. Wasan boo waɗtaa darde didi, tati kam. Ammaa waɗan darnde gootel. Feere maa waɗataa.

Suy, ɓe ngaɗa bana jiiba nder ton kadi. To ɓe ngasi, to ɓe njottini, ɓe njotti haa deydey nii, ɓe ngaɗa jiiba kadi nder ton. Lonyoodu nii, ɓe lonnyina, ɓe njaara waade kam haa gal ton. Ngadda leɗɗe, ɓe caɓɓa. Walla kaaye, ɓe caɓɓa, ɓe maɓɓa boodɗum. Ɓe ngadda sekko ɓe cudda.

Suy, ɓe ndufa lesdi. Tiɗɗa kadi. Ɓe ngama ɓe don ngima, ɓe don ngama. Tiɗɗa.

Maayɓe kam fuu fotan, sinaa mo kuturu mbari. Mo nyawu kuturu mbari, malla reedu yoogi'en doo, doo kam ɓe ngaɗantaa ɓe boodɗum kam. Uwgo man bee yeebaare nii non tan. Ammaa ngam accident, malla boo nyawu non mbari mo maayi, doo kam a don huuwa boodɗum.

Ɓinngel boo, deydey non. Sey mawdo baaba saare'en. Nden ɓe njo"inana ɓe ndaraawu kadi. Ɓe pijataa ndaraawu meere meere. Sey baaba saareejo mawdo. Daga nyannde ɓe uwata mo nii, ɓe puɗɗata, ngarta, acca kadi haa haa haa sadaka maajum kadi to ɓe ngaɗan sadaka. Sadaka ɓe ngaɗta doo, gure gure gure gure, ɓadiide ɓadiide e daayiide fuu, mooɓta ngaɗa. Ɓe pija kadi. Ɓe ndarna ndaraawu ɓe piya kadi. Ndaraawu kam don haa **masahay**'en. Bawdi kam tum haa yolnde **masahay** kadi. Laamdo maa heɓataa dum haa amin. **Masahay** tan. Jawmu lesdi. To o fiyi, ɓe anndi woodi ko wadi. Bana haa amin ɓooyma doo, naa goddo man don Godola, ɓe don mbi'a bappa **Biy muc**. To o fiyi doo, doo kam Marwa pat, koo laamdo Marwa maa nela ndego haa maako. Ɓe mbi'a bappa **Biy muc** fiya nder zaman Fulɓe doo. **Biy muc** laamdo waade. **Biy muc** maayi. **Muc** goo wari hooci mo. Waade hooci mo kanko boo. Daga nyannde o maayi, kuuje man fuu pisti fuu. Walaa koo dume jotta kam.

Kanko kam saa'i o donno doo, o don wara koo haa Marwa doo maa, wara waɗa al'aada haa winnde maama maako gal saare bonngo doo. Haa ton o wara o hirsa gertoode maako. "Bappa **Biy muc**, bappa **Biy muc**." To ɓe don mbolwa, o wolwataa kadi. O defa gertoode maako pat, o timmina, o waɗa al'aada maako, o huuca

kadi. Tum hitaande fuu, o wara o wadɓa ban nii. Jotta kam nde o maayi nii, suy. Walaa faalandɓo dum maa sam.

Ɓon boo ɓenndaay bana maako. Kanko kam o aartu laamdɓo Yaaya'en naa? Laamdɓo Yaaya aartu mo naa? Nii. Ammaa ɓe njaara Amiinu ɓii laamdɓo Yaaya haa Godola doo, haa junngo maako ɓe njaari. "Ndaa ɓidɓo amin oo, hakkilan mo." Kanko kam to o wi'i: "Hunnde nde wadɓataa, mi jaɓaay doo, wadɓtaa boo non." Maayi. Kuuje pat ndillidi bee maako ton.

Anndudɓo don boo, innde meere non. Taaniiko naa, ɓii deerdiiko don wadɓa kuuje boo. Ɓe anndaa. Ɓenndaay, saataay ba haa maako doo.

(25/1/1992)

147. **Bunahaŋ**

To godɓo maayi, ban baaba saare, aran kam, ɓe mbi'i, don yaha. Mbeelu maako don yaha nasta haa haabiiru. Mbeelu don reena nii, don reena nii, haa to ɓe ngadi sadaka maako. Ɓe ngadɓa sadaka, ɓe loota juude. **Bunahaŋ** bee Gizigaare.

Bunahaŋ doo to wadi baldɓe tati, ɓe loota juude kadi. Loota juude banndiiɓe luttuɓe yaasi. Ɓum innde dabi'a maajum nii, ɓe mbi'ata.

Yowwaa, ɓe ndefa'en, ɓe kirsa'en, dume dume. Gertoode boo cappina. Jotta kam baldɓe tati doo deydey wadgo **bunahaŋ** maako kadi. **Haŋ** boo junngo. **Bun** kam lootgo.

Bana wi'go kadi, ɓe meemi maaydo, hannde, salte man don haa juude maɓɓe? Miin mi anndaa ko saawi nder man kadi. Ammaa ɓe njo"ina ndiyam, ɓe ngadda ceɓe daaleehi, ɓe ngadɓa nder ton.

Suy, koo moy wara, o loota juude maako, o loota juude maako, o loota juude maako.

Suy, ɓe ngadɓa dabi'a man. To ɓe timmini, ɓe ndeena kadiboo. Ɓe don tokki hirsugo kadi. Gertoode tum. Mawɓe ngara njoodo kirsa. Ɓe ndaara no gertogal maayrata, waatirta kadi. To kosngal wakeere toy, ɓe keɓtan kamɓe kam. Miin kam koo ko anndu-mi.

To kosngal waalaaki har ɓe ngidi, ɓe mbi'a: "Ɓoo kam yahataa." Hirsa fahin. Sey to waali gal ɓe ngidi. Koo jotta boo ɓe don ngadɓa. Haa amin kam walaa asngol kazaawol tan wadɓata kam walaa. Asngol fuu don hirsa jee muudum'en. Ndotti'en man don. Ɓe mbi'a wayne bee wayne wadɓata dum. Haa waade wayne kam, sey wayne bee wayne kirsata gertoode man. Haa waade boo, sey wayne bee wayne.

Yimɓe man ɗon. Jabbere maɓɓe ɗon.

Gertogal ngalewal fuu nafan.

Yowwaa, to waali har ɓe ngiɗi ɗoo, ɓe tabitina nyalde man kadi. Nyalde kazaare ɗoo laati sadaka wayne. Mbeelu man ɗon jooɗi nastataa caka yimɓe maayɓe ɓooyma ɗoo. Ɓon jooɗi feere mum. Ɓon yara bone non tan. Sey ɓe nastina mo caka yimɓe.

Ɓe nyaaman haabiiru. Nyaamataa boo ɗon naa? Sinaa ɓenndinɗo ɓanndu mum. Hannde, jarɗo lekki ɓenndini ɓanndu kam, ɓe mbi'a, haabiiru fistan lekki man.

To goɗɗo nyaami anndaa, o metti o tawi ɗum haabiiru, sey o hooca kaaye nii nii, o ŋata keres nii kadi. Timmi.

Yowwaa, to ɓe timmini gertogal holli, ɓe maatina banndiraaɓe fuu. Esiraaɓe to ɗon. Koo moy taasko. Kirsanɗo nyannde man taaskana hirsugo. Defanɗo mbal wadda taaskana defgo mbal.

Yowwaa, suy, nyalaade man, jama'aare hawta kadi. Koo moy fuu wadda ko defi. Mbal maa, nyaamdu maa, saare kam heewa bulok bee kuuje pat. Giya, ton kam fuu, looɗe looɗe. Goɗɗo gooto waddan baakin tati, nay, jowi.

Ton kam koo moy yara meere. Walaa hannde soodi, waay, sey wayne bee wayne njarata, woodaa. Mbal sadaka waade wayne jottiiɗo haaje. To ɓe njari, ɓe puɗɗa fijirde kadi. Ɓe ndarna ndaraawu ɓe piya. Yimɓe pat nguykidi kadi? Naa ɓe ɗon ngama? Ɓe ɓe ɗon ngama, ɓe ɓe ɗon ngama. Rewɓe, worɓe, ɓikkon. Mbaggu.

Haa ton ɗoo, sinaa hannde kam, ban ɓooyma kam, saakataa bilaa haɓre kadi. To haɓre darake, pipim pipim pipim. Ɓe piypiytindira, ɓe njuwnjuwtindira. Labbe labbe, kaafaaje kaafaaje, laɓe kuuwtinira. Ba ɓooyma kadi. Ammaa hannde kam ɗum ɗuuɗataa non. Koo to waɗan boo, ɓurataa gawaa'u kutupaaje, tuk tuk tuk nii non. Ammaa haɓre moddunde mal kam walaa fahin.

To **masahay** wara wi'a: "Jotta kam min ndokki nyaamdu haa sadaka waane. Mo haaraay, ɗum haala maako kadi. O yaha o ɓesdita ndiyam haa maayo. Kaarɗo boo jam kadi. Mo bi'ɗo haaraay kam o yaha maayo, o ɓesdita bee ndiyam kadi."

(6/1/1992)

148. Cufa

To goɗɗo maayi, bee ngapaleewol maapinndiwol ngol leppiwol

ngol, ɓe uwrata mo.

Yoo, leppi kam waagan kadi. Esiraaɓe ɗoo pat ngadda. Leppi leppi leppi ɗoo, ɓe ngadda, ɓe mbaaga. "Ɓoo jee wayne. Ɓoo jee wayne. Ɓoo jee wayne. Ɓoo jee wayne." Ɓe limta fuu kadi. Esiraawo fuu wadda. Haa saare heewa leppi. Ammaa naa bee leppi man ɓe uwrata maayɗo. Ɓe taaskitano ɗum ngapaleewol man bee anniya kadi. Baaba saare fuu siga ngapaleewol leppiwol maako ngol ɓe uwrata bee man. Ɓe ciga, ɓe mo"itina boodɗum. Nyannde o maayi nii, suy, ɓe nasta beembal, ɓe ngurtina. Ɓe liira kadi. Ɓe ngaɗa al'aada man fuu. To ɓe timmini, ɓe ngurtina, suy. To ɓe ngiiwi mo, timmi, taara, ngadda juuɗe ɗoo kippa haa yeeso. Taara hoore goo bee yeeso ɗoo fuu bee leppi kadi, taari fuu, suy, ɓe nastina mo nder ngapaleewol goo.

Haa amin kam walaa jo"ini jo"ini kam. Ɓon waali non nii.

Suy, ɓe ngama sekko huɗo wajaalo ɗoo. Ɓe nastina mo nder ton fahin, laati bana *caisse* kadi. Ɓe ndoondo. To ɓe kirsi, ɓe ndufa kuroori ɗoo, ɓe mbolwana mo, ɓe mbolwana mo. To goɗɗo mbari mo maa, o holla kadi, o sappina. To mistiriijo nyaami mo, non. To ɗum lekki non mbari mo ba lawru feere, yaha holla. "Ndaa hunnde kazaa waɗi yam." To ɓe ndoondi mo, o yaha o jaɓɓita deerɗiiko'en. To deerɗiraaɓe maako ɗon, walla, bana hamma maako yaha haa yolnde fuu jaɓɓita mo. "Mi ɗon hoota kadi. Mi ɗon hoota." Jaɓɓita.

Suy, ɓe ngadda ndiyam kuroori njigaari ɗoo. Ɓe mbolwa haala maɓɓe. "Alla yaare jam. Hannde kam a hooti yimɓe men boo, anndinaa ɓe kadi, minin boo min ɗon e duniya. Alla hoore jam, hawte jam bee yimɓe maaɗa. Yoo kadi, to a yehi ton boo, taa yejjitit min kadi. Aan kam yitere woore nder ngaska, woore boo haa yaasi. Woore haa ngaska, woore haa yaasi. To ɓiɗɗo, hannde, mo nanataa, eltaa mo. A ɗon laara ɓe. To woodi nafoowo boo, a ɗon barkiɗina mo." Naa nii? Mbolwanaa mo.

Suy, o wurta o dilla kadi. To wurti yaasi, dogga bee semmbe. To goɗɗo nyaami mo, bee semmbe, sukaaɓe ɗon taasna. Ɓe mbaawataa. Yimɓe baakin ɗiɗo, nayo, ndoondi mo, ammaa doggan bana henndu parr.

Suy, yaha fukka kadi pim, do"a. To debbo man nyaami mo, haa dammugal suudu debbo man, walla boo dow hayre namgo maako ɗoo. Walla boo haa kaatinɗe ɗe o defata ton. To lekki boo, les lekki man kin o yahata, fukka.

To ɓe ɗon mbi'a nyaami mbeelu kadi bee mistiraaku. Ɓe anndi. Ɓe mbi'an: "Debbo kazaajo nyaami mo."

Yoo, to gorko boo, caka cak saare les beembal maako nii har ɓe pusata hoore ɗoo, ton kadi o hollata: "Haa ɗoo o nyaami yam, haa ɗoo ɓe timmini yam."

To nyaamaay boo, cir, yaha yenaande. *Direct* non ɓe anndi walaa ko waɗi mo.

Yoo, to ɗum bana, hannde, waɗgo **madama** bee rewɓe feere feere, waalgo bee rewɓe'en ɗoo, **kuli** man nanngi mo, mbari mo boo, to ɗon yaha ɗoo, walaa fijirde kadi. Ɓon yaha bana goɗɗo mo semti goo guzo guzo guzo guzo non nii, haa njottina mo yenaande. Ɓe anndi ɗoo kam o ɗon semti ngam hunnde nde haanaay waɗeego waɗi. Giziga'en kam haala ɗuuɗi dey? Belɗum meere haala maɓɓe ɗoo.

Suy, to ɓe njotti, ɓe taara yenaande maako ɗoo nde tati, to o gorko. Taara nde tati, suy, ɓe mballina, njo"ini nii. Debbo boo nde ɗiɗi, walla, nay.

Yoo, gorko kam sey bee joori kadi. Debbo kam foti. Sadaka boo non. Nyalaade sadaka boo, walla nyalaade tataɓre, walla, joweeɗiɗaɓre, gorko. Debbo boo, walla, nyalde nayaɓre, walla, jeetataɓre.

Ɓe mballini kadi, suy, goɗɗo anndudo al'aada wara yima, maɓɓita nofru, wadda baaneyel nii, tappa ngeŋ ngeŋ ngeŋ ngeŋ ngeŋ ngeŋ. Maɓɓita nofru kadi, fuɗɗa yimgo, haa maɓɓitana mo nofru nana.

Yowwaa, ɓe ngima. To ɓe ngimi, yowwaa, ɓe pista mo, ɓe ngurtina huɗo sekko ɓe ngamno goo, nastina nder yenaande kadi.

Yowwaa, nastini nder yenaande, ɓe mo"itina boodɗum, ngadda leɗɗe, ɓe cudda, ɓe pala pala pala pala haa bana caisse goo. Leɗɗe loorɗe loorɗe ban ɗoo, ɗeya too ɗoo nii. Fuu maɓɓa. To ɓe ngaddi, ɓe cudda sekko goo dow ɗon. Suddi nii, suy, kadiboo, ngadda lesdi kadi. Ɓe ira.To ɓe iri gootel, ɓe ngurto, ɓe ndamma, ɓe ɗon ngima. Ɓe ndamma, ɓe tiɗɗa. Kadiboo, ɓe ngurto, ɓe ira lesdi feere. Kadiboo, ɓe nasta ɓe tiɗɗa. Ɓe ngurto, haa nde jowi naa, to gorko? Debbo boo, nay, jeego.

Suy, timma. Ɓe ngadda ɓe taarna bee kaa'e kadi. Anndaa fakat kam ɗoo kam yenaande. Fiiltina bee kaa'e.

Suy, ɓe ngaɗa al'aada haa ɓiɓɓe kadi. Ɓe kaɓɓana ɓe gabagaaji jey ɓe njaari daga saare ɗoo haa junngo. Feere, ɓe ɓilana mo bana layaaru nii. Feere boo haa keeci. Feere, haa wakkana mo bana ɗumaani. Ɓeɓɓen mbi'ete waɗooɓe al'aada kadi. Nii ɓe ngarta wuro.

Nyannde man mal kam sinaa to fotootiri bee ɓe ndefi giya nder fattude man, to maayi, nyalaade man kam ɓe njaran meere. Walaa

sippi. Walaa soori kadi. Ɓe njara meere non. Ɗoo kam koo suuɗinooɓe ndefi ton boo, ɓe ndokka yimɓe meere meere. To fotootiri bee nyalaade nde walaa mbal boo, a yi'i, ɓe ndeena nyalaade haa ngaɗta sadaka mawnde kadi.

Yowwaa, ɓe kirsa kadiboo, ndufa yiiyam, ɓola laral goo, ngurtina ngaɗa al'aada, ndefa kusel man, nyaama. Ɓen boo sey bee waɗgo al'aada man kadi. Naa *famille* fuu waɗta al'aada? Saare fuu woodi yimɓe maɓɓe. "Ɗum wayne waɗta." Haa am kam walaa, siriw non kadi. Maayi nii maayi non. Halki.

Yimɓe ɗon mbaala ton haa balɗe tati, ngaɗa sadaka, ɓe caako. Ɓe ndeena kadiboo. Ɓe tokka ɓe kirsa nii haa ɓe ndeena. To gertogal sappini, ɓe puɗɗa waɗgo sadaka kadi. Ɗoo kam lesdi fuu, yimɓe fuu ngara. Pattule fuu njaha. Juulde seyo nyannde man kam. Dammirle. Ɓe njaɓɓiti mo. Timmi kadi. Aan kam halki kadi. Senndiri bee maako. Ɓe nastini mo caka yimɓe maako. **Cufa** ɗoo, mayiiti man kadi. **Cufa** kam haa timmitirde kadi. Fuɗɗam kam ɓe ɗon mbi'a lootgo juuɗe. **Bunahaŋ**.

(10/1/1993)

149. **Mukəsl**

To woodi ginnaaji wurtoto haa rewɓe ɗoo, ɓe ɗon mbi'a **mukəsl**. Wurto bee labbe. Puldebbo timmuɗo sike? To kuuje man ngurti ɗoo, waanee. Sukaaɓe koo ɗiɗo, tato, mbaawataa nanngugo mo. Fiira, diwa, fija, nii. Baakin sappo ngurto. Haa wayne, haa wayne, haa wayne. Waatoo, maayɓe ɓooyma ngurtoto haa ɓiɓɓe maɓɓe kadi, ngurto, mbi'a: "Ɗoo wayne wari. Oo wayne wari haa sadaka wayne ɗoo." Maayɓe ndotti'en boo ɓe limta ɓe.

Suy, ɓe ewna ɓikkon maɓɓe. To taaniraaɓe ɗon, ɓe ngara ɓe mbolwana ɓe. "Njooɗee jam kadi. Haa amin, haa jooɗnde amin too, bone ɗon. Sey kakkilon. Mbaɗon hakkiilo."

Hunnde nde, miin kam mi waaboo boo, koo, mi faamaay. Ngam puldebbo timmuɗo diwa bana mahol maa ɗoo nii, caar, o yaha o hoɗa gaɗa ton. Naa kuuje ginnaaji? **Setine**.

Yowwaa, ɓe ɗon mbi'a: "**Mukəsl**'en ngurti. **Mukəsl** wurti." Ɗoo kam maayɓe ɓooyma ngurtoto, ngara haa sadaka banndiraawo maɓɓe.

Ɓinngel ngel ngel nanataa boo, ɓe paɗɗa. Ɓe mbi'a: "Ewnanee yam wayne. Ɓinngel ngel ɗoo nanataa." Faɗɗa bee cabbi maɓɓe

ɗoo. "Mi tuubi, mi tuubi, mi meetataa." Ɓinngel boo wi'a nii. Ɓe ɗonno ami duniya man ban nii. Jotta kam kuuje man nde mbaati nii, koo ko ngel nanataa.

(25/1/1992)

150. Heɓtugo daliila waade

Har amin ɗoo, to debbo, malla gorko, malla ɓinngel, to mistiri nyaami mo, waade man ɗon yaha sappina. Maayɗo man ɗoo sappinan. Ɓe mbolwa haala maɓɓe. Ɓe njaha dow **kuli** maɓɓe. Ɓe mbolwa nii, to goɗɗo nyaami maa boo sey mbolwaa. To hannde, ɗum ginnawol non mbari maa boo, sey cappinaa. Malla ginnawol lekki fuu, cappinaa. To ɓe ngaɗi al'aadaaji maɓɓe timmi, ɓe ngari roondugo mo, ɓe mbolwa, ɓe nama gawri njigaari ɗoo, kuroori man, ɓe ngaɗa nder ndiyam.

Suy, ɓe ndufa kadi. **Sakaŋ**[101] kadi.

Suy, dogga kadi. Haa yimɓe roonta maayɗo goo.

Suy, huunde goo warta bana noy naa goo, suy, ɓe ndogga kadi bee semmbe. Sukaaɓe, hannde, dogganɓe meere ɗoo, waawataa jokkaago ɓe. Ɓe ɗon ndogga non. Waade ɗon dogga non. Maayɗo ɗon dogga non. Ɓe ɗon taasna, ɗon taasna. "Nanngee, nanngee, nanngee." Bana ɓe ɗon haa ɗoo ɗoo, en ɗon haa ɗoo, kamɓe ɓe cotti haa Dugoy too. Dogga bee pargal non bee yimɓe ɓe anndaa no ɓe ndoggirta sam.

Suy, yaha do"a, piim, haa nder too. Debbo nyaami mo maa, yaha do"a dow hayre namarde maako.

Yoo, to baaba saare boo, caka saare. To debbo nyaami mo, ndego haa dammugal debbo man. Do"a, suy, ngaɗa haɓre kadi. "Min keɓti jotta mo nyaami mo." Haɓre yimɓe maako yumma kadi. Ɓe mbarmbartira.

To ginnawol lekki nonnon nanngi mbari, nden, boo yaha do"a les lekki man. Ginnawol kam **setina** wi'ete.

Cuy, ɓe keɓta huunde kazaare waɗi mo.

Ayiibe ɗon kam sey wannga.

Kaay, ɓe ngoodi annde man jamum. Ammaa kuuje man ɗon yaha waatgo non nii. Feere kam to waɗi ban nii maa, to yehi do"i, maayɗo yehi do"i haa saare goɗɗo man, bana ɓe ndoondi, to yehi do"i haa

[101] **Sakaŋ** kam njaree.

saare man, malla dammugal debbo, suy, ɓe njaha ngullo haa baariki kadi. "Ɓe kaadani yam mistiraaku. Ɓe mbi'i mi nyaami wayne."

Suy, ɓe ngaɗa haala man. Kiita. Ammaa aran kam nyaamɗo mo maayɗo ɗo"i haa saare maako ɗoo, suy, dogga. To laari ban nii nii, dogga. "Nanngee nanngee." Ndego ɓe mbara mo. Ndego boo ɓe kaɗa yimɓe: "Taa ngaɗee sababu. Taa mbarmbartiree. Taa ngaɗee ɗum. Maayɗo kam maayi timmi? Taa ngaɗee ɗum." Ndotti'en keeda hakkunde man. Haala Giziga'en ɗoo caɗɗum.

Haala maɓɓe ɗoo bee kuuje ginnaaji ɗoo, caɗɗum. Mi anndaa noy ɓe ngaarata ɗum nii, haa ɗum wanngina. Goɗɗo man boo wi'a: "Miin nyaami mo." Ɗon wi'a boo.

Miin kam bee gite am mal kam mi laaraay. Ammaa ɓe ɗon mbi'a.

(10/1/1990)

XV. MIIN BEE *ÉGLISE*

151. **Ya mbur Marva**

Ya mbur Marva[102] kam ba wi'go: "Miin kam Marwaajo." Kanko wi'ete Marwaajo jawmu lesdi. Walaa goɗɗo feere kadi. Ko wari ɓaawo ɗon kam fuu ɗum wariwari non.

(4/3/1986)

152. Lenyol am

Miin ɓii **Astanko**. **Astanko** ɓii **Gidaŋ**. **Gidaŋ** ɓii **Adiya**. **Adiya** ɓii **Madva**. **Madva** ɓii **Kekere**. **Kekere** ɓii **Bilwa**.

Astanko te'i gootel non. **Gidaŋ** kam te'i baakin ɗiɗo. Ammaa o maaylawi kadi. Daga o derke o maayi. Baaba am ɗoo, o acci mo duuɓi sappo e ɗiɗi. Kanko wi'ete afo maako boo.

Mo aarti yam ɗoon. Ammaa mi anndaa innde maako. A yi'i debbo mo aarti te'go ɗoo, danyi ɓikkon ɗiɗon. Ɓinngel gorgel gootel bee ɓinngel dewel boo gootel.

Yoo, debbo man maayi. Ɓikkon goo boo maayi. Ɗiɗo fuu.

Suy, o te'i daada am kadi. Daada am boo fuɗɗi danygo yam.

[102] **Mbur Marva** kam gooto. **Məzlay Marva hay** kam ɗuuɗɓe.

Danyi Ndujja, Faaɗimatu, Jebba, Yuguda, Danna, Guddal, Maaliki. Ɓiɓɓe njeetato. Miin on aarti. Miin wi'ete afo hannde kam.

Debboojo Pullo yehi fotootiri ɓe ndanyi yam, wakkati man boo hokkugo innde waɗi, suy, kanko ɓe yami mo. O wi'i: "Hokku ɓinngel ɗoo innde."

Suy, ɓe ndokki yam innde Siddi.

Too, asngol daada am kam iwi gal Muskun'en. Asngol **Mulgur** wi'ete. Ɓe ekkiti wolde Giziga. **Mulgur**'en ɗon har Dobba.

Silas[103], ɗum innde *église*.

(4/3/1986)

153. Baaba am sarkin paawa no

Baaba am kam hirsanno. O sarkin paawa no kadi.

To ɓe kirsi, reedu kam ɓe cooran pat. Kusel geleŋ *filet* ɗoo, o hooca. Gal reedu boo, gal tekkuɗum tekkuɗum. Kanjum wi'ete ceembarru. Heŋre boo, babal man ɗon. Kuuje gal belɗum belɗum kam fuu, nii taasaawo. Tum ban nii har am kam. Foroy. Haa min cafta kusel maa, sey min ngiɗi haako lakasko. Ɓii Aadamaajo kam wooɗaay dey? To safti kusel boo, yiɗaa, ɗaɓɓita haako halluko nyaama.

Haa ngon-mi jotta kam naa belɗum sottake? Teeti. Mi waɗi saare am. Miin kam mi tawaay weelo non kam.

(23/1/1992)

154. Moogazaŋ, danyarde am

Daada am duuɓi sappoo e jeewo. Duuɓi baaba am kam mi anndaa. Teema o waɗan duuɓi noggas e jowi naa. O ɓaŋnooɗo debbo goɗɗo feere. Debbo man maayi, ɗalani mo ɓikkon ɗiɗon. Debbo man boo maayi. Ɓikkon boo maayi.

Suy, o ɓaŋi daada am kadi. O howi. O ɓaŋi mo ɗoo, bana o wi'ata kam, ɓe ngari ɓe njooɗi haa Dugoy ɗoo. Jooɗi haa Dugoy ɗoo, suy,

[103] Silas, ɗum sahaaboojo Paul. Ɗum innde rammtinaande Silvanus. Kayre ɗon haa Kuuɗe Nelaaɓe, fasluwol 15, aaya 22; fasuluwol 16, aaya 19 bee fasluwol 17, aayaare 4. Bee wolde Rumre, ɓe mbinndiran bana Silas. Ammaa bee Fulfulde boo ɓe mbi'an bana Silaas.

bappa maako mawninɗo mo, o wi'i kanko kam o jaɓaay, sey o huuca kommbi maako.

Yowwaa, o dooli mo. O huuci kadi. Nde ɓe kuuci, ɓe ndanyi yam miin kadi.

Yowwaa, ɓe ndanyi minyam. Mi feeri gite kam. Miin kam haa mi yaha janngirde kam mi mawni non. Duuɓi ɓooyma ɗoo, a yi'i janngirde saɗi, buutaay sey haa Marwa, ndego haa Dobba too. Ban nii haa tagu yoyi boodɗum. Koo duuɓi sappo maa waɗi. Mi yehi lakol gal Dobba ton. Yaha kosɗe, jooɗa warta kadi boo. Mi jooɗi haa yimɓe. Haa ton baariki ɗon. Yaake man lekol *primaire* ɗoo kamɓe kam nyaamdu ɗon. Ɓe ɗon wallina ɓikkon. Ɓikkon kuuwa. To ɓe ngurti lekol ɗoo, gal *une heure* ɗoo, nii, ɓe kuuwa. Ɓe kuuwa ɗoo kam, lekol walaa asiri kadi. Huuwooɓe seɗɗa seɗɗa tappa birik. Haa maayo wula.

Yowwaa, fajiri boo lekol. Nii non.

Yoo, defooɓe nyiiri ɗon.

Yoo, mi jooɗi haa lekol duuɓi jowi, jeego.

Ɓaawo ɗon mi nasti lekol *biblique* kadi.

(20/2/1992)

155. No mi ɓaŋri debbo am

Mi mawni law law, mi fotootiri bee debbo am haa luumo Gayak. Mi ɓaŋri debbo am bee duuɓi sappo e jeeɗiɗi[104]. Debbo am boo mari duuɓi sappo e nay. Baaba am wi'i: "Ɓinngel am ɓaŋataa law. Duuɓi maako cikaay." Daada boo ban nii. Waatoo, mi yahanno luumo Gayak. Tonton, mi fotootiri bee buduruwa, mo laati debbo am jonta.

Suy, bappaanyo wi'i: "Ɓinngel yiɗi mo. Kanko boo to o yiɗi kam cuy lee. Naa woodi haala goo. O jooɗa o mawna saare ton lee." Tokki tokki nii, baaba am boo jaɓi ka, acci haala man kadi.

Nii min ɓaŋi, min njooɗi haa saare amin ton bana derɗiraaɓe. Duuɓu fuu kadi. Haa min ciki sappoo e jeetati fuu. Haa mi yaha haa Jaareengol kam bee maako. *Terrain* am *personnel* haa Jaareengol kam ɓaawo man, mi heɓi kadi hitaande 1970. Coggu boo ɓuraay booro nay.

Miin bee debbo am ndanydi ɓiɓɓe njeetato. Ndaa innde bee hitaande danyarde ɓiɓɓe am: Hammadu, 1962; Aysa, 1965; Diija,

[104] Waatoo, hitaande 1959.

1969; Daniyel, 1971; Jonathan, 1974; Polin, 1977; Barnabas, 1979, bee Gabriyel, 1981.

(20/2/1992)

156. Innde Fulɓe

Yoo, ɓinngel mawniraayel kam naa Hammadu? Aysa, Diija, Daniyel, Jonatan, Polin, Barnabas, Gabriyel. Innde debbo am boo Mamma Ruth.

Innde Gizigaare kam walaa, halki non. Haa amin fuu, minin boo min njoweetato. Walaa marɗo innde Gizigaare. Koo gooto caka amin. Siddi boo Fulfulde. Deerɗam tokkiiɗo yam boo, Ndujja, Faaɗimatu, Jebba, Danna, Yuguda, Guddal, Maaliki.

Mo faamataa Fulfulde kam caɗɗum.

(4/3/1986)

157. No mi laatori pasteer

Fuɗɗam kam haala diina nii. A yi'i miin kam ɓe ndanyi yam haa Moogazaŋ.

Yoo, min ɗon keeddootiri bee Fulɓe boo. Baaba am kam ɗon yilla ɓe tum. To o yehi har Fulɓe, o nana waazu har maɓɓe. Ɓe ɗon mbi'a. Ndaa to goɗɗo maayi, huuwi kalluɗi haa duniya ɗoo, nyannde man tammi wargo. Bana nyannde darngal, ɓe mbi'ata ɗoo. Ɓe tammi hiitugo mo. Kiita goɗɗo kalluɗo kam nder yiite. Ɓe ngula mo. Yiite nyifataa haa abadaa abadin. Nii non o ɗon jooɗi nder maage tum, ɗon woya non. Yanngito non.

Yoo, tum o ɗon wi'a-mmi haala man.

Nden, ka nasti yam ɓernde kadi.

Saa'i man waɗan duuɓi sappoo e ɗiɗi'en, sappoo e tati'en. Mi fuɗɗi numgo jooɗnde duniya, alaahira, maayde kadi.

Suy, o wolwan boo haala malaa'ika'en. Naa a yi'i naa minin kam min mboowaayno nango irin ɗoo?

Cuy kadi, to mi ɗon numa, haa gonɗi mbannga. Mbi'-mi jotta ɗoo, to tagu maayi kam haa toy kadi haa aljanna man naa, koo haa yiite yahata naa, noy noy naa, numooji ɗon haa nder am ɗoo tum tum tum tum tum. Huuwi huuwi huuwi nii. Koo to mi yehi ladde,

mi joodo feere am, mi numa, mi woya. Mbi'-mi jotta nii, to mi maayi nii, mi halka? Yaake man boo walaa kallungal mi huuwata boo.

Yoo, suy, nyannde feere, ngi'-mi yimɓe waazu. Yimɓe *mission* tokki laawol. *La Mission Unie du Soudan. Mission protestante.*

Yoo, yimɓe *Eichenberger* kadi. Kanko kam haa Mokolo ton woni? Mise Stener. O maayi nyawu non.

Yoo, yimɓe yummoto daga Jaareengol ɗoo nii, tokka laawol njaha Moogazaŋ ɗoo. To ɓe njehi, ɓe mbura, ɓe ndilla haa nder kooseeje haa Mufu'en haa dow hooseere. Ɓe mbi'a naa ɓee kam fattude Juulɓe, koo to ɓe ngaazini boo ɓe nanataa, ɓe njaɓataa, ɓe ɗon bee diina maɓɓe. Nii nii ɓe ɗaɓɓitoyi Mufu'en haa dow hooseere.

Yoo, nden, haa lewru *mars* nii, naange waɗi. Ɓe ɗon ngarta.

Suy, ɗomka nanngi ɓe kadi. Ɓe comi boo. Ɓe celi haa fattude amin kadi. Mi anndaa hitaande man mal. Ɓe tawi min njoododi bee baabaaji amin'en bee ɓikkon haa les ɓokki makki nii. A yi'i saa'i lewru *mars* ɗoo, to naange nyalwi, deydey midi, *une heure*'en ɗoo, yimɓe ɗon njoodo les lekki man kadi. Ngeewta. Sannyooɓe ɗon cannya. Hannde, wamooɓe cekke ɗon ngama. Foflooɓe bami[105] ɗon ngaɗa.

Suy, ɓe yami ndiyam. Min ndokki ɓe njari. Haa ɓe ciwti. Ɓe tato. Nyannde man kam Nasaara walaa. Ɓaleeɓe non.

Nden, ɓe yami ndiyam, ɓe njari, ɓe ciwti haa ɓe comti.

Yowwaa, nde ɓe ngari huucugo, nde ɓe tawi naa min Fulɓe, asngol godngol feere, wolde nde min mbolwata boo naa Fulfulde. Yimɓe kam ɓe Cad nii, Sara'en.

Suy, ɓe mbi'i: "Min ngiɗaa accugo on non. Hiddeko min ndilla ɗoo, sey, min tora Alla tawon. Min njuula."

Suy, bappa am feere nii wi'ata-mmi: "Yah waddan ɓe ndiyam haa ɓe nannga." Ɓe mbi'i: "A"aa, minin kam juulde am kam lattaaki ba juulde juulɓe, sey loota kosɗe, loota juuɗe'en, ɗoo, fuɗɗa juula. Naa kan. Minin kam min maɓɓa gite non nii, min mbolwa wolde amin haa Alla nii, ɗum tornde non."

Yoo, bappa wi'i: "Hii, ɗoo diina ɗoo boo diina feere naa? Malla diina kam min anndi gal juulɓe tokki ɗoo." Ɓe mbi'i: "A"aa, feere. Minin kam Iisa min tokki."

Yoo, bappa min goo wi'ata: "Mbaɗee lee juulde mon. Haa min ngi'a, minin boo."

[105] Bamol / bami.

Suy, ɓe njuuli kadi, mbolwi. Ɓaawo ɗon, ɓe mbi'i: "Ndaa waazu amin kam ndaa no ɗum wa'i." Ɓe ngurtini foto bana suura Hawwaa'u, Aadamu yaake haa mboodi esta ɓe haa jarne ɗoo. Kanjum ɓe ngurtini. Bana foto naa, dessein naa, tagu anndaa.

Suy, ɓe mbi'i.

Ndaa goɗɗo arano bee debbo arano ɓe Alla tagi, ndaa ɓe.

Yowwaa, ɓe ɗonno njooɗi jam bee Allaa. Ɓe ɗonno njooɗi haa jarne.

Nden, mboodi wari esti ɓe. Ngam woodi lekki gonki caka jarne man. All wi'i ɓe ɓiɓɓe leɗɗe nder jarne ɗoo pat nyaamee. Ammaa ndaa woodi lekki gooti caka jarne ɗoo, kanki kam ɗum lekki anndugo booɗɗum bee kalluɗum. Taa nyaamee. Taa meemee. Ngam to on nyaami, o maayan maayde naawnde. Waade heɓan on.

Yoo, kadi mboodi wari esti Hawwaa'u goo.

Suy, o forti junngo maako, itti ɓinngel lekki goo, ɓenndaloore maaki. O nyaami. Nde o nyaami, suy, ɓanndu maako wayliti kadi. Goriiko warti boo, tawti mo waylitake, na ba naane. Hakkiilo wayliti. Ɓanndu boo wayliti. O temmbo no, o anndaano hannde.

Suy, gorko yami mo kadi: "Ko waɗi?"

Yowwaa, o fuɗɗi lornango goriiko kadi. "Ndaa ndaa ndaa ko Mboodi waadi bee am. O esti yam. Mi nyaami ɓenndaloore lekki goo. Aan boo to a yiɗi yam maa, a nyaami. Acci yam boo miin kam naa feere am non kadi?"

Suy, goriiko boo nyaami.

Suy, ɓe ngayliti ɓe ɗiɗo pat. Ɗon kadi Alla sali jaɓgo ɓe bana yimɓe maako kadi, riiwi ɓe.

Nden, ɓe ngari haa duniya kadi. Alla jippini ɓe haa duniya.

Suy, Alla wi'i ɓe ɓe kebbina duniyaaru ndu. Ɓe ndanya kadi ɓikkon haa duniyaaru heewa.

Yowwaa, nden, ɓe puɗɗi danygo kadi. Duniyaaru heewi bee asli yimɓe.

Yoo, ɓaawo ɗon, ɓe ɗon ɗuuɗa. Hakke ɗon ɓesda, ɓe ɗon maaya. Alla laari kadi. Yiɗi yimɓe. Yimɓe ɓe o tagi ɗoo fuu, o tagaayno ɓe fuɗɗam kam ngam haa o halka ɓe. O tagi ɓe ɗoo, haa ɓe njooɗo ɓe ngeeɗa jam bee maako.

Yoo, neɗɗo sali nanango Alla, ɗowtani mboodi lattiindi Sayɗaan go.

Yowwaa, Allaa boo sali kadi. "Miin tagɗo on nii, on tokkataako yam? Tokkon hannde ganyo am. Kala ko mi tagi fuu ɗaɓɓita

wonnugo nii, suy, tokkon ɗum?"

Yowwaa, suy, nii kadi.

Nden, Alla laari nde yiɗi hisnugo neɗɗo, suy, ɗaɓɓiti laawol neldugo Annabi Iisa. Kanko kadi o darni. O wi'i kanko wi'ete laawol, kanko wi'ete dammugal nastugo laamu Allaa.

Yoo, mo nuɗɗini mo, tokki mo fuu, kiita jippake dow hoore maako. Walaa dow maako kadi. O yaafanto ɗum aybeeji muuɗum.

Haala kam nasti ɓernde am. Mi jaɓi. Suy kadi, mi ɗon hula wanngingo. Mi yiɗi ngam mi hulan. Yaake man m hoyaay. Ɗum caɗɗum jamum. Ndotti'en njaɓataa ɗum. Suy, ɓe mbi'i: "To on ngiɗi min tokko wargo haa mon ɗoo, sey, mbi'on

njaɓi. Nden kam min tokkoto wargo alat alat kam fuu kadi." Suy, woodi bappa am feere nii, gooto. Kanko kam baaba saare, ɓaŋti ngo, o wi'i: "Miin kam kmi yiɗi."Ammaa yimɓe feere kam pat calake. Minin ɓikkon boo haa min mbi'a: "Min ngiɗi" goo, min ɗon kula baaba'en.

Suy, ɓe kooti.

Suy, ɓe accaay wargo kadi. Alat fuu ɓe ɗon njaha, ɓe ɗon njaha, ɓe ɗon njaha. Miin boo mi yaha. Min cuura, cuy, min ngara, min nana. To min nani, min cankita, min ndilla.

Suy, tum. Tokki kadi. Haa tagu nder ɓernde kadi.

Suy, bappaanyo am nasti, aarti. Min ɗon tokka mo kadi. Tokki tokki tokki haa woodi Nasaara feere nii, wi'ete Misyu Zimirman. O wi'i yam: "Hannde, ndaa aan oo, aan wi'ete Gizigaajo nii, jaɓɗo wolde ndee. Aarti jaɓi. Hoore maɓɓiti. Janngan. Anndi fuu. Sey aan. Yoo, nii. Ndaa min ɗon maɓɓita janngirde. Min ɗon maɓɓita janngirde ngam janngingo mallum'en *mission* ɗoo. To a yiɗi, mi winnda innde maa, ngaraa. Njanngaa."

Suy, mbi'-mi: "Miin kam mi anndaa. Sey to baaba am duŋani yam."

Yoo, o wi'i: "A"aa, ɗoo, haala baaba walaa. Haala maa bee Allaa non."

Yoo, suy, mi jaɓi. O winndi innde am.

Suy, o hooti lesdi maɓɓe. Haa min ngejjiti haala man.

Suy, Misyu Estenner wari. Misyu Estenner wi'i tawi innde am dow ɗerewol. Mi ɗon haa *candidat* haa janngirde maajum caka pukara'en maajum ɗoo. Sey mi taasko. Mi wara nyannde kazaa, ɓe maɓɓita. Mi ɗon yaha bee moota, hooca kuuje maa, ngaraa.

Hii, mbi'-mi: "Kaay, miin kam mi jaɓataa." O wi'i: "Naa bee am on narri. Mi wari mi tawi. A narri bee Misyu Zimirman."

Suy, mi jaɓi mi tokki janngirde man kadi, wari. Janngirde kam haa Jaareengol ɗoo nii. Haa 1960 yaake man ɗoo.

Suy, miin boo mi tokki, mi tokki, mi tokki, haa mi timmini, ɓe puɗɗi nelgo yam haa ladde kadi haa Kooseewa. Ɓe maɓɓiti ɓe puɗɗi ton.

Yowwaa, mi waɗi duuɓi tati. Ɓe mbi'i: "Janngirde kam sey on ɓesda *niveau* man. Onon aartuɓe hannde marɓe anndal ɗoo, sey loroodon kadiboo, on tokkita janngirde."

Suy, ɓe lorni min kadiboo. Ɓe ngaɗi kur feere, *l'école spéciale* feere nii. Jotta kam lekol man walaa haa ɗo. Min ngaɗi duuɓi nay. Ɓaawo ɗon boo, o wari o waɗi tati fayin.

Yowwaa, nden kadi, mi yehi Meri. Mi warti gal lesdi Godola ɗoo.

Yowwaa, suy, nden, yehi Dow Maayo kadi. Daga ton haa hannde mi sottaay. Mi ɗon jogi kuugal man kadi. Sannjaay sam. Ɓernde woore non. Kanjum waɗi daliila mi nasti janngirde man, nasti kuugal pasteerku ɗoo. Ngam hannde hisnugo yimɓe woɗɓe ɓe anndaano diina maajum. Mi wolwana ɓe.

Yoo, yimɓe boo jur kadi. Jur njaɓi. Jur keɓti. Jotta kam. Tinndini laawol. Naa kadi, kanjum waɗi daliila. Naa nii?

(10/1/1990)

158. *École biblique*

Classe gootel non haa saare Nasaaraajo feere nii o waalanno ton. Pukara'en ɓuran sappo. Gal *église baptiste*, gal *égalise évangélique*, nii. Mi heedino gal *évangélique*. Haa hannde, naa fuu ɗum hawti?

Naa *Mission Unie du Soudan*?

Ɓaawo man danyi *Union des Églises Évangéliques du Cameroun* kadi.

Duuɓi nay, mi timmini nii. Ɓe yaari yam ladde. Haa Kooseewa duuɓi tati. Mi warti fahin. Mi ɓesdi janngirde man. Mi waɗi *cours complémentaire*. Janngi duuɓi tati fahin. Mi janngi *Bible* Faransaare. *Sainte Bible*. Mi ɓesdi Faransaare seɗɗa, defte anndal seɗɗa. Naa ɓesdi? Koo loran boo naa yiɗi tum. Ammaa kadi naa heɓataa kadi? Mi janngidi bee Luc Ngrem[106]. Woodi Kulla. Yimɓe ɗuuɗɓe. Ɓe ngaɗan ko waɗta njeetato haa janngirde man. Janngi. Nafi soosay.

[106] Luc kam Matakamjo. O maaynaama hitaande 1994

Mi heɓino ɓikkon ɗiɗon.

Ɓaawo man mi jooɗi haa Meri lebbi nay non. Mi huuwi kuugal ban kuuwan-mi jotta ɗoo nii. Mi jooɗi Zakaliyaw too. Zakaliyaw gaɗa Zala too. Jooɗi ton boo lebbi nay.

Mi warti Jaareengol nduuɓu.

Suy, mi huuci Dow Maayo ɗoo kadi. Tonton mi heɓi Diija, Daniyel mo maayi. Jonathan ɗoo, min njaari haa junngo lebbi seɗɗa non. Min ndanyi mo haa ɗoo, min njaari Dow Maayo. Ɓaawo ɗon kadi, Polin wari, Barnabas, e Gabriyel

Suy, min acci kadi. Naa walaa fahin kadi?

(20/2/1992)

Ɓe ekkitini min aran kam Laataanooji, fuɗɗam. Kanjum wi'ete *base* kadi gal Alkawal Kiiɗngal kam. Yosuwa'en ɗoo boo janngi.

Yoo, nasti gal Alkawal Kesal kadi. Fuɗɗa gal Markus'en ɗoo.

Yowwaa, Luka'en, wari janngi Bataakeeji bana Kuuɗe Nelaaɓe ɗoo, bee Bataakeeji Piyer, Wahayyu Yuhana boo.

Deftere kam haa am kam haa mi wi'a nde fottanaay yam, nde fottani yam kam walaa.

Ammaa kadi, gal anndal luggi kam miin kam gal Laataanooji bee Kuuɗe Nelaaɓe ɗoo. Ɗoo kam mi yiɗi masin.

Laataanooji ɗoo anndina ban noye kuuje ngardi, ban noye neɗɗo wardi e duniya, noye neɗɗo tammi accugo duniya. Laataanooji wi'ete hoore, *base* kadi, caɓɓawal. Mi janngi. Mi janngini boo fahin ɓaawo ɗon. Innglisjo lorni Alkawal Kesal non, lornaay Kiiɗngal. Deftere Laataanooji kam ɗon feere mum. Lornuɗo Deftere Laataanooji kam *Taylor*[107] wi'ete. O ɗonno haa Yoola.

(20/2/1992)

159. Pasteerku

Timmititɓe *école biblique* fuu laatataako pasteer. Sey ɓe ndaara kuugal maɓɓe, to ɗum dari cir, nden, ɓe luttata hokkugo ɓe barka pasteerku. Mi heɓi pasteerku daga 1971. Ɓe njo"ini juuɗe dow hoore am haa *église* Dow Maayo. Ndotti'en daga *Kurt Östertag*'en, *Eichenberger*'en ngari.

(20/2/1992)

[107] Waatoo, F. W. Taylor wi'ete. Ɗum Inngilisjo.

160. Waazu

Nder lewru kam nde nay. Waazu.

Ekkitinolji ɗi yimɓe mbaɗata bana jum'aare bee alarba boo naa ɗon? Ɗoo kam *étude biblique* kadi. Ɗoo kam feere feere.

Taska jannga kadi. Suɓa aayaare. Jannga janngita, inɗe bolle ɗe marɗaa haaje wolwugo.

Yowwaa, tefa *référence*ji feere haa *concordance* kadi. Seɗɗa seɗɗa miin kam mi winndan fuu. Jannga kadiboo. Janngita. Mi winnda bee Fulfulde.

Yowwaa, to winndi, ɗon jannga kadi, lorna kadiboo. Nyannde waazu kam koo mi laaraay, mi janngi boo kal. Wolwa wolwa kadi ɗon wara.

(20/2/1992)

161. Pasteer'en ɓaleeɓe aartuɓe

Woodi gooto haa Kusiri. Luc. Woodi gooto ɗon haa Dagay. Mathieu Baa Jam[108]. Woodi gooto haa Gider jotta. Feere kam luttaay. Eten Komla maayi haa Kusiri.

Yoo, Zakari Mbaydum boo maayi haa Saraare ɗoo. Woɗɓe boo timminaay janngirde. Wudini kadi. Waawaay bone. Woɗɓe kam ndoggi haa hannde.

(20/2/1992)

162. Pasteer'en *église évangélique* haa lesdi woyla

Ndaa yam miin. Ndaa Aamadu haa Jaareengol. Ndaa Ngisata haa kommbi am ɗoo, Matakam. Mbaɗa kam ton haa Mokolo. Ndaa woodi *directeur Institut Biblique* ɗoo heɓaay junngo tawon kadi. Siwaa. Sey laara tawon.

(20/2/1992)

[108] Ɗum Dagayjo.

163. Katesist'en bee *évangéliste*'en

Aide pasteer'en ɗoon. Ammaa haa *église* amin kam ɗuuɗataa. Katesist'en[109] bee *évangéliste*'en ɗon haa les pasteer'en.

(20/2/1992)

XVI. *MISSION* JAAREENGOL

164. Pasteer'en Nasaara'en wonnooɓe Jaareengol

Baaba Siwtuɓe ɗonno haa Jaareengol. Muse Rule, Innglisjo. Ƀooyma ɗoo, mission haa ɗoo ɗoo, Innglisjo marino.

Yowwaa, Innglis'en mari, nden, haa kawtal maƀƀe manngal boo ɓe ɗon ewna "*SUM*[110] *International. Conférence* man ɓe ɗon ngaɗa duuɓi jowi nde woore, ɓe ngaɗata. Duuɓi jowi fuu ɓe ngaɗa nde woore haa lesdi Nasaara'en ton kadi.

Suy, ɓe narri, ɓe ndokkita kuugal man haa branche suisse kadi. *Suisse*'en mari kadi.

Suy, *Suisse*jo aartuɗo wargo wi'ete Estener kadi bee Muse Esenberzhe'en[111]. Kamƀe kadi aartuƀe wargo man. Aartuƀe kam pat Innglis'en.

(20/2/1992)

165. *Roulet*

Roulet lorni Alkawal Kesal. O waawi Fulfulde. To o ɗon wolwa, mbi'aa o Pullo non. Mi anndi mo. O Innglisjo. O baaba siwtuƀe. O fuɗɗi waɗugo saare Jaareengol. O ekkiti haa Fulƀe ton. Kanko kam o yiɗaano ɗakkootirgo bee asliiji goɗɗo ɗoo, sey Fulƀe. O wi'i ngam Fulƀe o wari. Kanjum sankitaay law. Ngam o suklani Fulƀe o heƀaay maa. O heƀaay Fulƀe, o heƀaay asliiji goɗɗi.

Too, bana wargo maako non, o aarti o fuɗɗi bee asli goɗɗi kam, a yi'i, koo baaba am'en boo naa nastanno daga law? Minin kam min

---

109 < *catéchste*.

110 *SUM* kam ba wi'go *Sudan United Mission*. Ƀum fotan bee *Mission Unie du Soudan*.

111 Esenberzhe < *Eichenberger*.

ngara, min ndanyaa nder ton kadi. Kanko kam o sukli tefgo Fulɓe, heɓaay.

Suy kadi, ɓaawo'en maako ngari, mbi'i ɗoo kam jooɗa non kam waɗataa, puɗɗi nastugo haa baamle kadi boo, baaba am wi'ata kadi.

(20/2/1992)

166. *Bible* winndaande bee Fulfulde

Innglisjo wayliti Linnjiila bee Fulfulde[112]. Miin kam mi laari o waawi Fulfulde koo nde o jilli Fulfulde man bee Hawsaare. *Kasülke*'en ngari nganyi Fulfulde man sam. Ɓe mbi'i: "Kaay, wooɗaay. Taa kuuwee bee man sam." Ɓe maɓɓi ɗum nder akootiiji. O fuɗɗi o wayliti deftere, fasitiri deftere nde min mari jotta ɗoo kadi. Minin kam min ngiɗaa accugo nde min mboowno. Min ngiɗi masin. Ammaa o haɗi.

(20/2/1992)

167. Lopital Jaareengol

Yaake man ɗoo, ɗum ɗonno gal saare Bennge woni ɗoo. Woodi cuurel peetetel nii, aarti haa saare station ɗoo, cuurel peetetel nii ɗon ton. Ɓe lootan kuuduuje, ɓe kaɓɓa kuuduuje ɗoo, nii nii'en goo.

Suy, ɓe koori gal Bennge woni ton ɗoo, gal lekol *biblique*. Lopital kam daga lekol *biblique* fuɗɗi. Hitaande 1961 kadi.

(20/2/1992)

168. Rewɓe Nasaara'en jooɗiiɓe haa Jaareengol

Neli[113] jooɗi haa neeɓi. Duuɓi noggas kam yottaay. Ammaa ɓadi. Erika, bee Ursula. Ɓe ɗuuɗɓe no.

(20/2/1992)

---

[112] Jonta kam koo Linnjiila bee Gizigaare boo ɗon. Ɗum kam **Jumo'ay Nawayaŋ** wi'ete.

[113] Neli, ɗum *Nelly Bickel*.

169. Piyer Bennge bee Madi

Piyer Bennge wari tawi min. Deydey haa hitaande min puɗɗi janngirde man non nii o wanngi. Guzok guzok guzok o wanngi. "Miin doo yiɗi kuugal." Bilkiiwa non. Teema daga wuro maako o heɓi *baptême*. Gal *église* kanko kam iwde maako naa gal *Fraternelle Luthérienne*. Ɓe ɗon mbaɗa baptisma bee, haa ɓikkon, ndiyam wicci-wicci'en ɗoo, nii non. O wari bee baptisma maako, o heɓi timmi. O wari o *y*ami kuugal.

Suy, ɓe ndokki mo. Ndaa o anndaa janngugo, o anndaa Fulfulde. Ɗum hunnde non wari dari. O wi'i o yiɗi kuugal.

Suy, ɓe mbi'i mo: "Nden kam a laata bana aynoowo dammugal lopital kadi." Genndeeru no. To yimɓe nasta bee semmbe, sey, lorna ɓe, yer*y*a ɓe ngurta. Kanjum wi'ete kuugal. Naa kuugal semmbe?

Haa o wara kam debbo walaa. Ɓaawo kadi o huuci haa maɓɓe ton, o yehi o ɓaŋoyi wartidi bee ɓinngel debbo. Min mbi'i: "Ɗoo kam a waddi taana naa?" O wi'i: "Naa debbo min kadi?" Yaake o waɗi duuɓi noggas e jowi'en kadi.

Aran kam ɗon jooɗi gal lopital ɗoo, saare maako ɗonno gal ton. O narri bee Nasaara. Nii kadi o jooɗi haa hannde.

O ɗon huuwa kadi.

Yowwaa, ɓaawo ɗon Madi boo ɓe kooci mo. Kanko boo o laari jurumɗum maako ngam o rookanno haa luumo. O wara haa luumo altine ɗoo rooka bee sawru bee cawal maako. Madi kam maaynaama.

Suy, Nasaara laari mo o wi'i: "Ngam wallugo mo kam min kooca mo bana gardi jemma."

Suy, ɓe kooci mo bana gardi jemma. To goɗɗo wari bee nyawɗo maako jemma, yaha haa maako kadi. Kanko boo o yaha findina *infirmier*-jo malla *mademoiselle*.

Madi[114] kam Banannaajo. Konngola ɗoɗɗon ɓe ndanyi mo.

(20/2/1992)

170. Fulfulde ansngol Piyer Bennge'en

Koo perɗo maɓɓe boo, o wi'an bal[115], diyam[116], kishel[117],

[114] Madi maayi haa Jaareengol.
[115] Bal < mbal.
[116] Diyam < ndiyam.
[117] Kishel < kusel.

taaba[118]. Ɓe mbi'ata: "Mi yaa luumo mi yara bal."[119] "Yaa Kiɗek, mi yara bal."[120]

Naa nde maɓɓe nii, ɓe kaɓdaay naa?

(20/2/1992)

XVII. *ÉGLISE* AMIN

171. *Église* haa Moogazaŋ

Église walaa boo ɓe ɗon mooɓta haa les daŋki kadi, haa saare bi'eteeɗo Omaru nii nii. Bappa am. Babal *église* jotta. Tonton Nasaara waran asaweere fuu. Naa kanko feere maako boo. Ɓaleeɓe woɗɓe boo ɗon. Nasaara mo fuɗɗi yahgo haa amin kam naa Estener innde maako? *Suisse*jo.

Yowwaa, ɓaawo ɗon, Zimirman tokki. Zimirman wi'i mi nasta lekol. Ammaa Estener dillino *congé*. Zimirman wari *remplace*-i mo kadi.

Yowwaa, kanko maɓɓiti janngirde. Estener warti. Zimirman dilli Mora. O maɓɓiti janngirde haa Jaareengol bee bi'eteeɗo Kasulke[121].

(20/2/1992)

172. Gimi *église* haa Gayak

Ndottiijo *église* kam Aamadu Pierre mo duuɓi 47. Mo nasti haa Masihinko'en. Ɓikkoy mum fuu ɓe ɗon tokka mo.

Yimɓe *église* waɗan 250. Alat fuu ɓe ɗon ngara. Ɓe fuɗɗiran bee njamndi 8. Yaha haa yotta njamndi 10:30 malla 11. To lewru timmi, lewru wa"i balɗe ɗiɗi dow man, malla tati, ɓe puɗɗan kiirtaari. Malla haa lewru feere boo yahan koo asaweere boo. Ɓe waɗan kiirtaari. Haa ɗoo, ɓe mbolwan Fulfulde, ngam asli yimɓe jilli. Bananna, yimɓe hooseere, Mufu'en, ɓe faamataa Gizigaare. Doole ɓe waɗan waazu bee Fulfulde. Giziga ɗon yima. Gime ɗon. Ɓurna fuu Giziga'en. Innde *église* kam *église protestante*.

---

118 Taaba < taba.

119 Haanii wi'go: "Mi yaha luumo. Mi yara mbal."

120 Haanii wi'go: "Mi yaha Koɗek, mi yara mbal."

121 Kasulke < *Kassülke*.

Gooto yima, luttuɓe njaɓa. Waatoo, gooto kam gimoowo. Luttuɓe kam jaɓooɓe. G. kam dammnitinaaɗum gimoowo. J. boo ramminitinaaɗum jaɓooɓe.

Ndaa yimooɓe tato:

(1) Mohamma *Martin* ɓii Jinngi bee Madam. Mohamma mari duuɓi 16. O *copi*-an gimi haa yimɓe non.

(2) Garga *Luc* mo duuɓi 17.

(3) Hamman *Joseph* mo duuɓi 27.

Jaɓooɓe tappan mbaggu. Ɗum **gaŋgaŋ** bee Gizigaare. Woodi mbaggu feere. Ɗum **gaŋgaŋ mecidek**, waatoo, mbaggu peetel, bee **gaŋgaŋ madiɗaŋ**, waatoo, mbaggu mannga.

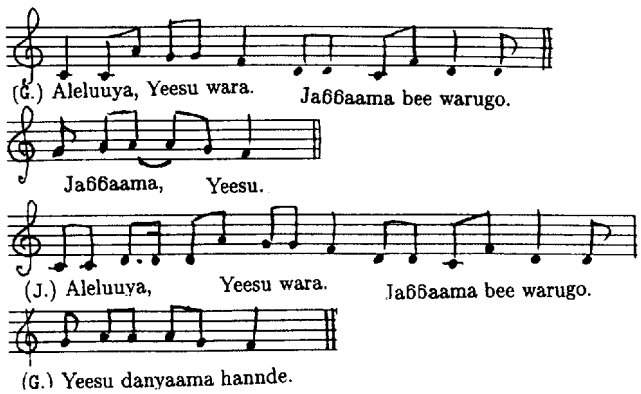
Ndaa gimi jeeɗiɗi ɗi ɗi meeɗaaka winndeego.[122]

(1) Aleluuya, Yeesu wara

(G.) Aleluuya, Yeesu wara.
Jaɓɓaama bee warugo.
Jaɓɓaama,Yeesu.
(J.) Aleluuya, Yeesu wara.
Jaɓɓaama bee warugo.
(G.) Yeesu danyaama hannde.[123]
(J.) Aleluuya, Yeesu wara.
Jaɓɓaama bee warugo.
(G.) Waynaaɓe yehi law.
(J.) Aleluuya, Yeesu wara.
Jaɓɓaama bee warugo.

[122] Mariko Inada tonngani yam *musique* gimi fuu. O yettaama.

[123]



(G.) Ɓe tawi Mariyama.
(J.) Aleluuya, Yeesu wara.
Jaɓɓaama bee warugo.
(G.) Bee Yuusufu boo ɗon.
(J.) Aleluuya, Yeesu wara.
Jaɓɓaama bee warugo.
(G.) E alimleeko boo.
(J.) Aleluuya, Yeesu wara.
Jaɓɓaama bee warugo.
(G.) Ɓe lori bee seyo.
(J.) Aleluuya, Yeesu wara.
Jaɓɓaama bee warugo.
(G.) Jaɓɓaama bee warugo.
(J.) Aleluuya, Yeesu wara.
Jaɓɓaama bee warugo.
(G.) Yeesu, ɓiɗɗo Alla.
(J.) Aleluuya, Yeesu wara.
Jaɓɓaama bee warugo.
(G.) Luttuɓe boo on ngara.
(J.) Aleluuya, Yeesu wara.
Jaɓɓaama bee warugo.
(G.) Worɓe fuu on ngara.
(J.) Aleluuya, Yeesu wara.
Jaɓɓaama bee warugo.
(G.) Rewɓe fuu on ngara.
(J.) Aleluuya, Yeesu wara.
Jaɓɓaama bee warugo.
(G.) Ɓikkoy fuu on ngara.
(J.) Aleluuya, Yeesu wara.
Jaɓɓaama bee warugo.
(G.) Alelu alelu.
(J.) Aleluuya, Yeesu wara.
Jaɓɓaama bee warugo.
(G.) Ngaree fuu haa Yeesu.
(J.) Aleluuya, Yeesu wara.
Jaɓɓaama bee warugo.
(G.) Yeesu laawol ngeendam.
(J.) Aleluuya, Yeesu wara.
Jaɓɓaama bee warugo.
(G.) Walaa laawol feere.

(J.) Aleluuya, Yeesu wara.
Jaɓɓaama bee warugo.
(G.) Sey jaɓugo Yeesu.
(J.) Aleluuya, Yeesu wara.
Jaɓɓaama bee warugo.
(G.) Sey nder innde Yeesu.
(J.) Aleluuya, Yeesu wara.
Jaɓɓaama bee warugo.
(G.) Maŋten Jawmiraawo.
(J.) Aleluuya, Yeesu wara.
Jaɓɓaama bee warugo.
(G.) Maŋten Mo bee seyo.
(J.) Aleluuya, Yeesu wara.
Jaɓɓaama bee warugo.
(G.) Nder kam en fuu en kisan.
(J.) Aleluuya, Yeesu wara.
Jaɓɓaama bee warugo.
(G.) Jaɓɓaama, Yeesu.
(J.) Aleluuya, Yeesu wara.
Jaɓɓaama bee warugo.
(G.) Yeesu danyaama hannde.
(J.) Aleluuya, Yeesu wara.
Jaɓɓaama bee warugo.
(G.) Mh mh mh mh mh.
(J.) Aleluuya, Yeesu wara.
Jaɓɓaama bee warugo.

(2) En tokka wolde Alla

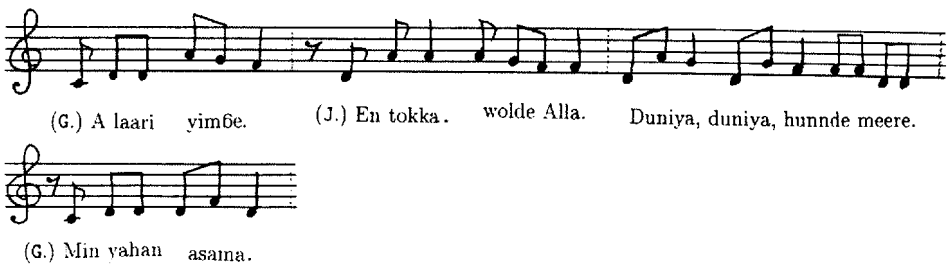
(G.) A laari yimɓe.
(J.) En tokka wolde Alla. Duniya, duniya, hunnde meere.

(G.) Min yahan asama.[124]
(J.) En tokka wolde Alla. Duniya, duniya, hunnde meere.
(G.) Yesu wari duniya.
(J.) En tokka wolde Alla. Duniya, duniya, hunnde meere.
(G.) Derɗiraaɓe, ngaree.
(J.) En tokka wolde Alla. Duniya, duniya, hunnde meere.
(G.) Banndiraaɓe, ngaree.
(J.) En tokka wolde Alla. Duniya, duniya, hunnde meere.
(G.) Yimɓe duniya, ngaree.
(J.) En tokka wolde Alla. Duniya, duniya, hunnde meere.
(G.) Duniya hunnde meere.
(J.) En tokka wolde Alla. Duniya, duniya, hunnde meere.
(G.) Haala Jawmiraawo.
(J.) En tokka wolde Alla. Duniya, duniya, hunnde meere.
(G.) Alla neli Yeesu.
(J.) En tokka wolde Alla. Duniya, duniya, hunnde meere.
(G.) Min yahan asama.
(J.) En tokka wolde Alla. Duniya, duniya, hunnde meere.
(G.) Yeesu wari duniya.
(J.) En tokka wolde Alla. Duniya, duniya, hunnde meere.
(G.) Banndiraaɓe, ngaree.
(J.) En tokka wolde Alla. Duniya, duniya, hunnde meere.
(G.) Yimɓe duniya, ngaree.
(J.) En tokka wolde Alla. Duniya, duniya, hunnde meere.

(3) Alla yiɗi yimɓe fuu ngara haa maako

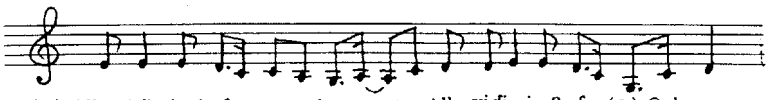
(G.) Alla yiɗi yimɓe fuu ngara haa maako.

124



(J.) Ooho, o[125] yiɗi yimɓe fuu ngara haa maako.
(G.) O yiɗi yimɓe duniya.
(J.) Ooho, o yiɗi yimɓe fuu ngara haa maako.
(G.) Ngaree, tuubee.
(J.) Ooho, o yiɗi yimɓe fuu ngara haa maako.
(G.) Yeesu yiɗi yimɓe fuu.
(J.) Ooho, o yiɗi yimɓe fuu ngara haa maako.
(G.) Ngaree joodnde ɗuuɗɓe fuu.
(J.) Ooho, o yiɗi yimɓe fuu ngara haa maako.
(G.) Marɓe hakkeeji fuu.
(J.) Ooho, o yiɗi yimɓe fuu ngara haa maako.
(G.) Ngaree, taa loree sam.
(J.) Ooho, o yiɗi yimɓe fuu ngara haa maako.
(G.) Ngaree taa comee sam.
(J.) Ooho, o yiɗi yimɓe fuu ngara haa maako.
(G.) Seyɗan majjini yimɓe.
(J.) Ooho, o yiɗi yimɓe fuu ngara haa maako.
(G.) Seyɗan wumni ɓernde.
(J.) Ooho, o yiɗi yimɓe fuu ngara haa maako.
(G.) Seyɗan wumni gite meeɗen.
(J.) Ooho, o yiɗi yimɓe fuu ngara haa maako.
(G.) Seyɗan sukki noppi men.
(J.) Ooho, o yiɗi yimɓe fuu ngara haa maako.
(G.) O yiɗi yimɓe fuu kalka.
(J.) Ooho, o yiɗi yimɓe fuu ngara haa maako.
(G.) Ammaa yimɓe njaɓaay sam.
(J.) Ooho, o yiɗi yimɓe fuu ngara haa maako.
(G.) Yeesu maɓɓiti gite men.
(J.) Ooho, o yiɗi yimɓe fuu ngara haa maako.
(G.) Banndiraaɓe, ngaree lee.
(J.) Ooho, o yiɗi yimɓe fuu ngara haa maako.
(G.) Soobiraaɓe, ngaree lee.
(J.) Ooho, o yiɗi yimɓe fuu ngara haa maako.
(G.) Derɗiraaɓe, ngaree lee.
(J.) Ooho, o yiɗi yimɓe fuu ngara haa maako.

125



(G.) Alla yiɗi yimɓe fuu ngara haa maako. Alla yiɗi yimɓe fuu(J.) Ooho, o

(G.) Onon yimɓe duniya.
(J.) Ooho, o yiɗi yimɓe fuu ngara haa maako.
(G.) Ngaree tokken Yeesu men.
(J.) Ooho, o yiɗi yimɓe fuu ngara haa maako.
(G.) Accee suuno ceede lee.
(J.) Ooho, o yiɗi yimɓe fuu ngara haa maako.
(G.) Accee suuno duniya lee.
(J.) Ooho, o yiɗi yimɓe fuu ngara haa maako.
(G.) Accee suuno, wamen[126] lee.
(J.) Ooho, o yiɗi yimɓe fuu ngara haa maako.
(G.) Accee suuno rewɓe lee.
(J.) Ooho, o yiɗi yimɓe fuu ngara haa maako.
(G.) Yeesu yiɗi yimɓe fuu.
(J.) Ooho, o yiɗi yimɓe fuu ngara haa maako.
(G.) Taa jaɓ fewre Seyɗaanu.
(J.) Ooho, o yiɗi yimɓe fuu ngara haa maako.
(G.) Alla jawmu yiide fuu.
(J.) Ooho, o yiɗi yimɓe fuu ngara haa maako.
(G.) Alla mari baawɗe fuu.
(J.) Ooho, o yiɗi yimɓe fuu ngara haa maako.
(G.) Alla jawmu enɗam.
(J.) Ooho, o yiɗi yimɓe fuu ngara haa maako.
(G.) Onon yimɓe duniya.
(J.) Ooho, o yiɗi yimɓe fuu ngara haa maako.
(G.) Ngaree tokkee Yeesu lee,
(J.) Ooho, o yiɗi yimɓe fuu ngara haa maako.
(G.) Alla yiɗi yimɓe.
(J.) Ooho, o yiɗi yimɓe fuu ngara haa maako.

(4) Annabi fewooɓe ɗon waajina.

(G.) Yimɓe duniya, annabi fewooɓe ɗon waajina.
(J.) Annabi fewooɓe ɗon waajina.
(G.) Yimɓe duniya.
(J.) Annabi fewooɓe ɗon waajina.
(G.) Ɓe ɗon waajina.
(J.) Annabi fewooɓe ɗon waajina.

[126] Haanii wi'go ngamen.

(G.) Aan, baaba am.
(J.) Annabi fewooɓe ɗon waajina.
(G.) Aan, daada am.
(J.) Annabi fewooɓe ɗon waajina.
(G.) Derɗiraaɓe.
(J.) Annabi fewooɓe ɗon waajina.
(G.) Soobiraaɓe.
(J.) Annabi fewooɓe ɗon waajina.
(G.) Banndiraaɓe.
(J.) Annabi fewooɓe ɗon waajina.
(G.) Keeddiraaɓe[127].
(J.) Annabi fewooɓe ɗon waajina.
(G.) Yimɓe duniya.
(J.) Annabi fewooɓe ɗon waajina.
(G.) Banndiraaɓe.
(J.) Annabi fewooɓe ɗon waajina.
(G.) Daadiraaɓe.
(J.) Annabi fewooɓe ɗon waajina.
(G.) Baabiraaɓe.
(J.) Annabi fewooɓe ɗon waajina.
(G.) Yimɓe duniya.
(J.) Annabi fewooɓe ɗon waajina.
(G.) Ɓe ɗon ngaazina.
(J.) Annabi fewooɓe ɗon waajina.
(G.) Ngaree nanee.
(J.) Annabi fewooɓe ɗon waajina.
(G.) Onon Fulɓe'en.
(J.) Annabi fewooɓe ɗon waajina.
(G.) Onon Giziga'en.
(J.) Annabi fewooɓe ɗon waajina.
(G.) Onon Mufu'en.
(J.) Annabi fewooɓe ɗon waajina.
(G.) Onon Munndaŋ'en.
(J.) Annabi fewooɓe ɗon waajina.
(G.) Yimɓe duniya.
(J.) Annabi fewooɓe ɗon waajina.
(G.) Ɓe ɗon waajina.
(J.) Annabi fewooɓe ɗon waajina.

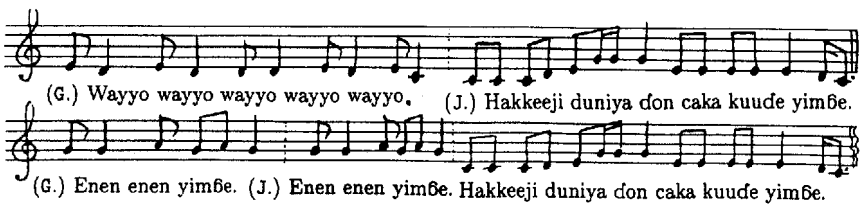
[127] Haanii wi'go heeddiɗɗiraaɓe.

(G.) Annabi'en.
(J.) Annabi fewooɓe ɗon waajina.
(G.) Ɓe ɗon waajina.
(J.) Annabi fewooɓe ɗon waajina.
(G.) Taa laaru ɓe.
(J.) Annabi fewooɓe ɗon waajina.
(G.) Aleluuya.
(J.) Annabi fewooɓe ɗon waajina.
(G.) Yimɓe duniya.
(J.) Annabi fewooɓe ɗon waajina.

(5) Hakkeeji duniya ɗon caka kuuɗe yimɓe

(G.) Wayyo wayyo wayyo wayyo wayyo, hakkeeji ɗuuɗi duniya.
(J.) Hakkeeji duniya ɗon caka kuuɗe yimɓe.
(G.) Enen enen yimɓe.
(J.) Enen enen yimɓe. Hakkeeji duniya ɗon caka kuuɗe yimɓe.[128]
(G.) Seyɗan[129], Seyɗan ɗon.
(J.) Hakkeeji duniya ɗon caka kuuɗe yimɓe.
(G.) Yeesu wari duniya.
(J.) Hakkeeji duniya ɗon caka kuuɗe yimɓe.
(G.) O sootti en fuu.
(J.) Hakkeeji duniya ɗon caka kuuɗe yimɓe.
(G.) Yeesu yari bone.
(J.) Hakkeeji duniya ɗon caka kuuɗe yimɓe.
(G.) Ngam yimɓe duniya.
(J.) Hakkeeji duniya ɗon caka kuuɗe yimɓe.
(G.) Taa en nasta duniya.
(J.) Hakkeeji duniya ɗon caka kuuɗe yimɓe.

128



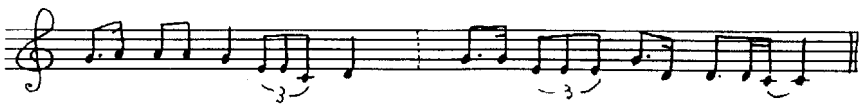
129 Seyɗan < Sayɗaanu.

(G.) Nyannde nyannde janngo.
(J.) Hakkeeji duniya ɗon caka kuuɗe yimɓe.
(G.) Enen enen *Flambeau*[130].
(J.) Hakkeeji duniya ɗon caka kuuɗe yimɓe.
(G.) Onon onon *Lumière*[131].
(J.) Hakkeeji duniya ɗon caka kuuɗe yimɓe.
(G.) Jawmu jawmiraawo.
(J.) Hakkeeji duniya ɗon caka kuuɗe yimɓe.
(G.) Tokken jawmiraawo.
(J.) Hakkeeji duniya ɗon caka kuuɗe yimɓe.
(G.) Onon, ɓikkoy, ngaree.
(J.) Hakkeeji duniya ɗon caka kuuɗe yimɓe.
(G.) Onon rewɓe worɓe.
(J.) Hakkeeji duniya ɗon caka kuuɗe yimɓe.
(G.) Enen enen mawɓe.
(J.) Hakkeeji duniya ɗon caka kuuɗe yimɓe.
(G.) Ale aleluya.
(J.) Hakkeeji duniya ɗon caka kuuɗe yimɓe.
(G.) Aleluuya amen.
(J.) Hakkeeji duniya ɗon caka kuuɗe yimɓe.

(6) **Yeesu a ra zilu**[132]**. Sawa**[133] **ta ka**[134]**.**

(G.) **Yeesu a ra zilu. Ka cin ta na**[135]**.**
(J.) **Yeesu a ra zilu. Sawa. I ram ta ka**[136]**.**[137]
(G.) **Baaɗu**[138]**, ka cin ta na.**

130 Yeɓre worde nde suklanta haala Alla.
131 Yeɓre rewre nde suklanta haala Alla.
132 **Ara zilu** kam o ɗon ewne.
133 **Sawa** kam war.
134 **Ta ka** kam gal ɗoo.
135 **Ka cin ta na** kam aan a nanataa ɗoo.
136 **Iram ta ka** kam en njaha gal ɗoo.
137



(G.) **Yeesu a ra zilu. Ka cin ta na.** (J.) **Yeesu a ra zilu. Sawa. I ram ta ka.**

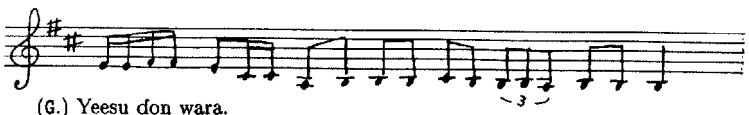
138 **Baaɗu** kam baaba am bee Muturuwaare. **Babaɗu** kam baaba am bee Marwaare.

(J.) **Yeesu a ra zilu. Sawa. I ram ta ka.**
(G.) **Sawa**[139]**, sawa.**
(J.) **Yeesu a ra zilu. Sawa. I ram ta ka.**
(G.) **Mahaɗu**[140]**, ka cin ta na.**
(J.) **Yeesu a ra zilu. Sawa. I ram ta ka.**
(G.) **Sukumɗu**[141]**, ka cin ta na.**
(J.) **Yeesu a ra zilu. Sawa. I ram ta ka.**
(G.) **Yeesu a ra zilu. Ka cin ta na.**
(J.) **Yeesu a ra zilu. Sawa. I ram ta ka.**
(G.) **Baaɗu, kəlawa**[142]**. Yeesu a ra zilu. Ka cin ta na.**
(J.) **Yeesu a ra zilu. Sawa. I ram ta ka.**
(G.) **Yeesu a ra zilu. Ka cin ta na.**
(J.) **Yeesu a ra zilu. Sawa. I ram ta ka.**
(G.) **Mahaɗu, klawa. Yeesu a ra zilu. Ka cin ta na.**
(J.) **Yeesu a ra zilu. Sawa. I ram ta ka.**
(G.) **Mahaɗu, kəlawa. Yeesu a ra zilu. Ka cin ta na.**
(J.) **Mangalɗu**[143]**, klawa.**

(7) Yeesu ɗon wara

(G.) Yeesu ɗon wara.
(J.) O wartan, o hoosan nuɗɗinɓe. O wartan nder duule.[144]
(G.) Ngaree laaree lee.
(J.) O wartan, o hoosan nuɗɗinɓe. O wartan nder duule.
(G.) Soobiraaɓe am.
(J.) O wartan, o hoosan nuɗɗinɓe. O wartan nder duule.
(G.) Derɗiraaɓe am.
(J.) O wartan, o hoosan nuɗɗinɓe. O wartan nder duule.
(G.) Daadiraaɓe am.

139 **Sawa** kam ngaree.
140 **Mahaɗu** kam daada am bee Muturuwaare. **Daadaɗu** kam Marwaare.
141 **Sukumɗu** kam derɗam.
142 **Kəlawa** kam doggu.
143 **Mangalɗu** kam ba wi'go ɓinngel gorko am.
144



(G.) Yeesu ɗon wara.
(J.) O wartan, o hoosan nuɗɗinɓe. O wartan nder duule.

(J.) O wartan, o hoosan nuɗɗinɓe. O wartan nder duule.
(G.) Yeesu ɗon wara.
(J.) O wartan, o hoosan nuɗɗinɓe. O wartan nder duule.
(G.) Yeesu wari kam.
(J.) O wartan, o hoosan nuɗɗinɓe. O wartan nder duule.
(G.) O wartan nder duule.
(J.) O wartan, o hoosan nuɗɗinɓe. O wartan nder duule.
(G.) Taa a numa lee.
(J.) O wartan, o hoosan nuɗɗinɓe. O wartan nder duule.
(G.) Wara tuuba lee.
(J.) O wartan, o hoosan nuɗɗinɓe. O wartan nder duule.
(G.) Ngaree tuubee lee.
(J.) O wartan, o hoosan nuɗɗinɓe. O wartan nder duule.
(G.) Ɗum belɗum. Yeesu ɗon warta.
(J.) O wartan, o hoosan nuɗɗinɓe. O wartan nder duule.
(G.) Mi nani Yeeso lori kam.
(J.) O wartan, o hoosan nuɗɗinɓe. O wartan nder duule.
(G.) Yeesu yewni yam.
(J.) O wartan, o hoosan nuɗɗinɓe. O wartan nder duule.
(G.) Ngaree haa Yeesu.
(J.) O wartan, o hoosan nuɗɗinɓe. O wartan nder duule.
(G.) Soobiraaɓe men.
(J.) O wartan, o hoosan nuɗɗinɓe. O wartan nder duule.
(G.) Haleluuya
(J.) O wartan, o hoosan nuɗɗinɓe. O wartan nder duule.

(10/2/1991)

173. Gimi *église* haa Moogazaŋ

Nyannde 19, lewru *janvier*, hitaande1992, mi hokki waazu haa *église* Moogazaŋ. *Église* ɗon haa babal ngal bappaanyo am maranno. Ndaa ko ɓe ngimani min haa nder *église* maajum. Jonta, ɓe ewnoto ɗum Moogazaŋ 1.

(1) Jooɗaago les kosɗe Yeesu[145]

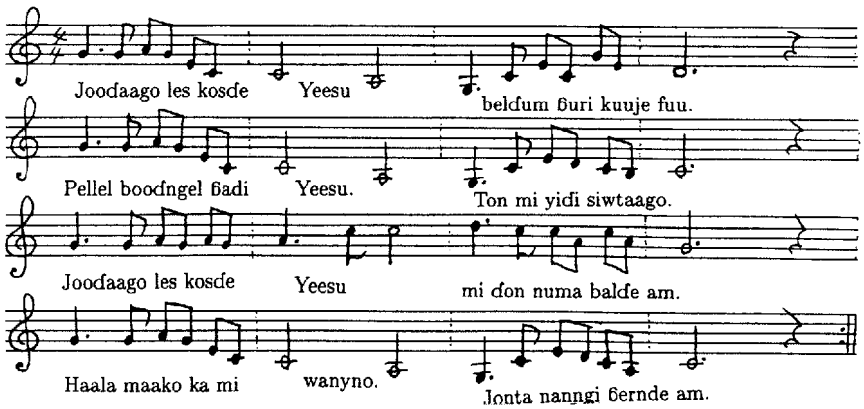
Jooɗaago les kosɗe Yeesu
belɗum ɓuri kuuje fuu.
Pellel boodngel ɓadi Yeesu.
Ton mi yiɗi siwtaago.
Jooɗaago les kosɗe Yeesu
mi ɗon numa balɗe am.
Haala maako ka mi wanyno.
Jonta nanngi ɓernde am.[146]

Jooɗaago les kosɗe Yeesu.
Ngam o hisni yonki am,
kiita am dow hoore maako.
Miin mi heɓi yaafuye.
Jooɗaago les kosɗe Yeesu.
Mi ɗon tora baaba ma.
Ko mi yiɗi fuu o hokkan.
Ngam o yiɗi yam masin.

Allah Baawɗo, jogam junngo.
Taa mi majja laawol maa.
Hokkam hakkiilo e semmbe.
Haa mi huuwa muuyo maa.
Hokkam gite taa mi do"o.

[145] Bee Innglis kam, innde maajum: "*What a friend we have in Jesus.*" *Charles C. Converse* winndi ngol hitaande 1868. Bee Furanse kam: "*Quel ami fidèle et tendre.*"

[146]



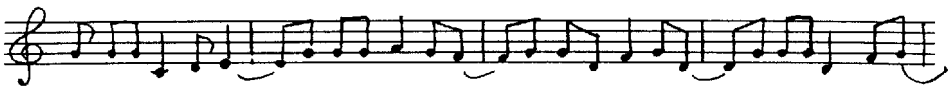
Lootu ɓernde laaɓɗum tal.
Ruuhu nasta haa nder ɓernde.
Kulol wurta acca-mmi.

(2) **Yeesu a ra zilu.**

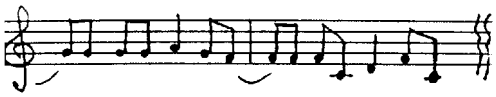
(G.) **Yeesu a ra zilu.**
(J.) **Yeesu a ra zilu.**
(G.) **A vulu**[147] **siyfa**[148] **ngesete**[149].
(J.) **A vulu siyfa ngesete.**
(G.) **Ar duniya zuy a n ta**[150].[151]
(J.) **Ar duniya zuy a n ta**
(G.) **Məzlay**[152] **a ra gam**[153] **gwaɗ**[154] **tan**[155].
(J.) **A sa lomam**[156] **gwaɗ tan.**
(G.) **Məzlay məsupam**[157] **kuli hay.**
(J.) **Məzlay məgam gwaɗ hay a lomam zuy ta.**[158]
(G.) **A supam setene hay**[159].
(J.) **Atə məzlay məsupam gwaɗ tan hay.**
(G.) **Atə mezli**[160] **hay.**

---

147 **A vulu** kam o ɗon hokka maa.
148 **Siyfa** kam yonki.
149 **Ngesete** kam ba wi'go haa abada
150 **Ar duniya zuy a n ta** kam ba wi'go: Har duniya, jam woodaa.
151



(G.) Yeesu a ra zilu. (J.) Yeesu a ra zilu. (G.) A vulu siyfa ngesete. (J.) A vulu siyfa



ngesete. (G.) Ar duniya zuy a n ta.

152 **Məzlay** kam yimɓe.
153 **Gam** kam ɓe ɗon mbaɗa.
154 **Gwaɗ** kam huunde.
155 **Tan** fotan bee tan Fulfulde.
156 **A sa lomam** kam ɓe keɓan.
157 **Məsupam** kam tefooɓe.
158 **Məgam gwaɗ hay a lomam zuy ta** kam ba wi'go: Waɗooɓe huunde ɗoo ɓe heɓataa jam.
159 **A supam setene hay** kam ba wi'go: Ɓe ɗon tefa ginnaaji'en.
160 **Mezli** kam worɓe.

(J.) **Yeesu a ra mawa**[161] **nge hela me keɓe hay.**[162].
(G.) **Mə supam gwaɗ hay a sa lomam avu.**[163]

Ɓaawo gimol mi barkiɗini yimɓe. Mbi'-mi: "Mo"ere Jawmiraawo Yeesu, bee yiide Alla Baabiraawo, e kawtal Ruuhu Ceniiɗo wondan bee meeɗan daga jonta haa abada abadin. Amen."

(3) Njaaren wolde Alla

(G.) Ngam kuugal maajum Alla ewni en.
(J.) Njaaren wolde Alla.
(G.) Diga Yuusufu wari, waddi wolde Alla.
(J.) Njaaren wolde Alla.
(G.) Alla halfini min kuugal, en ngaajina Linnjiila.
(J.) Njaaren wolde Alla.
(G.) Ngaree tuubee law, ngam Alla ewni on.
(J.) Njaaren wolde Alla.
(G.) Taa ngudinee wolde Alla.
(J.) Njaaren wolde Alla.
(G.) Yuusufu waddi kuugal. Alla ewni on.
(J.) Njaaren wolde Alla.
(G.) On derɗiraaɓe, Alla yoɓan on.
(J.) Njaaren wolde Alla.
(G.) Ɗum fuu ɗum kuugal Alla. Alla ewnan on.
(J.) Njaaren wolde Alla.
(G.) Onon ɓikkon Alla, Alla yoɓan on.
(J.) Njaaren wolde Alla.
(G.) Onon daadiraaɓe, Alla yoɓan on.
(J.) Njaaren wolde Alla.
(G.) Onon keeddiraaɓe[164], Alla yoɓan on.
(J.) Njaaren wolde Alla.
(G.) Ngam kuugal Alla, Alla ewni on.
(J.) Njaaren wolde Alla.
(G.) Onon baabiraaɓe, Alla ewni on.
(J.) Njaaren wolde Alla.

161 **Mawa** kam loro.
162 **Nge hela me keɓe hay** kam ba wi'go hoocugo nuɗɗinɓe.
163 **Avu** kam yiite.
164 Haanii wi'go heeddiɗɗiraaɓe.

(G.) Onon banndiraaɓe, Alla ewni on.
(J.) Njaaren wolde Alla.
(G.) Taa comee sam. Alla ewni on.
(J.) Njaaren wolde Alla.
(G.) Ɓikkon, taa comee sam. Alla ewni on.
(J.) Njaaren wolde Alla.
(G.) Alla halfini en kuugal. Taa Seyɗan sarga en.
(J.) Njaaren wolde Alla.
(G.) Taa wudinee[165] wolde Alla. Alla yoɓan on.
(J.) Njaaren wolde Alla.
(G.) Yuusufu maɓɓiti laawol kuugal.
(J.) Njaaren wolde Alla.
(G.) Baabiraaɓe e heeddiraaɓe, Alla ewni on.
(J.) Njaaren wolde Alla.
(G.) Onon derɗiraaɓe, Alla ewni on.
(J.) Njaaren wolde Alla.
(G.) Ɓikkon adilinko'en[166], Alla ewni on.
(J.) Njaaren wolde Alla.
(G.) Tokken balndol Alla. Alla ewni on.
(J.) Njaaren wolde Alla.
(G.) Nder kuugal Alla, Alla yoɓan on.
(J.) Njaaren wolde Alla.
(G.) Onon banndiraaɓe, Alla ewni on.
(J.) Njaaren wolde Alla.

Timmoode kam yimdan bee "Mhmh" nonnon.
Ɓe ngimdi bee **gojogoɗ**[167] bee **hadom**[168] bee **malalaw**[169].

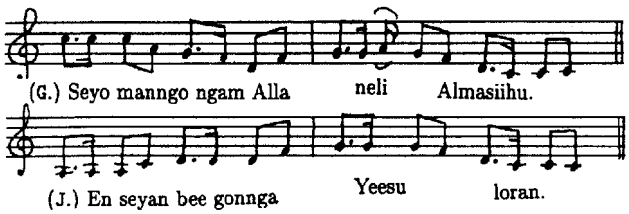
(4) En seyan bee goonga. Yeesu loran

(G.) Seyo manngo ngam Alla neli Almasiihu.

165 Haanii wi'go ngudinee.
166 **Adilinko** kam ba wi'go nuɗɗinɓe.
167 **Gojogoɗ** kam faandu.
168 **Hadom** kam leggal.
169 **Malalaw** kam mbulku.

(J.) En seyan bee gonnga. Yeesu loran.[170]
(G.) Seyo manngo ngam Alla neli Almasiihu.
(J.) Aleluuya, bee gonnga, Yeesu ɗon wara.
(G.) Alla neli pukara'en, ngam yimɓe ngara tuuba.
(J.) Aleluuya, bee gonnga, Yeesu ɗon wara.
(G.) Alla yiɗi duniyaaru. Yimɓe, ngaree tuubee.
(J.) Aleluuya, bee gonnga, Yeesu ɗon wara.
(G.) Ngam nuɓɗinki moodon nder duniya.
(J.) Aleluuya, bee gonnga, Yeesu ɗon wara.
(G.) Alla neli ngam meeɗen. Maŋten Jawmiraawo.
(J.) Aleluuya, bee gonnga, Yeesu ɗon wara.
(G.) Ngam ɓe nuɓɗina Alla bee gonnga.
(J.) Aleluuya, bee gonnga, Yeesu ɗon wara.
(G.) Taa on lora, on tuuba. Yeesu ɗon wara.
(J.) Aleluuya, bee gonnga, Yeesu ɗon wara.
(G.) Nuɓɗinɓe kam seyi, ngam Yeesu ɗon lora.
(J.) Aleluuya, bee gonnga, Yeesu ɗon wara.
(G.) Daadiraaɓe, on nuɓɗina. Yeesu ɗon wara.
(J.) Aleluuya, bee gonnga, Yeesu ɗon wara.
(G.) Yimɓe duniya, tuubee lee. Bee gonnga, Yeesu ɗon lora.
(J.) Aleluuya, bee gonnga, Yeesu ɗon wara.
(G.) Daadiraaɓe, tuubee lee. Yeesu ɗon lora.
(J.) Aleluuya, bee gonnga, Yeesu ɗon wara.
(G.) Accee suuno duniyaaru. Yeesu ewni on.
(J.) Aleluuya, bee gonnga, Yeesu ɗon wara.
(G.) Accee suuno worɓe. Yeesu ɗon lora.
(J.) Aleluuya, bee gonnga, Yeesu ɗon wara.
(G.) Accee suuno rewɓe. Yeesu ɗon lora.
(J.) Aleluuya, bee gonnga, Yeesu ɗon wara.
(G.) Onon ɓikkon, accee suuno njeenu.
Bee gonnga, Yeesu ɗon wara.
(J.) Aleluuya, bee gonnga, Yeesu ɗon wara.

170



(G.) Yeesu maɓɓan dammugal dow ɓikkon muuɗum.[171]
(J.) Aleluuya, bee gonnga, Yeesu ɗon wara.
(G.) Soobaajo am, war tuubu. Ngam Yeesu ɗon lora.
(J.) Aleluuya, bee gonnga, Yeesu ɗon wara.
(G.) Nyannde janngo, Yeesu hiitan on.
(J.) Aleluuya, bee gonnga, Yeesu ɗon wara.
(G.) Koo bee bone mon, ngaree lee.
(J.) Aleluuya, bee gonnga, Yeesu ɗon wara.
(G.) Yeesu ɗon taaska pellel maajum.
(J.) Aleluuya, bee gonnga, Yeesu ɗon wara.
(G.) Diga ɓooyma, soobaajo, taa waɗu hakke.
(J.) Aleluuya, bee gonnga, Yeesu ɗon wara.
(G.) Ndikka a tora Yeesu. Ngam haa o hooca maa.
(J.) Aleluuya, bee gonnga, Yeesu ɗon wara.
(G.) A nuɗɗina Yeesu. Yeesu hoocan maa.
(J.) Aleluuya, bee gonnga, Yeesu ɗon wara.
(G.) Accu suuno duniyaaru. Maŋten Alla meeɗen.
(J.) Aleluuya, bee gonnga, Yeesu ɗon wara.
(G.) Yeesu maayi ngam maaɗa haa dow gaafaangal.[172]
(J.) Aleluuya, bee gonnga, Yeesu ɗon wara.

Timmoode kam yimdan bee "Mhmh" nonnon.

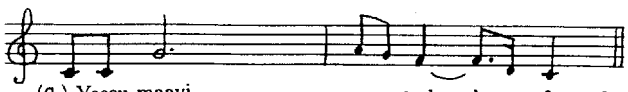
(5) Walaa goɗɗo mo anndi nyannde.

Fuɗɗoode kam fuɗɗira bee "Mhmh."

(G.) Walaa goɗɗo mo anndi.
(J.) Walaa goɗɗo mo anndi nyannde.

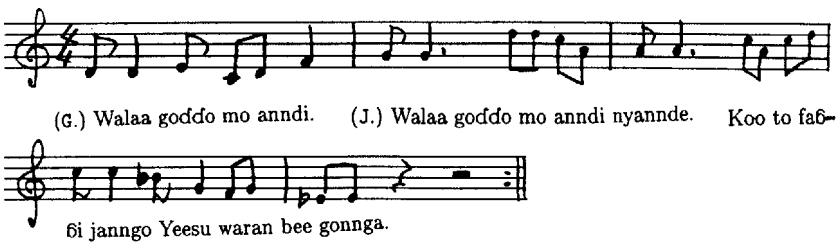
[171] Dum kam ba wi'go: "Alla nastinan ɓikkon haa laamu maako. Ammaa, O accan yimɓe ɓe nuɗɗinaay mo."

[172]



Koo to faɓɓi janngo Yeesu waran bee gonnga.[173]
(G.) A anndi naa?
(J.) Gonnga, walaa goɗɗo mo anndi nyannde.
Koo to faɓɓi janngo Yeesu waran bee gonnga.
(G.) A tokka lee.
(J.) Gonnga, walaa goɗɗo mo anndi nyannde.
Koo to faɓɓi janngo Yeesu waran bee gonnga.
(G.) A wara lee.
(J.) Gonnga, walaa goɗɗo mo anndi nyannde.
Koo to faɓɓi janngo Yeesu waran bee gonnga.
(G.) A numa lee.
(J.) Gonnga, walaa goɗɗo mo anndi nyannde.
Koo to faɓɓi janngo Yeesu waran bee gonnga.
(G.) A tuuba lee.
(J.) Gonnga, walaa goɗɗo mo anndi nyannde.
Koo to faɓɓi janngo Yeesu waran bee gonnga.
(G.) A tuuba lee.
(J.) Gonnga, walaa goɗɗo mo anndi nyannde.
Koo to faɓɓi janngo Yeesu waran bee gonnga.
(G.) A tokka lee.
(J.) Gonnga, walaa goɗɗo mo anndi nyannde.
Koo to faɓɓi janngo Yeesu waran bee gonnga.
(G.) A nani naa?
(J.) Gonnga, walaa goɗɗo mo anndi nyannde.
Koo to faɓɓi janngo Yeesu waran bee gonnga.
(G.) En tuuba lee.
(J.) Gonnga, walaa goɗɗo mo anndi nyannde.
Koo to faɓɓi janngo Yeesu waran bee gonnga.
(G.) A tokka lee.
(J.) Gonnga, walaa goɗɗo mo anndi nyannde.
Koo to faɓɓi janngo Yeesu waran bee gonnga.

173



(G.) A wara lee.
(J.) Gonnga, walaa goɗɗo mo anndi nyannde.
Koo to faɓɓi janngo Yeesu waran bee gonnga.
(G.) A numa lee.
(J.) Gonnga, walaa goɗɗo mo anndi nyannde.
Koo to faɓɓi janngo Yeesu waran bee gonnga.
(G.) Aleleeya.
(J.) Gonnga, walaa goɗɗo mo anndi nyannde.
Koo to faɓɓi janngo Yeesu waran bee gonnga.

Timmoode boo timmidan bee "Mhmh" nonnon.

(Moogazaŋ, 19/1/1990.)

RÉSUMÉ: THE NARRATIVE OF A GIZIGA PASTOR

I. THE STORY OF THE BIY MARVA

1. Biy Marva

The chief of the Marwa group of the Giziga-speaking people[1] *is called* Biy[2] Marva[3] *used to live in Zokok, Marwa. Marwa is the Ful'beized form for* Marva.

(4/3/1986)

2. The inhabitants of Marwa

The people of the lineages of Degeŋ, Məgərmam *and* Mundumtere *lived in Marwa. They made* Biy Marva *their chief.* Biy Marva *did not possess the land. He was only a chief. The* Degeŋ *people came from Bagirmi, Chad. The others came from the south.*

(4/3/1986)

3. The Dugoy people and others

Before the coming of the Ful'be, there were Giziga-speaking people in Dugoy, Ko'dek, Konngola, and 'Balaza. Each group was referred to by the name of the village where they lived.

(4/3/1986)

---

[1] *The language of the Marwa group of the Giziga-speaking people is classified as follows: Northern Giziga in section 4, A division, South subbranch, Center branch, Chadic languages, Afroasiatic phylum.(Seignobos and Iyébi-Mandjek)*

[2] Biy < buy. Buy *means a chief.*

[3] *According to an oral tradition,* Marva *is a personal name.* Biy Marva*(1690-1705) was succeeded successively by* Biy Arne*(1705-1720),* Biy Luwa*(1720-1735),* Biy Ajala Mikey*(1735-1750), and* Biy Babaraŋ*(1750-1765).* Bi Babaraŋ *was succeeded by* Biy Leta*(1780-1795), who was the last chief of Marwa, and by* Biy Biri *who became the chief in Chakijebe.* Biy Leta *was succeeded in Kakiaw successively by* Biy Babaraŋ, Biy Akada, Biy Mbaldha, Biy Massay, Biy Degar, Biy Azumko, *and* Biy Yuguda. Biy Biri *was succeeded in Chakijebe successively by* Biy Birwa, Biy Usmaana *and* Biy Drum. *(Eldridge: 391)*

4. The origin of the Marwa people

The Marwa people came from Bagirmi, Chad, via Balda. They then settled in Digir and Yammbaram, and moved to Zokok, Marwa.

(4/3/1986)

5. Muturuwa

Muturuwa is the person who started that clan.

(4/3/1986)

6. Mijivi'ng

A hut or a room is called viŋ. *Thus,* Mijiviŋ *means someone who thatches a hut.*

(4/3/1986)

7. The Gudul Mufu

Some people refer to the Gudul Mufu as the Gudur Mufu. They had a chief in the Gudul village. The chief was powerful. He did not come out of his compound without any special reason. So the Giziga used to say to someone who did not come out of his concession: "Are you a chief of Gudul?"

Gudul is located near Moko'ng. The chief in Moko'ng used to be controlled by the Gudul chief. The Gudul used to have a lot of land from Moko'ng to the area next to Meri. Because they scarify themselves on the face, they look like the Giziga. Their language sounds like Giziga.

The Gudul Mufu and the Mandara share a border at Cuvuk.

According to tradition, some Gudul Mufu went to Muturuwa and settled there a long time ago before the coming of the Ful'be.

(25/2/1993)

8. The Giziga-speaking people

The present-day Giziga-speaking people living in Muturuwa, Mijivi'ng, Marwa and surrounding areas came from the same family. They came from Bagirmi in Chad.

The Giziga people were there before the arrival of the Mundang people from Leere, Chad.

(4/3/1986)

9. The origin of the Giziga-speaking people

Before the Giziga-speaking people came to the area surrounding Marwa, they stayed in Balda. From Balda they saw the Marwa mountain, and came to Marwa via Yammbaram. They arrived in Zokok, Marwa.

(10/1/1993)

10. The Giziga

The Giziga was a small lineage among those living in Marwa. Now the word Giziga is used as a general term to represents all the Giziga-speaking people. Formerly each group was called by the name of the group.

The Marwa people entrusted the group called Giziga with the chief's chair. There is a story about the first Giziga man:

A Giziga hunter lived near the little hill of Mojogomoyel which stands right in the middle of the city of Marwa. Whenever he caught any game, he gave it to the Marwa women. The women told the other men about the hunter. The Marwa people were in trouble. Their chief had died without staying long on the chief's seat. So they asked this hunter to become their chief, and tried their luck with him. Fortunately the hunter's lineage lasted. This was the beginning of the ruling family in Marwa. They form the core of the Biy Marva *people.*

(4/3/1986)

11. The Biy Marva

The chiefs of the people of Marva were new comers. They got the chief's seat. Now they do not have any mountain with which they identify themselves. There are mountains with which people identify themselves: Buloore, Məgərməm, Kozleŋ, Degeŋ, Mundumtere, *etc.*

(4/3/1986)

II. HOW THE FUL'BE GOT RID OF THE CHIEF OF MARVA

12. The first Ful'be who came to Marwa

When the Ful'be first came to Marwa, they stayed in Dow Maayo. The Ful'be married Giziga women. They mixed with the inhabitants. The Giziga say that the Ful'be came out of anthills.

(27/1/1992)

13. How the Giziga people had to leave Marwa

The Giziga stayed for a long time in Marwa before the arrival of the Ful'be. The Ful'be and the Giziga lived peacefully for a while. Then there were skirmishes between them. The Ful'be called Moodibbo Muhamman Damraka[4] *for help. Moodibbo Damraka chased* Biy Marva *out of Marwa.* Biy Marva *moved to Moogaza'ng, and stayed there for three years. The Ful'be pushed him to Caki Je'be. He then moved from Caki Je'be to Mandara.*

[4] *Moodibbo Muhamman Damraka reigned from 1801 to 1846. He was succeeded successively by Muhamman Saali (1846-1896), Aamadu Rufaa'i (1896-1901), Abdurraamaani Suu'di (1901-1908), Muhammadu Koyraanga (1908-1909), Muhammadu Saajo (1909-1914), Muhammadu Koyraanga (1914), Muhammadu Saajo (1914-1943), Muhammadu 'Daayru (1943-1959), Ibraahiimu (1959-1961), Muhammadu (1961-1966), and Abdurraamaani (1966-). (Eldridge, 388)*

The Germans came to Diamaré province. After the death of Biy Marva, *Usmaana succeeded him, moved to Dulek, and stayed there until after 1960. The Ful'be installed one of their slaves called Babe as a chief in Dulek. There are Giziga village heads in Kaliyaw and Hulum.*

(4/3/1986)

14. The Giziga ministers in the Ful'be court

Some ministers[5] *in the Ful'be court in Marwa are Gizigas who did not leave Marwa. They stayed there and give counsel to the Ful'be chief. They choose the new chief.*

(4/3/1986)

15. The Giziga live by mountains but not on top of them

When the Giziga were attacked by the Ful'be horsemen, they ran into the mountain and fought back. But they are not mountain dwellers like the Mufu. They are rather plain people.

(4/3/1986)

16. Stone hedge

There is a stone hedge that encircles the Moogza'ng mountain. It is made of stones. When the Ful'be came and attacked the Giziga, they killed the Ful'be there.

(10/1/1993)

[5] *Namely,* kayagamma'en.

III. THE GIZIGA AND OTHER ETHNIC GROUPS

17. Some ethnic groups

Some ethnic groups known by the Giziga are called in Giziga as follows: the Kanuri, Mifkin*; the Mandara,* Wandala hay*; the Shuwa Arab,* Baɗawoya hay*; the Mundang,* Mbana hay*; the Tuppuri,* Doore hay*; the Masa,* Bananna hay*; the Gider,* Baynawa hay*; the Sara,* Sara hay*; the Kotoko,* Kotoko hay*; the Musgum,* Muzuk hay*; the Hurza,* Hurza hay*; the Muyang,* Muyaŋ hay*; the Ma'da,* Maɗa hay*, the Mboku,* Mboku hay*; the Meri Mofu,* Meri hay*, etc.*

(25/2/1993)

18. The Ful'be

A Pullo is called Mbur Plata*. The Ful'be are called* Plata hay*. A white man is called* Mbur babaraŋ.

(4/3/1986)

19. The Ful'be and the Giziga

At first the Ful'be and the Giziga were on good terms. The Giziga gave The Ful'be a place to stay. They were their guests.

When the Ful'be became rooted and strong, they betrayed the Giziga.

The Ful'be drove the Giziga out of Marwa with tricks.

The Giziga say if you make friends with the Ful'be, it is because you cannot get a Giziga friend.

The Moslem Giziga marry Ful'be women. The non-Moslem Giziga do not marry Ful'be women.

When a Pullo man comes and sits near the compound, they purify the place with fire after he is gone. The villagers can then sit on the spot.

The Giziga do not eat together with the Ful'be. They despise each other.

(7/2/1992)

20. The Kanuri, the Mufu and the Mandara

The Kanuri did not come to the Giziga very long ago. They are newcomers. The Giziga knew only the Ful'be and the Mufu. The Giziga have a good relationship with some of the Mufu.

They do not have a good relationship with the Mboku in the Mandara mountains.

The Mandara and the Giziga are good friends. The Mandara were Islamized long ago.

(7/2/1992)

21. A Pullo is a bad omen

The Giziga do not like to see a Pullo with a clear skin. If one meets a Pullo, he lets him go.

A Pullo is a bad omen.

(7/2/1992)

22. Bad luck

There are people of the lineages called Mustəda *and* Movo *who are considered to have a bad luck. There was no intermarriage between them and the rest. Nowadays few people respect this taboo.*

People believe that socializing with the Ful'be brings bad luck.

(6/1/1992)

23. Despising other people

The Giziga despise all other peoples except white people. They despise the Ful'be, the Mufu, and the Masa.

They say the Ful'be are worthless, and the Masa are wanderers who do not wear clothes.

(10/1/1993)

The Giziga despise the Ful'be, and the Ful'be despise the Giziga.

(25/2/1992)

24. Sense of shame

It is shameful when someone does something that should not be done. The Giziga insults such a person.

If one farts in front of his in-laws, it is shameful. If one steals something in his village, it is shameful. If they arrest him, and take him to the chief, it is shameful. Shame is mesem.

There is a saying: "Mesem a kiɗa ngos tu hur." *This means that shame killed a pregnant woman. That is to say, although she wanted to beg for something, she was too afraid of being ashamed, so she did not beg, and died as a result.*

(10/1/1993)

25. The Mufu and the Giziga

The Giziga do not like the Mufu. The Mufu eat dogs. The Giziga do not eat dogs. When the Giziga give the Mufu something to eat, they wash the container clean after the Mufu use it. A Mufu person used to take a calabash for eating and drinking with him.

Now they socialize with each other. A Mufu is called mbur Mufu.

(7/2/1992)

26. The Mufu in Moogaza'ng

The Mufu asked for permission to come and stay in Moogza'ng in 1939. They then entered Moogaza'ng and have been staying there. Before 1939 there were no Mufu there.

(23/1/1992)

The Mufu came from the Mandara region to Moogaza'ng. They asked for the permission to stay with the Giziga there. There was no intermarriage between the Mufu and the Giziga.

(4/3/1986)

27. Joking relationship between the Giziga and the Mafa

If a Giziga finds a Mafa man wearing clothes with a burnt spot on them, he strips him of the clothes. He says the clothes belong to him.

(10/1/1993)

According to the tradition, the Giziga and the Mafa have a joking relationship. But I do not know about it. The Giziga in Lulu might have that relationship with the Mafa. Lulu is on the way to Dagay. It is southwest of Dagay. Otherwise the Giziga cannot have contact with the Mafa. There are the Mufu between us.

(25/2/1993)

28. The Musgum

The Giziga and the Musgum had a good relationship before the coming of the Ful'be. After their coming, they had no time to socialize with each other. They had to be separated by the Ful'be. A Musgum person is called Muzuk.

(7/2/1992)

29. The Sao

The Sao used to live along the Logone river, according to the elders. But I do not know about them very well.

According to the tradition, the Sao were giants. Two Sao persons, one in Marwa and the other in 'Bogo, put food in the middle and stretched out their hands and ate it from the same platter. Their bracelets were big enough for us to go through them. When we were children, we found the Sao bracelets while we were cultivating the field, or when we went to the mountain.

We dug out the Sao jars. They were as hard as iron. A blind person called Mburwaka in Moogaza'ng told us about the Sao people. He could not go to the field, and he told us these stories.

(25/2/1993)

30. Zumaya

In Marwa there were the Zumaya people who spoke Giziga. When they moved to the present-day Zumaya area, there were another people.

(4/3/1986)

The Zumaya used to live in the east of Marwa. They had a strong chief. Biy Marva *moved them to the present day Zumaya region.* Biy Marva *told them: "Go there and settle there. You eat too." That's how they are called Zumaya. Zumaya means "Eat, you too."*

The Zumaya land is in the east beyond Kaa'yeewo. There are changes in the world. The Giziga left Marwa. The Zumaya were Islamized and lost among the Ful'be. Some of the Zuyama people moved to the Mindif area. Those who were absorbed by the Ful'be lost the Giziga language.

There is a village of the chiefdom called Zumaya. There is a rubbish hill there called Kitikila Zumaya. *This is the origin of this rubbish hill. When the Zumaya arrived there, there were already other people who owned that land. After having settled there, the Zumaya people collected all the rubbish, and heaped it in front of the chief's compound. The hill kept growing and became like a mountain.*

There was a dispute between the Zumaya and the local people over who settled there first. The Zumaya people showed the rubbish hill and insisted that they came there first for their rubbish hill was big and old. Thus the local people were cheated by the Zumaya people.

(25/2/1993)

31. The Biy Magamak *rubbish hill*

In Godola, there is a rubbish hill that looks like that of Zumaya. The hill is called Kitikila Biy Magamak *which means the rubbish hill of the cat chief. The hill is there even now.*

(25/2/1993)

32. Europeans

The Europeans came here recently. They live in the water. Their houses are in the water. That's why they are white. All the Europeans came out of water. They are called Mbur babaraŋ.

(27/1/1992)

33. Enemies and love rivals

An enemy is called misi dugun. *A love rival is called* macakar.

(7/2/1992)

IV. THE GIZIGA COMPOUNDS

34. Family compounds

A family compound is called hay *in Giziga. If you want to have a* hay, *you have to build huts and have a wife. Among the Giziga, a man has a hut, and a wife has a separate hut. A hut is called* viŋ. *When children reach the age of twelve years, they do not stay in their mother's hut. Boys stay with brothers in a hut. Girls stay with sisters in a hut.*

A kitchen is called hudul. *A good wife stays in the kitchen, and works there. She is not supposed to leave the kitchen without a special reason.*

A hut through which one enters a compound is called jugur. *Sometimes men spend the evening with their friends there.*

A corn bin is called durguɗ. *A small corn bin is called* zuŋ durguɗ, *and is built in a hut. One may store anything in it. They make a divider called* juɓur.

A shelter is called balak *or* palak. *When someone is courting a girl, he takes his age mates to the girl's compound, and makes a shelter with them for the girl's mother.*

How to encircle your compound depends on your strength. Some people make a mud wall around the compound, and others put a fence made of sorghum stalks. A poor person leaves it without any fence.

A big water jar is called grawal. *Some people plant medicinal and magical herbs called* matay *around the jar.*

There is a hut used for an ancestor ceremony called hay kuli *or* viŋ ngi kuli. *They cook everything to be used in the ceremony there. The man who carries out the ceremony and the woman who prepares the food enter the hut. When everything is prepared, they take it out. They bring it to the corn bin which is in the center of the compound. The head of the family carries out the ceremony.*

After the end of the ceremony, they eat whatever can be eaten, and drink whatever can be drunk.

In the kitchen, they keep food such as flour, beans, dried leaves, fermented hibiscus cakes, dried meat, and so forth. The fireplace is called liwis. *A grindstone is called* ngurvuŋ. *A fermented hibiscus cake called* menjereŋ *is prepared by the Mufu.*

People spend the evening outside the hut.

They keep dogs in the compound to watch and wake up the head of the compound if anything happens. When the dogs bark, the head of the compound comes out with a stick or knife and checks why they are barking. It may be a thief, leopards, or hyenas coming into the compound.

(20/2/1992)

35. A hut for domestic animals, with no doorway

The Mufu confine a calf in a hut without a doorway, but with a little hole through which they feed and water the calf. The calf cannot see the sunlight until the day of the festival. During the festival the grown animal is slaughtered. The Giziga do not have this custom.

This kind of hut is called Gezləŋ.

(4/3/1986)

36. The visitor

When one sees a visitor coming from afar, he is ready to receive him. He welcomes him.

When he arrives, the family gives him water mixed with flour of sorghum and peanut, if any.

When the visitor sits down, they exchange greetings. The visitor eats with a child. A Giziga man is too shy to eat with adults. It is easier for him to eat with a child.

When he leaves, the head of the family holds the visitor's stick, and accompanies him a long way.

(25/2/1992)

37. The one released from prison

When someone is released from prison after the expiration of his term and comes home, he does not enter his compound until a ceremony is performed. His father brings some water and sorghum flour. He mixes it, and spills it on the feet of the person. He then lets him come into the compound.

(23/2/1992)

V. THE SKY, THE EARTH, AND THE BUSH

38. Why the sky is high

A long time ago, the sky was not as high as now. It was as low as a sunshade. When women pounded millet, they did not lift their pestles up high. A woman lifted it up and hit the sky. The sky left them. Since then the sky is high.

(27/1/1992)

39. How the sun travels

The sun rises in the east, and sinks in the west. After it sinks in the west, it goes into the water. The water boils. The people called Gurum, *cook food the boiling water.*

The sun turns into a ram. The ram runs to the east. The ram appears as the sun from the east the next morning.

(27/1/1992)

40. The people living under the ground

It is said that there are people living under the ground.

(27/1/1992)

41. The turtle under the ground

A big turtle lives in the water under the ground. When it gets angry, it causes an earthquake to the people on the earth.

(27/1/1992)

42. Lunar eclipse

When a lunar eclipse takes place, one fills a big calabash with water, and puts a smaller calabash upside down on the water. He beats the smaller calabash, and shouts until it is finished. One is not supposed to be sleeping.

(6/1/1992)

43. Solar eclipse

When a solar eclipse takes place, one has to go home as soon as possible. He sacrifices an animal. He thinks the end of the world has come, and waits to die.

(6/1/1992)

44. Hyenas

There are hyenas. When one forgets about them, they come and attack donkeys. They eat the flesh even before they are completely dead. They do not attack men if the men bother them. Unlike leopards, once they find prey, they never leave it.

(20/2/1992)

45. Leopards

There used to be many leopards. I saw many of them with my own eyes. They finished all my goats in one day. No Mufu lived in the mountain near Moogaza'ng. When night came, the leopards appeared just like goats. Now they live in the middle of the hill far away from Moogaza'ng.

There are sorcerers who turn into leopards and eat men. There are clans of sorcerers.

Leopards are bigger than dogs. They look like cats. They can run fast. When they fell their victims, they drink the blood.

(20/2/1992)

46. Elephants

Elephants have never reached Moogaza'ng. They come to the outskirts of Marwa. They once came to the Meri area, and went through Tokommbere. They hurt and jkukked many people. Some people tried to drive them away, and the elephant caught them, and stepped on them.

About four hundred elephants came. All the dry-season millet fields in Muturuwa and Kaa'ele were destroyed. They came from Central Africa. They are not from Waza national park. They did not go beyond Minndif. They caused people a lot of damage.

(20/2/1993)

47. Tree names

Valavaɗ *means Khaya senegalensis.* Gaye, *Azadirachta indica.* Akuku, *Adansonia digitata. There is a village called* Valavaɗ *because of the Khaya senegalensis tree they have there.*

(4/3/1986)

VI. FOODS AND DRINKS

48. Sorghum

The most important sorghum is galaŋ. *This corresponds to* njigaari *in Fulfulde. There are such sorghums as:* gagazaŋ, bulbaasi, andariya, urzlaɓalaja, mejejel, zlarawoy, safra, majeeri, burgu, *etc.*

(7/2/1992)

49. Edible leaves

There are edible leaves as follows: arasl, *Hibiscus Sabdariffa;* ambaka, *Balanites aegyptiaca;* azɓak, *Vigna unguiculata, Vigna catjang Walp;* luɓur, *Celtis integrifolia;* matkavay, *Cassia mimosoides, etc.*

(7/2/1992)

50. Alcoholic beverages

There are only a few kinds of alcoholic beverages: clear beer, fermented porridge, and something between the porridge and the fermented porridge. The one between is called dalay nga ɗaf.

(1/2/1993)

51. The preparation of beer

Women prepare beer for drinking and sale. It was important on the occasion of communal labor called hulum.

(23/1/1992)

They prepare beer whenever they like. There is a Mufu couple who take turns preparing beer. They are exceptional.

(25/2/1992)

52. Beer

First they sprout the sorghum grains. They dry them and grind them into flour. They boil some water and put the flour in it. They cook it.

Then the next morning they filter it. They boil it again until it bubbles. They remove dirt from the liquid. They boil it again.

They put some yeast in it.

Some people put some flour of the Khaya senegalensis bark. It gets bitter.

(1/2/1993)

53. Fermented porridge

This is how they prepare the fermented porridge:

They pound sorghum grains and put them in water. They keep them there for two nights, until they all sprout.

They put them on the mat and dry them in the sun. They grind the grains, and make flour. They put the flour in the water. The dough gets sour overnight. They cook the dough, and make sour porridge.

They put the porridge on the mat, and cool it. They then put the porridge in a big pot, and mix it with water. They bring yeast and sprinkle it on the porridge. They keep it in the pot for a few days. The porridge gets fermented.

When it is fermented, it makes a noise. They then filter it.

(1/2/1993)

54. Something in between the porridge and the fermented porridge

Something between the porridge and the fermented porridge is called dalay. *They make porridge or use leftover sorghum ball. They bring some yeast and mix it with the porridge or the sorghum ball. It is also called* muzum paalel *or the beer in the gourd.*

(1/2/1993)

55. The Moogaza'ng market

There used to be a Thursday market at Moogaza'ng. They used to slaughter about ten cows. There is no more market there. The Moogaza'ng market was big. The Gayak market was open on Sunday.

(25/2/1992)

56. How one catches rats

The Giziga catch two kinds of rats to eat: mocoɗ, *Lemniscomys barbarus Nigeriae Thomas and* munduwaŋ *Cricetomys gambianus olivae Dollman.* Mocoɗ *has a lot of fat, and is much more delicious than any other meat. They make a case called* akor, *which is a small case like a basket to trap* mocoɗ *rats. They peel the cornstalks, plait the peel, and make the case. This trap has an opening in one end, but the other end has no exit. They set it on the way where rats walk. The rats go into the trap and stay there. The best season to eat* munduwaŋ *is a dry, cold season.*

(23/1/1992)

57. How one catches fish

In Moogaza'ng there was a lot of water even in the dry season. Naturally there were many fish in the river. People catch fish and bring them to the market for sale. The water in the river was finished around 1958.

They used to catch fish with a fishing net or a javelin. There were fish called moɓolo, malalay, muraŋ, manjaɗey, aweɗ, angrekeŋreke, *etc.*

(23/1/1992)

58. There used to be a lot of water in Moogaza'ng

There used to be water throughout the year in Moogaza'ng. Even in March, people used to catch fish in the river. The water gradually disappeared before the independence in 1960. It is really dry now.

(4/3/1986)

59. Frogs

People catch three kinds of frogs: ages, merlek, *and* akraŋ. *They sold* ages *in the market.* Merlek *and* akraŋ *are edible.* Merlek *is small, but* akraŋ *is large.*

(23/1/1992)

60 How one catches birds

People catch birds with birdlime. They put birdlime on branches, and leave the branches near the water where many birds come. Birds stick to the branches. When they catch them, they eat them.

There are such birds as ajer, *Quelea quelea,* dangura, *etc.*

They also hunt guinea fowls, and collect guinea fowl eggs in the bush.

(23/1/1992)

61. Hunting

People go down to the bush in Ko'dek, Yaga, Malam Peetel, 'Bagalaf, or Julguf, and hunt game with dogs. There are such game as hares, antelope, guinea fowls, etc.

No elephants were found.

(23/1/1992)

62. Bow and arrow game

Children play a mock battle with toy bows and arrows. Sometimes this develop into a real fight among adults.

(23/1/1992)

VII. BODY AND CLOTHES

63. Scarification

Many of the Kanuri and the Mandara, and some of the Ful'be get scarification on their faces. It is not common among the Giziga.

In Moogaza'ng, Abba, a barber from Palar did the scarification. Children insulted me so much for not having scarification on my face that I accepted it. I had an awful time after he was scarified.

(23/1/1992)

64. Plaiting hair

The Giziga women know how to plait hair very well.

(25/2/1992)

65. Sandals

The Giziga buy sandals from the Ful'be. They do not make sandals. Tarak *means sandals.*

(10/1/1993)

66. Shirts without sleeves

A shirt without sleeves is called ɗankici. *Trousers are called* sirla.

(10/1/1993)

67. Women's clothes

The Biy Marva *women never wore leaves. Women's clothes are called* zana.

(10/1/1993)

68. Penis case

The Giziga men did not use a penis case called gogor. *The Mundang used to use them. Perhaps the Giziga who are mixed with the Mundang in the Minndif area might have used one.*

(1/2/1993)

VIII. AGRICULTURAL CALENDAR

69. The rainy season

The rainy season starts from July. It ends sometime in September. It is called viya.

(27/1/1992)

70. Dry and cold season

The sorghum ripens during the dry and cold season. This season is called sifi.

(27/1/1992)

71. The dry season

The dry season called hen pas *starts from March. It ends sometime in May.*

(27/1/1992)

72. From planting to harvesting

Before the first rain in the season, one prepares the field.

When the first rain comes, one takes out sorghum grains, and leaves them in the sun. Women then pound the grains, and remove the unnecessary things from the grains.

The head of the family slaughters a red chicken, and sows the grains.

A week later, men go to the field and soften the earth. They keep weeding the field.

A few weeks later, they remove the weeds in the field. This weeding is called juuya *in Fulfulde. When the weeds come back, they pull them out.*

When the sorghum ripens, they slaughter chickens, and carry out a ritual.

After doing a ritual of slaughtering a red chicken, they cut down the stalks, and heap them in the field. They then remove the ears.

They then thresh the grains.

After the head of the family performs another ritual they can start eating the new grain.

(27/1/1992)

73. Cultivation of the field

I learned how to cultivate a field from my father.

The Giziga plant the rainy season sorghum, peanuts, cotton, okra, Hibiscus Sabdariffa, beans, etc.

One starts working in the field when he is seven years old. He learns sweeping the field, sowing seeds, weeding weeds, and harvesting.

The Giziga put sorghum grains in a gourd called vala, *and sow seeds in June with a sowing tool called* bebe.

They weed a few times.

They cut the sorghum plants from the bottom, and leave them in the field. Later they cut the ears. They leave them in the field and thresh them.

Traditionally their main crop was the rainy season sorghum, which is called daw galaŋ *or red sorghum. The muskwari sorghum is called* daw Plata *or Ful'be sorghum.*

Zlarawoy *or* cerge *in Fulfulde was brought in by the Mufu. The Giziga did not know it.*

The Giziga do not plant maize very much, although they have known it for a long time.

(23/1/1992)

74. Communal labor or hulum

If someone cannot cultivate his field by himself, he prepares some beer, and asks for help. His fellow villagers come and finish it in a day. Sometimes forty or fifty people join in the communal labor.

When one threshes, he asks for help. The Giziga collect grass for thatching the roof with communal labor.

Now this good tradition is disappearing.

(23/1/1992)

75. The work during the dry season

When they bring the grain back to their compound, it is already the dry season.

There are things to do during the dry season. Men collect grass for thatching huts. Weavers weave cloths. Women spin cotton into thread. There are many kinds of minor work.

The Giziga do not like to work for the Ful'be.

(27/1/1992)

76. Dry season sorghums

The Moogaza'ng people know how to make fields for dry season sorghums from a long time ago.

(20/2/1993)

77. Men's role is cultivating

A man should cultivate a field, and grow sorghum to feed his family. The Giziga are good farmers.

In the dry season men make money by weaving, trading, slaughtering, etc.

(27/1/1992)

78. Women's work

Some women spin. Some prepare beer and sell it. Some sell fish in the market. This is how they make money.

Women also work in the field.

(27/1/1992)

79. The Hibiscus Sabdariffa festival and the big festival

When the plants become edible in the rainy season, the Biy Marva *people first hold a festival called* Arasl *Biy Marva 'the Hibiscus Sabdariffa festival'. The rest of the Giziga group start eating the first vegetables of the season.*

Two weeks later, they have a big festival called muguzlum *Biy Marva in August during the rainy season.*

(4/3/1986)

80. Sedege

Before they start cutting the sorghum stalks in the field, they carry out a small ritual called sedege, *which corresponds to* sadaka *in Fulfulde. This takes place in September.*

(4/3/1986)

81. Festival

After harvesting the sorghum, the Giziga slaughter animals and cook sorghum beer, and celebrate the festival called muguzlum *for a day or two.*

(4/3/1986)

82. The cow festival

To celebrate the year-end, the Giziga kill cows. The next morning they divide the meat, and share it with the whole family. They carry out a ritual of thanksgiving and joy. This ritual is called kəɗa sla.

(4/3/1986)

IX. OCCUPATIONS

83. Weavers

The Giziga men weave during the dry season. A strip of cotton cloth is called gabaga. *Cotton is called* gəgəmay.

The Ful'be bring the threads and the Giziga weave for them.

(25/2/1992)

There were weavers. They used to live in Godola, Ce'be, etc. They were free men. A woman never weaves. Women spin threads. They made clothes and caps with cotton bands woven by these people.

(10/1/1993)

84. Tailors

Although the Giziga know how to weave, most of them do not know how to sew clothes. The Ful'be sew clothes for them.

Some Giziga know how to sew a shirt, but it was very difficult for them to make a cap. Thus, they say: "If there is a cap, where would you like to go?" That is to say, if one can get a hat, there is no need to look for clothes.

They used to have their cloth dyed in the dyeing pits.

(25/2/1992)

85. Barbers

The barbers use a razor. They shave and scarify with it. A barber is called muciha.

(25/2/1992)

86. Slaughterer

There is no lineage that specializes in butchery. A butcher is called misli ishe.

(25/2/1992)

87. Meat dealer

If one has enough money, he buys an animal, slaughters it and sells the meat. If not, he works for other people.

(27/1/1992)

88. Bonesetter

A bonesetter treats bone fractures, sprains, etc. A bonesetter is called mudiya vu. *A bonesetter works in the field and sets a broken bone when called upon.*

There were bonesetters called Buuba Bərwaka *in Moogaza'ng, and* Gajalu *in Kooseewa. Now they are dead.*

(25/2/1992)

89. Herbalists

There used to be good herbalists who knew medicinal herbs.

My father's uncle called Moklasa *was a good herbalist. He knew medicine to cure skin disease caused by mycosis, ichthyosis, and xeroderma. He learned about medicinal plants in Mandara.*

Sometimes a father does not transmit his knowledge to his son. When someone dies, the knowledge disappears.

(25/2/1992)

90. Diviners

Diviners use stones, and chickens. They tell their clients what to do, what not to do, when to go on a trip, when to build a hut, whether to marry, etc. to avoid trouble.

(25/2/1992)

When someone gets sick, his or her family go to a diviner. The diviner tells the reason why he or she is sick, and what to do. A diviner is called mukursuhaŋ.

(25/1/1992)

91. Theft

A Giziga man cannot steal without a Pullo's help. The Ful'be teach the Giziga how to steal.

(25/2/1992)

92. The Giziga thieves

There is a group of thieves among the Giziga. In this group a woman insults her husband if he does not steal things. She says: "Everyone steals. But you cannot steal." When he gets angry, he goes and steals things.

These people are said to be living in Lulu in the west of Marwa.

(7/2/1992)

93. Entertainers

A professional entertainer is considered to be a beggar. There are professional cawal *players among the Giziga.*

They play it on festive occasions. There are no great players.

(22/2/1993)

94. Blacksmiths

The Giziga do not have any blacksmiths.

A long time ago a blacksmith worked for the Giziga, but he could not get anything from them. He got angry and left. Since then there have been no blacksmiths.

There are blacksmiths among the Ful'be and the Mufu.

(25/2/1992)

95. Wanderers

There are wanderers who do not stay in one place. It is said they wander because they put their hands in a vulture's nest.

(22/2/1993)

96. Commerce

Few Giziga become merchants.

(25/2/1992)

X THE GIZIGA LANGUAGE

97. The Giziga language

They say the most important dialect is that of Marwa. The weak point of the Marwa dialect is that most of the speakers are Islamized, assimilated by the Ful'be, and have forgotten the Giziga language. Thus authentic Giziga is only spoken outside of Marwa.

The Marwa dialect and the Muturuwa dialect are slightly different. For example,

Marwa	*Muturuwa*	*Meaning*
hakaw	**kaw**	*a snake*
jomo	**ngama**	*a friend*
hərauŋ	**hərauŋŋa**	*a head*

(4/3/1986)

98. Greetings

In the morning one says: "Kahəŋ zii kwa?" *This means "Did you pass the night well?" Or one says:* "Ka da zii ko?" *This means "Are you fine?" To more than one person one may say:* "Kə hənam zii kwa?" *This means "Did you pass the night well?" Or* "Kə hənam mbrəke?" *This means "How did you pass the night?" Some greetings are as follows:*

"Ngos hay zuy zuy?" *This means "Are women fine?"*

"Zri hay taa dazuy?" *This means "Children are there?"* Zuy *literally means cold. Actually it is used to mean in good condition.*

To express thanks one says "Sise." "Sise ŋkum" *to more than one person.* "Sise haɗa" *means "Thanks a lot." Sometimes they thank themselves saying* "Sise miya."

Sometimes, one says "Vuɗik zii kwa?" *This means "Is your body healthy?" The answer is* "Vuɗu zuy." *This means "My body is healthy." Or one may answer with* "Zuy ɗagay." *This means "Still fine."*

In the afternoon, one says "Ka vam pas zii kwa?" *This means "Did you spend the daytime well?"*

In the evening, one says "Gam kuɗ zii kwa?" *This means "Did you spend the late afternoon well?"*

(4/3/1986)

99. Eulogy

When someone does something good, they admire and eulogize him. For example, one says A vlu siif haa ngesete. *This means: "May Alla give you an everlasting life."*

Sometimes, they sing the person's name in the song.

Sise, a bunu ti zi ngi kiri *is considered to be a good blessing. This means: "May God wash you with a dog's feces."*

(10/1/1993)

100. Abuses

An abuse is called zivu.

Sometimes they sing the name of a person, and insult him in the song.

Mokwaŋ *means a child who commits a forbidden thing.*

Misimurga *means a useless poor person.*

Mavay *means a bastard.*

Muhul *means a thief.*

Mazla ngos *means an adulterer.*

(10/1/1993)

101. Slaves

There are slaves. Although slaves exist nominally, they do not work for their masters as before. A slave is called beke, *and a female slave,* beke mongosoŋ.

When a Giziga man gets angry at a Pullo, sometimes he calls him beke *and insults him.*

(10/1/1993)

102. Innuendo

If someone wants to insult someone to his face, he pretends to criticize himself, and let the person he wants to criticize hear it. In doing so, he is actually abusing the other person. An innuendo is not considered good.

(10/1/1993)

XI. FOLKTALES AND RIDDLES

103. Folktales

A folktale is called mamba *in Giziga. Adults tell stories to children at night from February to April. When it starts raining, they stop telling stories.*

Sometimes one tells a story after having received a gift.

A story is mamba. *Stories are* mamba hay. *Telling a story is* gi mamba.

(10/1/1993)

Giziga stories start with the formula: "Mamba mamba. Kula a viŋ but vra dee asi balak." *This literally means "A tale, a tale. The tale goes into a hut, and comes out to the space under a flat-roofed open shade."*

Stories end with the formula: "Kicikar babaraŋ culek." *This literally means "A white chicken,* culek."

People tell stories only at night.

Mamba *means something surprising, or a miraculous thing.*

(4/3/1986)

104. A squirrel is a trickster in folktales

Ayew *means a squirrel in Giziga. The squirrel is a trickster in folktales.* Motkoyo *means a hyena. The hyena plays the role of a stupid glutton.*

(10/1/1990)

105. "The firefly and the simpleton"

A firefly and a simpleton became friends. The simpleton was a big man. The firefly always threatened the simpleton. The simpleton was afraid of his friend. Although the simpleton tried to hide himself, the firefly always found him and made fun of his fried.

A simpleton is called mbur mijinjigwiɗ.

(4/3/1986)

106. "How men got sorghum"

A long time ago, a hyena had some sorghum grains. It went to the field, and planted them. After harvesting, it was too lazy to bring back sorghum grains to its village. A man found the grains left in the field, and brought them back to the village. Since then men have had sorghum grains.

(27/1/1992)

107. "How meat turned into stones"

A long time ago, the stones were meat. People picked up the meat and cooked it. People were not supposed to put salt on the meat. A woman broke this taboo, and put salt on the meat. From that time on the meat turned into stones.

(27/1/1992)

108. Dogs used to thresh millet

A long time ago men criticized a dog, saying it only ate and did not work. The dog got angry and began to thresh millet with its friends.

While they threshed, they sang a song:

"Does a dog thresh millet?"
"Why not."
"Does a dog thresh millet?
Does a dog thresh millet indeed?"

"Why not?"

(27/1/1992)

109. "The dog and the squirrel"

A dog and a squirrel met a hyena in the bush. Thanks to the squirrel's trick, the dog and the squirrel escaped from the hyena. The dog said the squirrel had made it ashamed. Since then, the dog chases the squirrel.

(27/1/1992)

110. Proverbs

There are a lot of proverbs. They are called Mi ngu hur mi. *This means the language hidden in the language.*

(10/1/1990)

111. Riddles

I do not know any riddles.

(10/1/1990)

Only women know riddles.

(7/2/1992)

XII. God and spirits

112. Biy mulvuŋ

God's name is Biy mulvuŋ. Buy *means a master.* Mulvuŋ *means the sky.*

(27/1/1992)

113. The creator of the sky and the earth

Biy mulvuŋ *created the sky and the earth. The Giziga believe in God, and gods for their rituals.*

(27/1/1992)

114. First human beings

Allah created the first human couple. A human being is called mbur tətəraŋ. Tətəraŋ *means black.*

(27/1/1992)

115. Evil spirit called Koroleme

Koroleme *has only one leg, one hand, one eye, one nostril, etc. It appears only at night. It kills men.*

(6/1/1992)

116. Satan

Satan is called Setene. Setene *appears with a small body like a child. Or he shows up with an animal appearance. He can change into anything he likes. The head of spirits is called* Maliyam. Maliyam *is male.*

There are male, female, adult, and infant spirits just as in the human world.

Spirits live in the bush. There are special places for spirits to live, such as in shrubs, in rocks, or in the hollows of trees. It is forbidden to visit them.

There are people who can talk with spirits.

(6/1/1992)

117. Spirits

The Giziga recognize the existence of various spirits. The head of the spirits is Maliyam. Each spirit lives in its own dwelling place. Only some elders can communicate with them.

(6/1/1992)

118. Masahay

Masahay *or elders divine with chickens. When one wants to set out on a trip, he asked the* masahay *to see his luck. He listens to what the* masahay *says. says.*

(6/1/1992)

119. Treatment of mentally ill persons

The masahay *treat mentally sick persons. They know what to do with spirits. They can communicate with spirits.*

(25/2/1992)

120. Misi tir

Someone who eats people's souls is called misitir. Misitir *sends a fire, and lets it fly at night. Wise men called* masahay *watch the movement of the fire at night.* Bappa Mi Muc *in Godola was good at finding* misitir*s. He told the* misitir*s not to eat human souls. If they did not stop, he performed a ritual and found the one who ate human souls.*

(25/2/1992)

121. Man-eaters

They say that there are man-eaters among the southerners. A man-eater is called muzuma muzlay.

(7/2/1992)

XIII. MUSICIANS AND MUSICAL INSTRUMENTS

122. Musicians

A musician begs, and plays the cawal. *The musicians play on the days of festivals, offerings, and memorial ceremonies for the dead. There are no other kinds of professional musicians. There are only* cawal *musicians among the Gigisa.*

(25/2/1992)

123. Musical instrument called cawal

One uses cawal *when dancing. In any festive occasion, one plays* cawal. *Professional* cawal *musicians are called* məhərək hay məzli dimis.

A cawal *is an iron ring to which many small rings are attached. When you holds it with your hand and shake it, it makes a sound.*

(23/1/1992)

124. The big drum with a single drumhead

No one plays the big drum without any special reason. Even on festival days they do not play it. They play it only on the day of a memorial ceremony for an important dead person. Only masahay *has a big drum. There was one in Moogaza'ng.*

No one beats it for no reason. When an important person dies, they beat it. There are special players. The masahay *keeps it, but does not play it.*

A big drum is called badak. *It is long, and has three feet under it.*

(22/2/1993, 25/2/1992)

The masahay *keeps a long drum with one drumhead. There are people who knows how to beat the drum. They stand on a wooden mortar, and beats it. They use it only on special occasions, for example at the death of important persons.*

(22/2/1993)

125. Big drum with drumheads on both sides

The side they beat is larger than the other side. If one beats it, it informs you of a news, for example, the news of a war.

There is one such drum in Godola.

(22/2/1993)

126. Drums

A long time ago any elder knew how to make a drum.

(25/2/1992)

Anyone can have a drum. There are few drummers. One can hear the drum at festive occasions or at a communal labor.

(22/2/1993)

127. Harp

The Giziga do not have a harp. But the Mufu do. The Giziga have a fiddle called kaaku.

(25/2/1992)

128. Fiddles

If one knows how to make a fiddle, he does it. They play it for pleasure.

(22/2/1993)

129. Horns

Unless there is something special, they do not play the horns.

130. Flutes

There are flutes made of a cornstalk, and horns. Young people play the flutes or horns and run. When they carry sorghum, they play it. While a few people play it, the others work.

(22/2/1993)

131. Calabashes and musical gourds

The Giziga used to beat calabashes at the time of a lunar eclipse. Now they play the calabashes for amusement.

There are musical gourds called jemtewe. *The women play it when they are married.*

(10/1/1993)

XIV. FROM BIRTH TO DEATH

132. Twins

No one likes twins. People are afraid of them.

If the twins get angry with someone, that person will get sick.

When twins are born, people carry out a ritual. Relatives from both the father's and mother's side participate. They choose a woman from the mother's side, and a man from the father's side. The woman and the man run around the compound in opposite directions, and compete to see who enters the compound first. Then they do the ritual.

They treat each twin equally.

There is a rite for twins.

(25/1/1992)

133. Agrippa

An agrippa is called mudisal. Sal *means a foot or leg.*

(25/1/1992)

134. A boy baby born with one testicle

The Giziga think having only one testicle is bad. They give the baby to the Ful'be or take it to its mother's family.

It does not do any harm. But they are afraid of it.

(23/2/1992)

135. A baby born with upper teeth

The Giziga do not like babies born with upper teeth. They used to give these babies to the Ful'be.

There are people who chisel the upper teeth with a stone until the lower ones come out.

(23/2/1992)

136. A person with a sixth finger

I have never heard of anyone with a sixth finger.

(23/2/1992)

137. Naming ceremony

When a child is born, they do a naming ceremony. The child does not go out of the hut for seven days. They set out an earthenware pot. They kill a red chicken, put some sand in the pot, and spill the blood of the chicken on the sand. They put the feathers around the pot.

Then they go into the hut and bring out the baby. They shave the baby's hair, and name the baby.

(6/1/1992)

People use a red rooster for the naming ceremony. On the seventh day after the birth of a baby, they bring an earthenware pot, break the bottom and make a hole. They put it upside down on the earth. They fill it with sand. They kill the rooster, and drop the blood on the pot. They bring out the baby from the hut, and name the baby.

(10/1/1990)

138. Giziga personal names

One can understand the meaning of Giziga personal names. For example, Kitikil *means a dumping ground. Someone who is born after dead elder siblings.*

(25/1/1992)

Azumakay *means they ate me.* Zum *means to eat.* Kay *means me. I have never experienced famine. Although I do not know the names of famines, they exist. Famine is called* may.

(22/2/1993)

The Giziga do not have a special name for a firstborn. One names a child according to the special incident of the year. If someone has joy or trouble, he commemorates it. If grasshoppers come, he names his child Jaray *meaning a grasshopper.*

If someone becomes a president, he uses the president's name. For example, Dogol *(< de Gaulle).*

Some male and female names are the same.

(10/1/1993)

139. Puberty

When a girl reaches the age of 12, 13, or 14, she will get married. When she has an unmarried elder sister, she does not get married first. If her unmarried elder sister is crippled, the villagers carry out a mock marriage on the dumping ground. Then the girl can get married.

As for a boy, when he reaches the age of 20, he takes a stick and goes out to look for a girl. This courting stick is called ganday ngu bubuď.

When a boy finds a nice girl, he visits the girl's compound at night around eight or night o'clock, and greets her parents. Her father gives them a hut. The boy courts her there.

He keeps visiting her family with gifts. He does a service to her family, such as thatching a roof, cultivating the field, etc.

(25/1/1992)

140. Marriage

A boy starts courting by buying some local tobacco leaves for the girl's father. After giving the tobacco leaves, he keeps courting the girl. When she accepts him, she tells him when to come and marry her.

The boy goes to the girl's compound at night with his companions. He brings her back with him to his compound. When they reach his compound, his companions tell the villagers: "We went to pull such and such mountain." That means they went to bring back a wife from such and such location.

Until the bridegroom gives his new bride a gift, she does not drink or eat anything.

A few days later, they slaughter a goat to feed the bride. They say that when she eats the meat, the thorns that have stuck to her soles on her way to meet the bridegroom will come out.

A few days later, they slaughter another goat, and send the meat to the bride's aunts. The bride goes back to her compound, and comes back to the bridegroom's compound.

The villagers make a new compound for the newlyweds outside the bridegroom's father's compound. Now they live an independent life.

A year later, the couple visits the bride's family.

The bride's father carries out a ritual. Then they drink beer.

(25/1/1992)

The Giziga are polygamous. Some people marry about forty women in order to have people to cultivate their fields. Someone with many children was powerful.

(10/1/1990)

141. Sandals and shoes

There are Giziga shoes called gugudu. *One buys them for the girl he is courting, at the time of one of the Giziga festivals.*

(25/2/1992)

142. Song sung by wooers

When wooers thresh sorghum grains for the girl's family, they sing this song:

> *"Thank you, young men on the right-hand side.*
> *Thank you, young men on the left-hand side."*
> "Haa haw yaa."
> *"Thank you."*
> "Haa haw yaa."
> *"If we were not young men,*
> *who would come and thresh the sorghum grains?"*
> "Haa haw yaa."

(23/2/1992)

143. Siblings

A sibling is called sukumɗu. *There is no marriage between* sukumɗus *nor between their children.*

There is inmarriage among the members of Biy Marva.

If two people have the same grandparents, or great grandparents, they cannot marry.

A Giziga person never marries his uncle's daughter. It is considered to be mesem, *or a shameful thing. It is forbidden. If one violate this rule, he will be kicked out of his village.*

(10/1/1993)

144. Adultery

When someone commits adultery, bad luck comes to the family. Adultery is called madama. *That is why people avoid adultery.*

A woman enumerates all the men with whom she has slept, before she gives birth to a baby. If not, she cannot give birth.

(25/1/1992)

145. The person caught by a magical spell

Magical spells works. A woman who has slept with men other than her husband confesses the names of the men.

No one can hide adultery among the Giziga.

(10/1/1993)

146. Funeral

When great men die, the people kill an ewe, and cover the body with the raw hide. For ordinary people, they cover the body with a cloth.

They bury the body outside the village or at the foot of a hill.

They dig a hole as deep as three to four meters, and make a horizontal tunnel in the hole. If someone dies of leprosy, dropsy, etc., they bury them simply.

When an important person dies, they beat a big drum. If they beat a drum, they know the reason.

(25/1/1992)

147. Bunahaŋ

When someone dies, the soul goes into the Momordica charantia Linn. shrub. The soul stays there till someone carries out a sacrifice ritual for him or her. First, they do a ceremony called bunahaŋ *for three days.* Bunahaŋ *means washing hands. During this ceremony they consume food and drinks. Then they kill chickens and use them to practice divination.*

They choose a day according to this divination, and sacrifice animals. On the day of the sacrifice, people eat, drink, and dance. Sometimes they fight with each other.

After this sacrifice, the soul of the dead person can join the ancestors.

(6/1/1992)

148. Shroud

They use a big boubou as a shroud.

The in-laws of the dead person bring a lot of cotton bands. But they do not bury the dead with cotton bands. The dead person prepares a boubou while he is still alive. They keep the boubou in the corn bin.

After the family washes the body of the dead, they put the boubou on the dead body and lay it down. They make a big basket and put the dead person inside. They ask the dead person for the cause of death. They say goodbye to the person.

The body goes out of the compound. If someone killed him, he will show who did it. If not, he goes directly to the grave. They perform a funeral rite. They then put him in the grave.

When they perform the ceremony of offering, all the villagers gather together. The last funeral rite is called cufa. *The beginning of the rite is called* bunahaŋ *or washing hands.*

(10/1/1993)

149. Possession

Sometimes a dead person's soul comes back and possesses a person. The soul comes to participate in an offering to the dead.

When a soul possesses an old woman, she behaves like a young person. This soul is called Mukəsl.

(25/1/1992)

150. How people know the cause of someone's death

When someone is killed by a man-eater called misitir, *by poison, or by an evil spirit, he will come back to this world and tell people who is the culprit.*

After a ritual, the young people who carry the dead body run very fast till they reach the place where the dead person was killed. No one knows why these young people can run as fast as that.

Sometimes this causes a conflict between the family of the one who is suspected of being the culprit and the family of the dead person.

I did not see it with my eyes, but heard it from the villagers.

(10/1/1990)

XV. CHURCH AND I

151. "I'm a Marwa man."

When someone says: "Ya mbur Marva" *which means "I'm a Marwa man," I am proud of Marwa.*

(4/3/1986)

152. My family

The names of my six ancestors and my siblings. My father is Astanko. Astanko's father is Gida'ng. Gida'ng's father is Adiya. Adiya's father is Madva. Madva's father is Kerere. Kerere's father is Birwa. My siblings are Ndujja, Faa'dimatu, Jebba, Yuguda, Danna, Guddal, and Maaliki. I got his Fulfulde name from a Ful'be woman. My mother's family is of Musgum origin.

(4/3/1986)

153. My father was a butcher

My father was a chief butcher. He used to slaughter domestic animals. When he cut the throat of an animal, he took a filet and a

stomach, and sold the rest. I was tired of meat.

(23/1/1992)

154. Moogaza'ng, my birthplace

When my father lost his first wife, he married my mother. She was sixteen years old. My parents moved to Dugoy, and stayed there. They then went back to Moogaza'ng. I was born in Moogaza'ng.

I went to school in Dogba when I was around ten years old. I lived in the school. I stayed in the school till I was sixteen or seventeen years old. Then I went to the Bible School at Jaareengol.

(7/2/1992)

155. How I married my wife

When I was seventeen years old, I married my wife. My parents did not like me to marry early. But my uncle persuaded my parents, and said there was no problem with it. I stayed with my wife in my parents' compound until I turned eighteen. Then I went to the Bible School in Jaareengol with her. I purchased my plot in Jareengol in 1970.

(20/2/1992)

156. Assimilation and Fulfulde

It is very difficult to find someone who cannot understand Fulfulde among the Biy Marva. *Many* Biy Marva *people have Fulfulde or Islamized names, although some Christians carry Christian or European names.*

Some of my children have Fulfulde names such as Hammadu, Diija etc., some Christian names such as Daniel, Jonathan, etc.

(4/3/1986)

157. How I became a pastor

I was born in Moogaza'ng. There were Ful'be neighbors who were Moslems. My father had friends among the Moslems, and heard about Islam. My father told me about Islam when I was about 12 or 13 years old. I started thinking about life and death.

The people from the church of the Sudan United Mission visited my village on the way from the Mufu village home around 1955. They told me the story of Adam and Eve.

My paternal uncle asked them to come to Moogaza'ng regularly on Sundays. My uncle was one of the first persons who was baptized. I entered the Bible School in Jaareengol in 1960. After finishing the school I was sent to a bush church in Kooseewa.

After having served for three years in Kooseewa I came back to Jaareengol to add to my knowledge of the Bible. I studied in a special school for another four years.

Then I went to Meri and worked there. After Meri I came back to Godola.

Then I came back to Dow Maayo, Marwa. I had been working there.

(10/1/1990)

158. Bible School in Jaareengol

There was one schoolroom in the Jaareengol compound. There were more than ten students. There were students from the Baptist church and the Evangelical church. I belong to the Evangelical church.

The Sudan United Mission in Cameroon was created later.

When I finished my four-year course, I was sent to Kooseewa. I worked there for four years as a young missionary. Then I came back to Jaareengol and finished the cours complémentaire *to be able to preach in French, which took three years.*

I learned with Kulla, Luc, etc.

When I finished the cours complémentaire, *I had two children.*

Then I worked in Meri for four months. Then I stayed in Zakaliyaw for four months. I came back to Jaareengol and stayed there for a year.

Then I went to Dow Maayo, Marwa, and have bee working there. My children Diija, Daniel, Pauline, Barnabas, and Gabriel were born.

(20/2/1992)

In the Bible School at Jaareengol, they first taught us about the book of Genesis. We also learned about the book of Joshua.

Then we began the New Testament. We started from the Gospel according to Mark, the Gospel according to Luke and other Gospels. Then we studied the Acts of the Apostles, the letters of Paul, other letters, and Revelations.

I like the book of Genesis and the Acts of the Apostles very much, because there is profound knowledge in them. The book of Genesis is the most important book which teaches us how things were created, how human beings came into the world, and how they are leaving the world. I learned about it, and later I taught it.

F.W. Taylor, an Englishman, translated the book of Genesis in Yola, Nigeria.

(20/2/1992)

159. Ordination as pastor

Not all the graduates of the Bible School are ordained. They are examined and observed carefully by the European missionaries, and the serious ones are chosen as candidates for future pastors.

I was ordained as a pastor in 1971 at the Dow Maayo church. Elders including Pastor Kurt Öestertag and Pastor Hans Eichenberger attended the ceremony.

(20/2/1992)

160. Sermons

I gave four sermons a month. There were Bible classes on Wednesdays and Fridays.

I prepared my sermons using a Bible concordance. I wrote the notes in Fulfulde. I read it repeatedly.

(20/2/1992)

161. The birth of the first pastors

Here are some of my colleagues who became the first pastors in Northern Cameroon: Luc in Kusseri, Mathieu Baa in Dagay, etc. Some of them are dead.

(20/2/1992)

162. Fellow pastors in the north

There are such fellow pastors as Aamadu in Jaareengol, Ngisata, a Mafa who is living near me, and Mba'da in Mokolo. The director of the Bible School in Jaareengol is not ordained yet.

(20/2/1992)

163. Catechists and evangelists

There are assistant pastors. But there are not many in our churches. Catechists and evangelists are under the pastors' supervision.

(20/2/1992)

XVI. MISSION STATION IN JAAREENGOL

164. European pastors in Jaareengol

Mr. Roulet, a Swiss man, opened the Jaareengol mission. Mr. Roulet grew up in Rhodesia and belonged to the English branch of the Sudan United Mission. His wife was English. Mr. Roulet was there. He was the father of twins. He died after his retirement. The English branch of the Sudan United Mission opened a station in Marwa.

At the International Sudan United Mission conference held every five years, they decided to assign the Jaareengol mission to Hans Eichenberger in 1950.

Then Swiss pastors such as Mr. Steiner, H. Eichenberger, etc. came to Jaareengol.

(20/2/1992)

165. Mr. Roulet

Mr. Roulet translated the New Testament into Fulfulde. He could speak Fulfulde as fluently as a Pullo. He was a Swiss and grew up in Rhodesia. He was the first European who built a house in Jaareengol. He learned Fulfulde there. He had twin children. He tried to convert only the Ful'be, but he could not get even one convert.

The missionaries who came there later found that it was not clever to make the same mistake as he, and started going into the non-Ful'be villages, as I heard it from my father.

(20/2/1992)

166. New Testament in Fulfulde

The English missionaries translated the New Testament into Fulfulde. It was called Alkawal Kesal Jabuura, *published by the Societe Biblique: Cameroun-Gabon at Yaoundé in 1968. When Kassülke, who belonged to the Baptist mission, and other missionaries came to Jaareengol,*

they stopped students from using it. They started a new translation. Later it was published as Deftere Allah.

(20/2/1992)

167. The Jaarenngol hospital

When I was a student at Jaareengol, the hospital was on a different spot in Jaareengol. It was a little house. The hospital was there in 1961 when the Bible School was open.

(20/2/1992)

168. European women in Jaareengol

Nelly Bickel has been staying for almost twenty years. Erica and Ursula should be mentioned. There were many women.

(20/2/1992)

169. Pierre Bennge and Madi

When Pierre Bengue[6] *came to Jaareengol, we were in the first year of the Bible School. Probably he was baptized in his own village. He did not go to school at all. He was a Lutheran. When he came, he did not know Fulfulde. He looked for a job.*

The missionaries hired him to stand in front of the hospital entrance and keep order in the line of visitors waiting to enter the hospital. He was strong enough to stop those who tried to break into the hospital.

When he first came to Jaareengol he was not married. Later he brought a young wife from his village when he was twenty-five years old. He kept a good relationship with the Europeans.

Madi used to beg in the market place. The Europeans sympathized with him, and hired him as a night watch. When a sick person arrived at the hospital at night, he went to wake someone up. Madi

[6] *Pierre Bengue and Pastor Siddi Silas had a intimate relationship almost like "joking relationship".*

was a Massa man born in Kongola.

(20/2/1992)

170. Fulfulde spoken by Pierre Bennge and his people

Pierre Bennge is a Sara. All his fellow Sara people speak Fulfulde words with similar accents. Even the best one pronounces mbal *which means beer as* bal, ndiyam *which means water as* diyam, kusel *which means meat as* kushel, *and so forth. Instead of* "Haa mi yaha luumo, mi yara mbal" *which means I am going to the market to drink some beer, they say* "Mi yaa luumo mi yara bal".

(20/2/1992)

XVII. GIZIGA CHURCHES

171. The beginning of a church in Moogaza'ng

They started a church under a sunshade at Omaru's compound where the present church stands. Omaru was my uncle. A European missionary and his African assistants came there every week. The first missionary was a Swiss man called Steiner.

Some time later, Zimmermann came. He told me to enter the Bible School at Jaareengol.

Zimmermann opened the school. When Zimmermann went to Mora, Kassülke replaced him.

(7/2/1992)

172. Hymns sung in the Gayak protestant church

The elder of the Gayak protestant church is Aamadu Pierre, 47 years old. All his children are baptized.

The membership of the Gayak church is about 250. The Sunday service starts at 8:00 a.m. There is a holy communion once a month. They use Fulfulde for prayer. Most of the members are Giziga. There are other members also, such as Masa, Mufu and so forth. Those people cannot understand Giziga.

All the hymns were sung antiphonally. The main singer sings one or more lines, and all the rest repeat the same verse.

There were three main singers: Mohamma Martin Jinngi, 16 years old, Garga Luc, 17 years old and Hamman Joseph, 27 years old. Mohamma copied songs from other people. None of the songs were printed.

The chorus members used drums. Some were big and some were small.

In the Gayak church, they sang seven songs. Only the first several lines are translated here. M. refers to the main singer. C. refers to the chorus. The sixth hymn was sung in Giziga. The rest were all sung in Fulfulde.

(1) Alleluia, Jesus comes

(M.) *Alleluia, Jesus comes.*
Welcome.
Welcome, Jesus.
(C.) *Alleluia, Jesus comes.*
Welcome.
(M.) *Jesus is born today.*
(C.) *Alleluia, Jesus comes.*
Welcome.
(M.) *Shepherds went quickly.*
(C.) *Alleluia, Jesus comes.*
Welcome.
(M.) *They found Mary.*

(2) Let's follow God's words

(M.) *You saw people.*
(C.) *Let's follow God's words. This world. This world is vain.*
(M.) *We'll go to heaven.*
(C.) *Let's follow God's words. This world. This world is vain.*
(M.) *Jesus came into the world.*
(C.) *Let's follow God's words. This world. This world is vain.*
(M.) *Brothers and sisters, come.*

(3) God wants everybody to come to Him

(M.) *God wants everybody to come to Him.*
(C.) *Yes, He wants everybody to come to Him.*
(M.) *He loves the people in the world.*
(C.) *Yes, He wants everybody to come to Him.*
(M.) *Come and repent.*
(C.) *Yes, He wants everybody to come to Him.*
(M.) *Jesus loves everybody.*

(4) False prophets are preaching

(M.) *People of the world, false prophets are preaching.*
(C.) *False prophets are preaching.*
(M.) *People of the world.*
(C.) *False prophets are preaching.*
(M.) *They are preaching.*
(C.) *False prophets are preaching.*
(M.) *You, my father.*

(5) There are sins of the world in men's work

(M.) *Oh, oh, oh, oh, oh, the are many sins in the world.*
(C.) *There are sins of the world in men's work.*
(M.) *We are men.*
(C.) *There are sins of the world in men's work.*
(M.) *Satan, there is Satan.*
(C.) *There are sins of the world in men's work.*
(M.) *Jesus came into the world.*

(6) Jesus is calling you. Come here

(M.) *Jesus is calling you. You do not know that.*
(C.) *Jesus is calling you. Come here.*
(M.) *My father, you do not know that.*
(C.) *Jesus is calling you. Come here.*
(M.) *Come. Come.*

(7) Jesus is coming

(M.) *Jesus is coming.*
(C.) *Jesus will come back. He'll take believers. He'll come back in clouds.*
(M.) *Come and see.*
(C.) *Jesus will come back. He'll take believers. He'll come back in clouds.*
(M.) *My friends.*
(C.) *Jesus will come back. He'll take believers. He'll come back in clouds.*
(M.) *My brothers and sisters.*

(10/2/1991)

173. Hymns sung in the Moogaza'ng protestant church

When I preached in the Moogaza'ng church located in my uncle's compound, we heard the following five hymns. The first one is a translation from the French version. The rest are composed locally. Only the second one was sung in Giziga. The rest are in Fulfulde. The first one was sung in unison. The rest were sung antiphonally.

(1) Sitting by Jesus's feet

Sitting by Jesus's feet
is more comfortable than anything.
There is a good place near Jesus.
I want to take a rest there.
Sitting by Jesus's feet
I am thinking about my life.
I did not like Jesus's words.
Now they stay in my heart.

Sitting by Jesus's feet.
For he saved my life.

(2) Jesus is calling you

(M.) *Jesus is calling you.*
(C.) *Jesus is calling you.*
(M.) *He will give you eternal life.*
(C.) *He will give you eternal life.*
(M.) *There is no peace in the world.*
(C.) *There is no peace in the world.*
(M.) *Poeple are doing only something.*
(C.) *They only get things.*
(M.) *Those who look for witchcraft.*

(3) Let's deliver God's words

(M.) *God called us to do the work.*
(C.) *Let's deliver God's words.*
(M.) *Joseph came and brought God's words.*
(C.) *Let's deliver God's words.*
(M.) *God entrusted us with the work. We preach the Gospel.*
(C.) *Let's deliver God's words.*
(M.) *Come and repent quickly, for God called us.*
(C.) *Let's deliver God's words.*
(M.) *Let's not abandon them.*

(4) We'll be glad indeed. Jesus will come back.

(M.) *It is a big joy, for God sent Christ.*
(C.) *We'll be glad indeed. Jesus will come back.*
(M.) *It is a big joy, for God sent Christ.*
(C.) *Alleluia, indeed. Jesus is coming.*
(M.) *God sent the apostles for people to come and repent.*
(C.) *Alleluia, indeed. Jesus is coming.*
(M.) *God loves the world. Let people come and repent.*

(5) Nobody knows when. Jesus may come the day after tomorrow, indeed.

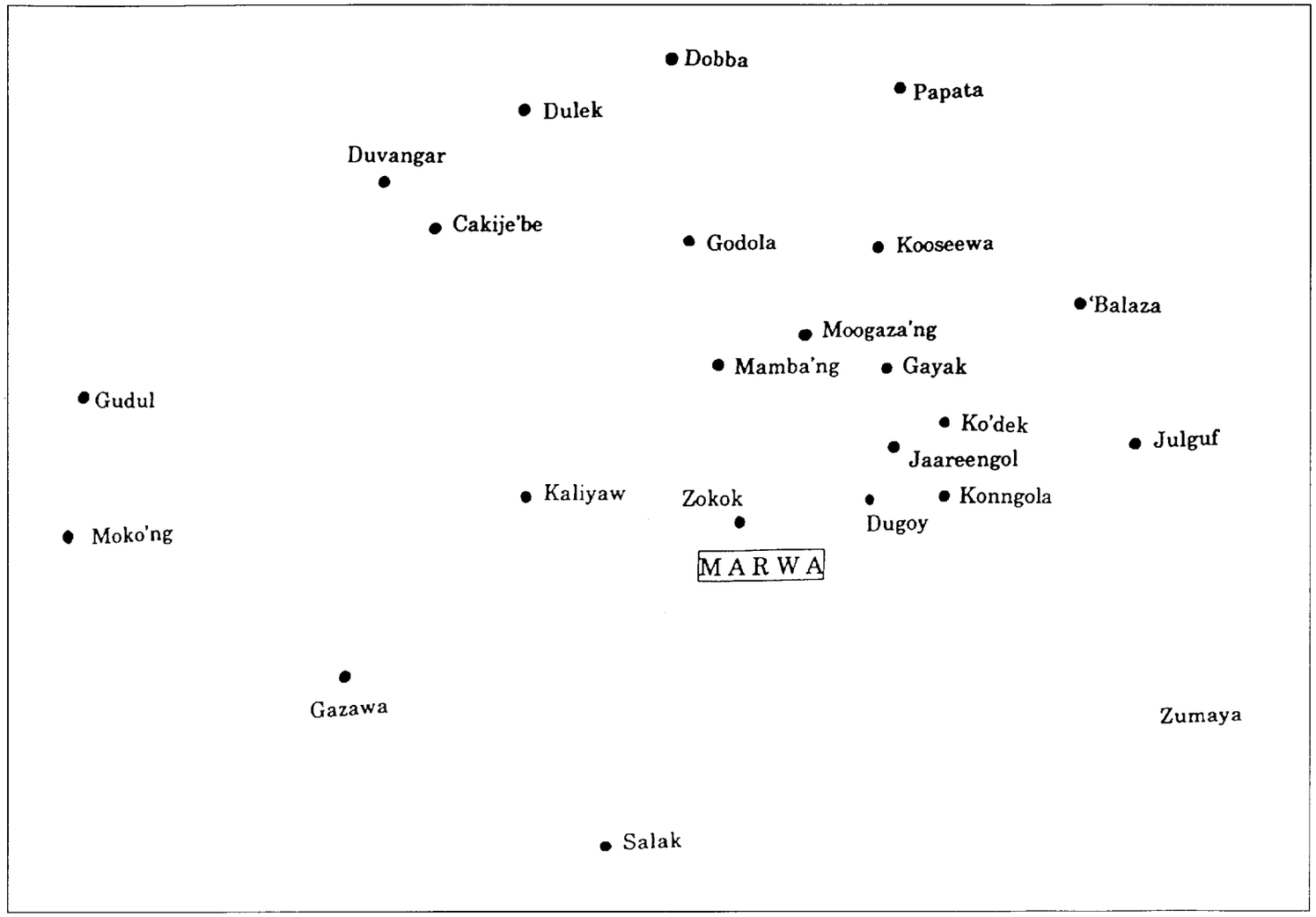
(M.) *Nobody knows when.*
(C.) *Nobody knows when. Jesus may come the day after tomorrow, indeed.*
(M.) *Do you know when?*
(C.) *Nobody knows when. Jesus may come the day after tomorrow, indeed.*
(M.) *Keep thinking so.*
(C.) *Nobody knows when. Jesus may come the day after tomorrow, indeed.*
(M.) *Come.*
(C.) *Nobody knows when. Jesus may come the day after tomorrow, indeed.*
(M.) *Think about it.*

(19/1/1990)

BIBLIOGRAPHY

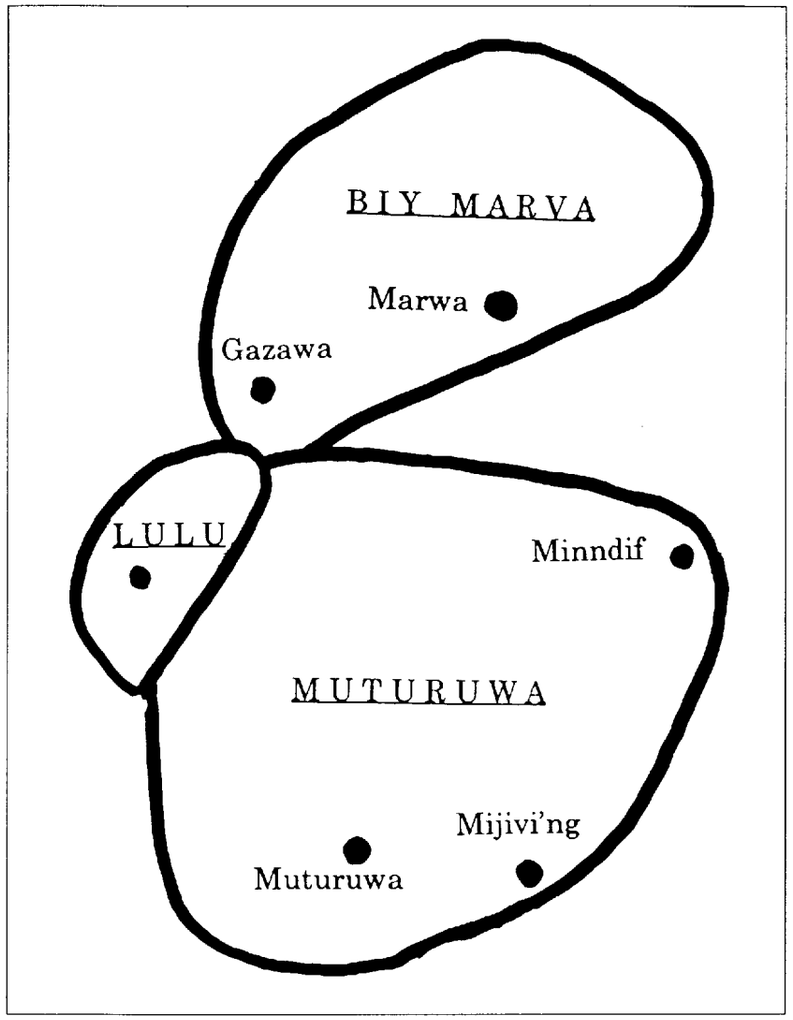
Eldridge, Mohammadou
1976 L'histoire des Peuls Férôbé du Diamaré, Maroua et Pétté. *African Languages and Ethnography III, edited by Morimichi Tomikawa, Institute For the Study of Languages and Cultures of Asia and Africa, Tokyo University of Foreign Languages.*

Seignobos, Christian, and Iyébi-Mandjek, Olivier (éd.)
2000 Atlas de la Province Extrême-Nord, Cameroun, *Paris.*



GURE LESDI JAMA'AARE

(THE VILLAGES IN DIAMARE)



LESDI GIZIGA'EN

(THE GIZIGA LAND)