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BABANKI FOLKTALES

Pius W. Akumbu

Language: Babanki, spoken in Kejom Keku and Kejom Ketinguh, Tubah Sub-division, Mezam Division, North West Region, Cameroon

Salem Printers, Bamenda

First Edition

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GENERAL INTRODUCTION

This book contains 19 Babanki folktales. Due to advances in technology and modernism in the last two decades, the Babanki people no longer engage in their traditional practices as much as they used to do, with the youth attending school, watching TV, or using mobile phones. For this reason, the special language of folktales (poetic forms, lexical items and grammatical structures) is being lost since it is no longer transmitted to younger generations within this community whose traditions and customs are transmitted only orally. Documenting the folktales is an attempt to save the language, and by extension the culture of the Babanki people from the overwhelming threat of extinction. This collection is also meant to encourage the revitalization and use of the language by Babanki people, including those in diaspora communities.

The Babanki language is spoken by close to 40,000 people of Kejom Ketinguh and Kejom Keku (Simons and Fennig 2018). The people call their language [gáʔá kádʒòm], themselves [víʔí kádʒòm], and their villages [kèdʒòm kákù and kèdʒòm kátíngùʔ]. The two Babanki villages are located 20 kilometers apart in Tubah Sub-division, Mezam Division, Northwest Region of Cameroon. Slight pronunciation differences exist between the speeches of the two villages but speakers from both understand each other perfectly well. The two villages came to exist in 1866 when a small contingent of 40 people from Kejom Keku left to form what became Kejom Ketinguh.

Simons and Fennig (2018) list Babanki in the Ethnologue with the code ISO 693-3 [bbk] and classifies it as Niger-Congo, Atlantic-Congo, Volta-Congo, Benue-Congo, Bantoid, Southern, Wide Grassfields, Narrow Grassfields, Ring, Centre. Bikia (2012) classify Babanki under the ALCAM code [824] as follows: Benoue-Congo, Bantoide, Bantou, Grassfields, Ring. Babanki [824] is one of the five languages of the Centre Ring Group. The others are Mmem [821], Kom [822], Bum [823], and Oku [825].

The Kejom alphabet is in conformity with the General Alphabet of Cameroonian Languages, adopted in 1979 by the National Committee for the unification and harmonization of the alphabets of Cameroonian languages.

The folktales have been graciously narrated by Dorine Abuh, Agnes Akumbom, Esther Madihambwom, Prudencia Ngongdong, Mary Njung,

Regina Phubong, Emmanuel Vefemeh, Anna Vegheng to whom I express much gratitude.

A general introduction precedes the folktales. The phonology of Babanki is briefly presented and the Babanki Alphabet is provided. The noun class system of Babanki is also introduced. Some noun modifiers like possessive pronouns, demonstratives, some numerals are shown. Babanki tenses and negation patterns are also presented.

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Dr. Akumbu Pius Wuchu

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INTRODUCTION TO THE PHONOLOGY

The segmental phonology of Babanki is made up of 25 phonemic consonants and eight phonemic vowels. All of the consonants can occur stem-initially. Six consonants (/f, s, k, m, n, k/) may occur in stem-final (coda) position. In this position, /k/ is realized as a glottal stop [ʔ]. Several consonant clusters occur in this language. They include prenasalized consonants (e.g. mbi 'first'), palatalized consonants (e.g. əfyə 'cave'), labialised consonants (e.g. alwi 'nostrils'), and a combination of prenasalization with either palatalization or labialization (e.g. ngyàmtə 'helper', nènchwì 'afternoon'). Of the eight vowels, only two (a, ə) can occur word-initially.

5 surface tone combinations, namely, high, low, rising, high-falling, and low-falling are possible from the two underlying tones - high and low. According to the orthography, only the low tone, and the low-falling tone are marked by the grave accent (`). An exception to this is that noun prefixes are not marked since they always occur on a low tone when in isolation. The following orthography rules are observed for the language.

1. Never write "c" alone, always write "ch".
2. The only consonants that can be word-final are "m", "n", "ŋ", "f", "" and "s".
3. Never write the glottal stop "" and "nz" word-initially.
4. If you hear a consonant before "f", "b", and "pf" always write "m".
5. If you hear a nasal consonant before "k" or "g", always write "n".
6. If you see "nk" or "ng" pronounce the "n" as "ŋ".
7. Never mark tone on noun prefixes, e.g. "kəmbò" 'bag'

The transcription used in this collection is broadly the one used in the orthography. The orthographic symbols which are different from the International Phonetic Alphabet (IPA) have the following equivalents:

<i>IPA</i>	<i>Transcription</i>
ʃ	sh
tʃ	ch
dʒ	j
y	gh
ʔ	'
ɲ	ny
j	y

THE BABANKI ALPHABET

A	a	asaŋ	sweet corn
B	b	əbi	kola nut
Bv	bv	bvù	grind
Ch	ch	chì	in-law
D	d	dem	play
Dz	dz	ndzàm	axe
E	e	ten	push
Ə	ə	əkà'	face (n)
F	f	əfwof	wind
G	g	gùf	be pregnant
Gh	gh	əghàm	mat
I	i	tyin	cut
Ī	ī	kəki	chair
J	j	jòm	dream (n)
'	'	kəvu'	mushroom
K	k	kəku	offering
L	l	əlò	bridge
M	m	mo	lake
N	n	ənòn	herd
Ny	ny	nyò'	write
Ŋ	ŋ	ŋàŋ	energy
O	o	bò	two
Pf	pf	pfè	cook (v)
S	s	sam	migrate
Sh	sh	əshi	eye
T	t	əto	hut
Ts	ts	tsòŋ	thief
U	u	ngù'	stone
Ƴ	Ƴ	kəghƳ	foot
V	v	əvi	tadpole
W	w	wùlim	man
Y	y	yen	see
Z	z	kəzòŋ	thanks
Zh	zh	əzhƳ	time
Low Tone	̀	wì'	person

BABANKI NOUN CLASSES

Each Babanki noun belongs to a specific class and forms its plural in another class. A singular form is paired with its plural form in what is called *double class genders*. Notice, however, that a few nouns occur with only one form in what is termed *single class genders*. Possible class pairings in Babanki are 1/2, 3/6, 3/13, 5/6, 5/13, 7/8, 7/6, 7/6a, 7/10, 9/6, 9/10, 19/6a. For example, **kəmbò** ‘bag’, **kəbùm** ‘mucus’, **kəfɛ** ‘medicine’ are singular forms that occur in class 7. However, their plural forms are found in class 8, class 6 and class 6a respectively, resulting to the pairings 7/8, 7/6, 7/6a. The following Table summarizes the noun class system of this language.

Noun Class	Prefix (Suffix, Class 10)	Example	Gloss
1	∅-	nkaŋ, sù', wulim	cornbeer (sg.), bottle, man
2	və-, ∅-	vənkaŋ, vəsù', ləmə	cornbeer(pl.), bottles, men
3	ə-	əfwin, əwɔŋ	leg, market
5	ə-	əshi, əghoŋ	eye, spear
6	a-	afwin, ahi, abùm	legs, eyes, mucus (pl.)
6a	mə-	mənyin, məfɛ	birds, medicines
7	kə-	kəmbò, kəbùm, kəfɛ	bag, mucus (sg.), medicine
8	ə-	əmbò	bags
9	∅-	m̀bà', bɛ	insult (n), dog
10	-sə	m̀bà'sə, bɛsə	insults (n), dogs
13	tə-	təwɔŋ, təghoŋ	markets, spears
19	fə-	fənyin	bird

Table 1: Babanki Noun Classes

BABANKI POSSESSIVE PRONOUNS

The possessive pronoun is one of the ways used to express possession in Babanki. In this language, the possessive pronouns usually follow the noun they modify. The Table that follows shows the various forms of the possessive pronouns.

P o s s e s s o r								
P o s s e s s e d	Noun Class	person affix	1S <i>my</i>	2S <i>your</i>	3S <i>his/her</i>	1P <i>our(excl.)</i>	2P <i>your</i>	3P <i>their</i>
	1	ø-	(ə)ghom	(ə)wù	(ə)wen	(ə)yes	(ə)ghəŋ	(ə)vəwenə
	2	və-, ø-	(ə)vwomə	(ə)vyə	(ə)vewen	(ə)vyesə	(ə)ve(ŋə)	(ə)vəwenə
	3	ə-	(ə)ghomə	(ə)wu/yə	(ə)wen	(ə)yesə	(ə)və/ghə(ŋə)	(ə)vəwe(nə)
	5	ə-	(ə)ghomə	(ə)wu/yə	(ə)wen	(ə)yesə	(ə)və/ghə(ŋə)	(ə)vəwe(nə)
	6	à-	(à)ghomə	(à)wu/yə	(à)wen	(à)yesə	(à)və/ghə(ŋə)	(à)vəwe(nə)
	6a	mə-	(ə)mwomə	(ə)myə(mə)	məwen	(ə)myesə	(ə)myə(ŋə)	məvəwe(nə)
	7	kə-	(ə)kom(kə)	(ə)kyə(kə)	kəwen	(ə)kyes(kə)	(ə)kəŋ(kə)	kəvəwe(nə)(kə)
	8	ə-	(ə)vwomə	(ə)vyə	(ə)wen	(ə)vye(sə)	(ə)vyə(ŋə)	(ə)vəwe(nə)
	9	ø-	(ə)ghom	(ə)wù/yə	(ə)wen	(ə)yes	(ə)vəŋ/ghəŋ	(ə)vəwe(nə)
	10	-sə	(ə)shom(sə)	(ə)shyə(sə)	səwen	(ə)shyes(sə)	(ə)shyəŋ(sə)	vəwe(nə)
	13	tə-	(ə)tyom(tə)	(ə)tyə(tə)	təwen	(ə)tyes(tə)	(ə)tyəŋ(tə)	təvəwe(nə)(tə)
19	fə-	(ə)fwom(fə)	(ə)fyə(fə)	fəwen	(ə)fyes(fə)	(ə)fyəŋ(fə)	fəvəwe(nə)(fə)	

Table 2 : Babanki Possessive Pronouns

BABANKI DEMONSTRATIVES

Demonstratives in Babanki distinguish two degrees of distance, proximal and distal. A third form represents *the one referred to*. The various forms of the demonstratives are given in Table 3.

Noun Class	Class Affix	this/these	that/those	that/those referred to
1	∅-	(ə)ghèn	(ə)yì	yia
2	və̀-, ∅-	(ə)və̀(nə)	(ə)v̄yi	v̄yia
3	ə̀-	(ə)ghe(nə)	(ə)ȳi	(ə)ȳia
5	ə̀-	(ə)ghe(nə)	(ə)ȳi	(ə)ȳia
6	à-	(ə)ghe(nə)	ȳi	ȳia
6a	mə̀-	(ə)mèn(mə)	(ə)mȳi(mə)	mȳi(m(ə))a
7	kə̀-	(ə)ken(kə)	(ə)kȳi(kə)	(ə)kȳi(k(ə))a
8	ə̀-	(ə)və̀(nə)	(ə)v̄yi	(ə)v̄yia
9	∅-	(ə)ghèn	(ə)yì	yia
10	-sə̀	(ə)sen(sə)	(ə)shi(sə)	(ə)sh̄i(s(ə))a
13	tə̀-	(ə)ten(tə)	(ə)tȳi(tə)	(ə)tȳi(t(ə))a
19	fə̀-	(ə)fen(fə)	(ə)fȳi(fə)	(ə)fȳi(f(ə))a

Table 3 : Babanki Demonstratives

SOME NUMERALS AND ‘HOW MANY’ IN BABANKI

In Babanki, only numbers below 5 exhibit noun concord. The numbers 2 to 5 are therefore presented in Table 4 alongside the interrogative ‘how many’ which also shows interrogative concord.

Noun Class	Class Affix	bò <i>two</i>	ta’ <i>three</i>	kà’ <i>four</i>	tàn <i>five</i>	shè’ <i>how many?</i>
2	və̀-, ∅-	və̀bò	və̀ta’	və̀kà’	və̀tàn	və̀shè’
6	à-	abò	ata’	àkà’	àtàn	àshè’
6a	mə̀-	mə̀mbò	mə̀nta’	mə̀nkà’	mə̀ntàn	ə̀nshè’
8	ə̀-	ə̀bò	ə̀ta’	ə̀kà’	ə̀tàn	ə̀shè’
10	-sə̀	sə̀bò	sə̀ta’	sə̀kà’	sə̀tàn	sə̀shè’
13	tə̀-	tə̀bò	tə̀ta’	tə̀kà’	tə̀tàn	tə̀shè’

Table 4: The Numerals ‘two’ to ‘five’ and ‘how many’

BABANKI TENSES

Babanki has an eight-way temporal distinction with four past tenses (immediate (P1), hordienal (P2), distant (P3), and remote (P4)), a present tense (P0), and three future tenses (immediate (F1), hodiernal (F2), and remote (F3)). These are exemplified in the following Table.

Tense	Example	Gloss
P4	Nyàm ə mfəŋ li a nse.	An animal fell on the ground (earlier than 2 weeks).
P3	Nyàm ə tə fəŋ a nse.	An animal fell on the ground (yesterday to about 2 weeks).
P2	Nyàm ə yi fəŋ a nse.	An animal fell on the ground (earlier today).
P1	Nyàm ə fəŋ li a nse.	An animal fell on the ground (a short while ago).
P0	Nyàm ə́ fəŋə a nse.	An animal is falling on the ground (now).
F1	Nyàm a fəŋ a nse.	An animal will fall on the ground (soon).
F2	Nyàm ə ne fəŋ a nse.	An animal will fall on the ground (later today).
F3	Nyàm ə lu fəŋ a nse.	An animal will fall on the ground (from tomorrow onward).

Table 5: Babanki Tenses

NEGATION IN BABANKI

Standard negation is expressed in Babanki by means of a pre-verbal morpheme (ko) and an optional post-verbal or clause final morpheme (bwen) irrespective of tense and aspect.

Tense	Example	Gloss
P2	Nyàm ə ko yi fəŋ a nse (bwen).	An animal won't fall on the ground (earlier today).
P0	Nyàm ə́ ko fəŋə a nse (bwen).	An animal is falling on the ground (now).
F3	Nyàm ə ko lu fəŋ a nse (bwen).	An animal will fall on the ground (from tomorrow onward).

Table 5: Negation in Babanki

SOME BABANKI FOLKTALES

1) Wàyn nè fənyin fə

Narrator: Nt̄ii

Audience: Mbòo

Narrator: Wù ngwà' nè nl̄uu lo

Audience: ò

Narrator: Ə bwì wàyn ə wen la mù' lo

Audience: ò

Narrator: Əch̄ə' ə n̄l̄ain wàyn ə wen n̄shi'ə n̄ku fənyin fə wen fa nj̄āns̄ə àb̄eì n̄ku' ə n̄sānt̄ə a ch̄iəch̄i. Ə ne n̄lu no'ə əzh̄ə kò l̄i ə wen n̄v̄i nt̄in ə mwom fənyin fə wen fȳif̄ə fə m̄fwom ə n̄cho gh̄ə ə myet̄ə mp̄fi'. Wàyn ȳi ne b̄win ə v̄i ə mb̄əm la fənyin ə fȳif̄ə ȳenə fa ch̄iəch̄i lo. L̄i ə wen nga' a wen la gh̄ə ə ȳi v̄i nt̄in la ȳi k̄əə m̄wòm fə n̄lȳimt̄ə n̄cho ȳi ə mp̄fi' ə me. Gh̄ə ə m̄ə nga' à l̄i ə wen la gh̄ə a lò' fənyin fəwen fȳif̄ə. L̄i ə wenə n̄ku k̄əzh̄ə' a wen.

Gh̄ə ə nl̄u ə nj̄u a mù ə s̄ə n̄sh̄ùt̄ə k̄əzh̄ə' k̄əwen kȳik̄ə k̄ək̄im k̄ə n̄v̄i l̄imt̄ə. Gh̄ə ə nga' à k̄ək̄im k̄ə la k̄ə a lò' k̄əzh̄ə' k̄əwen kȳik̄ə. K̄ək̄im kȳik̄ə n̄wa't̄ə mu ə n̄ku a wen.

Gh̄ə ə n̄cho nè mu s̄ə j̄ù ə ȳen l̄è əwàyn gh̄ə zhis̄ə wàyn nè m̄anteì. Gh̄ə ə nga' 'wù zhis̄ə wàyn nè m̄anteì mu wù gho mu mu?' Nku mu mȳi a wen gh̄ə ə n̄zhis̄ə s̄ə mè gh̄ə m̄ə nga':

'l̄è ə wàyn e lò' mu mwom.

mu mwom fu nd̄ə? f̄ù k̄imk̄im.

k̄imk̄im lò' gh̄ə e? lò' zh̄ə' kom.

zh̄ə' kom fu nd̄ə? f̄ù n̄ini.

nini lò' ghɔ? lò' nyin fwom shi'è kù a njàŋ àbeì shì kwala.'

Lè ə wàyn yìə nku kəbyə' kə kəbayn ə wàyn kyìkə a wen.

Ghè ə ncho ə sə njè ə yen vi'i vətsevə və bum ə əbum mu
busə bwa'kə li. Ghè ə mbəm la 'ghè ə bum ə əbum mu busə bwa'kə
lè ghè ə gho kəbayn mu?' nku kəbayn kyìkə à vəwenə. Və nzhis
bushìsə tsu, sə zhis ə mè no'è əzhu əkò, ghè ə mbe nga':

'ghilə əbum e lò' baa kom.
baa kom fu ndə? fù lè ə wàyn.
lè əwàyn lò' ghɔ? lò' mu mwom.
mu mwom fu ndə? fù kimkim.
kimkim lò' ghɔ? lò' zhu' kom.
zhu' kom fu ndə? fù nini.

nini lò' ghɔ? lò' nyin fwom shi'è kù a njàŋ àbeì shì kwala.'

Vi'i əbum vyì nku gwè a wen.

Ghè ə ncho nè gwè yì ə sə jè ə nyen vi'i və shusə kəlàm nè
jwìnè mbòə. Ghè ə ga'ə 'ghè ə shusə kəlàm nè jwìnè mbòə mu ghè
ə gho gwè mu?' Nku gwè yì à vəwenə. Vəwenə nshusə kəlàm kyì
sə mè no'è əzhu əkò, ghè ə mbe nga':

'ghilə lām e lò' gwè ghom.
gwè ghom fu ndə? fù ghilə əbum.
ghilə əbum lò' ghɔ? lò' baa kom.
baa kom fu ndə? fù lè əwàyn.
lè əwàyn lò' ghɔ? lò' mu mwom.
mu mwom fu ndə? fù kimkim.
kimkim lò' ghɔ? lò' zhu' kom.

zhɥ' kom fu ndə? fù nini.

nini lò' ghɔ? lò' nyin fwom shi'è kù a njàŋ àbèi shì kwala'.'
Vi'i əshusə kələm vyi nku shì a wen.

Ghè ə sə jù ə yen fəngùmàni fə chuə lì è wen nè əchichi.
Ghè ə mbəm la 'ghè ə chuə lì è ghəŋ nè əchichi mu ghè ə gho shì
mu?' Nku shi yì à wəwenə, wə nsə chuŋə jù ə mè ghè ə mbe nzhim
ə ndzàŋ yì.'

fəngùmàni e lò' shì ghom.

shì ghom fu ndə? fù ghilə làm.

ghilə làm lò' ghɔ? lò' gwù ghom.

gwù ghom fu ndə? fù ghilə əbum.

ghilə əbum lò' ghɔ? lò' baa kom.

baa kom fu ndə? fù, ghilə làm, lè əwàyn.

lè əwàyn lò' ghɔ? lò' mu mwom.

mu mwom fu ndə? fù kimkim.

kimkim lò' ghɔ? lò' zhɥ' kom.

zhɥ' kom fu ndə? fù nini.

nini lò' ghɔ? lò' nyin fwom shi'è kù a njàŋ àbèi shì kwala'.'
Fəngùmàni fyifə nku lì è wen yì a wen.

Ghè ə njù luwèn ə sə njù za'ə è yenə ngəŋə cho' ətsen wə
nyə mənlɥ' tsu, fəkò' fətsenfə dì' a wènə bam a là, ghè ə mə
nzhə'sə wì'è wen yì tsu, è ncho nkwen a ngəŋə cho' yì ə sə nyutə
mənlɥ'ù', nyutə mənlɥ'ù', sətsèn ghè ə mə nga' 'e' mà yì njè'è nè
wì'è ghom ghè jè'è bənə bənə. Ghèŋ gha' mənlɥ'ù' è jù kù a wen.
Sətsèn ghèŋ jù ə nku ke ghè nshi'ə ghèŋə nì'sə wen byè'è ghè jè'è

bunè.' Nku mænlyù' myì və njù sə gà'è 'kò mænlyù' a bàba ku la yès
vi è kù à wù.' Və nga' a ghain à bò ghè ə ko bwìnsè. Və mè nga' a
və juə nì'sè ghè ə ncho mfəŋ a bam yì. Ghè ə mə nga':

'ghilə cho' e lò' wù ghom.

wù ghom fu ndə? fù fəngùmàni.

fəngùmàni lò' ghə? lò' shì ghom.

shì ghom fu ndə? fù ghilə làm.

ghilə làm lò' ghə? lò' gwù ghom.

gwù ghom fu ndə? fù ghilə əbum.

ghilə əbum lò' ghə? lò' baa kom.

baa kom fu ndə? fù lè əwàyn.

lè əwàyn lò' ghə? lò' mu mwom.

mu mwom fu ndə? fù kimkim.

kimkim lò' ghə? lò' zhə' kom.

zhə' kom fu ndə? fù nini.

nini lò' ghə? lò' nyin fwom shi'è kù a njàŋ àbèi shì kwala.'

Və ntsentə əko əcho' yì no'è tsəm ə nku a wen. Ghè ə mfù fa

ngəŋə cho' yì luwèn ə sə jùè, njù nyen mu mə shi'è, ghè ə nga':

tin fa kwì tìn fa teyn mà cho nè əko bobo.

tin fa kwì tìn fa teyn mà cho nè əko bobo.

Mu myì ə tinə ghè ntim. Ə sə jùè luwèn nyen məntsenə mu ənshen

ə ken li fa kwì mə sə shi'ə ta fəntèi' ghè ə mè nga' a 'àiy mènəmè dī'

ta fəntèi', mà ə ko yèn kənyù nlòstè zhimə ndzàŋ a shè.' Ghè ə mè

nkwen a chì à mù yì luwèn ne sə za'ə a ntintìn ənshen ə mbò' mu

myì mə nshi'ə nlyi ə wen ə nwə a lo'è wù fəjoè. Wù fəjoè nè sə vi

tsò' əlo' ə wen ghè mə kyiə əshi fa chì à mù. Ghè ə ntem ə wen nè

èghoṅə, ghè ə ngà' 'ke wù tèm fa shə a shè wù bè tèm fa shə a shè?' Ghè ə mbè tèm, ghè ə ngà' 'ke wù tèm fa tsu wù bè tèm fa kəchɥ?' ghè ə tem ə wen ta li ə nlyi luwèn ə jù nè wen a wɛ gə, ə njù kwen. Ə sə kwen no'ə əzhɥ əkò wì è wù fəjoè yì dì' nè bəmə. Ghè ə nku a vənə wen, nga' la vəwenə pfe, kəfù'əfù'è kə mbi kə nè ku' vəwenə kyè mà'è, kə bàm kə sə ku' vəwenə kyè lo. Kəfù'əfù'è kə mbi kyi ne nku' mbòṅ, vəwenə nkyè lo lo. Kə bàm kyìkə sə ku' vəwenə mè nkyè mà'è. Ghè ə ntimə fù fa ntòyn yi luwèn mbwinsə ngha' wì è bà'è yì ngablə nwyɛ a ntòyn. Kəfù'əfù'è kə mbi kyi ne nku' ghè ə nkyè mà'è. Kə bàm kyìkə sə ku' ghè ə nkyè lo. Ghè ne a li mu ghè ə lyìè li əti əkəbayn ə mi a wenə əbəm la yì gùfə ta ndə wì è bà'è yì yi ngùfə. Ghè ə mbi luwèn ghè ə nshisə nku vənə bà'a vyi sə zhiə gà'è 'e' kənyìnə kə kəwɥ kə bòṅsə fəsə kənyìnə kə kəwè li è ghom.' Ghè gà'è 'e' wàyn yèn kə bɛ gà' mà bɔ kè'è fa shè lè.' Vən vyi nga' ta li mpfi' ə me. Ghè ə mfù nku' a kəchɥ kə ngəṅ, ə nshisə əti yi fa wenə əbəm ə mo' a nse, ə nga' a 'e' èm, wì nkulə wenə wen bèna yì nkulə mò e, e' èm.' Vən vyi nkəṅ təlyəṅ, nsu'ə wen tsu ghè ə nshi'ə fa kwì ə ngəṅ yì. Vəwenə nzhwi wen mbe mpfe mpfi'.

Pfəpfəpfə, wù bwi wàyn è wù ghè ə nku'ə ta bwàbwà' nkà wù bɛ ku'ə ta bwàbwà'.

1) The son and the bird

Once upon a time a woman had a son who went and caught a bird from Abe's yard. He came and left the bird on the fireside to get

dry. While he was away, his mother came and tasted the bird and because it was very nice she ate it completely. The child returned and asked where his bird was and the mother told him what had happened. He requested that his mother should compensate him for the bird and so his mother gave him a yam.

He went and was washing the yam in a stream and a crab bit a part of the yam. He insisted that the crab should compensate him for his yam and the crab carried water and gave him.

He continued his way until he met a baby sitter feeding a baby with spittle. He asked her whether it was due to lack of water that she was using spittle. He then handed his water to her to use but as soon as the baby sitter had finished feeding the baby with the water he began to sing:

Baby sitter eh pay my water.

Who gave me water? It was given by crab.

What was crab paying for? Crab was paying for my yam.

Who gave me the yam? The yam was given by my mother.

What was my mother paying for? My mother was paying for my bird which I had gone and caught at Abe's yard.

The baby sitter then gave him the rest of the child's cornfufu.

As he moved on he came across some hunters with exhausted hunting dogs and asked them whether they were using hungry dogs because of lack of cornfufu. He then offered the cornfufu he had and as soon as they had finished feeding the dogs he urged them to pay for his cornfufu and began to sing:

Hunters eh pay my cornfufu.

Who gave me cornfufu? It was given by baby sitter.

What was baby sitter paying for? She was paying for my water

Who gave me water? It was given by crab.

What was the crab paying for? Crab was paying for my yam.

Who gave me the yam? The yam was given by my mother.

What was my mother paying for? My mother was paying for my bird which I had gone and caught at Abe's yard.

As payment, the hunters gave him an animal's skin and as he proceeded he met blacksmiths using old bags to forge. He asked then whether they lacked animal skin to use in their work and then gave them his own. As soon as they had finished he insisted that they must pay for his animal skin and started singing:

Blacksmiths eh pay my animal skin.

Who gave me animal skin? It was given by hunters.

What were hunters paying for? They were paying for my cornfufu.

Who gave me cornfufu? My cornfufu was given by baby sitter.

What was baby sitter paying for? She was paying for my water

Who gave me water? My water was given by crab.

What was Crab paying for? Crab was paying for my yam.

Who gave me the yam? The yam was given by my mother.

What was my mother paying for? My mother was paying for my bird, which I had gone and caught at Abe's yard.

The blacksmiths gave him a hoe as payment.

He continued going and soon met an orphan using sticks to dig a grave for his dead mother. He asked her whether she was using sticks because she didn't have a hoe to dig the grave with. He then gave her the hoe and as soon as she had finished digging the grave she obliged her to pay for the hoe and sang:

Orphan eh pay my hoe.

Who gave me the hoe? Blacksmiths gave me the hoe.

What were blacksmiths paying for? Blacksmiths were paying for my animal skin.

Who gave me animal skin? It was given by hunters.

What were hunters paying for? They were paying for my cornfufu.

Who gave me cornfufu? My cornfufu was given by baby sitter.

What was baby sitter paying for? She was paying for my water

Who gave me water? My water was given by crab.

What was the crab paying for? Crab was paying for my yam.

Who gave me the yam? The yam was given by my mother.

What was my mother paying for? My mother was paying for my bird, which I had gone and caught at Abe's yard.

The orphan then gave him the corpse.

He took the corpse and continued his way and before long he saw people in a njangi (social gathering) house drinking. He found a dry tree close to a valley near the njangi house and placed the corpse against it before going to yoin the njangi people to drink. After a while he said he was moving with someone and had left her on the way. He urged some people to take some of the palmwine to the person. He advised them that if she is still

sleeping they should shake her a little to give her the palmwine. When the people tried to shake her up the dry tree gave way and the sleeping person (corpse) fell into the valley. He then insisted that the njangi people must pay for his person and began to sing:

Njangi people eh pay my person.

Who gave my person? My person was given by an orphan.

What was the orphan paying for? She was paying for my hoe.

Who gave me the hoe? Blacksmiths gave me the hoe.

What were blacksmiths paying for? Blacksmiths were paying for my animal skin.

Who gave me animal skin? It was given by hunters.

What were hunters paying for? They were paying for my cornfufu.

Who gave me cornfufu? My cornfufu was given by baby sitter.

What was baby sitter paying for? She was paying for my water

Who gave me water? My water was given by crab.

What was crab paying for? Crab was paying for my yam.

Who gave me the yam? The yam was given by my mother.

What was my mother paying for? My mother was paying for my bird, which I had gone and caught at Abe's yard.

The people gathered all the njangi money and gave him.

As he went on, he soon found a stream flowing heavily. As he needed to cross he sang inviting the stream to give him way.

Stop from up,

Stop from down

Let me pass with money, God.

Stop from up,

Stop from down

Let me pass with money, God.

The water stopped flowing and he crossed with the money and continued his way. Soon he found another stream without much water flowing because an elephant had blocked it from above. So, he ignored it and just went in to cross. As soon as he was in the middle of the stream the elephant left allowing the water to flow freely. It therefore carried him away and left him far off at Fedyo village.

When a Fedyo fisherman came to visit his traps, he found him inside the water and began to shoot him with his spear. He would shoot him from one side and he will say 'you have shot from this side but not from the other'. When he will shoot from the other side he will say 'you have shot from this side but not from my head'. The fisherman shot all over until he died. He took him home and gave his children to cook because his wife was pregnant. He however instructed them that when the flesh will begin to bubble, they should throw away the first set of bubbles that come to the top. They will then consume the next set of bubbles. Unfortunately, the first set of bubbles was so appetizing that they rather licked them up and only throw away the second set. Because of that he came out of the pot and caught the fisherman's wife, tore her apart and put into the pot to cook. He took a grinding stone and swallowed so that his stomach became as large as the pregnant woman's own for the children to think

that he is their mother. When the first set of appetizing bubbles came up he threw away and then licked the second set. When it was ready he shared out to the children to eat. As they ate they would observe that the toes or other parts were like their mother's but he will convince them that she is still there so it can't be any part of her body. When they had finished eating he left the house, went up to the roof, removed the grinding stone from his stomach and throw it down while chanting saying they thought they had gotten him but he is free. The children were furious and pushed him down with bamboos, killed him, cooked and ate.

This is the end of the story.

2) Wùwì è zhi kəjàŋ

Narrator: Ntìi

Audience: Mbòo

Narrator: Wù ngwà' nè nlùu lo

Audience: ò

Narrator: Ə ləm wì ə wen, è jù chòm əsim ə wen. Ghè sè lu jù shè'è tà kəbwin la kəmù', lu pfwoè. Əchù' ə nlayn a kətsi kə wyekə lìm ə wen ə mbəm la və bè wye təsim kò wù ə njù ə wye əsim yi lo. Ghè ə mə nkwo'tə la yì a nè alɛ lo, mə nlyi ngwà'sə əfo njù a əsim. Ghè ə njù ghè ə ko wye tè wye, mboŋsə nwu'mə tsu nkaŋtə mpfi' ə mpfi'. Ghè ə lì sə kaŋtə əshi ə bəlèŋ ə fəŋ, əshi ə saŋ ə fəŋ, əshi ə kwen ə fəŋ. Ghè ə sè lù fənyin fə mboŋtə əfo vyi nsulə a əbwin. əchù'ə nlayn, və mə sə jù ə lye la, asaŋ ə kwi li mfoşə və mə sə pfiè. Lìm ə wen ə mbəm la və jù ə pfi asaŋ à wù ə ko jù ə pfi asaŋ yi mu wù ke tè shè' ə mò'tè a əsim lo. Wù ə mə nlyi ənkim luwèn a kəchù kə ji'əkə ə mə njù a əsim yì, mə sə jù è mə yen əfo a əsim tà ànchi. Mə nkwa'ə asaŋ luwèn ə nkwa'ə nkwa'ə nkwa' ə nwe a nkim, nkwoŋtə akwen, nkwoŋtə abu', njù ə tsò'sè à wù ə dzem no'è əzhu əkò fənyin fə nga':

kəŋ kule zhestə wye a chi,

kəŋ kule zhestə wye a chi,

kàŋè ngwà'è asaŋ,

kàŋè ngwà'è akwen,

kàŋè ngwà'è bəlèŋ,

kàŋè ngwà'è əbu'.

Andə ghè ə zhimtə ndzəŋ yi lì əfo vyi gà'è fa nkim:

nchi ə ghomə ye,
kəzəŋ ə kom kèn,
nchiə ghomə ye,
kəzəŋ ə kom kèn.

Ntsentə no'è ətsèm ə mfù fa nkim yi njù mba'tə a shi a ghè ə yi kəŋ fa tsu. Ghè ə ncho nè kənyinkə njù ə nga' a lim ə wen la yi yèn kənyù layn ko ndi' a yi ntimè yen. Ghè vì wenə wen jù a əsim ghè yèn kənyù a. Wenə wen njù a əsim yi ghè ə ŋkəŋə əfo vyi nwe a nkim mbe nga'ə yi tso'sə fənyin fyì mbe nzhimtə:

kaŋ kule zhestə wye a chi,
kaŋ kule zhestə wye a chi,
kàŋə ngwà'è asaŋ,
kàŋə ngwà'è akwen,
kàŋə ngwà'è bəlèŋ,
kàŋə ngwà'è əbu'.

Əfo vyi be gà'è be jù ba'tə tsu:

nchi ə ghomə ye,
kəzəŋ ə kom kèn,
nchiə ghomə ye,
kəzəŋ ə kom kèn.

Lim ə wenə mə nzhətə, vəwenə mbwiə njù a ngèŋ ə nkəŋ kəŋchuŋ. Mə nvì luwèn, ə nvì, ghè ə mə nga' la ghè be kəŋə əfo vyi be wyè a nkim yi yi be zhətə à. Ghè ə mbe nkəŋ. Fənyin fyì mbe nzhimtə ta lì. Ghè ə nga' 'shi'tə vì bò'sə a shè è zhimtə mà

zhɛ à.' Ghè ə nshi'tə nvi mbo'sə. Ghè ə nga' 'timə a əchù ə
kəntʃuŋ a shè è gà' mà zhɛ à.' Ghè ə ntimə, sə timə mè ghè ə nga'
'kwen kwenə à yi tin è gà' mà zhɛ.' Ghè ə sə kwen ghè ə nchi'ə
əchùə kəntʃuŋ yi. Nga' luwèn wì ə wen nkəŋ əfo vyi nwe a
nkim. Wenə wen mə njù a ngèŋ, ə njù nwɛ fənyin fyì a chì
kəntʃuŋ yì. Sə la'tə fə nga' fa kəntʃuŋ la

kò wù nyù'ə lì mò a fənyin tulə,
nyìn fa əku,
nyin ku mo,
nyì nyi nyìn tulə bè'.

Ghè ə nshisə wen fa kəntʃuŋ yì ə nyu'. Ə nyu'ə mbe nwɛ. Sə la'tə
ghè ə mbe nga'

kò wù sàytə lì mò və mwom lə fənyin tulə,
nyìn fa əku,
nyin ku mo,
nyì nyi nyìn tulə bè'.

Ghè ə mbe sàstə vəwenə mbe mwom. Sə la'tə ghè ə mbe nga'

kò wù pfèə lì mò və zhi tsu lə fənyin tulə,
nyìn fa əkù,
nyin ku mo,
nyì nyi nyìn tulə bè'.

Və mbe mpfe. Ghè ə nga'

kò wù gètə lì mò və zhi tsu lə fənyin tulə,
nyìn fa əku,
nyin ku mo,

nyì nyi nyìn tulə bè’.

Ghè ə ngètə və nzhi. Ə nla’tə ghè ə mbe nga’ fa chì èbèm
kò wù jùə lì nù mò lo fənyin tulə,
nyìn fa əku,
nyìn ku mo,
nyì nyi nyìn tulə bè’.

Ghè ə mbe njù nu. Ə sə nu luwèn ghè ə nka’kə a wyè fəbutə. Ghè ə
nlyi wyè fəbutə yì njù nshutə nshutə nshutə, nku əlyuŋ a wen
wenə wen sə jè’ə bumə. Ghè ə njù nyu’ə a kwìə fəkò’ mà sə zhimə:
wù yen nges əfwin ee,
ngəm tə ngəm.
wù yen ə wu təm ee
ngəm tə ngəm.

Sətsèn nges əfwin yi sə tsò’ə vù, kəgì’ kəgì’, ghè ə nlutə əzhi’ ə
ntəm. Nyamshìsə nlomtə njù a nse no’ə sətsem. Ghè ə nla’ə ‘wo la
ghèŋ ku’ nè təkamtə òò, nè əkye ə bələŋ òò.’ Və nku’ nè əfo vyi
nku’ nku’ nku’ ngə nyamshì sèbò sèbò sèta’ sèta’, sèbò sèbò sèta’
sèta’, sə vù à ləmè wen sə nchetə ghè ə nku tà mù’ a wen. Tyin ə
wen mfwi ghè ə njù nləyn wyè fəbutə yì ə nvì ghè ə nku’ a kwìə
fəkò’ yì sə zhimə:

wù yen nges əfwin ee,
ngəm tə ngəm.
wù yen ə wu təm ee
ngəm tə ngəm.

Ghè ə nku'ə ghom, nga' la lo 'wye' ti' ə wù ti tə vi ə gà' ta lè mu ghè ə tə kù nyamshisə a ghè tè ku li? Ngà'è la wù yen kəzo' kə nyam.' Ghè ə mè sè diè luwèn mè gà'è:

wù yen kəzo' kə nyam ee,

ngəm tə ngəm.

wù yen ə wu təm ee

ngəm tə ngəm.

Sətsèn vəwenə nna'ə sə vi, wù ə mə nlutə kəzo' kə nyam kyi mə ntəm a mpfù tà kəwen. Nges àfwín yi ntanə nku'ə nlyi wye fəbutè yi nshwe nà wen a kətsèmə nyìngòŋ. Ghè ə mè sè gà'è 'wo la wye fəbutè yi li leè li òò.' 'La yès ku' nà əkye ə bələŋ mulc?' Ghè ə bè gà', 'wo la wye fəbutè yi li leè li òò.' 'La yès ku' nà təkamtə mulc?' Sətsèn ghè ə mə njù luwèn sə shè'tè kənyù à ləmè wen a kə yi ndi'. Ləmè wen ə nga' a à bwen tà wye fəbutè yi yi kò və lè gà' yi ga' fa tsu. Ghè ə mə nkwo'tə kənyù a ghè a ne ghè ə ko ki. Sətsèn ghè ə njù nchu' kəlàn nchu' kəlàn, mpfe ngè'sə. Sə jù a shè ghè tìn kəlàn è mò', ghè tìn ngè'sə è mò'. Ta li ta li no'è kətsèm kə kə a ghə yenè. Sə jù a kətsèm yi a wye fəbutè yi di'è tsu li mbo njù tin ta lè ə mò' fə nshwan ə nku'. Ghè ə nshitə mpfi no'ə nkàyn ghè ə sə bwìnə shwan ə ku' ghè ə nwe mpfi a wenə kəndòŋ. Ncho tà nà kənyinkə njù kù à ləmè wen.

Mbe nkwo' la yi a nè ale ə ləmè yi sofa lo. Mbe dyotə əlwun ə wen luwèn sə bi'ə, bi'ə, bi'ə, bi'ə, ləmè wenə nga'ə 'əlyun yə boŋə à yi, ghè be ku yi be bi'tə. Ghè ə nku ghè ə sə bi'tè, bi'tè. Ghè ə nga' a ghè ji' yi fyitə a wen əkwon. Ghè ə mfyitə ghə nto no'è

mwimwin. əzhɛ ne nkwa' a ghè sè kə jù əlwuŋ nto tsu'mə ə fù fa wen əkwonj. Ləmè wen nga' a wen la ghè nyòŋsə əkwonj ə wen və tin tĩ əlwuŋ yi fù. Ghè ə mè nyòŋsə və ntin.

Ghè ə mbe mbwinè nkwo' la yi a nè ale nə ləmè yi yi lo. Ghè ə nla'ə ngèŋè wàyn, nchuŋ kəchom a nse, nwe mənzi' tsu, nshə'tə a vi'i la və nvi a kə shi yi vè nyè'tə tà nye'tə kə və à tù' tu'ə. Ghè ə ko shə'tə à ləmè wen yi. Və ne sə benə vi za'ə a kəshi yi nye'tə chòè, benə vi za'ə nye'tə chòè. Sətsèn və mbəm la 'və nye'tə chòè kəshi kèn a lè mu kə nè a lè?' Ləmè wen yi nshitə wenə wen ntu'ə ntsiŋ a kəshi yi sə tù' kəchom kyikə mpfi. Ghè ə mè nga' a 'à bwen tà kəchom kyi kyi kò və lè gà' yi ga' fa tsu'. Ghè ə mə nlyi kəchom kyi è mè sə dì'è jùè mè dì'è jùè mè dì'è jùè sətsèn ghè ə njù nyen fəno'əno'ə. Fəno'əno'ə fyifə mbəm a wen la à bè dì' ghɔ lo? Ghè ə mè nga' la kətsòm kèn kə lo a yi mè zhwi lè lo jìè ko kè la yi a nè a lè lo. Fəno'əno'ə fyifə nshi ə nlolə nlolə nlolə mbwinsə nchətə nku a wen. Ghè ə ncho tà nè kənyinkə njè nkù à ləmè wen yi.

Pfəpfəpfə, wù bwi wàyn è wù ghè ə nku'ə ta bwàbwà' nkà wù be ku'ə ta bwàbwà'.

2) The lazy woman

Once upon a time a man married a woman and got a piece of land for her to farm. She would go and make only a single ridge a day

and then go back home. When the planting season was nearly over the man asked her why she hadn't gone to plant crops in her farm. She tried to figure out what to do since she had not properly prepared her farm for planting. In the end, she took seeds to the farm yet instead of planting them she roasted everything and ate. As she was roasting, some corn, beans and groundnut seeds fell on the ground. When she left to return home a bird came, picked those seeds and planted in the few ridges she had formed.

When the period of harvest was running out the husband asked her why she was not going to harvest her crops like everyone was doing. With a lot of shame and guilt in her she carried a basket to the farm, knowing that she didn't plant anything. When she got there, she saw that there were crops all over the place and shamelessly harvested corn, beans, pumpkins, etc and packed them in the basket. As she attempted to carry the basket away a bird began to sing.

Fried everything in the fire,

Fried everything in the fire,

Fried corn seeds,

Fried beans seeds,

Fried groundnut seeds

Fried pumpkin seeds.

As the bird sang the things in the woman's basket also began to speak and run out of it saying:

Where is the place I was harvested from?

Here is the branch I was harvested from.

As the crops were saying so they were leaving the basket and going back to the position they occupied before they were harvested. She was amazed and ran back to report the scenario to her husband and invite him to come and see for himself. When they got to the farm she harvested the things and put in her basket. As she attempted to carry the basket up the bird began to sing again:

Fried everything in the fire,
Fried everything in the fire,
Fried corn seeds,
Fried beans seeds,
Fried groundnut seeds
Fried pumpkin seeds.

The things were singing in response to the bird's song:

Where is the place I was harvested from?
Here is the branch I was harvested from.

As they sang they left the basket and went back to where they had been harvested from.

The man was astonished and they went back home. When they got home he looked for a calabash and took his wife back to the farm. When they got there, he asked her to harvest the crops again and put in the basket. When she attempted to carry the basket, the bird began to sing again. The man invited the bird to come down from the tree and sing clearly so that he would hear

well. When it came down and sang the man asked the bird to come nearer to him before singing. When it came nearer and sang, he said it should come right to the entrance to the calabash and when it did he pleaded with it to go right inside and sing so that he will hear well. As soon as the bird entered the calabash the man closed it and then asked his wife to harvest the things for them to carry home.

They got home and left the bird inside the calabash. Soon the bird pleaded with them to roast it. They then roasted it and kept but soon after the bird pleaded with them to taste it. When they had tasted, it went further to plead that they should cook it and eat which they did. A little while later it pleaded with them to go and excrete it and when they did it was transformed into a puppy.

The man picked up the puppy and washed it very well, gave it a guitar and they went hunting. The puppy sat on top of a tree and began to sing.

If you see a limping animal you shoot.

If you see it shoot.

If you see a limping animal you shoot.

If you see it shoot.

Soon, animals began to move towards them with the leading one limping. The hunter sighted well and shot it down and as soon as it fell down all the other animals that were following also fell. He

then called out to the villagers to bring large baskets and carry the animals home since they were too many for him alone.

The people came up and each took either two or three animals but they got to the hunter's brother when only one animal was left. He was very disappointed with his brother and decided to hunt for himself. He therefore went and begged his brother's puppy to use for the same purpose. They went to hunt and the puppy began to sing from the top of the same tree.

If you see a limping animal you shoot.

If you see it shoot.

If you see a limping animal you shoot.

If you see it shoot.

The man was offended at the fact that the puppy was advising him to shoot a limping animal and so beat it seriously. He asked the puppy whether that is how it sang for its master to catch all the animals he shared to the entire village. He insisted that it should rather sing and invite large and healthy animals. The puppy started to sing in tears, saying:

If you see a bulky animal you shoot.

If you see it shoot.

If you see a bulky animal you shoot.

If you see it shoot.

As animals began to come he sighted the bulky one and shot. It fell alone and the limping one rapidly climbed on to the tree and carried the puppy into a deep stream. He then began to cry out to

the villagers telling them that the puppy has been taken away. When the people heard his voice, they wondered whether his was inviting them to bring big baskets and carry animals but he kept insisting that he is rather saying that the puppy is gone.

Eventually he went to his brother, the owner of the puppy, to tell him what had happened. His brother told him that unless his puppy is brought back to him, he will not be part of any discussion. He then thought of what to do until he decided to pound cocoyams into achu, prepare egusi and to move from stream to stream and throw some of the food there. Finally, he got to the stream where the puppy was and when he threw some food into it the puppy jumped up out of the water and caught when he saw this he prepared a good rope and then threw more food into the stream. As the puppy jumped up to catch the food he threw the rope around its neck, fastened it and ran home to return the puppy to the owner.

Again, he thought of how to payback his brother for letting him go through all the trouble. He finally decided to fabricate a guitar for himself and to play it in a way that his brother will be attracted to it. When his brother asked to play the guitar, he fastened it well around his shoulder and allowed him to play. After a while he wanted to leave and so asked his brother to return his guitar but it couldn't be removed because it was really tight. So, he said that the only way to remove the guitar was to

cut off his brother's arm. Since his brother had no choice he presented his arm and it was cut off to remove the guitar.

Once this was done, this brother (the puppy owner) again thought of what to do to pay him back. He then decided to organize a birth celebration party. In preparing for the event he dug a calabash of palm oil at a certain spot and went ahead to inform every invitee except his brother. During the celebration, the invitees would avoid dancing over that spot until they began to ask why everyone including the brother were avoiding the spot. As soon as he heard this, the brother used all his energy to dance on that spot and consequently destroyed the calabash and spilled the palm oil. His brother then said that unless he restituted the same calabash in good shape to him he will not forgive him. As he didn't know what to do he gathered the calabash pieces and began to wander away in tears. At some point, he met a chameleon who sympathized with him and asked why he was crying. He explained how he was required to rebuild those calabash pieces and return a full one to the owner. The chameleon took the pieces, applied its spittle on them and then rebuilt the calabash into a full one and handed it over to him. He ran straight to his brother and handed over the calabash.

This is where the story ends.

3) **Vunə vətə' nə məngwòlè**

Narrator: Ntìi

Audience: Mbòo

Narrator: Wù ngwà' nè nlùu lo

Audience: ò

Narrator: Bwì vunə wen la vətə' lo

Audience: ò

Narrator: Ə chù əzhi' ə wutsen nè Mwì'kè ègè', è chù əzhi' ə wutsen nè Mpfìè kətsu, è chù əzhi' ə wutsen nè Məngəngəŋ mə afwin. Ghè ə sè shè'è əfozhivə tà she'ə zhisə vəwenə tsu, shè'è tà she'ə zhisə vəwenə tsu. əchù' ə nlayn ghè ə pfi. Vəwenə mə sə dì' fəkò' fə məngwòlè lùwàyn ətsen fè dì' a wenə chù ə gə. Andə ghə mpfi li vəwenə mə sə juə kwòŋə məngwòlè myi pfi'ə. Və nè jù è kù' a fəkò' yì Mpfìè kətsu è fàŋ a nse və sə kwòŋə məngwòlè myi fa fəkò' mò'è mənku mə a wen ghè mə boŋtə pfi'ə àndə jìə ko dì'ə ghè ku'.

Əchù' ə nlayn kətsi kətsen vəwenə njù ntsentə nku' a fəkò' no'è vətsəm. Mu tiə məngwòlè mə gə' la yì a yen vi'i a və pfi'ə məngwòlè myi mèn mə, ə mə nvì nlyomtə. Vəwenə mə ntsentə nku' a fəkò' sə kwòŋə pfi'ə kwòŋə pfi'ə. Sətsèn wì' yì mə nwaf vəwenə. Andə ghə wafè li, Mpfìè kətsu nga' a yì jù shi'ə kətsukə nghanə a əntam ə fəkò' ghè ə mpfi, Mwì'kè ègè' nga' a yì chə' la à dì' ghə a wi'ə ne lo, ègè'è mbaykə ghè ə mfəŋə mpfi. Məngəngəŋ mə əfwin nga' a yì jù shi'ə afwin ə kwa'kə ghè ə mfəŋə mpfi. Məngwòlè myi mə bwəŋ.

Pfêpfêpfê, wù bwi wàyn è wù ghè ə nku'ə ta bwàbwà' nkà wù be ku'ə ta bwàbwà'.

3) The three children and the mangoes

Once upon a time a woman had three children named Large Cheeks, Large Head and Little Legs. She did everything for them and provided all the food they needed making sure that the children didn't work. As such they grew up to be lazy. When the woman died, the children were unable to feed themselves and resorted to stealing mangoes from a neighbor's mango tree.

Usually each time they went to steal Large Cheeks and Little Legs would climb but Large Head would not because his head couldn't go through the branches with ease. The others would eat the best ripe mangoes on the tree and send raw ones to Large Head.

One day, they went again to steal the mangoes and eat. Even Large Head decided to climb and have good ones for herself. Coincidentally the owner of the mango tree had decided to hide nearby and discover who the mango thief really was. When all the three had climbed, and started harvesting and eating the mangoes the owner suddenly frightened them with noise. When they heard the noise, Large Head attempted to rush down the tree but his head couldn't go through branches so he strangled on some branches to death. This was funny and when Large Cheeks

attempted to laugh his cheeks were torn apart and he died. Then Little Legs tried to rush then but the legs got broken and he also died. From that day, the mangoes were safe.

This is the end of the story.

4) Wàyn à ngə'

Narrator: Ntìi

Audience: Mbòo

Narrator: Wù ngwà' nè nlùu lo

Audience: ò

Narrator: Ə ləm limə wen ə bwì vùnə wen la vəbò, kòŋə ghətsen, bànə ghətsen. Nnè nza'ə a nsi'ə tsen ghə ə nlyi yì a ghə bànə lì ncho nwu a bàm ə chi ghə ə sə nwu' ta kəshi ayì fəli' fə kwənə a wen ashi. Ghə zhèstè tè ngèŋ gà'ə 'mà ma'ə əfo venə fə a nì?'. 'chòè mà' a kəchu fənam fyì a kù' a fì.' ghə ə chò shù'tè a wenə kəchu. Neə no'ə tè ghə ayì chòə shù'tè ta wenə kəchu. Əchu' ə nlayn kətsi kətsenkə ghə ə nkwo'tə no'ə ngə' ə nè a wen. Nkom kəlaŋ a lè nkomə nkom ə ncho shu'ə əbvì vyi a wenə kəchu, nki ngə'sə ə nkiə nkiə nki ə ncho shu'ə əbvì vyi a wenə kəchu. Ə ne nlù ə mfukə ghə ə mə nkwen a chì è bvì əlàn vyi nsas nsas nsas sətəsen ghə ə mboŋ bànə kəlàn fa tsu. Mbe nsas ə bvì ə ngə'sə vyi səkàplè ghə ə mbe mboŋ əshìə ngə'sə wen fa tsu. Nlyi kəlàn kəwen kyìkə nlyi ntòn ə nkom ntom tsu a chi. Kəlaŋ kyì ne sə fù'è mè mu kə lwìn li a əchù ə ntòn. Ghə ə mbe nkiə ngə'sə wen shì ə mbvu, nkwi'tə a təbi' a təbi' sə mbe nku' nlwin a əchù ə ntòn ghə ə mpfe. ə nchu' kəlaŋ kəwen kyì nchu' nchu' nchu', ə mboŋ sò'ə nkyè ə nwye tsu. ə nlyiə ngə'sə wen shìsə ə nwye à yi kəchu. Mə nlu sə jè'è jè ta mpfen la kə mə ghò'ə wen. Sə njè'è jè nyen fənyo'əlò fə nwu' a kwìə əlò, nga', 'tàsə mo ə mò' a mù ə chò'. 'Wə ləmè ghom wù ə lè dī' ta jinè mò mà dī' ta jinè wù wù ga'a mà tàs wù mò' a

mù à dì' ghè'. Mboŋ fənyo'əlò fyì nshi'ə nshutē a mù nshutē nshutē nku'ə nwu'sə ə nlyi kələn̄ kətsen kyìkə nku a wen, nlyi əbì'ə ngè'sə tseghə yi nku a wen. Nga' la ghè ə nzhiə. Ghè ə ncho sə njùè, ghè ə mə nga' 'wù sə njùè yèn vi'i a və ta'ə nkò' nè àsoŋə kə wù à chə' mbò.' 'We mu mà ke yi nchə'ə wì' mà dì' ndè a?'. Ghè ə mbe nga' 'wù sə njùè yèn vi'i və ku'ə a əkàn̄ nè təchū tənà'tə kə wù à chə' mbò.' Ghè ə nga'ə yì ke chə'ə dì' ndè?' 'Wù be sə jùè yèn jì è mənka'è wù jùè tà fa jìè kəzòyn kə wù à jù fa jìè mənka'è yì.' Ghè ə nga' a yì jùè fa jìè mənka'è mu yì zì yì cho fa jìè mənka'è mu? Ghè ə nga' a wen la 'wù jù è yèn wulimè mənka'è kə wù lè lam, è yèn tà mənyn̄nè awu nè vətubù awù wù ə mè lam. Ghè ə nga' a yìè lè jù lam wulimè mənka'è yì dì' ndè? mu wulimè mənka'è zì ghè bə bəm kənyè à yì lə? Ncho nzhu tà tə so' tyitə a və yi ngà'è lì. Sə njù è yèn vi'i vyi a və ta'ə nkò' nè àsoŋ ə lì ghè ə ntoŋtə tà toŋtə ncho. Ə yèn vi'i a və ku'ə a əkàn̄ nè təchū tənà'tə ghè ə ntoŋtə tà toŋtə ncho ghè ə ko chə'. Sə jù è nyèn jì è mənka'è yì ghè ə ko jù fa tsu, njù tà fa jì è kəzòyn ta ji a və yì tyiptə wen. Njù nyen wì' mu ghè ə mə ləf a lè sə so zhù ta tsòŋ ghè mə ga' a wì è yi ghè ə ncho tà choə. Sətsèn bà'ə yi nyìè vi nè vè tubù a awù ghè ə nshwan̄ tà shwan̄ ə njù mbwam nga' a ndì' limə yi lè. Wenə wen nlam njù ə mbwi wànè mbì vəwenə ghè soə la dzè', ə mbwi vətsevə vəbò və soə ta dzè'.

Sətsèn ghè ə mə nkwo'tə a wenə kəchū la yì dì'ə lyì vənə vyi venə jù jì' à lì è yi wenə tì' ə yi. Ghè ə nshu təwen tə vənə wen tyitə nlu wenə lim ə wen vəwenə mə na'ə sə vi mu lì è wen yì fū

wε nε tì' ε wen. Vəwenə ncho əku' ε nwu'mə a əkàŋ. Mə sə nwu' sə kìblè lì, lì è wen nvì wenə tì' ε vəwenə ə nkwen, ghè ə ŋamtə wànè mbì ghè ə nyiŋ ə cho ndziŋ a kəchɥ ə lì è wen. ŋamtə bamə wen ghè ə ncho ndziŋ a kəchɥ ə tì' è wen. Andə ghə ne lì vəwenə mə nga' 'yoyì, a tà shəsə a sə dī'ə a əkàŋ a shè layn dzìè a vi'i təwen a lè a?' Andə və ga'ə me lì vən vyi nga' 'lò'ə mo a ni mà ku kəfo kyè.' Lì è wenə mə nga' 'wù mò kənà' kə tsàm è mò mu wù mò kəkəŋ kə mənzhì' è mò, mu wù mò ghô?' Ghè ə nshi'sə wànè mbi wen yì, və nayn nayn nayn. Sətsèn ghè ə nshi'sə bamə wen, və nayn. Mbε nshi'sə bamə wen. Nkà wen nshi'ə wenè lim ə wen və nsəŋlə a lè nsəŋlə nsəŋlə nsəŋlə.

Wàyn yì a və nkòŋè lì nyen ta lì mə nlyi nkyè ə kəŋ kəlaŋ tsu nvì ntom a chi a mpfiè ntòyn kə nshi'ə no'è kətsèm ə nshi'ə me a kənà' kə ntòyn. Nki ngè'sə a kye' ə mbvu sə nghamtə no'è sətsèm a kənà' kə ntòyn. Ghè ə ne əfo vyi nkəŋə nkyè mənka'ə ənyaŋ tsu a wenə kəchɥ la yì jù ə bwi vyi vənə. Sə njùè tà jù ə nyen Fənyo'əlò fyì fə a kwì a mù. Fə nga' 'tàsə mo è mò' a mù è chò.' 'Wandafù wù dī' ghɔ a ma yi ndì'ə ntīmə mu nè wù tsu a?' Nchə ta lè ə mo' a chì à mù ə ncho. Ghè ə mbε ngholə nku' ntīmə nga' 'wù sə njùè yèn vi'i a və ta'ə nkò' nè àsoŋə wù ə chə' mbò.' 'Ghè ə nga' a yì faŋ kε chə' la vi'i ta'ə nkò' nè àsoŋə mu və ghɔ ndzàm mu?' mbè nga' a 'wù sə njùè yèn vi'i a və ku'ə a əkaŋ nè təchɥ tənà' tə wù ə chə' mbò.' Ghè ə nga' a 'he' faŋ kε chə' la vi'i a və ku'ə a əkaŋ nè təchɥ tənà' tə mu təkù' tə jù fenə?' 'Wù sə jùè yèn jìè mənka'è wù jùè tà fa tsu kə wù à jù a jì ətò' mbò.' 'Mu mà ə

ndi'ə jù fa jì ətó' à chòè vèndè fa jì mənka'ə?' 'Wù sə jù è yèn wulimè mənka'è wù lam tà wen è yen wulimè vətubù kə wù lù lam bò. 'Uush mu wùlimè vətubù yi ndi' bo'sə mo la wùlimè mənka'ə ayì dì' limè ndè?' Ncho njù nyen vi' vyi ta lè ə nchə'ə njə. Ncho njù nyen wùlimè mənka'ə yì ghè vi tà viə ghè ə mə nshwan ə jù ngha' ə mə nga'ə à dì' limə yi lè, mu' fənyìn awu fyi fə viə li a mbì ghè ə nchən ə ncho njù nlam tà wùlimè mənka'ə yì. Wenə wen njə, mbwi wàyn è mbì vəwenə à dì' zhù. Bamə wenə dì' fəkə'əkə'ə. Bamə wenə dì' fəno'əno'ə. əchu' ə nlayn ghè ə mə mbe nlyì nvì nè vəwenə mə ga'ə yì vi və be nàyn ta li. Nvì mu li è vəwenə be fù və ncho nku' a kàñ yì. Lì è wenə ne mbwinə mpfwo ghè ə mè nga' fa kàñ 'lò'ə mo a ni mà ku kəfo kè.' 'Wù mò kəna' kə tsàm è mò mu wù mò kəkañ kə mənzhì' è mò, mu wù mò ghô?' Ghè ə nga' zhù yi nshi'sə, və nzimə, wemey wemey, wì'ə pfù li, nghomə nzhwi. Sətsèn fəkə'əkə'ə fə mbe nshi'sə və nghomə nzhwi. Fəno'əno'ə fə nì'kè shi'ə vi və nghomə nzhwi tà zhwiə. Wù ə mə nghilə nshi'ə fa əkañ wye limə wù. ə mè sə kò'sè kè'è.

Pfəpfəpfə, wù bwi wàyn è wù ghè ə nku'ə ta bwàbwà' nkà wù be ku'ə ta bwàbwà'.

4) **The maltreated girl**

Once upon a time a man married his wife and they had two daughters whom they didn't love equally. In fact, they loved one and hated the other. Eventually they demonstrated the hatred by sending the one they hated to stay behind the fireplace in the

kitchen where smoke would always penetrate her eyes as they cook. Before long she even became a place for dumping dirt so that each time there would be trash they will dispose of it on her.

It went on and on and one day as she was reflecting on her predicament they again peeled cocoyams and egusi and throw all the peelings on her before leaving the house. When the others had left the house, she decided to search through those peelings and eventually found one little cocoyam and a lone egusi. She peeled the cocoyam and cooked but as the cocoyam was boiling in the pot it increased until the pot was full. She pounded the cocoyams and formed several loaves of achu from it. After that she prepared the egusi, which also increased tremendously and she ended up with several bundles of it.

When everything was ready, she found a broken basket around and put both the achu and egusi into it, carried on her head and began to go to an unknown destination. She got to a bridge and met a cranky animal sitting on it. The animal told her to push him into the stream and pass but she refused saying that both are cranky and she cannot afford to maltreat anybody. She rather picked the animal up, entered the stream, cleaned it up, took it back to the bridge and gave it enough achu and egusi to eat. When the animal started to eat, she left to continue on her way. The animal was so pleased and advised her saying that 'As you go if you meet people splitting firewood with their teeth you shouldn't laugh at them.' She replied asking him who she is to

laugh at people who lack axes. It again said that 'As you go if you meet people climbing into their barns with their buttocks you shouldn't laugh at them.' She replied asking him why she would laugh at such people. Then it said 'If you meet a thorny footpath and a paved road you should follow the former instead of the latter.' She responded asking him who she is to be able to walk on a paved road. Finally, it said 'If you go and see a presentable civilized man you shouldn't marry him, instead marry only a local wretched man with jiggers in his feet.' Again, she told him that she couldn't even attempt to marry a civilized man giving her status.

As she moved on she met all these scenarios and behaved just the way she had been advised to. When she met people splitting firewood with their teeth and those climbing into their barns with their buttocks she just greeted them and passed. When she came to the two roads she simply followed the path with thorns and as she went on she met a civilized man who proposed marriage to her but she refused. Soon she saw a wretched villager whom she accepted to marry. They went and had three extremely beautiful children and lived happily.

One day she decided to go back to her parents for them to see her children. She then prepared everyone, dressed the kids very well and went with her husband. They got to her parents' home when all of them had gone out so she decided to climb into the barn with her children and husband and wait for her parents

there. Eventually they came back home and sat in the house. Soon after she pinched the children one after another to go over (in the barn) and urinate directly on the man or woman in the kitchen. When the urine would drip on one of them they would think that there are many rats in the barn urinating on them. When all the children had taken turns to urinate their mother spoke from the barn saying 'Pay me mother and I will give you something.' Her mother replied 'You know everything I own and you can have what you want. They then lowered the first child from the barn to the floor and he was so handsome that there was a lot of celebration. After that they lowered their second child, then the third and finally she came down with her husband and there was total celebration.

When the other beloved girl saw this, and became jealous, she decided to go and have her own children. She therefore went and harvested much cocoyams but when she cooked them the quantity rather reduced in the pot. She peeled much egusi and cooked but the quantity also rather diminished. In any case, she prepared the small quantities and put them inside a very beautiful basket, dressed herself very well and set out to an unknown destination to get her own children. Soon she got to the bridge and found the cranky animal that told her to push it into the water and pass. She angrily asked the animal whether it thought she could cross the bridge with it sitting there. She kicked it down and passed. As she was going the animal struggled and came out

of the water and told her that 'As you go if you see people splitting wood with their teeth you should laugh at them.' Then she said 'I will laugh at them for not having an axe to split their firewood with.' The animal continued and told her that 'If you see people climbing with their buttocks into their barns you should laugh at them.' She said 'I will laugh at such people for not having ladders to use and climb into their barns.' Again it said 'If you meet a junction with two roads make sure to follow only the paved one and not the dirty footpath.' She asked it 'Did you really think that with my status I could follow a dirty path?'. Finally, it said 'if you see a presentable civilized man marry him instead of a wretched poor man.' She said that 'I could only marry a handsome civilized man. What will I have to do with a wretched villager?'

As she went on and saw people splitting firewood with the teeth, and others climbing into their barns with their buttocks she mocked at them as she had said. When she got to the junction she followed the paved road and soon she met a wretched villager who proposed to marry her but she brutalized him, refused and went on until she met a civilized man whom she didn't hesitate to marry. They went and their first child was a snake, the second a lizard and the third a chameleon.

One day she decided to go back to her parents for them to see her children. They got to her parents' home when all of them had gone out so she decided to climb into the barn with her children and husband and wait for her parents there. Eventually

they came back home, sat in the house and she said 'Pay me mother and I will give you something.' Her mother replied 'You know everything I own and you can have what you want. They then lowered the first child from the barn to the floor and when the snake landed everyone was so scared that they killed it immediately. Then they lowered the lizard and chameleon, which were also killed. Finally, she descended with her husband and they were all ashamed.

This is the end of the story.

5) Ngwà'ə ngəŋ nə kəfɛfɛ kə

Narrator: Ntìi

Audience: Mbòo

Narrator: Wù ngwà' nə nlùu lo

Audience: ò

Narrator: Wì' nlù bwì vùnə wen la vətàyn lo

Audience: ò

Narrator: Əzhi' ə wutsenə dì' Mbàsə əpfi'ə, əzhi' ə wutsenə dì'
Kabej, əzhi' ə wutsenə dì' Kəbwe, əzhi' ə wutsenə dì' Kəlàylày,
əzhi' ə wutsenə dì' Kəzhiŋ. Əchə' ə nlayn kətsi kətsen lo

Audience: ò

Narrator: Ghè ə ntīm Kabej a mù la ghè shi'ə chù mu. Kabej nshi'ə
ə sə shi'ə Kəfɛfɛ kə nyəŋ a ngù' à mù. Ghè ə nlyi fəngù'ngù' ə
ntəmə wen tsu la ghè kwentə fa jì yì chə mu mà wen. Kəfɛfɛ kə
mbwinsə nlyi kəlyilyi ntəmə wen tsu, ghè ə mfəŋ ə mpfù ghè ə
nlyi ncho nyoŋsə a wenə bà.m.

Nla'tə nla'tə li è vəwenə ko yèn Kabej mbə ntīm Kəbwe.
Kəbwe kə nshi'ə mbèm 'lèmə ghom shi'ə a mù a shè nshi'ə njù fɛ?'
Kəfɛfɛ kə nga' fa kwìə ngù' à mù:

ghè lyì fəngù'ngù' ə təm mo tsu,
mà lyì fəlyilyi təm wen tsu,
ghè fəŋə pfù,
mà lyì chò nyòŋsə,
lyìkəlyikə e lyìkəlyikə e.

Ghè ə mbe mboŋ fəngù'ngù' fyì ə mbe ntəmə wen tsu la ghè kwentə fa jì yì chə mu myimə. Kəfèfè kyì mbe nlyì tà kəlyilyì kyì mbe ntəmə wen tsu. Ghè ə mbe mfəŋə mpfù ghè ə nlyì ncho nyoŋsə.

Və nkə'tə vəwenə ko ku' ghè ə mbe ntim ə Kəlàylày. Kəlàylày kə mbe nshi'ə mbe nga' 'vələmə vwomə shì'ə a mù a shè nshi'ə njù fə?' Ghè ə mbe nga':

ghè lyì fəngù'ngù' ə təm mo tsu,
mà lyì fəlyilyì təm wen tsu,
ghè fəŋə pfə,
mà lyì chò nyòŋsə,
lyikəlyikə e lyikəlyikə e.

Ghè ə mbe nlyì fəngù'ngù' ə ntəmə wen tsu la ghè kwentə fa jì yì chə mu myì. Kəfèfè kə mbwinsə nlyì kəlyilyì ntəmə wen tsu, ghè ə mfəŋ ə mpfù ghè ə nlyì ncho nyoŋsə.

Lìè vəwenə mbe nla'tə nla'tə ghè ə ko yèn vəwenə, mbe ntim Kəzhiŋ. Kəzhiŋ kə mbe nshi'ə nga' 'vələmə vwomə shì'ə a mùə a shè nshi'ə njù fə?' Ghè ə mbe nga':

ghè lyì fəngù'ngù' ə təm mo tsu,
mà lyì fəlyilyì təm wen tsu,
ghè fəŋə pfə,
mà lyì chò nyòŋsə,
lyikəlyikə e lyikəlyikə e.

Kəzhij kə mbe mboŋ fəngù'ngù' fyì ə ntəmə wen tsu. Kəfɛfɛ kə mbwinsə nlyi kəlyilyi ntəmə wen tsu, ghè ə mbe mfəŋə mpfù ghè ə nlyi ncho nyoŋsə.

Və mbe nla'tə nla'tə və ko yèn vəwenə mbe ntīm Kəlāylāy. Kəlāylāy kyi nshi'ə mbe mbəm 'vələmè vwomə shì'ə a mù a shè nshi'ə njù fɛ?' ghè ə mbe nga':

ghè lyì fəngù'ngù' ə təm mo tsu,
mà lyì fəlyilyi təm wen tsu,
ghè fəŋə pfu,
mà lyì chò nyòŋsə,
lyikəlyikə e lyikəlyikə e.

Vəwenə nla'tə nla'tə və ko yèn vəwenə, liè vəwenə mbe nshi'ə mbe mbəm ta li 'vunə vwomə shì'ə a mù a shè nshi'ə njù fɛ?' Ghè ə mbe nga':

ghè lyì fəngù'ngù' ə təm mo tsu,
mà lyì fəlyilyi təm wen tsu,
ghè fəŋə pfu,
mà lyì chò nyòŋsə,
lyikəlyikə e lyikəlyikə e.

Lì è vəwenə mbe ntəmə wen nè ngù' ghè ə mbe nlyi fəlyilyi təm ə wen tsu ghè fəŋ ə pfù ghè ə mbe ncho nyoŋsə.

Tì' è vəwenə mbe nla'tə mbe nshi'ə mbəm 'vi'i vwomə shì'ə a mù a shè nshi'ə njù fɛ?' Ghè ə nga':

ghè lyì fəngù'ngù' ə təm mo tsu,
mà lyì fəlyilyi təm wen tsu,

ghè fəŋə pɸɸ,
mà lyì chò nyòŋsə,
lyìkəlyìkə e lyìkəlyìkə e.

Ghè ə mbe mboŋ fəŋgù'ngù' ə ntəmə wen tsu. Kəfèfè kə mbwìnsə nlyì kəlyìlyì ntəmə wen tsu, ghè ə mbe mfəŋə mpɸɸ ghè ə nlyì ncho nyòŋsə.

Nkè' è nkə' ghè ə ko yèn vi'i wen nlu ə nshi'ə a mù, nshi'ə nga' la 'vi'i vwomə shì'ə a mù a shè nshi'ə njù fə?' Kəfèfè kyì mə nzhimtə:

ghè lyì fəŋgù'ngù' ə təm mo tsu,
mà lyì fəlyìlyì təm wen tsu,
ghè fəŋə pɸɸ,
mà lyì chò nyòŋsə,
lyìkəlyìkə e lyìkəlyìkə e.

Tà àndə ghə zhimtə a lì nkè' yi ncho ntsifə wen, ntsifə, ntsifə nsaytə ghè ə mpɸɸ. Nkè' yi nwa'tə mu nwyetə a əchɸ è vi'i wen vyi vəwenə nlu nchɸ mu myi mbwinə nku' a ngèŋ.

Pfəpɸpɸfə, wù bwi wàyn è wù ghè ə nku'ə ta bwàbwà' nkà wù be ku'ə ta bwàbwà'.

5) The family and the Crocodile

Once upon a time a woman had five children whose names were five different leafy vegetables (Njamanjama, Cabbage, Green,

Bitter-green, Bitter-leaf). One day she sent Cabbage to the stream to go and fetch water. When Cabbage got there, she met a Crocodile on a stone and shot it with a pebble so that it should give way for her to fetch the water. Crocodile shot her back with fluid from its mouth and she fell and died then it carried her and placed somewhere behind.

When Cabbage didn't return, the woman sent Bitter-green to go and check. Bitter-green got to the stream and asked Crocodile 'Where is my sister who came here to fetch water?' Crocodile replied saying:

Take a pebble and shoot me with,
I take my fluid and shoot you with,
you fall and die,
I take you and place behind me.

Bitter-green also shot it with a pebble so that it should give way for her to fetch the water. Again, Crocodile shot her back with fluid from its mouth and she fell and died then it carried her and placed somewhere behind.

They waited for the two children in vain and sent the third, fourth and fifth but none of them ever returned. The woman decided to go herself to the stream. When she got there, she asked Crocodile 'Where are my children who came here to fetch water?' Crocodile replied:

Take a pebble and shoot me with,
I take my fluid and shoot you with,

you fall and die,

I take you and place behind me.

The woman also shot it with a pebble and Crocodile shot her back with its fluid and she fell and died like her children. Crocodile also took her and placed where the children were.

When the man had waited for long he decided to go down to the stream. He got there and also asked Crocodile 'Where are my people who came here to fetch water?' Crocodile again replied:

Take a pebble and shoot me with,

I take my fluid and shoot you with,

you fall and die,

I take you and place behind me.

The man also shot it with a pebble and Crocodile shot him back with its fluid such that he fell and died like his wife and children.

Cock waited and waited but its people didn't return so it decided to go down and look for them. Cock asked Crocodile 'Where are my people who came here to fetch water?' Crocodile replied:

Take a pebble and shoot me with,

I take my fluid and shoot you with,

you fall and die,

I take you and place behind me.

Cock was annoyed and pecked Crocodile to death. After that Cock carried water and sprinkled on all his people who regained consciousness, carried the water and then went home.

This is the end of the story.

6) Kəshələ kə mī kətsəm

Narrator: Nt̄i

Audience: Mbòo

Narrator: Wù ngwà' nè nlùu lo

Audience: ò

Narrator: Ə bwì wàyn ə wen lo

Audience: ò

Narrator: Əch̄u' ə layn wenə wen f̄u a əsim ə f̄u ə sè shè'ə shè'ə shè'ə. Ə ne sə ndi' ətyityin ə nènchwì jəŋ ə nzafə wen ghè ə mə nga' à wàyn ə wen yì la ghə shi'ə a mù ə nwà' mu ə ku' wenə wen zhi ə nyùtə. Wàyn yì nlu sə shi'ə j̄u ə nyen Kəshələ kə nyw̄u' a ngù' à mù. Kə ngha' wàyn yì ə nwye a nkù' ndanl̄ə əch̄u' ə yì. Nlu ə sə j̄uə, ə nj̄u nyen lùwàyn ə tsen a əsim, ə nga' 'lò'ə mo a nì mà disə nkù'ə ghom wù zhutə.' Ghè ə nlyi əfozhivə wen ə nku ghè ə nzhi nzhi nzhi ə me mə nga' 'd̄iə f̄i'. Wàyn yì mə nga' a:

mà nè ndu sə ch̄u mu,

kəshələ kə nyw̄u' a ngù' à mù,

lò mo,

sesə a nkù',

mòwàyn kəndon̄,

zhìkə zhìkə zhìk zhìkə zhìkə zhìk.

Andə wàyn yì gà' a lì mə d̄i' la sətsèn yì chenkə za'ə t̄e kəshi a lì yì d̄i'ə mu wì' ə b̄o zh̄u ə j̄u ə shè't̄ə à lì ə wen, byè'ə əzhi' ə t̄i' ə wen ndi' Kəndon̄.

Ghè ə mbè ncho mbè sə jù nyen lùwàyn ətsen mbe nga' ta li. 'ghè ə mbe nku əfozhivə wen ghè ə mbe nzhi nzhi ə mè mbe nga' 'diə fī'. Wàyn yi mbe nga' fa chì è njè yì:

mà nè ndu sə chū mu,
kəshələ kə nywə' a ngù' à mù,
lò mo,
sesə a nkù',
mòwàyn kəndonj,
zhìkə zhìkə zhik zhìkə zhìkə zhik.

Ghè ə mbè ncho luwèn ə sə njù mfù a əwen è li è wàyn yì nga' 'lò'ə mo a ni mà disə nkù'è ghom wù zhətə.' Lùwàyn yi nga' 'wě əfozhivə di' mu ko di'. Gha' kəchom kèn è shi'ə è chù mu tsu è ku' yuwù zhi è nyùtə.' ghè ə ntulə əbi' a kəchom akyì mə nku a wen, nga'ə ghè fəsè zhìmtə, ghè ə zhìmtə ghè ə nga'ə nkù' ayì bònjè no'è bònjè byìghə.' àndə ghə zhìmtè li ghè ə nzhu gè è wàynè wen nki la à di'ə wen. Ghè ə nga' ghè ə tom è nyìj tà nyìjə è shi'è nwà' mu è ku' wenə wen zhi è nyùtə.

Tà àndə ghə lu è sə jùè tà jùə lùwàyn yi nzastə wàynè wen yì nzastə nzastə fa njə yì, mbwomə əfo a wenə kəchū ə nshe' a kəbwin nwəsə kəchū kəwen a bəm. Mbonjtə təkə'əka'ə, zhəsə, no'è əfo chəvə no'è ətsəm ə nwye a nkù' yì, mbwinsə ndaŋə əchù ə yi tà àndə ghə yì tom li, mə nwə'mə sə kè'tè wen.

Ghè ə nshi'ə sə nwà'è mu myì ghè nè sə ku' ə za'ə mə bè fù è mè fa kəchom yì, ghè ə bè bwìnè shi'ə. Ta li lùwàyn yi mbwa'sə nnè ənyū vyì ə me wù ə mə mbwin ə nvì nè fədzi fə a mu wenə

wen ə nzhi nzhi nzhiə mə nyutə. Lùwàyn yi nga' a nkù' ayì bònghè no'è nànto, kə ghè benə a gà' a kəshi kətsenkə la ghè zhim. La ghè jù kwèn tà wenə ngèŋ mimbu be gà' la ghè zhimtə. Ghè ə nku kəzoŋ kə wen ə ncho sə jùè. Lùwàyn yi nshisə wàynə wen yì ncho nè kənyinkə wenə wen mpfwo.

Ghè ə nzem ə njè njè mbe sə jù mbe nyen lùwàyn ətsen. Mbe nga' 'lò'ə mo a ni mà disə nkù'è ghom wù zhutə.' lùwàyn yìè mbe nku əfozhivə ghè ə nzhi ə me, mə nga' 'dìə fi.' Njè yi mə nga' 'zhììì.' ghè ə nga' 'bè gà' mà tu' ə ngəŋə wu.' 'zhììì.' ghè ə nga' a kəshi yì sə tsèn ghè ə nyastə kəwə ə nchə nkù' yi tsu no'è mwìmwìn ghè ə nsàskə əfo vyì ə mfù fa tsu nchə wen ghè ə mpfə.

Pfəpfəpfə, wù bwi wàyn è wù ghè ə nku'ə ta bwàbwà' nkà wù ku'ə ta bwàbwà'.

6) The greedy Ogre

Once upon a time a woman had a son. One day she went working in her farm with him. When they were tired at noon she sent him to go and fetch water so that they could eat and drink. When he got to the stream he met an ogre sitting on a stone. Ogre caught the child, put it in a basket and closed it well. The animal carried the child in the basket and was moving around until it found a certain woman working in her own farm. Ogre told the woman 'Madam, pay me and I will entertain you with music from my

basket.' She gave her the food she was planning to eat when she would be tired. The animal ate everything and then ordered its basket to play music. The child began to sing from the basket:

I went to fetch water,
found Ogre sitting on a stone,
It caught me and put inside the basket,
I am Kendong's child.

The child sang this way hoping that even if they do not meet his mother someone who knows his father can hear the song and will be able to inform his family.

After that the animal carried its basket and they continued going. Soon it saw another woman working in her own farm and after the ogre had eaten this woman's food as payment it ordered its basket to play music. The child sang from the basket:

I went to fetch water,
found Ogre sitting on a stone,
It caught me and put inside the basket,
I am Kendong's child.

Thereafter they got to the next farm and it happened to be the child's mother working there. Ogre told the woman 'Madam, pay me and I will entertain you with music from my basket.' The woman said it should let her listen a little bit to the kind of music. When the child sang, the woman knew that it was her son. She appreciated the music very much and told Ogre that there is much food for it to eat but no water to drink and so it should keep the

basket there, go to the stream and fetch water that it can drink after eating. She then bore several tiny holes on a calabash before giving it to the animal to go to the stream. When it had gone to fetch the water the woman took out her son and covered him with grass and soil in a ridge. She had enough time because Ogre could not bring water with ease because of the holes in the calabash through which the water leaked each time and it was forced to return to the stream to refill it. She looked for insects like bees and wasps that can produce music but also sting and put into the basket. She covered it properly and then waited for Ogre who finally came back with a bit of water. They ate the food and drank the little water and the woman told Ogre that the music is so nice that it should not even play it to anyone again. She advised that the basket should be carried straight home and the beautiful music preserved. Ogre thanked the woman and then left. She then removed her son from the ridge and ran home.

At the next farm, Ogre saw another woman working and again told her to pay so that she could be entertained with music from the basket. The woman also gave food to it and after eating the animal told the basket to play. Surprisingly only bee and wasp noises were produced. Ogre became angry and warned that if the music didn't sound well it will smash the child's ribs. Again, only the noise of insects was produced. Ogre then kicked the basket and scattered it. All those insects came out and stung it to death.

This is the end of the story.

7) Məbi' mə mbyimə

Narrator: Nt̄i

Audience: Mbòo

Narrator: Wù ngwà' nè nlùu lo

Audience: ò

Narrator: Ə bwì wàyn è wen lo.

Audience: ò

Narrator: Əchù' ə nlayn ghè ə mə sə jùè shətə alyu' ə wen ghè ə nè
vì tom ghè lyi ndzaŋ ghè bi':

ndelendele mo wa,
kùm àfwìn fə tàs,
yè lè lù fa ngwà',
kùm àfwìn fə zhà',
ndele mo wa,
ndelendele mo wa.

Andə ghè a bi' lì məbi' è fù fa əku è fù fù fù è tsèntè a wenə fètin
ghè ə sə bi'ə və mə benə bi'ə və mə ben ə ben ə ben ə ben è bwa'
və mə kwèn a ngəŋ, və è nyù mənlyu' myimə è nyu è nyu è nyu è
mə fù gəsè.

No'ə zε ghè nè ta lì. Wàyn è wen yìə mə ne nyen tà àndə
ghè nè kə bōŋ a wen no'ə nkàyn. əchù' ə nlayn kətsi kətsen tì' ə
wenə sə nlùè ghè ə mə nga' a 'bìba mà ə ne zhəsə ə bi'ə ndzaŋ ə
məkumə ben.' tì' ə wen ə nga' a 'kə ne mwòm byè'ə sətsèn wù bi'
tà àndə mənlyu'ə ko dì' lè mə à ku ngə' à wù.' Andə ghə ga'è lì ghè
ə, tì' ə wenə mə sə kɪ la ghè ə zhɛ li kənyù a ghə ga'è. Ghè ə sə lù

no'ə əzhu əkò ghè ə mboŋsə njù a əkù ə nje'ə tsu' kəntsù' tsu'
kəntsù' tsu' kəntsù', ə nvi nkam nkamə nkam kə nlwin a jək ə
mpfen ghè ə mə njù ntom a kəshi yi a məbi' myì nə nvi nwu'mə
tsu zhàtè lè. Mə nlyi ndzaŋ yì mə mbi':

ndelendele mo wa,
kùm àfwin fə tàs,
yè lè lù fa ngwù',
kùm àfwin fə zhù',
ndele mo wa,
ndelendele mo wa.

Məbi' myimə mbe nzha'ə mfù fa əku yì ə ben ə ben ə ben sətsèn
vəwenə mbwa'kə no'ə əzhu əkò mə nlu njù a kəshi a vəwenə nə
njùè nwu' tsu. Ghè ə nlyi jək è kəntsù' yì nvi ntom. Wì' a ghè nə
mwòmə ghè ə mwom a mbì nga' a 'ə' 'ə' 'ə' à dì' kəntsù' à dì'
kəntsù'. Vəwenə mwom ta lè nga' ta lè no'ə vətsèm 'ə' 'ə' 'ə' à dì'
kəntsù' à dì' kəntsù'. Vəwenə ngha' wàyn yì nkəŋ mìn nlanj no'ə
əshii ətsèm a və dì'è à wen əwèn a kə ku əfwof a wen. Və nlanjsə
əti'əti'ə ə wen, nlanjsə ashi ə wen, nlanjsə àlwi ə wen mə mfù nè
wen ə nwu a əchù ə ngəŋ fa kəbəŋ. Wàyn yi mə sə dì' a kəshi yì,
tì' ə wenə sə vè mu ghè sè bo'sə a məpfù. Tì'ə wenə nsas no'ə əzhu
əkò nyen ə wen a kəshi yì ghè ə nlyi kənyin ə nvi nlyi wen mba'tə
əfo vyi fa wenə shi əwèn a və yì lànjsə lè. Tà àndə ghə ba'tè lè
mbəmtə à wàyn yi la à yì chò ghè lə. Wàyn yi nshə'tə a wen. Ghè
ə nkwen a əkù tà nè nàŋŋàŋ nshətə alyù' yi mfù, mbi'ə ndzaŋ yi
mbi'ə mbi'ə mbi', məbi' myimə ntsentə mben ə mben ə mben njù

nkwen nzi nyu mənlyù. Bà'a yi mfù a kəbəŋ nlyi gə nyiŋsə ntom a əchɛ ngèŋ nchwanə mbvà' ə mo' tsu əzhi' mfwi ə mfwi məbi' myimə mpfikə.

Pfəpfəpfə, wù bwi wàyn ə wù ghə ə nku'ə ta bwàbwà' nkà wù ku'ə ta bwàbwà'.

7) The Wicked Monkeys

Once upon a time a man had a son. The man will go and tap palmwine, bring to his home and then play his xylophone for monkeys to come out of the forest and dance. After dancing he will offer them the palmwine as entertainment. The monkeys will drink the palmwine and then return to the forest. The child always watched with interest and admiration.

One day his father was leaving home and the child told him that during the day he will play the xylophone for the monkeys to come and dance. The father refused telling him that if he dares, the monkeys will trouble him since he will not have palmwine to entertain them with. The man then left thinking that the child had understood and will obey him.

However, when the man was gone the child went to the palm bush to harvest the forest sour fruit. He came home, squeezed the juice and put into jugs as if it were palmwine. After that he started to play the xylophone just like his father. The

monkeys came out in their numbers and danced as usual. When they were exhausted, they went in and sat as they always do and the boy brought them the jugs. The monkey that always tasted their wine tasted and wondered what type of palmwine it was. Each of them tasted and said that it was wine from the forest sour fruit not palmwine. Because this annoyed them they tied up the child and closed all openings on his body such that no air went in or out of him. They kept him at the entrance to the house and left. The child nearly died but his father arrived on time to save him. After rescuing the child, he explained to his father what had happened so he quickly rushed to the palm bush and tapped palmwine. He returned and started to play the xylophone for the monkeys to come and dance. As usual they came out in their numbers and danced until they got tired. They then went in to sit and drink. While they were drinking, the man carried a large bundle of grass, placed on the door and set fire on it. All the monkeys got burnt and died.

This is the end of the story.

8) Wàyn a vè nyàblè nè wen

Narrator: Ntìi

Audience: Mbòo

Narrator: Wù ngwà' nè nlùu lo

Audience: ò

Narrator: Ə bwì wàyn è wen. Wenə wen sè dì'. Əchɯ' ə lu nlayn. Mu wàyn è wen ayì ndì' tà mù'. Wenə wen sè dì'. Əchɯ' ə lu nlayn ghè ə sə mpfɯə nwyə əshi ngè' nga' a wen la kəshi a ghè na lò ə jù ə kwen tsu wen è kwen ta ngèŋ ayì byè'ə àndə dì'è lèmə yi. Əshi ə, ngè' yi nlu sə lòə jùè wàyn yì jùè fa wenə bàm. Lòə jùè ghè jùè fa wenə bàm. Ne nlo njù nkwen a ngèŋ yì à dì' ngèŋ è lèmə lì è wen, lèmə lì è wen ayì ghè ə ko kì wàyn ayì la à dì' wàyn è lèmə wen. Wàyn yì nkwen a ngèŋ yì lèmə lì è wen yì làm kəbayn ghè tsu'ə koŋ è kù à wàyn yì ghè lɪŋtə à mə dì' və wen əfozhivə a ghè ku la ghè zhi. Pfe mbàsə ghè shìsə əlyu' è kù a wen ghè lɪŋtə. A mə dì' ghè wen mbàsə a ghè ku la ghè zhi. Ta lì vəwenə mè zhi gəsè jù a təsìm, wàyn yì jù a ntsìŋ.

Wàyn yì njù sə tsìŋè ntsìŋ kətsi kətsen ə ne ta lì no'è məntsi ntsèm ne ta lì no'è məntsi ntsèm. Wàyn yì njù sə tsìŋè ntsìŋ kətsi kətsen sé nzhùtə ə nwɯ'mə sə zhimtə:

e zhu ndim e tselele'əle'

zhu ndim e tselele'əle'

à lù ngè'ə jù jì' ngèŋə kəkù' mò è tselele'əle'

là m abayn ku koŋ sə a mò è tselele'əle'

pfè mbàsə ku əlyu' a mò è tselele'əle'

Sə nzhimtə ləmè li è wen yì nzhə nshitə ntimə ə nshitə nzhutə no'ə nkàyn. Ghè ə nzhimtə ndzàŋ yì ghè ə nzhutə. A kətsi ayì ghè ə mə nki la à dì' wàyn è ləmè yi. Və ne mpfwo fa əsim a kətsi ayì mə nkwiətə sə pfè əfozhivə è shitə wye əfozhivə əwen bè wyèà mbàsə à yi ben ghè ə zhi no'ə nkàyn. Fa kətsi ayì və ko bè nyàblè nè wen.

Pfəpfəpfə, wù bwi wàyn è wù ghè ə nku'ə ta bwàbwà' nkà wù bə ku'ə ta bwàbwà'.

8) **The maltreated orphan**

Once upon a time a woman had a lone child with whom she lived until her death. Before she died she planted egusi and told the child to follow the direction the plant will grow to. She told the child that the house to which the plant will go is her sister's house and so the child should follow it and go there.

The egusi plant started to grow and move while the child was following. Finally, they entered the child's aunt's house. The aunt didn't know the child and so never knew that they were related. Therefore, she wasn't treating the child well. When she would cook cornfufu she will give the pestle to the child to lick what is on it and when she would cook the vegetable she will give the cooking spoon to the child to lick whatever particles were hanging there. The others will eat the food and the child will

remain hungry yet all of them will go to the farm to work. The child was responsible for watching over the farm from the attack of animals and birds.

One day, while taking guard in the farm, the child began to sing:

Death left me alone

It was egusi that went and showed me the house

They cook cornfufu and give me the pestle

They cook vegetable and give me the cooking spoon

The woman heard the child singing and she came nearer and listened keenly. She then knew that it was actually her sister's child that she had been maltreating. From that day on the woman began to take good care of the child.

This is the end of the story.

9) Wùwì a ghè nyàblè nè wàyn

Narrator: Ntìi

Audience: Mbòo

Narrator: Wù ngwà' nè nlùu lo

Audience: ò

Narrator: Ə bwì vənə wen la vəkà'. əzhi' ə wutsenə dì'

Atsikwàkwà à dì' wàyn è nkàsə, əzhi' ə wutsenə dì' Yùnawuman, əzhi' ə wutsenə dì' Bèbibìsanda, əzhi' ə wutsenə dì' Bèbibèbi. Lì è vəwenə nè lù sə njùè ghè lyìə vəwenə è jù wè a wèn ə mù, vəwenə nzhùsə tsu.

Lì è vəwenə ko nkòŋə wàynè nkàsə yì no'è nəmpfen. Ghè ə ko nkòŋə ku əfozhivə a wen. Ghè ə nè sə pfwoè ghè tìmə ghè zhimtə ndzàŋ:

Bèbibèbi vì a shè

Yùnawuman vì a shè

Bèbibìsanda vì a shè

Atsikwàkwà wu se a fi

Ghè zhimtə ta lì vəwenə mè lù è jù àtsikwàkwà mè faŋ ko ndì' la ghè a jù. A mə dì' Atsikwàkwà dì' wàynè nkàsə yì. Lì è vəwenə jù shù təwen tə vən vyì vətə' è ku əfozhivə a vəwenə vəwenə zhi.

No'è zenə ghè vì zhìm:

Bèbibèbi vì a shè

Yùnawuman vì a shè

Bèbibìsanda vì a shè

Atsikwàkwà wu se a fi

Vəwenə viə ghè ə jù shù təwen tə vəwenə ə ku əfozhivə a vəwenə və zhi.

Əchə' ə nlayn kətsi kətsen ghè ə nlù è jù è mò'tə vəwenə ə nzhəsə luwèn è zhù ə nvì zhimtə:

Bèbibèbi vi a shè

Yùnawuman vi a shè

Bèbibèsanda vi a shè

Atsikwàkwà wu se a fi

Tà àndə ghè zhimtə li vəwenə nga' la ài', 'gì yèn ə ko dì' gì li è yes.' Vəwenə nga' ta li nwu'mə vəwenə ko jù. Ghè ə mboŋ kəngonlə ə mpfi' gì è wen ə sə dì' ta nè gì è li vəwenə. Ghè ə mə bwìnè zhimtə luwèn:

Bèbibèbi vi a shè

Yùnawuman vi a shè

Bèbibèsanda vi a shè

Atsikwàkwà wu se a fi

Ghè ə nzhim luwèn vəwenə nga' a à dì' gì è li yes là, nlu nvì ə mətə Atsikwàkwà a kəshi ayì. Tà àndə və vi li zhù yi mboŋtə vəwenə mi lə. Atsikwàkwà mə nse a kəshi ayì tà wenə nyiŋ.

Li è vəwenə ne mbwinə nvì luwèn mə zhimtə ndzàŋ yì:

Bèbibèbi vi a shè

Yùnawuman vi a shè

Bèbibèsanda vi a shè

Atsikwàkwà wu se a fi

Atsikwàkwàə mbwinsə nga':

Bèbibèbi ko dì'

Yùnawuman ko dì'

Bèbibìsanda ko dì'

Atsikwàkwà ghə dì' a shè

Lì è vəwenə mə nzhɛ ə mbwinsə sə zhimtè dìè

Bèbibèbi ko dì'

Yùnawuman ko dì'

Bèbibìsanda ko dì'

Atsikwàkwà wu vè a shè

Ghè ə nzhimtə nzhimtə Atsikwàkwàə mə nlù njù. Ghè ə mə nlyi wen njù ə nshɛ a lè nshɛə nshɛə nshɛə ghè ə mbayn la woŋ ghè ə nku əfozhivə a wen a əzhɛ ayì mə sə dì' wenə wen mu vèlèmə vè wen vyi mu pfəkə.

Pfəpfəpfə, wù bwi wàyn è wù ghè ə nku'ə ta bwàbwà' nkà wù be ku'ə ta bwàbwà'.

9) The discriminating woman

Once upon a time a woman had four children named Atikwakwa, Yunawoman, Bebibesanda, and Bebibebi. Atikwakwa had scabies on her body and her mother didn't like her. Each time the woman was going to work she will take the children and keep near a stream to stay the day and wait for her. On her way back, she would stop by the stream at a distance from the children and sing:

Bebibebi come here,
Yunawoman come here,
Bebibesanda come here,
Atikwakwa you stay there.

The children would obey her and she will clean up the three who go to her and feed them well meanwhile the fourth will be neglected to herself.

This happened regularly until one day a snake came to the place near the stream where the woman usually stopped and sang. It also sang in a snake voice:

Bebibebi come here,
Yunawoman come here,
Bebibesanda come here,
Atikwakwa you stay there.

But the children refused to go because they noticed that the voice was not their mother's. At that the snake modified its voice to sound exactly like the woman's own by eating an insect. Then it repeated the song:

Bebibebi come here,
Yunawoman come here,
Bebibesanda come here,
Atikwakwa you stay there.

The children then obeyed and when the three went over the snake swallowed them such that Atikwakwa survived alone.

In the evening their mother came and sang as usual but this time Atikwakwa replied:

Bebibebi is not here,
Yunawoman is not here,
Bebibesanda is not here,
Atikwakwa is here.

The woman began to mourn and to sing:

If Bebibebi is not there,
Yunawoman is not there,
Bebibesanda is not there,
Atikwakwa should come here.

So Atikwakwa went over and the woman cleaned her up thoroughly and gave her food to eat. From that day, she began to take excellent care of her since the other children had died.

This is the end of the story.

10) Vunə və tofəvə

Narrator: Nt̄i

Audience: Mbòo

Narrator: Wù ngwà' n̄è nl̄uu lo

Audience: ò

Narrator: è bwì vunə wen la vəbò lo

Audience: ò

Narrator: Əch̄u' ə nlayn ghè ə lu ku'ə shè'ə əsim a əku bwìnè shi'ə. Əzh̄u ə ntsìŋə ne nk̄w̄u' ghè ə mə ntsu' la vunə wen vyi ne nlu ku'ə tsìŋə ntsìŋ mə bè bwìnè shi'ə. əch̄u' ə nlayn vəwenə nku' mə dì' ə tsitsi. Və nvì a əzh̄u ə mpfwòmə mə nkwoŋ abu' ə mpfe a chi. Abu' yìə sə biə lèmə wen ətsen mə mfwayn la yìə ko dì'ə tsi a əku, mə nl̄optə wen nga' a no'ə yì j̄ù è nwà' mu v̄i wen ə wen nè pfè abu' yenə è zhi è nyùtə. Mf̄ù mboŋsə mə nyiŋ ə nshi'ə nwusə lèmə wen yì. Andə ghə taŋə ncho ghə mə mf̄ù ntimə sə dzàŋə gà'è 'u woo awèn.' Kəmbisàdè kətsenkə bòŋsə mə gà'è v̄i 'àwèn tà àwèn tà mbuu.' Wàyn yì bè gà' 'à dì' gh̄o a mà dzàŋə wù wù gà'è lə àwèn?' Kə bè bwìnsə 'àwèn tà àwèn tà mbuu.' Gà'è ta lì sətsèn ghè ə nshom ə nga' a 'aiy mà ə ko k̄i la à dì' ḡo a wì'ə gà'è lo.' Nkw̄en a ngèŋ ə nga' 'Màa ch̄ù abu' yènə a gh̄o lo?' Sə gà' no'ə əzh̄u ək̄ò kəmbisàdè kyìkə ntimə a əch̄ù ngèŋ nshi'sə kəmbò kə dè ə wen kyì nsəŋ mə ga'a 'Ch̄ùè abu' yì a shè.' Wàyn yì ntso'sə abu' yì nsh̄u' tsu. Ghə sə lèmə ghè tetə zhiə tetə ayi a ghə ko bòŋ lì kù à wàyn yì. Wàyn yì nkwo' kənyù a ghè a nè nkwo' ghè ə ko k̄i. Sətsèn ghè ə mə nga' a 'bà' à mu ko dì' a ngèŋ nò'ə mà nwà'tə mu nò'ə è ku

wù zhi è nyùtə.' Ghè ə mə nchosə wen ghè ə mfù njù njù, mə nyinjə mpfwo tà pfwəə. Kəmbisàdè kyìkə ne nzhi abu' yi nkə'ə wàyn yì ghè ə ko yen, è fù mpfwo.

A sə ndì' kətsi kətsen vəwenə mbe nku' mbe ne ntsinj ə ntsinj ə ntsinjə ntsinj, əzhu ə mpfwòmə ə nkwx', vəwenə mbe mpfe abu' atseghə. Andə və pfèè lì wutsen yi mbe nga' nò'ə à jù yì a mù layn. Nga' ə mə bè mfù mpfwo tà pfwə mbe nwəsə wutsen yì luwèn ghè ə mbe sə kə'tə. Mbe nkə'tə nkə'tə sətsèn ghè ə mbe mfù sə kə'ə 'u woo awèn.' Kəmbisàdè kyì be gə'è vù 'àwèn tà àwèn tà mbuu.' Ghè ə bè bwinsə 'à dì' gho a mà dzànjè wù wù gə'è lə awèn?' 'àwèn tà àwèn tà mbuu.' Ta lì sətsèn ghè ə bwinə nkwen a ngəj. Mə sə gə' a yì kənjə kəfo ə chù abu' yi tsu. Ghè ə mbe ntimə a əchù ə ngəj ə nga' a ghè shù' ashè.' Ghè ə sə tetə tà àndə ghə tə ntetə li zhiə. Sətsèn wàyn yìə nga' a yìə mə pfù layn là. Kə ngho'ə wen luwèn ghè ə mə nga' a 'Mu ko dì' a ngəj lo yì jù è... ' Ghè ə nga' a 'Wù ə ko benə a fù layn. A ti ndì' zòyn wù tè ləptə mò ta lì ə fù wù ə ko tè bè bwìnè vù.' Wàyn yìə mə nwə'mə luwèn ghè ə nzhi abu' yi me, ə nlyì wàyn yì wenə wen njù njù njù njù njù nkwen a kəshi a ghə tsi tsu. Ghè kyì' èbù' a ghə bò'tə ta kədìj mə kwenə. No'ə kəbì' kə kə a ghə bò'è, kə gə'è nənkwəj. Və gə'è à lì mə baɲsə wàyn yì la kə jì ne ndì' a ghè a bwìnè əfù fa tsu. Ghè mə bò'è ta lì kwenə, bò'è ta lì kwenə, bò'è ta lì kwenə. Nkwenə nza'ə a kəshi a ghə tsi tsu wenə wàyn yi mə nwə'mə. Wàyn yi nyen əchù ə vi'i à a kù' a là. Ghè ə mə nkwo' kənyù a ghè a nè kə ncho ə wen. Sətsèn kə ngho'wàyn yì ghè ə mbəm a wen la sətsèn ghè bunə və a kì fa

gho la ghè ə bʊnə li lo. Ghè ə nga' à wàyn yi la sàtsèn yì bʊnə a lèèè è kù no'è mwìmwìn ghè kì la yi bʊnə li. Ghè ə mbe mbwìnsə mbəm a wàyn yi la nkànè wen nə mbʊnə və kì fa gho lo. Ghè ə nga' a sàtsèn yì bʊnə a lè təlyì tə shi'ə fà yi əchù mu yìə lè mə bʊnə.

Və sə nkəŋə nyèŋmə kəmbìsàdè kyì ntsu' əchìm ə wen ə ncho nwu a əkù'. Ghə sə banə fa tsu ta nè lam la bwùùŋ. Ghè ə nlyì wàyn yi nyoŋsə a wenə bàm. Və sə bʊnə wàyn yi ko bʊnə, zhutè tà əshi, zhutè tà əshii sàtsèn ghè ə nzi məkù. Tà àndə ghə zì məkù no'è əzhu əkò wàyn yi nyə' ta nyə'ə nlù, nlyì kəmbuŋtə nshitə nyòŋsə tà àndə ghə yi nyoŋ lì. Ncho ə nyə' tà nyə'ə nlyì əchìm ə wen yi fa əkù' a ghə yì tsu' ə nwu lì. ə sə nyə'ə tà nyə'ə bò'è əbi' vyi tà ndzì ndzì fùè, bò'è tà ndzì ndzì fùè, bò'è tà ndzì ndzì fùè. Ne nza'ə a kə bàm kyikə mpfen no'è mwìmwìn. Kəmbìsàdè kyì mə nkəplə nvì fa mbìnsə mboŋ nyì sə ko'ə kəmbuŋtə kyì tsu ga'ə à dì' wàyn yì a yì ko'ə. Sàtsèn ghè nlye àtyim ə wen yi ghè ə ko bè yen. Nga'ə yì pfù li, ncho nè kənyinkə, nyiŋə nyiŋə nyiŋə nyiŋ ə sə fùə za'ə mu wàyn yi tím li mu sə ku'ə no'ə ndzen ghà. Ghè ə mə sə gà'ə:

'o wàyn è wùndonŋ è mò e,
 tímə kò,
 tímə kò məmbiŋlə myìə e ngə'ə yabì e
 tímə kò'

Wàyn yi bè bwìnsə:

'o tì'è wùndonŋ è mò e,

wù nè kənyù kò kə lè bòn a shì.'

Ghè ə lì gà'à wàyn yi nè jù za'ə a kəshi a əlo dī'ə tsu ghè ə tim ə kàs ə əlo yi mò' a mù ghè ə sə myì'ə jùè. Ghè nè vì za'ə tsu nè nyù'ə wen ə wen mimbu ghè nè sə tim mu wàyn yi bè jù no'ə kəghaf. ə ne ta lì, ə ne ta lì, ə ne ta lì sətsen ghè ə nka'ə nyiŋ kə ngho'ə wen ghè ə mfəŋə mpfù. Wàyn yi mə mbwoŋ.

Pfəpfəpfə, wù bwi wàyn ə wù ghè ə nku'ə ta bwàbwà' nkà wù bə ku'ə ta bwàbwà'.

10) **The tricky children**

Once upon a time a woman had two children. She had a farm far away in the forest. She would go there and work but will return home every day despite the distance. When the crops were getting mature she asked her children to go there and watch the farm so that animals and birds will not eat the crops.

One day it happened that the children were to spend the night up there in the forest. In the evening, they harvested pumpkins and cooked. When the pumpkins were getting ready one of the children said he would like to go and fetch water for them to drink after eating. He used that as an opportunity to escape and return home because he feared staying the night at the farm. When he had been gone for too long and the pumpkins were

ready his brother got out of the house and began to call out to him in the dark.

oh friend, oh friend,

But a certain large scrotum animal was approaching and responding:

friend, friend, empty.

The young man would ask:

What is this I am calling you and you are saying?

The animal will still respond:

friend, friend, empty.

The boy got fed up and went back into the house and said 'Where will I remove these pumpkins from the pot and keep?' As soon as he had finished talking the animal stood at the door and spread its scrotum from the entrance of the house to the floor and told the young man to place all the pumpkins there. While panicking, he carried all the pumpkins and placed on the scrotum. The animal began select the good pumpkins and eat while giving the bad ones to the boy to eat. As they were eating the boy began to wonder what he will do to escape so that the animal doesn't eat him as well. Finally, an idea came to his mind and he told the animal that since there was no potable water he should go and fetch some so that they could drink after eating. So, the animal gave way for him to pass. He got out and ran straight home to safety. The animal finished eating, waited for some time without him returning and then left.

The next time the two children were to stay the night in the forest again they still harvested pumpkins to eat after guarding the farm the whole day. This night the second boy said he will be the one to go and fetch water since the first had gone the last time. He left and also went straight home abandoning the other in the forest. The boy stayed behind and waited in vain until he decided to go out and call for his brother.

oh friend, oh friend

The large scrotum animal was again approaching and responding:

friend, friend, empty.

The young man would ask:

What is this I am calling you and you are saying?

The animal will still respond:

friend, friend, empty.

He got fed up and went back into the house and as he was looking for something to place the pumpkins on the animal stood at the door and spread its scrotum from the entrance of the house to the floor and told the boy to put the pumpkins in it. He carried all the pumpkins and placed on the large scrotum and the animal began to select and eat. The child was panicking and wondering what he will do and soon he said he would like to go and fetch water for them to drink. The animal refused reminding him that the boy had deceived him the previous day and did not return.

When the animal had finished eating it carried the boy to where it lives. At its residence, there were several gates each one

of them having a distinct sound it makes when it is opened/closed. They passed from one gate to another and the sounds were reminding the boy that there would be no way for him to escape because if he tried to do the gates will produce a lot of noise and the animal will catch up with him. When they got to the room where the animal lives the boy saw several skulls and was scared to his bones. He really wondered what he would do to escape. Finally, the child asked him how one would really know and be sure that the animal was deep asleep. The animal told him that when it begins to snore seriously then it means that it is deep asleep. The animal then asked the child that how would one know if he is deep asleep. The child said it is when he sleeps until saliva comes out of his mouth.

When it was, bedtime the animal removed its heart and kept in the inner part of the room from where it was shining brightly. The animal placed the child behind its back and then began to sleep. The boy couldn't sleep and kept listening until the animal began to snore. The boy got up gently, took a pillow and placed it where he was lying, went over the animal, took its heart and went out of the room quietly. He opened the gates and closed them gently behind him until he got to the last one and banged it forcefully to wake up the animal. The animal woke up, took a machete and was cutting the pillow knowing that it was the boy. When he discovered that the boy was not there and that its heart was also gone, he cried out for his life and began to rush after the

boy. Before it got right out the child had already crossed a stream and was far off. The animal began to sing:

Oh, my friend's child,

stand and take.

Stand and take your balls.

Stand and take.

The child would reply:

Oh, my friend's father you did something terrible.

You did something terrible.

After crossing each bridge the child will destroy it such that when the animal got there it was hard to cross and before it finally crossed the boy would have gone farther again. They continued to run that way until the animal was exhausted and died. The child then ran to safety.

This is the end of the story.

11) Ngèṅ è ngù' a əsim

Narrator: Ntìi

Audience: Mbòo

Narrator: Wù ngwà' nè nlùu lo

Audience: ò

Narrator: Əsimə tseghə ndi' a və nshè'è a lyimè fòyn lo

Audience: èṅ

Narrator: Ngù'ə tsen di' a lyimè fòyn ayi. Və nè jù shè' a əsim a sə ndi' a əzhu a əwɔ ə viè ngù' yì kà'kə a ngèṅ. Lùwàyn ətsen nlù mfù kətsi kətsen wenè vənə wen mfù nkwen a əsim. Və sə shè'è jù, shè'è jù əwɔ ne nzi a mè vi. Tà àndə əwɔ yi zi a mè vi li ngù' yì nka'kə a ngèṅ lùwàyn yì lyi vənə wen wenè vəwenə nyiṅ è jù byè əwɔ ayi tsu. Vəwenə nkwen a ngèṅ yì nyen kəmbisàdè tsu. Əchɔ ə vi'i di' a əkù' a və tanə nka'. Lùwàyn yì nkwo' no'ə kənyù a ghè a nè. Wenè vənə wen vyi sə nɔw' nɔw' nɔw' sətsèn ngu'ə nlu. Ghè ə nga' à wàyn è wenə tsen la 'fùə lo è jù kùtə ngu' è vi yuwù kanṭə è è vəghəṅ zhi kəbayn kənkə tsu.' Lùwàyn yì sə gà' a li myi'ə ashi à wàynə wen la ghè fù è jù kə ghè benè a vi. Wàyn yì mfù mfù ə jù tà jù ghè ə ko bè vi. Ghè ə ntaṅ ə ntaṅ ə ntaṅ ghè ə mbe nghan ghətsen yì mbe ntim la ghè jù è kùtə ngu' yì è vi. Ləmè wen bè jù ə ntaṅ ghè a là lo? Ghè ə mbe njù mbe njù njù tà jù. Ghè ə mbe nla'tə nla'tə nla'tə mbe nga'à à wàyn ətsen à yì ntintin a ndi'è wàynə vətubù la ghè fùtə jù lyeə la vi' vènə bè tàn ghè a là lo. La vəwenə zaṅsè kùtə ngu' yì vi nè wen. Wàyn yì nga'à 'mami à di' ghə a wù g'à'è là? vətubù vwomə zafə mò wù timə mò a chì à

əwɥ la mà fù è jù kùtə ngu'. Andə ghə ga'è li ə mə nwu'mə. No'è əzhu kò a ghə nwu'mè li è wenə mə njaŋ a kəbəŋ nga' a 'è' no'ə mà lye la vɯn venə bè jù ntaŋ ghè a là lo. Mà kutə ngu' yì vè nè wen vəghəŋ kaŋtə bɪba zhi kəbayn kən tsu.'

Tà àndə li è wen ga'è li ə njàŋ a kəbəŋ. Njàŋ tà njàŋə a kəbəŋ ngəŋ yì mbwinsə nka'kə a ngu'. Andə ghə mbwinsə nka'kə a ngu' li wàyn yì nyiŋ è nkwen a əchùəkwen. Li è wen nyiŋ ə njù wenə vɯn vətsevə vyì njù nshə'tə a əlo' yì la à dì' kənyù a kə dì'è. Wàyn yì nyəŋmə a əchùəkwen ə sə sù'è sù'tè kəmbisàdè kyikə kə bè gə' 'à dì' tà ntì'sə a sə dì'è a kəkwen a shə layn a?' Ghè la'tə là'tə là'tə ghè ə bè sù'tè. Tà ndə ghə sù'tè li sətsèn kəmbisàdè kyikə nlu nshì'ə nka'tə wen fa əchùəkwen. Ə sə kà'tè nyen à dì' wàynè vətubù yì. Ghè ə nsu'ə wen luwèn ə nshisə ə nzhwì wen ə mpfi'.

Li è vəwenə mə yì jù nshə'tə a əlo' vəwenə mə nkayn no'è kənyù a və a nè. Kətsi kə nkù' vi'i mfù nè no'è kaynè ghè ayì a və nə nta'è ngu'sə tsu: Ndzàmsə, vəhamà. Və mfù nè vəwevə fa əlo' no'è vətsèm nvì a lyimè fòyn yì la və a vè ə ta'ə ngu' yì sàstè. Nvì nzhusə sə ta'ə ngu' yì ko pfuə, ghè kè'è ta là, tà kəshi kə ko tumə tsu. Sə kəplè fənyìawɥ fətsen fə vè nè vi'i a wenə bàm. Mə gənè vè nè vətubù a wenə awɥ. Tà àndə ghə viə li mu ghə chwayn li fəmpfèm ə ngha' a wenə kəvu ngha' fəmpfèm fyì və sə vè vi'i mə gə'è 'e e yès vè nzhusə a shè kətsi kə mpfen yè ko nè kənyù wù ə sə nyènè vè nè awɥ wu luwèn nè fəmpfèm fə à wu kəvu la wù mə zì wù ne ghè lo?' Ghè ə nyin vi'i ncho ta choə njù nyastə èwen ə

wen no'ə mwimwin ə nwe a ngu' yi. Tà àndə ghə wye li mənlyuŋ ə mfù. Ghè ə mbe ngisə nyastə mbe nwe mənlyuŋ mbe mfù fa ngu' yi. Tà àndə mə fù li vi' vyi mə nvi ntsentə ta kəshi yi a ghə ghomè fəmpfəm fyi tsu mənlyuŋ ə mfù fa tsu li. ə mə sə ta'ə mə ta'ə mə ta'ə mə ta'ə. Ne nta' a lèè ngu' yi nka'sə mbàsmə. tà àndə ghə bàsmə li və nyen kəmbisàdè kyì tsu nshisə nzhwi nlyi lùwàyn yi wenè vùnə wen vyi nè wù fənyìawə yi njù nè wen a ntu', nlyi ə shə ntu'ə tseghə nku à vəwenə vəwenə sə so'ə fòyn mə be so'ə əshìə ə tseghə. Vi'i əlo' vyi mə mbwoŋ.

Pfəpfəpfə, wù bwi wàyn è wù ghè ə nku'ə ta bwàbwà' nkà wù be ku'ə ta bwàbwà'.

11) **The farm stone/house**

Once upon a time there was a farm in the Fon's piece of land. On that farm, there was a stone that will transform into a house each time it started to rain. One day a woman was working in the farm when it started to rain. She took her children and they went into the house for shelter. When they got in they met a large scrotum animal and saw human skulls all over the place. The woman imagined what she will do for them to escape and was still thinking when termites began to come out of the ground because of the rain. She then told one of her children to go out and pick some termites so that they could fry and eat with cornfufu. When

the child was going out she winked to him not to return into that house. The child went and did not return. After a while she began to worry and to ask why the child had not returned with the termites. She therefore asked another child to go and pick the termites. Before the child left she pinched him so that he would not return to that house. After waiting for some time without the two children returning the woman asked the third, who happened to have jiggers in his toes, to go and pick the termites since his brothers were not returning. The child was angry with his mother and asked her how she could want him to go into rain with his jiggers because of termites. For that reason, the woman said she herself will go and check the two other children so that they can pick the termites.

When the woman left, the house immediately transformed into the stone. The woman ran to the village and reported the matter, saying that one of her children was left inside the stone. The child who had stayed in the house/stone ran and entered under a bed but while the large scrotum animal was sleeping on the bed he will send a stick up and scratch the animal with. Each time the child did so the animal will exclaim saying that the lice in the bed were too many. It continued like that until the animal discovered that it was the child doing it. It went below and got the child from under the bed, killed him and ate.

Back in the village the people contemplated on what to do and finally decided on a day to go and break the stone. They went

with all kinds of things such as hammers and even axes that can be used to break stones. They spent the whole day hitting the stone to no avail as not even a part of it got broken. Towards the end of the day a man whose feet had been destroyed by jiggers was coming to the scene with a stick in his hand. People began to mock at him wondering what he was coming to do when they had spent an entire day there without succeeding to break the stone. People even challenged him to his face but he didn't respond but made his way through the crowd to the stone. He put himself together and hit the stone with the stick and immediately blood came out. He hit again for the second time and more blood flew. The people then joined him to hit that broken spot until the stone was broken. They opened it up and found the animal, which they brought out and killed.

After that they took the woman and her surviving children as well as the man with jiggers in his feet to the palace. When they got there the Fon surrendered half of the village to them to rule over while he continued to rule over the other part. Thanks to the woman and especially the man with jiggers in his feet the village was freed from the whims and caprices of the large scrotum animal.

This is the end of the story.

12) Wù shùsè kəlám nè kəzhələ kə

Narrator: Ntìi

Audience: Mbòo

Narrator: Wù ngwà' nè nlùu lo

Audience: ò

Narrator: Ə lam wì ə wen lo

Audience: əŋ

Narrator: A dì' wì' a ghə jù shè'ə ne kyesə no'ə kəshi kə kəghaf. Wì ə wen yi ne sə ngùfə ghè ə nwusə wen. Nzenə mbàsə nwu àndə ghè ə ne zhùsə bwi kə ghè timə pfwəə ghè ə nzhi tsu. Nwu mbàsə yì mə nlù njù ə sə shè'ə shè'ə shè'ə, kəzhələ kə ne njə'ə sə vì nyen lùwàyn yì mə nkwen ə nwu'mə nse tsu sə tsi wenə wen. Tà àndə ghə tsi lì mbàsə yì a və yì wù la lùwàyn yì ne bwi nzhi tsu lì. Lùwàyn yì bwi no'ə əzhu ə kò kəzhələ kyìə nlyì mbàsə yì ə sə pfèè ghè bà'tə əbo əwèn ə wen ghè kù à lùwàyn yì ghè ə sə zhi tsu nkà wen zhi a mbàsə yì. Lùwàyn yì sə zhi kəbayn ta lùlù fə'tə mà'ə njè yì ghè ə bè kənkə ə bəm la à dì' ghə a ghə mà'ə lo. Lùwàyn yì bè gà'a 'àiy à dì' kəshi kəwèn ə mò a ma komtə.' ta lì lùwàyn yì nzim a lè nzim tà àndə ghə bwiè li ghè ə ko kyì' kəfo kəjuŋə kə ə zhi. Fənyin fə ne nvì nyen no'ə əzhu ə kò njue, njue mbvi a kwìə fəkò' a kəshi a limə lùwàyn yì shè'ə tsu mə nzhimtə:

lùwàyn zhùsə bwi à ntij

kəzhələ kə sə nyàblè nè wen à ntilij

lùwàyn zhùsə bwi à ntij

kəzhələ kə sə nyàblè nè wen à ntilij

Andə ghə gà'è lì wùshè' a ghə yi nshè'è wenè bà'a yì nga' a ghè zhu kənyù a fənyin fə gà' a. Ghè ə nga' a kə ghè be gà', ghè ə nshè'è əshie' yenə ghè zhatè ghè lə. Fənyin fyà mbe mbwinsə nzhimtə

lùwàyn zhusè bwi à ntiŋ

kəzhələ kə sə nyàblè nè wen à ntiliŋ

lùwàyn zhusè bwi à ntiŋ

kəzhələ kə sə nyàblè nè wen à ntiliŋ

bà'a yì nzhū luwèn nkwofə əfo əshè'ə wen nzi' a kəmbò ncho nè kəŋiŋ kə nyiŋ tà nyiŋə nyiŋ tà nyiŋə nvi nkwen a ngəŋ. ə sə vi kwen mu kəzhələ kyikə yì sə fū fa ngəŋ nlyì mpfū nchuŋ a əfwìn ə lùwàyn yì nchuŋ a wenə nkù' la lùwàyn yi ne sə nì'sè əwen ə wen ə lyì kəfo ə zhi ə yì zhu yì a yen ə vi ghà' la kə ghè zhi kəfo akyì. Kə nə nchuŋə ta lì kə mə njù laŋtə sə shè'è a əsim. Limə wen nvi luwèn nzasə mpfū yì tà ndzìndzi nku mu lùwàyn yi nshū əwen ə wen tsu ghè ə mpfe əfozhivə lùwàyn yi nzhi. Ghè ə mbəmtə a wen ghè ə nshə'tə no'è nkayn, nji' kəshi a ghə nə mpfwo ghè nwu'mə tsu. Wùlim yì nlyì ndzàm ə nyu' ghè ə mbaŋ no'ə nkàyn ghè ə nwe əkyekye əzhi' tsu nku'ə nwu'mə a əkaŋ a kəshi a ghè nə nvi nwu' tsu lì.

ghè ə ne nvi ntimə ta əchùəngəŋ nga' 'mò'ə wàyn yì a fi è chò vi shìsə nkù' yèn.' tà kəkəsə lùwàyn yi ko kwè a jì a ghè tiə nvi gà'è tà ga'a lùwàyn yi zàŋsè mò' wàyn yì ghè chò jè shi. Ghè ə nga'ə nza'ə aghayn àbò lùwàyn yì ko kwè. Ghè ə nga'ə 'hee wù yèn niè mu wù yèn bo à?' tà kəkəsə lùwàyn yi ko kwè kə ngho'ə

wen ghè ə nchò nkwen a ngəŋ, ntomtə əfo mə nshi'ə nwu'mə sə ga'ə yì zhùtè. bà'a yì nshi'sə ndzàm yì tà ndzindzi nses a wen ə ntìntìn kəchɥ. Ghè ə ntīmə mfù sə zimə diə jùè:

o mà zhi minkan o

wù yèn nì mu wù yèn bo à?

mà zhi minkan o

è nyiŋ ə njù luwèn mə njù nse a wenə gə.

bà'a yì ne nwu'mə nkwo' la yìə kemə a lyìə ndzàmə əshìè'è yì yen fa fə luwèn lɔ. Nlu kətsi kətsen njù njù njù njù ə nkwen. Sə jù ghè dī' mu kəchɥ kəwen kə ku' li a lè nku'. Ghè ə mə nga' 'hee àwèn kəchɥ kyè kù' no'ə lè kò wù ə nkomə la kə ne a lə?' Ghè ə mə nga' ' kəchɥ kom ku' mà gà'è no'ə ndè la ghè kom ghè chenə ta chenə. Ghè ə nga' 'èè chùlə mà kom.' ghè ə nlyi mu nchùlə kəchɥ kəwen kyìkə tsu. Ghè ə mə nlyi əshio' ə sə komə kəchɥ kyìkə tsu komə komə sətsèn ghè ə sə mbo'sə a ntìntìnè kəchɥ sə jùè nì'sè ghè gà'a 'sìì eiy'. bà'a yì ngà'a 'ə' è à dī'è njè əshyo' a ghə jù nkumsə.' Ghè gà'è ta lì sətsèn ghè ə sə nla'tə myètè ngha'ə ngufə ndzàm è wen yì no'è mwimwìn. Wù ə njù mfəŋ ə mpfù. Ghè ə nyiŋ ə njù nè ndzàm è wen yì.

Pfəpfəpfə, wù bwi wàyn è wù ghè ə nku'ə ta bwàbwà' nkà wù bə ku'ə ta bwàbwà'.

12) **The blacksmith and the Ogre**

Once upon a time a blacksmith got married and it happened that when his wife was pregnant he had to go and work in a far-off place. He knew that his wife will have the baby while he is away so he bought enough meat for her to feed on when she will be delivered of the baby. He left her and went away to work and when he left, an ogre came by and when it saw that the woman was alone it decided to remain with her. When the woman finally got the baby, Ogre tamus took away the meat the woman was supposed to be eating. The animal will cook the meat and while eating it will scrape its skin and give the woman to eat cornfufu with. The woman will pretend to put it in her mouth but throw it behind her. Ogre would rebuke her asking what it was that she is throwing behind her. She would say she was just scratching her back. It continued this way until the woman became so pale since she was breastfeeding without eating well.

One day a bird that had been taking note decided to go and report the matter to the woman's husband. It flew to the place where the man was working, landed on a branch and began to sing:

Madam stayed back and had a baby.

Ogre is maltreating her.

As the bird sang, the man's assistant working with him heard and told the man to pay attention as the song concerned him but the

man told him that it was nothing serious and that he should get back to work. The bird sang again:

Madam stayed back and had a baby.

Ogre is maltreating her.

This time the man got the message and so packed his tools quickly and rushed home. He got home and found that his wife was tied to a robe, which was connected to the Hippopotamus that had gone out to work in a farm. It had tied the robe on the woman so that if she attempted to move and look for food to eat the robe will shake and then Ogre will notice it and will run home to stop her from eating.

The man untied the rope gently and gave the woman water to take a bath. He prepared food and gave her to eat and after that she narrated the entire story to him and showed him the spot where Ogre always sits in the house. The man heated his axe very well in the fire and put it inside coals to continue heating and then went up to the barn and sat directly on top of the place where Ogre always sits. Ogre soon returned and ordered the woman to 'throw that child over there and come and take this basket from me.' Unlike before when the woman would quickly throw down the baby and go to take the basket, she didn't make a move nor even say anything this time around, to the greatest surprise of Ogre who repeated the order yet the woman didn't move. So, Ogre asked: 'Have you seen your mother or your father?' Yet the woman didn't utter even a single word. This

attitude surprised Ogre a lot and he just went in and sat down to rest. As soon as he sat down the man sent the hot axe into the middle of his head and he ran out shouting:

Oh, it has met me today.

Have you seen your mother or your father?

Oh, it has met me today.

Ogre continued running and shouting until he arrived his home.

The man sat and wondered how he could recover his axe and continue working with it. He decided to go to Ogre's house and when he got there he met him at home with much hair on his head since it couldn't be shaved with the axe on it. He asked him: 'My friend how come your hair has grown this much and you haven't shaved it?' Ogre replied: 'I have been asking people to help shave it but everyone has been refusing.' The man told Ogre to sprinkle water on it and he will help do the shaving. While he was sprinkling the water, he looked for a piece of bottle to shave the hair with. When he had shaved all round, and got to the middle where the axe was he will shake it a bit to remove and the pain will cause Ogre to cry and ask what is happening. The man will respond by saying that it is the bottle that is touching the axe thereby causing the pain. Finally, when he was nearly done, he pulled out the axe forcefully and Ogre fell and died and the man went home with his axe.

This is the end of the story.

13) Tòlòkyi nà Fəchwi fə

Narrator: Ntìi

Audience: Mbòo

Narrator: Tòlòkyi nlùu lo

Audience: ò

Narrator: Mə kyì' ətof no'è nànto. əchʉ' ə layn ghè jù kwetə fəchwi è gà' à fəchwi la yì zì yì nyiŋ è chò wen. Fəchwi fə nkyi li wen tyin ə wen fwi. Ghè bəm la wù kə'è ko ndi' a wù zì wù ne no'è kənyù kətsen nga' a wù zì wù nyiŋ è chò mò lo. Tà àndə Tòlòkyi nkyi' ətof no'è nànto li ghè ə mbyimə li a wen la yì zì yì nyiŋ è chò wen. Tyinə fəchwi fə mfwi li ghè ga'ə və wə tà kətsi kə kənyiŋ a kyìkə. Fəchwi fə mə gà'è kì byè'è ghè kì kəwə kə kənyiŋ no'è nkàyn.

Andə Tòlòkyi nkyi' ətof li ghè ə njù mpfutə vələmè və wen nga' la kəkyè ne tímə a shè, kəkyè tímə a fà, kəkyè tímə a kəshi kətsen kyì. Nwə ə jù ta li nza'ə a kəshi a kənyiŋ ne jù mè tsu. Mu wenə fəchwi fə mə yì gà' nwə kəshi a və ne njù ə bùm̀tè tsu. La və nè lù fa shè ə tímə a kəshi kə kəkyè, ə tímə a kəshi kə kəkyè ə mə kwen.

Əchʉ' ə layn vəwenə mə nzi kənyu kə kənyiŋ kyì. No'è əzhə əkò a və zì a mənyiŋ, fəchwi fə byi'tə ashì ə wen byè'ə fəchwi fə nə nzisə ŋiŋə fə byi'tə ashì ə wen ghè ə mə sə nyiŋə no'ə nkàyn. Andə ghə byi'tə ashì ə wen mə nzitə ə sə lù a Tòlòkyi ntímə mə nchə'. Nga' a 'kəngu kə kəfo, ghè ə ko kyì' ətof. Fəchwi fə ne sə jù fù a mbì kəshì mu ləmè è Tòlòkyi yì sè dī' tsu. Fəchwi fə nga' a 'a

a'a wù sè dì' a shè à mbi mà bo bu ló?' Kənyù kyikə ncho wen ghè ə mbe mbyi'tə ashì wen yi mbe nzitə sə chòə njù Tòlòkyi tsen yì mbe nchə' mbwinə sə vù wen. Ghè ə mbe nlyi kənyìḡ nlyi kənyìḡ mbe sə za'ə a kəshi kətsen mbe nyenə wen. Ghè ə nga' a yì ko ki la à bè dì' yi ló. Ghè ə mbe nkɔwə'sə awɔ ə kənyìḡə wen. Mbe sə jù a kəshi kətsen ghè be dì'. Ta lì fəchwi fə ne nyìḡ nànto mbwa' ə mfəḡ ə mpfù. Tòlòkyi mbwinə nvì sə chə'ə wen.

Pfəpfəpfə, wù bwi wàyn è wù ghè ə nku'ə ta bwàbwà' nkà wù be ku'ə ta bwàbwà'.

13) Tortoise and Deer

One day Tortoise who was very wise got up and went to meet Deer. He told Deer that he could run faster than Deer. Deer was so annoyed and asked Tortoise how he could run whereas he is so slow. Tortoise challenged him to a contest. With all the confidence that Deer had in his running skill he told Tortoise to just set a day for the competition. They therefore agreed on a date.

As wise as Tortoise was he went around and pleaded with his brothers to help him win the race especially because they all look alike and cannot be differentiated from one another. He placed them at different stop points along the running tract up to the finish line.

On the day of the competition, they met at the starting point and began. As soon as they took off Deer closed his eyes and began to speed off as fast as he could. As soon as Deer closed his eyes the way he always does when running, Tortoise just stood there and was laughing at him for being so stupid and finally disappeared into the bush. Deer ran to the first stop but to his greatest surprise he met Tortoise who had been standing there. Deer knew that he was the same Tortoise he started off with and so he wondered how possible it was that Tortoise had run faster than him. When Deer took off he again closed his eyes and increased his speed while Tortoise laughed and went his way. Surprisingly again Deer met Tortoise at the next stop a thing which stunned him seriously. At every stop, Deer met Tortoise and when he passed he increased his speed but finally he ran himself to death and Tortoise returned and laughed.

This is the end of the story.

14) Wù shè'è t̄əsim n̄ə m̄əbi'

Narrator: Nt̄i

Audience: Mb̄ò

Narrator: Wù ngw̄à' n̄ə nl̄ùu lo

Audience: ò

Narrator: Ə ku'è shè'è əsim ə wen a əku lo

Audience: əŋ

Narrator: Ə ne mp̄fi asaŋ ə wen nw̄ə a əku m̄əbi'ə ne sə v̄i luwen m̄ə lȳə asaŋ ə wen yi v̄ə v̄əwenə bv̄ə è lam è zhi. Ghè ə nè sə ku' a əsim no'è əzh̄ə ək̄ò ghè yèn tà mu v̄ə yi shw̄ayn asaŋ mba'tə mbv̄ə nlam è nzhi. Kə ch̄ò wen la k̄ən k̄ənȳə kə d̄i' la à nèè gh̄ò lo. əch̄u' ə nlan k̄ətsi k̄ətsen ghè ə m̄ə nga' a ȳi a yen no'è k̄ənà' kə k̄ənȳə k̄ənk̄ə. Ə nlu luwèn nku'ə nj̄ə nyen ji a v̄əwenə v̄iè nw̄ə' fa tsu. K̄əshi k̄ətsenk̄ə d̄i' a ch̄i è nḡəŋ aȳi mu kə bisə li no'è nk̄əyn. Ghè ə nwye əzhi' a əchi no'è nk̄əyn. Nk̄ò'ə mbi nkyekə ghè ə nlyi əkyekye vyi nwye a kəbàs kə kəghen nku'ə nw̄ə'mə a əkaŋ nzhomtə t̄əlyəŋ t̄ə əkaŋ m̄ə nw̄ə'mə tsu. S̄ətsèn mb̄i w̄i'ə nv̄i mb̄i'ə əb̄əm ə wen no'è mw̄imwin v̄ətsev̄ə vyi ntsentə nkwen ə mbe nw̄ə'mə. Tà àndə v̄ə kwenè f̄òyn ȳl̄ə nshi'ə nw̄ə'ə a k̄əshi a ghè n̄ə nw̄ə' tsu mu k̄əch̄u kə wen kə ku' li no'è mw̄imwin. W̄i' ȳi nlyi k̄əkyekye kə əzhi' nshi'sə mmo' a wenə k̄əch̄u tà ndz̄indz̄i. Kə sə fw̄iə shi'è v̄əwenə ko yenə, fw̄iə shi'è v̄əwenə ko yenə s̄ətsèn mb̄i w̄i' ə nyen m̄ə nga':

à baŋ gh̄ə a k̄əch̄u è k̄ət̄òch̄us a

à baŋ gh̄ə a k̄əch̄u è k̄ət̄òch̄us a

à baŋ ghɔ a kəchɛ
chwi i i'

Nzhiim ə nlu mfù. Wutsen mbe sə nwu' sətɛsɛn ghè ə mbe sə kyi'ə
mbe nyen. Mbe nzhiimtə:

à baŋ ghɔ a kəchɛ ə kətòchɛs a
à baŋ ghɔ a kəchɛ ə kətòchɛs a
à baŋ ghɔ a kəchɛ
chwi i i'

Mbe nzhiim ə nlu mfù. Sətɛsɛn vi'i mə nzi sə kyi'ə. No'ə ndèə lì lù
ghè zhiimtə ta lì ghè fù. Mpfenè fòynè vəwenə yì ghè ə ko kiə
kənyù a vəwenə gà'ə. Nga' ta lì nga' ta lì, sətɛsɛn bà'a yì nyen la
vəwenə sə fùə gho'ə ghè ə ntsentə əzhi' yì nshu' a wenə kəchɛ
no'ə ətsèm. Vəwenə mfùə nyinkə luwèn fòynè vəwenə yì mfwi ə
mpfi asaŋ ə bà'a yì mbwoŋ ghè ə ko bè kəŋə kəfo kəwen nè nlù.

Pfəpfəpfə, wù bwi wàyn ə wù ghè ə nku'ə ta bwàbwà' nkà wù be
ku'ə ta bwàbwà'.

14) **The farmer and the monkeys**

Once upon a time a man owned a farm in the forest area. He
planted and eventually harvested much corn, which he kept in his
farm house. Each time he went there he would find that someone
had ground his corn, cooked it and ate. He wondered who was
stealing from him until one day he decided to find out. He could

see the spots the thieves usually sit on and so he made a very big fire and carried some coal, went up into the barn and sat there to wait and see. He also made space between the bamboos in the barn through which he could pass the coal. Soon after, a monkey came and played its stomach like a drum and other monkeys assembled. They went into the house as usual took their sitting positions and their chief sat on its special spot. Because the chief's hair was over grown the man lowered some of the coal into the hair without them noticing. It began to burn down to its head gradually until one of them saw it and sang:

What is red on chief's head?

What is so red?

Then he stepped out. The next person soon saw the coal burning down the chief's hair and also sang:

What is red on chief's head?

What is so red?

Then he left too. When each of them would discover it, they will sing the same and leave but the chief himself couldn't see it and didn't notice what was going on. When the man noticed that most of them had left he poured the rest of the coal on the chief's head and it burnt him to death. From the day, they never stole his corn again.

This is the end of the story.

15) Tsòṅ è kàsa

Narrator: Ntìi

Audience: Mbòo

Narrator: Wù ngwà' nè nlùu lo

Audience: ò

Narrator: Ə shè'ə əsim ə kàsa ə wen. əsim ə kàsa ə wen yi bɔ sə dì' əchú' ə lè làyn a ngwà'ə tsen jìṅ ku. Tà àndə jìṅ kuè li lùwàyn ətsen mə nkwo' no'ə kəfo a ghè a zhi ghè ə ko ki. Ghè ə nlu luwèn è njè è yèn əsim ə kàsa yi. Tà àndə ghə yenè li mè nchùṅ kàsa fa tsu. Sə chuṅ kàsa yi mu wì' yi chí'è li əsim ə kàsa ə wen. No'ə əzhu è kò ghè ə nchuṅ kàsa yi nviə mpfe a ntòyn ghè ə mbi. Ghè ə nè sə bò'tè la yi lye la ghè ə kwà'è li a məzhi lo ntòyn ə ntso' ə mfù fa chi sə nyiṅə jù nyiṅə jù lùwàyn jùè fa yìə bàm. Ghè nyiṅə jù lùwàyn nyiṅə fa yìə bàm. Ghè ə nyiṅə jù tà àndə nyiṅə jù li njè nkwen ta əsim yi mbe mfù fa ntòyn yi nkwen a əsim yi mbe mbwinsə ntitə a tyì əsim.

Tà àndə ghə titè li lùwàyn yi mbe mbwinə nvi nyli ntòyn è wen mbe njè mbwinsə nchuṅ kàsa yi mbe nvi mpfe. Ghè ə sə fù'è fa chi fù'è fù'è fù'è ghè ə mbe sə bò'tè la yi lye la ghè ə kwà'è li a məzhi lo ntòyn yi mbe mfù ta li mbe sə nyiṅə jù nyiṅə jù ghè be nyiṅə fa yìə bàm. Ghè ə mbe nyiṅə njè jù nkwen ta əsim yi mbe mfù fa ntòyn yi mbe mbwinsə ntitə a ètiti a tyì əsim.

Lùwàyn yi nyli ntòynè wen luwèn nvi nkwen a ngèṅ nkwo'tə no'ə kənyà a ghè a nè ghè ə ko ki, jìṅ mə dì' a wen əwèn. Ghè ə nkwo'tə nkwo'tə sətsèn ghè ə nlyi shì nchuṅtə

mənkwònkwòŋ tsu nchuŋtə nchuŋtə nchuŋtə nchuŋtə nchuŋtə
 njùə nkwen a əsim ə kàsa yì. Tà àndə ghə nchuŋtə njù nkwen lì ə
 mə nchuŋ kàsa mbwinə nvi nè wen a ngəŋ nvi mpfe ghə ə mbi
 mbi mbi. Ghə ə mbe sə bò'tè lye la ghə ə kwu'ə li a məzhi lo ntòyn
 yi mbe ntso'ə nshi'ə fa chi mbe sə nyiŋə jè lùwàyn yi mə ki la ghə
 a ntso'ə a fənkwòŋ yì jìə ko a ndi'ə ghə fù yì gha' tsu bwìnə vè zhi.
 Ghə ə ne sə ntsò' lùwàyn yi sə jùè za'ə mu ghə ə be timə mfù. Ghə
 ə tsò'ə ta lì jùè tà jùə. Tsò'ə luə jùè tà jùə. Tsò'ə jùè tà jùə. Ghə ə
 ntso'ə njù njùə mbe mbwinə njù nkwen a əsim yi mbe mbwinə
 mfù fa ntòyn ə mbe ntitə a chì əsim.

Lùwàyn yi mbe mbwinsə nga' a yi ko yì chùŋtə
 mənkwònkwòŋ myì a nkàyn mbe mbwinsə nshitə nchuŋtə nchuŋtə
 nchuŋtə nchuŋtə mbe njùə nchuŋ kàsa yi mbe nvi mpfè. Kàsa yi
 mbe ne sə mbi vè ghə ə mbe bò'tè la yì lye la ghə ə bi li lo ntòyn yi
 mbe ntso' fa chi sə tsò'ə a nkwòŋ ghə ə bè chò tà choə, tsò'ə ghə ə
 bè chò tà choə, tsò'ə ghə ə bè chò tà choə, mbe njù nkwen ta lì a
 əsim mbe mbwinsə nlù ntitə a ətiti.

Lùwàyn yi nnè ta lì, nnè ta lì, nnè ta lì, əzhu nkwa' ghə ə
 mfəŋ ə mpfù byì jìŋ. Jìə ko di'ə ghə zhi kàsa yì tà ndə wì'ə əsim ə
 kàsa yi nè kəfù a wenə kàsa.

Pfəpfəpfə, wù bwi wàyn ə wù ghə ə nku'ə ta bwàbwà' nkà wù be
 ku'ə ta bwàbwà'.

15) **The cassava thief**

Once upon a woman planted a cassava farm and as it was getting ready famine attacked the village. One woman who didn't have what to eat decided to go and steal some of the cassava. It happened that the cassava owner had placed medicine against theft on the farm. The woman dug up the cassava, went home and cooked it. When it was ready she opened the pot to dish it out and eat but as soon as she took off the lid, the pot jumped off the fireplace and began to run to the farm while the woman followed to try to catch it. When the pot got to the farm all the cassava left and went back to the plant in the ground. The woman tried again the second time and the same thing happened. She took her pot home and contemplated on what to do with all the hunger in her. Finally, she decided to use her hoe and make little holes on the road so that they will act as obstacles to the pot and she will be able to catch it when it attempts to run again. She then went back and dug the cassava. When it was ready she opens the pot to dish it and the pot left again and began to run away. It will fall into a hole but before the woman gets there it would jump out and this continued until they got back to the farm. The cassava left the pot and went back to its plant in the ground. The woman went back and improved on the depth of the holes thinking that she hadn't dug them well the first time. Unfortunately for her the same thing happened the next time she tried. This went on until the woman

died of hunger because the owner had kept medicine against theft in her cassava farm.

This is the end of the story.

16) Jon zhwi Mèri

Narrator: Ntìi

Audience: Mbòo

Narrator: Wù ngwà' nè nlùu lo

Audience: ò

Narrator: Ə bwì vùnə wen la vəbò lo

Audience: ò

Narrator: Əzhi' ə wutsenə dì' Jon əzhi' ə wutsenə dì' Mèri. Əchɯ' ə ne nlayn kətsi kətsen ghè ə mpfè ntòyn è ràis ntom a ngèŋ, ntim Mèri wenè Jon. Nga' la vəwenə jù è jù kəŋ flawà è vi nè wen mimbu zhi ràis ayì. Wì' a ghè ə ne kəŋ flawà jùŋə vi nè wen ghè ə ne zhi ntòyn è ràis ayì no'è tsèm. Mèri wenè Jon ə nlu njù a əto' luwèn njù a kəŋə flawà yì. Njù Mèri nkəŋ flawà jùŋə, Jon nkəŋ flawà a ghè ə ko bòn. Vəwenə mbwinə sə nvi Jon nkwo'tə kənyà a ghè zì ghè ne ti jù zhi ntòyn è ràis yì tà wenə nyiŋ. ə zhwi Mèri è mma'ə a əto'. ə nlyi flawà wen yì njù nè wen a ngèŋ, nkwen ə nzhi ntòyn è ràis yì no'è tsèm tà wenə nyiŋ. Lì è wenə sə bəmè 'lèmə wù ye? ghèŋ yì jù vəbò a nvi tà wù wutsen ye lo?' Ghè ə nga' la ghè bə vè. Tà àndə ghə g'à'è ta lì kə ngho' lì è wen ghè ə mə nwɯ' ghè ə ko kì kəshi a Mèri dì'è tsu.

sə dì' dì' dì' əchɯ' ə ne nlayn kətsi kətsen wùbum ə sə j'è'è bumə bumə bumə, ə ne sə j'è ə za'ə a chi ə fəkò' yì a əkwon ə Mèri dì'è tsu lì əkwon vyi nzhintəL

hunter man hunter man,

don't touch my bone,

don't touch my bone,
my brother killed me in the bush and take my flower go,
o tin màlinda tin màlinda tin tin tin.

Wùbum yì ə nzhutə mbe nkwentə njutə və mbe bwinsə nzhimtə tà
zhimtə:

hunter man hunter man,
don't touch my bone,
don't touch my bone,
my brother killed me in the bush and take my flower go,
o tin màlinda tin màlinda tin tin tin.

Wùbum yì mboŋtə əkwɔŋ ə Mèri vyi nwyə a wenə kəmbò nlu njè
a vəwenə gə, nku à li è wen, nga' la à dī' kənyè a yi sə nchòè fa
əto' əbum əkwɔŋ ə Mèri zhimtə. Ghè ə mə nga' la ghè wu və
zhimtə yì zhə. Wùbum yì nshisə əkwɔŋ vyi nwu və nzhimtə:

hunter man hunter man,
don't touch my bone,
don't touch my bone,
my brother killed me in the bush and take my flower go,
o tin màlinda tin màlinda tin tin tin.

Tà àndə və zhimtə a li li è Mèri nzhə və mbe nlyi lèmə wen ə Jon
yì mbe nzhwi.

Pfəpfəpfə, wù bwi wàyn è wù ghè ə nku'ə ta bwàbwà' nkà wù be
ku'ə ta bwàbwà'.

16) John kills Mary

Once upon a time a woman had two children, one named John and the other Mary. One day she cooked a pot of rice and kept in the house then asked the two children to go and look for flowers and bring before they could eat the rice. In fact, the person with the best flower would eat the whole pot of rice.

John and Mary then went to the bush to look for the flower. It happened that Mary found the best flower. On their way back, John thought of what he could do so that he could eat that pot of rice. He finally decided and killed Mary, threw her corpse in the bush and took her flower. He got home and ate all the rice. His mother asked him where his sister was and he said she was coming. Finally, their mother gave up since she didn't know what had happened to Mary.

They went on living like that for a time until one day a hunter went hunting in the bush. When he got to the tree where Mary had been buried her bones began to sing:

Hunter, hunter,
Don't touch my bones,
Don't touch my bone,
My brother killed me in the bush, took my flower and

went.

The hunter listened and the bones sang again for the second time:

Hunter, hunter,

Don't touch my bones,

Don't touch my bone,

My brother killed me in the bush, took my flower and
went.

The hunter picked up the bones, put in his bag, went straight to
Mary's mother, handed them to her and told her what happened.
She then told him to place the bones down so that she could hear
them sing. He removed them from the bag and they sang:

Hunter, hunter,

Don't touch my bones,

Don't touch my bone,

My brother killed me in the bush, took my flower and
went.

When they heard this, they caught John and killed him too.

This is the end of the story.

17) Wùwì nè ɛfɛ

Narrator: Ntìi

Audience: Mbòo

Narrator: Wù ngwà' nè nlùu lo

Audience: ò

Narrator: Ɖchɛ' ɛ nlayn ghè ɛ nlu njù a bwi nkò' lo

Audience: ɛɲ

Narrator: Ghè ɛ njù nkwen a ɛku ɛ sɛ bwi nkò' bwi nkò' sɛtsèn ɛfɛ ɛ fɛkò' ɛ ntanɛ nshi'è nghanɛtɛ a wenɛ dzɛm. Ghè ɛ mbwi nkò' myì mmè mɛ nga' la ghè shi'ɛ fà yi dzɛm yi ku'sɛ nkò' myì. Ghè ɛ nga'ɛ ghè a ku'sɛ tà nè yi a dzɛm. Ghè ɛ nku'sɛ nkò' myìmɛ mmè nlu luwèn njùè njùè nkwen a ngèɲ. Nga'ɛ ghè shi'ɛ fà yi dzɛm yi shi'sɛ nko' myì fa yi kɛchɛ. Ghè ɛ nga'ɛ ghè a shi'sɛ tà nè wena dzɛm. Ghè ɛ nshi'sɛ nkò' myìmɛ. Mbe nga'ɛ 'shi'ɛ fà mò ɛ dzɛm mà kwen a ngèɲ.' Ghè ɛ nga' a 'wù a kwen tà nè mò a dzɛm.' Ghè ɛ kwen ɛ mmè a ngèɲ luwèn kɛnyè kyikɛ mɛ sɛ ku ngɛ' a wen la yìè la nwɛ' ɛfɛ ɛ fɛkò'ɛ dī' à yi dzɛm a lɛ lɔ. Kɛ ncho wen luwèn ghè ɛ mɛ nkɛɲɛ nkaɲ mpfè mɛ sɛ là'tè loɛ, là'tè mwòmè là'tè mwòmè bwomsè la ghè fwomɛ no'è nànto. Ɖfɛ ɛ fɛkò' yi mɛ nsi nshi'ɛ fa wenɛ dzɛm ɛ sɛ là'tè nkaɲ yi loɛ, là'tè loɛ. Ghè ɛ mɛ nyiɲ ɛ mfù njù nlyomtɛ. ɛfɛ ɛ fɛkò' yi myetɛ nkaɲ yi mbe nlu nkɛɲɛ nchìm mɛ sɛ bì'tɛ jùè:

wù ngwà' nè nlòbtɛ mò e

lyìm ntswoɲ

wù ngwà' nè nlòbtɛ mò e

lyìm ntswoŋ
p̄fè lî fəmbù' fə nkaŋ
lyìm ntswoŋ
p̄fè lî fəmbù' fə nkaŋ
lyìm ntswoŋ

Wì' yi nzhə ndzàŋ yì ghè ə mboŋ a wen ghè ə mbe nlu sə benə vî
be benə vî. Ghè ə nyenə wen no'ə əzhə è kò mə mbe nyiŋə n̄jù
nghan̄tə a wenə dzəm. Ghè ə mə nse n̄ə əfù ə fəkò' yi a wenə
dzəm.

Pfəpfəpfə, wù bwi wàyn è wù ghè ə nku'ə ta bwàbwà' nkà wù be
ku'ə ta bwàbwà'.

17) **The woman and the leaf**

Once upon a time a woman went to fetch firewood. While she was busy fetching the firewood, a leaf came down from a tree and hung on her back. When she had finished, she told the leaf to descend from her back so that she could be able to put the firewood on her head. The leaf refused and told her to carry the firewood with it on her back. For that reason, the woman tried and took up the wood to her head and walked home. When they arrived, she told the leaf to descend so that she could put down the firewood from her head. The leaf said she should go ahead and put down the firewood from her head with it on her back. She

put down the firewood and then told the leaf to go down so that she could enter the house. The leaf again said she will only go in with it on her back. Then she went into the house and was troubled wondering how she will sit with a leaf on her back. Finally, she decided to look for corn and prepare cornbeer.

When the cornbeer was ready she began to lick it while appreciating how nice it was. The leaf was tempted to taste so it went down from the woman's back and joined her in drinking the cornbeer. As the leaf concentrated on the cornbeer the woman escaped and hid herself outside.

When the leaf had finished licking the cornbeer it went out, looked for a drum and was playing:

A woman deceived my ... Very sweet

A woman deceived my ... Very sweet

Cooked a pot of cornbeer ... Very sweet

Cooked a pot of cornbeer ... Very sweet

The woman heard the song and it pleased her so much that she got out of her hiding and began to dance. When the leaf saw her, it flew and landed on her back again and she remained with it.

This is the end of the story.

18) Joyn nè ntòyn è ràis

Narrator: Ntìi

Audience: Mbòo

Narrator: Wù ngwà' nè nlùu lo

Audience: ò

Narrator: Ə bwi vənə wen la vəbò lo

Audience: ò

Narrator: Vəwenə sè dì' əchɥ' ə nlayn ghè ə mpfe ràis ə nwɥ a ntòyn vəwenə mə nlù ngəsə. Tà àndə və lu ngəsə lì ghè ə nga' la wì' nè vè kə ghè à kùmè ntòyn è ràis yèn. Vəwenə ne nzhusə nvìè Jon ə nzhi ntòyn è ràis yì no'ə tsèm nlyi nshi'ə a mù nshi'ə nshɥ ntòyn ayì nshɥ ə nshɥ ə nshɥ. Nlyi kəsese nshɥ è nwye tsu. Nku' a ngèŋ nchi'tə. Tà àndə ghə ku' nchi'tə lì lì è vəwenə ne mbwinə nvì mə ncho mbo'tə ntòyn è ràis yì mbəm à Jon la à yì zhi ndə nzhi ràis yèn lɔ. Jon ə nga' la yìə ko yì zhi ràis. Ghè ə mbe mbəm à Mèri la à yì zhi ndə nzhi ràis fa ntòyn a shè lɔ. Mèri mbe mmo la yìə ko yì zhì ràis. Tà àndə vəwenə moè lì lì è vəwenə mə nga' a və a jù a mù ə jùə zhimtə ndzàŋ yèn tsu sətsèn və ga' luwèn wì' a mu na ku' ə chi' wen ə lyìə wen à dì' wì' a ghə zhiè ràis ayì. Və mə nlù njù nkwen a mù. Mèri nkwen a mù ə mə nzhimtə:

If na me chop da rice,

If na me chop da rice,

Oh mami water go swallow me,

Oh cover pot go cover me.

Chah tum chah tum.

Mèri nzhimtə ndzàŋ yì a lì mu nshi'ə tà shi'ə nshi'ə mmè a kəná' kə a mù. Jon ə nkwen ə zhimtə:

If na me chop da rice,
If na me chop da rice,
Oh mami water go swallow me,
Oh cover pot go cover me.
Chah tum chah tum.

Tà àndə ghə zhimtə ta lì mu myì nku' ə chi' wen.

Mèri wenè lì è wen nlù nvì a ngəŋ mu njù nè Jon byì àndə à yì zhiə wen nzhì ntòynè ràis yì.

Pfəpfəpfə, wù bwi wàyn è wù ghè ə nku'ə ta bwàbwà' nkà wù be ku'ə ta bwàbwà'.

18) John and the pot of rice

Once upon a time a woman had two children. One day she cooked a pot of rice and left at home for the family to eat when they return in the evening. She warned the children not to touch the rice. During the day, John ate all the rice, carried the pot to the stream and filled it with sand. He took it back home and kept it where the rice was.

When their mother returned, and found that the rice had been eaten she asked John but he denied having touched it. She also asked Mary who said she didn't know anything about the rice.

She therefore told them that they will go to the stream and sing a song and the person who ate the rice will be carried away by water.

They took off to the stream and when they got there Mary got into the water and began to sing:

If I am the one who ate the rice,
If I am the one who ate the rice,
Then the pot's lid will cover me.

Then the water mermaid should swallow me.

As Mary sang the water level went down to the bottom. She came out and John went in to sing:

If I am the one who ate the rice,
If I am the one who ate the rice,
Then the pot's lid will cover me.

Then the water mermaid should swallow me.

Even before he could finish singing the water level increased, covered him completely and he drowned since he was the one who ate the rice. Mary went home with her mother.

This is where the story ends.

19) Gùfə mpfi

Narrator: Ntìi

Audience: Mbòo

Narrator: Wù ngwà' nè nlùu lo

Audience: ò

Narrator: Kənjù kə ndì' wenə Ənshen. Kənjù kə ndì' kəfo a kə ndì' a mù. Ənshen ə dì' kəfo a kə ne ndì' a əto'. əchù' ə nlayn Fəkonti fə nlù njù nyen Kənjù a mù nga' a 'wù a dì' tsi ta mù lə mu wù zì wù gufə mpfi a àwèn?' Tyin è Kənjù kə mfwi ghè ə mbəm la ghè dì' ghə ayì a ghè zì ghè gufə mpfi wenə wen lo. Fəkonti fə nga' la ghè ə ko kwù' ə wenə wen gufə mpfi no'ə fampfen. Tyin è Kənjù mfwi ghè ə mwi'sə wen əwen la mu ku'ə lyì wen fa bà m è shì'sə a tyì à mù Fəkonti fyìfə nsa' mu myìə ko kùmè wen. Ghè ə nga' la layn dì'ə və wə kətsi kə mpfi akyì a və ne gùf lì ghè yen la ghè zì ghè gufə mpfi wenə wen lo.

Fəkonti fyi ncho mbe njù nyenə Ənshen nga' a 'àwèn wù kə'ə a kəmè m lè mu wù zì wù gufə mpfi yuwù à?' Tyin è Ənshen yì ə mfwi, ghè ə mbəm la ghè dì' ghə a wenə wen zì və gufə mpfi lo ghè wə tà kətsi kyikə. Vəwenə nwə kətsi à dì' tà dindinjè kətsi a wenə Kənjù kə yì wə lì. Ghè ə mbwinə nvì luwèn nvì nkənjə mpfi nshitə mbotə mpfi no'ə nkàyn nshitə. Əchù' ə nlayn kətsi kənyinj kyì nkww' ghè ə nlu njù nyen Kənjù ə nwusə əchù' ə kəsì m a wenə nwì nga' a wen la yì a jù ə wyesə fa əchù' a fà à yì kəndònj. Mə mbe ncho luwèn njù wyesə fa əchù' a fà a nwìə Ənshen nga' a yì a djù ə wyesə fa əchù' yì a ghə yì wyèsə à Kənjù kə lì. Ənshen ə ko ki

la à kəŋə gùf wenə Kənjù ə gùfə mpfi, Kənjù kə ko ki la à kəŋə gùf wen ənshen ə gùfə mpfi yì.

Ghè ə sə lù fà vəwenə ben nga' la no'ə əzhu əkò a yì na nì'ə mpfi yì vəwenə mə zìtə ngùfə. Ghè ə njù nku' a kwìə fəkò' nkəŋ ə ngu ngha'ə mpfi yì nni' no'ə mwimwin. Kənjù kə sə mwì'sè əwen ə wen luwèn fa mù ghè gùfə mpfi yì, ənshen ə bè mwì'sè ghə wen fa fà ghè ə bè gùf. Vəwenə nzhəsə ta lì nzhəsə ta lì nzhəsə ta lì, ghè dì' a kwìə fəkò' nyàŋtə lyè vəwenə chə'ə la yen vi'i a və gà'a və zì və gùfə mpfi yuwù vəwenə a. Vəwenə ne nzhəsə yenə ngə' ta lì. Ne sə za'ə fa mpfwòmə vəwenə mpfukə.

Ghè ə nshi'ə fa kwìə fəkò' yì ntulə təbəm tə vəwenə nshìsə àbè mpfi', nga' la yì kyì'ə ətof chò vəwenə.

Pfəpfəpfə, wù bwi wàyn ə wù ghè ə nku'ə ta bwàbwà' nkà wù bə ku'ə ta bwàbwà'.

19) **The tug of war**

Once upon a time Hippopotamus was living in water and Elephant living in the bush. One day Hare went to Hippopotamus and asked him 'My friend you who lives only in water can you defeat me in a tug of war?' The question shocked Hippopotamus and he asked Hare whether Hare knew who he was challenging. Hare said Hippopotamus was no match for him. This annoyed Hippopotamus and he blocked water to go up and drown Hare but

Hare skipped and escaped from the water. So, they agreed on a day for the tug of war.

Hare then went and met Elephant and asked him 'My friend you are just big for nothing. Can you challenge me in a tug of war? Elephant was shocked and so annoyed that he asked Hare to just set a day for the tug of war. Hare chose the same day he had arranged with Hippopotamus.

He then went home, looked for a very solid long rope and arranged it properly. On that faithful day, he went to Hippopotamus and put one end of the rope on his neck. Then Hare told Hippopotamus that he was going to wear the other part of the rope at the other end so that they will begin pulling. He also said that when he will shake the rope then the tug of war will begin. Then he went over and met Elephant and wore the other end of the rope on his neck then told him that he will go over and wear it on his own neck at the other end. Hare also told Elephant that when he will shake the rope then the tug of war will begin. This way Hippopotamus and Elephant did not know they will be the ones to compete in the tug of war.

Hare then took a hook and climbed up a tree half way between the two animals. He used the hook to shake the rope and the two began to pull. The two animals pulled and pulled thinking that Hare was on one end of the rope whereas Hare was on top of a tree stretching his neck up and seeing them struggling. He mocked at them for thinking they could defeat him in the tug of

war. Hippopotamus and Elephant pulled for the whole day and by evening they were exhausted and died. Hare then descended from the tree, went over to each of them, opened their stomach, removed the liver and ate, saying that he is more intelligent than both.

This is where the story ends.