

Mboi working Alphabet Series One (Revised Edition)

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Series Editor: Saul Samuel

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Contents

| | |
|---|----|
| i. Copy Right Page----- | 1 |
| ii. Acknowledgement----- | 2 |
| iii. Table of Contents----- | 3 |
| 1. Chapter One: Background----- | 4 |
| 2. Chapter Two: Indigenous Origin----- | 5 |
| 3. Chapter Three: Alphabets----- | 8 |
| 4. Chapter Four: Vowels----- | 9 |
| 5. Chapter Five: Primary Consonants----- | 14 |
| 6. Chapter Six: Secondary Letters----- | 18 |
| 7. Chapter Seven: Mboi Comprehensive Alphabets----- | 25 |
| 8. Chapter Eight: Parts of Human Body ----- | 26 |
| 9. Chapter Nine: Cognitive Learning----- | 34 |
| 10. Chapter Ten: Story----- | 43 |
| 11. Chapter Eleven: Some Proverbs and their Meanings----- | 48 |
| 12. Chapter Twelve: Summary----- | 50 |
| 13. Chapter Thirteen: Recommendation----- | 51 |
| 14. Chapter Fourteen: Bibliography----- | 52 |

1 Chapter One – BACKGROUND

Mboi Language group are about 37,000 speakers (Joshua project 2001-2005) are located in the central part of Adamawa, in the North-East of Nigeria. Their settlement is at neighbouring with Hona and Lala from the North, then Yungur from West, Southern Part of the Local Government, and Bata from East.

Mboi with iso code 'moi' are reported to belong to Niger Congo of Adamawa language phylum of Bəna-Mboi sub-group. It is believed that Niger-Congo family is one of the largest family of the world's language families rating as the third language family in terms of speakers and Africa's largest in terms of geographical area, number of speakers and the number of distinct languages (Ethnologue 18th ed. 2015).

2. Chapter Two – INDIGENOUS ORIGIN

Oral tradition has it that “Mboi Language got the name from the onset at the Tower of Babel (The Biblical historical place which nursed a belief that it was the first place of Language variations creation)” (Rev. Ezekiel Gummiya). The name was from the two words *mei* meaning “I say that” and *boi* sometimes addressed as *aboi* meaning “brother or fellow” (as of male). These were the keywords that gave signals to the first group of people to identify themselves as “people of the same language”. These terminologies were used between them until the time that other languages identified them with the regular use of *boi, mei...* “Brother, I say that” Although linguistically, the word “**mboi**” is seldom used among Mboi people to refer to as an interrogative sentence (what is the reason?). Therefore, by the frequent use of the terms *boi, aboi, mei* and **mboi**. The words became a day-to-day term in the hearing of most of the people around them and were continued to be addressed as “The People of Mboi” and they themselves proudly agreed with the name given unto them since it was an acceptable and remarkable word being used among them.

A myth continued to hold within the people’s group about their patriate that Mboi people left Babel, and found their way to Niamey the Capital city of Niger, then after settling for some years, some left for Tanzania and others to Zimbabwe. Majority of the two groups later relocated to Mandara at the borders of Cameroun, then others to Yarma part Northern Nigeria, presently Borno State.

The live in Yarma was not that comfortable for them where they left and trooped in Mukan and settled in the northern part of the Nigeria-Cameroon border from the Benue River (South) to Mora, Cameroon (North). That was a place of aboard for them, since they stayed there for a long time; say a century, yet majority of them parted to Kance and Cimboi, Zoyö, Shitto and Piyazi mountains. Apart of Handa people as a dialect, the Mboi dialect were scattered on the Mboi plateau of different locations namely Batan, Bərazefta, Bukci, Damlam, Biba, Dana, Bufano and Murvici. These ancient residential locations have good fertile green pasture and vegetation that are watered by spring and marshy steep slopes. As of present days, most of those areas are occupied by Fulani herdsmen and some of the Mboi farmers that climbed up there for the farming purpose. Almost all the inhabitants left the flat-top mountain areas around 1912 and went down to their present communities.

Presently, Mboi as a group of people are predominately located in Song Local Government and few are found in Gombi, Girei, Shelleng and Fufore Local Government Areas of Adamawa State in Nigeria in the West African.

The Dialects in Mboi

It is linguistically proven that Mboi language has two major dialects (Mboi and Handa) base on their morphology and syntax, even their lexicons are distinct despite having closely related phonological symmetry as researched by the same author. Although Blench

(2019) and Glottolog says that the language has three dialects (Mboi, Handa and Banga). According to him, Handa seemed to be another language. However, the researcher's findings has refute this account based on the aforementioned findings and having been part of the community for over twenty years. The language has only two dialects. Nevertheless, each of the two major dialects has some little sub-variations, for example, Wambəta of Mboi and Banga of Handa are those category of sub dialectal differences that could not stand to be an independent dialect. Thus, Mboi stands to be a name of the language as well as a name of one of the major dialects.

3. Chapter Three – ALPHABETS

The Alphabet of Mboi consists of monographs and multigraphs. It consists of both vowels and consonant sounds. This alphabet categorized into two components for easy learning, that is the primary alphabet consisting of monographs (single letter) and the secondary alphabet consists of secondary letters that is multigraphs. Nevertheless, the comprehensive letters are found on chapter seven (7) which comprises of modified articulators to produce some convention order than monograph, thus makes the sound system of Mboi comprehensive for easy writing.

Mboi Basic Alphabets

There are forty-one basic alphabets in Mboi language as follows:

a ã b b̃ c d d̃ e ã̃ ə ã̃ f g gb h i ã̃ j k kp l m n nd ng
o õ p r s sh t th ts u ã̃ v w y ʒ z.

The single alphabet is what we call monographs while those phonemes that are represented with more than one letter are called multigraphs (though 37 are digraphs while six are trigraphs).

From chapter three to six, we shall learn more how to use the alphabet in grouping them together to form words in order to serve as an example for beginner learners. Doing so will help us learn a lot on how our alphabet works within basic systems.

4. Chapter Four – VOWELS

Short Vowels

There are six oral vowels in Mboi language with their nasal counterparts (nasal vowels are such vowels that are pronounced with air passing through the nostrils while pronouncing the word in which it occurs) which makes it twelve basic vowels as written below: **a ã e ã e ẽ ə ẽ i ĩ o õ u ã.**

The above oral and nasal vowels are presented with examples below to guide you on how such conventional symbols differ from each other. It is good that we learn how our vowels differ from each other because they constitute core system of how we can formally write Mboi language.

| | | | | |
|----------|-----------------------|--|------------|------------------------|
| a | hin ɗa (as in) | | ã | hin ɗa (as in) |
| Akəre | husband/man | | Vã | ziziphus mauritania |
| Arige | God | | Thã | to shoot |
| abwa | Dog | | Ã | palm rat |
| agbange | Lizard | | Ãza | Palm rats |
| gbangza | Lizards | | Zã | snake |
| Daa | Father | | Zãza | Snakes/age mate |
| vadza | Lies | | Thã | to hunt |
| e | hin ɗa (as in) | | ẽ | hin ɗa (as in) |
| shede | Leave | | Agəlangãyẽ | Piglet |

| | | | |
|--------|-------------|-----------|---------------------------|
| gbenje | Snail | Děiyō | Wild cat |
| yene | Tomorrow | Forēyā | corn leaf |
| adefe | month/moon | fēufēunde | electric fish |
| ajelge | trivets pot | gēuta | bush Christmas tree fruit |

ə hin ɗa (as in)

| | |
|----------|---------------|
| wondimsə | Wise |
| buzəfici | Twenty |
| gəna | wealth/people |
| dəm | many |

ǎ hin ɗa (as in)

| | |
|--------|-------------------|
| kēngbo | bomba caceae tree |
| ǎ'ǎ | disagreeing |
| ǎm | affirming |

i hin ɗa (as in)

| | |
|--------|----------|
| ifiya | sun |
| ishiya | waist |
| Ine | me |
| isho | idol |
| Ishā | broom |
| isho | god |
| Iza | you (PL) |

ĩ hin ɗa (as in)

| | |
|-----------|-------------------|
| Bībĩ | serious |
| Bĩfo | sweet gum tree |
| fĩ | mucus |
| tidĩta | lime soil |
| rhĩ | to soak |
| vĩso | star |
| abalabĩbĩ | common swift bird |

o hin ɗa (as in)

| | |
|-------|-----------|
| Obo | sometimes |
| oboza | some |

õ hin ɗa (as in)

| | |
|---------|-------------|
| ambõrẽ | caterpillar |
| fofõida | common fig |

| | | | |
|--------|--------------|---------|--------------|
| oguno | ancient | ambõgum | licking fish |
| ɓonga | sausage tree | fõrõ | tick |
| ɓolɓol | different | mbugõ | birch |

u hin ɗa (as in)

| | |
|-------|-----------|
| Uru | yesterday |
| ɓundu | well |
| ɓugu | to beat |

| | |
|-------------|---------|
| ɓugariya | heat |
| aɓulkuɓulku | katydid |
| aɓuhã | lad |

ũ hin ɗa (as in)

| | |
|-------|----------------------|
| bũ | hole |
| kwabũ | paradise |
| halbũ | cappadocian maple |

| | |
|------|-------|
| fũ | rot |
| sũ | grind |
| zũta | pet |

Long Vowels

There are a few lengthened vowels recorded in Mboi language, four among the six oral vowels are lengthened in some vocabularies of Mboi. The four lengthened vowels have their nasal counterparts as presented below: **aa ãã ee ëë əə ẽẽ ii ïï oo õõ uu ũũ.**

Aa hin ɗa (as in)

| | |
|--------|----------|
| apaate | hawk |
| aacene | daughter |
| daa | father |

ãã hin ɗa (as in)

| | |
|----------|---------|
| mbihããde | vehicle |
| tããgən | three |
| Wãã | grey |

Ii hin ɗa (as in)

ïï hin ɗa (as in)

| | | | |
|-------|----------|--------|--------|
| diina | religion | Zhĩira | breast |
| wiido | middle | Ĩĩ | yes |

| | | | |
|-----------|-----------------------|-----------|-----------------------|
| Oo | hin ɗa (as in) | õõ | hin ɗa (as in) |
| awoo | okay | Hõõ | pick |

| | | | |
|-----------|-----------------------|-----------|-----------------------|
| Uu | hin ɗa (as in) | ũũ | hin ɗa (as in) |
| kuuda | robe | Bũũza | holes |

Ndɛfkɛntɛ Pakpakwa (Diphthongs)

Mboi records eight diphthongs which is a combination of vowels to form a simultaneous single sound either by glide or sequence of vowels. Below is the presentation of such diphthongs with a few words to serve as an example for basic learning on how Mboi diphthongs work:

| | | | | |
|-----------|-----------------------|-----------|-----------------------|------------------|
| au | hin ɗa (as in) | ai | hin ɗa (as in) | |
| ndau | this? | mai | to build | |
| ɗauɗau | good | hai | to clean | |
| dauci | cherry-red | bwarangai | Community name | |
| mwau | again? | | | |
| kai | to consider | aihãzɛgã | shade grass | |
| ei | bei | ɛi | ɗɛi | to smoothen |
| | pei | əu | adasəuru | desert barbarisa |
| | Gabei | | həuwə | wayward person |
| | gado | | ləuləu | fine |

| | | | | | |
|-----------|-----------------------|--------------|-----------|--------------|-----------------|
| | eiye | yes | | səusəu | sour |
| oi | hin da (as in) | | iu | as in | |
| | aɓoi | colleague | | mbiu | What |
| | mboi | tribe's name | | ziula | Linden |
| | foiden | coil | | liuya | sky |
| | kandawoi | cocoyam | ui | as in | |
| | | | | Suima | insult |
| | | | | hui | blow instrument |

5. Chapter Five – PRIMARY (BASIC) CONSONANTS

Mboi language has a lot of consonant systems which has been categorized in sections. This section gives us basic letters which is a monograph symbol representing a single sound that are found in Mboi language with some vocabularies to serve as an example on how that letter is pronounced.

It is good for Mboi speakers or language users to pay careful attention in learning this section because it guides us to understanding some complex multigraphs that will further be discussed subsequently.

Thus, we have twenty-four basic consonants which a few are not monographed but consists basic sounds of Mboi language as presented below: -

| | | | |
|----------|-----------------------|----------|------------------------|
| b | hin dā (as in) | ɓ | hin dā (as in) |
| | babada all-day rain | | baɓe initiation ground |
| | mbiya Water | | beɓbe hot |
| | mbəra Water | | ɓonga Sausage tree |
| | Bərayi genesis | | ɓoliya pumpkin |
| | bondo ball python | | ɓelengə thin/slim |
| c | hin dā (as in) | d | hin dā (as in) |
| | cima top | | daa Paternal uncle |
| | cīgik flamingo | | dabza coffin |
| | cigwegwe Palm nut | | damlo the only child |
| | cīyā faeces | | dala posterior knee |

d hin dā (as in)

dīmi think
 dūngulta stones
 dēkdēk clean
 dērwel book

f hin dā (as in)

fandi one
 fanda exactly
 fanta mortar
 fedo idol

g hin dā (as in)

gado river
 gafayā Cone-headed
 gamba crab
 gakoyi attaching
 gano speech

h hin dā (as in)

haaru hundred
 hago plier
 hako Camel's foot tree
 hala to pack sth.
 hidikya hiccup

g hin dā (as in)

gado river
 gafayā Cone-headed
 gamba crab
 gakoyi attaching
 gano speech

h hin dā (as in)

haaru hundred
 hago plier
 hako Camel's foot tree
 hala to pack sth.
 hidikya hiccup

j hin dā (as in)

jelengo bucket
 jellə dwarf
 jigimo dirt

k hin dā (as in)

kelengta he-goats
 kwalangda tiger nut specie
 kokdoma spoons

| | | | |
|------|-------------------|-------|-------|
| jibi | seep | kaaya | alarm |
| jiyā | grinding stone | kadən | Amen |

| | | | |
|----------|-----------------------|----------|-----------------------|
| l | hin dā (as in) | m | hin dā (as in) |
| | lāã | | mbikaza |
| | lamo | | mbangkpetma |
| | lāro | | mbəzheza |
| | lellebya | | masa |
| | well-done | | clothes |
| | scar | | fingers (Hnd.) |
| | Sausage fruit | | foods |
| | sprout | | sister in-laws |

| | | | |
|----------|-----------------------|----------|-----------------------|
| n | hin dā (as in) | p | hin dā (as in) |
| | ndugu | | pamo |
| | naza | | padəya |
| | nado | | pafəto |
| | nagən | | patalo |
| | farm | | caning |
| | cows | | palm |
| | leg | | yellow sesame |
| | early | | cutlass |

| | | | |
|----------|-----------------------|----------|-----------------------|
| r | hin dā (as in) | s | hin dā (as in) |
| | rābwa | | sabda |
| | rigēyā | | sasabiya |
| | rəgəma | | satata |
| | enzymes | | strap |
| | margin | | centipede |
| | pleiades | | full |

| | | | |
|----------|-----------------------|----------|-----------------------|
| t | hin dā (as in) | v | hin dā (as in) |
| | tangsa | | vadza |
| | tado | | vā |
| | tāima | | avele |
| | hitherto | | lies |
| | fear | | to deceive |
| | condolence | | king |

talo ash tree
tolo tail
Tamuta sandals

vəla tiger
avərvər beetle
vāvəla bitter ziziphus

w hin dā (as in)

wargā ribs
Waya fire
wama leafs

y hin dā (as in)

yalma sweat
Yhandiya Calamagrostis
yartəfo storm

z hin dā (as in)

zadā bamboo
Zā snake
zābito cobra

3 hin dā (as in)

ziyā breast
zino mahogany

6. Chapter Six – NDƏFKƏNTƏ NƏ MBATĀGƏN DƏBDƏBWA (SECONDARY LETTERS)

There are forty-three (43) secondary letters in Mboi language which comprises of labialization, palatalization, velarization, pre-nasalization, aspiration and affricates with some other articulators coming together to form a unit of sound within a single syllable structure in Mboi vocabularies. This is one of the sections that makes Mboi language rich in sound system and are not common in some language of instruction that Mboi speakers are exposed to at their elementary schooling.

It is very important that we (Mboi speakers) should value these and learn them gradually as presented below in order to help us write our language accurately.

| Letter | hin ɗa (as in) | Gloss |
|---------------|-----------------------|-------------------|
| bh | bhano | shoulder |
| | bhĩ | sneeze |
| ɓh | ambhaloyi | Weaver |
| | ɓhaloyi | plaiting |
| bw | bwãgo | half |
| | bwaya | Foundational raft |
| | bwãdo | bravery |
| | bwaza | dogs |

| | | |
|------------|-----------|-----------------------|
| ḃw | ḃwalang | high |
| | ḃwa | Divide |
| | ḃwaloyi | Weaving/plaiting |
| | ḃwabḃwa | loud |
| ḃwh | ḃwhāḃdama | Righteousness |
| | ḃwhāyide | detaching |
| ch | chima | gutta-perch-type tree |
| | chimdo | sheep |
| cw | Cwāya | Intestine |
| | cwāta | Intestines |
| dh | dhā | baby sling |
| | dhavəla | Butter-fly |
| | dhāna | ancient sandals |
| dw | dwal-dwal | nakedness |
| | Dwoza | quicker |
| ḃh | ḃhā | Live/stay |
| ḃw | ḃwaldwal | drops of liquid |
| | ḃwelek | Breaking of sth. |

| | | |
|------------|-----------|-----------------|
| fw | fwanta | Mud |
| | fwoyã | Hedgehog |
| | fwata | Whining |
| gb | gbãyo | White pine tree |
| | gbangza | Lizards |
| | gbaɗak | Inner lock |
| gh | ghiyõnuta | unity |
| | ghĩ | measure |
| gw | Gwãta | careless visit |
| | Gwã | to wait |
| | Gwẽda | breakfast |
| | gwaɗoyi | boiling |
| gwh | gwhariya | boast |
| hw | hwido | viper |
| | hwĩrguyã | basil |
| hy | Hyerən | excessive |
| | hyãbarɗe | ejaculation |

| | | |
|------------|------------|----------------------------------|
| kp | Kpayo | date palm leaf |
| | kpamsalo | Bonsai tree |
| | kpanglaya | Bilinite fruit |
| kw | Kwalang-da | improved tiger nut |
| | kwabũ | Paradise |
| | kwaya | Hydrated magnesium silicate rock |
| mb | mbikaza | Clothes |
| | mbihãde | Vehicle |
| | mbiya | Water |
| | mbutu | Seven |
| mbw | mbwa | Doodah |
| | mbwanda | this thing |
| | mbwad | All |
| mw | mwade | Wilderness |
| | mwala | Pull |
| nd | ndugu | Farm |
| | ndakude | Snake eagle |
| | ndaro | Antelope |
| | ndəfkənta | Twins |

| | | |
|------------|------------|-------------------|
| ndw | Ndwame | Because |
| | ndwadɔyi | Premature harvest |
| ng | nge | You (SG) |
| | ngodo | medicine |
| | ngafiso | Lifestyle |
| ngb | ngbəm | to cut |
| | Ngbangbang | Strong |
| nj | njelemo | Black mamba snake |
| | njebe | to prick |
| | njelengo | water jar |
| ns | nsod | Cook |
| ph | phã | Hide |
| | pharəya | Joke |
| rh | Rha | Mild olive tree |
| | rhã | Worm |
| | rhĩ | to wet |
| rw | rwaden | tickled |
| | rwada | tickle harm |
| | rwet | small break |

| | | |
|------------|-----------|----------------------------|
| sh | shishi | sorry |
| | shike | Go |
| | shama | hut entrance |
| | shenda | Carefulness |
| shw | shwed | Silent |
| | shwĕk | a sound of squeezing sth. |
| sw | swalgadag | Smooth |
| th | tharo | Squarrose |
| | thūza | Rats |
| ts | dətso | Smoke |
| | acetsə | Small |
| tw | twa | Carry |
| | twacimi | worship |
| wh | Sawhido | Threaten |
| | whisoyi | Bruise |
| yh | yhandiya | Calamagrostis |
| | yhākuro | Miscanthus giganteus grass |

zw zwiya termite mound

Zh Zhã to you
zhãza blower motor

Zw zwãdo Parasitism

7. Chapter Seven – MBOI COMPREHENSIVE ALPHABETS

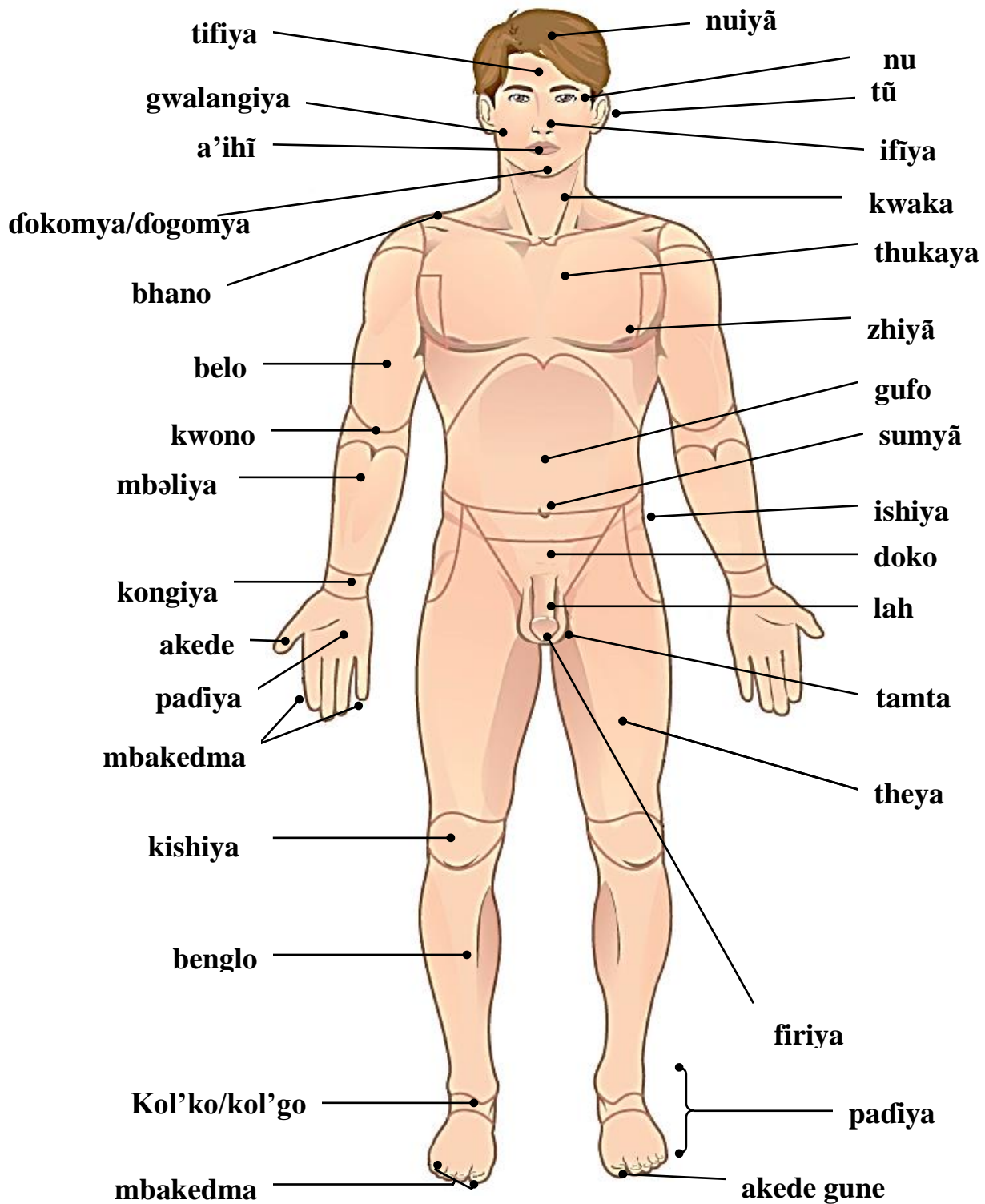
Following the data presentation and findings on chapter five and six which has given us a clue on how Mboi language works in terms of sound system that constitute some syllables in the order of words or vocabularies in the language. It is proper to have a clear view of such comprehensive letters that any Mboi language users, researchers, and language developers to note the following letters that are proposed as a trial version to Mboi community in order to reduce the language into written form.

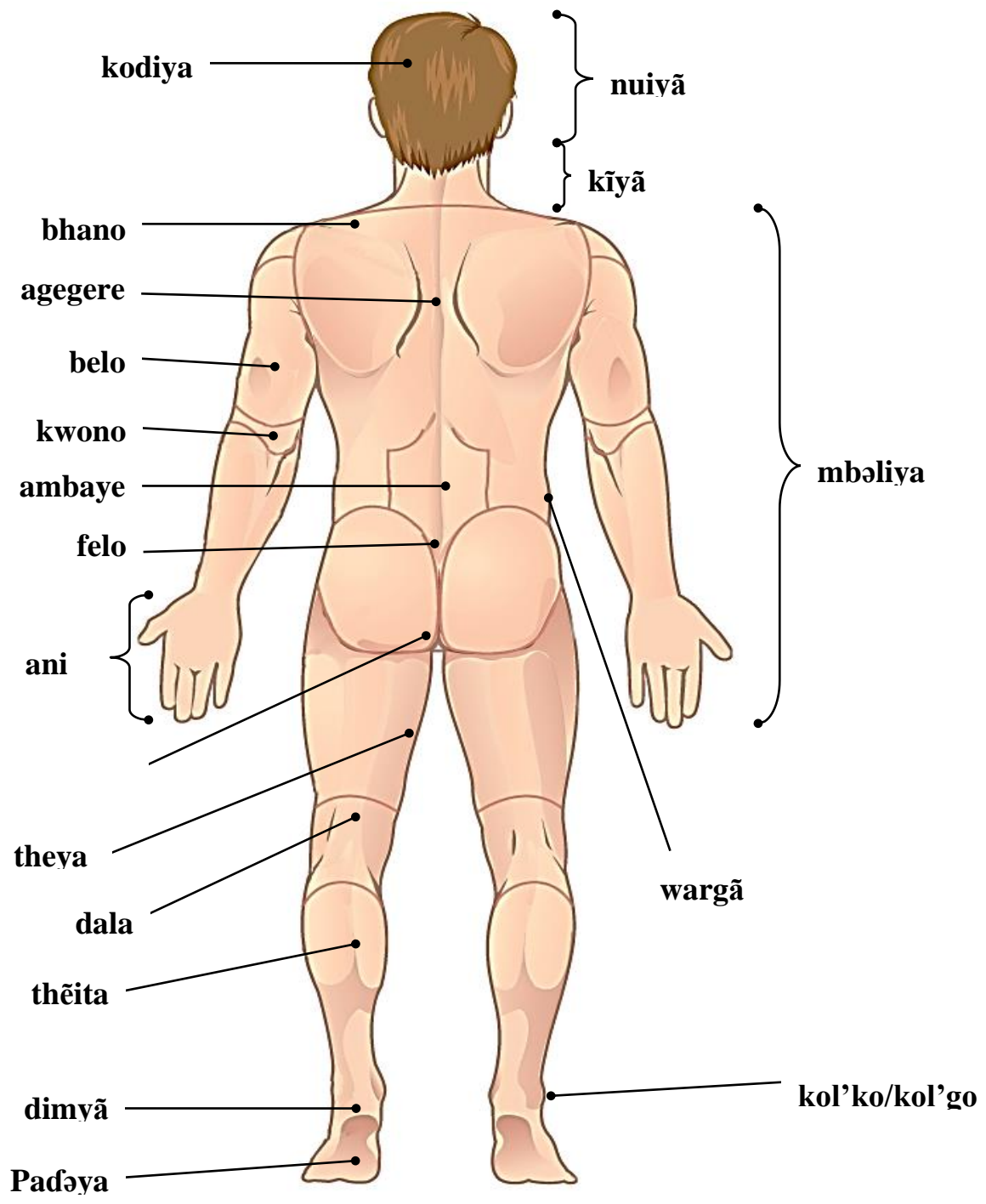
The below letters comprise of monographs, digraphs, and trigraphs that are found in the language. Just as mentioned earlier, we need to learn these symbols with all passion in order to promote our language and to encourage Mboi people to continue to use the language without apology.

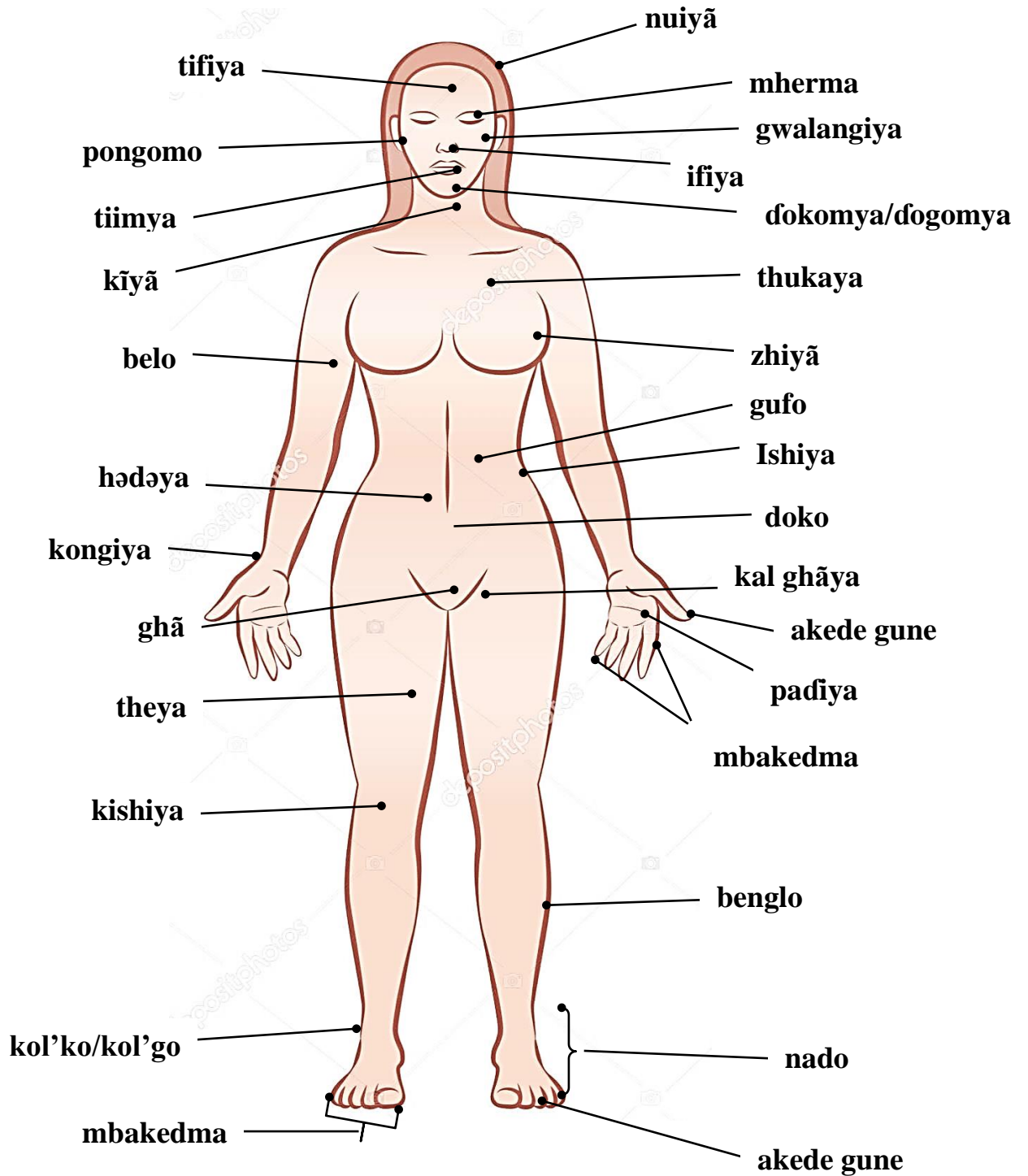
Nevertheless, the comprehensive letters are presented below:-

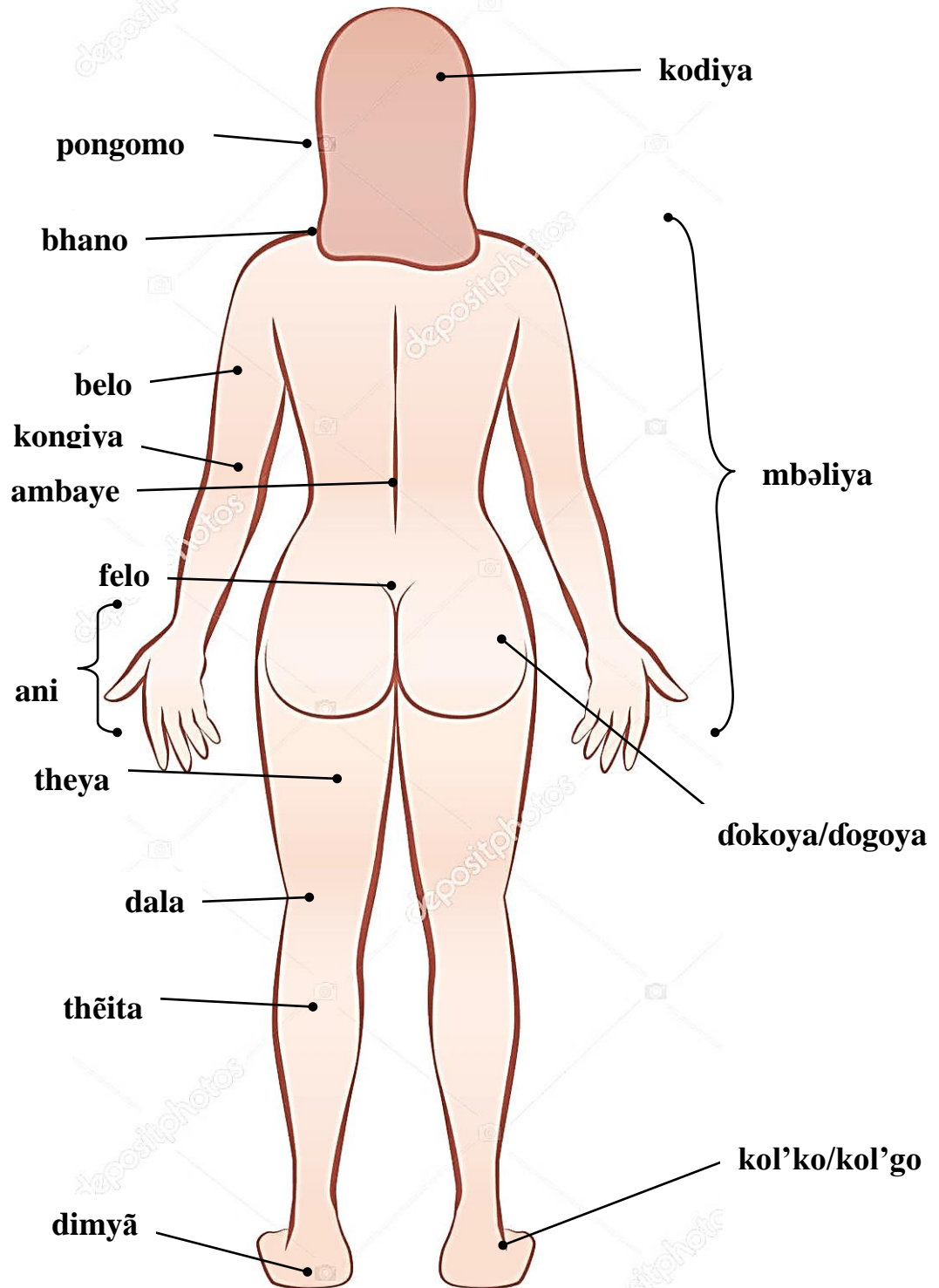
a, ā, aa, āā, b, bh, , bw, ɓ, ɓh, ɓw, ɓwh, c, ch, cw, d, dh, dw, d̄, d̄h, d̄w, e, ē, ə, ẽ, f, fw, g, gb, gh, gw, h, hw, hy, i, ĩ, ii, ĩĩ, j, k, kh, kp, kw, l, m, mb, mbw, mw, n, nd, ng, ndw, ngb, nj, ns, o, õ, oo, õõ, p, ph, r, rh, rw, s, sh, sw, shw, t, th, ts, tw, u, ũ, uu, ũũ, v, w, wh, y, yh, z, zw, zh, ɜ, ɜw.

8. Chapter Eight – BARMA AFIKEMA (PARTS OF THE HUMAN BODY) ACCORDING TO MBOI DIALECT

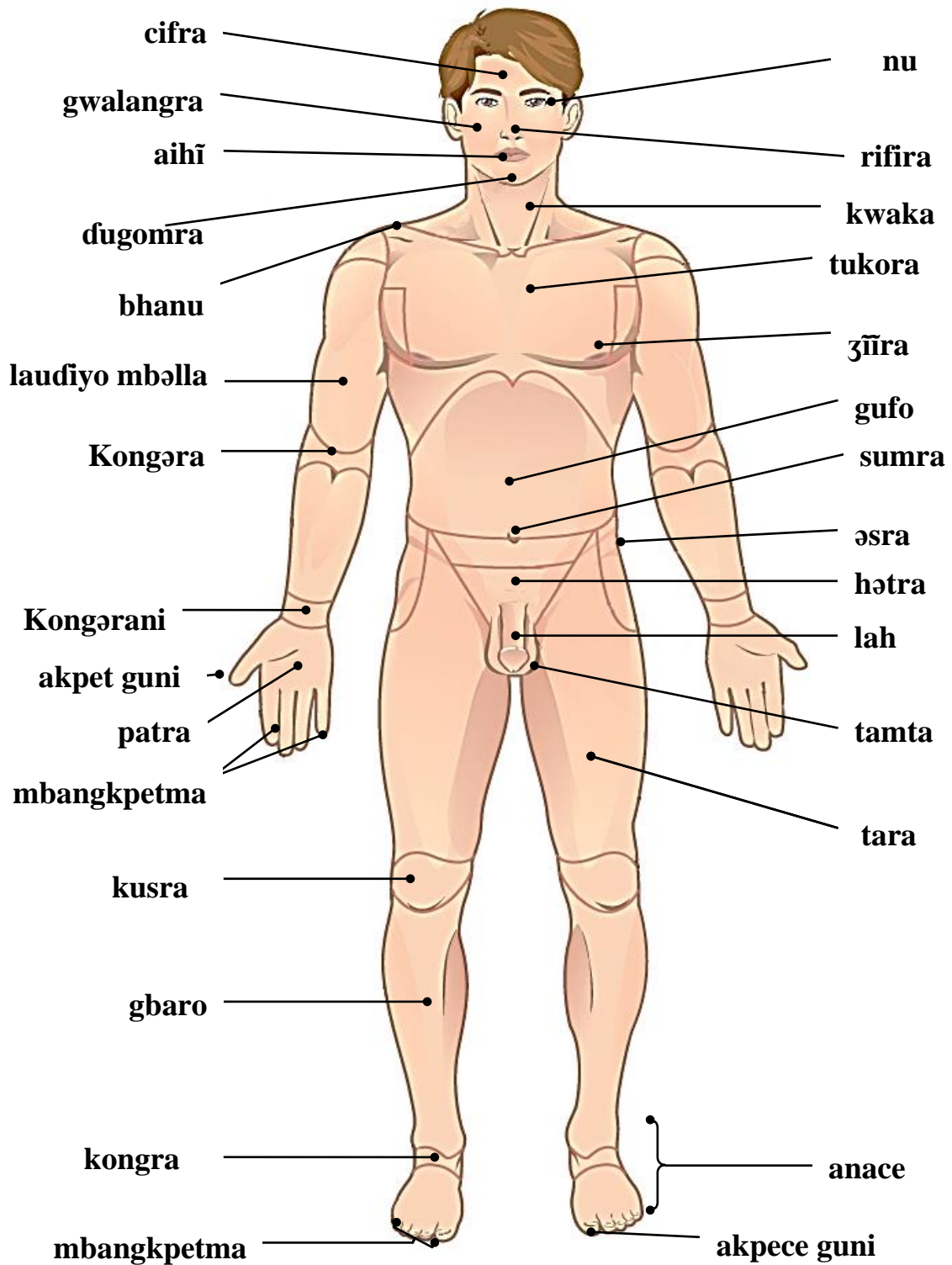


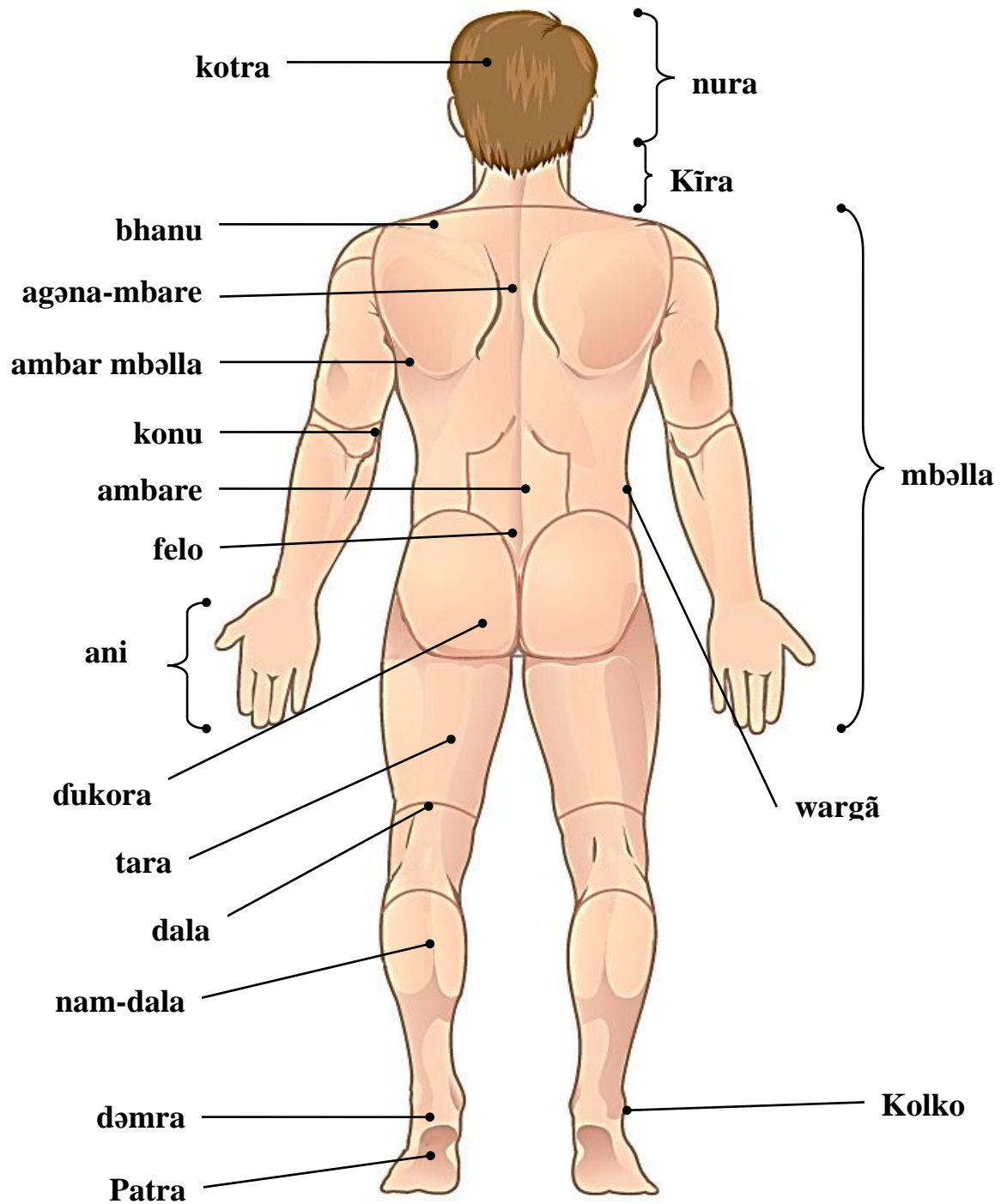


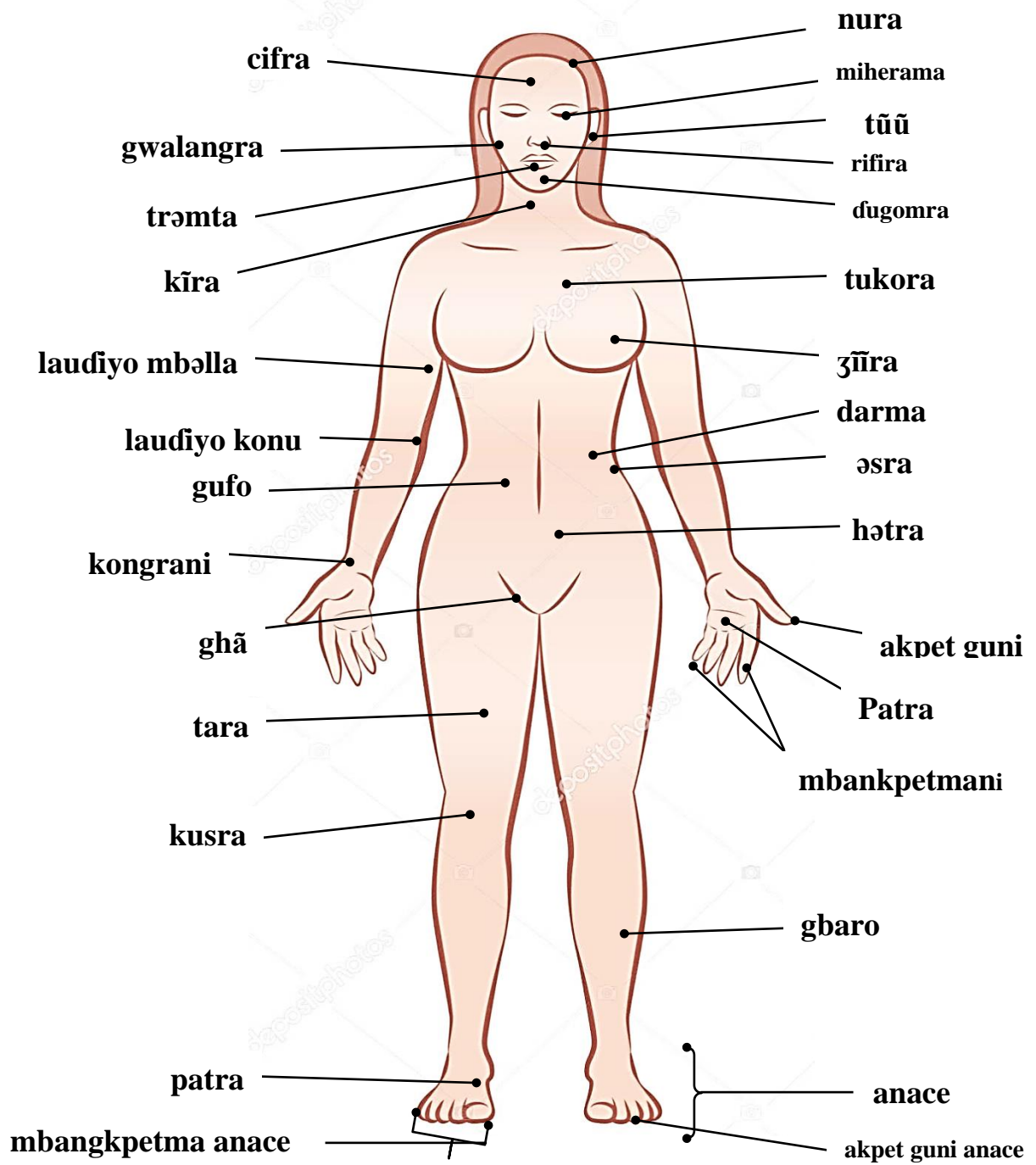


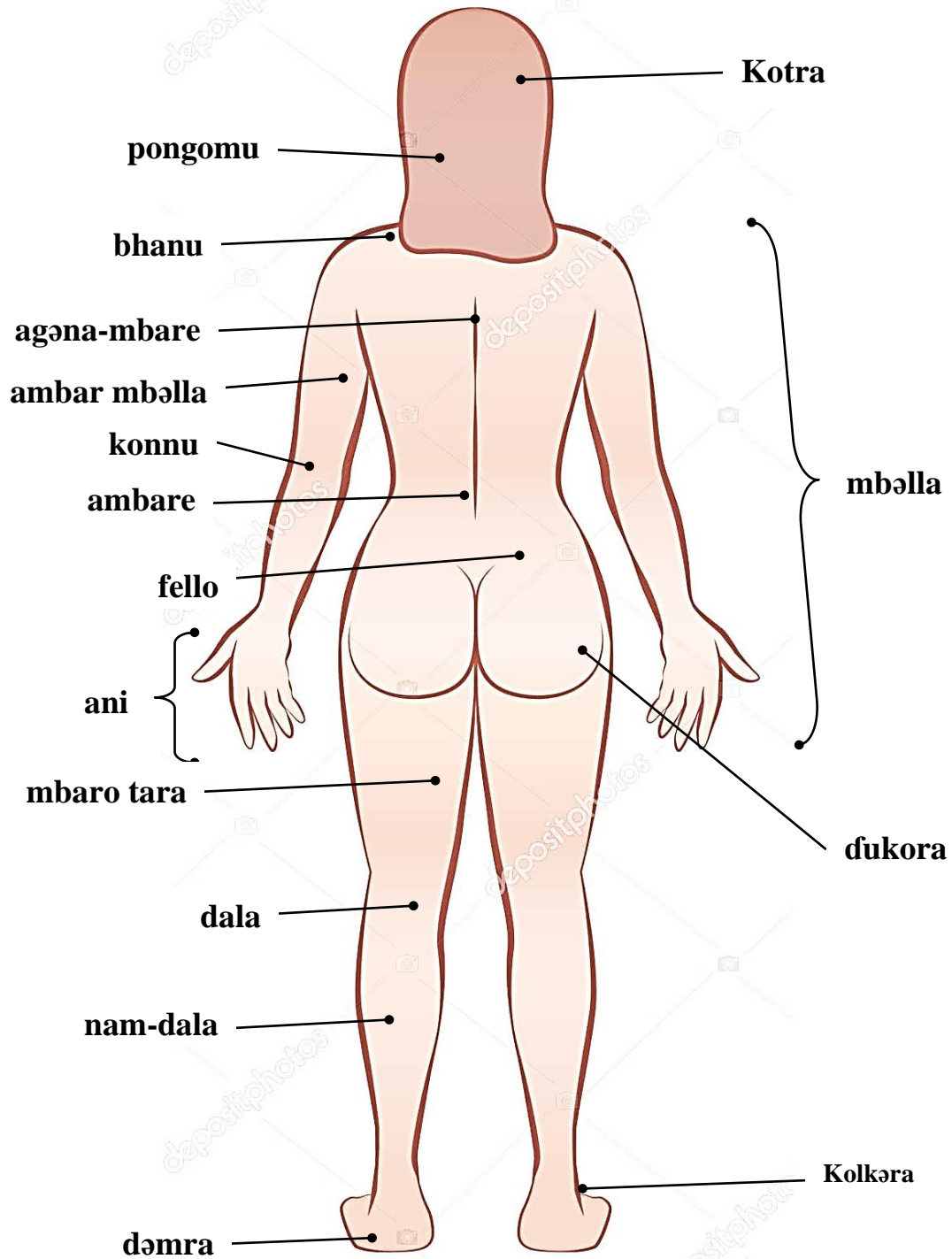


Kongtafike (Parts of the Human Body) according to Handa Dialect









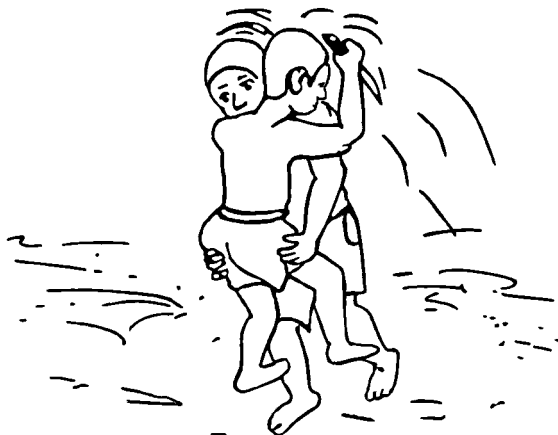
9. Chapter Nine – Cognitive Learning

Some pictures for more and interesting reading for learners



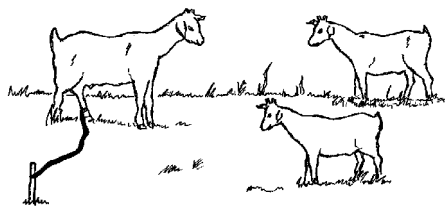
Apoblobe

Aamane mwa mbiu? a mwa apoblobe

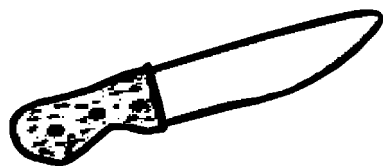


Boso

Boso shem dōwye



Humza Ngə dōw nam humzə nu?

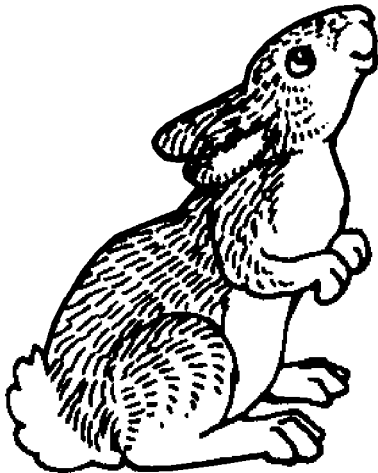


Pah

Nə ləng ihī no nə pah



Akaba Gano kabazə ihyā-ihyā

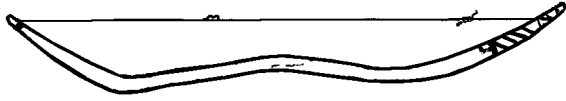


Akwalange

Yene kəta bībī to mwa akwalange dā mwade



Dēiyō dēiyō gengə ya

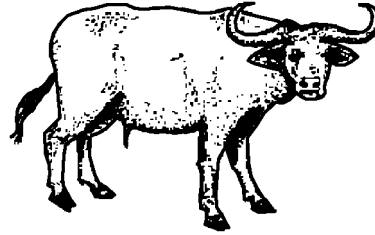


Wuya

Wuya gishi ya



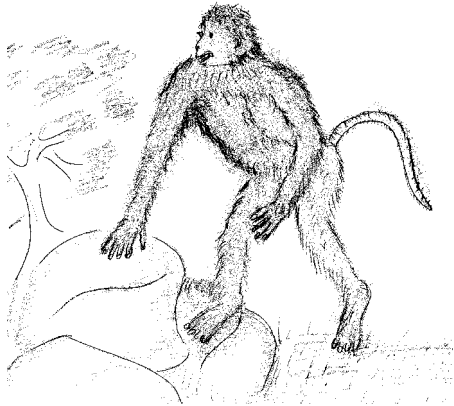
Ishā



Na

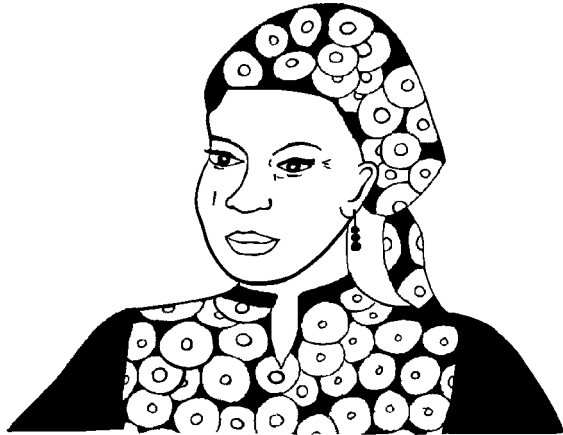
Nə dōw ishā fandi

Avel cen she ma yeshi nə nazə buzə wonon



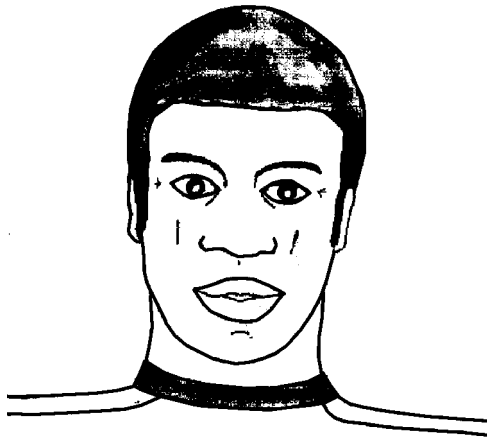
Gbomo

gbom she i nemi



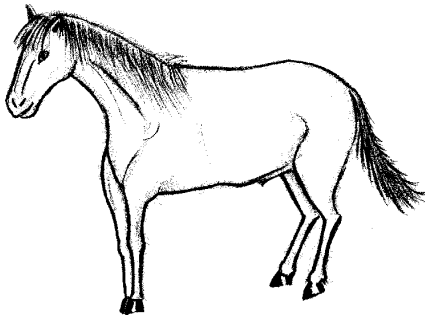
Acene

Acen nda di nemiye



Akəre

Akəre ne wo ɗa zimbe nə ɗendo cubcub

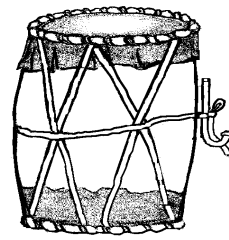


Piso

Pis Narigembiu ya



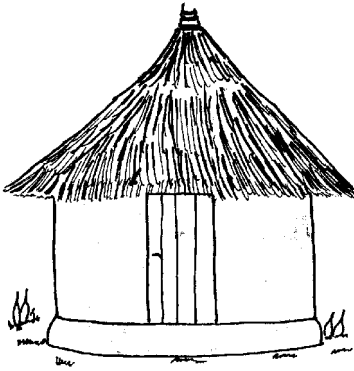
Amwade



Dango

Tan ko ɗa mwade sawasawa

Kənga twa kwa kənga bən dangou?



Ashide

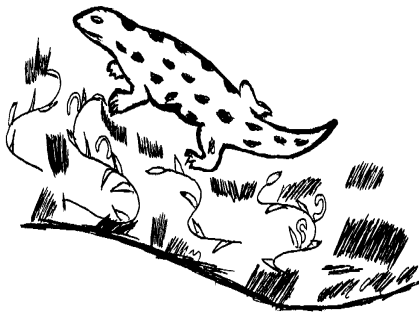
Ko to two da ashide ndugiya



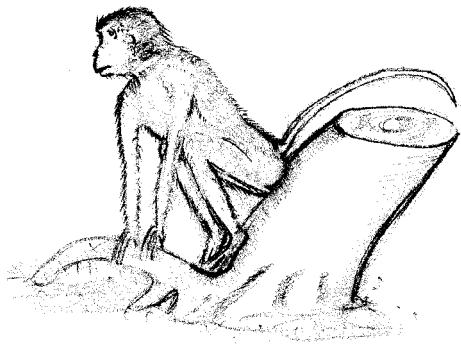
Cuwei Cuwei welo fandi gishi nda



Vumo Vumo nda a ni da Bokki yo da Mbilla



Agbangjigile Agbangjigil kan ciba fanda
tuwon



Kuna Kuna dhā cima fānda-kado



Zā

Zā fukēi thū gānda dā winda



Tah

Tah she da cima jimsa

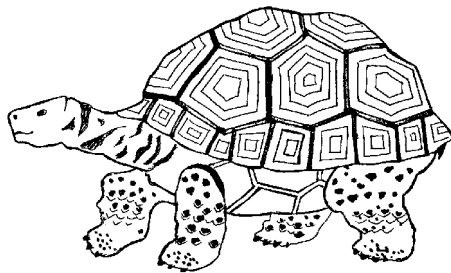


Chimdo Chimdā yedā yihā



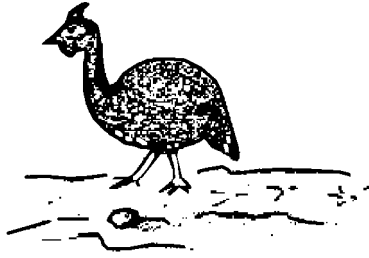
Zəzzəgā

Zəzzəgā ye gbang nā ne



Kunglungiya

Kunglungi wīdeye



Tuwa

Kəna daw tuwa ye



Anwaze

Aamane i anwaze



Rā

Rā afandinje (afandince)



Areme

Sawasa arem she ka gang ye hā fānda ye hā ye mub she mwe



Dungulda

ɗunguldə she wurmənu? ɗunguldə she wu dəm



Ura-uro

Nə biye Ura-uro fandi



Gado

Tan ko ɗa gad nosa



Hago

shutterstock.com · 239175283

Hag nda i wado



Ifiya Ifi nda bebbe nosa



Mbul

Gəna mbul-mbul nda, udan wođe na hã

10. Chapter Ten – STORY

Kunglungiya nē mbarema

Kaadā kēndē hāndo vadinjiwa, wiyēzi ni wo hā, wiyēzi she wun woka hā wāne nda, zo mbēza wo wodnji kām, mbiya sheme mbizezē sheme. To mbarema won ni dāga dā wuroshe pa wo shed wo dā wuro hidā, pa wo shed wo gi mbwa wuka zewa. Wodon ko fanda ko gamān wo gang wo wo. Wodo ko wu kili dēye, wodon hor mbozo hor tan. ze kunglungi ye kīyōd me wa, mbēzazē nda zan ze zan horze horwa zan daze mbizezē nau? Zo do kīyā me, to, fānda tan da mbizezē she tan da dāga dā wuro mub. To, dā wuro she bo tan nini pa to, ze ke to, wanda yā sawa kēna tafān yā pana shed no gānu? Ko kēzān pāta dē zān na pēlam zemi nda zān ndou? Zo do kīyā me to, co kēta pāta dēi yā she mē ngē dōwun, ze ke aa! yi dōwun. Zo do kīyā me to ma fanda, wo kēta shike she, nge wo.

Bid she wun woka kanwā, zo shed wo wo. Don ko zo shed wo mgbada pēlamdē. Don mgbada pēlamdē, wo don shikedē, wo don shikedē, wo don shikedē, wo don woka kan dēdā fāndage hēzo, ze kīyōd ke, zānda nādā, zo da nādā. Wo don woka nād she, ze kīyōd ke to, mbwa kēnda tamwā, ma zāndan ko zāndan kī ndi koyi njeje. Ndi koyi njei she zānda shed mboi. zāndan dāw gāna wo mayē. Ndwame kwale. Zodo shed wo kīyāme wā, to ngē dōw sawa nda tafānu? ze kīyod me to mbwa kēnda tamwā, koyamān ye ci īhīwī ndiya. Ye shed ye yaadē ye kī ke yāyī, ze wudun yei meyī, ndākēmdē. Obozē she gān yāyī, wodo hī īhī wozo ndiida. Zodo shed wo hī ndiidē she pat wo bodnji. Wo gang wo ni yā wo shike, wo don ko dā wuro she, wu dhā, ma

wodon wo ka kada, yage wuga wonoshi nā mbizezəwa, dā kezə wuga wonoshi nā mbizezə she, ma wodon wo wuga nod mbizeza, zodo kīyōd me to, wa mbizezə wa yāyī, i wo zəkəmdəwa, nde wado wodon yad me zəkəmdə she, mo ze kīyōd me mbizezə she i wiwi.



mbarema nda wo kili

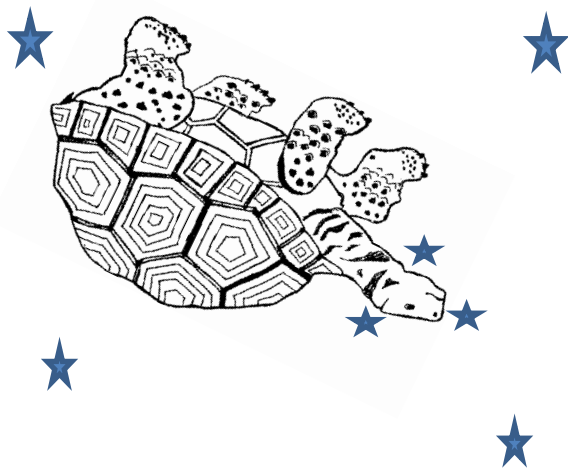
Wa wanda zo shed wo kadkada. ze ze mbizezə she nji. Wodon tam fanda kogamən, wu ya tamo, wu ya tamo, wu ya tamo, mbarema nda wo kili, wo kili. Zo shed wo da fānda wo shed wo ye jemsa, wo shed wo kada. Don woka kad jemsa she, zo ke to, kunglungiya zəndə wonashi nda, njimad nda pəlamdē, pa ye shed ya woshi, sawa yā biye zən dan tam yenda nəfənu? ze ebege ye kime to mbwa kənda tam sayiyi ndo kon mbando pəlam njemi, zo shed wo kan gwaa kəm, wo ke eiye fanda nadi. Zo shed wo gang wo yiada, “kunglungiya” ze ke “owoi” zo kīyād me “to mbwa kənda tam tangsaiyi, ngəta na mbwato, pəlam cebi”, ze ke “fanda mənza na pəlamyā kəna tafən pa no su nu?” Zo kīyā me “aa ngəta na pa ta gang ta na”, ze shed yo noda.

Wodon wogo kon mbozo pəlam wozoshe, zo shed wo ni wo shike wo shed kunglungi dəga hēzo. Don wogo shed kunglungi she kən dēda

wuroshe wado kunglungi ka khā ye ni cimi, amma aga khā ye ni cim ye bwaide salak ye kan suyi hāyē. Mbarema she wun woga ni wo shike mbozo, ze kunglungi ye hāgən, ye ni cim dā bayi gən, amma aga khā ye bwal cim mubye, ye shed ye gang ye kai fənda cimi amma wado am biye suzzə won da aga khā yoye. ze kunglungi ye ke “to, ma wodon koyi, wodo kīyā ceni meyī ya ha mbəza ləuləu ye shed ye hī a budo”, ma yin woga ni, yin ko yiga kərəb mbwei īhyā vije, paye shed ye kandē.

Wodon wo ko zo kī acenaje ke, “akəre kīmeyī, nga ha dūngulda nga yen dēda babaldo”. ze acenda ye ha dūngulda ye yen dēda babaldo, a dīm me ko akərei kī feshe jiri.

Kunglungi yen ni cim ye kai fənda ze biye dūnguldə yen dēda babaldon, won tamad me ko wu yen mbwa ləuləuwa, ze shed īhī dəga cim hēzo, ye kərəbi. An woga kərəbi ze pat īhīwīde cima dūnguldə she. An woga pat īhīwīde cima dūnguldə she, dā kezə she bo avele i vəla.





An woga pat ihīwīde cima dūnguldə she

Dəga akəraje wīyī ye pat afikedē dūnguldə she ze cenaje ye menmene ye kī avele, wado vəla. ze vəla ye shed ye yewoda, yi kīyōd me, “ka mboi, ka zə tafənu?”



Da kezə she bo avele i vəla.

Zo kīyād me ‘to, yenda tə tamad bwhādəma ta twada ta konashi da wuro mub, to nad mbizeza, tan wo kəta kani, ze ita vā, yita kīme ke ma tan wo tə ko tan yawada nə ndidə dəga she wodon yetashiye, ta kī ndidə ye shed ye ciwi ndiyi ihī yāyī, ke zəkəmdē. Ma wuma woshi nə mbizeza ma wodon kīme ke zəkəmdē, ze za kīme i wiwi mbwei, ye shed ye kon mbizezə she ye shed ye ze. Ta yāyī tə tam bədəzə mbudu wuyezī wuta todo, te kon mbwato, pəlam cemi ta shed ta shedada. Tamzo yā ze kīme ke ma tan wo te kī aceniyī ye wo ye yen mbəza ma yin woga ruwo cimzo wi tam ləuləu. Tan wo kəta wo, te kī acenaje

meyĩ, aye ha ɗunguldə ye hĩ, mbwa a tami ta shem ɗowye she, tə ɗow kəta ka wā mbwa a tamita shem ɗowyeshe gən. Tan wo kəta kĩ acenaje fənda, ze ha ɗunguldə nda ye hĩ. An woga shed ĩhĩwĩ yā ze shed ye wĩ pa ye pat ĩhĩwĩde nda'. ze avel nda ye kiyād me “to, ma fanda nge kunglungiya ngə kəɗagin, fanda mbwa kənda tamwā, kəta ɗow wa na ngod nga zang bagin me ngoba swalgadag hin wo kezə wu koya sheye”, ndwame kunglungi kezəshe wu koyadi she wado a swalgadag mbwei afikyaje shem gondərgondəre, a hin mbanama obozo mbwei. “To, mbwa ka tam tangsaya, kənga zanga fanda ngə ko gondərgondər ndwame nga da nga ɗimshi mbwa ngə tami nda shema nadiye. Ndwame wawonda wiyeya bwhādəma, nge gən bo ngə wiyod mbwa shem ɗowyewa”. ze kunglungi ke “to, ma fanda nde ma ika zangwi ni, wudi zanga”. Ko ambai she ka ko anadiye ze ma paye shed, ye shed ya ɗimshi widi fənda ko gamən yen gang yen bayi mbwa hĩn woshede mwe. To zodo gi agəna ze shed ya zangada. Izə zan biye kunglungi dəga nosa afike she gondərgondər nda. Ma ngan chād kek ze gang mbwei anadyi de ye gang bwai nuiyi yide ndwame wi sasa ɗow zidəma mwe.

(Story told by Adamu Shede ʼBokki).

11. Chapter Eleven – SOME PROVERBS AND THEIR MEANINGS

1. Yenda aniyace kwāikwāi

Free Translation: this fellow's hand is hard

Meaning: A stingy man/woman

6. ɔ́oko wo haa ama sabulu zo kelekele penpeng

Free Translation: a cattle egret was already white before the idea of soap came

Meaning: a bragging person made an already qualified person; no need to brag

7. U fok aa ɗa budo wo shed rhĩ gānda

Free Translation: a child was buried with umbilical code unburied

Meaning: a wayward person (Mboi people believed in the whole burial. Therefore, any burial that leave another part of the body is unusual)

8. Zən twa ndu

Free Translation: lift it to me (help me lift it)

Meaning: a person who accept every idea

9. Haado ɗa nade

Free Translation: clan relationship is in leg

Meaning: a good relationship is for relatives to visit each other

10. Lermu ngwalare nazən

Free Translation: a needle dug up a yoke driver

Meaning: an issue with a little start ignited a big trouble

11. Kumbāsherza ama goh kəm, aka khā to apacere

Free Translation: no matter how angry a hen is, it can't carry a baby hawk

Meaning: no matter how frustrated and angry one is, he can't approach what is beyond his ability.

12. Chapter Twelve – SUMMARY

This booklet comprises of the sounds that constitute the Mboi language alphabets and how it should be used for reading and writing at a beginner level. The alphabets are presented here alongside some examples that make the language writeable and readable for the learners at all levels. It also has a labelled human body chart and a native tale (story) with some cognitive illustrations and several pictures for arousing the interest of readers. Most importantly, few proverbs of Mboi Language has been featured in this booklet to aid learning will soon be published in subsequent publications.

13. Chapter Thirteen – RECOMMENDATION

Mboi language is linguistically very rich and have come a long way in order to formalize herself into writing. Following the passion, the community has for the language, the on-going research has been positively supported by notable Mboi speakers which gave birth to this analysis. The author wishes that the proposed alphabets should be used for further language development and documentation in order to help in preserving Mboi language use.

The author also wishes to recommend that Mboi people should use this document in order to help write down all documents mainly for Mboi readers to be documented in Mboi language only, most especially the ongoing Bible Translation that is using the orthography finds it easy to write with it. Minutes of meetings, royal data, archiving and reports that are for Mboi people should be written in Mboi language. The way to sustain a language is by writing it down.

14. Chapter Fourteen – BIBLIOGRAPHY

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