

Selection 1a

Maine	Maïne
Lardu Diffayen ³⁷ bariki kura yakku: Maine fadelan, Ngeeme adinnamnin, ³⁸ Diffa dawulan. Bəla Maineyedə katte Gudumaria-a Diffa-ayen. Maananju Kanurin “mainde soroa”. Bəladən maidə gənia, ³⁹ kam fado soroye cədana ⁴⁰ bawo.	In the department of Diffa, there are three large administrative capitals: Maïne in the west, Nguigmi in the east, and Diffa in the center. The town of Maïne is between Gudumaria and Diffa. In Kanuri it means “our leader has a mud brick residence”. Apart from the leader, no one in the town has a mud brick house.
Maine jaman Bəji Kolomiyen jauru təngərima. Lakka ngəwu bawo. Kəriwu sadən ngəwudəro ⁴¹ tandi ye cijane ⁴² dayera. ⁴³ Ngawo kəriwuyen, bara-a bare-alan kəlanja rojai; ⁴⁴ lokkol so lowotordi so jamannenden bawo.	Maïne was very small during the time of Bəji Kolomi. There were not many neighborhoods. Because there were many wars at the time, they also stood up for themselves. After the war, they sustained themselves through hunting and farming; there were no schools or hospitals during our time.
Nasara ise lardu ngaa ⁴⁵ cəməyē kaanjuro kido. Lokkol burwon cəde, təlamnju ambo ⁴⁶ kikkera. Lardudəa kəriwu baworo kido.	The Europeans then came and took over the entire country and made it their own. They first set up the school and had their language taught to people. They brought the war to an end in the country.

- ³⁷ **-ye** is the basic form of the possessive suffix in the SMKO when applied to a vowel-final word. After a consonant it assimilates to the consonant, thus **mato limanne** “the imam’s car,” except after **m** when it becomes **-be**, as in **fər maləmbe** “the teacher’s horse.” It is always **-be** in the SKO.
- ³⁸ **adinnam** “east”, **adinnamnin** “to the east” is used to refer to the direction in which a Muslim prays, thus the east. **gədi** “east” is another lexical way of referring to the east, whereas **adinnam** makes a more religious reference to the east.
- ³⁹ The use of the suffix **-a** plus the comma here marks a conditional clause in the SMKO. The structure gives the meaning “if it were not for or apart from.” In the SMKO it is written as **-a** after all vowels, as **-ba** after **m**, and matching after all other consonants, thus **-Ca**.
- ⁴⁰ In the Manga dialect, the verb whose root is **ta-** (verbal noun **kənta**) or **da-** (verbal noun **kənda**) is used frequently to mean “have, own, possess,” whereas in Nigeria it more frequently means “grab, seize” and, less frequently, “have.” In the Nigerian standard, the nonverbal structure applying the associative postposition to a noun is the normal way of expressing “have,” as in **Ali kungənaa**. “Ali has money.”
- ⁴¹ **-dəro** here translates as “because” and is the equivalent of the subordinating conjunctions **nankaro** and **nankadəro**.
- ⁴² **cijane** here is the 3P conjunctive form of the verb **ciṭə** “get up, stand up.” Note that it regularly ends in final **e** as opposed to **ə** in Nigeria.
- ⁴³ **cijane dayera** “they stood their ground” constitutes an idiom based on the two verbs “get up - stand, stop.” The meaning of the two together is “stand one’s ground, stand up and fight, resist.”
- ⁴⁴ **kəla rodu/rotə** is an idiom meaning “make a living, take care of one’s self.” Literally it means “hold on to the head.”
- ⁴⁵ The final **-a** here is the mark of the direct object after a vowel in the SMKO. It is **-ba** after **m** and consonant matching **-Ca** after all other consonants.
- ⁴⁶ The dative suffix **-ro** in **am-ro** becomes **ambo** “to people” according to the SMKO. It becomes **-bo** after **m** and matches the final consonant for all other consonants, thus **-Cro**.

Selection 26a

Watiya Shettimaben: Watiya hawarbe kɔla darasɔ moto kɔritɔben, cida mowontibeo waltegeben, Cida kɔla kamus Kanuribe	Letter from Shettima: Newsy letter about driving lesson, return to schoolwork, the work on the Kanuri dictionary
Abdullahi Bayero College Kano, Nigeria 8 October 1974 John Hutchison	Abdullahi Bayero College Kano, Nigeria October 8, 1974 John Hutchison
Watiya adɔ Shettimalan ciwo, Malɔm Tijaniro salam. Ngawo salamben, wu-a Tijani-a indiso ²⁴² kɔlewande sɔlai, afima diwi bawo.	This letter comes from Shettima, greetings to Malam Tijani. After greetings, both Tijani and I are very well; there is nothing bad at all.
Ku gɔnyi, nyiro watiya ruwongin nge ²⁴³ badiwoko duwo musko fandɔkɔnyi. Lamar maarantabe ye zaumaro wuga zɔksɔna, ²⁴⁴ adɔ nankadɔro, martɔgɔne, wande ganamaro gɔrganɔmi.	Not just today, but I started thinking about writing to you before, but I was not able to. I am very distracted by my schoolwork, and, therefore, please, be patient and don't be even a little angry.
Zaumaro andeye nandiro askɔrnye na kɔla andega zaumaro tamtamaro tawwa duwo batallande tamonyenaben. Wuye tagɔnasro nyiro askɔrnyiga bayanjuwoko ²⁴⁵ kɔla wuro dɔlfu mato kɔritɔbe de sulro fɔlesɔmmaben zaumaro nyiro askɔrngɔna.	We are extremely grateful to you all concerning the very pleasant way you involved us during the time of the end of our vacation. Myself, I especially want to explain my appreciation to you for the way you taught me and showed me how to drive for free; I am most appreciative.
Abigai lamar kamusbe? Nɔmbandedɔye kasadɔndo fuluzɔnyiro tɔmangɔna. Fuluzɔnaro walwono yaye, Bukar Kolosoye nandiga banazai. Ande yaye awowa laa mbezairo walwonoga nandiro ruwonye zuwanyen.	How goes the matter of the dictionary? I expect that our absence did not reduce your effort at all. Even if it has been reduced, then those like Bukar Kolo will help you. And we even from here, if it happens that there are any issues, we will write and send what you need to you.

²⁴² **Indiso** after a conjoined pair of noun phrases takes on the meaning of “both,” lit. “all two.”

²⁴³ The verb **nge** “say” is used to express an intention that is not realized. **nge**, the 1S conjunctive form of “say,” appears in the clause **nyiro watiya ruwongin nge** “I thought/intended that I would write a letter to you (but it did not happen).” He goes on to say that he started, but then uses an interesting expression. He writes: **musko fandɔkɔnyi** “I did not find a hand,” which means, “I did not get a chance” or “I did not find time.”

²⁴⁴ The meaning of the verb **zɔktɔ** is extended here to mean “irritate, grate on.”

²⁴⁵ **bayanjuwoko** is the 1S past tense of the applied derivation **bayantɔgɔ** “explain to” of the verb **bayantɔ** “explain.” The verb here also contains the 2S object infix **nj** “you.”

F

- faa** *id* describes soft blowing of a light breeze
faida *n* usefulness
faidaa *adj* useful
faif *n* pipe
falwu *n* swamp
fando tawattəgə *v-v expr* acknowledgement, lit: get-verify
fandoram *n* location, place where someone or something can be found
farsam *n* public place, town square
fatiya *n* = **fatia** opening chapter of the Koran often used as a prayer of blessing
fərdu *n* origin, roots, family history
fəlai *n* disks, records, recordings
fəlai feltek *n* cassette recording cartridges
fəlai je korkoribe *n* reel-to-reel tapes
fərami *n* fingernail, claw, talon
fəramtə *v* 1 open 2
fəramgatənya *dependent past-passive-reflexive derivation*) when s/he had turned around (*lit.*: when s/he had been opened)
filan? *interog* (**awilan?**, **abilan?** SKO) with what?
fitərol *n* (**fetur** SKO) petrol, gasoline
foktəgə (**fökkəkin**, **föksəgin**) *v* *applied form of verb* foktə copy on to, add on to
fudu *v* break out (of a fire)
fukko jamanne *n* modern kitchen stove, low consumption wood burning stove
futamen *expr* through the means, via
futtu *v* SMKO miss, lack, fall short

G

- gando** *v* possess, acquire
gandu *v* be eager; be in a hurry, rush
gandu *v* milk a domestic animal
gel *n* 33 cl. bottle
gəmdo *n* clay pot
gəndo *v* balance, shake
gədima *adj* original
gurumbel, **gurumbal** *n* cloves

H

- hawa** *n* the sky, the heavens

I

- idi** *n* festival prayer, community prayer during a celebration
imana *n* faith
isakapkəgəkkiya *v* SMKO when I have made soft
kaptuwu *v* render something soft

J

- jaktu** *v* (**zaktə** SKO) close, cover
jaman *n* (**zaman** SKO) period, era, time
janderam *n* (**tusuram** SKO) place to chat or spend time with friends
japtu *v* braiding (hair)
jardu *v* SMKO be lined up, be aligned, be in place
jəktu *n* SMKO problem
jula *n* SMKO tax

K

- kaasu**, **kasusu** (kasudu, kasutu SKO) *n* laugh
kadawu bawoa *expr* without dirt, very clean
kadəre *n* endurance
kajəmu (**kazəmu** SKO) *n* clothing, clothes
kalangasa *n* desert
kalwu (**kulwu** SKO) *n* grand boubou, man's gown
kam *n* person
kam mewu *n* the public
awo kam mewube something public
am *n pl.* people
am wurawa *n pl.* leaders, important people, elders
kamnasara *n* Europeanized person
kamus *n* dictionary
kanji SMKO *n* direction
kaptuwu *v* receive (visitors), go out to meet and accompany (guests or visitors)
karap *id* describes the motion of a monkey jumping onto and grabbing a tree
karekalu *n* vegetables, spices, meat and other condiments for cooking a stew
karən (**karəngən** SKO) *n* proximity, nearby
karənne from nearby
karjəm (**kərcəm** SKO) *n* doum palm tree, trunk of same tree
karuwa (**karwa** SKO) *n* wind
karwu (**kurwun** SKO) *n* medicine, treatment