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Sommario/riassunto	La rencontre, au debut du XXe siecle au Caire, de deux savants, un lettre du Borno, al-Hajj Musa ibn Hissein et un linguiste amateur allemand, Rudolf Prietze, resulta dans la production d'un ensemble exceptionnel de documents en kanouri transmis et compose par al-Hajj Musa. Ce sont a la fois des elements issus de la culture populaire du Borno (contes, chansons et proverbes) et des textes de sa composition donnees sous formes orales et ecrites. Dans ce cas, l'acte europeen de collecte et de grammatisation n'a pas pu effacer la force de l'episteme du Sahel au cœur de ces textes. Ainsi, ce corpus revele des pratiques de compositions mentales translinguistiques nourries d'habitudes narratives et discursives a la fois religieuse et profane, savante et populaire, haoussa et kanouri. At the dawn of the 20th century, in Cairo the encounter of a Kanuri scholar, al-Hajj Musa ibn Hissein, and a German amateur linguist, Rudolf Prietze, resulted in the production by

al-Hajj Musa of an exceptional collection of Kanuri texts. This oral and written corpus gathers original texts and tales, songs and proverbs from the popular culture of 19th century Borno. The European act of collecting and grammatization could not erase, in this case, the strength of the original episteme. These texts shed light on translinguistic practices, in between Kanuri and Hausa, and on the role of memorization and mental composure at the intersection of the religious and the secular and of erudition and popular culture.
