

MINISTRY OF SCIENTIFIC AND TECHNICAL RESEARCH

A COLLECTION OF NONI TEXTS

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Noni is a Beboide language spoken in the NorthWest Province of Cameroon. There are approximately 25,000-35,000 Noni speakers living in six major Noni villages. The entire Noni area comprises some 300 square kilometers and is surrounded by the neighboring language groups of Limbum, Nso', Oku, Kom and Ncane (Misaje).

This collection of Noni texts was compiled during the period beginning in July 1991 through October 1992. The texts were collected in the Lower Noni village of Lassin with the assistance of various Noni acquaintances. It is a first attempt to collect and analyze texts of representative genres of Noni discourse. The texts are monologues, several of which contain dialogue.

The analysis given is only tentative and verification of conclusions will be possible only with further study. The researcher is aware of persistent gaps in his understanding of Noni grammar and is therefore indebted to Larry Hyman's work, "Noni Grammatical Structure", in the SCOPIL series. His analysis has been extremely helpful.

The researcher extends his thanks to each of the language assistants who gave their time and effort in recording their respective texts. Special thanks go to Rev. M.N. KINYANG who helped in the glossing and analysis of most of the texts.

The texts may be categorized in the following genres:

Narrative:

The Dog and the Bone by Rev. M.N.KINYANG

The Fox and the Goat by Rev. M.N.KINYANG

Descriptive:

Noni History Circa 1870 by Fei Ndisi Robert LANGDJI

Procedural:

How I Killed the Snake by Shey MABU Martin

How to Grind Corn by Robert KONGNYUY

How to Make an Axe Handle by Naphtali Mbei DZENYUY

Hortative:

Abraham and Athalia's Song by Abraham & Athalia

Poetry:

Samba Song by Pa Lazarus

Each text is preceded by a brief identification followed by an introductory paragraph intended to place the text in the life context from which it was taken.

List of Abbreviations

Adj	Adjective
Adv	Adverb
Asp	Aspect Marker
Aux	Auxiliary Verb
Con	Conjunction
Det	Determiner
Dis	Direct or Indirect Discourse Marker
DM	Discourse Marker
DS	Dummy Subject
Ex	Exclamative
F	Future Tense Marker
Id	Idiom
IndArt	Indefinite Article
Inf	Infinitive
Int	Interrogative Pronoun
N	Noun (no number)
Neg	Negative Marker
NP1	Plural Noun
NPr	Proper Noun
NSg	Singular Noun
P	Past Tense Marker
Poss	Possessive Marker
Prep	Preposition

Pro	Possessive Pronoun
RelPr	Relative Pronoun
V	Verb
?	Unanalyzed Particle
1PlPr	1st Person Plural Pronoun
1SgPr	1st Person Singular Pronoun
2PlPr	2nd Person Plural Pronoun
2SgPr	2nd Person Singular Pronoun
3PlPr	3d Person Plural Pronoun
3SgPr	3d Singular Pronoun

The Dog and the Bone

\id dog&bone.txt, August 1991, D.Lux, Noni, Lassin, told by Rev. M.N. Kinyang. Narrative genre.

\d March 16, 1993

\t Bwě tò tuu ekufe ki nyàmè no fele yi dwéèle
 \g dog P carry bone of meat-of P pass on bridge-on
 \mg NSg P V NSg Poss NSg-Poss P V Prep NSg-Prep
 \f A dog was carrying a meat-bone and walked over a bridge

\t dió táá è joò. Yen kinjinjin kêwe fané
 \g when see in water. See image his-own could
 \mg Adv V Prep N V NSg Pro-? Aux
 \f when it saw its own reflection in the water. It did

\t yà kie le e nu kinjinjin kêw ke.
 \g not know that it is image his not
 \mg Neg V Con 3SgPr V NSg Pro Neg
 \f not know that it was its own reflection.

\t Nó kwake lé e nu bwě mijé è tuu ekufe
 \g P think that it is dog different ? carry bone
 \mg P V-Asp Con 3SgPr V NSg Adj ? V NSg
 \f It thought that it was a different dog carrying the bone

\t éi mum já kèé-gén, lô ekufe kie è bwě yè
 \g it then stand to go seize bone that ? dog that
 \mg 3SgPr Adv V Inf V NSg Det ? NSg Det
 \f so it stood and went to take that bone from the dog.

\t mun dân è joò le wen kólé bwě yè
 \g then jump in water so-that he catch dog that
 \mg Adv V Prep N Con 3dSgPr V-Asp NSg Det
 \f It then jumped into the water to catch the dog

\t è joò mum tuu bwě yě e yi lé, gèn.
\g in water then carry dog that and it drown go.
\mg Prep NSg Adv V NSg Det Con 3SgPr V V
\f and the water carried the dog away and it drowned.

\t Bwě to nô lasε ekufe lasε ekole kēw. Fika.
\g dog P P lose bone lose head his. End.
\mg NSg P P V NSg V NSg Pro DM
\f The Dog lost his bone and he also lost his life. The end.

The Fox and the Goat

\id fox&goat.txt, October 1991, D.Lux, Noni, Lassin, told by Rev. M.N. Kinyang. Narrative genre.

Tales are often told in the evenings when the family sits around the fire after having eaten or when people are lying in bed preparing for a night's sleep.

\d March 16, 1993

\t Diuw mè, ε nyàm nkáw no fεlc, gwé è fwén
\g day certain and animal fox P pass fall in hole
\mg NSg IndArt Con NSg NSg P V-Asp V Prep NSg
\f One day a fox was walking along and fell into a hole.

\t è bié dio tolô táá ε fwén yén
\g and goat when come look in hole see
\mg Con NSg Adv V-Asp V Prep NSg V
\f A goat came by a little later and looking
in the hole saw

\t nyàm nkáwε jó, bifé ε nyàm nkáwε wo
\g animal fox in ask to animal fox you
\mg NSg NSg-? Prep V Dis NSg NSg-Dis 2SgPr
\f the fox in it. He asked the fox, "What are you

\t gié lá ε kintuke kiné
\gl do what in hole this
\mg V Int Prep NSg Det
\f doing in this hole?"

\t ε nyàm nkáw gaiyé, "òw mwú joò.
\g And animal fox say Oh! I-drink water
\mg Con NSg NSg V-Dis Ex 1SgPr-V N
\f The fox said, "Oh, I'm drinking water!"

\t Joò yin jiê foyèè yi yeké foyèè
 \g water this nice very it sweet very
 \mg N Det Adj Adv 3SgPr Adj Adv
 \f This water is very sweet and nice to drink."

\t É bié, sê ñkwâwce lonkùn mu dân
 \g And goat without think at-all then jump
 \mg Con NSg Con V Adv Adv V
 \f Without a thought the goat jumped

\t é kintuke kie le, fo nyàm, é nyàm ñkâw jim.
 \g in hole that in on animal ? animal fox back
 \mg Prep NSg Det Prep Prep NSg ? NSg NSg NSg
 \f into the hole and onto the fox's back.

\t é nyàm ñkâw ye mú dân lim yi bié lé,
 \g And animal fox that then jump stand on goat on
 \mg Con NSg NSg Det Adv V V Prep NSg Prep
 \f The fox then jumped on the back of the goat

\t mum bwi fiw êñkwânté kâsè nõ táále,
 \g then come-out its outside turn P look
 \mg Adv V 3dSgPr Prep V P V-Asp
 \f and leaped up out of the hole.

\t é bié dio wu joò, é bié kâsè táá è wé,
 \g and goat while drink water and goat come look ? up
 \mg Con NSg Adv V N Con NSg V V ? Prep
 \f The goat continued drinking the water and finally
 \f turned and looked up

\t bifé nyàm ñkâwé, wo begine ece bwi mnu
 \g ask animal fox you how-do before come-out I-F
 \mg V NSg NSg-Dis 2SgPr Aux-V Adv V 1SgPr-F
 \f and asked the fox, "How did you get out? I will

\t n̄gene nsě mbwi ɛ nyām n̄káv gáiyě ɛ
 \g I-go I-before I-come-out and animal fox say to
 \mg 1SgPr-V 1SgPr-Adv 1SgPr-V Con NSg NSg V Dis
 \f come out too". But the fox said to him,

\t wvũ le, Hân, kie ke wo. Wo bēnũ sē
 \g him Dis I-can't know Neg you You why-are without
 \mg 3SgPr Dis Id V Neg 2SgPr 2SgPr Int-V Adv
 \f "I don't know how to help you. You should have

\t wo kwāwcé sē dān njela ɛ bié gaiye
 \g you think before jump because-why and goat say
 \mg 2SgPr V Adv V Con Con NSg V-Asp
 \f thought before jumping. Why didn't you?"
 \f And the goat said

\t ɛ nyām n̄kawɛ kii wo fii me ɛ nyām n̄kawɛ
 \gl to animal fox beg you help me and animal fox
 \mg Dis NSg NSg-Dis V 2SgPr V 1SgPr Con NSg Nsg-Dis
 \f to the fox, "I beg you, help me!" But the fox said,

\t ai ke nulo ɛ mbvunli jó ke. Mum ja fiw no genē
 \g no not can ? I-repeat in not then rise itself P go
 \mg Ex Neg V ? 1SgPr-V Adv Neg Adv V 3SgPr P V
 \f "No, I cannot go in again". And he then stood and
 \f went away.

Noni History circa 1870

\id history.txt, July 1992, D.Lux, Noni, Lassin, history by Fei Ndisi Robert Langdji and interpreted by Shey Paul Langdji. Descriptive genre.

Fei Ndisi Robert Langdji is one of the oldest men in Lassin, perhaps in his 90s. The source of his information was his father who was born about the time of the Fulani raids. His father married at about 30 years of age and immediately began having children, the first of whom was Robert.

The entire history Fei Robert gave is fragmentary, covering only selected topics from a personal point of view. This particular segment covers the subject of the Fulani slave raids into northwest Cameroon and the Noni area around 1870. His story is corroborated in general terms by Kayberry & Chilver and other historians of the northwest.

\d March 15, 1993

\t Bó tò ghané tumyi jêm yi nyám-bala lè
\g They P move fight war on horses-white on
\mg 3PlPr P V-Asp V-Asp NSg Prep NPl-Adj Prep
\f The Fulani were moving on horses, fighting,

\t we gé lí kitume no táá bonyi bó
\g on-them when enter county P shoot people with
\mg Prep Adv V NSg P V NPl Con
\f and when they entered the country they shot people

\t mún kenke nyó bó e bó tenjele tókòbi.
\g arrow have cutlasses their and they call tokibi
\mg NSg V NPl Pro Con 3PlPr V-Asp Fulani-loan-word
\f with arrows. They had swords called tokibi.

\t nyó yín ye nū dewkene e yín ngvushe
\g cutlasses these those are long-objects ? these bent
\mg NPl Det Det V NPl ? Det Adj
\f These swords are long, curved swords

\t e bó gi diuw nyó wvumú
\g and they make point cutlasses another
\mg Con 3PlPr V NSg NP1 IndArt
\f that are made with a second blade tip

\t bwi fcn enté bó tɛɛle tokobi
\g come-out here midway they call tokobi
\mg V Prep Adj 3PlPr V-Asp Fulani-loan-word
\f between the handle and the first blade tip.
\f Its name is tokobi

\t dewkenc báí e wii gi léwte yi
\g long-objects very ? person when run on
\mg NP1 Adv ? NSg Adv V Prep
\f and it is a very long sword. When the Fulani would gallop on

\t nyambala lé wii nɛn yɛn wii le kunj
\g horse on person like-this see person ? chase
\mg NSg Prep NSg Adv V NSg ? V
\f their horses and see a person, they would chase him and then

\t mum kánj wii bó nyó.
\g then cut person with cutlasses
\mg Adv V NSg Con NP1
\f cut the person down with the sword.

\t Noòni tò nu wā jàn Noòni
\g Noni-people P P already here Noni-people
\mg NPr P P Adv Adv NPr
\f The Noni people lived in this area at this time

\t tò nú sam jàn léwte ná gen mondvúme ntin-ntin
\g P P flee here run and go places many
\mg P P V Adv V Con V NP1 Adj
\f and they fled from here and took refuge in many places.

\t Bomê nu mèi òkwánté bó tò léwte
\g certain P remain bush they P run
\mg IndArt P V N 3PlPr P V
\f Some people remained out in the bush where they ran

\t sikike
\g at-that-time
\mg Adv
\f at that time.

\t Bonyi bòbâ Babanki bòbâ nú bonyi boscsen
\g People those Babanki those are people our
\mg NP1 Det NPr Det V NP1 Pro
\f There are people down in Babanki who are our
\f very own people

\t beens bó tò léwte gen jó
\g we who P run go there
\mg 2PlPr RelPr P V V Adv
\f because they fled there.

How I Killed the Snake

\id snake.txt, October 1992, D.Lux, Noni, Lassin, told by Shey Mabu Martin. Procedural genre.

Great excitement was aroused in the village of Lassin when Shey Mabu Martin, a young man in his twenties, killed a boa constrictor. Many people came to see it and hear him retell of how he came upon it in the bush. Over the course of several hours the 3 meter snake was skinned, gutted, and apportioned out to those who were present. The gall bladder was carefully disposed of by a contingent of 4 picked men who made sure no one could later use the gall as poison against the village; it was to be extremely poisonous. The giant rat (ground hog) extricated from the snake's stomach was a particular prize. It would be sold for as much as 5000 francs (approximately \$18) in the market because of its ability to paralyze potential thieves and consequently aid in their capture. The logic behind this is that if the giant rat had slowed the snake to the point of its being killed, it would surely do the same to any thief who sought to steal from a household where the rat's body would be kept.

Martin retold this story in an animated state and became more excited as he spoke; hence the many conjunctions.

\d March 15, 1993

\t Mto mboöke kèé-ngen nsen biùw. Mdio
\g I-P I-go-down I-go I-tap bush. I-when
\mg 1PrSg-P 1PrSg-V-Asp 1PrSg-Inf 1PrSg-V Nsg 1PrSg-Adv
\f I went down to the bush to tap palm wine. When I

\t mboöké nyen e yo yi
\g I-go-down I-see ? snake which
\mg 1PrSg-V-Asp 1PrSg-V ? NSg RelPr
\f went down I saw a snake that

\t dvu bené e joò, no yi bené e joò
\g ? go-up in water, P which go-up in water
\mg ? V-Asp Prep N P RelPr V-Asp Prep N
\f was going up the stream.

\t e le báí ekole e myén yi li no nkic
 \g ? ? raise head and I-see it ? P I-know
 \mg ? ? V NSg Con 1SgPr-V 3SgPr ? P 1SgPr-V
 \f It raised its head and I thought

\t le e nu fiyenti
 \g that ? is small-water-animal
 \mg Con ? V NSg
 \f that it was a small water animal called a fiyenti

\t figeê lené e kô e mun nlewfsi yê
 \g used-to move in forest ? then I-give-way body
 \mg V V-Asp Prep NSg ? Adv 1SgPr-V-Asp NSg
 \f which is found in the forest. I let it go by and it

\t e yi fei nu yi fêêlé neni
 \g and it pass as it pass like-this
 \mg Con 3SgPr V Adv 3dSgPr V-Asp Adv
 \f went like this...(gesture)

\t gene e mu mgbwo kinyi kêw dvu no mgbwo kinyi
 \g go and then I-cut tail its ? P I-cut tail
 \mg V-Asp Con Adv 1SgPr-V NSg Pro ? P 1SgPr-V NSg
 \f I cut its tail

\t kie e yi fei lí gen bvúsi ciíyi wvũ
 \g that and it pass enter go vomit giant-rat which
 \mg Det Con 3SgPr V V V V NSg RelPr
 \f and it tried to get away. It vomited up the giant-rat which

\t to milê e mu nkase ntu jê fwe
 \g P swallow and then I-turn I-stand way front
 \mg P V-Asp Con Adv 1SgPr-V 1SgPr-V NSg Adj
 \f it had eaten earlier. Then I turned and stood in the way
 \f in front of it

\t mno tú jè fwe e yi gi dio gen le
\g I-P stand way front and it make then go so-that
\mg 1SgPr-P V NSg Adj Con 3SgPr V Adv V Con
\f and stood in the way in front of it and it made as if to

\t yi newfse ekole gene è joò baiyte ekole le wen
\g it stretch head go in water raise head ? his
\mg 3SgPr V NSg V-Asp Prep N V-Asp NSg ? Pro
\f stretch its head to move to go into the water and it

\t gene e joò
\g go in water
\mg V-Asp Prep N
\f went into the water

\t e mu nkáse mgbwó yi ekole le no
\g and I turn I-cut on head on P
\mg Con 1SgPr V 1SgPr-V Prep NSg Prep P
\f and so I turned and cut it on the head

\t mgbwó yi ekole le neni e yi mu
\g I-cut on head on like-this and it then
\mg 1SgPr-V Prep NSg Prep Adv Con 3SgPr Adv
\f like this...(gesture).....and then it

\t kēw no kēwí ye fó
\g V P coil body there
\mg V P V-Asp NSg Adj
\f began coiling its body

\t e mu mesc mgbwóce ejim. Mesc gbwóce ejim
\g and then finish I-cut-Asp back. Finish cut-Asp back
\mg Con Adv V 1SgPr-V-Asp NSg V V-Asp NSg
\f and then I finished cutting it on its back.

\t e mo kpwé.
\g and then die.
\mg Con Adv V
\f And then it died.

How to Grind Corn

\id corn.txt, December 1992, D.Lux, Noni, Lassin, submitted by Robert Kongnyuy. Procedural genre.

This text was written by a young man in his early twenties who formerly taught in a private comprehensive college in Lassin. Robert is keenly interested in the development of the Noni language and has written this his first text in the Noni language as an expression of that interest. Orthographic changes were made to present the following text. It is a Noni man's first effort to write his language; hence the brevity and simplicity of the grammar.

\dt March 15, 1993

\t Bwiclá kanké bonfune e kingé bó cǎné.
\g woman heat corn in clay-pot with stir-stick.
\mg NSg V NPl Prep NSg Con NSg
\f A woman heats corn in a pot while stirring it with a stir-stick.

\t Wvù gooké bonfune fo jine.
\g She grind corn on grinding-stone
\mg 3SgPr V-Asp NPl Prep NSg
\f She grinds the corn out on a grinding-stone.

\t Wvù gooké bó ngôw.
\g She grind with small-grinding-stone
\mg 3SgPr V-Asp Con NSg
\f She grinds it with a smaller grinding stone.

\t Wvù gooké mum yeesi bó jinshee.
\g She grind then sweep with broom.
\mg 3SgPr V-Asp Adv V Con NSg
\f She grinds it all and then sweeps it together with a small broom.

\t Wvù yeesi e bvù shile yi kidén.
\g She sweep and it drop on tray
\mg 3SgPr V Con 3SgPr V-Asp Prep NSg
\f She sweeps it together into a tray.

\t Wvù kunci bó kintee gele e kigaté.
\g She scoop with bowl put in basket
\mg 3SgPr V-Asp Con NSg V-Asp Prep NSg
\f She scoops it with a bowl from the tray into a basket.

How to Make an Axe Handle

\id axe.txt, November 1992, D. Lux, Noni, Lassin, told by Naphtali Mbei Dzenyuy. Procedural genre.

Naphtali, a young man approximately 25 years of age, is a parent aide at the Cameroon Baptist Convention School sponsored by the Lassin Baptist Church. Naphtali was making an axe handle and offered to give this description of the procedure involved. The text is given in an unrehearsed form.

The wooden handle axe is prominent in the Noni inventory of tools. Western, mass-produced axes are non-existent in the Noni area. The axe is used for cutting and splitting eucalyptus firewood. One often hears the dull thud of the axe as men and boys split wood in the early dawn of the day.

\dt March 16, 1993

\t Fwin temé wo gené fo ciw yi
\g handle axe you go to branch that
\mg NSg NSg 2SgPr V-Asp Prep Nsg RelPr
\f To make an axe handle you find a branch that

\t nó é gené é bo wáisen ewéwé.
\g P ? go ? and divide above
\mg P ? V-Asp ? Con V Prep
\f has made a fork.

\t O mwo gbwoe kèé-gige ee é teme die le fò
\g ? Then-you cut to-make ? ? axe that ? there
\mg ? Adv-2SgPr V Inf ? ? NSg RelPr ? Adj
\f Then you cut it so that your axe

\t fi ké wasen cikéi wo gbwòle mu kásè
\g it not crack quickly you cut then turn
\mg 3SgPr Neg V-Asp Adv 2SgPr V-Asp Adv V
\f does not crack right away when you cut it. Then turn

\t tuù gi bó nyo e ekóku ján no nu e jo
\g then make with cutlass ? below this F is ? there
\mg Adv V Con NSg ? Prep Det F V ? Adv
\f it and shape it with the cutlass so that it will

\t doosê. é jê cwéewé kuòkê nõò wo gi
\g smaller and way above big so-that you make
\mg Adj Con NSg Prep Adj ? 2SgPr V
\f be smaller at one end and larger at the other end so that

\t dio sanye e temé didvu jitê. Wo gi non
\g when splitting ? axe that heavy. you make ?
\mg Adv V-Asp ? NSg RelPr V 2SgPr V ?
\f the axe will be heavy for splitting wood. You then make

\t mu gi temé mu tócc jê cwéewé mo lésé
\g then make axe then bore way above then push
\mg Adv V NSg Adv V-Asp NSg Prep Adv V
\f a hole, boring in the heavy end at the upper part.

\t temé jê cwéewé ekóku mu nu doosê kèé-gige
\g axe way above below then is smaller to-make
\mg NSg NSg Prep Prep Adv V Adj Inf
\f The place for the axe blade is then at the upper

\t é nsânc wvù dvù nu cikéí nje cwéewé
\g ? split which it is quickly because above
\mg ? V RelPr 3SgPr V Adv Con Prep
\f end so that it will split wood easily because
\f the upper part

\t jitêlò.
\g heavy
\mg V-Asp
\f is heavy.

Abraham and Athalia's Song

\id abraham.sng, November, 1992, D.Lux, Noni, Lassin, sung by Abraham and Athalia. Hortative genre.

This song was composed by Athalia for the Din Cameroon Baptist Convention Church choir. It is taken from the book of Genesis, chapter 3 which describes the fall of man in the garden of Eden. Though composed for a choir, it is sung here in two part harmony. Tone was transcribed later when the verse was spoken.

\dt March 15, 1993

\t icêm wvù Nyò le to lime diùw kitàŋ ke éden. 2x
\mg NSg RelPr NSg ? P V-Asp NSg NSg Poss NPr
\g My-Father who God ? P stand gate fence of Eden
\f God the Father was standing at the gate of the
\f garden of Eden,

\t to limé tiŋé Adàm, Adàm. 2x
\mg P V-Asp V-Asp NPr NPr
\g P stand call Adam Adam
\f standing and calling, "Adam, Adam".

\t Adám to no yuw wá tfusê icêm mnò
\mg NPr P P V Adv V NSg 1SgPr-P
\g Adam P P hear already answer my-Father I
\f Adam heard and answered, "Father, I

\t nyuw diew yi yò le no ncinke
\mg 1SgPr-V NSg Prep 2SgPr Prep P 1SgPr-V-Asp
\g I-hear voice on your on P I-tremble
\f I heard your voice and was

\t nfánè. 2X
\mg 1SgPr-V-Asp
\g I-fear
\f afraid

\t Njɛjò me nu bô kinyi le
 \mg Con 1SgPr V Con NSg ?
 \g because I am with private-parts ?
 \f because I am

\t kèé-ncimtc kèé-ncimtc. 2x
 \mg Inf Inf
 \g to-be-naked to-be-naked
 \f naked."

\t To siné yee e wò le wo nú kinyim
 \mg P V-Asp Int Dis 2SgPr Con 2SgPr V NSg
 \g P tell Who to you that you are private parts
 \f "Who told you that you

\t kèé-ncimtc kèé-ncimtc? 2x
 \mg Inf Inf
 \g to be naked to be naked
 \f were naked?

\t óó Adam mnto nóó ngai e wò lé fo
 \mg Ex NPr 1SgPr-P P 1SgPr-V Dis 2SgPr Con Neg
 \g Oh Adam I P P I-tell to you that never
 \f Oh, Adam, didn't I tell you never

\t wo yú koi fintáme e wé jó ete kie le. 2x
 \mg 2SgPr Aux V NSg Prep Prep Prep NSg Det Prep
 \g you should pick fruit in up there tree this on
 \f to pick fruit from this tree?

\t Kèé-yùùhèhè e e kèé-yùùhèhè e e kèé-yùùhèhè fɛlc
 \mg Inf ? ? Inf ? ? Inf V
 \g To obey to obey to obey pass
 \f To obey, to obey, to obey

\t mwêm muncím.

\mg NP1 Det

\g things all

\f is more important than anything else."

Samba Song

\id samba.txt, October, 1992, D. Lux, Noni, Lassin, a portion of a song sung by Pa Lazarus of Lassin. Poetry genre.

The Samba is the name of a dance played and sung primarily by men, though both men and women dance. It is marked by an apparently indiscriminant warbling at the introduction and at various interludes throughout the song. Pa Lazarus is a traditional religion practitioner and has been influenced by Christian thought as well. He is an aged man, perhaps 80 years old.

\dt March 16, 1993

\t Mc nyúú nkwé è bvú c Yuwfonyui
\g I I-F I-die on day and Yuwfonyui
\mg 1SgPr 1SgPr-F 1SgPr-V Prep NSg Con NPR
\f I will die on that day and my son Yuwfonyui

\t bó boom mc nyòn ékole kêm ndié
\g with children I I-roast head my I-eat
\mg Con NPl 1SgPr 1SgPr-V NSg Pro 1SgPr-V
\f will be with my children. Who will I roast my
\f head and eat it

\t bê yêê?
\g with who
\mg Con Int
\f with?

\t mfele wâ c jè mfané bó yúú taa
\g I-pass already on road I-fear they will shoot
\mg 1SgPr-V-Asp Adv Prep NSg 1SgPr-V-Asp 3PlPr F V
\f I am walking on the road and I fear they will shoot

\t mē mwenté mfané fo bó yúú taa
\g me I-slowly-pass I-fear that they will shoot
\mg 1SgPr 1SgPr-V 1SgPr-V-Asp Con 3PlPr F V
\f me. I slowly pass fearing they will shoot

\t mē diēw can diēw nyām yi ntfùn
\g me like monkey like animal at bush
\mg 1SgPr Adv NSg Adv NSg Prep N
\f me like a monkey, like an animal in the bush.