

Sociolinguistic Survey and the Proverbs of Mboi Language

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Table of Contents

i.	Copy Right Page.....	1
ii.	Table of Contents.....	2
iii.	Acknowledgement.....	3
iv.	Sociolinguistic Survey.....	4
v.	Introduction.....	4
1.	Historical Sketch.....	5
2.	Geography.....	7
3.	Demography.....	8
4.	Economic Factors.....	10
	Traditional Compensation made for marriage.....	12
	Compensation made for Services in the Culture.....	13
	Resources.....	14
5.	Society and Culture.....	16
	The Role of Music and Dance in a Culture.....	17
	Monarchy.....	21
	Mboi Paramount Rulership.....	24
	Council of Kingship.....	24
6.	External Relationship and Political Factors.....	27
7.	Linguistics and Sociolinguistic Factors.....	28
	Towns and Villages of each Dialect.....	37
8.	Educational Literacy and Literature.....	41

9. Religion.....	47
Historic Areas in Mboi Land.....	56
Names of Clans among Mboi People.....	59
10. Proverbs and Wise Sayings of Mboi Language.....	61

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Benson Abi

The Sociolinguistic Survey of Mboi Language Community in Adamawa of Nigeria

0. THE SOCIOLINGUISTIC SURVEY

Introduction

Sociolinguistics according to Britannica, is the study of sociological aspects of language. The discipline concerns itself with the part language plays in maintaining the social roles in a community. It attempts to isolate those linguistic features that are used in particular situations and that marks the various social relationships among the participants and the significant elements of the situation (www.britannica.com). Also, sociolinguistics is defined on the other hand as “a discipline that is capable of combining linguistics and societal concerns in varying degrees” (Fasold 2004:np).

Survey in comparison to the sociolinguistics is a way of research on the language and its relationship to the users.

Therefore, this book looks into the perspective of the lifestyle of Mboi people as of the typical nativity. The beliefs, norms, values which is to say the culture in view. This survey includes identification of Mboi as a language group, and identifying the appropriate linguistic need for the development.

This book covers the historical, the geographical, and the demographical description that Mboi inhabitants cover in majority. It also looks at record of monarchy, some of the societal and cultural factors, such as economical, external relationship and

political factors as well as Linguistics and Sociolinguistics, of where the topics may extend to the educational literacy and literature, and then religious aspects in a general view of the analysis about the world of Mboi in perspective. To do this within a language, both dialects discovered should be developed (one after the other) in order to meet the needs of the language. But for the purpose of this survey, there is a dialectical comparison of Mboi as a language group which has two major dialects, Mboi itself and Handa in other to give clarity over the variations found.

1. HISTORICAL SKETCH

Mboi Language group is a set of people that has 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 Gombi Local Government Area from the North, Shelleng from West, Fufore from East and Girei from the South. All these are the LGAs in Adamawa State of Nigeria. They are from the language family Niger Congo which is said to be the world's 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, described as the largest language family in the world. The language has the code of identification 'moi' (Ethnologue 18th ed. 2015)

"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)” Abi (2021:7). 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**, it became a day-to-day word 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.

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 the group of the people where they left and trooped to Mukan and still 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, Zoyõ, Shitto and Piyaji mountains. Apart of Handa people as a dialect, the Mboi dialect were scattered on a flat-top mountain

of different locations namely Batan, Brazefta, Bukci, Damlam, Biba, Dana, Bufano and Murvici. These ancient residential locations have good fertile green pasture and vegetation that are watered by enough running water 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 language people are majorly located in Song Local Government, then in Gombi, Girei, Shelleng and Fufore Local Government Areas of Adamawa State in Nigeria Republic, across the West African borders.

2. GEOGRAPHY

The people as a language group and a community as well has a large place occupied by them as monolingual, although, mixed with a few groups of other languages as Yungur, Gudu, and Bata with their own small communities.

In Mboi District where almost all the people in the covered area are Mboi by tribe. The tarred Federal road passes through the settlement thereby dividing the district into two. The right-hand settlements are only 30% and are living by the road side but the left-hand side communities extended into plateau areas of Mboi which is rich with mineral resources. Almost 70% of those by the left are far away from the road and the LGA Headquarter. The roads and paths to those areas are not that good for easy transport by cars, although some commercial cars and the private

ones that are concerned for one reason or the other do manage to use the roads. Those communities of Mboi are distributed the contours of the plateaus around their valleys and mountain foot. The good thing about settlement is that all the communities have local roads that connected them to ease the transport. But all easy transport has to be done in a dry season, 90% of the roads in the district are very sticky when wet by rain. No vehicle can drive or ride successfully for a distance of 1Km without stopping to remove mud from tires or mudguard. Even those who trek must remove their shoes before walking.

3. DEMOGRAPHY

The percentage of Mboi among others in Song Local Government cannot be easily comprehended, but this book tried to give an approximate estimation as it is shown to give light to the reader.

Below is a table showing the approximate percentage of Mboi people in Song LGA (their base):

Language Groups	Percentage within the LGA
Mei-Mboi	30%
Ḑəna-Yungur	50%
Ḑata	15%
Fulani	3%
Hausa	1%
Other minorities	1%
Total	100%

The estimate of the Mboi percentage in Song Local Government Area of Adamawa State population is 30%, of which the other Language groups

formed the rest of the 70%; Bəna-Yungur has 50%, then Bata has 15% and Fulani with 3%, Hausa occupying 1%, then the remaining 1% is covered by the other minority groups, say, Kamwe, Kilba, Lala, Gudu, Gompa, Honna, Bura, Ga'anda, Igbos, Yorubas among others.

3.2. The extend of the people living in other places apart from Song Local Government

Fufore LGA: The population of Mboi people within the territory of Fufore LGA of the same state is approximated to be only 5%, although scattered in different small geographical locations, but looking at the people as a group, they make a good and encouraging number with a good unity identity.

Gombi LGA: The people have a small portion and number of at least 2% occupied by them as a group occupying some villages, most especially for farming and business purposes.

Girei LGA: This is also another place of abode for Mboi people that contains about 5% of Mboi as a language group, among Bata, Mbula, Bacama, Yungur, Fulani, Honna, etc.

Shelleng LGA: The Mboi people living in Shelleng may approximately reach 5% also just as that one of Fufore LGA of Adamawa State. Majority of which are Kanakur who called themselves Dera, then followed by Lala, then Yungur among others.

Looking at the percentage of the group of the people in all, we will realize that in their hundred percent, almost 65% of them live in rural areas and the

rest of the 35% live in towns and cities. This is as a result of farming, most of them are commercial and a few are subsistence farmers which consist rearing of domestic animals.

The Mboi people living in the mentioned villages as you have seen in their map, they have only a few people from other language groups living among them some of the people living in Mboi are Bəna-Yungur, Gudu, Lala, Honna and Fulanis. With all these, even if the whole of these groups is amalgamated together, their population will not reach 25% of the Mboi people living in the communities, but they may be 20%

4. ECONOMIC FACTORS

In occupation and income of the Mei-Mboi people farming, rearing of domestic animals are the strongest and richest factors that contributes a lot in the growth and development of their day-to-day's activities. This is followed by trading, civil service and hunting. See the table below on how is illustrated.

Sources of income in rural areas	Percentage	Rural areas (Villages)
Farmers	60%	
Traders	15%	
Hunters	5%	
Civil servants	20%	
Total	100%	

On the other hand, in comparison to those living in the urban areas, most of the urban dwellers are business men and women then followed by the civil servants and a few farmers although almost all of the urban dwellers practice farming too as for subsistence purpose, but not as extensively as that of the rural dwellers. The main purpose for urban dwellers farming is for their personal consumption, relying on salaries and business interest for their income.

Sources of Income in urban areas	Percentage	Urban dwellers
Farmers	10%	
Business men/women	30%	
Civil servants	60%	
Total	100%	

The food crops cultivated in both the rural and urban areas are based on what has been the priority as provided by the interest of the culture; things like sorghum bicolor, bitter lemon, beni-seed, maize, rice, beans, groundnut, okra and guinea-corn. The inhabitants of Mboi do go to big markets of mainly Song which serve as their hometown and center of transaction, then Gombi, Girei, Zangra, Dumne, Fotta and Golantabal market. With all these centers of marketing, they base their commercial activities in Song main market.

Not only has this, observing the crops they are producing in line with their neighboring communities I realize that their products undergo some

exchange with some services, most especially in the market of Song, Gombi, Golantaḅal, Loko, Zangra, Dumne, Barikin Sajo Murke and Fufore. The services so far serving as exchange commodity are listed below based on the environmental riches.

Markets Places	Commodities
Dumne, Zangra, Golantaḅal, Loko	Guinea-corn, sweet melon, banana, mango, guava, cashew, beni-seed, water-melon, tomato, onion and other vegetables.
Barikin-Sajo- Murke,	
Gombi, Song and Fufore	Consist of the whole above food stuffs plus the complex services. e.g. Cattle, Bikes wheel-arrows, fueling stations, and timber shops.
Damze	Guinea-corn, sweet melon, banana, mango, guava, cashew, beni-seed, water-melon, tomato, onion and other vegetables.

The Traditional compensations made for marriage

Compensation can be made in diverse ways among Mei-Mboi people. There are some that are seen as olden days' ways of life (although the memory is still alive) and those that still exist. For example, courtship for marriage, the young man that sought the hand of a lady in proposing for marriage is responsible to be going to work on his parents-in-laws' farm three times a year for good three years before the issue of bride price comes in as a fixed amount of what to be paid as a rite. The three times work on farm a year was

not that the young man should work alone, rather, he would organize a friendly communal work which consisted of his cordial friends to be doing the works. As Abi has earlier said, this was severally practiced from the medieval days to 20th century, although it seldom happens among this 21st century generation but only a few, most especially in villages.

Compensation made for services in the culture

To pay for something, the valued means was by working for the provider in the decision of the needy. For example, if someone is in need of food and he is sure that one person has it. The person in need go to the provider's farm early in the morning and work until the owner comes to the farm and beholds him. On seeing the man working on the farm, this may inform the provider that this fellow is in need. He would therefore ask to know the need and later in the day be given to him. Unlike nowadays that most youths go to request the consent of the provider and negotiate for the work and the amount to be paid. This is almost always done mostly on monetary material.

On the other hand, with the issue of owing and not able to pay back, one can negotiate with the person he owes and work either on his farm or any business centers or any domestic activities that the Mboi culture warrant a guarantee as a compensation for any services. For example, when Mr. A borrowed money or foodstuffs from Mr. B to be paid back later, and was not able to pay them back, it is culturally allowed for Mr. A to willingly negotiate

with Mr. B to work on any labour center that may compensate or pay back the amount collected (borrowed) so far.

Traditionally, on the belief of working as a group in the culture of Mboi, it is strongly believed that male of the same age work together, most especially of youth (‘Buhā) likewise female. Also, at the older ages goes the same. Note that this is not applicable to every activity. Some works that needs only youth to work on but under the leadership of the old men. For example, when a newly married woman was to be welcome among the family, it is the work of youth to tilt the farm for her, of which needed the grading down of stunts and digging.

Resources

The majority of the Mboi people are commercial farmers, and they have an interest and passion for the development of their language in having an international identity; providing literacy materials, religious written materials for the progress of gospel. The people mostly show their concern by reflecting a full support to any project that brings development. Also, the civil servants and the politicians do organize themselves from time to time in an agreement with the stakeholders to sponsor every activity that could bring development and good identity to their language. There is a strong establishment of relationship between politicians, civil servants, farmers,

business men and women for the success of the language development with the given committee to make arrangement for literacy development and Bible Translation in to their language. Another reason of motivation towards their language is that they have themselves urged to do something that is tangible and beneficial as a result of the researches ongoing in respect of the language. Their resources and unity would always determine the whether or not the research should continue. The zeal of Mboi language speakers was what triggered the proposal of the trial edition orthography and the other printed materials which are in view under their authorities.

On the other hand, there is an agreement that after the review of the work, Abi is allowed to post or release it online and was done so. The purpose for doing this is that for the world and their children to retrieve from all corners of the globe as a reference material and also to make them be proud of their identity, i.e., being popularly and globally recognized. By this they believed that it will give their language integrity and bring unity among the dialects.

- Contributions from the stakeholders and other languages from near them
- Donors from Mboi language group that live outside from the land and in other countries through bank accounts.
- Donation of land for Mboi Language Development Secretariat

5. SOCIETY AND CULTURE

In every given society, it is a culture that defines it and make it identified among others. “Culture is the acquired knowledge that people use to interpret experience and to generate behaviour. This cultural knowledge is like a set of tools for getting along in life” (James and David 2). To James and David, all of us make use of what we know to make sense out of what happens (to interpret experience) and to act appropriately (to generate behaviour)-we make continual use of our culture for these purposes. Therefore, the term *culture* is what defines live entirely in its own totality.

As in what the Mboi people have to take into account as they make decisions was mostly as a result of observation by the language speakers and report it to the Amfundas (Village Heads). The power to decide on the success of Mboi is laid in the hands of the Amfundas.

In this case the language group has a good relationship with their leadership policy on seeing that this research project that concerns the language development has a strongly established relationship as recorded below:

- Relationship between the dialects on agreeing to use the same orthography
- Decision of the both dialects to agree with the same understanding to support the project financially.

- The long-time endurance of the people concerning the expense of the project
- They have leaders that can be fair and faithful and the representatives that can be plain and ready to resist the insults and slanders.
- They have the leaders that have passion and the interest of the language at their hearts.
- In taxation levels of income of the individuals should be considered.
- Mobilization and orientation be given to people clear awareness before taxation.

The roles of music and dance in a culture

There are several music and dances among Mboi people which signify different facets of events in the culture. Without these festivals, Mboi is rendered cultureless. The various music is attached with festivals that are made for them. One cannot explain any type of music without making the reference with the festive. The music is regarded as an entertainment, expressing excitement, mourning, organizing, and thanksgiving as well. These are blato, zugo, tawo, isho, co-wotta and etc. Below is the breakdown of the festivities and music types in Mboi tradition.

- a. **Blato:** this is music and at the same time refers to a festival that has special music and dance. One cannot make mention of the music as separate and ignore the issue of the festival. This is observed two

times in diverse stages. It is a time of a maturity of female lads that are betrothed and are seen as spinsters, the organized festival has to do with tattooing them as body marks that qualify them to be given into marriage. The Blato is taking place around the month of May, it is observed after two-two years called *Gafata*. After *Gafata* year then the following year would be the year of both male female *Zugo* and *Blato* to be observed. In this year Mboi people refer it as *Wandikra*. Every lady has to undergo two stages of Blato otherwise she would not be married.

- b. **Zugo:** this music on the other hand is another type of which it is attached to festival of the male (Bachelors) that are ready for marriage. This is a time of circumcision to mark the readiness for marriage which gears to wedding. Males around 18-20 years above are taken to a very high mountain far away from a community. They would be beaten with canes by the elderly people in charge of the discipline of making them worth of marriage; all of them would be left there for a month or forty days. The time for the stay is refers to as *Ababe* around the month of March. The males are said to be immune well enough for sustaining every pain attached to the beating so that none of them would cry and lead to a disgrace. After this installation, the males would be regarded as *Buhã*. Sometimes in the process, death may occur on some of the youth. None of the people from the community

would be told about it, not even the parent of the deceased, it is only those who are there that get the knowledge of what is happening with each other. The Daḅure sometimes addressed as Adaḅure (the elder responsible of the youth's initiation and discipline) is the one that would be coming down holding Sããra (a designed calabash) that the Daḅure wears on his head and break it before Amboni (a woman that is responsible of welcoming the boy). From there, the woman would cry out aloud and everybody knowing the boy that belongs to her would also understand what happened while the dead body is already buried in the wilderness where the Zugo takes place. For the dead boys cry and weeping and for the living, ululation and dance followed by food prepared in their respect.

Note: the Sããra is designed half if one of the or both of the boy's parents are alive but if he is an orphan, it should not be designed, be left as natural as it is. Any moment from there, the elders would be addressing the installed male youths as *Ngə fun, nge etgune* meaning "you have eaten, so you are a matured man". This is a sign of warning to him that; care should to be taken in every decision-making.

- c. **Blandəka:** This is another stage of festival that follows after blato, for the girls that have successfully undergone blato and were proposed by some lads, would be dressed in a newly married woman attires to be

accompanied to her husband's house. This is done for those that are lucky and ready to get married.

- d. **Wandikra/Wandakra:** there is a year that comprises of both male female (*Zugo* and *Blato*) festivals to be observed together to show up the male ones and the females that undergo their respective festivals in the same year to be mates. This is done so for the both genders to know their level of maturity. In this year Mboi people refer it as *Wandikra/Wandakra*. It is always an immediate year after *Gafata*.
- e. **Tawo:** It is a type of music festivals that has a quiet different music and dance from other festivals. It is played and practiced normally immediately a month after the festive of Zugo. Tawo is a type of music entertainment that serves as a closing remark of Zugo festive so as to give chance for Blato. Once Tawo is arranged in the year, every native of Mboi has in mind that 'no more Zugo music and festive in the whole land and everywhere occupied by the Language Group until in the next two years.
- f. **Ishoza:** It is normally played and observed around the month of September to October. The main purpose of this music and festive is to celebrate the harvest season. Before this event, to the paramount Rulers and palace chiefs including everyone involving in deciding the velavelto (Chieftaincy decision-makers) are not allowed to feed on sorghums until two days before the festive and the days after.

In some context like Handa, Ishoza is observed around July when Zəgago (sorghum bicolar) grew up to waist height then the festival resumes.

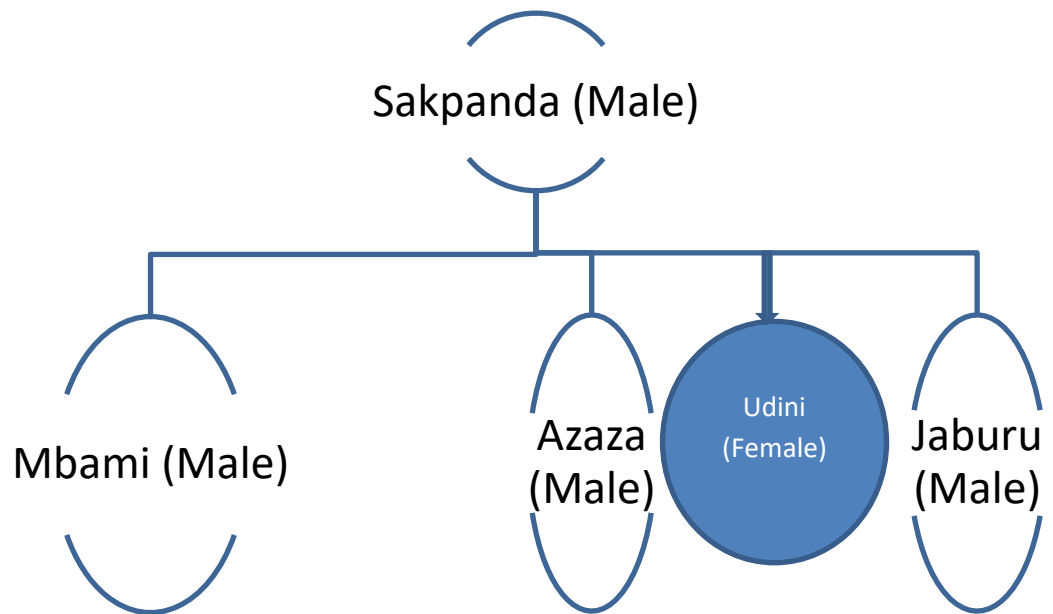
- g. **Co-wotta:** It is observed around March to April. The reason for this festive and music in respect of the dead old men and women who have reached the age of 70 to above years before they died. The typical Mboi speaker believed that the souls of the deceased are always hanging and roaming around a restricted and temporary resting place. The dead is to be remaining there and be given food in his house where the livings are (the dead person's people would be keeping food for him/her in his living house he/she would be coming to eat from time-to-time until Co-wora (singular) is observed. After the event in his/her respect then he/she would be transmitted to the Ancestral final destiny for a permanent enjoyment and no more food would be served to him/her. This consists of music and dances that lasts for two days.

Monarchy

There is a hierarchy of velavelto from the highest to the lower order. This is based on the roles within a community or land. There are various titles and posts that signify the uniqueness of every individual as a title with the official duty assigned to that office, although some offices work hand in hand with others. But this will be discussed in this part of the research,

and it will look into the rulers and their families from the medieval record to this time.

There are four (4) ruling families in Mboi Village Headship. These are Walamo, Gai, Gato and Soguno. The concurrence to the throne is on rotational basis. This happens whenever the throne becomes vacant by whatever means. There are king makers who decide the family that would be enthroned as a ruler. These are Anfunda ᑓa-Lukda (Anfunda Wa-Lukda) and Anfunda ᑓa-Longiya (Wa-Longiya) being responsible for the selection of a new Village Head or king whenever the throne becomes vacant. Various Vela had occupied the throne (Mboi) from time immemorial, some of Vela whose tenure is still fresh in memory is included with their names and their family names as well, as described in the below genealogy:



S/No	Names of Village Heads	Ruler's Father's Name	Ruler's Clan (Family Name)
1	Vel	Mbami	Walamo
2	Avel. Mboiran	Vel	Walamo
3	Avel. Boddaze	Dagarangaya	Walamo
4	Avel. Bilam Buba	Boddaze	Walamo
5	Avel. Hakika	Bajulbe	Gato
6	Avel. Nenkene	Godole	Soguno
7	Avel. Chasin	Nenkene	Soguno
8	Avel. Ngajing	Bilam Buba	Walamo
9	Avel. Volong	Bilam Buba	Walamo
10	Avel. Gbani	Chasin	Soguno
11	Avel. Lauza	Kwaktokin	Gato
12	Avel. Kuminebuwang	Lauza	Gato
13	Avel. Dakro	Kuminebuwang	Gato
14	Avel. Chimadunsoya	Chasin	Soguno
15	Avel. Ahorot	Dambodde	Walamo

16	Avel. Ndafikaneha	Baraji	Soguno
17	Avel. Kadara	Taman	Gai
18	Avel. Buba A'ulu	Wagido	Soguno
19	Avel. Johnson (Abinu)	Ba'ajo	Gato
20	Avel. Adamu Lira	Yerima Babbada	Walamo

Mboi Paramount Rulership

Mboi as a language group was politically given a monarchial autonomy at the district level in 1992. The installation of the first District Head was Mallam Isa Aliyu Falama in the same year 1992 and was officially confirmed on Dec. 5th 1993 of which he led for a time ranging from 1993–Sept. 12th 2005 he died and it was given to his successor Laminu Isa Falama from September 13th 2005, started an approved official administration around 2006–Oct 3rd, 2021. After the death of Laminu, a temporary leadership was given to Alhaji Aminu Gudu who was as well the village head of Gudu as a ruler awaiting the formal coronation to whom it may concern.

The Council of Kingship

The Vel and the Avels have rule their people with some of the sub-rulers under their thrones as earlier said in the introduction of the monarchial

background. So, the hierarchy in the throne is what is referred to as Velavelto as shown below:

1. Vel: Paramount Ruler or a big King, who is in charge of the whole tribe or language group, and he is sprawling with a national power.
2. Kadala: is an assistant to the Vel, the big king. Whenever the Vel or Avel is absent, the Kadala takes post, even if the Vel or Avel happens to have died, it is a role of Kadala to temporarily rule before coronation of a new king by the king makers.
3. Mbidalgu: He works as a chief host or in charge of the activities or to say Head of service in the king's palace and other affairs. He is also a senior adviser to the King.
4. Ankurza and Zərwala are two different titles and individuals that are regarded as workmates in overseeing festivals, most especially Zugo. They are the ones to decide the exact dates to be observed and where to be observed. All the activities ran during the events are monitored by Ankurza and Zərwala.
5. Tampi: This is a chief security to the Vel or Avel. It is the sole duty of him to secure the life of the ruler and his family. In fact, the wellbeing of the throne is in his care. Whenever something wrong temper with the health of the throne, Tampi should be held responsible.
6. Anfunda Ḍa-longiya and Anfunda Ḍa-lukda of equal power decide the making of a king Vel or Avel. These people have their own council that

helps in decision-making. They are sect rulers over big communities under the throne of Vel or Avel. And under every Anfunda there are Ankurza and Zərwała.

7. Zarma: the title is given to a family declared trusted warriors and they always stay in the war front. One of them is assigned as a captain for a troop of fighters of Mboi. The role of Zarma extended in overseeing Zugo festival in relation with Ankurza and Zərwała. Most of the Zarmas are seen as extra-ordinary people, because they can change the impossible troubling situation into possibility. For example, someone in trouble of unknown cause or undetected occurrence should be dealt by Zarma. A pronounced Zarma is believed to cook stones into the softest substances for warriors to eat before going for any war.
8. Ngod-Balfənda: this is a security in charge of the whole land, an extra-ordinary security man that oversees the whole land from the perspectives of every oncoming or forthcoming fight or calamity that may befall the Mboi land. Before any of the misfortunes comes to the land, the Ngod-Balfənda is believed to be aware of it before it brings havoc. He is responsible of stopping it with the help of his group members (Kasalla, Adabuje and Chapiyaji). These groups of three titles are highly and equally respected for the readiness and ability they have for defense against any calamity, reproach, deadly sickness,

unnecessary death and night arrows that may befall the Mboi land or community.

6. EXTERNAL RELATIONSHIPS/POLITICAL FACTORS

One of the factors to be feared is that the political district head of Mboi is Fulani by tribe. He is a Muslim of which may temper with the development, but since the district head himself accepts most of the ideas from the stakeholders and the masses' suggestions, there is nothing more to worry about. Also, it is observed that since 97% of the people are Christian and they have no denominational biases, nothing can be a barrier to their unity.

Although many people from outside and inside the community on the contrary thought that maybe the dialectal variations that gave birth to the desire for equity may raise a barrier against the progress of the Land. Also, about the issue on which dialect should be a reference dialect, but that does not affect the unity as far as a native Mboi is concerned. It is either going to be a "one after the other" work for language development (work every developmental project for each of them), but co-operatively or separately as individuals. This came from the idea given to them by Abi Benson that since their history of origin and culture is the same then they have to accept the same writing system and the dictionary that each

dialect can be identified. The idea was accepted from the stakeholders to the youths.

7. LINGUISTIC AND SOCIOLINGUISTIC FACTORS

Looking at the demography concerning the other language groups that are staying together in the Mboi communities, it is realized that the Languages regularly used among the Mboi native speakers are Ɓəna-Yungur, Lala, Gudu, Ɓata, Honna, Hausa, Fulfulde and English Languages. The use of English and Hausa languages is because they see it as official or commercial languages.

The main reason that they live together as communities

Most of the times that bring people together are some of the common activities and events that people from within and outside the communities come together. Some factors seem to be inevitable for them to try avoiding them as each other are having interwoven lifestyles that comprise almost all activities. For example, marketing is one of the factors that bring different languages together for the purpose of buying and selling, also they attend the same churches of which the congregational prayers, sermons delivery and announcements undergo bilingualism.

Not only these, the Mboi people are good in forming groups of communal works to help each other on farms, and the group can contain every body of the same age irrespective of tribal differences.

Festivals: in attending festivals and musical events like Blato, Zugo, Co-wotta, Isho and the rest of the minor events like wedding, it is observed that everyone is allowed to speak his language when communicating with his companion and fellow. This makes many Mboi people interested to learn other languages.

Each language is used base on the context; there are specific situations in which one language is preferred over another. For example, when at markets, the Hausa language gets advantage over Mboi and other languages in the area because it is the central language that connive all the language groups in commercial activities. In going to festivals, Mboi language is used over other languages, while in worships places like church, it is the Hausa language that receives upper hand than all the languages within the rural areas but in urban settings Hausa and English are sometimes mixed together with equivalent priority than any other language. For example, *ka printing mana paper din*, meaning 'you print the paper for us.' This is how urban dwellers use the influencing languages interposingly. Apart from some conversations, even some

artists compose Christian worship songs with bilingual lyrics and so they are used during the worship.

The issue of using other languages as advantages over the Mother Tongue in some segments of life is just of the recent. It is said that, in the past years when they were youth among 85% of communication in worships, markets, festivals was in their local language. Maybe “the only isolated event that stayed and lasted long under the influence of Hausa language is worship. This is because the early missionaries reached to them by the use of Hausa language, and with the Hausa Bible. Almost everything was conducted in Hausa language”. Although now its result is declining and the Mother Tongue is taking over as orientation are taking place by some lovers of linguistics and Mother Tongue use.

As earlier stated, the use of language in homes varies from one environment to the other. It depends on the percentage of the native speakers compared to the other languages around a given community. But in a general note, Hausa language as an early oriented language that was used to spread the gospel. It is used almost in every house on daily basis with a good percentage.

S/No	Language of Influence at home	Percentage
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1	Gudu	5%
2	Lala	2%
3	Yungur	5%
4	Honna	3%
5	Hausa	10%
6	English	5%
7	Mboi	70%
8	Total	100%

On the preferences of the use of languages, from both the interview and my observation, most of the youths in the town and cities have negative attitudes towards their language seeing that they are always eager and desperate to learn English as an official language. This has a good percentage. Likewise, the youths in the villages feel inferior when using their local language. It is as if they are not learned for that matter, based on observation it is summed up that the youth seem to be regarding their local language as a disgrace when in public. It is only few youths that knows the value of their local language and they use it everywhere (depends on the family background).

Groups or individuals that have shown a real interest learning to read.

First of all, the Mboi Development Association Chairman followed by the Anfundas and many groups of youths were very interested on hearing that orthography and literacy materials would be provided, they became so happy that they suggested that the Lord's Prayer should be written for them.

Secondly, the Anfunda of Furme (ruler of Mboi dialect) promised to support the work financially and in other ways if only it can reach 'writing in their language' for them to read and hear it natural.

Apart of these, the youth on the other hand (those who listened to me stating what the mission contains), have strongly agreed and have shown their interest in the expected outcome. On the reasons behind their desperate reactions are that 85% of the respondents from all levels and genders having almost the similar reasons (to learn how to read and enjoy reading their language as it is with English and Hausa languages).

For the learned, almost 98% of them from Christian perspective are willing to have Bible and Hymn books as well as liturgical guide in their own language. The youth representation percentage stood at 85% on willingness and interest in having materials in vernacular from both dialects and 90% of the older people said that if only they would be taught how to read, then they would be happy to read their language more than any other language. On the side of children 80% said that they need playing books with the names of animals in their language.

Some of the reasons behind the interest to have and be able to read vernacular are that:

-we want to feel the naturalness of the reading

-we want to write and correct some common errors in the language among the youths and the younger ones.

-For the upgrade of our National and International identity for having literacy materials and Bible translated in to our language.

Seeing that the traditional ways of teaching in the language are undergoing the following methods:

- Play way method
- Tales and stories, then followed by moral questions and lessons
- Quotable quotes
- Proverbs and Idiomatic expressions
- Songs that praise the good characters and discriminating the rude or wicked act, which sometimes goes directly to whom it may concern
- Festivals observation

For these reasons the 50% of the adults strongly agreed with the idea of having a literacy teacher that is young, the old people said that the teaching will be more effective for the zeal and strength in the youthfulness; it can also arouse their interest in mobilizing other youth for the task ahead. Another 40% of them have different views towards their issue; they said that it will not have any good impact because the language to be taught may be full of errors seeing that the youths do not have the language at heart and are not fluent; the knowledge may be passed wrongly to others.

There is an interest from the language users, most especially the stakeholders for Mboi youths to develop their language. According to Wakili Ganozo Gulungo, those that studied (languages preferably) may find it easy to learn orthography and write in the Mother Tongue; to him, they know well about the rules guiding languages. And those who are interested are mentioned because they would be the ones with love and passion for the language. The zeal is really encouraging and inspiring.

Adamu Charles Furme said that the language group are not left behind in economic train suggesting that since there are well-prepared electronically preparation that can meet the opportunity, which would help in easing the production of printed materials. By the way, when the people are financially cooperated, then the youths are in position of guiding the material process to the success. And whenever the materials were ready, the Development Chairman used the Amfundas offices and the Church leaders and the trained facilitators to reach out to the communities and individuals based on the price fixed for each material.

Technologically developed from the villages, most of the target populations are having a few smart phones that can browse the internet although the population is a bit encouraging but the problem is that most of their areas are having network problems. Therefore, the percentage can be represented in the table below:

Location	Handa	Banga	Bokki	Gulungo
Those who owned smartphones	45%	45%	30%	65%
Those who don't have	55%	55%	70%	35%
Total	100%	100%	100%	100%

Looking at the table above, you notice that the percentage of those that have the smartphones do not reach that one of those who does not have it. By the way, apart from Gulungo, the cellular networks in the areas are not stable.

At the childhood level most of the children interviewed are ranged within the pre-primary and primary educational levels and a few of them at the junior secondary school levels. It is quite a good number of children (40%) that mostly use Hausa language as an instruction language. It is a medium of communication at the Teacher-pupil relationship affairs and a little use of English language (15%) and Yungur (5%). Therefore, based on the teacher-pupil relationship, it is realized that Hausa language is having a high priority than the local language.

Talking of some language use at home, in most of the homes, the parents instruct their children in their local language and sometimes warn them of using Hausa or any other language when they are indoors. Because of the passion for the Mother

Tongue by the parents, the children themselves inhibit the use of the local language more than any other language at home. On the contrary, in places that consist of many other language groups the local language use is not that fluent.

About the fluency of the children in the use of languages, most of the children living in then communities with a good number of other languages, are neither fluent in their local language nor in the influencing languages. For example, the Mboi children in Kuḃa, Bne, Zumbé, and Banga (from Handa dialect) are a bit influenced by Yungur language. There is no fluency in in Mboi as a local language and are not fluent in Yungur language. The funny thing about it is that they mixed the Yungur terminologies and that one of theirs. For example, *zan wowau?* Meaning “are you (pl) coming?” This is instead of *zan wowou?* the use of the *wowau* is also the same in Yungur language, to mean “...you coming?” also *na ḃaure* for *na ḃoure* meaning “I don’t want”. This according to analysis there is a lingual relationship between the language speakers and the Yungur *na yaure*, though a neighbouring language from the same language family.

Based on the writer’s analysis of the observation, there are some tendencies that the Yungur, Mboi and Lala languages use many terminologies in common, and may not be pure from each other in the next twenty years. The stability of the language situation is determined by the regular use of the other languages around them; the more frequent the Mboi people use other languages, the more influenced their language will become. Likewise, those that claim to be pure environment like that

one of Mboi dialect from Golantabal, Gulungo, Bokki, Furme, Mbilla, Sigire, Baawo and Nadda are also prone to Fulfulde, Kamwe and Hausa languages who went there for a quest of a greener pasture as a result of crisis in their areas.

Another factor is that the exogamy among the Yungur, Kamwe and Mboi also contributes a lot in the change of Mboi language as a result of shared terms among the language groups. Now that some villages are being affected linguistically by other groups, how much more of those who stay in towns and cities with a brag that “it is only villagers that speak vernacular”? The matter is serious despite the passion for the language.

Towns and villages of each dialect

The Mboi as a language has two major dialects (Mboi and Handa) as testified and proved by my stay close to Mboi people for at least twenty years. Although Blench (2019) says that the language has three dialects (Mboi, Handa and Banga). According to him, Handa seemed to be another language. But based on Abi's research and being close to the language group for at least 20 years for observation, and also the proof given by the language stakeholders, the language has only two dialects. Therefore, Mboi is a name of the language and it represent a dialect also, then Handa which involve of Banga as well, although with some little sub-variations.

The classification of the villages is represented bellow.

S/No	Dialects	The number of Villages and towns each dialect has
1	Mboi	Sigire, Golontaḅal, Baawo, Nadda, Ḃokki, Mbilla, Garintuwo, Bwarangai, Livo, Gulgul, Kesure, Zangra, Baitalami, Gakta, Dade, Murvici, Gulungo, Garin Mission, Gejeli, Gerwel, Perwel, Lewa, Kəngo, Moddo, Shitto, Wuro modi, Jambutu, Kasamən, Kwayar, Bishi, Bumbo, Wantoro, Dame, Wuro Yeso, Baranga, Wurcibca, Kance, and Cikkol.
2	Handa	Banga, Handa, Kuḅa, Bnne, Zne, Kalwara, Zumbe, Diḅade, Ḃundu and.

In the table above, you notice that Mboi dialect has more communities than that one of Handa. The villages under Handa are not even up to the half of dialects under Mboi.

Again, looking on the map, there are some villages from within that are not classified under any of the dialects, most especially, Mbolki, Pella and Gudu, this is because they are pure different languages on their own, only that they live in the territory of Mboi and they can speak Mboi also. (Mbolki is Ḃata by tribe, Pella is Yungur and Gudu is a tribe on its own).

The variations in Mboi and Handa Dialects are clear to everyone stays among them for at least four weeks with a linguistic concern. The researcher uses Yungur and Lala in the comparison for more clear information. The table below shows some common dialectal variations of the two dialects of Mboi language in line with its closest languages.

S/No	Mboi	Handa	Yungur	Lala	Meaning in English
1	Mbiya	Mḅera	Mḅərā	Mbra	Water

2	Kitiya	Kucira	Kəra	Kəra	corn stock
3	Pitiya	Picira	Mbukəfa	Mbukəwa	Food
4	Semfandayau?	Semfandərau?	Somkolosəreu?	Sommajorau	Is it not like that?
5	Hayau?	Harau?	Losau?	Majou	Is it like that?
6	Pitiya	picira	Pira, bura	bura	Palp

Observing the listed six-word examples, the Mboi dialect use [j] sound instead of [r] sound of the Handa, therefore the speakers of Handa see the Mboi dialect as those who omit some sounds in the language, and the Mboi people see Handa people as total word borrowers from Yungur and Lala languages.

With all these dialectal controversies (which is found in every living language), the unity stands, they were personally enlightening that writing system and literature materials can be the same since it is the same language, and they can decide on any other material that may come later. They therefore from each side agreed but they said the issue of the word collection and any other literacy material and Bible Translation needs to be worked separately. Also, they agreed on the use of the same dictionary if only every varying word can be identified with *Hn* for Handa and *Mb* for Mboi.

From both parties (Mboi and Handa dialects), 70% from Mboi and 80% from Handa agreed that there is a clear understanding that Handa is the easiest to learn from both of them and even other language groups see it the same way.

Secondly, from the testimonies there are many terminologies from other languages like Yungur and Lala that the Handa are using, it therefore becomes easy for these people to learn and they declared it easy-to-learn. Whoever can understand Yungur and Lala can easily understand Handa dialect as well.

7.1. Reference Dialect:

It is at this junction that the problem of reference dialect started. Both dialects stood at logger heads that each dialect deserves its dignity if only the writer wants the success of the work (every one of them seemed to be inferior if it could accept the opinion of choosing the other dialect to be a reference dialect). Based on the writer's observation, none of them wants to be left behind, if that may happen, they may be answerable to the selected dialect when the development is achieved. To have convinced the whole groups, Abi suggested that the orthography should contain both and the language dictionary as well with the indication of *Hn* for Handa and *Mb* for Mboi. The only thing that should be dealt separate is Bible Translation and some literacy materials.

7.2 Orthography

“The orthography with the reason of this research, was easily propounded on the proposal of the trial edition and later the last edit of it to be used, the writing system now is in use in many materials in Mboi Language. The orthography was to many groups of teachers and facilitators as organized by the Mboi National Development Association as an appetizer with the agreement that when Dictionary

making would be started, teaching for their facilitators would be more effectively extended to the masses. Therefore, with the little that he did, they pestered him for more and he wrote the Lord's Prayer, cardinal points, days of a week, months of a year and a labeled human body, then, a book for learning reading and writing Mboi language for them of which he succeeded in doing it, later, the grammar of Mboi Language.

8. EDUCATIONAL LITERACY AND LITERATURE

First of all, about the attitude of this people to their language, almost all the stakeholders (90%) see literacy in English and Hausa languages as good as they are declared as official languages. But the Amfunda of Handa said that "it is worth proud for a language like Mboi to have some books written in her language to be read by her people and other people" And others nodded. This shows that despite their interest in Hausa and English languages, they prefer their language over any other language. There is a love for other languages in use at different occasions also.

The attitudes of the traditional leaders to education in general, differ from one level to the other. This they said depend on the group of people it may concern, and the

role it plays in developing the group. For example, for children, the leaders think and are even suggesting that “it is very important for a child to be brought up with the Mother Tongue fluency in local language before growing to learn any academic language. The reason is that it will avoid the loss of language to Language for Wider Communication (LWC) and cultural identity. By this it is observed that they want their children to learn English and Hausa as instructional languages but maintaining the use of vernacular in their homes. Priority given to the local language is high only at home, then English and Hausa is given another side of the coin of the priority. Most especially sometimes at school and other learning centers like Church programs and worldly parties.

On the contrary, the education for some adult is seen with another eye by the some traditional leaders. They see it as a too late development. It is of no use for an elderly person to go to any school for studies or learning in general. It is sometimes seen as a useless idea. Most of them nursed a belief that it is only young people that go to school.

But the good thing about it is that the elders respect every learned elder, for they believed that it is only the educated ones that can calm down situations when problems in a community become unspecified and confusing.

From the side of the clergy men there is a strong advice for children to be educated in the schools under the umbrella of English and Hausa language, from Sunday school to the school. This they say will foster the learning that can cope with digital

generation. Without formal education one will find it difficult to cope with situations like going to hospitals, and travelling to different parts of the country and abroad. For these reasons the clergy men said that they even use pulpit as a platform for encouraging parents on sending their children into school and for youths to go to school. Mother Tongue or local language warrants only liberty at home, but English and Hausa languages are used universal and always.

The below table illustrate the responses of those interviewed about seeing adult education as a success are only few so majority of them see it as waste of time, and resources.

Responses	Yes	No	Not sure
Percentage of the responses	5%	75%	20%
Total	100%		

Therefore, you rarely see an old person going to school as a result of their notions of education. It sounds disgracing for an older person to think of going to school. It is not easy, for and old man or woman to summon courage and go to any level of school.

In this case it is encouraging that a quiet number of people understand the importance of a child education, none of this group of people has a doubt about whether or not a child should go to school.

The hundred percent of the Pastors among Mboi people has a positive thinking about child education.

An interesting issue of this part is that almost everybody that is born of Mboi strongly affirmed that it is good for a child to learn and use vernacular at home so that the child would not grow abandon it. This they said that, it would help in maintaining and preserving the language. All the clergy men show a positive response towards the use of vernacular at the tender age and maintain its use.

About the adult education, most of the clergy men reply “Not sure of what to say” is the response of some respondents, but some say “it is a good idea” and none of the clergy men condemned the idea of education at the older age.

The suggestion of some pastors concerning the education is that even if they are old, there is a need for them to go to school. This is one of the factors that can help build the church. Elderly and old people are needed on pulpit and mission fields for the evangelism because they are the ones that have wisdom and endurance. And on the use of vernacular, they said it is good to have vernacular knowledge but knowing how to speak English and Hausa languages are gives one a ticket on how to travel across the whole world. What is worth interesting is they said if there will be reading in vernacular, it will be more attractive than any other language. It can be used as a tool of making it part of the social gathering and learning centers.

Some factors are attached to some of the problems facing the language group. Based on the reports of the few teachers who are also among the stakeholders, it is

observed that there are many Mboi teachers both at the primary and secondary school levels, but only a few are working in their local area. Most of the teachers teaching in Mboi language District are not Mboi by tribe, although they tend to learn to speak it so as to use it as an instructional language at the tender level.

The rate of literacy shows that the analysis of the percentage from the four communities two for each dialect on men and women of different ages that learned how to read is and those who obtained tertiary levels (NCE/OND is represented below:

Dialect		Handa		Handa		Mboi		Mboi	
Location		Handa		Banga		Bokki		Gulungo	
Educational Levels		NCE/OND and above	Learned to read	NCE/OND and above	Learned to read	NCE/OND and above	Learned to read	NCE/OND and above	Learned to read
Educated Men	Elders (60+ yrs.)	10%	30%	6%	7%	5%	25%	20%	40%
	Middle aged (30-60 yrs.)	20%	65%	15%	60%	10%	50%	40%	70%
	Youths (18-30 yrs.)	30%	85%	25%	80%	25%	65%	50%	90%

Educa ted Wome n	Elders (60+ yrs.)	5%	6%	5%	5%	5%	20%	25%	30%
	Middl e aged (30- 60 yrs.)	5%	35%	3%	60%	10%	20%	55%	60%
	Youth s (18- 30 yrs.)	25%	80%	25%	75%	20%	60%	70%	95%

This has a strong connection with the analysis about the materials mostly used by the people living in these communities.

The kinds of books owned by different individuals are based on the priority and profession. For example, Pastors and Church Leaders use Bibles, Hymn Books, Christian Literatures, Church Constitution and Doctrine, then Teachers on the other hand depend on the subject allocation or field of their study. Also, Rulers mostly use Constitutions, Bye-Laws, Bibles, Magazines, and Newspapers. Lastly the Casual Readers who read Novels, Drama Books, Bible, Hymn Books, Magazines at the leisure hours and the sessions of time occasionally.

S/No	Class of People	Types of the Books	The Languages into which the Books are written
1	Pastors and Church Leaders	Bibles, Hymn Books, Christian Literatures, Church Constitution and Doctrine	English, Hausa
2	Teachers	It depend on the subject allocation or field of study	English, Hausa and French
3	Casual Readers	Novels, Drama Books, Bible, Hymn Books, Magazines	English and Hausa
4	Rulers	Constitutions, Bye-Laws, Bibles, Magazines, Newspapers.	English and Hausa

9. RELIGION

Christian Organization Chart

From the below table, the issue of the use of English, Hausa and Vernacular in singing songs, praying, evangelizism, making announcement and preaching is at will by individual or different sub-groups in the Church; when youths are singing, they use all the three languages but when men and women fellowship sing, they use Hausa and vernacular. And while praying, it is just that they became habitual of using Hausa language that is why it can be in Hausa or vernacular.

S/No	Names of Churches	Anglican	EYN	Assemblies of God	LCCN
1	Administration	Church	Church	Church	Church
2	No. of adherents or	5%	5%	10%	80%

	percentage of population				
3	Languages used in reading scripture	English and Hausa	English and Hausa	English and Hausa	English and Hausa
i.	Singing	English, Hausa and vernacular	English, Hausa and vernacular	English, Hausa and vernacular	English, Hausa and vernacular
ii.	Praying	Hausa and vernacular	Hausa and vernacular	Hausa and vernacular	Hausa and vernacular
iii.	Preaching	Hausa and vernacular	Hausa and vernacular	Hausa and vernacular	Hausa and vernacular
Iv	Announcements	Hausa and vernacular	Hausa and vernacular	Hausa and vernacular	Hausa and vernacular
V	Evangelism	Hausa and vernacular	Hausa and vernacular	Hausa and vernacular	Hausa and vernacular

These depend on who would pray and the language he understands or wished to use. In the act of preaching on the other hand, most of the preachers mix the languages (Hausa and English) together as they preach. In announcement, they sometimes use Hausa when there is a stranger that may not understand their language, and sometimes it is used at will. But when there is a great need for the announcement to reach the older ones, then vernacular is used. Then lastly on evangelism; for songs by artists, they mostly use vernacular then Hausa and English and reaching out, they talk to the group of old men or women using Vernacular, but Hausa is used when talking to youths or those that do not understand Mboi.

This clarifies each Church leadership by showing the hierarchy in it and the level of the church to officiate as provided by their administration.

S/No	Denomination	Leadership Situation	Hierarchy
1	Anglican	National Level	Primate
		Province	Arch Bishop
		Diocese	Bishop
		Assistant Bishop	Venerable
		Parish	Canon/Chairman
		Reverend	Large Local Church
		Assistant to the Reverend	Deacon/Catechist
		New established Church or worship place	Evangelist
2	Ekklesiyar Yan'uwa a Nijeryia (EYN)	General Church Council (GCC)	President
		District Church Council (DCC)	Minister
		Local Church Council (LCC)	Reverend
		Local Church Beginning (LCB)	Pastor (unordain)
3	Assemblies of God Church (AGC)	National Church Council	General Superintended
		District Church Council	District Superintended
		Sectional Church Council	Sectional Leader
		Local Church	Local Church Pastor
4	Lutheran Church of Christ in Nigeria	International Level	President
		National Level	Arch Bishop
		Diocese Level	Bishop
		Divisional Level	Dean Reverend

	(LCCN)	District Level	Reverend
		Local Chapter	Church Chairman
5	Deeper Life Bible Church (DLBC)	International Headquarters	General Superintendent
		National Headquarters	National Overseer
		State	State Overseer
		Region	Regional Overseer
		Group	Group Pastor
		District	District Pastor
		Location Church	Location Pastor

Despite the percentage divisions of the people in of the Christianity and Islam, there are specialists who still maintain traditional religious practice from which they were originated before finding themselves divided in the present state of followership of worship.

Location		Handa	Banga	Bokki	Gulungo
Dialect group		Handa	Handa	Mboi	Mboi
Percentage of the traditional religious practices	Men	3%	4%	2%	2%
	Women	4%	4%	3%	3%

It is only old men and women that stick on the traditional religion, and the language they are using during consultation or worship is vernacular. In all these

areas there is no single Muslim. All the rest of the percentage compared from that of the traditionalist, the rest is Christianity. But the question now is that how do we involve them in language development?

The Handa council suggested that the need is to talk to them about language development only, not including Bible Translation. They would be happy to hear about the development. About 0% of the people that are consulted opined that the issue of religious materials should be put aside and face the language development together, and when it comes to the religion; every religion should decide whether or not to contribute its quota to another religion's translation.

In the survey of the whole Mboi language group the percentage of the Muslims is only 3%, anywhere you see mosque on the map is belonging to Gudu language people. It is just that the Gudu people themselves live in the territory of Mboi. Their reaction has nothing negative to do with the project because they see every development as part of their language success.

Almost all of them are part of the language and the language is for them, so, the development that may contain history, cultural record, and dictionary is part of their development. They should be encouraged to contribute their quota to the development of the language.

The suggestion and requests from the stakeholders and some of the youth are the Lord's prayer, Apostolic Creed, Opening and Closing Prayer for the Lutherans, Rites

that paying dowries consists of. Additionally, the biggest request is for the lead for Bible Translation.

The attitude of the Church leaders to any literacy materials in Mboi language

S/No	Denomination	Suggestions of the Church leaders
1	Anglican	<ul style="list-style-type: none"> • Literacy for our members is good because the gospel will sound natural and more acceptable. Most especially prayers and worship, but importantly Bible Translation • Some things that we find it hard to translate while preaching of evangelizing will be rendered simple
2	EYN	<ul style="list-style-type: none"> • The use of the scripture in vernacular will be more interesting and attracting • If only people can read their language, we think even tracks should be printed in vernacular to ease evangelism
3	Assemblies of God	<ul style="list-style-type: none"> • Everybody that understands his language feels it loving when he listens to any message in the language
4	LCCN	<ul style="list-style-type: none"> • It will be the means of uniting the communities • It will give more zeal to the youth to love any work on literacy
5	DLBC	God's word is more understandable when in Mother Tongue

Some of the things that may seem contradicting to the church practices and its leaders are some of the music, seeing that all of them are attached to the events

(festivals) that are made for. The music of Mboi as discussed earlier in Section 5 of this research has to do with tradition of the events. These festivals have to do with bear as a number one food and powdered tobacco for snuffing which may seem contradicting to the beliefs and doctrine of the Churches. Therefore, there is no how one can record and publish something for Mboi people and ignore music and festivals.

The advantageous part of it is that it is a record and documentation of the history, culture and words preservation. The documentation gives light to the mind of the people on the material provided; this should help them know from the history whether or not they are going forward.

It may also help the Churches to know how to discern from Christian affairs and traditional beliefs. For example, the music that is contrary and appropriate to the Christianity.

The church leaders from all denominations attended Seminaries or Theological Colleges as an academic training ground. They from time to time attend workshops and seminars for more experience in English and Hausa languages and sometimes in vernacular. The church chairmen on the other hand were elected as a result of their commitment and their zeal as well as general leadership qualities in the Churches and communities.

Since there were not many things done so far for the language, this is the first project that may cover the linguistic, anthropological, educational, clerical, translation, and organizational provision as well as computer operation. Therefore, based on conducted interview on whether or not the language group is willing to set

the arms of progress for development, they decided to form groups and committees. These will search and go beyond what they were in order to meet the need and the requirements that will bring this development.

Pastors, Catechists, Church Chairmen and the Councils of every denomination should be the media of the spread, also the message from palace to the few mosques in order to reach the grassroots' members.

For that reason, the commitment shown by the language users from the council stakeholders and Anfundas said that they would call the pastors and other leadership of the churches and inform them so as to reach to every individual.

And to be able to resolve some tensions in case they may arise in the process since this is a new development that comprises many different groups of people. The observation by the stakeholders resulted into looking in to the matter against the following problems:

- i. Denominational different views
- ii. Dialectal and sub-dialectal differences and their comment on which dialect should be the reference dialect
- iii. Religious differences (Christian, Muslims and Traditionalists) to agree on one sole plan for the development which is irrespective of religious bias
- iv. Misunderstanding on financial allocation and accountability.

The sitting gave birth to the following suggestions as the resolutions to the mentioned challenges waiting.

- i. Faithful members should be carefully selected against unfaithful accountability
- ii. The aim of togetherness in the projects should be clearly stated in the letters to be sent to every religion and denomination and the community dwellers with respect to dialects
- iii. There should be room for advice and correction from groups and individuals to avoid further conflict among religious and denominational groups.
- iv. Organized and declared prayers for the project. Therefore, when there is any tension or conflict thereafter, then the attention of the people should be drawn to the beginning statement, and if there is a divert in the work, it has to be corrected.

Translation of Religious Material

Already there is an ongoing Bible Translation (New Testament) which is being monitored by RIF_Global, a record of history and cultural events as well as dictionary making. From the feedback we are getting from all the communities, this is a welcome idea and most people expect it sooner than we planned.

James Newton says that the preparation for the development of the language projects is already started; in literacy, dictionary and Bible Translation by financial allocation or funding since the hearing of this current research.

Historic Areas in Mboi Land

There are many places that are seen as historic centers or worth tourism in Mboi Land, the places that were and some are still having respected and fearful background about the entire land depending on its role each to the people using it. The ones we will consider here are the famous and the topping places that have evidence events attached to it.

1. Kəngo: This is a pool located around Batma and moddo, it is a water source which many mysteries are said to be attached to it and sometimes miracles are performed there.

This is a place that is believed to be an area of consultation for many things, it is also seen as a place where when a child is born and is found spirit-like; the child may be sick from infancy to as many years that he/she may live. The parents would not get peace and the problem would extend to the neighbours and relatives. Sometimes the child 'may decide' not to walk and stay like an infant for many years. Those children cry anytime they like to and their cry disturb everybody around the community. It is to this pool that the parents would be advised to take the troubling child and be kept aside with the mindset of maybe it is an incarnated spirit in a human form born to suffer the people. All the people that go there would leave and go far from the pool leaving only maybe one or two persons including one of the parents find a hiding place and observe the actions of the suspected child. The child

whether it is a true child or incarnated spirit, the child must cry for loneliness. If it is a spirit, after like 10 minutes or so, he/she would keep crying as if something harmful is around him/her. The would keep crying and be turning around to check whether or not someone is there watching, when he/she observed that nobody is there and nobody is watching, he/she would stand on feet and grow taller than any other adult human or turn into a big snake then dive into the pool and go back to his original place of abode. Then the mother would carry the baby's sling which the baby was layed in and draw close to the pool and speak in rejection of any other form of child that may come to her in that form again, and throw the sling inside the pool, then go home. That would be the end of the parents' and community's trouble.

Handa: the place as mentioned is a name of the original abode of the same people known as Handa today. Initially and originally, it was on top of the mountain North-East from the present Handa community. It is a mountain as earlier mentioned, tall and foresty with a flat-top peak. People were there before coming down around 1920-30 to settle.

Mystery; the place has a place of consulting an oracle mainly for rainfall. It has a hut that contains a many pots which is believed to be for the most holiest gods. Whenever there was a shortage of rainfall around the land, there would be an announcement for people that there is going to be a sarificial prayers for rainfall where the Chief Priest from the clan of Dal-

Katarkā would suggest a blameless young lad to be slaughtered and the blood be sprinkled on the oracular hut and be telling the gods, that “We your people have sinned, we have done evil and we are reaping our iniquity of not having rain for our farms and animals, please lord, forgive us our sins and give us rain”. After the prayer, it sometimes rains instantly but sometimes delays for hours or three days. To them, it depends on the respond of the gods. The shortage or lack of rain may not be experienced sooner, it may take more than three to four years before another experience may come and from the priestly family that another lad would be taken to be sacrificed for rainfall. Later, the issue of sacrificing a human being was uninvolved from the requirements, they used a black he-goat that has single scrotum for sacrifice. After the rain is gotten and the season became fruitful, according to Baba Samaila Hambawa a Serving Priest (but not more now), there would be a harvest thanksgiving which may comprise of areas covered by Yungur people that suffered the drought and benefitted from the rain and Bata people as well. This is observed as a joined-hands offertory prayers, Yungur people would bring guinea corn and Bata on the other hand bring fish. There would be a feast by cooking the food brought by the people to eat, drink and dance to praise gods for the answered prayers.

Note: sometimes, the gods may decide not to hear the prayers offered by the priest and may transfer with a rolling sound from that Handa mountain to Mboriya (another mountain) close to mounts Thimgine and Yəhādar where is

close also to Katər̄kā and Yāso (former places of people's abode) north from the oracular place and the Priest with his men would follow to the area with plea for mercy until the gods subdue their anger and forgive the sins of the men.

Another relevance of Mount Handa is that, if the Chief Priest do not agree with a new intended traditional ruler, the person to be or coronated would never be a leader; it is either he insist and die or voluntarily ignore the offer. This is because gods are not happy with the intended ruler.

Baba Samaila Hambawa ever been to Yola when he was invited by the Lamido of Adamawa Aliyu Mustapha around 1997 to display the talent of being a Chief Priest. On that day he prayed and it rained instantly, the Lamido nodded his head in agreement and shook Baba Samaila's hand in affirmation and congratulation for being who he was.

Names of Clans among Mboi People

The records of clanatory existence among Mboi people is something that should be followed and studied with carefulness. A clan may have some clans under it. Sometimes, one maybe tempted to list the sub-clans as major ones. The divisions are of clans to families. Thus we are going to discuss them briefly as the division provided.

- 1. Dal: This is found from Handa of which it has many sub-clans under it with the title Dal as an incare. The name was named after the mountain that**

they early Fore-fathers stayed there for long as a home to them. They are, Dal-Katarkā, Dal-Yāso and Dal-Sobra).

2. Gime: Also from Handa which has sub-clans under it as (Gime-Wurbinza, Gime-Kwara and Gime-Cengi).
3. Zar-Mboi
4. Wa-Banga
5. Gaḅla (Gurguza)
6. Dole
7. Murvici
8. Ngbenge
9. Zangya
10. Kpanta
11. Tamin
12. Gben
13. Malta
14. Tara
15. Hagma
16. Soguno
17. Walamo
18. Gai
19. Gato

10. PROVERBS AND WISE SAYINGS IN MBOI LANGUAGE

A proverb is a short sentence that people often quote, which gives advice or tells you something about life. (COBUILD Advanced English Dictionary).

A proverb (from Latin: *proverbium*) is a simple and insightful, traditional saying that expresses a perceived truth based on common sense or experience. Proverbs are often metaphorical and use formulaic language. Collectively, they form a genre of folklore.

It is an unusual word or statement made for a special instruction to the wise that are concerned. Also, wise saying according to thesaurus, is a pithy saying that expresses a general truth or fundamental principle; an aphorism or a succinct formulation of a fundamental principle, general truth, or rule of conduct. It is on the other hand a constructive assumed words of elders that develop the mind of the wise. The proverbs and wise sayings are a common thing used among Mboi people to develop a shallow and limited understanding of people irrespective of age, gender and status. To some people, these ways of communication are a way of insult, which is a wrong nurture. It is a way of communication in a hidden and wiser way that takes a careful listener and analyzer to retrieve the meaning imposed to it. This is common among all genders of elders, youth and a few children.

In many cultures, proverbs are so important and so prominent that there are proverbs about proverbs, that is, "metaproverbs". The most famous one is from Yoruba of Nigeria, "Proverbs are the horses of speech, if communication is lost

we use proverbs to find it", used by Wole Soyinka in *Death and the King's Horsemen*. "A conversation without proverbs is like stew without salt (George)

There is a clear demarcation between the two and this group of people uses them contextually as it can work a constructive role among its members. And not every Language speaker that understands these terms. This is special for special people. As Roget's would say, "unreasonable" is the wise statement if the hearer does not comprehend it. For that, it is always foolish to talk wise things to the person that does not understand the terms and their intended meanings as meant by the speaker.

In this book some readers may find it difficult to understand some terms that are not from their dialect, but hoping that it will be easier as one carefully goes on reading it and asking questions from elders.

Below is an example of a few proverbs and wise sayings (out of many) that are being used in a day-to-day live. The list of the proverbs and wise sayings in this book have three stages; the statement in Mboi language, translated into English as free translation (though some translation may seem literal), then lastly, the implied meaning to the user.

1. Meyō binjo nga shī nā kəfeya umeyi binjo nga shede ka ha

Free Translation: Build a granary and roof it, if you build and leave it unroofed, it will fall

Meaning: When you marry a woman, you don't just carelessly leave her, you have to provide her necessary needs to make her what you desire.

2. Piye blata wog nga hik-wa, kənga da bladə də

Free Translation: by pulling the bark of a tree; you will get a fiber from drawing it.

Meaning: If you want to look for whom to marry, don't marry an old person; look for the one that you are sure to be able to give birth to children.

3. Ma ngə ko ndugu mə nga ko na reye, nga woziye

Free Translation: If you go to farm without a hoe, you cannot work

Meaning: You cannot just assume things and be done without you working them out, dreams without working on them is just an imagination.

4. Tawa Mboi tə dau kađo zangzangto, ma kađo zangzangto sheme wuro ka kade

Free Translation: We the people of Mboi love peaceful living, for without living in harmony the world will not exist.

5. Ye kayi lengleng a ishiya aka kwa lumo waya ye

Free Translation: One who has a red-thread grass round his loins should not go to help in quenching fire outbreak.

Meaning 1: He who is guilty or faulty will not attempt reconciling others of the same offense.

Meaning 2: A person that refuses to hear warning will be caught up unaware.

6. Wodiyə ka mbəshe bū pai yo to nau?

Free Translation: If a dead refuses a grave, where will he go and sleep, or lay himself?

Meaning: There is no alternative in what befalls someone as a result of his cause.

7. Nga to waya da niyē, sai da talya

Free Translation: One should not pick fire particles with a bare hand, instead, a broken pot.

Meaning: One cannot approach a case of judgement or resolve problems with an empty hand and words.

8. Ndakka gurummu

Free Translation: Better there is than none

Meaning: Better you have your fellow or partner and is seen bad than the absence of everybody.

9. Mə ngə zā jimsa tongi shemde ka nede

Free Translation: A roof without a pillar doesn't stand

Meaning: staying all alone is always dangerous, a council of others always help in solving problems and confusions.

10. Agəna fandi ma ka khā ye twa shidou?

Free Translation: Does a single person make a tatch roof and lift it up to the building?

Meaning: Unity is always good, united we will prevail over all.

11. Bimiyə fandi fəko mbəliya ceye

Free Translation: A single bangle on hand does not jingle

Meaning: An isolated person suffer loneliness

12. Kənga twa kwa kənga bən dangou?

Free Translation: Will you carry a sickle to beat a drum?

Meaning: you don't punish a child with a stick or sharp object, you will end up harming or killing him. Do things the way they are supposed to be done.

13. Tali nda kənda hyā nide kəm!

Free Translation: All of us must suffer the hotness of this pan, for we were already warned.

Meaning: When you fail to listen to warning among others, the awaiting trouble will involve all of you.

14. Horihoriya, branyā

Free Translation: The owner has arrived, it has happened!

Meaning: Since we have not listen to the good advise, now we will face the real judgement from the owner.

15. Tali nda ndə kəm də.

Free Translation: All of us must undergo this pan

The group sin of offence must attract a group punishment

16. Gihīn bwhā bodi kətiye

Free Translation: A good soup does not serve the whole food (tuwo)

Meaning: A good does not stay alive for long

17. Agben kooyi aa nə tol a kalliye

Free Translation: A squirrel does not give birth to a baby squirrel with a side tail

Meaning 1: A child's behaviour has nowhere to be compared with than the parents.

Meaning 2: A child's habit is believed to be inherited or learned from the parents

18. Kang cima guletati an lime yaʒe

Free Translation: The bedbugs in your bed are the very ones harming you

Meaning: your enemy is nobody else than your intimate fellow

19. Akeleng ɗa humza

Free Translation: A he-goat among other goats

Meaning: A careless lad keeps impregnating women without having a bonifide child

20. Nge ɗau yinge panga yiya kaa ya maa ye

Free Translation: It is not your pleasure to address grandmother as mother

Meaning 1: It is as a result of a motherlessness that made someone regard grandparents as parents

Meaning 2: in the absence of the first-class wants we stick on the second-class

21.Kā ihī

Free Translation: Talkative person

Meaning: A person who manipulates things and can be able to defend them no matter

22.Mbwa won jīyāwa won todazo

Free Translation: What you like most is what easily kills you

Meaning: Anything habitual can easily destroy the destiny

23.Akeleng dayi aaye

Free Translation: A he-goat does not own a kid

Meaning: A child must belong to a bonafide owner no matter, but it depends on how reckless the mother is

24.Ngod hizo tami lungdung miyē

Free Translation: A dried tree cannot make a forest

Meaning: An isolated living hinders community progress

25.Gat ka vat ḍa lungdungma paka yap mba nged mayāu?

Free Translation: Can a river flow into a forest without breaking the trees?

Meaning: When a solution man arrives there must be a breakthrough

26.Abwa yin kū pe mwau?

Free Translation: will a dog become old and be able to hunt?

Meaning: it is good for a living to use times and moments wisely and redeem it.

27.Ngod hizo foyiye

Free Translation: A dried stick doesn't bend

Meaning: A stitch in time saves nine

28.Ndom dər thāyi dā nun

Free Translation: A sleep comes on a blind person

Meaning: The worst has happened

29.Gufo yin mine yamnu?

Free Translation: A belly praises who?

Meaning: Who because of his frequent feeding got an award? Better focus on more important issues.

30.A ni kpəng hobi zāyě

Free Translation: You don't beat a snake with an empty hand

Meaning: You don't work good things without being well-equipped

31.Tāima na da mbiu?

Free translation: what does the sympathizing words give me?

Meaning: Problems need solutions not empty talks or promises

32.Mbwanda kaa baa mbaayi

Free Translation: this thing will hook you alone

Meaning: failure to take heed or harken to a warnig will lead to a ruin against the owner.

33.Noosa jebi kaace

Free Translation: you are n trouble today

34.Lam kaa ba pawo twanjiu?

Free Translation: a scar cannot be removed

Meanng: one cannot change or deny his identity

35.Mbwa wun njiyāwa won todiyazo

Free Translation: what pleases you is what kills you

Meaning: things that send someone desperate are what destroy oneself

36. Fānda blatə kən ya nget sheme

Free Translation: where there is fibre, there s no wood

Meanng: One’s will is not always granted to him

37.Waya puya buwan

Free Translation: A dog had a fire incident

Meaning: A needy meet the most needy

38.Nosa ya haune

Free Translation and the meaning: I am lucky today

39.Ghin geleng kətə den

Free Translation: soup overlap food

Meaning: An overlook in life (good or bad)

40.Ma ngan zā bū hāsto, zā mbul

Free Translation: Whenever you are making a snare hole, dig shallow a one

Meaning: be carefull as you plan evil, you may be the one to fall in

41.Acenə wuriya mbad dhāza

Free Translation: the yesterday’s woman changed a wrapper

Meaning: the person you witnessed yesterday is the same today, what you see in him today is a claim of innocence

42. Goh hĩ shĩtə ɗa shidekdən

Free Translation: A hen laid eggs in a fireplace

Meaning: One lays his treasury in a wrong place

A place of progress is denied; no way for cooking food anymore

43. Atafi zhĩ gənda ɗa kəngməye

Free Translation: he does not separate sand from corn

Meaning: All-welcoming woman (harlot)

44. Fungo guɗuk mbiyaɗen

Free Translation: A frog polluted the water

Meaning: A single person's fault implicated others

45. Bū fandi boɗi kamiye

Free Translation: A single hole does not contain all seeds

Meaning: things for all should not be given to a single person

46. Ngə ghā cidə ciɓa kuwon

Free Translation: you defecated under a shade

Meaning: you spoilt the source of your help

47. Nə ma fənda mbiya won ɗok ɗa shido noyin

48. Free Translation: I know where water leaks on my roof

Meaning: a problem is clearly indentified by the sufferer

49. Nən gi gura kəna be mbiya

Free Translation: I am looking for a water drinking bottle

Meanng: you don't always specify things, idiomatize them. This is always said so when a person is looking for whom to marry (a drinking water bottle refer to a woman)

50. Shī pa kuna ye koye

Free Translation: it did not even bear fruits regardless of monkeys destroying them.

Meanng: do not complain over a destruction or denial of what was not even founded or established

51. Thēi kē nuzə won hine

Free Translation: A blind says eyes smell

Meaning: a person who lacks something pretends not liking it

52. Pazə fiici ka ma ḍa wule fandi ye

Free Translation: two swords can't go into a single shelf

Meaning: two hot people can't stay in the same place

53. Ye gagi mbiya nduwa a ma co fwāyi biye yide

Free Translation: he who put a pot of water on fire knows the quantity of garri he has

Meaning: being able or not is known by the owner of the affairs

54. A shed baro ye mwa wāma

Free Translation: he let the branch and caught leafs

Meaning: one who left a better alternative and go for a troublesome choice

55.Dara kat Jataun

Free Translation: A hat fits Jatau

Meaning: the situation that befits someone unopposed

56.Mbiya bod gelengnen

Free Translation: water dried on crocodile

Meaning: the end of one's wisdom has come

57.Angulã ma wãreyin, pei sãkei kpanglada

Free Translation: a cived cat knew its anus, still it swallowed balanite fruit

Meaning: one knows his inability, yet, introduce a huge task

58.Mbwa ða zonda neknek

Free Translation: what is clothed in women is extremely sweet

Meaning: what s covered unrevealed here is beyond the attributed pleasure

59.Gufo padiye

Free Translation: stomach does not break/burst

Meaning: one can accomodate as many secrecy as he wish

60.Ruwo wĩ ihã vije kutayin

Free Translation: locust bean fell infront of mouse's door

Meaning: A longed matter is gotten

61. Acen ḍa gagaya

Free Translation: a woman at a dancing arena

Meaning: an outside appearance can be deceptive. (gaga in Mboi is a dancing arena that display every woman's modesty and decoration of which is hard for one to discern a bad and a good character woman)

62. Ngod guno nwin

Free Translation: a big tree has fallen

Meaning: a big famous/giant died

63. Ngə twa wor mənga ko ḍa sud wodin

Free Translation: you go to cry for help at the deceased house

Meaning: carrying one's problem to already more problematic place

64. Tukwoi zāyā

Free Translation: a snake's evil

Meaning: to kill and not for consummation or use/to destroy not for any use

65. Ani buye kanaye

Free Translation: a hand of appreciation cannot reach

Meaning: one's thanksgiving cannot be compared with the result of the kindness obtained

66. Ta abozə nad mbul

Free Translation: some of us' legs are short

Meaning: some of us cannot be in attendance (this is mostly an excuse)

67. Akre mbalza

Free Translation: a communal work husband

Meaning: one who always goes on communal help, forgetting to be creative himself

68. Acena zugaza

Free Translation: a woman who likes attending social gathering

Meaning: prostitute

69. Arem yei tufoya ka hobi ada

Free Translation: a bird that calls for a rain is the same that the rain beats

Meaning: he who looks for trouble is the one to bear the risk

70. Adon cima piso ya ta cima kwara

Free Translation: he came down from riding a horse and rode a donkey

Meaning: one who foolishly let go higher rank and prefer lower one

71. Ma gəna bid fionjin ama aa ma fiyoye

Free Translation: if a witch forgets, the mother of the Child did not

Meaning: an evil potter easily forgets his atrocity unlike the victim

72. Ngə hiye ndugo nə kamən

Free Translation: you carried seeds and passed farm

Meaning: crossing the borders of your right and do something else

73. Ma gəna kīme kasəkēi kado mwa pəteya

Free Translation: he, who wishes to swallow an axe, should be helped to by holding the handle

Meaning: a self-trouble maker should be assisted to obtain the self-implication

74.Mbiya kadi cima cenye

Free Translation: a water doesn't stay on a flat rock

Meaning: one who didn't eat anything cannot drink required water

75.Mbiya hyer fwāi

Free Translation: water overlaps garri

Meaning: you looked for what is beyond your ability

A joke grew into a conflict

76. Garanga ma bra guninyē ka ha nji

Free Translation: when a building does not begin at a bottom, it will certainly collapse

Meaning: any decision with a faulty base can not stand test

77.A kək ḍa kur fūwō

Free Translation: he leaned on a faulty support

Meaning: depending on a wrong person or body

78.Agəna i dugla

Free Translation: a man is darkness

Meaning: one cannot claim to have fully known or understood someone

79.Ma thēi ke za diga wada zwa na ḍunguliden

Free Translation: when a blind says, let's play stoning learn that he stepped over a stone

Meaning: who that enters contest with his superior, knows his stands

80. Thēi ka long bundiye

Free translation: a blind cannot grind groundnut

Meaning: he who has no idea about something, also do not know where about

81. Ma kənga kyā gəna me ehe bulabulzə nji na nuzhezhi nge kai wayiba

Free Translation: if you will tell someone to clean cobs from his eyes, first of all clean yours if any.

Meaning: leadership is by example

82. Ye ke shiyo wi mubwa wuma mwad pai puiye

Free Translation: he who complains that his hometown is far, he was not caught and escaped

Meaning: complain over a decision means unreadiness

83. Ani bwe kanayē

Free translation: a cripple's leg cannot reach

Meaning: he who owns nothing cannot compete with those that have it

84. Avede khān

Free Translation: the tie is broken

Meaning: I am totally tired

85. Ayar cen

Free Translation: an air blown

Meaning: it is time to relax from doing work

86.Nasara hīden

Free Translation: it is over seasoned with salt

Meaning: it is too much than expected

87.Gongama vad duglan

Free Translation: ignorance is worse than darkness

Meaning: something beyond someone's understanding can lead to all sorts of futility

88.Dano damdam

Free Translation: my own is not there

Meaning: I am excluded

89.Kwara vang nad den

Free Translation: a donkey threw its leg in

Meaning: a spoilt situation

90.Bumde mang ishon

Free Translation: grinded nut is no more pleasing to the gods

Meaning: one can no longer bear with another's offense

91.Niizo ye sob koso, koso ye sob niizo

Free Translation: a right hand washes a left hand and vice versa

Meaning: we live in harmony by being brothers' keepers

92.Gurgudo mbashe shiko nāwo ndwa wanda

Free Translation: a hyena refuses to walk by daytime for this reason

Meaning: someone refuses doing things in the sight of others for the fear of frequent interrogation

93.Mbiya su wi sheye

Free Translation: water does not just get sour

Meaning: there is a reason for every happening

94.Ye kayi gurgudo ya aka ka mbwe zhenzhi

Free Translation: he who ties a hyena should be the one to free it

Meaning: he who introduced or caused a trouble should be the one to solve it

95.Aa ma wayaye she ma naden

Free Translation: a child does not know fire until he matches over it

Meaning: one is known of potentials only when he is tried

96.Wudon ya mwe nda me a zəgā ya tafi

Free translation: we roast sand to frighten tiger nut

Meaning: we deal with the superior to frighten or discourage the weak and the masses

97.Yenda a zuk tafi ze

Free Translation: this person wears foot wear

Meaning: a word of appraisal to the person the sentence is attributed to

98.Yenda ya dekgəndan

Free Translation: this person is a deceiver

Meaning: this person is a confused trouble-causer

99.Suksuko nin

Free Translation: a whirl wind rose

Meaning: trouble beyond controll

100. Tol kuna won ka ihĩzo

Free Translation: a monkey is being tied by its own tail

Meaning: a credit pays credit (in Mboi culture, whenever a woman is married without paying the whole rights, in next time, her relative may also marry a wife from her husband's family without paying the rights as well)

101. Ne ani matei

Free Translation: my hand did not rise to top

Meaning: I haven't ate anything

102. Windo a kodəya I ama yen sob zhe

Free Translation: a wound at the back oh head is being dressed by a mother

Meaning: one's complicated problem is believed to be lovely solved by maternal relative

103. Gbetsə todi adaye

Free Translation: patience does not kill a father

Meaning: a good leader is always known by constant patience

104. Anad wo wuhĩ gufo wo mbishede

Free Translation: let the legs get rest and the heart get frustrated

Meaning: to be given what you did not send for (you sent for something, instead, another contrary thing was brought to you)

105. Abiji gangjn

Free Translation: a draft game demoted

Meaning: an agreement not maintained

106. Mbwanda tam hir bənayin

Free Translation: this issue became Bənah-yungur dance

Meaning: a situation whereby an action already started later goes back to the starting point

107. Akre nda ya gbene

Free Translation: this man is a squirell

Meaning: a clever person

108. Kuta keyi, yi hāde panga zhe

Free Translation: a mouse says, you labour before you enjoy

Meaning: no pain no gain. Or, there is no sweet thing without sweat

109. Mboi da padīya

Free Translation: the thing is on the palm of hand

Meaning: something in small quantity. (Mboi people use the word “mboi” not referring to themselves only, but for “the thing”

110. Cime galita

Free Translation: an arrow shot messaging type

Meaning: assignment seemed to be achieved but no feedback

111. Yenda bwa

Free Translation: this has a loud voice

Meaning: the person referring to is extra-ordinary

112. Ndom dər thēi dən

Free Translation: sleep befell a blind

Meaning: a situation worsens

113. Khū guno odon piya fəndei

Free Translation: a big calabash is being worked at a very place found

Meaning: a ruler is killed at his palace (a sign of not fleeing, no matter what may come)

114. Gəna i tol donoyō

Free Translation: riches are a tail of brush-tailed rat

Meaning: wealth may not be permanent on someone. (A tail-skin of a brush-tailed rat is easily removed when carelessly held)

115. Yenda yi a kulkul

Free Translation: this person is an unidentified playing dice

Meaning: uncomprehending habitual person

116. Lumo I aadonza

Free Translation: a market is a bastard

Meaning: price is not and can never be stable in a market

117. Yenda I aaborta

Free Translation: this is a charming person

Meaning: a child beyond people's control (Mboi people believe in some children that are only begotten ones and their characters have no attained direction)

118. Ma ngan ta gənaḏe zha lime ḏa mbeye

Free Translation: it is when you carry someone on your back that he will bite you

Meaning: the person you help is the same suffering you

119. Wodon da aana wou?

Free Translation: do we get a child by daytime?

Meaning: the owner has seized his property; the fake bearer has nothing to claim for his pride

120. Ngod hizo ma mbwa ḏa ngod bijoyin

Free Translation: a dried tree knows what is in the fresh tree

Meaning: an experienced person knows what is involved in the matter than he who has not experienced it.

121. Kan khā gbomən

Free Translation: a poison ill-treated a baboon

Meaning: the sickness endured lastly killed its victim

122. Arəfe i guloyo

Free Translation: a parent in-law is a quiver

Meaning: paying bride price is gradually. It is believed that what one owes his parent in-law should be remedied gradually. Just the way a man gradually gathers arrows in a quiver.

123. Gurgudo cen humbo dumun

Free Translation: a hyena roared and a goat lost

Meaning: one can be a suspect only when there is a loss

124. Kon fogi wodiye

Free translation: a debt does not do burial

Meaning: one should always be ready for every happening. Keep your resources intact for unexpected events like death

125. Widiyi ɓwalang todi ambəɗoye

Free Translation: a long way does not kill the person that follows

Meaning: short-cut way does not pay good

126. Ngan kaye ngbange gundo biyezo

Free Translation: you don't look closely; the future is too broad

127. Mbal yen koi aa ye shike

Free Translation: beer gives birth to a child and the child walks the very day

Meaning: drunkenness can harbor a higher disgrace on the same day of drinking

128. Ye brei tuwo ndomya aka bra niyoze

Free Translation: he who slept first will also wake up first

Meaning: he who is beyond you is all the ways beyond you

129. Ma ngə pyir shedeye, kənga biye

Free Translation: if you fail to listen to 'leave' you will see

Meaning: if you fail to harken to a warning, nobody will care when you need their attention most

130. Zan sou kaamə zaa ko ndugu, zan da mbwadəu?

Free Translation: you prepare seeds and go to farm, do all of you get rich?

Meaning: is not everybody who labour that must see the fruits of his work

131. Akər kwāke ganire

Free Translation: a brave man does not normally talk

Meaning: real men do not brag

132. Fifito gongi ta ngorre

Free Translation: a new thing does not lag from climbing a tree

Meaning: being zealous when you get a new thing proves you
uncomprehending

133. Kəḍako moi ngbadre

Free translation: a fault is not attributed to a tree

Meaning: it is a person that accepts offense to make things simpler

134. Kurato ghī əsəre

Free translation: his robe does not go round his waist

Meaning: a non steady person is known by his unusually untrusted words

135. Kənga za wotəavel ḍa ihīnire

Free Translation: you will not hear about king's death from my mouth

Meaning: confidential matters and secrecy are not publically heard from the
wise

136. Barmə kawun

Free translation: strong branches are broken down

Meaning: a hero or dependable person died

137. Mə ngə kī e wa, bada gufou?

Free Translation: if you say yes, is it from your heart

Meaning: words on lips are not conformed with the inner mind

138. Ndukura velde nusa

Free Translation: the king's communal work is today

Meaning: a natural event (mostly disaster) overruled a prepared human event

139. Ghā da bukurun

Free translation: a vagina got a fitting pant

Meaning: describing a person who severally and consistently goes to look for a help from a single source

140. Abwa maka khū pa ya mwau?

Free Translation: can a dog hunt when it grows old?

Meaning: something not achieved at a youthful age cannot be attained in the old age as well

141. Aa twa ta mashe “yi mbi fuya nurə nji fwakatnu?” zhe kyād mi “kənga ma”

Free Translation: a keet asked its mother (guinea fowl) “what removed your hair cob” and the mother fowl replied “you will understand”

Meaning: what befalls the older ones that you laugh at them will certainly befall you in next time

142. Kuna ma bren

Free Translation: a monkey foresees you

Meaning: one's plans are identified by others before he executes them

143. Ma ngə sur zəmbərən huzə ma wun shata

Free Translation: if you insult tamarisk fruits, it pans sour leaf curry too

Meaning: when a someone is blamed and insulted of his attitude, those with the same character become offensive

144. Yenda i ankufa jishe

Free Translation: this person eats beans

Meaning: this person is a witch/wizard

145. Ma mbəza an be mbal kəm dā ni antəkayi

Free Translation: the wisdom of a drunker is in the hands of he who cooks the beer

Meaning: a child cannot claim to be clever than his parents/master

146. A mbishe citə yewī dā paro

Free Translation: he refused normal faeces and fell into a purged one

Meaning: he left his former fitting alternative and went for a wrong and worse choice

147. Ka ngbed dē sou kənga khā nga towa

Free translation: tie up the woods base on your ability to carry

Meaning: plan things base on your level

148. Yenda wo ya tallə dā ufton

Free Translation: this was shown a frying pan in face

Meaning: a person that once ran mad or mentally affected

149. Yenda wu paman nə tol purso

Free Translation: this person was beaten with a horse tail

Meaning: this is a mad person

150. Ma ngə nin nakən ka pur gəna da palta

Free Translation: if you get up earlier, you will not suffer the sun heat

Meaning: it is good and most helpful to do things at a designated time, it saves time and resources

151. Yenda a ihī ho

Free Translation: this person has an open mouth

Meaning: a person who does not keep secrecy

152. Lum nda manə jīra

Free Translation: this millstone has a grinding material

Meaning: a gossip against a woman who bore a child to another man and s proposed to marry another

153. Wun mət kpəlangde dəga zomo bishi

Free Translation: a trunk is straightened only while it is fresh

Meaning: one's upcoming character is right to be corrected at the tender age

154. Wun ha aa ye shike b̄wātəu?

Free Translation: do you give birth to a child and he goes wooing the same time?

Meaning: it is not at a spot that one gets knowledge and get acquainted

155. Wu kpabi psam nə wizho dogodiye

Free Translation: we don't run and scratching buttocks at the same time

Meaning: one cannot work perfectly on two different things at the same time

156. Wu digi d̄unguli wo ba cimye

Free Translation: a stone thrown do not hang above (it must certainly come down)

Meaning: whatsoever is concealed must be seen in the later time

157. Uka humbo ihā vije gurgudoyin

Free Translation: a goat is tied at hyena's door

Meaning: plans designed in the enemies' sight

158. Kəm uma nade, kəm ngan gənade

Free Translation: you are given yet you are begging

Meaning: you are such a discontented being

159. Gurgudo ya nge ke nda mbəda nade

Free Translation: here is the hyena and you are saying we should follow footsteps

Meaning: when a thief is already identified, there is no need to go for search and suspecting others

160. Avel i dungso

Free Translation: a king is a refuge

Meaning: a good leader bears all the troubles of his followers

161. Zhema nade ze i wodiye

Free Translation: kicking legs does not stop one from dying

Meaning: when it is time for something to happen, nothing can stop it from happening

162. Thēi moi thēi duiye

Free Translation: a blind does not hold a lead-stick for another blind

Meaning: an ignorant cannot enlighten another ignorant

163. Shiko ka shedewa, bra wasoyi

Free Translation: an irresistible journey is supposed to be embarked on early

Meaning: something that must be done should be started on time

164. Ye ci waya dā kəngmayā ama fənda sudukdə tami wuhāyin

Free Translation: he who sets fire on corn knows where ash is costly

Meaning: destroying valuable things to earn most valuable

Value differ base on personality

165. Vadzə ance i chīta

Free Translation: the lie of a black smith is charcoal

Meaning: nowhere for excuse when the most needful is available

166. Mbiya tai giriye

Free Translation: water does not go up hill

Meaning: a troublesome person knows whom to fear

167. Mbishe bu nga dawa

Free Translation: you refused ten times at last you agreed

Meaning: willy-nilly

168. Hudi nga ha

Free Translation: vomit and leak

Meaning: hate something and love it later

169. Baramzə mwa ga hiye

Free Translation: as time goes on, ants will cross

Meaning: it is time that make things possible

170. Twan ne nga kī

Free Translation: take me and tell

Meaning: what is attributed to you, you attributed it to me

171. Arem cetsə nə shido gishi

Free Translation: a little bird with a big nest

Meaning: carrying or embarking on something beyond your capability

172. Guniyi mwa kafo

Free Translation: as time goes on the East will be dark

Meaning: there will be hunger in the coming rainy season

173. Agbang pəta madəma

Free Translation: a poison-experiment lizard

Meaning: a person who tries fearful and dangerous things

174. Guwo vā yine

Free Translation: dry season deceived me

Meaning: I was not extra careful about the matter

175. Wu khī kuna bafikya tole

Free Translation: a monkey is not skinned up to the tail

Meaning: do not completely reveal the secret

176. Duwo nda kaci vā ihĩ

Free Translation: supposed a ziziphus thorny branch on his house entrance

Meaning: this house will be devoured by gods

177. Acen nda mbwaḍa nin

Free Translation: this woman scalded her hand

Meaning: the woman that bears children and they do not live

178. Binjo haaden

Free Translation: a ban has collapsed

Meaning: the woman has put to bed

179. Ako ḍa garangan

Free Translation: she went into a room

Meaning: she has put to bed

180. Ahā cima cenən

Free Translation: he climbed on a flat rock

Meaning: he got lost

181. 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

182. Mbizhozə hungo so swi cim ka gang wadono

Free Translation: a luck belonging to a frog does not ascend, it will still descend

Meaning: no matter what enemies try militating against someone's progress, it still goes to him

183. Baramzə mwa wun da kangtə də

Free Translation: ants still find crumbs

Meaning: there is yet an abundance of food

184. Lermu ngwalare nazən

Free Translation: a needle dag up a yoke driver

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

185. Tol humbo ka pəs zukzəye

Free Translation: a goat's tail cannot chase flies

Meaning: a small solution cannot solve huge problems

186. Windo ka ba təfiya, panga sob ihīwāye

Free Translation: you cannot dress a wound that is on the back of your head

Meaning: problems caused by one are not supposed to be solved by him, rather another older than him

187. Athei be gohn

Free Translation: a Gudu man sees a hen

Meaning: a person in desperate want sees his wants. (Mboi people name Gudu man as Athei)

188. Awa I tumatumo

Free Translation: a stranger is dew

Meaning: one should learn to bear with a visitor no matter how; he will not stay forever

189. Yarzə fī gang zowon ya mbeidə

Free Translation: wind met palm kernel already dancing

Meaning: the situation needed was later found the way it was needed

190. Biye ngengə todi aremyē

Free Translation: nearly do not kill a bird

Meaning: a task about finishing does not make the work a finished one

191. Ko tū zang nəfən ka vad nuiyē

Free Translation: no matter how an ear grows it will never pass head

Meaning: no matter how someone claims to be, he cannot go beyond those already beyond him

192. Abiya pal pe yene

Free Translation: he sees the sun before he rinsed

Meaning: one who knows what he does in the middle of conflicting factors

193. Ani bwalang

Free Translation: a long hand person

Meaning: a thief

194. Biya tukiya

Free Translation: remain at the mill side

Meaning: you are almost at the achieving point (it is a motivational statement)

195. Atiye pirgo ndugo njin

Free Translation: he sold the farm to an agama lizard

Meaning: He failed to work out his farm

196. Nosa kam kənda kada pale

Free Translation: today we will sit under the sun

Meaning: this issue will take us to a court case today

197. Yenda aniyace kwāikwāi

Free Translation: this fellow's hand is hard

Meaning: A stingy man/woman

198. ɔoko 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

199. U fok aa ɗa budo wo shed rhī gənda

Free Translation: a child was buried with umbilical cord unburied

Meaning: a wayward person (Mboi people believed in the whole burial.

Therefore, any burial that leave another part of the body is unusual)

200. Zən twa ndu

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

Meaning: a person who accept every idea

201. Haado dā nade

Free Translation: clan relationship is in leg

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

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