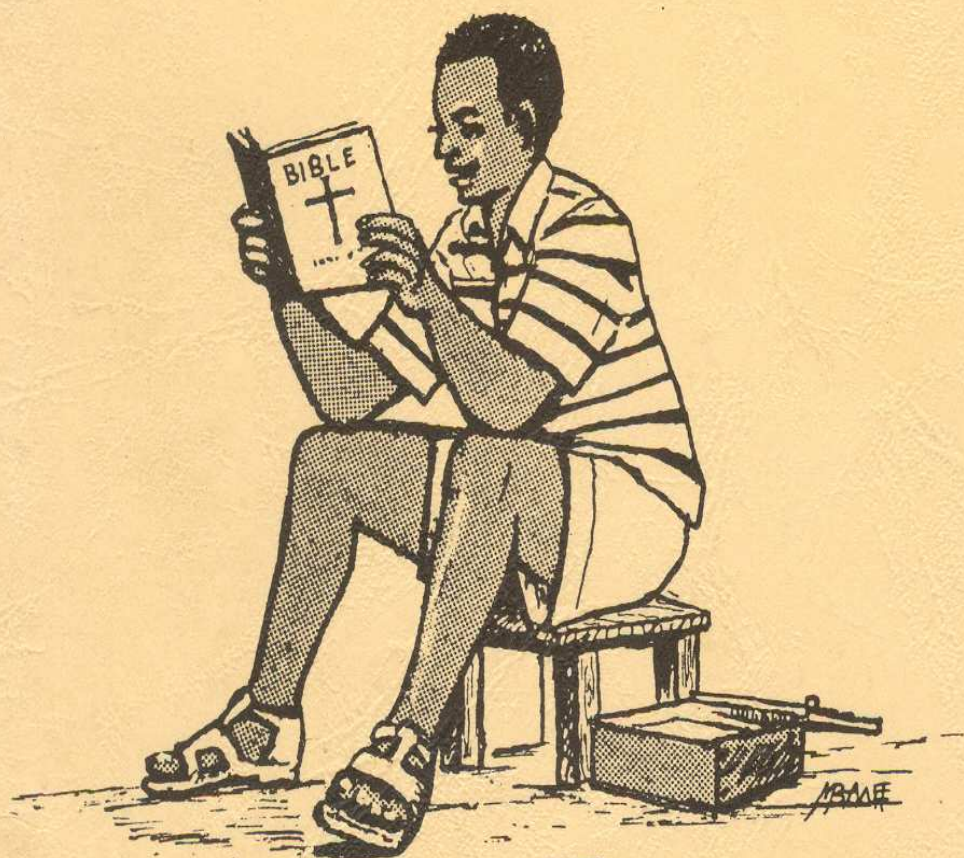


# Nyàgê òntwòŋə nìghàà nì Bifìì





# Ñyègê ñtwòŋə ñìghàà ñì Bìfìì

1

Learning to read the Bafut language

1

by

Joseph Ngwa Mfonyam

PROPELCA Series, No 45

2009

The PROPELCA series is intended to promote the development of practical materials within the framework of the Operational Programme for Language Education in Cameroon (PROPELCA). The series is supervised by Dr. Maurice Tadadjeu and directed by Gabriel Dr. Mba and Dr. Etienne Sadembouo, all professors at Yaounde I University.

This manual was developed in collaboration with SIL Cameroon.

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ISO 639-3 language code: bfd

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## Foreword

Since the introduction of the written form of the Bafut language by Dr. David Crozier, many Bafut people have been interested in learning to read and write Bafut. The first book, which Dr. Crozier wrote, was made available for sale. Unfortunately, very few copies were ever bought. Some Bafut people, who saw the book, complained that it is difficult to read because the tone symbols in it were too many to cope with.

The Bafut Diary, a yearly publication by the Bafut Language Committee, is becoming popular, perhaps because of its practical use, though the quantity purchased each year still falls short of expectation. However, a number of ‘Bafut’/‘Bafutians’ have expressed their keen desire to learn to read the sound symbols of Bafut in order to enhance their appreciation of the Diary.

In the light of the remarks above, the opportunity has now come with the publication of ***Ñyàgâ ñtwòŋə nìghàà ni Bifiì***. Those who have been yearning to read and write the Bafut language now have a rare chance of satisfying their desire. Dr. Joseph Ngwa Mfonyam, the author of this book, is trained in linguistics and is a research officer with the Summer Institute of Linguistics, an international research organization with its Cameroon branch based in Yaoundé. The author now lives in Bafut, Mezam Division, from where he carries on his research and writes.

beginners (whether of Bafut origin or not) who, I believe, will find it interesting. Dr. Mfonyam's approach in presenting material in this book is simple, direct and generally situational. The background is totally Bafut in nature. Another advantage is that the tone symbols have been considerably reduced to the barest minimum. I am personally convinced that the three tone symbols can easily be mastered.

Perhaps, it could be useful for us to point out the critical role of language in matters of Bafut culture. Quite apart from its being embedded in the culture, the written form of a language is the chief means of its preservation and transmission. Competence in written Bafut and interest in creative writing would further the preservation and handing down of our cultural ideas and norms to the succeeding generations. No foreign language can properly express and communicate the Bafut culture.

This book is recommended for potential teachers of the Bafut language as well as those who wish to learn to read and write Bafut on their own.

Samuel Nuba'asi MFONYAM AKAMANTSO  
Chairman, Bafut Language Committee  
July 1986

## PREFACE

We are happy to present to the Bafut people and all those who are interested in learning to read and write the Bafut language, a second edition of the primer. This is the first in a series of readers in Bafut. The alphabet used here conforms with the General Alphabet for Cameroonian languages and is approved by the Bafut Language Committee.

To be able to speak our own language is very important for communication, but to be able to read and write it widens our scope of communication both in time and space. Literacy in a language does not only open up a new future for the language and its development; it also guarantees its life and the preservation of the culture of which it is an embodiment and opens up new and interesting perspectives for the society.

The Bafut language is a very rich language. In order to discover this richness, it is important not only to read or write it, but also to analyse it and then see how it works. It is hoped that those who discover the language in this way, will experience the irresistible desire, not only to exploit, develop, use and preserve it, but also to go on to create works of art in it and preserve the rich cultural heritage of our community in it.

The author of this book is a member of SIL which works under the auspices of the Ministry of Higher Education and Innovation (MINRESI).

Many people helped in the preparation of this book. Dr. Olive Shell, the chief literacy consultant of SIL in Cameroon during her stay here, provided the technical help. We appreciated her concern for technical details and accuracy. We are grateful to

Miss Elisabeth Gfeller and Miss Mary Annett, SIL.– literacy consultants, for the technical advice they offered as we prepared the present edition of the primer. We are thankful to the other members of SIL who helped in one way or another in the production of this book. We are deeply grateful to the Bafut Language Committee for the encouragement they gave us as we prepared this book. The committee members studied the first draft of this reader critically and suggested corrections and improvements where necessary. The artist, Ernest Bawe Mbanji, did the drawings.

Although this is the second edition of the primer in its current form, we would still appreciate suggestions for further improvements.

Joseph N. Mfonyam  
July 1990

Since the second edition of the primer was published we have been pleased to see the book used more and more by individuals at home and in the classroom. We are happy to see that this edition will be used in the Bafut Multilingual Education Project. This makes the book more relevant and so it will be important that parents make sure their children have the book. When children begin school in their mother tongue they understand what is taught and so learn more effectively. We hope that parents will encourage their children to learn to read Bafut.

We are thankful to Mr. Bram Vandenberg, member of SIL, who kindly typed this edition and set the whole book in a digital document.

Joseph Ngaw Mfonyam  
August 2009



## Introduction

This book, primer 1, contains 28 lessons while Primer 2 contains 32 lessons. Taking the two primers together, lessons 1 to 5 are introductory. Lessons 6 to 55 present the symbols of the alphabet in the context of meaningful words and sentences, by means of which sound and symbol are correlated. ‘Reading’ implies not only word recognition but also comprehension, and therefore material with familiar thought content has been chosen for the lessons. Lessons 55 to 60 (in primer 2) contain folk stories written in order to give the learner more reading practice.

This edition is specially prepared for schools. The first edition of the whole primer was published in 1986 in one single volume. For pedagogical reasons, it is now being published in two volumes. The first volume goes from lesson 1 to lesson 28 while the second volume covers lessons 29 to 60. It is hoped that the lessons in this volume of the primer would be covered in class one. The second volume of the primer is meant to be covered in class two.

Lesson 1, pages 13 to 15, presents small pictures arranged according to the tone pronunciation and marking. On page 13, low tone words and marking are contrasted with unwritten high and mid tone levels, It is not intended that the learners should learn to recognize the written form of the words, but simply to see that the little mark (grave accent) indicates that the word carries a low tone, as contrasted with the higher tone ‘unmarked’ words.

It is suggested that the teacher draw attention to the pictures of column 1, pronouncing the corresponding words of column 2. Finally, he will re-pronounce the words of column 1 and of column 2, helping the learner to note the differing tone patterns of the two columns and the tiny marks which indicate the pertinent tone level. On page 14, the contrasting tone patterns are low and high-low, and on page 15, high-low and low-high. These pages

can be taught as was page 13. With this introduction to tone and tone markings, it is expected that learners, with a little help from the teacher, will not have difficulty with tone markings in the words of the lessons.

Lessons 2 to 5 present 'sight' words, which are to be learned as whole words, to be recognized by size and shape rather than by individual letter content. Steps for teaching such lessons are given on pages 18 and 19 of 'Helps...'<sup>1</sup>

Each of lessons 6 to 28 follows a general format (though lessons 6 to 12 are greatly simplified), which is as follows: The left-hand page presents a picture and a sentence under it, which contains the keyword from which a syllable and a letter are taught. Then follows the 'discovery' box, with which the teacher helps the learner 'discover' the syllable and the letter. Box 3 is the contrast box. In the analogy box, learners are helped to see that, on the basis of the syllable and letter 'discovered', other related syllables can be constructed; in the comparison box, the new letter is compared with ones already learned; in the contrast box, it is contrasted with some already learned. Boxes 1, 2 and 3 are rectangular in shape; the syllables within them are marked for tone, and should be pronounced with the right tone. Box 4 and the following numbered boxes contain 'built words'. The teacher is expected to help the learner to read these words, the parts of which he has already learned as syllables. The built words can then be recognized by the learner in the story on the following page. Built words are encased in trapezoid-shaped boxes, the base of which is wider than the top for one syllable words, and narrower for words for more than one syllable. The appropriate tone marks are included in the built-word boxes, Steps for teaching the content of the boxes of the left hand page are given on Page 20 to 22 of 'Helps ...'.

There may also be, on the left-hand page or on the

right, a small illustration depicting a new word not yet recognizable by the syllables learned, and which therefore is to be taught as a sight word.

The right-hand page presents a grammar exercise enclosed in a rectangular box whose corners are modified. Grammar words often have meaning only in the context of phrases, and so they are introduced in short sentences or phrases. The learning of such words in context facilitates reading fluently. Some grammar words contain letters and syllables familiar to the learner; these he will be able to recognize. Such words are indicated in the small built-word boxes beside the exemplary sentences. Others, not yet thus recognizable, are indicated in parentheses beside the examples of their use. It is expected that these indications will draw attention of the teacher to the particular point of the exercise. Steps for teaching the grammar exercises are given on page 23 of ‘Helps...’

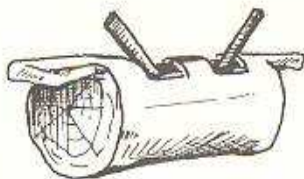
The story following the grammar exercise gives practice in using the words and syllables just learned. If the learner can read the story fluently, he has probably absorbed the content of the lesson well. Steps for teaching the story are given on pages 23 and 24 of ‘Helps ....’

Final on the right-hand page is the lesson for writing practice, which includes the new item(s) as well as some from previous lessons. Steps for teaching it are given on pages 26 and 27 of ‘Helps...’

Beginning with lesson 10 and every fifth lesson thereafter is a review lesson, the left-hand page of which includes tone exercises based specifically on words learned in the four preceding lessons. The right-hand page contains a story based on the words and grammar words already learned.

Note (1) Shell Olive, 1981. *Helps for teachers of informal literacy in the mother tongue*. Yaoundé: SIL

Ìnnù	Ìtu innù	àlarè
1	Ñjì	˘ ˘ ˘ 13
2	Ñìbà'à, òsòò	˘ 16
3	Taà	˘ 17
4	Ñdè	˘ 18
5	Ñìbà'à a bu'u nsoo	20
6	Bě bu'u nsoo	b, ə, o 22
7	Ìbì yà ya ì tswe nì àbà	a 24
8	Nwu tata bē	t 26
9	Taà à fa nwi nì ba'a a mbo Ñìba'a	f, a'a 28
10	Ìkwàtê ìnnù	30
11	Àbaa a tswe a mum ba'a Ñdè	aa, əə 32
12	Ñdè bo Ñìbà'à bo fu a nsoo	u, uu 34
13	Ñsòò Taà i tswe a akò	k 36
14	Bè à nì muma bì Ñìbà'à	m 38
15	Ìkwàtê ìnnù	40
16	Ñdè a laa màkàbè	l 42
17	Ñdè bo Maà bo bwi'i ànsaŋ, Bè a lii nî waa	i 44
18	Ìbù Ñìbà'à ya ì ko nèè	n 46
19	Taà a ta atsè'ə a mum tsàà	ts 48
20	Ìkwàtê ìnnù	50
21	Ñìbà'à à tùmə tsɔ'ɔ	ɔ 52
22	Ìbù Ñìbà'à ì fi'i m̀bà a mum ycc	y 54
23	Mìli mi loontə Ñìbà'à	i 56
24	Ñdè bo bì Bè bo kurə nji'i	j 58
25	Ìkwàtê ìnnù	60
26	Bè a yè'ɛ ndâ Taà	ɛ 62
27	Taà à ghòɔ Be	gh 64
28	Ñsùkà'á Ñìbà'à à nì Sùù	s 66
	Translation of lessons into English	68



ba'a



bà



kaa



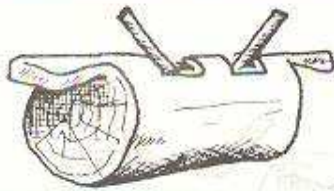
nàà



yoo



nèè



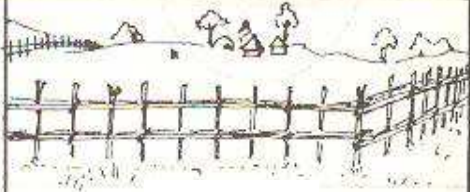
bà



nwû



hkyà



hkyâ



hkyè



hkyê

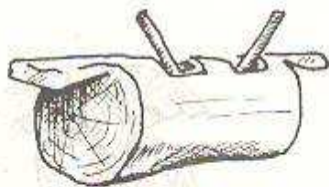
Exercise



mba



mba



nwû



wă



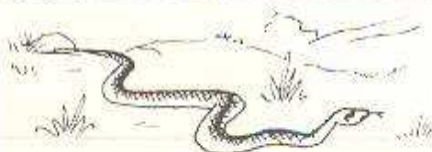
m̂bî

zǐ



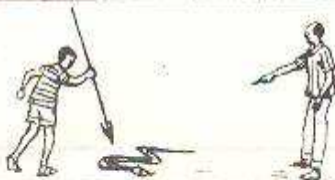
kyâ

kyă



nô

sǒ



Ìnnù 2



Nìbà' à

nsòò

Nìbà' à

Ñsòò

Nìbà' à

nsòò

nsòò

Nìbà' à

Nìbà' à

nsòò

Nìbà' à

nsòò

nsòò

Nìbà' à





Ìnnù 3



Taà  
ta bì Nìbà'à

Taà  
ta bì Nìbà'à

Nìbà'à

Taà  
ta bì Nìbà'à

Ìsòò  
Nìbà'à

Taà

ìsòò  
ta bì Nìbà'à



Ìnnù 4



Ñdè

ndè bì Nìbà'à

Ñdè

Taà

Ñdè

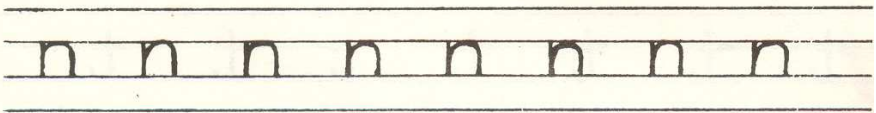
nsòò

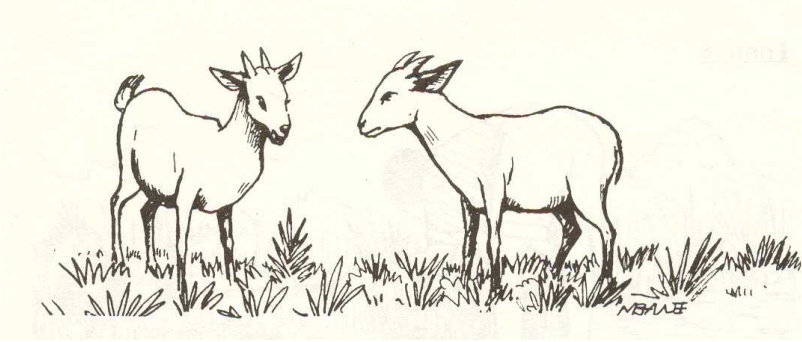
ndè bì Nìbà'à

nsòò bì Nìbà'à

ndè bì Nìbà'à

ta bì Nìbà'à





mbî

Ñdè à tswe nì mbî

mbî

Taà

ndè

Ñdè

mbî

Ñdè

nsòò

Ñdè

taà

Taà

Taà à tswe nì nsòò.

Ñdè à tswe nì mbî.

Ñdè bì Nìbà'á à tswe nì mbî.



Ìnnù 5



**Nìbà'á a bu'u nsoo.**

bu'û

Taà

Ñdè

Ñdè

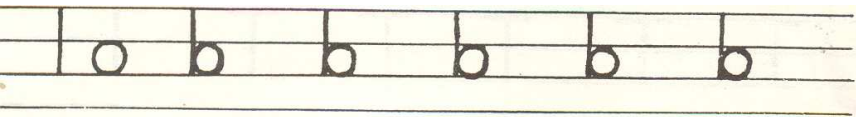
mî

bu'û

Ta bì Nìbà'á à twse ni òsòò.

Taà a bu'u nsoo.

Nìbà'á a bu'u nsoo Taà.





Maà à tswe a ɲkì.

A sì'i itsè'è.

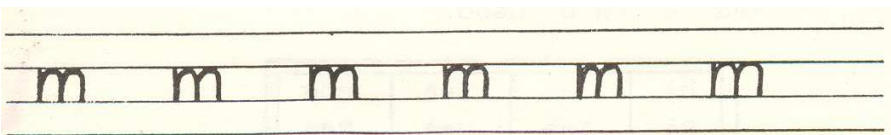
maà	̀nsòò	m̀bî
Taà	Ǹìbà'`à	Maà
bu'`ù	Maà	Ǹdè
sì'`í	àtsè'`è	ìtsè'`è

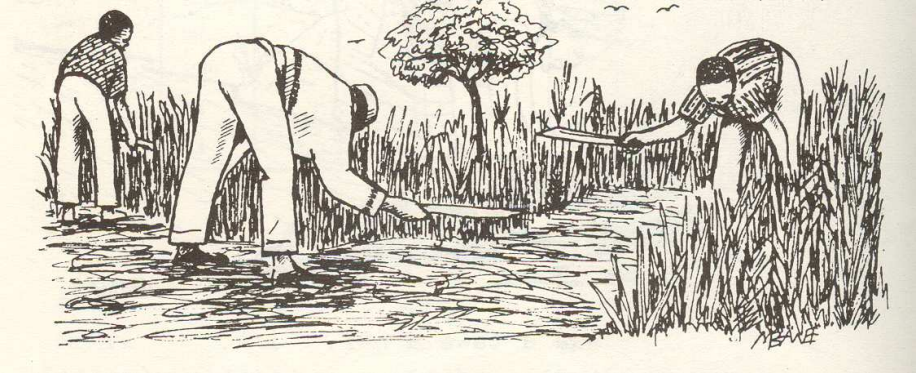
Taà à tswe ǹì ̀nsòò.

Ǹìbà'`à a bu'`u nsoo Taà.

Ma bì Ǹìbà'`à à tswe a ɲkì.

A sì'i itsè'è.





**Bě bu'u nsoo**

Bè

bè

Bè
è

è
bè

Bè tswe nì òsòò.

Bě bu'u nsoo.

Ta bì Nìbà'à à tswe nì òsòò.

Ta bì Nìbà'à a bu'u nsoo.

Bě bu'u nsoo.

Maà a bu'u nsoo.

bè	taà	taà	ndè
Bè	Taà	Maà	Ndè



Bă bu'u nsoo.

Bo bo'o nsoo.

bo

bo
o

bo

o	à
Bo	bè

bo
bè

bè	bo
Bè	Bo

Bè bo tswe nì òsòò.

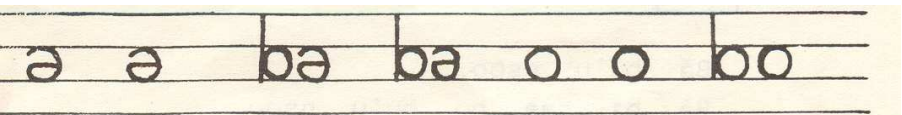
Bo bu'u nsoo.

Ta bì Nìbà'à a bu'u nsoo.

Nìbà'a a bu'u nsoo.

Bo bu'u nsoo.

Bo bu'u nsoo Taà





m̀b ı̀ y ̀a

b̃ b̂

M̀bı̀ ỳa ya ı̀ tswɛ nı̀ ̀àb̀a.

̀àb̀a
b̀a
a

1.

a	e	o
b̀a	b̀e	bo

2.

b̀a
b̀e
bo

b̀e
b̀a

m̀ba

baa

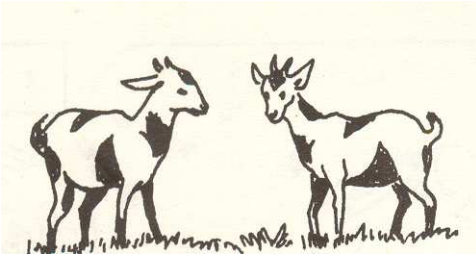
m̀b̂a

Tàa

B̃ bu'ı̀ nsoo.

B̀ bi baa bo bu'ı̀ nsoo.





m̀bi Ndè jya ji baà

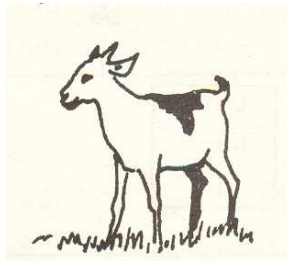
̀Ndè à tswe nì m̀bi ji baà.

M̀bi Ndè jya ji baa i tswe nì ìbà.

Maà à tswe nì m̀bî.

M̀bî Maà ya ì tswe nì àbà.

M̀bî Maà

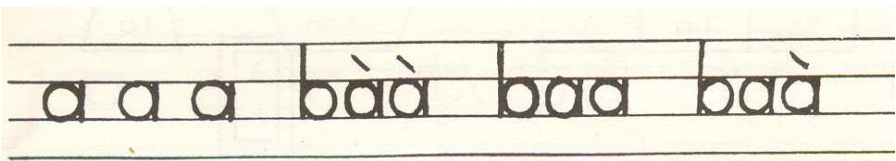


̀Ndè bì Nìbà'`a à tswe nì m̀bî.

Bă ba bu'`u nsoo.

Taà à tswe nì m̀bà.

Nìbà'`a m̀bâ à tswe nì m̀bà ji baà.



t



Nwu i tatê bê.

tatê  
ta  
a

nwú	taà	Ñdè	bo	bo
bè	tatê	nwú	m̂î	maà

1. 

a	ô	ê
ta	.tô	tê
2. 

ta
tô
tê
3. 

ta	ta	tê
ba	bo	bè
4. 

à	bô
àbô	
5. 

ô
tô
6. 

à
À

Taà à tô òsoò. À tô òsòò.

a mûm ñsôô

Taa à tswee a mûm ñsòò.

a mûm ñsòò

Nìbà'à à tswe a mûm ñsòò.

a mûm ñsòò

M̀bi ji baa i tswe a mûm ñsòò.

a mûm ñsòò

---

àbo Taà

Nwu i tatə bē.

Nwu i tatə Taà.

M̀bi i tswe a mûm ñsòò Taà.

Nìbà'à bo Taà bo tô ñsòò.

Bě bu'u nsoo Taà.

Nwû ì tswe a mûm ñsòò.

Nwû ì tətə Taà bo Nìbà'à.

Nwû ì tətê àbo Nìbà'à.

a ə o tatê tô tō



Taà à fa nwi ni ba'a a mbo Nìbà'à

fâ	ba'a
a	ba

1. 

à	o	ə
fà	fo	fə

2. 

fâ
fo
fə

3. 

fâ	fo	fə
tâ	to	tə

4. 

ba	fà
ba'a	fà'â

5. 

ba'a	nwi	ba'a Ndè
fà'â		nwi Taà

a mbo Nìbà'à

Taà à fa nwi a mbo Nìbà'à.

Nwi ì tswe a mbo Nìbà'à.  
a mbo Nìbà'à

Ìndè à fa m̀bi a mbo b̀.

M̀bì ì tswe a mbo b̀.  
a mbo b̀

nì

À ni òsòò Taà.

À ni nwi Nìbà'à.

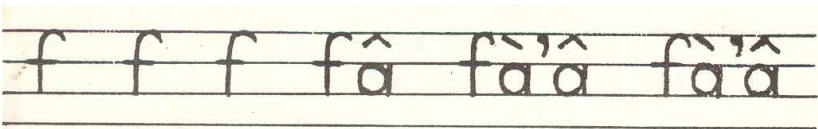
À ni m̀bì Ìndè.

Taà à tswe nì nwi ji baà.

Taà bo Nìbà'à nì Ìndè bo tswe a m̀m òsòò.

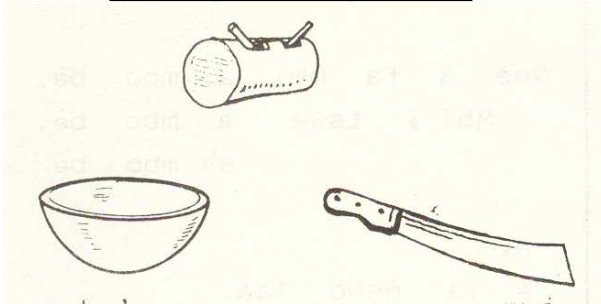
Taà à fa nwi a mbo Nìbà'à. Nwi ì tswe a mbo  
Nìbà'à.

Bě fà'à a m̀m òsòò Taà. Ìndè à fa m̀bi a  
mbo b̀. Nìbà'à à fa ba'a a mbo Ìndè. Ba'a à tswe  
a mbo Ìndè. À ni ba'á Ìndè.



Ì n n ù 10 (̀̀kwàtê ìnnù)

ba	bo	b̀
ta	tô	tê
fâ	fo	fə



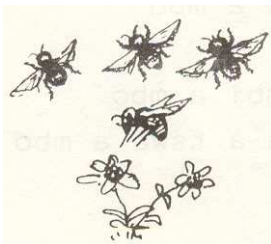
ba'a  
(lala)

nwi  
(la)



̀̀sòò  
(làlàà)

tatê  
bu'ù  
(lalâ)



nwû  
(là)  
À tô ̀̀sòò.  
(là lâ làlàà)  
A to nsoo.  
(la la laa)

b̀  
(là)

Nibà'à à tswe a mûm ñsòo Ndè.  
Ndè à fa nwi a mbo Nìbà'à. Nwi ì  
tswe a mbo Nìbà'à. A fà'à ni mwi. À tô  
ñsòo Ndè. Ndè a bu'u nsoo.

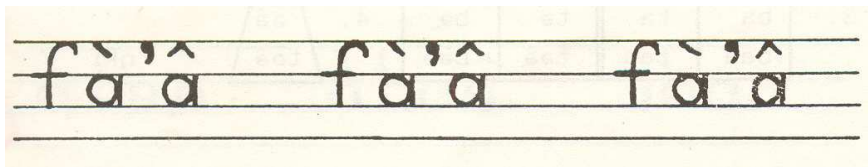
Ndè à tswe nì mbi ji baà. Mbi  
Ndè ì tswe a mûm ñsòò. Bě fà'à a  
mûm ñsòò. Nwû ì tswe a mûm ñsòò.  
Nwu ì tatə bē a mûm ñsòò. Nwû ì  
tâtê àbo Taà.

Taà a fà'à ni nwi.

Taà à fa nwi a mbo Nìbà'à.

Nìbà'à a fà'à ni nwi.

Ndè à fa ba'a a mbo Taà.





**Àbaa a tswe a mum ba'á Ñdè**

**Mbi ì təə a mûm ñsòò**



àbaà



àtəə

àbaà
baà
aà

àtəə
teə
əə

1.

aà	aa	əə	əə
baà	taa	təə	bəə

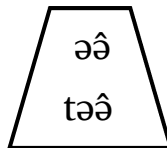
2.

Baà
taa
təə
bəə

3.

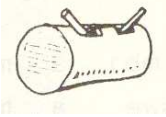
ba	ta	tə	bə
baà	taa	təə	bəə

4.



ṛki



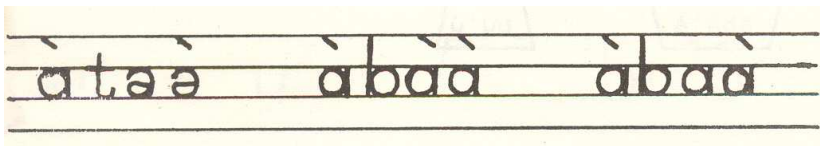


	m̀bî	àbaà
	m̀bi yâ	àbaa yâ
taà	(là la là)	(làlaa lâ)
taà wâ	àbô	àtəè
(laà lâ)	àbo yâ	àtəə yâ
	(làla lâ)	(làlaa lâ)
̀ndè	nwû	
̀ndè wâ	nwu yâ	
(làlà lâ)	(la lâ)	

Taà bo ̀Ndè ni Nìbà'à bo tswe a m̀m̀m̀ òsòò. M̀bî ì təə a m̀m̀m̀ òsòò.

̀Ndè à tswe ni ba'a. Àbaa a tswe a m̀m̀m̀ ba'â ̀Ndè. ̀Ndè à fâ àbaa ya a mbo Taà.

Àtəə a tswe a mbo Nìbà'à. ̀ŋki ì tswe a m̀m̀m̀ àtəə yâ. Nìbà'à à fâ àtəə ̀ŋki ya a mbo Taà.





**Ndè bo Nì bà'à bo fu a nsoo.**

fû  
û

1. 

û	u	u
fû	bu	tu

2. 

fû
bu
tu

3. 

fû	bù	tu
fuù	bùù	tuu
fâ	bà	ta

4. 

bu'u tû
bu'utû

5. 

à bùù
àbùù

6. 

à tû
àtû

7. 

à bà'à
àbà'à

8. 

bu
bu'û

tô      À tô òsòò.

ntô      À fu nto nsoo.

---

təə      À təə a mûm òsòò.

ntəə      À fu ntəə a mûm òsòò.

---

fâ      À fâ òsòò.

m̃fâ      À fu mfa nsoo.

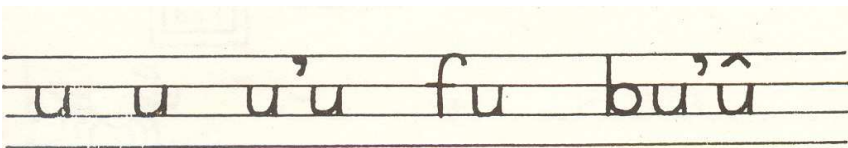
---

fà'â      À fà'a a mûm òsòò.

m̃fà'â      À fu m̃fà'à a mûm òsòò

Òdè bo Nìbà'à bo fu a nsoo. Bo fu a ntô òsòò. Ba'a à təə a atu Òdè. Àbaa a tswe a mum ba'a wâ. Òdè à fâ àbaa ya a mbo Nìbà'à.

Nìbà'à à tô òsòò, m̃bu'utə abà'a abuu mfa a mbo Òdè. Òdè à tswe a nsoo. A bu'u nsoo wâ.





Ñsòò Taa ì tswè a akò.

àkò  
kò  
ò

1.      ò    u    a  
      kò   ku   ka

2.      kò  
      ku  
      ka

3.      kò    ku    ka  
      fò    fu    fa

4.      à    kû  
      àkû

5.      aa  
      kaa

6.      ô  
      kô

7.      tu  
      tu'û

8.      à    bàà  
      àbàà

kaa  
Kaa



kaa ... sì

Taà à tswe a mûm òsòò.

Kaa nwi ì sì a mûm òsòò tswê.

Kaa àtəə a sì a mûm òsòò tswê.

---

Òdè à tswe a mûm àkò

Kaa nwu ì sì a mûm àkò tswê.

Kaa nwu ì sĩ Òdè tatə.

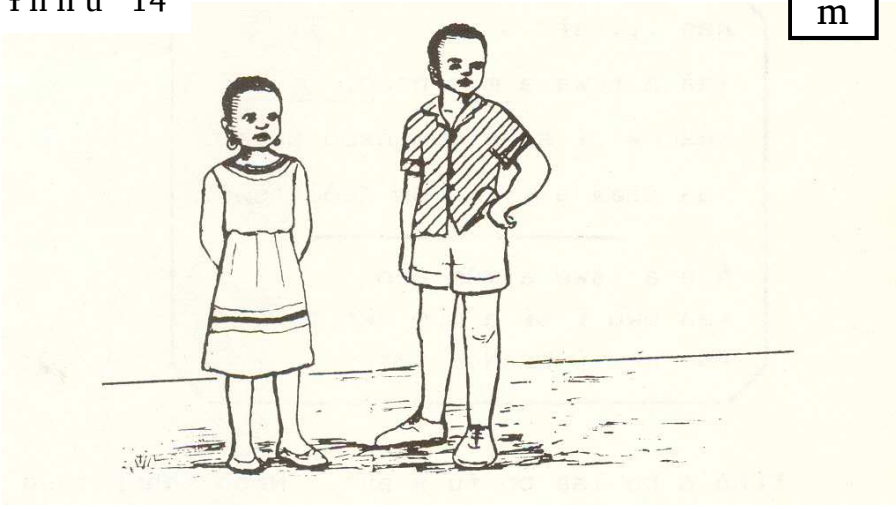
Òbà'á bo Taà bo fu a akò. Òsòò Taà i tswe a akò. Taà à tswe a mûm òsòò mfa'a. A bu'u nsoo.

Ìkì i tswe a akò. Òbà'a à tswe a ìkì a mûm àkò. Kaa Taà à sì ni ìkì a mûm òsòò tswê. Òbà'á à tú'ú ìkì ni àtəə mfa a mbo Taà.

Kaa à tswe a mûm ìkì a akò. Òbà'á à ko kaa wa a mûm ìkì.

Òdè à tswe ni àbàà. Àbaa a tswe a mûm àbàa Òdè. Kaa àkú a sì a mûm àbàa Òdè tswê.

k k A ko kaa.



**Bè à ní muma bì Nìbà'á.**

mumaà
mu
u

1. 

u	à	ə
mu	mà	mə

2. 

mu
mà
mə

3. 

mu	mà	mə
bu	bà	bə

  
fa

4. 

̀m	b̄u
̀m	b̄u

5. 

m̄a	k̄a	b̄e
m̄a	k̄a	b̄e

6. 

̀m	b̄a
̀m	b̄a

̀m	b̄a
̀M	̀B̄a

fu Nìbà'à bo Bè bo fu a nsoo.  
fòò Taà bo Ñdè bô fòò mē mfu.

---

Ka Nìbà'à à ka fu a nsoo.  
Bè à ka tu'u ŋkì.  
Nìbà'à à ka bu'u nsoo.  
Mbu ì ka ko mbà.

---

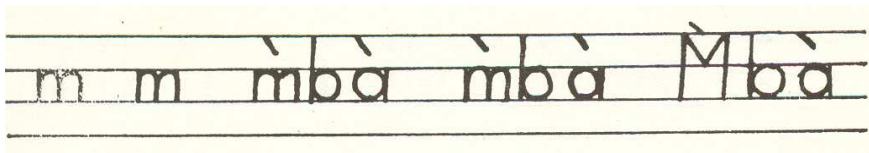
Mə Taà à bù'ù mə nsoo.  
Nìbà'à à tò mə nsoo.  
Nwu ya ì tātè mə Ñdè  
Ñdè à bù'ùtè mə nsoo.

Bè à ni muma bi Nìbà'à. Nìbà'à à tswe ni mbû. Nìbà'à bo Bè ni mbû Nìbà'à bo fu a nsoo.

Taà bo Ñdè bo fòò mē mfu. Bo tswe a mûm ñsòò mfa'a.

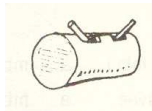
Bè à ka fu tu'u ŋkì ni àtəə i fa a mbo Taà bo Ñdè. Mâkàbè à tswe a mum ba'â Ñdè wâ. Ñdè à ka fa mâkàbè wa a mbo Taà.

Nìbà'à bo mbu ya ka fu ko mbà. Mbà ì tswe a akò.



Ì n n ù 15 (ṛkwàtê ìnnù)

ma	mû	mə	aa	əə	uu
ka	ku	kə	taà	təè	bùù
bà	bu	bè	kaa	ba	bu
fâ	fu	fə	baa	ba'a	bu'û



	m̂bû	Nìbà'à	ba'a
tu'û	m̂bô	àbàà	(lala)
bu'û	m̂bî	̀nsòò	kaa
	àtû		
(lalâ)	(làlà)	(làlàlà)	(laa)

Nìbà'à a tu'u ṛkì.      Nìbà'à à tù'û ṛkì.  
 (làlàlà la lala là)      (làlàlà là làlà làlà)

M̂bu ko mbà.                      M̂bû kô mbà  
 (làa la là)                      (làlà là làlà)

Taà à fû.                      À fù m̂.  
 (làà là là)                      (là là là)

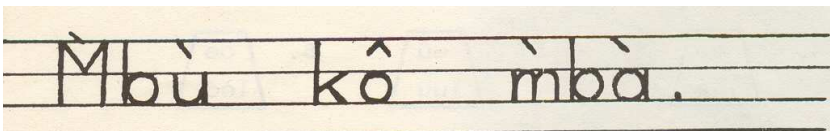
A to nsoo.                      À tô ̀nsòò  
 (la la laa)                      (là là làlà)



Nìbà'à à ni muma bì Bè. Nìbà'à  
bo Bè bo fù mē ñtswe a mûm ñsòò.  
Taà bo Ñdè bo fòò mē ñto nsoo wâ.  
Taà à bu'utə abà'a abuu a mfa a mbo  
Nìbà'à. Nìbà'à à bù'ù mə abuu yâ.

Àtəə a təə a atu Bè. Bè à ka tu'u  
ḡkì i fa a mbo Nìbà'à. Nìbà'à à ka fa  
aku a mbo Bè.

Mbû Nìbà'à ì tswe a akò. Kaa m̀bû  
Nìbà'à ya ì sǐ mbà kô. Bè à ko kaa a  
mûm ḡkì. Kaa wa à tswe a mum ba'a  
Ñdè wâ. Kaa mâkàbè à sǐ a mum ba'a  
wa tswê.



Mbù kô mbà.



**Ñdè a laa màkàbè.**

laâ
aâ

1. 

aâ	àâ	òò	uû
laâ	làâ	lòò	luû

2. 

laâ
làâ
lòò
luû

3. 

laâ	làâ	lòò	luû
la	là	lò	lu
ka	kà	kò	ku

4. 

àâ
Làâ

5. 

uû
luû

5. 

òò
lòò

ghu

Nìbà'à à fâ àku a mbo Bè.

À fa ghu mbô.

Taà à tswe a mûm òsòò

À tswe ghu.

Nìbà'à à tswe a mûm òki.

À tswe ghu.

mə tâ

Ñdè à fâ àbaa a mbo Nìbà'à mə tâ ləə.

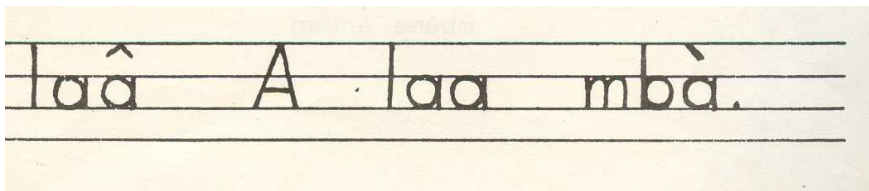
Taà à fâ àfà'à a mbo Nìbà'à mə tâ à fa'a

Taà à fâ àbà'a abuu mə tâ à bu'u.

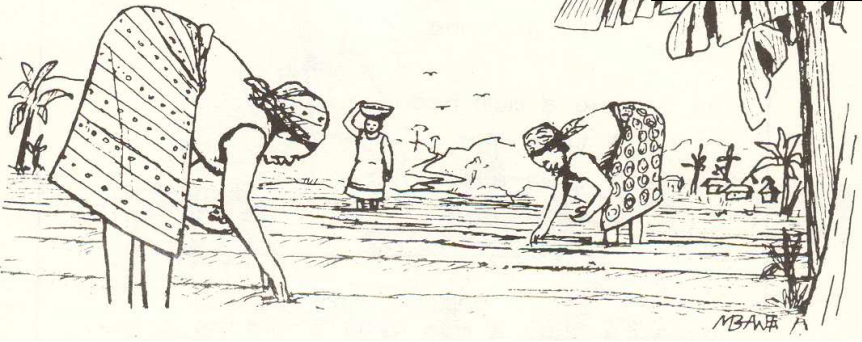
Ñdè a laa màkàbè. À làà mə abaa bo mbà. À ka ləə abaa ya a mbo Taà. Àbaa ya a tswe a mum ba'a. A lòò.

Ñdè a ka fa màkàbè wa a mbo Nìbà'à. Bè a ka tu'u òki tâ ì luu ni àtəə tǎ lèè a mbo Ñdè.

Nìbà'à à ka fu a nsoo tâ Taà à fa afà'à ghu mbo mə tâ à fa'a. Taà à ka fòò fa nwi a mbo Nìbà'à. Taà à fòò mē mfu. Mbú Nìbà'à ya ì tswe a mûm òsòò



i



Ñdè bo Maà bo bwi'i ànsaṅ, Bè a lii nî waa.

lî  
lî  
ì

1. 

ì	i	i
lî	fi	bi

2. 

lî
fi
bi

3. 

lî	fi	bi
lè	fə	bə

4. 

m̂ b̂um
m̂b̂um

5. 

fi
fi'î

6. 

oô
toô

7. 

aà
maà

Maà a bwi'i ànsaṅ



M̂b̂umə ànsaṅ



waa

Bè a lî waa.

Taà a lî waa.

bo

Ñdè à tswe a mûm òsòò.

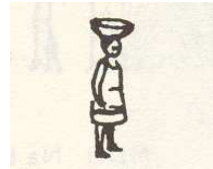
À tswe a mûm òsòò bo.

Ñdè bo Maà tswe a mûm òsòò.

Bè à tæ a mûm òsòò.

Ba'a à tæ ghu atû.

Ànsaŋ à tswe a mum ba'a wâ



Bè à fà mæ  
ansaŋ wa  
a mbo Ñdè ni Maà.

Maa a fi'i ànsaŋ  
wa a mum ba'a.



Ñdè a fi'i ànsaŋ  
wa a mum ba'a.

Mbùmæ ànsaŋ i tswe a mbo bo. Bo bwi'i ànsaŋ  
wa a mûm òsòò. Maà a bwi'i ànsaŋ wa ni  
àbùù. Bè à tæ a mûm òsòò òlîi ni Maà. Ñdè bo  
Maà bo bwi'i ànsaŋ wa a mûm òsòò mæ tâ à  
too.

i i B i b i ' i b a ' a .



Mbú Nìbà'á ya ì ko nàè.

nàè  
èè

1. 

èè	ô	u	a
nèè	nô	nu	na

2. 

nàè
nô
nu
na

3. 

nàè	nô	nu	na
lèè	lô	lu	la

4. 

ǒ	ô	û
lǒ	nô	nû

5. 

òò	oô	àà	oò	àà
nòò	boô	nàà	aboò	àbàà

6. 

tu mê
tumê



A tum naè.

yi    ìbù Nìbà'á, ìbù yì      muma bì Nìbà'á  
          àkò Taà, àkô yì              mumaà yì  
          àbùu ndè, àbùú yì            ànsañ Maà, ànsâñ yì

aa    À lo mfu a nsoo. À lo mfu aa a ntô ìsòo Ndè.  
          À ghèe a ñkì. À ghèè aa a ntu'ù ñkì.

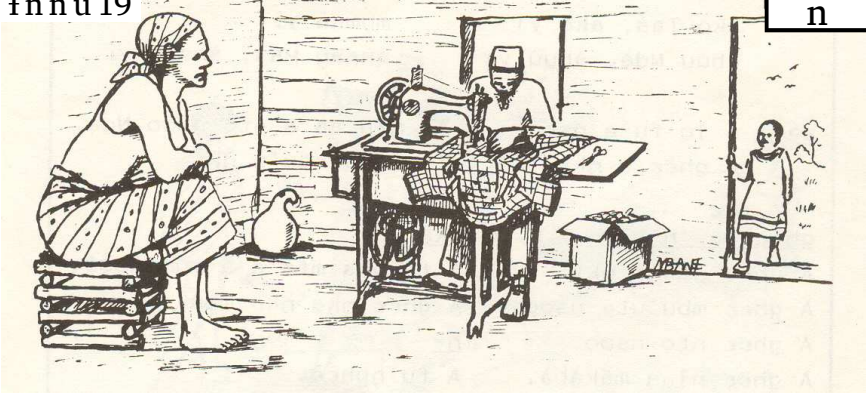
ghèe ... n-, m-                      ñka  
          À ghèe ntu'ù ñkì                  À fu ñka mfa'a a múm ìsòò.  
          À ghèe mbu'utə nsoo. À ghèe ñka ñko mbà.  
          À ghèe nto nsoo.                  ñ-  
          À ghèe nlaa màkàbè. À fu ñghèè.  
          À ghèe nləə abaa yà. À lo ñghèè.

Nìbà'á à lo mfu a aboo bo ìbù yì. Bo lo mfu aa ni nòò ìloo nòò. Bo fù mē ñka mboo, ìbu ya i bu'ù naà. Nìbà'á a tum ñghèè ìləə a múm àbàa yu.

À lèè mē, nù yì kâ ìloo, a ghèè ìtu'ù ñkì ni ba'a bo ìbù yì ya nò.

Bo nò mē, ñghèe ñka mboo, ìbu ya i bu'ù nəè, Nìbà'á a tum, ìbu ya i ghèè ñko mfa a mbo Nìbà'á.

n n naà À tum naà.



Taà a ta atsə'ə a mum tsàà..

tsàà  
àà

1    

àà	è	i
tsàà	tsè	tsi

2.    

tsàà
tsè
tsi

3    

tsàà	tsè	tsi
tàà	tè	ti

4.    

à tsə'ə	fù	tsà'à tê	â
àtsə'ə	fù'ù	tsà'àtê	ta

ntsà'àtê

5.    

û	m bà'à
mû	m bà'à



Yî fù'ù

Mbà'á yî mfù'ù ì tswe wa ni àtsè'è.

Àbà yî fù'ù a tswe wa ni mbí.

Maà à tswe nì mbi yì mfù'ù.

Taà à tswe nì nàà yî mfù'ù.

bu

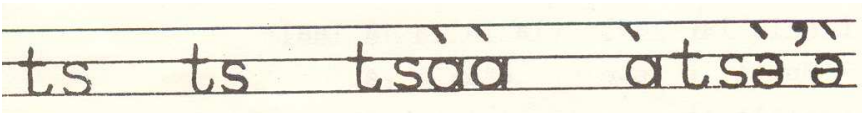
Bè à bu nzi aa a ntsà'atə Maà.

Nìbà'á à bu nghèè aa a ntu'u ñkì.

Taà à tswe a mum tsàà bo Maà. Taà a ta atse'è. A ta aa atse'è Nìbà'á. À ni àstè'è yî fù'ù. Mbà'á yî mfù'ù ì tswe ghu.

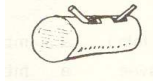
Maà à tswe a mum tsàà ñlii nî Taà. Taà à ni mú yì.

Àtə Maà a tə a mum tsàà. Kaa ñkì i sì ghu mum tswé. Bè à zi a ntsà'atə Taà bo Maà a mum tsàà. Maà à ka fa atə ya tâ Bè à gheε ntu'u ñkì ghu. Bè à ka tu'u ñkì bu zi fa a mbo Taà bo Maà tâ bo no.



## Ìnnù 20 (̀̀kwàtô ̀̀nnù)

a	ə	i	o	u
la	lə	li	lo	lu
na	nə	fi	no	nu
tsa	tsə	bi		
		tsi		



ànsaŋ	nû	nàà	lèê
	mû	nòò	lîî
			lòò
(làla)	(lá)	(làà)	(làâ)

̀̀bà'`̀̀	luû	kaa
̀̀tsè'`̀̀	laâ	ba'a
̀̀bàà		
(l`̀̀l`̀̀)	(laâ)	(laa)

Bè à bu nzi. Bè a bù ñzi.  
(là là la là) (là la là là)

Bè à zi a ntsà'atə Maà. Bè a zì a ntsà'atə Maà.  
(là là la la làlà làà) (là la là la làlà làà)

Bè à bu ŋghèè. Bè a bù ŋghèè.  
(là là la làà) (là la là laa)

̀̀bà'`̀̀ ì tswe ni ̀̀tsè'`̀̀ yâ.  
(l`̀̀l`̀̀ là la la làlà là)

Maà à tswe ghu. A laa mâkàbè.  
Ba'a à təə a atu Bè. Ànsaŋ à tswe ghu  
mumə. Kaa ànsaŋ wa à sɪ ghu luù. Bè  
à ka ghε i fa ànsaŋ wa a mbo Maà.  
Maà à ka fi'i mbùmə ànsaŋ ghu mum  
fa a mbo Ǹdè tâ à ghε mbwi'i tâ à  
too.

Ǹdè à làà mə abaa nlèè a mbo  
Taà. Kaa àbaa ya a si lòò. Taà a l̀i  
abaà yi yâ. Ǹdè à ka fa ghu mbô.  
Àtəə ŋkì a tswe a bo Maà. À ka fa ŋkì  
wa a mbo Taà tâ à no.

Taà à ka bu ghèè a mum tsàà a  
nta àtsə'ə m̀u yì ghu. M̀bà'à yì m̀fù'ù  
ì tswe wa ni àtsə'ə. Àbàà a tswe ghu.  
Ǹìbà'à à ka zi tsà'atè Taà.

Taà a ta . atsə'ə.



Nìbà'á à tùmə tsɔ'ɔ.

Tsɔ'ɔ
tsɔ
ɔ

ɔ	â	ɔ	à
tsɔ	bâ	nɔ	fà

tsɔ
bâ
nɔ
fà

3. 

tsɔ	bâ	nɔ	fà
tsa	bâ	na	fà

à	fà	ì	oò	ɔ	ɔ	à	tì
àfò	fì	noò	nɔ'â	mɔ'ɔ	àtì		

fì noò

mò'ó

Bo ko nàà yí mò'ó.  
Bo tswe nì mbu yì mò'ó.  
Bo ko nàà jí mɔ'ó.

ntaà

Bo ko nàà jí ntaà.  
Bo tswe nì mbu jí ntaà.  
Bo ko nàà jí mɔ'ó jí ntaà.

bùrê

Nìbà'a à bùrə a afɔ̄. À bùrə ki boo.  
Taà à bùrə a mum tsàà. À bùrə ki ta itsə'è.

ghìrê

Nìbà'a à ghìrə ntumə tsɔ'ɔ.  
Mbu ya ì ghìrə ŋko nəè.

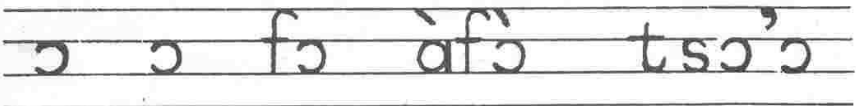
Bo ko aa nəè a bɔ'ɔ lú.  
Bo ko aa nəè bo lú.

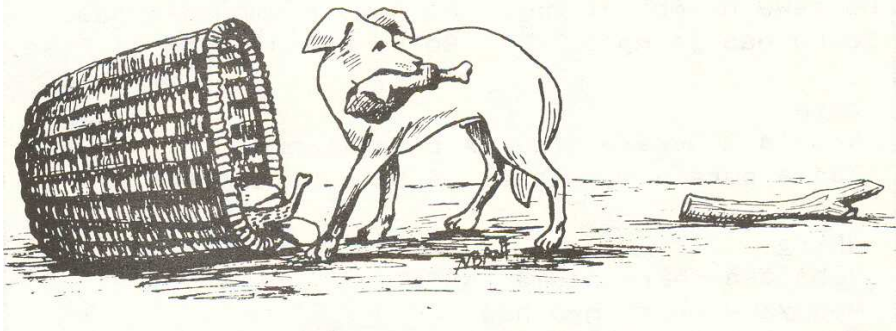
a bɔ'ɔ / bo

Nìbà'a a fu a afɔ̄ a bɔ'ɔ mbú yì.  
Nìbà'a a fu a aboo bo mbú yì.

Nìbà'a bo mbú yi ya bo burə a afɔ̄. Bo burə ki boo.  
Bo kò mē naà jí ntaà. Bo ghìrə mfòò ŋko aa nəè a bɔ'ɔ lú.  
Bo bù mē ŋko naà jí mɔ'ó.

Bo ghìrə ntumə tsɔ'ɔ fii noò. Bo tùm mē, mbu ya ì bù  
ŋghɛɛ ntəə ŋka lii tsɔ'ɔ yí mò'ɔ a atu ati. Nìbà'a a nɔ'ɔ ntum  
nì mɔ'ɔ.





M̀b̀ú Ǹìb̀à'`à ì f̀ì'`ì m̀b̀à a m̀m ỳẁẁ.

ỳẁẁ
ẁẁ

1. 

ẁẁ	u	`	o`
ỳẁẁ	yu	y`	yo`

2. 

ỳẁẁ
yu
y`
yo`

3. 

ỳẁẁ	yu	y`	yo`
B̀ẁẁ	bu	b`	bo`

4. 

y`	t`	̀̀	ê	̀̀	m`
y`t`	t`̀̀	y`ê	l`̀̀	m``	

5. 

m``	t`	y`	yu	` yo`	bo
m``t`	y`ê	yu'`	`yo`	bo'`	

i  
M̄bû Nìbà'à i yè'è.  
M̄bî Ñdè ya i lii ànsaṅ wâ.

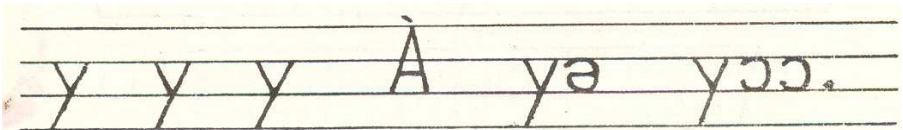
tigə  
M̄bu ya i tigè m̄bo'o.  
M̄bi ya i lô ñtigə ṅghεε.

kì. . . a yɔɔ  
À k̄ì ghεε a yɔɔ.      nàà jyâ  
À k̄ì fu a yɔɔ.      m̄bi jyâ

kaa . . . wa'à  
Kaa ayoo a ni wa'à ghu tswê.  
Kaa Taà à ni wa'a a afò tswê.

Nìbà'à bo m̄bû yì yâ k̄ì lo wa aboo aa a yɔɔ nzi.  
Bo zì m̄ê, a yâ t̄è naè jya m̄ə bo k̄ì ko aa, m̄fa t̄sɔ'ɔ  
wa yì m̄ò'ɔ a mbo Maà m̄ə tâ à t̄ɔɔ nlaa; m̄fa n̄è  
wa a mbo Taà yì. À f̄à m̄ê, ṅghεε n̄l̄èə mbà ya yì  
m̄ò'ɔ a mum yɔɔ Ñdè.

M̄bû Nìbà'à ya i k̄ì yê m̄bà ya wa mum yɔɔ,  
ṅghεε m̄fi'i. M̄bu ya i f̄i'i m̄ê, Nìbà'à a yə, ñl̄ɔɔ  
ati, m̄ma'a ntum ghu. I bo'o mm̄à'at̄ə mbà ya  
ñtigə nyə'ə ṅghèè. Ñdè a yu'u, ṅghèè ñlii mum yɔɔ  
wa, kaa àyoo a wa'à ghu bû ñtswè.





Mìli mi loontə Nibà'à

mìlî  
mì  
ì

1.

ì	i	i	i
mì	ki	ni	li

3.

mì	ki	ni	li
mìì	kii	nii	lii
mè	kə	nə	lə

2

mì  
kì  
nì  
lì

4.

uû kuû	nì buù nìbuù	kə kə'ó	loon tê loontê
-----------	-----------------	------------	-------------------

5.

mì tì mìtì	mì kà'à mìkà'à	tsi tsi'ì
---------------	-------------------	--------------



mi, mya Mìli mya mi gheε ηka ηkɔ'ɔ ghu nû.  
 Mìli mya mi gheε ηka nloontə nii.  
 Mìkà'à mi Nìbà'à mya mi lòd.

yɔɔ, sii À kì bə yɔɔ.  
 À ghìrə mbə sii.  
 À ka lǒ bə yɔɔ.

nii Mìli mi loontə nii.  
 A ghèè nii.  
 A yè'è nii.

Tsi'ì A zì tsi'ì nì mètì.  
 A tə tsi'ì nì mètì.

À kì bə yɔɔ, Nìbà'à a kuu a mûm ñda  
 Taà a nłə ηkì yì. À kùù mē, ηghεε a  
 Nìbuu nì nda a nłə ηkì Taà wa ghu.

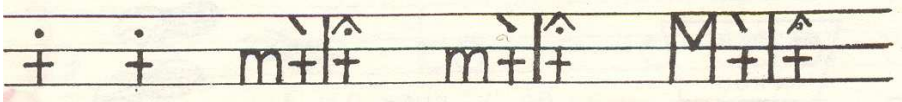
ñdâ



ñtsũndâ

À ghèè mē ñtə ghu, ñy'u mìli mi kâ  
 ηkɔ'ɔ ghu nu, ñtigə nloontə nii.

À burə ñlo ηghèè ηkɔ'ɔ a ñtsũnda tsi'ì nì mètì, ñtə ghu. À tèè  
 mē ghu, ñyə mìli mya a mika'a yu. Ñtigə mbu'utə nû yì mə tâ  
 mìli mya mì lo ghu.





Ñdè bo bì Bè bo kurə njì'ì.

ñjì'ì  
 jì'ì  
 ì'ì

1.    ì   ə   ô   i  
       jì   jə   jô   ji

2.    jì  
       jə  
       jô  
       ji

3.    jì   jə   jô   ji  
       lì   lə   lô   li

4.    ì    mì jì    tì tìì    ê  
       jì    mìjì    tìtìì    bê

5.    mì kuù  
       mìkuù



Bè bo kurə njì'ì

bo bì      À yə tso'ɔ bo bì nèè.  
              À yə ànsaŋ bo bì mākàbè.

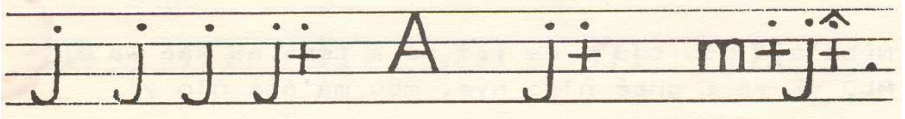
tsìm        À yə bè bìtsìm.  
              À yə nàa tsìm.  
              À yə mìli mìtsìm.  
              À yə bìkaa bitsìm.

mìi, jìi, yìi

Bô jì mē miji mìi mē Ndè à ghìrə nlaa aà.  
Taà à kùrè mē mikuu mìi mē Ñdè à ghìrə lèè aà.  
A fa yu mfa mbùmē ànsaŋ jìi mē bi bwi'i aà.  
A lèè yu nləə ibàà jìi mē i tswe a nda aà.  
A fa yu mfa atsə'è yìi mē Taà à ta aà.

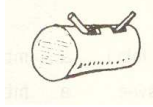
Ñdè bo Nìbà'à ni Bè bo tswe a mûm ñdâ.  
Ñdè à làà mē miji mfa Taà bo bì bè bìtsìm jî. Mìji  
mìi mē Ndè à ghìrə nlaa aa, à ghìrə mbə aa ànsaŋ  
a bɔ'ɔ mìkuù.

Ñdè bo Bè ni Nìbà'à bo tigə ŋkurə aa ñjì'ì.  
Ñjì'ì jya i tswe a mum yɔɔ. Yɔɔ wa à tɛə a títìi  
bo, bo tigè mfi'i ŋkurə. Bô kùrè mē ñjì'ì jya wa  
mum yɔɔ. À ka lo bə yɔɔ tâ Ñdè bo Maà bo fu  
mbwi'i njì'ì jî mɔ'ɔ a mûm ñsòð.



Ì n n ù 25 (nkwàtê ìnnù)

jì	nɔ	yè	yi	jô
mì	yɔ	jə	ji	lo
ki	fô	bè	bi	ko
ni	bô	fə	fi	no
li	tsɔ			



àbàà            àfô            kaa            mikuù        àbô  
 mìtìì            àtì            yɔɔ            nìbuù        mǐjî  
 ( làlàà )       (làlà )       ( laa )        àyodò  
    ( làlaâ )       ( làlà )

nǐjǐì            ba'a            tsàà  
                                  mɔ'ɔ  
 ( làlàlà )       ( lala )        ( làà )

Nwú ì tâtê àbo Nìbà'à.      Nwu ì tatə abo Nìbà'bà.  
 ( là là làlà làla làlàlà )    ( la la lala lala làlàlà )

Taà à təə a mûm àkò.      Taà a təə a mûm àkò  
 (laà là làa la là làlà )      ( laà la laa la là làlà )

Ndè à tsewè nì àbàà.            Kaa à sɪ àbàà Ndè ya tswè.  
 Nìbà'à à lɔɔ tsɔ'ɔ wa yìi mə à tumə aa kaa wa'a yê.  
 Mǐbú yì ya ì gheè ñlɔɔ nyə mbu mà'atè ñlo yi.

Nìbà'à à ki tum nàà jya a aboo aa a yoo. À kì yàtə nàà jya mfa tso'ɔ a mbo Ndè mə tâ à tso nlaa miji ghu tâ bè bìtsim a nda tâ bì ji.

À ghìrə mbə fii noð aa, Nìbà'à a bû mfu a afò. À fù mê, nyə tso'ɔ yî mò'ɔ a atu ati, ñno'ɔ ntum, mbû yì ya i gheè ñlɔɔ nyə, mbu mà'atə a gheè yi.

À ghìrə mbə sii, Taà a bû nyə mili mya mə mi kì lòontə Nibà'à aa a nibuu ni ndâ. Mìli mya mi ghìrə ŋkuu ntswe wa mum yoo Ndè. Taà a tigè ñghɛɛ ñlòò yoo wa, nzi ntəə a tîtiì nda, mma'a a ntsũnda tsi'ì nì mîtiì. À mà'à mê, yoo wa a tum mbû Nìbà'à yâ, mìli mya mi kò'ɔ ghu nu, ñloontə, i bo'ò ñlò ñghɛɛ, ñtigə nyə'ə nii. Mìli mya mi burə ghu mika'a. Kaa àyoo sè wa mum yoo bû ntswe.

Ndè à tswe a mûm nda ŋkurə ni ñjì'ì. Bè bo bì Maà bo ka lõ fu bwi'i jî mɔ'ɔ a yoo a bð'ɔ mikuù.

À kì lɔɔ nàà jya yə.



Bè a yè'ε ndâ Taà.

yè'ê
yè
è

1.

è	è	ε	ε
yè	fè	be	mε

2

yè
fè
be
mε

3.

yè	fè	be	mε
yà	fà	bà	mà

4.

à yè'è	ě	fè	à bèè
àyè'è	mě	fè'è	àbèè

5.

mi yà	aà	tsà
miya	laà	tsà'à

6.

a mbèè

Kaa à tswe a mbèè àkò.

Àbàà a təə a mbèè àtì.

Nèè a ji a mbèè àtì.

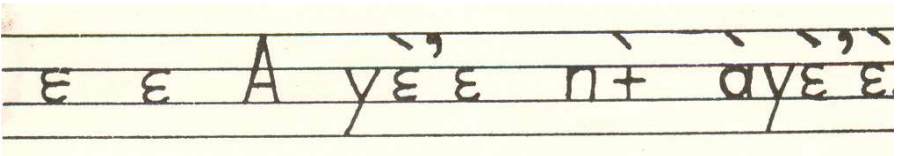
boŋ

À bə zì boŋ à yə Taà.

À bə ghèè boŋ bo yə'ə.

Mbu yâ ì bə bo'o boŋ bo lô.

Bè à tswe a nda Taà. Àyè'è a tswe ghu mbô. A yè'è aa ndâ Taà. À yè'è m̄ i tigè m̄m̄. Mbû Nìbà'à ya ì təə a mbèè n̄ts̄unda n̄l̄i n̄i àyè'è ya a mbo Bè. Bè à ka yè'è nda ya ì f̄'è gh̄e mà'a n̄tsà'à jya a ab̄e. À bə yè'è nda ya tâ ì laa boŋ Taà à ka fa miyà yì.





Taà à ghòò Be.

ghòò òò
------------

1. 

òò	ε	àà	u
ghòò	ghe	ghàà	ghu

2. 

ghòò
ghe
ghàà
ghu

3. 

ghòò	ghe	ghà	ghu
tsòò	tsye	tsàà	tsu

4. 

ô	h̃h̃	te	ghààn t̃h̃	oô
tsô	b̃h̃h̃	te'ê	ghàànt̃h̃	toô
				h̃t̃oô



tsi'ì tì

Àtəə ya a təə tsi'ì tì ñkì.  
Yɔɔ wâ à təə tsi'ì tì àyòò.  
Bè à tswe tsi'ì tì ghàà.  
Ndâ ì tswe tsi'ì tì mîjî.

mê laà

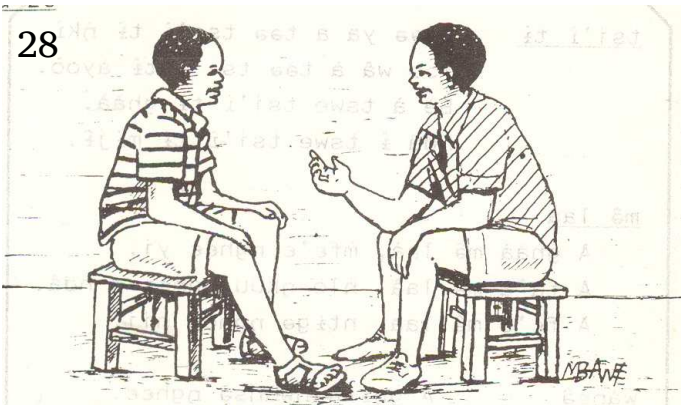
À ghàà mê laà, mfe'ε nghèè yi.  
À fà'à mê laà, ñlo ñkuu ñghεε a ndâ.  
À fè'è mê laa ntigə ñghεε nii.

wàṅsə

À ghìrə ṅwàṅsə ñghεε.  
À wàṅsə mfà'à.  
À wàṅsə ñghèè.

Taà à ghìrə ṅka mfe'ε sii aa, ntoo Be mə tâ à tso ntu'u ñkì yi. À bìì mē, ñyə atəə yi ya a burè ñtəə a ntsūnda tsi'ì tì ñkì. A ghεè ñlɔɔ ati nzi ñghòò Be ghu. À ghòò mē Be, a fε'è ñghεε a abεε, ñtəə a mbèè tsàà wa ntigə yə'ə. Ndè a lô wa mum tsàà mfe'ε ñghààntè Be mə tâ à wàṅsə ñghèè tsi'ì nìtìì a ntu'u ñkì Taà wâ. Bè à tsò mē ñtu'u ñkì wa m̀bìì, ñkuu nte'ε atəə ya a nda Taà. Taà a fa miyà yì.

gh gh ghàà ghàà



**Ìkǔm nsúkà'a Nìbà'à à ni Sùù**

Sùù
sù
ù

1.    ù    i    ê    a  
      sù   si   sê   sa

2.    sù  
      si  
      sê  
      sa

3.	su	si	sə	sa
	tu	ti	tə	ta

4.	ghan tê ghantê ṅghàntê	yu'u tê yu'utê ṅyù'ùtê	sì sì'î ṅsì'î
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5.	tsî    tsò    ṅè tsîtsòṅè	à    tsə'ə àtsə'ə
----	------------------------------	----------------------

      ṅtsə'ə

Sùù à ghàntə Nìbà'à.  
Bo tswe a mûm ñda  
tsîtsòṅè.  
Bo yu'utə ni Ndè.

mbɔŋ

À ghìrə nji mbɔŋ fè'è.

À ghìrə ŋghàànttə yi mbɔŋ kɔ'ɔ ghèè.

À ghìrə ntoo yi mbɔŋ kɔ'ɔ ghèè.

ŋki, ŋkii ... nî

À ghìrə nji abaa ŋki no ŋkì.

A ghìrə ñji nî àbaa ŋkii nno nî ŋki.

À ghìrə nyè'è tsaà wa ŋki yə'ə.

A ghìrə ñye'ε nî tsaà wa ŋkii nyə'ə.

À ghìrə mbə a tìtugə sii Taà a ghɔ̀d Be.

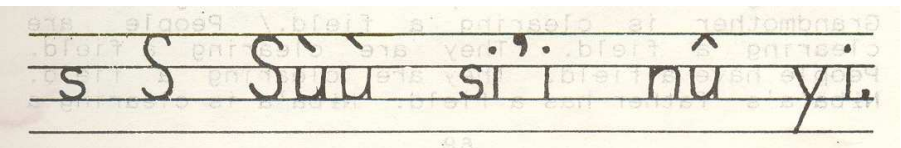
À kì bə a tìtugə a yɔ̀ Bè a tso a ŋkì.

À ka lõ bə a tìtugə a yɔ̀ tâ Bè fu a afɔ̀.

Ñsùkà'a Nìbà'à à zi a ŋghantə yu siì. ìkǔm  
yi à ni Sùù.

Ñdè à ghìrə nlò sii aa nlaa miji nlèè a mbo  
bo mbɔŋ fè'ε fu a afɔ̀. À ghìrə nlaa aa abaa nlèè a  
mbo bo. À kì bə yɔ̀ aa Nìbà'à a lɔ̀d m̀bà a b̀'ɔ  
àku nlèè a mbo Sùù.

À ghìrə mbə a tìtugə sii aa Nìbà'à à tso nsì'i  
itsè'ə̀ ji ŋki si'i nù yì. À si'i m̂ m̀bii, ñtswe a  
mum tsaà Taà ñtigə nyu'utə nî Sùù. Sùù à zi m̂,  
bo yu burè ñghεε a ndâ Ñdè. Bo tswe ghu tsìtsɔ̀ŋ  
ñji ŋkii ŋghaa.



## Translation into English :

<b>Lesson 1</b>	ba'a	calabash	bə	people
	kaa	crab	nàà	animal
	yɔɔ	big basket	nə̀ə̀	ground squirrel
	bə	people	nwû	bee
	ŋkyà	comb	ŋkyâ	fence
	ŋkyè	basket	ŋkyê	coals of fire
	m̀bà	meat	m̀bâ	fellow
	nwû	bee	wă	cut down
	m̀bî	goat	zĩ	come
	kyâ	pick!	kyă	comb
	nô	snake	sỏ	pierce

**Lesson 2:** boy's name, field.

**Lesson 3:** Father, Neba's father

**Lesson 4:** Mother, N's mother, N's field, N's mother, N. father. Mother has goats. Father has a field. Mother has goats. N's mother has goats.

**Lesson 5:** N. is clearing a field. N's Father has a field. / Grandmother is in the stream. She is washing clothes. Father has a field. N. is clearing father's field. N's grandmother is in the stream. Grandmother has a dress.

**Lesson 6:** People are clearing a field.

People have a field. People are clearing a field. N.'s father has a field. N.'s father has a field. N.'s father is clearing a field. People are clearing a field. Grandmother is clearing a field. / People are clearing a field.

They are clearing a field. People have a field. They are clearing a field. N.'s father has a field. N. is clearing a field. They are clearing a field. They are clearing father's field.

**Lesson 7: My goat, my people.**

My goat has a spot. People are clearing a field. Two people are clearing a field. Two goats ... Mother has two goats. Mother's two goats have spots. / Grandmother has a goat. Grandmother's goat has a spot. / N.'s mother has goats. My people are clearing a field.. Father has meat. N., this fellow, has two slices of meat. Grandmother's goat, mother's two goats.

**Lesson 8: Bees are stinging people.**

Father has started to clear the field.. He has started to clear the field. [Father is on the field. N. is in the field. Two goats are in the field. / Bees are stinging the people. Bees are stinging father's hand.] Goats are in father's field. N. and father has started a field. People are clearing father's field. / There are bees in the field. Bees are stinging father and N. Bees are stinging N.'s hand.

**Lesson 9:** Father has given a cutlass and a bowl to N. [Father has given a cutlass to N., N. has a cutlass. / Mother has given a goat to people, they have a goat. / It is father's field. It is N's cutlass. It is mother's goat.] Father has two cutlasses. Father, N. and mother are in the field./ Father has given a cutlass to N. N. has a cutlass./ People are in Father's field working. Mother has given a goat to the people. N. has given a bowl to mother, Mother has a calash bowl. It is mother's calash bowl.

**Lesson 10:** N. is in mother's field. Mother has given a cutlass to N. A cutlass is in N's hand. He is working with a cut-

lass. He has started mother's farm. Mother is clearing a field./ Mother has two goats. Mother's goats are in the field. People are working in the field. There are bees in the field. The are stinging the people in the field., The bees stung father's hand./ Father is working with a cutlass. Father has given a cutlass to N. / N. is working with a cutlass. Mother has given a calabash bowl to father.

**Lesson 11: There is corn fufu in mother's calabash bowl./ A goat is standing in the field.**/The father, the mother, the goat, the hand, the bee, the corn, fufu, the calabash./ Father and mother and N. are in the field. There is a goat in the field. / Mother has a calabash bowl... There is corn fufu in mother's calabash bowl. Mother has given the corn fufu to father./ There is a calabash in N.'s hand. There is water in the calabash. N. has given the water in the calabash to father.

**Lesson 12: Mother and N. are going to the field.**

(He has started a field. He has gone and started a field../ He has given a field. He has gone and given a field. / He is standing in the field. He has gone and is standing in the field. He has worked in the field. He has gone and worked in the field.) Mother and N. are going to the field. they are going to start a field. There is a calabash bowl on mother's head. There is corn fufu in the calabash bowl. Mother has given the corn fufu to N. / N. has started a farm, mother is in the field. She is clearing the field.

**Lesson 13: Father's farm is in the raffia bush.**

(Father is in the field. there is no cutlass in the field. there is no calabash in the field. / Mother is in the raffia bush. There are no bees in the raffia bush. Bees have not stung mother.) N. and father have gone to the field. Father's field is in the raffia bush. Father is in the field working. He is clearing the field. /

There is a stream in the raffia bush. Father does not have water in the field. N.. has carried water in a calabash and given it to father./ There is a crab in the stream in the field. N.. has caught the crab in the stream./ Mother has a bag. There is corn fufu in mother's bag. There are no raffia nuts in mother's bag.

**Lesson 14: Be is N's sister.**

(N. and Be are going to the field. Father and mother have gone first./ N.. will go to the field. Be will fetch water. N.. will clear the field. A dog will catch meat. / Father has cleared the field. N.. has started clearing the field. The bees have stung mother. Mother has cleared a littler of the field.) Be is N.'s sister. N.. has a dog. N.. and Be and N.'s dog are going to the field. / Father and mother have gone first. They are in the field working. / Be will go and fetch water with a calabash and gibe (it) to father and mother. There are cocoyams in mother's calabash. Mother will give the cocoyams to father./ N.. and the dog will go and catch meat. There is meat in the raffia bush.

**Lesson 15:** [N.. is fetching water. N.. has fetched water. A dog is catching meat, the dog has caught meat. Father has gone to the field. He has gone to the field. He is starting a field. He has started a field.]

N.. is Be's brother. N.. and Be have gone and are in the field. Father and mother have gone and are in the field. Father has gone and started clearing the field. Father is clearing part of a ridge to give N.. N.. has cleared the ridge./ There is a calabash bowl on Be's head. Be will fetch water and give it to N.. N.. will give a raffia nut to Be./ N.'s dog is in the raffia bush. N's dog has not caught meat. The crab is in mother's calabash. There are no cocoyams in the calabash bowl.

**Lesson 16: Mother is cooking cocoyams.**

[N.. gives raffia nuts to Be, he gives (them) to her. Father is in

the field, he is there. N.. is in the stream, he is there./ Mother gives corn fufu to N.. to keep. Father gives work to N. to do. Father gives him part of the ridge to clear] Mother is cooking cocoyams. She has already cooked corn fufu and meat. She will keep the corn fufu for Father. The corn fufu is in a calabash bowl. It is hot. / Mother will give the cocoyams to N... Be will fetch water to fill the calabash and keep it for mother. N.. will leave and go to the farm so that father will give him work to be doing. Father will first give a cutlass to N... Father is already on the farm. N.'s dog is on the farm with father.

**Lesson 17 : Mother and Grandmother are planting corn Be is looking at them.**

[Be is looking at them. Father is looking at them./ Mother is in the field. She is in their field.] A calabash bowl on her head. Corn is in the calabash bowl on her head. / Be has given the corn the corn to mother and grandmother./ Mother is taking corn out of the calabash bowl. Grains of corn are in their hands. / They are planting the corn in the field. Grandmother is planting the corn in the ridge. Be is standing in the field and looking at grandmother. Mother and grandmother are planting the corn in the farm so that it will grow.

**Lesson 18 : N.'s dog cutlass, his cutlass.**

[He has gone and carried water. He has gone and cleared a farm. He has gone and started a farm. She has gone and cooked cocoyams. She has gone and kept the corn fufu/. He has gone and is working. He has gone and is catching meat/. He has gone (to the field). He has left and gone.]  
N. left and went hunting with his dog. They left when the sun began to be hot. When they (went and) were out hunting, the dog startled an animal. N. shot it and picked it up and went and put it in his bag. When he had done this his body became hot; he went and fetched water with a calabash bowl and drank



it together with his dog. When he had drunk it and gone back to hunt, the dog startled a ground squirrel. N. shot it and the dog went and caught it and gave it to N.

**Lesson 19:**      **Father is sewing a shirt in the reception house.** [There is a white button on the shirt. There is a white spot on the goat. Grandmother has a white goat. Father has a white animal. / Be has come again to greet Grandmother. N. has gone again to fetch water.]

Father is in the reception house with Grandmother. Father is sewing a shirt. He is sewing N.'s shirt. It is a white shirt. There is a white button on it. / Grandmother is in the reception house looking at Father. Father is her son. / Grandmother's calabash is in the reception house. There is no water in it. Be has come to greet Father and Grandmother in the reception house. Grandmother will give the calabash to Be to go and fetch water with it. Be will fetch the water and come back and give it to Father and Grandmother to drink.

of them, they are taking out groundnuts from it and eating (them). They have eaten them all up. Tomorrow mother and Grandmother will go and plant other groundnuts.

**Lesson 20:**      Be has come again. Be is coming back again. Be has come to greet Grandmother. Be has gone away again. Be is going away again. There is a button on the shirt. / Grandmother is at home. She is cooking cocoyams. There is a calabash bowl on the head of Be. There is corn in it. The corn does not fill the calabash bowl. Be will go and give the corn to Grandmother. Grandmother will take some grains of corn from it and gave it to Mother to plant so that it will grow. / Mother has cooked corn fufu and kept (it) for Father. The corn fufu is not hot. Father is looking for his corn fufu. Mother will give it to him. Grandmother has a calabash of

water in her hand. She will give the water to Father to drink. / Father will go again to the reception house to sew his son's shirt. There is a white button on the shirt. There is a pocket on it. N. will come and greet Father.

**Lesson 21: N. has shot a partridge**

[They have caught one animal (or another animal). They have one dog (or another dog). They have caught other animals. / They have caught five animals. They have five dogs. They have caught five other animals./ N. is still in the bush, he is still hunting. Father is still in the reception house, he is still sewing clothes./ N. shot a partridge today. The dog caught a ground squirrel today. / They have caught a ground squirrel and a tree rat. N. is going to the field with his dog. N. is going to hunt with his dog.]

N. and his dog are still in the bush. They are still hunting. They have caught 5 animals. They first caught a ground squirrel and a tree rat. They have also caught other animals. N. shot a partridge a while ago. When they had shot it the dog went back and stood and was looking for another partridge in a tree. N. aimed it and shot it with a gun.

**Lesson 22: N.'s dog has taken meat out of the big basket**

[N.'s dog is yelping. Mother's goat is looking at the corn./ The dog then started to bark. The goat left and was going./ He went yesterday. He went (to the farm) yesterday. The animals, the goats./There was nothing there. Father was not in the field.] N. and his dog came back from hunting yesterday. When he came, he divided the animals that they had caught. He gave one of the partridges to grandmother, that she should roast and cook (it). He gave the ground squirrel to his Father. When he had given it to him, he went and kept some of the meat in Mother's big basket./ N.'s dog saw the meat in the big basket and went and took it out. When he took it out, N. saw it. He

looked for a stick, threw it at it and hit it. The dog barked, left the meat and began to yelp and went away. When mother heard it, she went and looked into the big basket and there was nothing inside.

**Lesson 23:    Ants bite Nìbà'à**

[The ants have gone and are climbing on his body. The ants have gone and are biting him. N's legs are hot./ yesterday, today, tomorrow/ Ants are biting him. He is going./ He is coming quickly. He is walking fast.]

Yesterday N. went into Fathers' house to store water for him. When he entered the house he went to the corner of the house to store the water for him. When he went and stood there, n. felt ants climbing on his body and beginning to bite him. He left immediately, went and stepped up quickly and stood at the door. When he stood there he saw the ants on his legs, so he shook them off so that they left his body.

**Lesson 24 :    Mother and Be are eating peanuts.**

[He has seen a partridge and a ground squirrel. He has seen a tree rat and a goat. He has seen corn and cocoyams./ He has seen everybody. He has seen all animals. He has seen all ants. He has seen all crabs./ The ate the food that mother had cooked. Father had eaten the beans that mother had kept./ It is he who has given the grains of corn that they planted. It is he that has kept the bags that are at home./ It is he that has given the shirt which father has sewn.] Mother and Nìba and Be are in the house. Mother has cooked food and given (it) to Father and everybody to eat. The food that Mother cooked was corn and beans. Mother and Be and N. are eating groundnuts. The groundnuts are in a big basket. The big basket is standing in the midst of them, they are taking out groundnuts from it and

eating (them).they have eaten them all up. Tomorrow Mother and Grandmother will go and plant other groundnuts.

**Lesson 25** : Bees have stung N's hand. Bees are stinging N's hand. Father is standing in the raffia bush. Mother and N. and Be are in the house. Mother has cooked food and given (it) to Father and everybody to eat. The food that Mother cooked was corn and beans. Mother and Be and N. are eating groundnuts. The groundnuts are in a big basket. The big basket is standing in the midst .and. Father is standing in the raffia bush. Father is walking in the raffia bush./ Mother has a bag. He does not have mother's bag./ N. looked for the partridge that he had shoot but did not found it. His dog went and looked for it, found it but left it and went his way. It was yesterday that n. shot the animals and was hunting. He dived the animals and gave the partridges to Mother that she should cook food with it for everybody in the house to eat. A little while ago (today) N. went hunting again. When he (went and) was out hunting he saw another partridge in a tree. He aimed at it and shot it, and his dog went and looked for it, and then let it go. / Today Father again saw the ants which bit N. in the corner of the house. The ants were in mother's big basket. Father then went and looked for the big basket , came and stood in the middle of the house and threw it hard against the door. When he threw it, the big basket hit Niba's dog. The ants went on the dog. They bit it. It barked, and left and went ant started yelping. The ant are still on its legs. There is nothing in the big basket. / Mother is in the house. She is eating peanuts. Be and Grandmother will go tomorrow and plant some of them on the farm together with beans.

**Lesson 26** Be is sweeping Father's house

[A crab is near the raffia bush. A bag is standing near a tree. A



and also drank water. He was eating corn fufu today and also drinking water. She swept the reception house today and also cried. She was sweeping the reception house today and also crying. This morning (today) Father beat Be. Yesterday morning Be went to the stream. Tomorrow morning Be will go to the field.] N.'s friend came to visit him today. His name is Suu./ (This morning) today Mother cooked food and kept (it) for them before going to the farm. She cooked corn fufu to keep for them. Yesterday N. looked for meat and raffia nuts to keep for Suu./ This morning N. went to the stream to wash his clothes and to wash himself. After he had done this he came back and stayed in Father's reception house and was waiting for Suu. When Suu came they immediately went into Mother's house. They are there now eating and talking.



