

Ministry of Scientific Research and Innovation

**A Collection of Bangolan (Mendenkye)
Interlinear Texts**

Compiled By

Lance Freeland

SIL Cameroon

BP 1299, Yaoundé, Cameroon

January 2015

© 2015 SIL

This article concerns the Bangolan language, spoken in Babessi Subdivision,
Ngoketunja Division, in the North West Region of Cameroon

ISO 639-3 language code: bgj

Acknowledgements

I would like to thank Mr. Nditapa Emmanuel a retired teacher, Pastor Nchotu Jonathan, and Pastor Tata John for the time they spent telling me these stories, and transcribing them.

List of Abbreviations

PST	Past tense
NEG	Negative marker
SCM	Subordinate clause marker
FUT	Future tense
CONT	Continuous aspect
EMPH	Emphasized word
PL	Plural marker
(v)	Verb ¹
(n)	Noun
(s)	Singular

The glosses found in this text are approximate and will be updated as further grammar study is completed.

¹ The abbreviations for Verb, Noun, and Singular are only used when the English gloss could be ambiguous.

Introduction

The people of Bangolan call themselves Mbang and their language Mendenkye or Mbang. The village of Bangolan is located in the Babessi subdivision, Ngoketunjia Division, in the North West Region of Cameroon. The people of Bangolan consider themselves to be brothers of the people of Bambalang and relatives of the Bamun people. According to Margaret A Griffin (1994), the population of Bangolan was 6,300 at the time of the 1987 census. The Ethnologue in 2008 gave a population number of 14,000 (Lewis, et al. 2015).

Language Classification

The Ethnologue give the following classification for Bangolan, Niger-Congo, Atlantic-Congo, Volta-Congo, Benue-Congo, Bantoid, Southern, Wide Grassfields, Narrow Grassfields, Mbam-Nkam, Nun and its ISO 639-3 language code is bgj.

Elicitation and Transcription of texts

People, adults and children, love to tell folk tales in Bangolan, they are told for entertainment, and to teach a moral lesson to children. The stories are often told around the fire at night.

This collection of seven stories contains six folk stories and one history story. After teaching Mr. Nditapa Emmanuel, Pastor Nchotu Jonathan, and Pastor Tata John how to write their own language and showing them how to interlinearize texts I asked them to help me put together this collection. Mr. Nditapa Emmanuel provided the folk stories “Dog and the Tortoise”, “Why Pigs have Short Tails”, and “Wiser than the Fon”. Pastor Nchotu Jonathan provided the folk stories “The Farmer and the Red Monkey”, and the history “Child Bearing in the Time of Darkness”. Pastor Tata John provided the folk stories “Why Fowls don’t have Teeth”, and “The Story of an Obedient Child”. All of the stories were recorded on a hand held digital recorder or a phone.

The interlinear texts were prepared using the software “Fieldworks Language Explorer” (FLEx). This database program facilitates the recording and analysis of linguistic data. In particular, one can use this application to enter a corpus of texts and to interlinearise those texts, entering relevant grammatical and lexical data. A concordance and lexicon are automatically generated.

The Bangolan texts presented here are interlinearised with an English word gloss, no morpheme breaks are given. A free translation is also given for each sentence.

Orthography

In these interlinearised texts, the original Mendenkye text is transcribed using the provisional Mendenkye orthography (Njeck 2004). In a few cases, the transcription deviates from the proposed orthography:

1. 'r' has been added to the alphabet. Many words can be said with either an 'r' or an 'l'. If a sound can be said with an 'r' the 'r' is written. In all other instances the 'l' is used.
2. A 'd' can be used between an 'n' and a 'z'.
3. A '-' (hyphen) is added between singular possessive pronouns and the root.

Tone has been left unmarked in these transcriptions. Further study is required before proposing and implementing tone in the orthography.

3.1 **Pa** plural **mīna** animal **pa'tə** meeting **chiche** all **nzɔ'** to **mi** it **zə** see

ngar what **la** do .

All the animals assembled to see what to do to silence Tortoise.

3.2 **Mishwit** Hare **le** tell **nde** say **a** he **mba** be **gərə** that **pi** they

chihi keep **mɔ'** a certain **ndembi** day **papwe** people **pa'tə** meeting **ndzə** see **ŋɔ** person **ε** these

wu FUT **fɛt** pass **mɔ'** a certain **ne** SCM .

Hare suggested that a day be kept to see who is who.

3.3 **Pi** they **chihi** keep **ndembi** day **Munguɲwanj** Dog **pu** with **Kanda** Tortoise (land)

sənə compete **ndərə** run .

A day was kept for Dog and Tortoise to compete in a race.

4.1 **A** it **pa** be, exist **zɔ** day **gə** that **pa** plural **mīna** animal **tunə** come out

nta come **mba'tə** gather .

On that day all the animals came out and gathered at the given point.

4.2 **Pi** they **tsɔ'tə** chose **pinɔ'** some **papwe** people **pi** they **we** go **nchiyetə** stand

tunhi other **nzɔ'** on **ndwihinə** cease, stop **ndwi'** place .

Some people were selected to stand at the finishing point.

4.3 **Pi** they **chihitə** keep **ləŋ** chair **fɔ** there , **tə'** one **i** him

nə to **mfut** first **ŋɔ** person , **mɔ'** a certain **nə** to **mbetə** second **i** him

.
They placed two chairs there for the first and second.

4.4 **Ntsu'** time **ta** come **ŋku'nə** reach **pi** they **chihitə** keep **pa** be, exist **Munguɲwanj** Dog

pu with **Kanda** Tortoise (land) **nzɔ'** in **le** line .

When time for the competition came, Dog and Tortoise were kept at the starting line.

Why Pigs have Short Tails

1	Lɔ thing	ɛ these	La do	Saŋ tail	Pa plural	ŋkuŋya Pig	Kwihitə short
---	--------------------	-------------------	-----------------	--------------------	---------------------	----------------------	-------------------------

Ne
SCM

Why pigs have short tails.

2.1	Mɔ' a certain	ntsu' time	ka PST	pa be, exist	ye this	pa plural	mina animals
-----	-------------------------	----------------------	------------------	------------------------	-------------------	---------------------	------------------------

ŋitə have	saŋ tail	pat their	pə not	.
---------------------	--------------------	---------------------	------------------	---

Some time ago animals had no tails.

2.2	Pa be, exist	njinji fly (n)	ka PST	hɛ give	ŋgə' suffering	nə to	pɔ them
-----	------------------------	--------------------------	------------------	-------------------	--------------------------	-----------------	-------------------

tə until	ntshenə to much	.
--------------------	---------------------------	---

Flies troubled them a lot.

2.3	Pi they	te' look	mbget much	fu medicine	chiche all	ndə' to	mi to
-----	-------------------	--------------------	----------------------	-----------------------	----------------------	-------------------	-----------------

nɛhɛ chase (v)	pa plural	njinji fly (n)	ye which	a it	la do	zə see	shindɔ way
--------------------------	---------------------	--------------------------	--------------------	----------------	-----------------	------------------	----------------------

pə not	.
------------------	---

They searched all round for all kinds of medicine that could be a cure, but there was no way.

2.4	Pi they	tyɛŋ agree	nde that	pɔ they	ka PST	nyinə walk	pa plural
-----	-------------------	----------------------	--------------------	-------------------	------------------	----------------------	---------------------

pepara two's	,	ŋɔ person	ka PST	ŋkuŋ drive	yi from	mumɛ other	i him
------------------------	---	---------------------	------------------	----------------------	-------------------	----------------------	-----------------

ŋɔ person	kuŋ drive away	yi from	mumɛ other	i him	.
---------------------	--------------------------	-------------------	----------------------	-----------------	---

They agreed to move in pairs so they could help each other to drive the flies away from each other.

2.5	Ye but	mɔ' any	shindɔ way	la do	mba be	fɔ there	pə not
-----	------------------	-------------------	----------------------	-----------------	------------------	--------------------	------------------

.

But still there was no way.

2.6	A it	ye' push	wat them	pi they	we go	mfe appeal	mə with
-----	----------------	--------------------	--------------------	-------------------	-----------------	----------------------	-------------------

Fah
Fon

Having nothing to do to help the situation they appealed to the Fon.

2.7 **Fah** **yitə** **yanfu** , **pwa** **yanse** ,
 Fon call magicians with sorcerers
pwa **yanmihi** .
 with mediums

The Fon called all his magicians, his sorcerers, and mediums.

2.8 **Pi** **pa'tə** **chiche** **ntə'** , **ndwihi** **ndwihi**
 they meeting all palace end end
ntinə **tinə** **ntə'** **ntsə'** **nə** , **nə** **ka**
 run.PL run.PL palace leave to be PST
pa **ye** **pa** **njinji** **fet** **mbəŋ** **-mat** .
 be, exist which plural fly (n) pass power their

They met at the palace, and these people found no solution and finally ran away helter skelter because of the flies.

3.1 **Mishwit** **we** **nde** **nə** **Fah** **nde** **pi**
 hare go say to Fon that they
pwat **chiche** **pə** **ŋkiŋtə** **nə** **pa** **ŋwi** ,
 wrap all them cry to plural god
pi **kiŋtə** **ŋwi** **chihi** **ndembi** **mi** **gatə** **saŋ**
 they cry god keep day to divide tail
nə **pə** , **nchihi** **ndwi'** **nchihi** **ntsu** .
 to them keep place keep time

Hare went to the palace and advised the Fon that they appeal to the gods. The gods kept a day and time to help give out tails to them.

3.2 **Pa** **Na'** **pwa** **pa** **ŋkye** **pwa** **pimə'**
 plural Cow with plural Monkey with some
pa **mina** **nde** **wat** **pa** **fə** .
 plural animals sleep them be, exist there

Cows, monkeys and some other animals slept at the appointed place.

3.3 **Zə** **gərə** **pa** , **ntsu'** **ku'nə** **ŋwi**
 day that be, exist time correct god
gatə **pa** **saŋ** **nə** **pə** **ntwehe** **pə** **ntatə**
 divide plural tail to them just as they come
nə .
 SCM

The day came and tails were given out according to how the animals arrived.

4.1 **Pa** **ŋkunya** **nə** **ka** **ta** **wat** **ye**
 plural Pig be PST come them but
ŋwi **gatə** **chiche** .
 god divide all

Pigs came when the gods had divided everything.

4.2 **Pi** **təhə** **kpa'** **ka** **ndunə** .
 they start quarrel PST grumble

They started grumbling.

4.3	Pa plural	Mishwit Hare	zə see	ne' as	mgbe laugh	ne'e like this	tə until
-----	---------------------	------------------------	------------------	------------------	----------------------	--------------------------	--------------------

ntsehenə .
too much

The hares saw this and laughed mockingly.

4.4	Pa plural	ηwi god	we go	ndo' to	saη tail	pa plural	mishwit hare
nchwe'tə cut	petpet bits	-pi his	mi to	he give	nə to	pa plural	ηkunya pig

.
The gods in turn went to the hares and cut of bits of their tails to give to the pigs.

4.5	Pa plural	ηkunya Pig	kənə angrily	ka PST	ηgwenə go.PL	wat them	.
-----	---------------------	----------------------	------------------------	------------------	------------------------	--------------------	---

The Pigs grudgingly left.

4.6	Pa plural	ηwi god	pihi evil, badness	təη neck	mfih throw	pupi bits	saη tail
-----	---------------------	-------------------	---------------------------------	--------------------	----------------------	---------------------	--------------------

pərə that	nchwətə short	nzo' in	wəhə buttock	pa plural	ηkunya pig	.
---------------------	-------------------------	-------------------	------------------------	---------------------	----------------------	---

The gods in anger threw the tails at the pigs which in the end landed at their buttocks.

4.7	Ntsə'nə leave	i it	zə day	gərə that	,	ηkunya pig	,
-----	-------------------------	----------------	------------------	---------------------	---	----------------------	---

tsə be	mkipinə remember	ηga thing	ε these	mbu then	u you	zu' hear	a it
------------------	----------------------------	---------------------	-------------------	--------------------	-----------------	--------------------	----------------

ka CONT	ndunə grumble	,	"	Huum Huum	,	Huum Huum	,
-------------------	-------------------------	---	---	---------------------	---	---------------------	---

Huum ."
Huum

From that day hence, Pig, when he remembers this keeps grumbling, "Huum, Huum, Huum."

Wiser than the Fon

1 *Jitə* *ŋfet* *Fah*
 Wiser than Fon

Wiser than the Fon

2.1 *Mɔ'* *ntsu'* *ka* *pa* *Mishwit* *le* *a*
 a certain time PST be, exist Hare say he

jitə *mfet* *papwe* *chiche* .
 Wiser pass people all

Some time ago Hare said he was more intelligent than all.

2.2 *A* *kar* *mba* *fe'* *fe'* *pə* ,
 he PST be work work not

ka *ŋgəŋ* *yi* *pa* *ndo'* *nzə'* *nde* *papwe*
 PST wandering him plural to in house people

ka *njwitə* *lɔ* .
 PST eat thing

He did no work but wandered about to peoples' houses where he could find something to eat.

2.3 *Ka* *mba* *ŋkə* *pi* *ne* *yet* *wəhi*
 PST be when they be catch this

hene *ne* *a* *ti* *ŋgwe* *ndo* *mɔ'* *mbaŋ*
 here just he run away go to a certain side

.

When people were about to discover this trick, he would run away to some other place.

3.1 *A* *ka* *jitə* *mburuŋ* *kpaŋga* *a* *ka*
 he PST knew many story he PST

mba *ŋkə* *a* *yi'* *i* *ne* *a* *pe'*
 be when he above him SCM he take

kpaŋga *nyitə* *mɔ* *-pi* *fɔ* .
 story receive things his there

He knew many stories which he could tell to win food.

3.2 *Ka* *nyit* *ka* *nsetə* *ne'* *a* *jitə*
 PST have PST boast as he Wiser

ne .
 SCM

But wherever he went, he boasted of his wisdom.

3.3 *Fah* *zu'* *ŋgi* *i* *nde* *a* *ta*
 Fon hear call him say he come

ntɔ' .
 palace

The Fon heard and called him to the palace.

3.4 *Mishwit* *we* *Fah* *he* *mifwat* *nə* *i*
Hare go Fon give he-goat, to him
 Billy goat

nde *a* *pwe* *me'* *a* *ka* *nse* .
say he return near he produce more

Hare went and the Fon gave him a billy goat to keep for reproduction.

4.1 *A* *ka* *mba* *ye* *ɲgumbi* *Fah* *pit*
it PST each this years Fon ask
ne' *mifwat* *wa* *se* *ne* .
as he-goat, that producing SCM

Each year the Fon asked how the goat was producing.

4.2 *Mishwit* *le* *Fah* *ka* *ndzu* *pa* *pu*
Hare say Fon could hear be, exist with
i .
him

Hare said the Fon should only keep quiet and hear from him.

4.3 *A* *ka* *ɲgɔ'* *mba* *ne'* , *ɲgɔ'*
it PST still be as , still
mba *ne'* , *ɲgɔ'* *mba* *ne'* .
be as , still be as

This went on just like this, just like this, just like this.

4.4 *A* *chwe* *mɔ'* *ndembi* *Fah* *chwet* *ntɔ*
it arrive a certain day Fon send message
nde *a* *ta* *ɲko* *tu* *-i* .
tell he come shave head his

Then one day the Fon sent for him to come and give him a hair cut.

4.5 *Mishwit* *ne* *we* *nto* , *te'* *saj*
Hare be go roast , one corn
ɲgwe *mi* .
go with it

Hare, on going, roasted a cob of corn and took it along.

4.6 *ɲkə* *Fah* *kɔ'* *ndzanə* *nde* *Mishwit* *ko*
when Fon climb sit that Hare shave
tu-i *ne* *a* *tuhu* *te'* *saj* *wa* *he*
head-his SCM he remove one corn that give
nə *Fah* *nde* *a* *ka* *mfit* *panəme* *panəme*
to Fon say he PST eat soft soft
tə *nchwe* *ɲkə* *a* *wu* *mehənə* *mi* *ko*
until arrive when he FUT finish to shave
tu-i , *gə* *ne* .
head-his , that SCM

When the Fon came up to his throne for Hare to give him a hair cut, hare pulled out the cob of corn and gave the Fon. He asked the Fon to eat gradually to when he will finish with the shaving.

4.7	A he	ka PST	ŋko shave	,	Fah Fon	ka CONT	mfit eat
		ka CONT	ŋko shave	Fah Fon	ka CONT	mfit eat	.

As he shaved, the Fon ate, he shaved, and the Fon ate.

4.8	A he	nɛ be	ka PST	mehenə finish	mi to	ko shave	tu head
	Fah Fon	ka PST	mehenə finish	mi to	fit eat	saŋ corn	.

As he got through with shaving, the Fon had finished eating.

4.9	A it	pa be, exist	tə until	me finish	Fah Fon	le say	nde that
	a he	pwetə pick up	nuŋ hair	tu-i head-his	mbetə put back	fɔ there	,
	nta come	nə with	mvumɛ goat	pe these	mifwat he-goat, billy goat	wa that	ka PST
							sɛ producing

ne .
SCM

When this ended the Fon asked him to pick up the hairs and place them back on his head and again bring to him the he-goat and all the young goats it had produced.

4.10	Mishwit Hare	le say	a it	pa be, exist	lɔ thing	zizehɛ easy	nə to
	i him	ne' as	Fah Fon	nə to	ntuhutə vomit	saŋ corn	wa that
	mbetə put back	nzɔ in	kɔ' ləsəŋ empty cobs	ne SCM	.		nu' again

Hare said it was no difficult task if only the Fon could place back the corn he had eaten on the cob.

The Farmer and the Red Monkey

1	ŋgyaŋ owner	Fe' work	Na farm	Pu and	ŋkyepɛŋ Monkey Red
---	-----------------------	--------------------	-------------------	------------------	---------------------------------

The Farmer and the Red Monkey

2.1	Mɔ one	ŋgyaŋ owner	fe' work	na farm	ka PST	tsɔfɔ there	ndihi name
pa be, exist	Muwu Muwu	ŋka also	ntsɔ he lived	Mbara Bambalang	,	nyit have	na farm

-mi
his

nɔ'
in

mɔ'
a certain

pɔ'tə
valley

.

Once there was a farmer whose name was Muwu staying in Bangolan and had his farm in a valley.

2.2	Saŋ corn	kar PST	mbɔŋ fine	fɔ there	ku'nəme very well	,	mɔ one
-----	--------------------	-------------------	---------------------	--------------------	-----------------------------	---	------------------

ŋkyepɛŋ
monkey
red

yɛ'mbɔ
too often

mi
to

fətə
eat

saŋ
corn

-mi
his

gərə
that

.

Maize was doing well enough and there was always one red monkey eating the maize of that man.

3	Chichyɛ all	pa plural	ntsɔ' time	ŋkyepɛŋ monkey red	gə that	ka PST	fɪtə eat
---	-----------------------	---------------------	----------------------	---------------------------------	-------------------	------------------	--------------------

saŋ
corn

ŋgyaŋ
owner

na
farm

gə
that

,

kar
PST

fɪtə
eat

,

kar
PST

fɪtə
eat

tə
until

ka
PST

ŋgwe
go

pwehe
finish

na
farm

gə
that

chichyɛ
all

.

Each time the red monkey kept on eating, and eating and almost destroyed the whole farm.

4.1	Muwu Muwu	kar PST	nta come	ndzə see	kɪŋtə cry	kɪŋtə cry	tə until
-----	---------------------	-------------------	--------------------	--------------------	---------------------	---------------------	--------------------

ka
PST

te'
try

kənə
hang

.

Each time Muwu came and saw it, he cried and cried and almost hung himself.

4.2 **Zəndzə** **!**
 behold

Behold!

4.3	ŋwi god	ndetə straight away	hɛ give	jɪŋga wisdom	nə to	i him	ntswehe how
-----	-------------------	----------------------------------	-------------------	------------------------	-----------------	-----------------	-----------------------

a
he

wu
FUT

ndetə
do

yɛt
catch

ŋkyepɛŋ
monkey
red

gə
that

nə
with

minambɔ
banana

ne
SCM

.

God just gave an insight to him on how he could catch the red monkey using bananas.

5.1	A he	tsə'nə leave	ŋgwe go	ndzu bought	m̄nambɔ banana	mbehe with	ti' one
	njɔŋ jug	ŋgərə (be) hollow	ye that	tsɔt mouth	-ri its	yehe small	ne as
	səhərə put	nɔ' in	njɔŋ jug	gərə that	nɔ in	m̄i with it	kəhə trap
	ŋkyɛɛŋ monkey	red					
	gə that	m̄i with it	.				

He left, went and bought a banana and an empty jug having a small opening through which he put the banana into the jug to ensnare the red monkey.

5.2	A he	kəhə trap	i him	ndyi look	ndwi place	ndiŋtə hide	fɔ there
	.						

The farmer carefully hid himself.

5.3	Zɔ day	gərə that	zɔ day	gərə that	ŋkyɛɛŋ monkey	gərə that	nu' again
	red						
	nta come	na farm	chi' immediately	nij enter	mbina farm (n)	ne' as	ndzu hear
	ndzehe scent						
	m̄nambɔ banana	na farm	linə look	ndzə see	m̄nambɔ banana	gərə that	nɔ' in
	ndzɔ' inside	njɔŋ jug	ndetə straight	ndəhə carefully	mbɔ hand	-mi his	a he
	nij enter		away				
	ndzɔ' inside	a he	yɛt catch	m̄nambɔ banana	gə that	fɛŋ firmly	p̄ipɔŋ fine
	.						

On that very day the red monkey came again and on reaching the farm, he just caught the scent of the banana, and when he looked he saw the banana inside the jug and just carefully put his hand inside the jug and firmly grasped the banana.

5.4	Ne as	a he	ka PST	mbu' struggle	m̄i to	tuhu remove	m̄nambɔ banana
	gə that	ne SCM	,	ŋgyaŋ owner	fe' work	na farm	gə that
	zə see						
	i him	ne as	a he	pu' struggle	kyikyay in vain	ne SCM	,
	ŋyɛtə carefully						
	nta come	ŋgyɛt caught	ri him	zweme alive	mbwe return	ni with	nde house
	pa plural						
	pɛtmbe neighbors	-pi his	zu' hear	nta come	pwa with	pɔ them	mgbat kill
	ŋkyɛɛŋ monkey						red
	gə that	ntɔ roast	nyay cook	pi they	la do	ndu'nə celebrate	wat their
	fɔ there						.

As he was unsuccessfully pulling out the banana, the owner of the farm noticed him struggling and carefully came and caught him alive, brought it home and the neighbors heard and came and they killed the monkey, roasted and cooked it and there was great celebration.

5.5 **Ntso'ni** **zo** **gərə** , **a** **ka** **fu'**
since day that he PST have

saj **jwi** , **nə** **yi** **fi** , **yaŋ**
corn eat with his.EMPH sell owners

pu' **pwa** **yaŋ** **nji** **nu** **nyit** **wat** .
struggle with owners hunger again have them
(emphasis)

Since then he had enough maize to feed on, sell some and meet the needs of the needy and poor.

5.6 **Ŋgyaŋ** **na** **ka** **nu'** **ndzat** **ndihi** **Ŋwi**
owner farm PST just sing name God

mba **ŋguŋ** **nə** **ŋguŋ** .
be year to year

He kept singing the name of God year after year.

Child Bearing in the Time of Darkness

1 *Pi* *Nɔ'* *Ntsu'* *Njiŋ*
 put to birth in time darkness

Child Bearing in the Primitive Days

2.1 *A* *ka* *pa* *nɔ'* *ntsu'* *njiŋ* *zɔ*
 it PST plural in time darkness day

gərə , *na* *pa* *ye* *wasipita* *tsɔ'* *fɔ*
 that , when be, exist NEG hospital is there

pə , *mimbe* *nə* *suj* *ma* , *mɛ*
 not , woman with pregnant child , mother

-pi *ka* *ŋhaŋtə* *nə* *i* .
 her PST care for her

During the primitive days when there was no hospital in Bangolan, pregnant women were catered for by their mothers.

2.2 *ŋkə* *ye* *ma* *tswe* *saŋ* *ye* *tet*
 when this child reach moon this three (3)

ka *ŋgwe* *ye* *ntuhu* *ne* , *pi* *zehe*
 PST go this six SCM , they shave

tu *-i* , *mkipat* *mpwat* *nɔ* *zi* *-i*
 head her , rub camwood in face her

.

When the pregnancy is about three or six months along, the head of the woman is shaved with a razor blade, and camwood is rubbed on the forehead.

3.1 *ŋkə* *a* *chwi'* *kəka* *a* *pi* *ne*
 when it remain small she put to birth SCM

, *pi* *ka* *nu'* *fu* *nə* *mɔ'* *ntwe*
 they PST mix medicine with a certain kind

ntsut *panəme* *ka* *hɛ* *nə* *mimbe* *sujme* *gə*
 grass soft PST give to woman pregnant that

a *nɔ* , *nzɔ'* *vwu* *-i* *ka* *mbanə*
 she drink , in stomach her PST quiet

.

When it is almost time for her to put to birth, medication is prepared with a type of herbs which softens her womb.

3.2 *Ndimbi* *pi* *-i* *nə* *ŋku'nə* , *pi*
 day put to birth her at reach , they

li *mɔ'* *mimbe* *twime* *ŋgyaŋ* *kyet* *ma* *a*
 look at, a certain woman elderly person get, obtain, child it
 watch , take

ta *ŋgətə* .
 come near

When the day for her to give birth approaches, an elderly woman with experience would come to receive the child.

3.3	Ntsu time	nə do	ŋku'nə reach	a it	pi put to birth	i him	nuh put	
	i her	ndu on	kɔ bed	ndey bamboo	a she	nɔnɔŋ lay	seset open	swiŋtə stretch
	kpat leg	-ri her	mimngbe woman	ŋgyaŋ person	kyet get, obtain, take	ma child	kɔ bed	nchichye stand
	nə at	pyet both	kpat foot, leg	-ri her	ti' one	nɔ' in	mgbay side	me right
	,	ti' one	nɔ in	mgbay side	mkpere left	ka PST	nde say	nə to
	ŋgyaŋ person	mi to	pi put to birth	nde that	a she	hɛ give	ma child	.

When the woman is to give birth, she is put on a bamboo bed where she lies down straight.

3.4	A she	ka PST	hɛ give	nti until	nchwɛ arrive	ŋkə when	ma child	
	tu come out	ne SCM	,	ŋgyaŋ person	kyet get, obtain, take	ma child	nə do	kyet get, obtain, take
	-ri it	mbe' take	musumbɔ finger	-i her	yi belong	titwe center	fɛ' measure	ntɔŋ navel, umbilical cord
	ma child	ntsət cut	nə with	susuŋ elephant stalk	yɛ which	a she	nzi prepared	ne SCM

The elderly woman stands on her two legs and asks her to push the child and when it comes forth, it is received by the experienced woman who uses her middle finger to measure the navel and cut it with a piece of elephant stalk she had prepared.

3.5	Nzat keep	ma child	ndu on	kɔ bed	tuhu remove	mupu' light tissue	ma child	
	nzat keep	-ri it	ndu on	kɔ bed	kye' without	pwat wrap	-ri it	nə with
	ndwi clothes	.						

The child is then put on the other side of the bed after removing some unwanted thing on its body. No piece of cloth was available to wrap the child with.

3.6	Mbinə then	mbe take	ŋkyi water	mgbimgebe hot	mbe take	lɔ thing	
ndwi clothes	ndzɔ' inside	mbehe press	nɔ' in	vwu stomach	mɛ mother	ma child	ka PST
nat press	tə to the point of	nchwe arrive	ŋkə when	ləŋ placenta	ma child	pwa with	mbə'mbə' hard particles
chi blood	tunə come out	mbu body	-i her	ne SCM	,	pi they	pe' take
ŋgyaŋ person	pi put to birth	ma child	ntsɔhɔ put	-i her	ndu on	kɔ bed	ndey bamboo
na when	ka PST	pa be, exist	ye which	pi they	ŋghatə separate	fɛŋ firmly	kɔ bed
gərə that	nji so	nde that	mɛ mother	ma child	gə that	wu FUT	tsutsɔ sit
ndwɔ on	mbəhə leftovers	pyɛ blood	ka could	tu go out	mbu body	-ri her	.

The next thing is the bamboos in the middle of the bed are pushed apart to allow an opening for the woman who has just put to birth to sit on it so that the placenta and particles of blood will be dropping gradually out of the woman's womb.

3.7	Ndwinə finally	lɔ thing	ŋkə when	gərə that	pi they	twe carry	ma child
fɛt pass	-ri it	nchi under	vwɔ stomach	a it	fɪhi warm	pi they	pərə return
he' give	nə to	mi mother	-i it	ka PST	nzehe teach	-i her	nə do
mi to	nɔhɔ nurse	ma child	nə with	pwe breast milk	.		

At this time the new baby is protected under the belly of another woman to keep it warm, and after the baby is given back to the nursing mother, she is then schooled on how to breastfeed her new born.

3.8	Ye this	nɛ be	he' how	mimge woman	ka PST	suŋ pregnant	ma child
swiswi those days	pi they	ka PST	nda do	ne SCM	.		

This is the way pregnant women in those primitive days were handled

3.9	A ka pa ne' Even so	ŋwi God	ka PST	ŋgɔ' still	nzat keep	pa plural	mbɔ hand
-mi his	fɔ there	,	a it	ka PST	ŋyinə walk	ku'nə correct	me right

By God's grace most of the cases were successful.

3.10	Na ka ndayrə In a short while	mgbet family	ŋɔ person	sɔsə arrange	jwi celebrate	pi put to birth	
ma child	pi they	tatə bring	nə FUT	pa plural	ŋgəŋ plantain	pwa with	vit oil
,	pi they	ndate cook	pe' fufu	ka CONT	nji eat	ka CONT	ndu'nə celebrate

.

Then after some weeks, family members will arrange and buy a tin of oil and some plantains for the birth celebration.

Why Fowls don't have Teeth

1	Lɔ thing	ye that	a it	la do	ye that	ŋgut fowl	ka PST
	nyit have	sɔŋ teeth	ne that	pə not	.		

Why Fowls don't have teeth.

2.1	Pimɔ some	pa children	ka PST	tsɔ be	fɔ there	pə tɛt three	.
-----	---------------------	-----------------------	------------------	------------------	--------------------	------------------------	---

There were some three children.

2.2	Mɔ'ti one	pa be, exist	Yɛtə Small	kpat foot, leg	,	mɔ'ti one	pa be, exist
Mbit Big	tu head	,	mɔ'ti one	pa be, exist	Mbit Big	vwo stomach (internal)	.

One was called Small foot, and the other one was called Big head, and another one was called Big stomach.

2.3	Pi they	ka PST	we go	ndzə see	twi tree	kəkɔnɛt coconut	,
Yɛtə Small	kpat foot, leg	le say	a he	wu FUT	saha first	ye that	kɔ climb

They went and saw a coconut tree and Small foot said he was going to climb first.

2.4	A he	ka PST	kɔ climb	te that	nchwe arrive	titwe center	kpat foot, leg
-ri his	kitə brake	a he	wu fall	se' ground	.		

He climbed and reached the middle and his feet broke and he fell down.

2.5	Mbit Big	vwo stomach (internal)	ka PST	we go	mi to	kɔ bed	chwe arrive
titwe center	,	vwo stomach (internal)	-i his	tɔnə brake	a he	wu fall	se' ground

Big stomach went ahead to climb, but when he reached the middle, his stomach exploded and he fell down.

2.6	Mbit Big	tu head	we go	mi to	kɔ climb	nchwe arrive	titwe center
tu head	-i his	tsənə cut	a he	wu fall	se' ground	.	

Big head took his turn to climb but when he reached the middle his head broke off and he too fell down.

The Story of an Obedient Child

1 **Saŋga** **Ma** **Zunemi**
 story child obedient

The story of an obedient child.

2.1 **A** **ka** **pa** **mɔ** **ndembi** **mɛmɔ'** **pwa**
 it PST be, exist one day one woman with

pupi , **we** **mi** **tuŋ** **ntyɛ** .
 children go to dig cricket

One day one woman with her children went out to dig for crickets.

2.2 **Mɛmɛ** **wat** **we** **tuŋ** **yi** **pa** **pu**
 mother their go dig her be, exist children

ŋwi .
 god

Their mother went and instead dug her own 'god's children or crickets.'

2.3 **Pi** **ka** **pa** **ti** **mbwe** **nde** ,
 they PST be, exist and come back house

kyɛŋ **ntyɛ** **gərə** **ka** **fiŋ** .
 fry cricket that PST eat

When they came home, they fried the crickets and were eating them.

2.4 **Mɛmɛ** **wat** **kar** **fiŋ** **a** **ka** **nde**
 mother their PST eat it PST saying

pa **nde** , “ **kərəərə** **kərəərə** , **ye**
 be, exist that kərəərə kərəərə , but

yi **pupi** **ka** **nde** **ne** **pə** .”
 her children PST saying SCM not

own.EMPH

As their mother was eating, her crickets were making noise, “kerere kerere” her childrens' were not making such noise.

2.5 **Mɔ'ti** **ma** **mba** **yi** **zunemi** **pit** **ne**
 one child be her obedient ask that

own.EMPH

mɛmi **nde** , “ **a** **la** **ka** **yu**
 mother that it do what? your own

ka **sərə** , **sərə** ?
 PST noise noise

One of her children who was obedient asked the mother why her own was making noise.

2.6	A he	ka PST	pa be, exist	ti until	mbit ask	ngyan times	ye that
para two	memi mother	vuhu rebuke	i him	nde that	ne as	nde that	“
wu you (s)	misinga bad instigator	.					”

When he asked up to two times, his mother rebuked him and said, “You are a bad instigator of trouble.”

2.7	A it	ka PST	ne very	ndajra soon	,	meme mother	pu children
ηwi god	wa that	ta come	mi to	te' look	Pu-pi children- her	.	

After a while, the mother of those ‘god children’ came searching for her children.

2.8	A she	kar PST	ηgi call	i him	nde that	,	“
U you	wa are	le'e where	u you	wa are	le where	ηγωη children	.”

She was calling and saying “Where are you my children?”

2.9	Pupi children	pya answer	nzo in	vwo stomach (internal)	me' woman	wa that	nde say
,	“	ηyi ηyi	ηyi ηyi	ηyi ηyi	toraη toraη	.	”

And the children will answer in that mother’s stomach, “Dyi ηyi ηyi toraη.”

3.1	Me mother	garə that	ka PST	nti run	ηgwe go	ha where?	ηgwe go
ha where?	meme mother	pu children	ηwi god	wa that	ta come	ta come	ηji behind
i her	.						

That mother of those ‘god children’ will go where? Go where? They only follow behind her.

3.2	A she	ka PST	pa be, exist	ti run away	mbenə-i met-her	ηkari throw	me'ese on the ground
mbuhu broke	vwo-i belly her	tuhu remove	pupi children	wa that	ηgwe go	mə with	.

When the mother met the woman she threw her on the ground, opened up her stomach, removed her children and went away.

4.1	Mɔ one	mu-i child-her	wa that	ye which	a it	ka PST	pɪt-ri ask-her
	ne that	ŋga thing	wa that	ne just	ka PST	jwi remain	nde house
	ka PST	nu again (emphasis)	pe hate	i him	pe hate	nde that	a he
	jwi kill	i him	nchwi kill	mɛmɛ mother	wat their	.	

Then one of her children who asked her that question was now being hated in the compound - that he was the one who killed their mother.

4.2	Pi they	ka PST	pe hate	i him	ne very	ŋkpa much	te that
	a he	tu go out	yi him	nde house	ŋgwe go	mbene met	mɔ one
	ye which	pi they	ka PST	ŋgi call	i him	ne SCM	Sɔlu Sɔlu
	ne that	pu he	i him	ka PST	ntsɔ live	.	Tɛtəhɔhɔ Tɛtəhɔhɔ

They hated him so much that he had to leave and go and stay with one male relative who was called Solu Tɛtəhɔhɔ and stayed with him.

5.1	A he	ka PST	tsɔ live	pu with	ba father	gərə that	nzɔ in
	ŋgumbi years	ye that	tiye five	ka PST	nzunə obey	pu with	ba father
	fɛt pass	chichye all	pa children	pe these	pi they	ka PST	tsɔ live
	i him	ne SCM	.				pu with

He stayed with that father for five years and was very obedient to him more than any other child that was staying with him.

6.2	Ndembi day	ka PST	ku'nə correct	mi to	we go	yi him	Sɔlu Sɔlu
	Tɛtəhɔhɔ Tɛtəhɔhɔ	ye which	a it	ka PST	pa be, exist	fɔ there	fu' rich
	,	a it	gbitə bless	ma child	gərə that	ne very	fu' rich
	.						gəneme everlasting

When the day arrived that he should go back, then Solu Tɛtəhɔhɔ who was very wealthy blessed that child with everlasting riches.

5.3	A he	ka PST	pa be, exist	ti until	mbwe come back	nde house	pɔ they
,	chichye all	papwe people	ka PST	nu again (emphasis)	pɔ they	i him	pɔhɔ (be) afraid
,	mbene nde because	a he	ka PST	pwe return	pa be, exist	nze someone	ngyanfu' rich man

When he returned home everybody was afraid of him because he came back like a very rich man.

5.4	He'ne Then	a it	pɔŋ (be) good	nde that	ntsə any	ntsə any	ma child
	ka CONT	nzunzɔ obedient	.				

For that reason it is good that every child be obedient.

References

- Lewis, M. Paul, Gary F. Simons, and Charles D. Fennig (eds.). 2015. *Ethnologue: Languages of the World, Eighteenth edition*. Dallas, Texas: SIL International.
Online version: <http://www.ethnologue.com>.
- Griffin, Margaret A. 1994. *A rapid appraisal survey of Bangolan*. Yaoundé: SIL.
- Njeck, Mathaus Mbah. 2004. *Bangolan Orthography Statement*. Yaoundé: NACALCO.