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AHM 4221

MUSIC
OF
THE
IDOMA
OF
NIGERIA
Ediigwu
Sings
the
Ancient
Songs
of
Oturkpo,
Nigeria

M
1831
I2
M987
1969

Recorded and Edited by
G. Armstrong

MUSIC LP



ASCH MANKIND SERIES AHM 4221

Booklet Transcribed and Translated by:

Odejo
Professor Robert G. Armstrong
Samson O.O. Amali
Oteikwu Amali
Aboje

**Sponsored by the Institute of African
Studies, University of Ibadan and
UNESCO**

**Alekwu Chants
Ichicha Songs
sung by Ediigwu, Alekwu Mask,
Chorus & Drums
Onugbu and Oko (Aiekwu Chant)
Journey to Igbira (Alekwu Chant)
The Alekwu Prays
The Alekwu and Chorus
Ediigwu and Chorus**

Recorded and Edited by Robert G. Armstrong

Descriptive notes are inside pocket

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AHM 4221

MUSIC OF THE IDOMA OF NIGERIA

Ediigwu Sings the Ancient Songs of Oturkpo, Nigeria

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The Idoma are an agriculture people about half a million strong who live on both sides of the Benue River, about one hundred miles east of the Niger, in the Benue-Plateau State of Nigeria. They are famous for their music and their poetry, of which the present record presents a small but worthy sample, sung and led by the late Ediigwu, who was a very great artist. She made this recording in late December, 1962, four and a half years before her death. She was then a very old lady but still the leading performer of this music in Oturkpo Land, which lies about sixty miles south of the Benue River and is the communications and administrative center of Idoma Division.

Ichicha music is a whole literature of songs which are sung at night during the wake, or "sleep-out", preceding a funeral. It is sung by the old ladies of the Ichicha Society, which takes its name from the large, black, gourd-rattles which the women use as their principal musical instrument. Ediigwu's handling of the ichicha was indeed a beautiful thing to watch--a kind of dance in itself. This rattle is taboo to women who have not passed the age of child-bearing. The dance circle of the Ichicha Society includes at least one drum played by a man. It is the ajigo, or kettle-drum. The player sits beside a fire, at which he heats the drum-head from time to time. In the present performance, there is also the Chief's bass-drum, the okanga, a two-membrane drum which is carried slung over the left shoulder. In this recording it is played by Ediigwu's son, who uses no drumstick but only his hands to produce a very discreet, subtle bass accompaniment. The sacred ajigo drum has a much more penetrating resonance.

The dances and songs of the wake are performed "to keep the compound warm," as the Idoma put it. The Ichicha ladies form one of many dance circles there, and they sing and play all night. The young people often come over to dance solo in the Ichicha circle, and they are much stimulated by the splendid music which is produced there, in direct competition with half a dozen other dance circles. (I counted fifteen dance rings at one very large wake.)

The songs are mostly historical or philosophical in their reference; and their language is often archaic or not Idoma at all, but Igala or Igbira. Properly understood, they are important historical documents.

The Great Ceremony (Uchulo Nehi) is performed at the funeral itself, at about noontime. In its full form, it is done only for very senior persons, men or women; but some of the songs will be sung at any funeral. The ancestral mask (alekwu) comes out, enters the house where the corpse is lying, and on coming out joins the singers in the three-sided antiphony heard in this recording. The solo-singer (Ediigwu in this case), the mask, and the chorus alternate and join together to sing the songs and chants of this song-cycle. The mask sings and chants in the peculiar voice which is characteristic of its style.

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Professor Robert G. Armstrong, Samson Q. Q.
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The fact that this music is both taboo and dangerous, except at a funeral, makes it very hard to record, to study, and to interpret. As will be seen below, the interpretation of these songs is far from complete, despite the fact that the elders assure me that the taboo does not extend to recorded performances, but only to a live performance of the music. No drum is used normally with the songs of the Uchulo, but some of the songs can appear in both the context of Ichicha and in the Uchulo. The last four songs of the Uchulo are heard with drum accompaniments in this recording. This is because they were performed with the Ichicha songs. They appear in an old tape-recording as part of the Uchulo which was sung at the funeral of Okwuma, the lineage head, in 1953, and for this reason they have been placed here with the Uchulo cycle.

In addition to both ancient and modern Idoma, the songs contain passages in Igala, Igbira, and at least one unidentified language. They are often historical in nature and refer back to a time when the Oturkpo people lived north of the Benue River and formed part of the Jukun Empire (Apa).

I am very grateful to His Highness, Ocheibi, the Chief of Oturkpo, and to the Elders of Oturkpo for permitting Ediigwu to sing for this recording and for allowing me to make it. The recording was made on December 29, 1962, at the Chief's compound. The mask which is heard belongs to the Chief, and he graciously allowed the royal bass-drum, the okanga, to be played with the Ichicha songs. I thank also the men who played the ajigo and okanga drums and the men and women who sang the responses. Mr. Ogwiji Ikongbe helped me make the arrangements, and Mr. (now Dr.) Agaba Ode helped make the recording. The transcription and translation was first done by Mr. Samson Onyilokwu Amali. Mr. Samuel Oteikwu Amali and the late Aboje gave great assistance in the interpretation and transcription of all these materials, but most especially of the chants of the alekwu masks. The editing of the tape was done by Mr. John Levy, of London, and the British Institute of Recorded Sound gave valuable advice and help. This work has been assisted by a UNESCO grant for the collection of Yoruba and Idoma Oral Tradition.

It is my hope that the publication of this important music will encourage others to assist with its deeper and more perfect interpretation and with further recordings.

All of this music is full of historical allusions to the deeds of the ancestors and allusions to stories and myths. These are still a long way from being completely elucidated, and the present transcription, translation, and commentary are only a beginning.

Ichicha.

I. Odeje. Odeje seems to be the name of a heroic ancestor, a hunter.

3. "Father of the kite", literally "child of the kite" (hawk).

"The child gave me..." Throughout these songs, long departed ancestors and their alekwu masks are referred to as "child". The ancestor is the child of some still earlier ancestor.

II. The Child. I.e., the ancestral mask, the alekwu.

III. Omonu. An Igala word, meaning "child of the chief". (oma, "child"/ onu, "chief").

10. Ataa, the "Father", the King of the Igala, whose capital is at Ida, on the Niger River.

14. When they sing or chant, the alekwu masks bend over and lean, either on the shoulder of some person, or against a fence or a house.

16. "the cock crowed". The reference may be to an impressive dawn ceremony called "The Masks Lean, (Alekwu Bayi)" at which a great many masks come out at once and sing in turn.

THE PRAYER.

This is an invocation of the ancestors, with their titles. It initiates the Uchulo Nehi, The Great Ceremony.

The alekwu masks chants its prayer in the peculiar voice which it uses characteristically. "Odu" is the title by which the Chiefs of Oturkpo are addressed, and it is the rhetorical title of the Land itself. The word also means the straight, short-handled iron-tipped digging-stick, or earth-adze, which is used in digging the deep, chambered graves of the Idoma. The praises pun on the double meaning of the word and the title.

Otiya. A village north of the Benue River. It is the traditional ancient home of the Oturkpo people.

Aboje. A young man, who has since died of snake bite. He was very learned in the ancestral traditions and he helped to establish and interpret these texts.

IV. Wealth.

17. Apa. the Jukun Empire, which once included Idoma.

19-20. A kind of finale or coda to a set of songs.

20. Igbira, a people and a kingdom. Their present capital is Okene, west of the Niger; but the reference here is to Opanda, the Igbira kingdom north of the Benue River, which was destroyed in 1853.

the songs are alternately led by the alekwu mask and by Ediigwu, the solo singer.

2. The Tapping Gourd. The song refers to and accompanies the ceremony of tapping the ground before the house in which the corpse is lying. Three gourd-cups are used, and at the end of the song, the singers trample them to bits.

5. The song refers to a technique of group fishing. A stream is dammed up, and then the water is baled out from above the dam, leaving the fish, who are unable to escape.

6. "Catch animals", i. e., fish.

7. The text seems to be in Idoma.

8. The text refers to two warriors who were set to guard a town. They had bad cases of scabies, or crawl-crawl. While they were scratching themselves, the enemy cavalry stole into the town.

- yet been identified.
11. The text is obscure.
13. The text contains much that is not Idoma. It appears to refer to the Journey to Igbira story. (The last band on the other side of the record.)
14. Answers 13 with a reassurance. Most of the lines of both songs are in an unidentified language.
17. The song seems to be in archaic Idoma, but I have been unable to interpret it.

Robert G. Armstrong was first in Idoma from 1950 to 1953. He is a graduate of the University of Chicago. He is now Research Professor of Linguistics in the Institute of African Studies, University of Ibadan, Nigeria and Director of the Institute.



SIDE I, Band 1

Alekwū I Tīnālegwu

Qdu bōōgēena bōōgēgwā

Aá yūyua tē nōōō!

[Voice: Aá yūyua ge nōōō!

Ēgwū I ka

Qja i I ka ge nōō!

Otiyā, home of Qdu, do not make noise!

Uja gidii! jekwū aje oōo!

Otiyā, home of Qdu, do not make noise!

Qdā nōo yōōō odu i jé!

Oībi yōōō meē

Qdu i nōo

Qdu le nyii!

Ukata gbōlu

Kōmī āā aá gbōmī nōōō! [Igala]

Ukata kīleno

O I cowōōyā gīlā nōō [ci, 'prevent']

Ibelekwa cum egba oōōō!

Qwo kōōo legba cum eee eēēē eee!

Qwo cum egba ooo, aje cum egba oo!

Qnyākū nōo I cēēēē kpāalī dēgēnē.

[Qdāñ konyākūōōōe kōōō ge kwī,

ōdā dōōdu i gaāā yā ipōlūnū

mēēēē gīlāñ.]

Qī gbeka gbaāāā nēē mōō eēēē!

Qbēkwū nōo I cōōō nūngbodu gbillekwū oōōō!

Qymāāfigwu Ogbāāā, oligwu né le jé [?]

[Ole gwō né le jē! (?) [Olugwu?]]

Qīgātā, Qōmōkpé! [ōī, child/ōmā, child]

Qī nēējōmīnyī ma abōīnū,

Eje nābō, olā cē

Ūnā kiē mūnāngwe

[Igala]

Qlā nōo gwēkā cejé, ailo bagbilla!

Idōōōōōōō nōo I cēpōolekpé!

Qī nēējōmīnyī ma abōīnū,

Eje nābō olā bē ē cē!

OjōōōōōōQkllakuku,

Áji báagana otēbē otū habō

Qkpa tōdā, otū fōwō! [Igala: fē/ōwō]

Ngele kwī, ngele lōōme

The Mask Prays

The digging-iron digs the scorpion-hole and digs the snake-hole!

Don't make any noise!

[Voice: Don't make any more noise!

When the mask is speaking

People do not speak any more!]

Otiyā, home of Qdu, do not make noise!

A great noise that makes the start of the masks!

Otiyā, home of Qdu, dug the scorpion-hole, dug the snake-hole!

What is in the hole, Qdu knows it!

If a bad thing is in the hole

Qdu kills it

Qdu buries it!

An ukata hat prevents sun

But it does not prevent rain!

An ukata hat covers (the head) (from) the sun

It cannot prevent the rain falling!

Father of the masks give me help!

God, please give me help-

God give me help, Land give me help!

When an elder has departed [cē],

something is spoilt.

[When the elder of the compound has

died, nothing is done properly in

his home. (Abōjē's explanation)]

The child invokes the father who begot him!

When the champion mask leaves home, the clumsy one imitates the mask.

Qymāāfigwu, Ogbāāā, honoured one who is known! [? She who sings and the

people dance(?)]

Daughter of Ígātā, daughter of Okpé!

Child whom the Leopard, Elephant-Killer begot himself,

When the leopard stretched out his hand,

the fire blazed.

Fire catches fire...[?]

Fire which prepared a headpad around the beer, and the reception-house was afraid! [The fire under a great beer-pot may set the neighbouring roof on fire.]

Idōōō the Strong who comes to the aid of the lazy man!

Child whom the leopard, elephant-killer, begot by himself,

When the leopard stretches out its hand, the fire blazes!

Agwu ge kwī, Agwu yōōī?

Agwu rōōme rōōjī nēncē

Olō jiji oēkwū

Angwā nōo kwī cē lonya ce,

Nōo I kwī kēgbillu abō.

Ōkō jiji nōōro gbū

[Igala]

Itāmānyēēle nyēgwī cabo

[Igala]

Abo cēnē ekwū gbaufi

[Igala]

Iko nēekwū i gwōnū, abo i ca nōō!

Qwo gbōō gbōō eee!

Qwo gbōōō eee!

Aje tēēgba jīlam ooo!

N lōwo gbo,

N kwī cē laje gbo!

Aje kēē nēē mum eee,

Tēēketēkpé, oēīnya lōōō Omū eee!

Aje né le gōkllī gōko

Nōo kwī nāāō dēbā ōkā

Ukpō gebe gwāāqwa ōlīcēbō

Anō gwāōōlī nīikokō līē gwōlā ibūñgā [?]

Aje tēēgba jīlam ooo!

Aje kēē nēē mum eee!

Aje kēē nōo tēēketēkpé

Cīnya lōōō Omūū

Aje né le hīigwu né le gwā dabō

Eje hīgllī kwēbē abūfīē!

Aje legba cum ooo!

Ojōōō ōmā Qkllakuku! (Ojōōō, child of Qkllakuku. Title of anyone named Udo.)

A spear [Igala] which hits the animal and the hand is pleased

When the spear hits something, the hand is pleased! [N.B.: reversal of Idoma and Igala words.]

When a man dies, a man comes. [Igala]

When Agwu died, what did Agwu do?

Agwu an old distant of the little spirit

Angwā who again mounted a horse,

Who would catch young tiny-tits in his hand.

A distant farm in which okra becomes old

When my father was alive, died and became Alekwū

It is the mask that makes the spirit a mystery.

Instead of the mask's falling, the cloth-coe tume will tear off!

God!

God!

May the Land help me!

I call upon God!

I call again upon the Land!

Land of the mother who bore me,

Immobile, which went and lived at Omū!

Land which they...

Which died and they asked the oracle

Ukpō-tree went to a palace and divined, the tree of sacrifice.

A big bird is in the tree, the ikokō hides.

May Land help me!

Land of the mother who bore me!

Land of the mother which is immobile

Which went and lived at Omū

Land in which they cultivated guinea-corn, where they produced...(?]

Leopard which pounced and seized the animal with its left hand!

May the Land help me!

SIDE I, Band 2

Alekwū

Egba le búcū ma bōōda ee [Igala]

Egba le búcū ma bōōda ooo

Egba le búcū ma bōōda

Kodā i wōdō mēēē [Igala]

Qgāmācīkpā nōo kwāāno gwējé

The Mask

The time has come [Igala]

The time has come

The time has come

That the sickness has become great

Qgāmācīkpā who caught birds and drank wine

A stick that breaks and the trap catches the ukō-rat

Ólì n̄o c̄é n̄eḡda ḡm̄òb̄úḡk̄ó
 Óḡb̄l̄l̄áḡb̄ n̄o c̄é em̄is ḡm̄l̄p̄ú
 Óḡḡok̄ M̄òḡk̄llak̄wuk̄wú
 Āaji B̄āagana t̄ēḡḡ,
 N̄òḡka m̄òḡk̄lla ḡw̄ú, òt̄ú f̄òḡó.
 Ūḡgele ḡe kw̄ú ḡgele r̄òḡme
 At̄álíḡá ḡḡ m̄ēḡn̄ḡ k̄l̄ka!
 Aá ḡḡba cuḡ kar̄ w̄á m̄ēḡòḡbene n̄e.
 Id̄āḡóḡl̄ n̄o ḡbuc̄éw̄é, ònya lulanḡw̄á,
 Anḡw̄á n̄o c̄onya laí k̄ēḡḡll̄u kw̄ú!
 Ūkol̄l̄ko n̄o le b̄ú, eḡā k̄óḡ b̄é ē b̄ú
 Aḡaḡm̄ā mab̄éḡ, Óḡa t̄ūmaāḡḡḡ
 K̄ic̄l̄ le b̄ic̄l̄ m̄ēḡ!
 ḡḡba k̄i b̄ēḡḡbaá ḡḡ [Iḡala]
 Ūḡāḡḡḡ n̄ēḡ ḡm̄ēḡpu le ḡòḡdroḡḡ
 Óḡ k̄ik̄wu t̄ēl̄ k̄éḡḡ laí t̄á ḡb̄ll̄ḡḡāān̄o!
 Óḡḡenyi n̄o I denyi l̄ā
 Óḡw̄úḡw̄ú Yabayaba, íc̄ḡḡḡ n̄ēḡi n̄ūḡḡḡḡba ba
 l̄é!
 Aānȳḡḡḡ n̄o ȳáuf̄ḡḡḡḡ n̄o I l̄l̄l̄é ot̄ú.
 Aān̄ḡf̄ú, áḡā n̄ēḡ m̄um ooo!
 Ák̄ót̄ó k̄i d̄ēḡf̄ḡḡt̄āk̄p̄á k̄iḡ f̄ot̄āk̄p̄á ḡe n̄í
 One k̄iḡ m̄óḡḡl̄ḡ k̄id̄úḡḡālo b̄ēḡḡḡḡḡ
 [Iḡala]
 An̄āḡl̄l̄ēk̄ll̄ē d̄óḡḡm̄l̄ t̄l̄d̄ó n̄ūba
 k̄id̄óḡḡāne ȳo I nȳḡḡba k̄p̄t̄uk̄p̄ut̄ú.
 Id̄āḡóḡl̄ n̄o ḡbuc̄éw̄é, ònya lulanḡw̄á,
 Anḡw̄á n̄ēḡ c̄onya laí k̄ēḡḡll̄u kw̄ú!
 Éḡḡb̄i n̄ēḡ k̄p̄om̄l̄ uc̄é, om̄l̄ k̄i háilo d̄ú
 ḡb̄óḡḡḡḡḡ ḡḡḡḡḡḡḡ n̄ēḡ l̄ow̄ḡḡ m̄á.
 Ám̄án̄l̄ ḡce d̄úḡ m̄ā dop̄l̄
 K̄óḡ h̄il̄ ȳáḡḡw̄ḡnȳá t̄éḡḡ,
 Aá d̄ēḡḡḡw̄ú k̄óḡ lac̄l̄il̄ w̄ḡt̄ú,
 K̄ítu t̄ēḡḡ I ȳáḡḡḡḡ.
 Ule ḡā k̄p̄ó w̄é!

Ioica Songs

Édfigwu

I. Odeje

1. Aá ēēēē yíé yē òēēē...
 Odeje eee ins n̄ā yá m̄āaa,
 Odeje? [Archaic Idoma]
 Aá ēēēē yíé yē òēēē...
 Odeje ins n̄ā yá m̄āaa Odeje?

Áccóḡḡḡ

The forearm that broke and the stomach was
 hungry
 Óḡḡoko M̄òḡk̄llak̄wuk̄wú
 Āaji B̄āagana threw a spear and hit animals,
 the hand was pleased.
 When the son of Rain dies, the rain falls
 The King of Idah does not see the sun.
 A pity!
 Help me, for I am a small, small boy!
 Id̄āḡóḡl̄ who...birds, the horse went on
 Anḡw̄á's journey, Anḡw̄á, who rode horses
 and caught the tiny-tit's babies!
 The úkol̄l̄ko-mushroom which sprouts and
 trouble sprouts [because the women
 quarrel over them]
 ???
 The time has come! [?]
 The time has come! [?]
 Ūḡāḡḡḡ who killed a vulture and ... [?]
 The child of the crocodile has the eyes of
 an animal and lays eggs like a bird?
 One who knows water, who lives with water.
 Óḡw̄úḡw̄ú Yabayaba [title], great, boneless
 meat the guests begged for and ate!
 Bats which fear the kite and go about
 feeding by night.
 White-Person, father who begot me! [án̄ḡf̄ú =
 án̄ḡl̄ú a personified, mystical being; not
 a European]
 Giant Rat which stays under the ot̄āk̄p̄á-tree
 and does not eat the ot̄āk̄p̄á-tree.
 ???
 The water-boatman (insect) dances on the
 surface of the water, but the drum
 underneath is drumming k̄p̄t̄uk̄p̄ut̄ú!
 Id̄āḡóḡl̄ who...birds, the horse went on
 Anḡw̄á's journey, Anḡw̄á, who rode horses
 and caught the tiny-tit's babies!
 Goblin who kills me with uc̄é-medicine;
 I will not feat at all until the day
 of death which does not own God.
 Or if anyone tells the he-goat
 That he should not desire intercourse
 at all,
 You should tell the she-goat to cover her-
 self with the ac̄il̄l̄-cloth,
 Since when the vagina is exposed it
 makes the penis rise.
 The journey has come! [The mask is leaving.]

Ioica Songs

Édfigwu

I. Odeje [A supernatural
 hunter]

1. Aá ēēēē yíé yē òēēē...
 Odeje, what have you done?
 Aá ēēēē yíé yē òēēē...
 Odeje, what have you done?
 Odeje!
 Aá ēēēē yíé yē òēēē...
 Odeje, what have you done?
 Odeje!

Édfigwu

- Aá ēēēē yíé yē òēēē...
 Odeje, ins n̄ā yá m̄āaa Odeje?
 2. Odeje m̄āc̄ik̄āal̄ḡḡḡḡ
 Odeje, ins n̄ā yá m̄āaa Odeje?
 Ác̄ik̄āal̄ḡḡḡḡ...
 Odeje, ins n̄ā yá m̄āaa Odeje?
 Ác̄ik̄āal̄ḡḡḡḡ...
 Odeje, ins n̄ā yá m̄āaa Odeje?
 3. Óḡ ḡḡ ḡḡ ḡḡ l̄āḡā ēēēē...
 Odeje Akoḡl̄i Ūḡḡḡḡḡ ḡḡ ḡl̄l̄āḡā
 Aá ēē ām̄āa Odeje...
 Óḡ ḡḡ ḡḡ ḡḡ l̄āḡā eee
 Odeje, Akoḡl̄i Ūḡḡḡḡḡ ḡḡ ḡl̄l̄āḡā
 Aá ēē, é l̄āḡā ēēēē
 4. Aá ēēēē yíé yē òēēē...
 Odeje, ins n̄ēḡ yá m̄āaaa
 Odeje?
 ēēēē...
 Odeje, ins n̄ēḡ yá m̄āaaa
 Odeje?
 Íȳéḡ yē yēēēē
 Odeje, ins n̄ēḡ yá m̄āaaa
 Odeje?
 Íȳéḡ yē yēēēē
 Odeje, ins n̄ēḡ yá m̄āaaa Odeje?

Édfigwu

Chorus

- Odeje, what have you done?
 Odeje!
 2. Odeje m̄āc̄ik̄āal̄ḡḡḡḡ
 Odeje, what have you done?
 Odeje!
 Ác̄ik̄āal̄ḡḡḡḡ...
 Odeje, what have you done?
 Odeje!
 Ác̄ik̄āal̄ḡḡḡḡ...
 Odeje, what have you done?
 Odeje!
 3. The child took me to the fathers...
 Odeje, Death, the father of
 the kite took me to the
 (departed) fathers!
 Aá ēē ām̄āa Odeje...
 The child took me to the fathers...
 Odeje, Death, the Father of
 the Kite took me to the
 (departed) fathers!
 Aá ēē, é l̄āḡā ēēēē
 4. Aá ēēēē yíé yē òēēē...
 Odeje, what have you done?
 ēēēē...
 Odeje, what have you done?
 Íȳéḡ yē yēēēē
 Odeje, what have you done?
 Íȳéḡ yē yēēēē
 Odeje, what have you done?
 5. Éḡḡḡ ins n̄ā yá m̄ā ḡḡḡ...
 Odeje, ins n̄ā yá m̄āaa ēēē
 Ode ḡḡḡ ins n̄ā yá m̄ā ḡḡḡ
 Odeje, ins n̄ā yá m̄āaa ēēē?
 Ode ḡḡḡ ins n̄ā yá m̄ā ḡḡḡ
 Odeje, ins n̄ā yá m̄āaa ēēē?
 Odeḡḡḡḡḡ, ins n̄ā yá m̄ā ḡḡḡ?
 Odeje, ins n̄ā yá m̄āaa ēēē?
 Aá ēēē, ins nȳāa ḡm̄om̄l̄ ḡḡḡ?
 Odeje, ins n̄ā yá m̄āaa ēēē?
 Aá ēēē, ins nȳāa ḡm̄om̄l̄ ḡḡḡ?
 Odeje, ins n̄ā yá m̄āaa ēēē?
 5. Éḡḡḡ what have you done?
 Odeje, what have you done?
 Ode, what have you done?
 Odeje, what have you done?
 Ode, what have you done?
 Odeje, what have you done?
 Odeje, the First, what have
 you done?
 Odeje, what have you done?
 Aá ēēē, Who drank water?
 Odeje, what have you done?
 Aá ēēē, Who drank water?
 Odeje, what have you done?

6. À ééé éé ééé
 Odeje, iné nāa yá māaa ééé?
Iyēēē ē éééé éééé éééé
 Odeje, iné nāa yá māaa ééé?
Iyēēē ē éééé éééé éééé
 Odeje, iné nāa yá māaa ééé?
 íbat
 Odeje, iné nāa yá māaa ééé?
éééé éééé
 Odeje, iné nāa yá māaa ééé?
éééé éééé
 Odeje, iné nāa yá māaa ééé?
éééé éééé
 Odeje, iné nāa yá māaa ééé?
 [Qgoótá]

II. Qí

7. Qí gē wā nēē? Qí gē wā uya āāā
Ó gē wā eēē Qí gē wā uya āāā
Ó gē wā eēē Qí gē wā uya āāā
 N kómōnū Qí gē wā uya āāā
 Ómōnū Qí gē wā uya āāā
 Ádākpā le hílāāā? Qí gē wā uya āāā
Qí gē wā uya nē Qí gē wā uya āāā
Qí gē wā uya nē Qí gē wā uya āāā
 Abó ka lē? [spoken] Qí gē wā uya āāā
Qí gē wā uya āāā Qí gē wā uya āāā

8. Ó gē wā ééé? Qí gē wā uya āāā
Éééé Ó gē wā éééé Qí gē wā uya āāā
Éééé é gē wā éééé Qí gē wā uya āāā
Éééé óí gē wā uyaāāā!
Qí gē wā uya āāā

6. À ééé éé ééé
 Odeje, what have you done?
Iyēēē ē éééé éééé éééé
 Odeje, what have you done?
Iyēēē ē éééé éééé éééé
 Odeje, what have you done?
 That's right!
 Odeje, what have you done?
ééé éééé
 Odeje, what have you done?
ééé éééé [Joyful hand - Flap
 cry]
 Odeje, what have you done?
ééé éééé
 Odeje, what have you done?

II. The Child

7. Is the child coming?
 The child comes with noise!
 (rejoicing)
 He is coming
 The child comes with noise!
 He is coming
 The child comes with noise!
 I say He is a prince
 The child comes with noise!
 A prince!
 The child comes with noise!
 Has the Chief of Ankpa become old?
 The child comes with noise!
 The child comes with noise!
 The child comes with noise!
 The child comes with noise!
 What did he say?
 The child comes with noise!
 The child comes with noise!
 The child comes with noise!

8. Is he coming?
 The child comes with noise!
 Yes, he is coming!
 The child comes with noise!
 Yes, he is coming!
 The child comes with noise!
 Yes, the child is coming with noise!
 The child comes with noise!

Qí gē wā uyaāāā! Qí gē wā uya āāā
Qí gē wā uyaāāā! Qí gē wā uya āāā
Qí gē wā uyaāāā! Qí gē wā uya āāā
 (Qce nēē jē āā í hē gēf nēē?) [spoken]

III. Ómōnū

9. Ómōnū gbédééé eee
Qwā je laḍolḍcēééé!
 N kómōnū gbédééé eee
Qwā je laḍolḍcēééé!
 N kómōnū gbédééé
Qwā je laḍolḍcēééé!

10. Átāā gbédééé
Qwā je laḍolḍcēééé!
Qwā gē je laḍolḍcēééé oóé éééé
Qwā je laḍolḍcēééé!
Qwā je laḍolḍcēééé oóé oóóó!
Qwā je laḍolḍcēééé!
Éééé olḍcēéé gbédééé oóó
Qwā je laḍolḍcēééé!
Éééé olḍcēéé gbédééé oóó
Qwā je laḍolḍcēééé!
Á éééé Ómōnū yó gbédééé eééé
Qwā je laḍolḍcēééé!
Éééé Ómōnū gbédééé oóóó
Qwā je laḍolḍcēééé!

11. Á é éééé Mbekéé gbédéé éééé oóóó
Qwā je laḍolḍcēééé!
Mbekéé gbédéé éééé
Qwā je laḍolḍcēééé!
Mbekéé gbédéé éé éééé
Qwā je laḍolḍcēééé!

Yes, the child is coming with noise!
 The child comes with noise!
 Yes, the child is coming! with noise!
 The child comes with noise!
 Yes, the child is coming with noise!
 The child comes with noise!
 [many times]
 (Won't the person who was dancing do
 the final one again?) [spoken]

III. The Prince

9. The prince rejoices
 God gives to those who have
 people!
 I say the prince rejoices!
 God gives to those who have
 people!
 I say the prince rejoices!
 God gives to those who have
 people!

10. The king rejoices!
 God gives to those who have
 people!
 The king rejoices!
 God gives to those who have
 people!
 God gives the kingship to the man
 who has people!
 God gives to those who have
 people!
 God gives the kingship to the man
 who has people!
 God gives to those who have
 people!
 Yes, the man who has people rejoices!
 God gives to those who have
 people!
 Yes, the man who has people rejoices!
 God gives to those who have
 people!
 The prince rejoices
 God gives to those who have
 people!
 The prince rejoices
 God gives to those who have
 people!

11. The European rejoices!
 God gives to those who have
 people!
 The European rejoices!
 God gives to those who have
 people!
 The European rejoices!
 God gives to those who have
 people!

Édfigwu Acocījē
 12. A éééé a mÁtáá gbédē 0000
 Qwo je laḅolōcēēēē!
 Alídáá gbédē
 Qwo je laḅolōcēēēē!
 Átááíídáá gbédē 0000
 Qwo je laḅolōcēēēē!
 Qwo je lolōcē 00é ēēēē
 Qwo je laḅolōcēēēē!
 Qwo je lolōcē 00é ēēēē ēēēē
 Qwo je laḅolōcēēēē!
 Qwo je lolōcē, 00 gbédē 000!
 Qwo je laḅolōcēēēē!
 Qwo je lolōcē, 00 gbédē 000!
 Qwo je laḅolōcēēēē!
 Ééé má mā 0lōcē 00é ēēēē
 Qwo je laḅolōcēēēē!

13. Ééé Ómōnú gbédē eee
 Qwo je laḅolōcēēēē!
 A í Átááíídá gbédē 0000
 Qwo je laḅolōcēēēē!
 A á Átááíídá gbédē 0000
 Qwo je laḅolōcēēēē!
 Qwo je lolōcē ēēē
 Qwo je laḅolōcēēēē!
 Qwo je lolōcē má [spoken]
 Qce 0dā ns u!

14. Alekwū gēē hi godoo, ó mēnēē!
 Alekwū hi godoo ó mēnēē
 A é ēēē ekwū hi godoo [0dájólá hi godoo]
 Alekwū hi godoo ó mēnēē
 Alekwūgḅogḅogba gē hi godoo 0000
 Alekwū hi godoo ó mēnēē
 Ó mēēē, alekwū hi godoo
 Alekwū hi godoo ó mēnēē

Édfigwu Chorus
 12. Do you see that the Atáá is happy?
 God gives to those who have people!
 The people of ídā are happy
 God gives to those who have people!
 The king of the people of ídā rejoices!
 God gives to those who have people!
 God gives the kingship to the man with people!
 God gives to those who have people!
 God gives the kingship to the man with people!
 God gives to those who have people!
 God gives to the man with people, let him rejoice!
 God gives to those who have people!
 God gives to the man with people, let him rejoice!
 God gives to those who have people!
 See, the man who has people is king!
 God gives to those who have people!

13. Ómōnú (The Princess) rejoices!
 God gives to those who have people!
 The king of the people of Idah rejoices!
 God gives to those who have people!
 The king of the people of Idah rejoices!
 God gives to those who have people!
 God gives to the man with people!
 God gives to those who have people!
 God gives to the man with people [spoken]
 People are quite something!

14. The mask will get ready, (then) it dances. [Igbira]
 When the mask is ready it dances.
 The mask gets ready
 When the mask is ready it dances.
 The masks [speaking] in proper order get ready.
 When the mask is ready it dances.
 Ó mēēē, when the mask is ready
 When the mask is ready it dances.

Édfigwu Acocījē
 O mēēē ééé n kó mēnēēēē
 Alekwū hi godoo ó mēnēē
 Alekwū hi godoo
 Alekwū hi godoo ó mēnēē
 ééé ó mēēē eee
 Alekwū hi godoo ó mēnēē
 Alekwū gē hi godoo
 Alekwū hi godoo ó mēnēē
 O mēnēē nāalekwū gē hi godoo
 Alekwū hi godoo ó mēnēē

15. Qdájólá hi godoo
 Alekwū hi godoo ó mēnēē
 Aáalekwūgḅogḅogba hi godoo
 Alekwū hi godoo ó mēnēē
 Qḅogḅogba hi godoo
 Alekwū hi godoo ó mēnēē
 Ó hi godoo
 Alekwū hi godoo ó mēnēē
 Obēēē ééé n kó mēnēēē
 Alekwū hi godoo ó mēnēē
 Ó mēnēē ééé n kó mēnēēē
 Alekwū hi godoo ó mēnēē

16. Aikō donaaaa à
 Alekwū hi godoo ó mēnēē
 Aikō donaaaa
 Alekwū hi godoo ó mēnēē
 Aá ēē aḅúgwōjḅōcī doná!
 Alekwū hi godoo ó mēnēē
 Aá ééē aḅúgwōjḅōcī donaaaa
 Alekwū hi godoo ó mēnēē
 Kēkīlēkēēē aikō donaaa 000 iii!
 Alekwū hi godoo ó mēnēē
 Kēkīlēkēēē aikō donaaa 000 iii!
 Alekwū hi godoo ó mēnēē
 Ó mēēē ééé ē mēnēē 0000
 Alekwū hi godoo ó mēnēē
 Ó mēēē!

Édfigwu Chorus
 Up, I say it dances.
 When the mask is ready it dances.
 When the mask is ready
 When the mask is ready it dances.
 ééé ó mēēē eee
 When the mask is ready it dances.
 The mask gets ready
 When the mask is ready it dances.
 It dances, the mask gets ready.
 When the mask is ready it dances.

15. Qdájólá is ready
 When the mask is ready it dances.
 The masks speaking in proper order get ready
 When the mask is ready it dances.
 (Singing) in order they get ready
 When the mask is ready it dances.
 It gets ready.
 When the mask is ready it dances.
 Obēēē, I say it dances
 When the mask is ready it dances.
 It dances, I say it dances
 When the mask is ready it dances.

16. The cock crowed
 When the mask is ready it dances.
 The cock crowed
 When the mask is ready it dances.
 Aá ēē the cocks who know the morning crowed
 When the mask is ready it dances.
 Aá ēē the cocks which know the morning crowed
 When the mask is ready it dances.
 Cock-a-doodle-do! the cock crows!
 When the mask is ready it dances.
 Ceck-a-doodle-do! the cock crows!
 When the mask is ready it dances.
 Ó mēē ēéē ē mēnēē ēēē
 When the mask is ready it dances.
 Oḅḅḅ

<u>Edigwu</u>	<u>Acocije</u>	<u>Edigwu</u>	<u>Chorus</u>
IV. Abahi			
17. Oje le má, a má bádaalo		17. There is (iron) money: see how our father is coming from Apá with wealth	
Labahi kpó NmáApá I wá eeee!		There is money: our father is coming from Apá with wealth!	
Oje le má, ádaalo labahi kpó NmáApá I wá eeee!		I said 'Ah!!' I said our father is coming from Apá with wealth!	
N yá eeee! N kádaalo gé		There is money: our father is coming from Apá with wealth!	
Labahi kpó gé NmáApá I wá eeee!		Ah! They said, 'If a son is like this	
Oje le má, ádaalo labahi kpó NmáApá I wá eeee!		Can a leopard seize his mother?'	
A ééé é kof le máa,		There is money: our father is coming from Apá with wealth!	
A méeje kwénénúú?		Ah! Our father, with wealth,	
Oje le má, ádaalo labahi kpó NmáApá I wá eeee!		Is coming from Apá!	
Aá eeee ádaalo labahi kpó		There is money: our father is coming from Apá with wealth!	
Gé NmáApá I wá eeee!		If the son is like that, can the leopard seize his mother?	
Oje le má, ádaalo labahi kpó NmáApá I wá eeee!		There is money: our father is coming from Apá with wealth!	
Oj le máaa, eje kwénénúú?		Ah! They said, 'If the son is like that,	
Oje le má, ádaalo labahi kpó NmáApá I wá eeee!		Do you see the leopard seizing his mother?'	
A eee é kof le máaa		There is money: our father is coming from Apá with wealth!	
A méeje gé kwénénúú gée?			
Oje le má, ádaalo labahi kpó NmáApá I wá eeee!			
18. Eje le jekwú máa, ekwú yáafia dono!		18. When the mask is tired, the mask makes the afia (stick) waver!	
Oje le má, ádaalo labahi kpó NmáApá I wá eeee!		There is money: our father is coming from Apá with wealth!	
N yá eee ádaalo labahi kpó gé NmáApá I wá eeee!		I said, 'Ah!' Our father is coming from Idah with wealth!	
Oje le má, ádaalo labahi kpó NmáApá I wá eeee!		There is money: our father is coming from Apá with wealth!	
Eje le jekwú ooo, ekwú yáama wíló!		When the mask is tired, the mask makes the bell ring!	
Oje le má, ádaalo labahi kpó NmáApá I wá eeee!		There is money: our father is coming from Apá with wealth!	
Eje le jekwú ooo, ekwú yáama wíló!		When the mask is tired, the mask makes the bell ring!	
Oje le má, ádaalo labahi kpó NmáApá I wá eeee!		There is money: our father is coming from Apá with wealth!	
Aééé n kádaalo labahi kpó gé NmáApá I wá eeee!		I said our father is coming from Idah with wealth!	
Oje le má, ádaalo labahi kpó NmáApá I wá eeee!		There is money: our father is coming from Apá with wealth!	

<u>Edigwu</u>	<u>Acocije</u>	<u>Edigwu</u>	<u>Chorus</u>
19. Aéééé of gé wá eee!		19. Ah! The child is coming	
Oj gé wá uyaaa!	[beginning of the ohé tóó]	The child comes with noise!	
Eé of gé wá eee!		[The beginning of the finale or conclusion]	
Oj gé wá uyaaa!		The child is coming!	
Eé of gé wá eee!		The child comes with noise!	
Oj gé wá uyaaa!		The child is coming!	
Eé of gé wá eee!		The child comes with noise!	
Oj gé wá uyaaa!		The child is coming!	
20. N kómónd eeee!		The child comes with noise!	
Oj gé wá uyaaa!		20. Ómónd eeee!	
Eééé Ómónóóóó!		The child comes with noise!	
Oj gé wá uyaaa!		Ómónóóó!	
Eééé Ómónóóóó!		The child comes with noise!	
Oj gé wá uyaaa!		Ómónóóóó!	
N kádóí gé gIgbllaaaa!		The child comes with noise!	
Oj gé wá uyaaa!		I said the child's father is going to Igbira!	
N kádóí gé gIgbllaaaa!		The child comes with noise!	
Oj gé wá uyaaa!		I said the child's father is going to Igbira!	
Okpé woyí.		The child comes with noise!	
Oj gé wá uyaaa!		Okpé is a child. [Okpé was her grandfather]	
Okpé woyí.		The child comes with noise!	
Oj gé wá uyaaa!		Okpé is a child.	
Oj gé wá uyaaa!		The child comes with noise!	
Oj gé wá uyaaa!		The son of Énáí is a child! [Énáí was Okpé's mother]	
(Spoken) Aá doó kóó gaa le hé nÍ!		The child comes with noise!	
		The son of Énáí is a child!	
		The child comes with noise!	
		(Spoken) Tell him to go and finish his dance!	
<u>SIDE 1, Band 3</u>		to which cows are tied." (One does not tie cows to a sapling.) The story represented here occurs in the course of a much longer chant. In its language, the Idoma text is a very fine poem, to which is very hard to do justice in a translation.	
<u>Unugbo mOkó.</u> This is an Idoma sacred story about Okó, one of the ancestors of Oturkpo Land. It was recorded as it was chanted by Ocínókwú's <u>alekwú</u> , the ancestral mask of a man whose name is an allusion to the proverb, "Oj nókúwú né I lena wóó, A Great Tree		The story is of two brothers who were inseparable companions. They go	

on a great hunt, and we soon see that Okō is by far the stronger of them. Okō carries his hunt to great excess, and the unadmitted jealous rivalry which Onugbo comes to feel is expressed in his quarrel over the muddied pool of water. Okō makes full apologies, but his suggestion that they will find another pool of water by continuing the hunt only makes Onugbo more angry. Finally Onugbo kills Okō, and then discovers that his suspicions were

groundless. He is overcome with remorse and longing for Okō. The Council apparently accepts the death of Okō as a normal hunting accident; but Onugbo is unable to occupy the social role of his brother, and he turns himself into a bird who goes for ever calling the name of his lost brother.

As a parable of the rivalry of brothers, the story has a significance that goes far beyond the immediacies of time and place.

Onugbo m1Okō

- Elélele nēe mum oo,
 Adām oo,
 Ajéega m1Okō, Onugbo m1Okō,
 Qdī i telā lOnugbo m1Okōo?
 5. Okō, Ajéega jōogwúgwú,
 Qdī i tēlā lOnugbo m1Okōo?
 OkāAjéega!
 Onugbo mOkōj ó ye nód!
 Okō mOnugbo oínénúj
10. Ó ye ní!
 Qdī i tēlā lOnugbo m1Okō ā mēe?
- Eléééé yē!
 Okō I kwōtē,
 Okō kOnugbo oíném oo,
 15. Onugbo oínókō
 Onugbo m1Okō I ye epepa:
 Káá ye epepa ihgbēcēlā!
 AbōOkō le tōtē nyōō,
 Onugbo m1Okōoínénú le tōtē
 mēé.
 20. Okō rṁágbá igwéene
 Okō rṁsje igwéelō.

Onugbo m1Okō

- Elélele, (mother) who bore me,
 My father, O!
 Ajéega and Okō, Onugbo and Okō,
 What caused the trouble between
 Onugbo and Okō?
 5. Okō, Ajéega jōogwúgwú (title)
 What caused the trouble between
 Onugbo and Okō?
 Okō, Ajéega!
 If Onugbo did not see Okō he
 would not go!
 If Okō did not see Onugbo, his
 brother,
 10. He would not go!
 What did cause the trouble
 between Onugbo and Okō, now?
- Eléééé yē!
 When Okō went hunting,
 Okō said, "Onugbo, my brother!"
 15. Onugbo the brother of Okō,
 Onugbo and Okō went as a pair:
 "Let us go as a pair in case
 of trouble!"
 As Okō has gone hunting,
 Onugbo and his brother Okō have
 gone hunting.
 20. Okō killed fourteen lions,
 Okō killed fifteen leopards.

Okō gáá wōkpá,
 Opīa blif, gáá wōkpá nōo yō
 nyāa,
 Okō lanyaká ahāapa ṁmó

25. AnóOkō le yōgwú kúnū mááá.
 AbōOkō nyēē
 Uwá kwōtē gbóógbó
 Qṁmōōcōmetá,
 Qṁmōōcōmense
 30. Okō m1Onugbo oínénú
 Yō I kwōtē ṁmōōcōōōII
 Ólī kOkō kōla kpitií!
 Okō linyi kpá mēéé ool!
 Inyi nōOkō le kpá,
 35. Okō yō I kwōtē.
 Okō lenyi má oo,
 Enyi nōo tūtōcī nōo yō
 nya oo
 Iwīa gáá tēlā
 lOnugbo m1Okōoínénú eé ool!
40. Eléélele onya nēlé līyoōce nód!
 AbōOkō nyēē ā
 AbōOkāAjéega nyēē āa
 Okō lenyi gwá dūd kpó.
 Okō lokónu hē,
 45. "Onugbo, oíném oo,
 Onugbo oínókō oo, gā ool!
 Gāa enyi yāamā ool!"
 Ááá, Okō lenyi máá,
 Anó lōkā da nyō í hōOnugbo
 oínénú igwá máá.
50. Agabídoma!
 Okō lenyi gwá dūd kpó,
 Oēgá nō gā ā nōo yō nyā,
 Onugbo gāōneenyi oōgwá nōo
 yō nya,
 Iáōma ááá nēe mum ee!

Okō was about to go to the
 stream,
 On turning sharply to go there
 to the stream,
 Okō killed seven mongooses

25. Then it was that Okō made his
ogwú.
 As Okō pushed on
 They hunted long
 On the third day,
 On the fourth day
 30. Okō and Onugbo his brother
 Hunted from early morning
 Okō's gun spoke kpitií!!
 Okō had killed an elephant!!
 Despite the elephant Okō had
 killed,
 Okō went on hunting.
 35. Okō saw a water-pond,
 A pond which was at the
 foot of a tree there.
 An evil spirit is going to
 cause trouble
 Between Onugbo and Okō his
 brother now!
 40. Eléélele, a white horse is not
 easy to ride!
 As Okō left off (hunting)
 As Okō Ajéega turned away
 Okō drank his fill.
 Okō called out,
 45. "Onugbo, my brother,
 Onugbo, brother of Okō
 come on!
 Come, water is here oh!"
 Ah, because Okō saw water,
 That is why he asked....
 Went to call Onugbo, his
 brother.
50. Agabí Idōma,
 When Okō had drunk his fill,
 As he had come,
 Then Onugbo came to drink water
 Idōma, Father who begot me!

55. *Ìwíyá lenyi wíyá é 00.*
Onya nēlḗ wā í lenyi gwá
Lenyi bú cákáá dúú
Anó nyḗḗ huu.
- Onugbo gboòhOkòḗinḗnū ee!
60. "Okò ee!
Qdí gbo óó nāa béenyi moo?"
 Onugbo dOkò,
 "Okòó ódí gbo nāa béenyi moo?"
 Okò kOnugbo óinḗm ee,
 65. *Ó wami béenyi ā nódóó.*
Ìwíá wíenyi nōo tá nyā má.
 Onugbo óinOkòó,
 Enyi nūm má ānānā oo,
 Agabíḗma!
 70. *Ḑga nó gbo éé nūn dḗgba*
Hūwó igwá á yḗḗ 00!"
 Qṭú le wóOnugbo óinOkò éé oo.
 Okò nyḗḗ, Okò oo,
 Okò yḗ í kwṗṗé oo.
 75. "Onugbo, óinḗm oo,
 Enyi le bú nááná
 A ledó jḗḗ!
 Eko náaló kwṗṗé gbóógbó
 Káálḗ nyḗ í cenyohá oo."
 80. Qṭú le wóOnugbo óinOkò éé oo.
 Ikpó nōOnugbo píá nyā oo,
 Elḗḗ Okò gboòkwṗṗé í nyḗ kúnú oo.
 AnóOkò lokónu hé,
 "Onugbo, óinḗm oo,
 85. *Gāā káá! Gāā káá!"*
 AnóOnugbo nyḗḗ,
 Ólí nōOnugbo je gicḗ nyā oo,
 "Okòó, Okòḗinḗm awó béenyi nyā á oo!"
 Okò kó wami béenyi ā nódó!
55. An evil spirit had stirred up the water,
 A white horse came to drink water
 And stirred the water up completely.
 Then he stole away.
- Onugbo began to call Okò, his brother.
60. "Okò!
 Why have you spoilt the water for me?"
 Onugbo asked Okò,
 "Okò, why have you spoilt the water for me?"
 Okò said, "Onugbo, my brother,
 65. It was not I who muddied the water.
 It was an evil spirit that muddied the water here.
 Onugbo, brother of Okò,
 The water which I saw just now,
 Agabí Idḗma!
 70. That is the reason why I shouted
 Calling you!"
 Anger boiled in the heart of Onugbo, brother of Okò.
 Okò went on, Okò,
 Okò went on hunting.
75. "Onugbo, my brother,
 Though the water was muddied,
 Still you should cool your heart!
 When we have hunted for a while
 We should come upon another pond."
80. Anger boiled in the heart of Onugbo, brother of Okò.
 Though Onugbo had turned away,
 Elḗḗ, Okò started on his hunt again.
 Then Okò called,
 "Onugbo, my brother,
 85. Come a while! Come a while!"
 Then Onugbo changed,
 Raising his gun,

90. Okò, Okò kó wami béenyi ā nódó!
 Elḗḗḗḗ!
 Okò kOnugbo óinḗm oo,
 Á māmḗ á ye nódó
 Í kḗ mṗḗḗ n ye ní!
 95. *Qdí í tḗlā nōo yḗ nyā?*
Ìwíá wíenyi yḗḗ 00!
 Onugbo, óinOkò ee,
 Ímáíjḗ ā wḗḗḗ nódó!
 AnóOkò nyḗḗ
 "Okò, Okò, my brother it is you who muddied that water!"
 Okò said, "It was not I who muddied the water!"
 90. Okò, Okò said, "It was not I who muddied the water!"
 Elḗḗḗḗ!
 Okò said, "Onugbo, my brother,
 If you don't see me, you don't go;
 If I don't see you, I too don't go!
 95. What has caused this trouble?
 It was a bad spirit that muddied the water!
 Onugbo, brother of Okò,
 I am sorry! Do not be angry!"
 Then Okò turned away
 100. Okò began to hunt, (saying)
 "Onugbo, come!"
 Okò!
 Okò's gun spoke kputuu!
 Okò had killed a leopard!
 The mongoose which... [Igala]
 Because of the leopard Okò had killed
 He shouted,
 "Onugbo, my brother, come quickly, oh!
 Come and cleanse my face with honour for leopard!"
 110. The honour-cleansing of the leopard!
 That Onugbo has come to wash from Okò's face now!
 Elḗḗḗḗ!
 Onugbo came up close to Okò
 There.
 Then Onugbo said, "Okò it is you who muddied the water for me!"
 Then Onugbo, the brother of Okò, changed,
 Okò said, "It was not I who muddied the water!"
 Onugbo's gun spoke kputuu!
 Now Onugbo had killed Okò, his brother.
100. Okò gboòkwṗṗé,
 "Onugbo gāá!"
 Okò ee!
 Ólí kOkò kola kputuu!
 Okò leje ḡmó meḗḗḗ!
 105. Anyaká nḗ í juja deudeu kiḗ
 juja bḗḗḗḗ.
 Eje nōOkò ḡmó nyā oo,
 Ó legba dḗ
 KOnugbo óinḗm gāā pápá oo,
 Káá wā í lum eḡgwá kḗḗḗ
 naaa!"
 110. Eḡgwá kḗḗḗḗ nōOnugbo gáá nOkò
 Anú ā mḗḗḗḗ!
 Elḗḗḗḗ!
 Onugbo le bá lokò ajaaje
 Nōo yḗ nyā.
 115. Áḡḡḡ Onugbo kOkò awó béenyi gām má oo!
 ÁánḡOnugbo óinOkò nyḗḗ,
 Okò kó wami béenyi ā nódó!
 Ólí kOnugbo kola kputuu!
 Onugbo lokḗinḗnū ḡmó meḗ oo.

120. Elélelelele léele éléé
 AnóOkō nyēē Okō nyēē oo
 Okō kó wami béenyi ā nód,
 Onugbo n gē nyōō gēdēē..."

Agabíáoma ie ohōó!!!

125. Qlódodu bōgēena oládám oo!!!
 Anó wā í lonya nēlé má ipéenyi.
 Uwá wā í wíenyi gbudugbudu!
 Onugbo yá woódó
 Okōíném oo,

130. Okōō, Okōō Okájēega ii!
 Eléé í jé mā ge nōo!"
 í jé mā wáhi ne,
 Ó wóóbū nód.
 Anó nyēē eee.

135. Ójílá le téede bá ee,
 Qpu kóládá nēe mOnugbo
 mOkōō.
 Qgebaádá nēe mum oo!
 Okō wóma,
 Onugbo wolekpe ne u.

140. Áá oo,
 Ébíókō í yóOnugbo eé oo.
 Ójílá le téede bá,
 Ohí nōOkō í tá opóládánū ā
 Onugbo í tá gílá nód.

145. AnóOnugbo cōnū, "Okōínem oo,
 Íwíá tēlá lalo á."
 AnóOnugbo kañ méedu kááce
 Qlḗ ge nōoo,
 Okōíném le yeé oo,

150. Ikokómā n le wu tíicō
 Káñ le píigbáano ipácfí!"
 Éga nōo tēbí

120. Elélelelele léele éléé!
 Then Okō... and Okō...
 Okō said, "It was not I who
 muddied the water,
 Onugbo, I am going forever..."

Agabí Idóma!!!

125. Qlódodu Bōgēena, House of my father!!!
 After this then he came and saw the
 white horses in the pond.
 They had come to stir up the water
 in a mess!
 Onugbo cried out, "Woódó

Okō, my brother,
 130. Okōō, Okōō Okájēega ii!
 Eléé! Had I but known!"
 'Had I but known' is a late-born
 child,
 It is not a first-born child.
 Then he went back.

135. The Council gathered together,
 The lineage of the father who
 begot Onugbo and Okō.
 Qgebe, father who begot me!
 Okō was a real man,
 Onugbo was a weakling.
 Ah, oh!!
 Longing for Okō was dawning upon
 Onugbo.
 The Council assembled,
 And the answers that Okō would
 give before the Council of
 his fathers
 Onugbo could not give.

145. And Onugbo was angry: "Okō, my
 brother,
 It was an evil spirit that
 caused trouble between us."
 And Onugbo said, "I can no longer
 bear
 The ill treatment by the people
 at home.
 Okō, my brother has gone,

150. Instead of continuing I will
 fly up
 To become a bird in bush!"
 This is the cause of the longing,

NōOnugbo yō í dōókōkō ā yōó oō.
 Onugbo yō í hōkōō,
 155. Éno nmaáje ɔcɔcɔfí,
 Onugbo yō í dōókōkōínšnú ee,
 Éno í gwábótá
 Éno le píā deēlé
 Nēekwū gē gogba ule ā,
 160. Onugbo yō í dōókōkōō,
 Onugbo yō í hōkō Okōō!
 Ájēgōíném oo Okō!
 Okōō!
 Okōō!
 165. OkōOnugbo!
 Qdā nōo í tēbí
 NōOnugbo í hōkō ā yōó oooō!

Notes on Onugbo and Okō

Line

1. Elélelele, exclamation of pain and dismay, sorrow, or astonishment. Has many musical forms, e.g.: lines 1e, 40, 82, 120. Éné, 'mother', is probably understood, and an expanded form of the first line might be: Elélelele! Éné nēe mum oo,
3. Ájēega, title of Okō, (see line 5) Onugbo, the name of a bird which appears in the evening and whose characteristic call is "okōe!" Okō, also a bird, is the name of one of the ancestors of Oturkpo, of whom it is said in the formal genealogy that he killed fourteen lions and fifteen leopards and when he heard news of war he would not sleep in a house. ("Okō nōo póléfdá gbolā inu nód!")
4. tēlá from tū, cause/slā, trouble.
5. Traditional titles of Okō.

- Why Onugbo seeks Okō.
 Onugbo calls Okō,
 155. When the sun rises early in the morning,
 Onugbo seeks his brother, Okō,
 When the sun is low in the evening
 When the sun is disappearing
 And the ancestral spirit-masks go home,
 Onugbo seeks Okō,
 Onugbo calls, "Okō, Okō!"
 Ájēga, my brother, Oh, Okō!
 Okō!
 Okō!
 Okō of Onugbo!
 This is the cause of the longing,
 Why Onugbo seeks Okō!

14. óínšm for óínánšo, the usual form in reported speech.
21. igwéshō, archaic at Qoturkpo, current in Southern Idoma; for igwéshō.
25. ogwá, the acclamation for a brave deed, such as the killing of a fierce animal or an enemy, accompanied by the ceremonial cleansing, eōgwóóna, of the spirit of the dead animal from the face of the hunter or victor.
26. nyēē, go away, change place, condition, psychological state, direction of an activity.
32. Ólí, Igala word, "tree, stick, gun" Kola, Igala = Idoma kelā; Kpitii = kputuu, Igala ideophonic adverb.
33. Inyi, "elephant" archaic for adāgbá. Kpā, Igala = Idoma nḗmó, "kill".
34. Surely one would not kill an elephant and go off and leave it

- without further ado. There is a strong suggestion here of excessive ambition.
38. Iwīa, "evil spirit, a bad omen, bad thing." Perhaps cognate with Yoruba iwin, "evil spirit, bush spirit, fairy."
40. nēlē, archaic in Oturkpo, current in Southern Idoma; for nēhē, "white"
- 41, 42. See note line 26.
50. Agabī Idōma, the traditional ancient home of the Idoma people. The name is used as an exclamation.
58. See note p. 26.
61. bēenyi, from bū, "to stir up (water)" /enyi, "water". Here it is translated first as "spoilt" and thereafter as "muddied."
77. ledo jē, Igala = Idoma lotū lē, "cool your heart."

86. See note p. 26. A psychological change is implied here.
94. ni, negative particle suggesting intimacy and warmth.
98. ā wēedo nōoo! wū, be angry/edo, Igala, "heart" = Idoma otū.
103. See note p. 32.
105. Igala proverb, not yet satisfactorily translated.
116. See notes to lines 86, 26.
118. See note line 32.
132. i, first person pronoun, archaic at Oturkpo. Still heard in the Yala dialect of Ogoja.
138. ōmā, Igala, "child", used metaphorically.
143. opōlādānū from opu, "meeting-ground", /plē, "family, compound"/ādānū, "his father".

JOURNEY TO IGBIRA

An enigmatic but very important chant. When the mask chanted it at Upu, of Oturkpo, the year before the recording was made, over a thousand people listened, and many were moved to weep. It has a dream-like quality. The same story was recorded as sung by the same mask on two other occasions. From this it is evident that the order of the sacrifices is not particularly significant, since it changes each time. And the sacrifice that releases the boat is different each time.

Ivāu kīIgbilla

Otiyōlādā nēe mum
 N gāa gajIgbilla eēēē,
 Igbllolādā nēe mum,
 Opādā kīIgbilla oo!
 N gāa gajIgbllolādām moōō, Igbilla ee!
 Qgebaādām mōo huu ObūōōOde oo huu!

Journey to Igbira

Otiyā, home of the father who begot me
 I want to go to Igbira
 Igbira, home of the father who begot me,
 Opādā of Igbira!
 I am about to go to Igbira, home of my father! Igbira!

Édōkēna né hé āgā kōō!

N gāa gajIgbilla eē, Ohimini cōnū mōbēega oo.

N kūkpo nyā nūw wēē lōō kākū gajIgbllolādā nēe mum nyōō?

Úkpo nyā nūw wēē lōō kākū gajIgbllolādā nēe mum nyōō?

Elēelele! n le lō tī bōnyadēega

La tōQnyadēega enēene?

KQnyadēega kōō loci kwōū

Kōko kōō lule kākū gajIgbllolādā nēe mum nyōō.

N le lō tī bōnyadēega

La tōQnyadēega enēne?

Kēne nōo nōko kōō mōoci kidōko

kōko kōō lule kākū gajIgbllolādā nēe mum nyō kākā.

Qnyadēega ya kīnīf

Elēē! Kākū lō tī bōQjaluma Kpāngīdī

N le lō tī bōQjaluma Kpāngīdī

M mōwō kigwāns,

Mēele kigwāne

Mōjī kigwāns pētepete pētepete

M mōwō kigwāns

Mūubi kigwāns dūū!

N laā tāAluma Kpāngīdī enēne?

Kēne nōo nōko kōō mōoci kidōko

Kōko kōō lule kākū gajIgbllolādā nēe mum nyōō.

Qnyadēega loci kwōū,

Qko lulef.

N kQnyadēega ēnwū nyā eēf nōko lulef ma?

Qnyadēega ya kīnīf

Kākū māikō dū ē.

M māikō le dū wōQnyadēega

Qnyadēega faikō le cūnwōofidākā nyōmī dūū

Kōko kōō lule.

Qgebe, my father! Obūā, son of Ode!

Édōkēna, Édé, cow's neck, which they cut with an axe kōō!

When I was going to Igbira, the great river was angry and received my way. [?]

I said, What cloth shall I wrap around to go to the land of Igbira, home of the father who begot me?

What cloth shall I wrap around to go to the land of Igbira, home of the father who begot me?

I went to see Qnyadēega

And asked Qnyadēega, "What has happened?"

So that Qnyadēega might pole the boat

So the boat might go, so I might go to the land of Igbira, home of the father who begot me.

I went to see Qnyadēega

And asked Qnyadēega, What has happened?

So the person who owned the boat should take the...boat-pole

So the boat would go, so that I should go to the Land of Igbira, home of the father who begot me.

Qnyadēega said as follows:

Elēē! I must go to Qjaluma Kpāngīdī

I went to Qjaluma Kpāngīdī

I put (my) hand on the earth (to beg)

Prostrated on the earth

Put my head on the earth again and again.

I put my hand on the earth

Put my back on the earth also!

I asked Aluma Kpāngīdī, "What has happened?"

Let the person who owns the boat take the boat-pole,

So that the boat may move, so I may go the Land of Igbira, home of the father who begot me.

Qnyadēega pushed the boat with the pole,

The boat did not move.

I said to Qnyadēega, "What was the spirit (medicine) that (made) the boat not move?"

Qnyadēega said:

I should provide a cock.

I brought a cock to Qnyadēega

Qnyadēega sacrificed the cock for me too,

So that the boat might go.

Qnyadēega loci kwá
 Óko lule táń
 "Qnyadēega, énwū nyá scí nńko luleń
 ma?"
 AnóQnyadēega ya kínifí:
 Kám móbúkō dū é!
 N móbúkō, n le dū wóQnyadēega
 Qnyadēega lobúkō kpā cūrūwōofidákā
 nyómí dūú
 Kéne nōo nńko móboci kidńko
 Kńko kńō lule
 Qnyadēega kē móboci kidńko,
 Óko lule táń.
 "Qnyadēega, énwū nyá scí?"
 Qnyadēega káń mńkń mńeels dū é.
 N mńkń mńeels dūú á.
 Qnyadēega le cūrūwōofidákā dūú
 Nyómí dūú
 Ó móboci kidńko kńko kńō lule
 Óko lule táń
 "Qnyadēega, éńwū nya scí nńko luleń
 ma?"
 AnóQnyadēega ya kínifí á:
 Káń mánya dū é!
 N mánya dūQnyadēega
 Qnya gíléá kiē lábfiije
 Qnya nōo jógwū
 Qnya nōo bílípí lobíigwū lā
 Anún le dē wóQnyadēega á,
 KńQnyadēega kńō loci kwá kńko
 kńō lule.
 Qnyadēega loci kwá kńko luleń.
 "Qnyadēega, éńwū nyá scí nńko
 luleń ma?"
 Qnyadēega káń móbókúnō dū é
 N móbókúnō dū wóQnyadēega
 Kéne nōo nńko móboci kidńko
 kńko kńō lule.
 Qnyadēega loci kwá, kńko lule
 táń.
 N yá wóóó!
 "Qnyadēega, éńwū nyá scí nńko
 luleń ma?"
 Qnyadēega ya kínifí
 Káń mńoyá dū é.

Qnyadēega pushed the boat with the
 pole
 The boat refused to move.
 "Qnyadēega, what was the spirit
 that made the boat not move?"
 Then Qnyadēega said:
 I should get a he-goat!
 I got a goat and I gave it to
 Qnyadēega.
 Qnyadēega killed the goat and
 sacrificēd it for me too.
 So the person who owned the boat
 should take the boat-pole
 So the boat would go.
 Qnyadēega took the boat-pole
 again,
 The boat did not move.
 "Qnyadēega, what was the spirit?"
 Qnyadēega said that I should bring
 four pieces of money. [ńkń] [It
 is obvious that the travel-
 ler is a very wealthy person.]
 I brought four pieces of money too.
 Qnyadēega made sacrifice too
 For me, too.
 He took the boat-pole so the boat
 might move,
 The boat did not move.
 "Qnyadēega, what is the spirit that
 (makes) the boat not go?"
 Then Qnyadēega said
 That I should bring a horse.
 I brought a horse to Qnyadēega
 A horse that [?] eats iron [i.e., a
 very strong horse]
 A horse fit for war
 A pregnant horse that ate a granary
 full of guinea-corn! [lá = lé
 in alekwú speech]
 Then I brought it to Qnyadēega,
 So that Qnyadēega might push the
 boat with the pole so the boat
 might move.
 Qnyadēega pushed the boat with the
 pole, but the boat did not move.
 "Qnyadēega, what was the spirit
 that (made) the boat not move?"
 Qnyadēega said I should bring a cow.
 I brought a cow to Qnyadēega
 So the person who owned the boat
 should take the boat-pole so
 the boat might move.
 When Qnyadēega pushed the boat with
 the pole, the boat did not go.
 I said, "Wóóó!"
 "Qnyadēega, what is the spirit that
 (makes) the boat not go?"
 Qnyadēega said,
 Oooh! I should get a friend!

N yá wóóó, Qnyadēega,
 Qyamí omómlee?
 N le dū wóQnyadēega dūú,
 Qnyadēega foyá kpā leé jēńwū
 Le cūrūwōofidákā nyómí dūú
 Kńō loci kwá kńko kńō lule.
 Qnyadēega loci kwá, kńko lule táń.
 N kQnyadēega, éńwū nyá scí nńko
 luleń ma?
 Éńwū dūú kiēnē cákáá n mú dū dū á
 meé
 Éńwū nyá scí nńko luleń ma?
 AnóQnyadēega yō cífí
 AnóQnyadēega nyēē,
 Atámanyēeels!
 NńQnyadēega ka kínifí
 Káń mēmōnńkēlē dū é!
 N mēmōnńkēlē dū wóQnyadēega,
 Qnyadēega loci kwá, kńko kńō
 lule
 Qnyadēega loci kwá kńko lule
 táń.
 "Qnyadēega Degaáji, éńwū nyá scí
 nńko luleń ma?"
 AnóQnyadēega ya kínifí
 Káń mēmōbulē dū é.
 Anún mēmōbulē dū wóQnyadēega
 KńQnyadēega kńō loci kwá
 kńko kńō lule.
 Qnyadēega loci kwá, kńko lule táń.
 "Qnyadēega, éńwū nyá scí nńko
 luleń ma?"
 Qnyadēega ka kínifí
 Káń mńkń mńeels dū á
 Káń múcū túná
 Kńwū le túná, kńwū kńō fēkpōō I
 Káń le cūrūwōofidákā nyómí dūú
 Kńko kńō lule.
 Anún múcū túná le dū wóQnyadēega
 AnóQnyadēega le cūrūwōofidákā nyómí
 dūú á
 Óko gboólule mēé.
 Éne nēe nńko móboci kidńko.
 Káń gaáá gajíígbllóládā nēe mum
 Igblla gāá mēé.

I said, "Wóóó, Qnyadēega,
 A dear friend?"
 I brought (her) to Qnyadēega too,
 Qnyadēegwu killed and ate the friend
 And used her as the sacrifice for
 me too
 So he might take the pole and push
 the boat so the boat might go.
 When Qnyadēega pushed the boat with
 the pole, the boat did not go.
 I said, "Qnyadēega, what is the
 spirit that (makes) the boat
 not go?"
 All the things you told me, I
 have brought them all."
 What is the spirit that (makes) the
 boat not go?"
 Then Qnyadēega was quiet [a kind of
 divination]
 Then Qnyadēega changed
 Atámanyēeels!
 And Qnyadēega said:
 That I should bring a man!
 I brought a man to Qnyadēega,
 Qnyadēega pushed the boat with the
 pole so the boat might move.
 When Qnyadēega pushed the boat with
 the pole, the boat did not move.
 "Qnyadēega Degaáji, what is the
 spirit that (makes) the boat
 not go?"
 The Qnyadēega said:
 That I should bring a woman.
 Then I brought a woman to Qnyadēega
 So that Qnyadēega might push the
 boat with the pole so the boat
 might go.
 When Qnyadēega pushed the boat with
 the pole, the boat did not go.
 "Qnyadēega, what is the spirit that
 (makes) the boat not go?"
 Qnyadēega said:
 That I should bring four pieces
 of money.
 That I should put yam on the fire
 And he put it on the fire, so he
 might take palm-oil
 So I might make sacrifice for
 myself too.
 So the boat might go.
 Then I put yam on the fire and brought
 it to Qnyadēega.
 Then Qnyadēega used it in sacrifice
 for me too.
 The boat began to go.
 The person who owned the boat took
 the pole of the boat
 (I) said that I am going to go to
 the Land of Igbira, home of the
 father who begot me.

Jhimini cōnū mega kpōōq̄q̄! [mu/ega]
 ̄ne nēe nōoci, mōoci kidōko ̄.
 [ij̄] [ij̄ōōcē]
 Qmōmāfādēlē η cōd gega ne!
 Qmōmāfādēlē η cōd gega ne!
 N yēnē n yenē, η cōd gega ne!
 Qmōmāfādēlē, η cōd gega ne!
 Qmōmāfādēlē, η cōd gega ne!
 Qmōmāfādēlē, η cōd gega ne!
 N yēnē n yenē, η cōd gega ne!
 Qmōmāfādēlē, η cōd gega ne!
 ̄je Gbōgāādām, aā cōd gega ne!
 ['death watched the grave']
 Qmōmāfādēlē, η cōd gega ne!

 Ikwū Gbōgāādām, aā cōd gega ne!
 ['death struck the kite']
 Qmōmāfādēlē, η cōd gega ne!
 Ikpō nūm bī nyō 1 bēega nyā
 Qdā nīIgblla ka:
 Igblla konyē nōboōnē?
 N kababā onē!
 Ināa yā mā gboōd?
 Qja bōokwū ā nōokwū cabōone ā!
 Iyē a lēē?
 Qjabēebe lūuka ōnōmē jōō.
 Qce nōo hīgbōnā otū, Qwoicō leI kwōā.
 Igblla kē boja, oja bohīngā
 Onowā nenū, epū ōmā bōōgō nāalece
 I nyokwoonōwā mā!

 Ekpō kicōromō, okelā ugbođu mā ij̄ōōjē.
 Qwō nōo fā nē mōōdankālī; [mixed
 Igala-Idoma]
 Abō nōo fō nē gē mūklīlō.
 Aā wā 1 tēegba jīlam!
 Ami ōmēkwulēkwu nōo gē jokwūbaalabā.
 Qōolehōōce 1 gē lōdīlānōf mā
 ̄wō mūubi kulōāā, eā lō oia kiē
 wā; [Igala]
 ̄wū ligbīhi nyōā, elā nyō elā
 kōō wāa!

(The going to) Igbira has come.
 The Great River was angry and barred
 ['filled'] the way mightily!
 The person who owns the pole has
 taken the boat-pole. [response]
 [song] Light as a leaf, I ride the boat
 to a place (Igbira),
 Light as a leaf, I ride the
 boat somewhere!
 I do this, I do that [i.e., Whatever
 I did], I ride the boat somewhere!
 Light as a leaf, I ride the
 boat somewhere!
 Light as a leaf, I ride the boat
 somewhere!
 Light as a leaf, I ride the
 boat somewhere!
 Whatever I did, I ride the boat
 somewhere!
 Light as a leaf I ride the
 boat somewhere!
 ̄je Gbōgō, my father, ride the boat
 somewhere!
 Light as a leaf, I ride the
 boat somewhere!
 Ikwū Gbōgō, my father, ride the
 boat somewhere!
 Light as a leaf, I ride the
 boat somewhere!
 The feet which I took and stepped on
 the place
 The thing that Igbira said:
 Igbira said, "What is wrong?"
 I said, "It is a person's owner!"
 [i.e., death; or better: the man in
 charge of the household where somebody
 has died.]
 What has happened?
 Something affected death, so death
 killed someone!
 [??]
 [?? Translated in the next line]
 When a person takes (too big) a lump of
 rufu at night, God is watching him.
 [?? Translated in the next line]
 The blacksmith forged the hoe; that
 hoe dug the hole in which the
 people buried the body of the
 blacksmith!
 The iron leg-rattles: when they sound
 clumsy man leaves off dancing.
 The arm which was torn off and they
 saw the (side?);
 The arm which was torn off and they
 saw the side.
 Come to give me help!
 I am the child of (ekwulēkwu) who --[??]
 The child of a poor person does not
 eat food with oil.
 The goat rubs its back on the wall
 (saying) "Trouble goes, trouble
 comes".
 The goat rubs its back on the wall

Akpōtō kēwō nūukpo yagōō ge nī,
 ōmāwū lukpo gēēdō ece!
 Abō gbo nēkwū 1 mīlōōtōhīf, nōōinū
 memla dōkīlōōwōtū?

 Qpīlē kpēska nyājōōē
 Ácaŋga oŋmīnyōōkō!
 Oōkō daga cōlebū
 ̄bū nōo cē nōōdamblla gē wu.
 Qīijepūpu nōo gē ŋmīgū lugwū medō.
 [me/edō]
 Ohūlutu nōo I dagbala ūgē,
 Owu gwebe iju yōklīlō.
 [usually: Owu gwebe
 oōkīlō]
 Qgebe ōnē nēe mum nōo gē lulangwā
 Aā jonya gām kāā!
 Ōkēkpō monya dēegwu
 Ulō nōo gē bīagwu nyīijī.
 Qkēkē nōo kpō, egō lulē.
 Qkēkē yō ge nī, egō 1 gbllōdu.
 Qcōcōcō lē bēekobēegbllu
 Atamatāmā nēhi nē gē gwō otōnō
 Ewūlōjā nē gē lā eōI mēēI
 Aje kōgbādāubi, Gbadōjō
 Aā wā 1 jōko gām moo!
 Ōdōlōjō gbīiti kpōkwānōlāŋwū
 Qadōdōŋgwu ŋmōbiōlō kicōfē
 Qjō dūū nēe fōtēŋmō kiē kpūne
 ̄ga nō lenyi gwā lēwā tōce ā
 Ō lejē gwā, ō gē nunōce oōŋmō
 Aā wā 1 jum ōko oo!
 Ibelekwu aā jadūune moo
 Qwāfīlō oia oōē
 Otekeneje ofō ulē
 ̄gba cum oo!
 Okele gbōō, ukpllo bē ē pō,
 ifam oo!
 Aā wā 1 jōko moo!
 Okōklīlō mlukpllo wainē ā,
 Jum ōko oo!

(saying), "Trouble goes, may
 trouble come." [from the back and
 forth motion of the goat]
 The Akpōtō say that since the goat
 does not wear a wrapper, it can
 never happen that its child should
 cover its chest with a wrapper!
 How should it happen that the goat's
 mother has no cloth and her child
 should ask for a cloth to cover
 its chest?
 Qpīlē gave medicine to the hunter
 Ácaŋga Oŋmīnyōōkō! [titles]
 [??]
 The dew which falls, and the oōdamblla-
 bird flies.
 The ijepūpu-sickness which kills the
 fowls and ends the line of fowls
 Whirlwind which takes the top off the
 reception-house,
 The wind sweeps the bachelor's
 compound.
 Qgebe, mother who bore me, who makes
 the journey to Angwā.
 Give me voice!
 [??]
 Dwarf-rat who brought the giant down.

 The ōkēkē-stone which pecks and the
 millstone becomes sharp.
 When there is no ōkēkē-stone,
 the millstone becomes smooth
 (and no longer grinds well).
 The cōcōcō is like the male tiny-tit.
 The atamatāmā (drum?) which they play
 in the middle of the dry season.
 Ewūlō Market, where they buy day-by-
 day.
 Land of Qgbādubi Gbadōjō,
 Come to give me voice!
 Great visitor who killed a cow for
 himself!
 [??]

 Since he drank gruel and stabbed a
 person with a knife,
 When he has drunk wine, he fights
 to kill a person.
 Come to give me voice!

 Ibelekwu [the father of Alekwū]
 will bring me help. [??]
 The birth-pains of the oōfīlō-monitor
 are a sickness.
 Otekeneje-squirrel, the ofō-tree
 is a prayer.
 Bring me help!
 Last Prayer of Alekwū, Ukpllo-Stream
 hears, accident-magic!
 Come to give me voice!
 Okōklīlō-Stream and Ukplle-Stream are
 brothers,
 Give me voice!

Ewú155ja eee! [The full praise is:
Ewú155ja né f lá ɛcɪ geɛcɪ,
"Ewú155-stream, market where
they buy from day to day."]

Qnyá je 1Abɔjɛsma nooo! [nooo -
ne ooo]

Qfó gb5, icakwu!

SIDE II, Band 1

Uculo

Alekwú 1 Tínalegwu

1. Uculo gb0000!

Qymááfigwu ɔígatá eee!

Póoko kóéjorqmínyí nymónyínú ooo!

Póoko káAgwuba nōo cēenyi kelā fecē!

Inyilebu ne oooo.

Ágá nōkwú né gē gbocfigabō!

Káñ kē luculo nyégwú kpó éé!

Qf gbeka eeee

Ó gbaáda nēe mōó eeee.

N gbeka n kwí cē gbaáda nēe mum.

Éé Qcékwlápá nōo tíigwu tíhí tésēgba
jílám owe!

Apá cé eee

Akwunté nōo 15lé dífáagwu

Apa 1ā omūcūnū ooo. [Úná: Inalegwu

kádaalo yō bōo á! Ó loōka kōo
wēkangbē ne f!]

Legba cum ooo!

Akwunté céé,

Qnyé nūn jé káñ kē le gbo cAkwunté
kpó wéééééééé? [wé]

Ooūmōkwú Moúkwó,

Tésgba jílám ooo!

Ooūmōkwú céé,

Íkpóghéwó Máádínya

Qwa bíipú legwāalewalewa ma

Oleko kpíí nōo 1 nymóleko gbōōlō!

Legba cōf mēmōobene!

Ohéwó céé,

Qgábō ɔnēkpō lewā jegba, [Igala]

Ewú155-Stream, the market! [because
many women gather there
for water]

Give voice to Abɔjɛsma!

Qfó-tree, hear! Icakwu, (hear)!

[Icakwu is a worm]

The Great Ceremony

The Alekwú Prays

1. The Ceremony has started!

Qymá ááfigwu, daughter of ígātá!

Hear the voice of the son of the
Leopard Elephant-killer, who killed
his neighbour!

Hear the voice of Agwuba who speaks out
in a flow (of words)!

It's in the mood.

Great axe which cuts an important tree!

Let me chant the ceremony of the alekwú
still!

When a child makes an invocation

He invokes the father who begot him.

When I invoke, I must invoke the father
who begot me.

Qcékwlápá, who created guinea-corn
and yams, help me on the way!

After (Qcékwlápá)apá

Akwunté who inhabited Ifáagwu

The lizard lived below it. [Úná
(an elder): That is the prayer of
our fathers! It has no saying that
is false!]

Give me help!

After Akwunté,

Whom do I know that I should invoke
after Akwunté still?

Ooūmōkwú Moúkwó,

Help me!

After Ooūmōkwú,

Íkpóghéwó Máádínya

The Gaboon Viper was pregnant and
bore many many snakes

The one with short joints who kills the
one with long joints!

Bring help to the small child!

After Ohéwó,

Qgábō, It-is-the-one-with-oil-that-eats-
beans,

Èkpō 1 déñ, egba múji tó. [Igala]

I gwó káá,

Ègba cum ooo!

Qgábō céé,

Èflláádkō,

[title of Qgwú]

Ojónóé lodā cenō,

Qwo gwō icō lukata táaje,

Ohúgbōce né lodā cenō nōowō 1 gwō!

I gwó télé éé!

Èéé Qgwú céé,

Okō Májōdā Majūmana

Opé1éřú gbolā inuř! [Úná: 'Ádā nēe mum!']

Kéika!

Legba cur kaj wof mēmōobene ne!

Okō céé,

Qdají dešé ofú dešé unu! [for: dešé yóřú
dešé nunu]

Èbē nēe cōlájí

Kóó kē dQdají nunu,

Èbē lei kpata nōo 1 nunōgbí1ó.

Ègba cum pápápápá,

Ibelekwu nūř we kaj wof mēmōobenāabo ne!

Qmēpa cé,

Nūřfi gbQgá. [confused]

(Voice) Óó jē!

Idōmōládā nēe mum

Inalegwu jē éé oooo!

Okōpááda nēe mum

Tésgba jílám! (voices)

Ibelekwu tésgba jílám ooo!

Qwo ee!

Uello gāa mēé ooo!

Èéé Uello gāa me éé ooo!

Keno le gbambé

Ijámátā gē méeno

Keno kda le jūkō.

Legba cum ooo!

Qymááfigwu ɔígatá,

Aá labō gbone ká15 lucillo nyégwú kéika

Keno 1 nyōotí.

(A voice: Qkwéi ne)

If there is no oil, the beans have no
honour. [?]

Come to the scene

Give me help!

After Qgábō,

(Qgwú) Èflláádkō, [QgwúÈfllu, Father of Okō]

Who deceived Qncé into putting something
in the sun,

Thunder rumbles above and puts a hat
(rainclouds) on the earth,

It is because of a person, when something
was left outside, that thunder rumbles!

Come to the scene!

After Qgwú,

Okō Májōdā Majūmana

Who heard rumours of war and did not
sleep in his house! [Úná: 'Father who
begot me!' (his ancestor)]

What a pity!

Give me help, since I am a small child!

After Okō,

Qdají, who dealt with animals by force and
by fighting.

Animals with fire in their horns

So as to fight with Qdají,

Animals with wide heads who fight against
clubs.

Help me quickly,

Alekwú that I am, since I am a small
child of the alekwú!

After Qmēpa,

And fear seized Qgá. [confused]

(Voice: That's enough!)

Idōma, home of the father who begot me,

The prayer has stopped!

Okōpí, father who begot me,

Give me help!

Alekwú, give me help!

God!

The ceremony has come!

The ceremony has come!

Since the sun is half-way down

The ijámátā-caterpillars see the sun

Because their time has come.

Give me help!

Qymá ááfigwu, daughter of ígātá,

You may hit the drum so we may do the
ceremony now!

Since the sun is going towards night.

(A voice: It is true.)

2. Alekwū Acocijē
 Aá, Ōnye áá jum mā kílikpá eee?
 Jum mā kílikpá eee [kíliká, cover,
 tap/ikpá, a
 gourd]
 Jum mā kílikpá bobóó, [bobó = gbobu]
 Ee, A jum mā kílikpá oó eee!
 Ōnye áá jum mā kílikpá
 Ōnye áá jum mā kílikpá e
 eee
 A jum mā kílikpá bomboó,
 Ōnye áá jum mā kílikpá
 Óó Ōnye áá jum mā kílikpá eē
 A jum mā kílikpá eē,
 A jum mā kílikpá bobóó éé
 A jum mā kílikpá ó eeee!
- Alekwū Acocijē
 Ōnye áá jum mā kílikpá?
 Ōnye áá jum mā kílikpá eee?
 A jum mā kílikpá bobóó!
 Ōnye áá jum mā kílikpá?
 Ōnye áá jum mā kílikpá bobóó?
 Ōnye áá jum mā kílikpá?
 Ōnye áá jum mā kílikpá bobóó?
 Ōnye áá jum mā kílikpá?
 Ōnye áá jum mā kílikpá bobóó?
 Ōnye áá jum mā kílikpá?
 Kwú kwú kwú!
3. Édfigwu Acocijē
 Égwú nyá abāabóó?
 Égwú nyá abāabóó?
 Ōnyúúkwámó nyaabóó!
 Ōnyúúkwámó nyaabóó!
 Égwú nyá abāabóó?
 Égwú nyá abāabóó?
 Ōnyúúkwámó nyaabóó!
 Ōnyúúkwámó nyaabóó!
 Au banóó nāa mŌnyúúkwámó banó babé!
 [= bebé]
 Au banó nāa Ōnyúúkwámó banó
 babé!

2. Alekwū Chorus
 Who will give me a tapping-gourd?
 Give me a tapping-gourd!
 Give me a tapping-gourd!
 Give me a tapping-gourd!
 Who will give me a tapping-gourd!
 Who will give me a tapping-gourd!
 Give me a tapping-gourd first!
 Who will give me a tapping-gourd!
 Who will give me a tapping-gourd?
 Give me a tapping-gourd!
 Give me a tapping-gourd first!
 Give me a tapping-gourd!
- Alekwū Chorus
 Who will give me a tapping-gourd?
 Who will give me a tapping-gourd?
 Give me a tapping-gourd first?
 Who will give me a tapping-gourd?
 Who will give me a tapping-gourd first?
 Who will give me a tapping-gourd first?
 Who will give me a tapping-gourd?
 Who will give me a tapping-gourd first?
 Who will give me a tapping-gourd?
 Who will give me a tapping-gourd first?
 Who will give me a tapping-gourd?
 Who will give me a tapping-gourd first?
 Kwú kwú kwú [falsetto; to stop the song]
3. Édfigwu Chorus
 Which mask was the first (to do the ceremony)?
 Which mask was the first?
 Ōnyúúkwámó went first!
 Ōnyúúkwámó went first!
 Which mask was the first (to do the ceremony)?

- Au banóó nāa mŌnyúúkwámó banó babé
 00000!
- Au banó nāa Ōnyúúkwámó banó
 babé!
4. Alekwū Acocijē
 Awu gbēné gbēne ogbēē cāa yālālē
 Awu gbēné gbēne gbēné cāa
 yālālē ée
 Awu gbēné gbēne gbēné cāa yālālē
 oo éee
 Awu gbēné gbēne gbēné cāa
 yālālē
 Awu yāa ka nAwu yā bēéé nāAū yā
 bāa ka. [archaic Idoma]
 Awu yāa ka nAwu bēé nāAū yā
 bāa ka.
 Awu yāa ka nAwu yā bēéé nāAū yā
 bāa ka.
 Awu yāa ka nAwu bēé nāAū yā
 bāa ka.
 Kwú kwú kwú kwú! [high falsetto]
5. Édfigwu Acocijē
 Enyi gā s ú. (spoken)
 Enyi gā s ú. (Spoken by a
 second voice)
 Á wu gílá ní
 Qdí nyá píeí mókāa jum o,
 [Qdí yá ná píeí...??]
 Daigwū wēnyí mā!
 Nā wu gílá ní
 A le píokāabobo! [píokā jum o ?]
 Á wu gílá ní,
 (Ūgbagwú olejē!
 A píeí mókāa jum!
 Oweyí kwikwēnyí!
 } ká wu gílá ní

- Which mask was the first?
 Ōnyúúkwámó went first
 Ōnyúúkwámó went first!
 Awu begs oil, then you see
 Ōnyúúkwámó beg for oil and meat!
 [Awu was the husband of
 Ōnyúúkwámó.]
 Awu begs oil, then
 Ōnyúúkwámó begs oil
 and meat!
 Awu begs oil, then you see
 Ōnyúúkwámó beg for oil and meat!
 Awu begs oil, then (you see)
 Ōnyúúkwámó beg oil and meat!
4. Alekwū Chorus
 [??] How does it happen that (his)
 breathing stopped so soon? [?]
 It is what Awu says that Awu does,
 as he has said. [??]
 What Awu says Awu does, as
 he says.
 It is what Awu says that Awu does,
 as he has said.
 What Awu says Awu does, as
 he says.
- Stop!
5. Édfigwu Acocijē
 The water has come [spoken. I.e.
 the water songs.]
 The water has come. [spoken
 by a second voice.]
 If you cannot bale (water) out
 Why not inspect the dam for me?
 Bale with the children! ["the baby
 chicks"]
 If you cannot bale,
 Be a dam-inspector!
 If you cannot bale,
 Inspect the dam for me!
 (Dancing waves!)
 I say, if you cannot bale,
 (The water-baler dies a water-
 death!)
 Why not inspect the dam
 for me?

Kpabaaa!!!)

Qdĩ nyá p̄l̄eĩ m̄ókāa jum!?
Daigwū wēnyi mā!
Ná wu ḡl̄á ní,
A p̄l̄eĩ m̄ókāa bobo!

Édfigwū

Ácocijē

Á wu ḡl̄á ní,
A p̄l̄eĩ m̄ókāa jum!
N̄ ká wu ḡl̄á ní,
Qdĩ nyá p̄l̄eĩ m̄ókāa jum o?
Daigwū wenyi mā
Ná wu ḡl̄á ní
A p̄l̄eĩ m̄ókāa bobo!

Á wu ḡl̄á ní,
A p̄l̄eĩ m̄ókāa jum!
N̄ ká wu ḡl̄á ní óó ēē

(Owenyi kwikwēenyi!

Kpoó!!

Kpabaaa!!!!)

Qdĩ nyá p̄l̄eĩ m̄ókāa jum?
Daigwū wenyi mā
Ná wu ḡl̄á ní
A p̄l̄eĩ m̄ókāa bobo!

[oohé tōō]

Qdĩ p̄l̄eĩ m̄ókāa jum

Daigwū wenyi

(Daigwū wenyi) [Doubling
Édfigwū]

Á wu ḡl̄á ní, a p̄l̄eĩ
m̄ókāa bobo!

Qdĩ nyá p̄l̄eĩ m̄ókāa jum ooo!

Daigwū wenyi.

(Daigwū wenyi ooo,)

Á wu ḡl̄á ní, a p̄l̄eĩ
m̄ókāa bobo!

6. Alekwū

Ácocijē

N duwá wenyi nee
N̄ duwá kp̄b̄é ní leēē,
Ōjōōjī n duwá wenyi!
N duwá wenyi ne
N̄ duwá kp̄b̄é ní leēē,
Ōjōōjī n duwá wenyi!

(Splash!!!)

Tell the group baling water,
Bale with the children!
If you cannot bale,
Inspect the dam for me!

Édfigwū

Chorus

If you cannot bale,
Inspect the dam for me!
I say if you cannot bale,
Why not inspect the dam for me?
Bale with the children.
If you cannot bale,
Inspect the dam for me!

If you cannot bale,
Inspect the dam for me!
I say, if you cannot bale,
(The water-baler dies a water-death!
Kerplunk!!
Splash!!!)

Why not inspect the dam
for me?
Bale with the children.
If you cannot bale,
Inspect the dam for me!

[finale]

Why (not) inspect the dam for me?

Bale with the children.

(Bale with the children.)

[doubling Édfigwū]

If you cannot bale, inspect
the dam!

Why not inspect the dam for me?

Bale with the children.

(Bale with the children.)

If you cannot bale, inspect
the dam!

6. Alekwū

Chorus

I bale water with them
I do not catch animals with them,
Always I bale with them!
I bale water with them
I do not catch animals
with them,
Always I bale water
with them!

Édfigwū [Also sings with chorus]

(Áéééé áéééé sss!)

N duwá wenyi ne

Ūgbabóolejē, owenyi
kwikwēenyi!

N̄ duwá kp̄b̄é ní leēē,

A p̄ó, kpabaaaa!)

Ōjōōjī n duwá wenyi!

N duwá wenyi

N̄n̄ duwá kw̄ébb̄é ní leēē,

Ōjōōjī n duwá wenyi!

(Áéééé áéééé áéééé)

N duwá wenyi

N̄n̄ duwá kp̄b̄é ní leēē

Ōjōōjī n duwá wenyi!

N duwá wenyi

N̄n̄ duwá kp̄b̄é ní
leēē,

(Áéééé áéééé áéééé)

Áéééé (ík̄p̄á̄k̄ō) [one voice]

Ōjōōjī n duwá wenyi!

Áéééé

Ōjōōjī n duwá wenyi!

Áéééé

Ōjōōjī n duwá wenyi!

7. Édfigwū

Ácocijē

A yéenyi nyá wenyi

[a yéenyi

n̄aaló í wenyi]

A yéenyi nyá wenyi ēēē

A yéenyi ēēē, a yéenyi nyá wenyi
laa

Aéenyá wenyi ōō, enyi la ēēē!

Aéééé enyi nyá wenyi la

Aenyi ayéenyi-ayéenyi
ēēē, a yé ō

ōōōō ōōō

Aéenyi nyá wenyi la,
a yéenyi

A yéenyi ōōō wenyi la
ēēē

Áééé Qga tū māa kedū ["Qga tōk̄ā
ká̄ō yúk̄l̄l̄ó"]

Áééé, Qga tén̄n̄ū, á í ōgatēēē

N̄ōgatū ná̄k̄l̄ḡb̄l̄la

Édfigwū [Also sings with chorus]

(Áéééé áéééé sss!)

I bale water with them

The dancing waves, the
water-baler dies of
water!

I do not catch animals with them,
You hear, Splash!!!)

Always I bale with them!

I bale water with them

And I do not catch
animals with them,

Always I bale water with
them!

(Áéééé áéééé áéééé)

I bale water with them

And I do not catch animals with
them!

I bale water with them

(Áéééé áéééé áéééé)

Áéééé (ík̄p̄á̄k̄ō) [a kind of fish]

Always I bale water
with them!

Áéééé

Always I bale water
with them!

Áéééé

Always I bale water
with them!

7. Édfigwū

Chorus

You do (work in) water, and we will
bale water

You do (work in) water, and we will
bale water

You do water, you do water and
bale water

You do water, you do water and
bale water

You do (work in) water,
and we will bale water

You do (work in) water,
and we will bale water

You do water, you do
water and bale water

You do (work in) water

Qga, build (a dam) so we may work!

Qga, build for his brother

Qga, build a dam for the Igbira!

Qga, build for his brother

Qga[tēēnēnū 000
 Qga keleda'yenyI [?]
 A f ogaftū nāa keledu
 Qga f tēēnēnū eēēē
 Qgaftū eēēēē
 Qgaftū nāa keledu
 Qga tēēnēnū okelsdu eēē
 Awenyi, awenyi eēē
 Awenyi la eēē
 Awēenyi awenyi 000
 Awenyi la eēē
 Awēenyi awenyi 000
 Awenyi la eēē

8. Alekwū AcocIjē
 Agllumadōce nōcā eēē
 Qjaabēné I ci yēskpa eēē
 Qnya wōbāq̄
 Agllumadōce
 Qjaabēné I ci yēskpā
 eēē
 Qnya wōbāq̄!
 Agllumadōce nōcā eēē
 Qjaabēné I ci yēskpa
 Qnya wōbā eēē!
 Agllumadōce
 Qjaabēné ci yēkpā 000
 Qnya wōbāq̄!
 Nōo ci ēkpā nāālo jērwū
 Qjabēné ci ēkpā
 Oh000! onya wōbāq̄!
 Agllumadōce
 Qjabēné ci ēkpā 000
 Qnya wōbāāā!
 Nēe ci yēkpā 000
 Qnya wōbā
 0000 onya wōbā!
 Nēe ci yēēkpā
 000 onya wōbā!
 Nēe ci yēēkpā
 000 onya wōbā!

Qga, build the dam and let us start
 baling [?]
 Qga, make (a dam) so we
 may work
 Qga, his brother
 Qga, eēēē!
 Qga, build so we may
 work
 Qga, build for his brother
 so we may work
 Bale water, bale water!
 You bale the water so!

8. Alekwū Chorus
 Agllumadōce....
 Qjaabēné scratched their itch
 [Two young men on
 guard (during the
 Horse War)]
 The horses came into the moat.
 [protective ditch around the
 town]
 Alllumadōce (and)
 Qjaabēné scratched their
 itch
 The horses came into the
 ditch!
 Agllumadōce (and)
 Qjaabēné scratched their itch
 The horses came into the ditch!
 Agllumadōce (and)
 Qjaabēné scratched their
 itch (and)
 Horses came into the ditch!
 Who scratched the itch...
 Qjabēné scratched the itch
 Oh000! the horses came into the
 ditch!
 Agllumadōce (and)
 Qjabēné scratched their
 itch
 Horses came into the ditch!
 Who scratched the itch
 The horses came into the ditch!
 0000 horses came into the
 ditch!
 Who scratched the itch

9. Edigwu AcocIjē
 Oci gālālālā,
 Qci ginyōōgba ēē
 Oci gālā, gālā!
 A f Qga tū nāa wenyi
 Nāalā yōōce nōōla oce gālālā
 A mōōce ā ge nyōōgba!
 Qci gālālā
 Qci ginyōōgba ēē
 Qci gālālālālā
 A f Qga tū nāa wenyi
 Nāalā yōōce nōōla oci
 gālālāāā
 A mōōce ā ge nyōōgba!
 Qci gālālāāā,
 A ē oci nyōōgba ēē
 Qci gālālāāā,
 A f Qga tū nāa wenyi
 Nāalā yōōce nōōla, oce gālālāāā
 A mōōce ā ge nyōōgba!
 Qci gālālāāā
 A ē oci ginyōōgba ēē
 Qci gālālāāā
 A f Qga tū nāa wenyi
 Nāalā yōōce nōōla oci
 gālālāāā
 A mōōce ā ge nyōōgba!
 A ēēē oci gālālāāā
 Qci ā ge nyōōgba
 A ēēēē oci gālālālāāā
 Qci ā ge nyōōgba
 A ē ēēē oci gālālālāāā
 Qci ā ge nyōōgba

10. Alekwū AcocIjē
 A 00 dāmoce eēē damo damo
 Qdamoce yāāā dāmō damo
 Damoce 00 00 dāmō damo

ooo horses came into the
 ditch!
 Who scratched the itch
 ooo horses came into the
 ditch!
 9. Edigwu Chorus
 The long poles
 The poles go into the water in line
 Qga built (the dam) so we may bale
 What shall we do to the long pole...
 long pole? [?]
 If you have no pole you can't go
 into the line. [?]

10. Alekwū Chorus
 [??]

Qdamoce yááá òdāmò damoce
 Qdamoce òò òò dāmò damoce
 Qdamoce yááá òdamo damoce
 Á ò ogwugwu dogwúgwú dūwá yē ye
 Qdamoce yááá òdāmā damoce!
 Ó dōogwugwu ogwúgwú dūwá ye ye
 Qdamoce yááá òdāmā damoce!

11. Édfigwu ÀcocIjé
 Ogbéé nēewá nyēē nmú bokwūū
 Ogbéé nēewá nyēē nmú bokwūū
 Éwá nyēē nmú bokwū mōōō
 Ogbéé nēewá nyēē nmú bokwūū
 Ée! (A voice: aá cēnyā lohifí!
 [spoken])
 Éwá nyēē nmú bokwūū
 Ogbéé nēewá nyēē nmú bokwūū!
 Á éé ádāgba dāgba
 Éwá nyēē nmú bokwū
 Ée éé ééé, adāgbā dāgba
 Nyēē nmú bokwūū
 Okwū leē gwá n legba
 Á nyēē nmú bokwū
 Okwōojijí mlegba
 Ó nyēē nmú bokwū oo
 Okwōojijí mlegba
 Ó nyēē nmú bokwū ooo

12. Alekwū ÀcocIjé
 Alece ééééé yéé,
 Alece aá gwúm éeyē nōo!
 Aēēē! Alece aá gwúm éeyē ō
 yēē
 Alece aá gwúm éeyē nōo!
 Alece aá gwúm éeyē ē yēē
 oyeē!
 Alece aá gwúm éeyē nōo!
 Alece aá gwúm ō yē éyēēē
 Ā Ohúkwóm baa nūno
 Aee, Ohúkwóm baa nūno nūno
 wā!
 Ā Ohúkwóm ba nūno
 A āā, Ohúkwóm ba nūno nūno
 wā

11. Édfigwu Chorus
 Joy! the bush!fowl has left
 úbokwú [?]
 [??]
 [??]
 (A voice: You don't sing the
 responses well! [spoken])
 [??]

12. Alekwū Chorus
 Humans,
 Humans, do not mock me!
 Humans, do not mock me!
 Humans, do not mock me!
 Humans, do not mock me!
 Humans, do not mock me!
 Humans, do not mock me!
 My great-grandfather told us
 My great-grandfather
 told us before we
 came!
 My great-grandfather told us
 My great-grandfather
 told us before we
 came!

13. Édfigwu ÀcocIjé
 Ó nyé nebó nēē á í yá mā bō gbo?
 (or: íne áā yāma gboōō?)
 Ababá onēē!
 É aájā báá nōkwū òò akwō nē lē bōf
 ōkwūo ocābōone
 [usually: oja bōkwū nōkwū cābōone]
 Ó nēēēē ā Ī yā bōbōōō!
 Adáí lé bōné ó yā bōbōōō
 jaá jaá jaá jaá jaá
 Qjabā onēē e ē
 jaá jaá jaá jaá jaá
 Qjabā nōkwū oōōō
 jaá jaá jaá jaá jaá
 Ódēēlēbōōf nūkwū
 jaá jaá jaá jaá jaá
 Qjabōonē ó nēēē of yāabobōōō
 AáAgabí olono nēēē
 Áí abó gbo oja bā onēēē
 ōojā báá nōkwū oōō
 Ukwū nēē lē bōf ukwū wocābōoneēēē
 Onēēē of ocābōbōōō.
 Adáí lé bō né ó yá
 bōbōōō
 jaá jaá jaá jaá jaá
 Qjabā nēē e ē
 jaá jaá jaá jaá jaá
 Qjabā nōkwū oōō
 jaá jaá jaá jaá jaá
 Ódēēlēbōōf nūkwū
 jaá jaá jaá jaá jaá
 Acabōone ó nēēē of
 yāabobōōō
 jaá jaá jaá jaá jaá
 Adabá nēē e ē
 (Ééé ŋ kó nēēē ōce yāamu
 Ó nēēē of yāabobōōō
 Ó nēēē ōnye yāamu?
 Ó nēēē of yāabobōōō
 Á ēē ó nēēē
 Ó nēēē of yāabobōōō
 Olēma hōlējé
 Ó nēēē of yāabobōōō
 Ā mabā of yāabobōōō

13. Édfigwu Chorus
 What is wrong?
 What has happened?
 [a shout across the
 water, from the
 Iyāw kílgbllā story
 of the Alekwū]
 It is a person's owner! [i.e.,
 death]
 (Something affected Death, and
 Death killed someone.)
 Agabí, the bitter one! [I.e., Oturkpo]
 Something has affected death

(I say...a person is here
 Who is here?)

14. Alekwū (Answering 12.) Acocījē

Qja bá é nò bá é nò [Archaic Idoma]

ḡnēm bá eeee

Qnōlū eeee Qnōlū ye likpokwí kpllagada!

ḡnōokpágáábá gbo Qnōlū eeee enēm baa

Qja bá é nò bá é nò

ḡnēm bá eeee

Qnōlū eeee Qnōlū ye likpokwí kpllagada!

ḡnōokpágáábá gbo Qnōlū eeee enēm ba!

Qja bá é nò bá é nò

ḡnēm bá eeee

Qnōlū eeee Qnōlū ye likpokwí kpllagada!

Nee I yalō okpágáábá, Qnōlū eeee

enēm baa!

Qja bá é nò bá é nò

ḡnēm bá eeee

Qnōlū eeee likpokwí kpllagada

Nee I yokpogáábá gbo Qnōlū eeee enēm ba!

Qnōlū ka klla bō ka kllā eee

ḡnōokpágáábá gbo Qnōlū eeee enēm ba

Qnōlū ka klla bō ka kllōōō

ḡnōokpágáábá gbo Qnōlū eeee enēm ba

Qnōlū ka klla bō ka kllōōōō

Okpágáábá oōnōlū eeee enēm ba

14. Alekwū (Answering 12.) Chorus

[??]

Qnōlū is going with healthy bones!

Qnōlū is going with healthy bones

Qnōlū is going with healthy bones!

15. Édfigwū Acocījē

The Icintóbō-birds brought the birds to eat millet;

I say, How did the bush-fowl do to bring the birds to know the farm?

The Icintóbō-birds brought the birds to eat millet;

I say, How did the bush-fowl do to bring the birds to play this game?

Birds, shoo!!!

The Icintóbō brings the birds to eat millet;

shoo!

How did the bush-fowl do to bring the birds to know the farm?

shoo!

Since the Icintóbō brought the birds to eat millet,

15. Édfigwū Acocījē

Afcintóbō gē bīano gē léyē māa;

N kabēswá yá nò bīano gē jógō aaa?

[jógō from jēhō]

Afcintóbō bīano gē léyē mā

N kabēswá yá nò bīano gē hijā māa?

Ano saa!!

Afcintóbō gē bīano I léyē māa;

saá! saá!

ḡwá yá eee nò bīano gē jógāaa

saá! saá!

Afcintóbō bīano I léyē

saá! saá! eeee!!!

Abēswá yá nò bīano gē hijā māa?

Ano saa eeee!!!

Afcintóbō gē bīano gē léyē;

Abēswá yá eee nò bīano gē jógō?

Afcintóbō bīano gē léyē mā;

N gē kabēswá yá nò bīano gē hijā māa?

Ano saa!!!

Afcintóbō gē bīano I léyē māa

saá! saá!

Abēswá yá eee nò bīano gē jógō?

saá! saá! eeee!!!!

Afcintóbō bīano gē léyē mā?

Ano saa!!!

Abēswá yá é nò bīano gē jógō?

Ano saa eeee!!

Abēswá yá é nò bīano gē jógō oo?

Ano saa eeee!!

Abēswá yá é nò bīano gē hijā mā?

Ano saa!

Ano saa eeee!!

Abēswá yá é nò bīano gē hijā mā?

Ano saa!!

Ano saa eeee!!

Abēswá yá é nò bīano gē hijā mā?

Ano saa!!

Ano saa eeee!!

16. Alekwū Acocījē

Uya eeee, uya yá nūucē pō 1,

Nōogbo oōōō!

Uya eeee uya yá nūucē pō

Uya yá mēē nsee!

Uya eeee, uya yá nūucē pō!

Nó gbo, uya yá mēē nsee!

Uya eeee uya yá!

Óo gbo, uya yá mēē nsee!

Uya eeee uya yá ucē pō!

16. Alekwū Chorus
(with Édfigwū)Noise! Make noise so people may hear!
?? It has started!

Noise! Make noise so people hear!

Make noise! ['noise may make!']

Noise! Let noise resound so people hear!

It has started, let noise resound!

Noise! Let noise resound!

It has begun, let noise resound!

Noise! Let noise resound so people hear!

shoo!

How did the bush-fowl do to bring the birds to play this game?

shoo! eeee!!!

Birds, shoo!!!

The Icintóbō brought the birds to eat millet;

How did the bush-fowl bring the birds to know the farm?

The icintóbō brought the birds to eat millet;

I say, How did the bush-fowl do to bring the birds to play this game?

Birds, shoo!!!

The icintóbō brings the birds to eat millet;

How did the bush-fowl do to bring the birds to know the farm?

Since the icintóbō brought the birds to eat millet,

I say, How did the bush-fowl do to bring the birds to play this game?

How did the bush-fowl bring the birds to know the farm?

Birds, shoo!!!

How did the bush-fowl do to bring the birds to know the farm?

Birds, shoo!!!

How did the bush-fowl do to bring the birds to play this game? Shoo!!!

Birds, shoo!!!

How did the bush-fowl do to bring the birds to play this game? Shoo!!!

Birds, shoo!!!

How did the bush-fowl do to bring the birds to play this game? Shoo!!!

Birds, shoo!!!

Óo gbo, uya aá 666, uya yá mēē nee
eee!

Uya yá! Óo gbo uya yá
mēē nee ee!

Uya yá mēē ne ee! Óo
gbe, ɲmóogbe ɲmó!

(with Édígwu) Uya yá mēē ne ee!

Alekwú

Acocíjē

Óo gbe ɲmóogbe ɲmó

Uya yá mēē ne ee,
gwó mēē nee ee!

(Édígwu): ɲ gē gwó ē eee!

17. Édígwu

Acocíjē

Agwukénódá odá n yá gojēē

A yēē agwukéé ɔínódá

Agwukénódá nēē wofí éé

N yēē gbaje, n yá gojelāā oo

N yágwuké, n yá gojela ēēē

Agwukénódá f yá gojela

Agwukénódá, agwukénódá agwu
ɔf yá yá

Ajagwó odá gojelāā

Agwukénódá i yá gojelāā eeee

Agwukénódá n yá gōjēē éééé

Agwukénódá 0000 i agwukénódá

N00f yá gbajē

N yá gbōjēēle00, n yágwukénódá ééé

Eyagojela eee

Agwukénódá f yá gojelāā

Agwukénódá, agwukénódá agwu

Qf yá agagwó

N yá gojelāā

Agwukénódá n yá gojela eee.

18. Édígwu

Acocíjē

Éē, emōōyá leyī aní wema gēe?

Éē, emōōyá leyī oooi!

Oōyá leyī, emokpókpkpó

Ó wemaḡ má!

ɲ kemoōyá ge kwí, aní wema má ee!

Emōōyá leī aní wema nee?

Emōōyá leī, emōōyá leī

It has started, noise! Let noise
resound!

Let noise resound! It has
begun,
Let noise resound!

Let noise resound! Let
it begin.

(with Édígwu) Let noise resound!

Alekwú

Chorus

[? ?]

Let noise resound!
Sing!

(Édígwu): I am singing!

17. Édígwu

Chorus

[apparently archaic
Idoma]

[??] The elephant that my
father (killed),
that is why I go to
the public place.
[??]

18. Édígwu

Chorus

Making a relationship on the surface
only, is that a relationship?

Relationship on the surface,
Making a superficial, unsteady
relationship,

It is not a relationship!

I say that relationship unto death,
That is a real relationship!

A surface relationship,
is that a relationship?

Emokpókpkpó aní wema nee?

Emōōyá leī aní wema nee?

Éēē emōōyá leyī oooi

Ó wema nee?

Emōōyá leyī ooi

Ó wema nee?

A eēē emokpókpkpó ooo

Ó wema nee?

ɲ kemokpókpkpó ooo eee

Ó wema nee?

ɲ kemokpókpkpó oo eee

Ó wema nee?

ɲ kemoōyá ge kwí ooo

Ó wema nee?

Éé, emomún kpéí oo aní wemaḡ má!

Ó wema nee?

Omún kpéē ee aní wemaḡ má!

Ó wema nee?

Oōyá ge kwí!

Ó wema nee?

A surface relationship,
surface relationship

An unsteady relationship,
is it a relationship?

A surface relationship,
is it a relationship?

Making a surface relationship

Is it a relationship?

Making a surface relationship

Is it a relationship?

An unsteady relationship

Is it a relationship?

I say, an unsteady relationship

Is it a relationship?

I say, an unsteady relationship

Is it a relationship?

I say, a relationship unto death

Is it a relationship?

A relationship that sees me in pretense,
it is not relationship!

Is it a relationship?

One who sees me in pretense,
is he a relation?

Is it a relationship?

Unto death!

Is it a relationship?

SIDE II, Band 3

19. Qgbōlḡ Q'cḡ

Acocíjē mleÉdígwu

Qcī Dōōō

Qcī dōōō

Qcī dōō kabahi ne, ɔcī dō mā

Nōɔcī dōōō, ɔcī dō koo lenyi

Qcī dōōō

Áēē ɔcī dōōōō

Áāēē á ēēē ɔcī dōōōōō
ēēē

Qcī dōōō

Qcī dō kabahi ne

Qcī dō kabahi ne!

Jaá jaá

Qcī dōō koo lenyi

Qcī dōōō

Qcī dōōō

Nōɔcī dō kabahi ne

Nōɔcī dō kabahi ne

Qcī dōō, ɔcī dō koo lenyi!

Qcī dōō, ɔcī dō koo lenyi!

19. Qgbōlḡ Q'cḡ

Chorus and Édígwu

The Tree Falls

The tree falls

The tree falls and it is good fortune,

The tree falls so.

And the tree falls, the tree falls
plunk in the water.

The tree falls

Áēē the tree falls!

Áāēē á ēēē the tree falls!

The tree falls

The tree falls, it is good fortune!

The tree falls, it is
good fortune!

The tree falls plunk in the water!

The tree falls

The tree falls

The tree falls, it is good fortune.

The tree falls, it is
good fortune.

The tree falls, the tree falls plunk
in the water!

The tree falls, the tree
falls plunk in the water!

Qcī dōō, ɔcī dō koo lenyi!
Qcī dōō, ɔcī dō koo lenyi!

AbīIgbogbo nēlīnēlī né I ka mā

Qdī gē cālā māa?

Idangbllō cālāṅ.

Igbogbo nēlīnēlī né I
ka mā

Ā ééé idangbllō cālā

Qdī gē cālā idangbllō
cālā

Qgbōlḗ Qḗcḗ

Ācocījē

Igbogbo nēlīnēlī né I ka mā

Ɔbḗ nyá gḗ cālā?

N kidangbllō cālānyī!

Igbogbo nēlīnēlī né I
ka mā

Ɔbḗ nyá gḗ cālāṅ?

Igbogbo nēlīnēlī né I ka mā

Qdī nyá cālā?

Idangbllō gālā

Idangbllō cālāṅ

A ééé ɔcī dōōō

Qcī dō koo lenyi!

A ééé ɔcī dōōōō

Qcī dō koo lenyi!

20. Ēdīgṅwū

Ācocījē
[uculo]

A ééé á swá yēye

Ɔwá, swá yēye, swá yēye

Ɔwá, swá yēye, swá...

A ééé ɔ yēye ɔoī!

Ɔwá, swá yēye, swá yēye,

Ɔwá, swá yēye

Ā ɔ okelekwá ēēē

A o

Ɔwá yēye ɔoō i

Ɔwá, swá yēye, swá swá
yēye

The tree falls, the tree falls,
plunk in the water!

The tree falls, the tree
falls plunk in the
water!

As a white strip of cloth that they
are saying

What is sleeping here? [What is
happening here?] [? cālā ??]

The duck is sleeping. [?] [? making
a commotion]

A white strip of cloth
they say

The duck is sleeping

What is sleeping, the
duck is sleeping.

Qgbōlḗ Qḗcḗ

Chorus

A white strip of cloth they say

What animal is sleeping?

I say that the duck is sleeping!

A white strip of cloth
they say

What animal is sleeping?

A white strip of cloth they say,

What is sleeping?

The duck is sleeping

The duck is sleeping

The tree has fallen

The tree fell plunk into
the water.

The tree has fallen

The tree fell plunk into
the water.

20. Ēdīgṅwū

Chorus

The bush-fowl is laughing

The bush-fowl is laughing,
laughing

The bush-fowl is
laughing...

It is laughing!

The bush-fowl is laughing,
The bush-fowl is laughing!

The fox! A o

The fox is laughing!

The bush-fowl is laughing

A ééé ɔgá nōoluba ééé?

A ééé swá yēye ɔoō i!

Ɔwá, swá yēye, swá swá
yēye

E ē ē

Ēdīgṅwū

Ācocījē

jaá jaá jaá jaá jaá

Ɔwá, swá yēye, swá, swá
yēye

jaá jaá jaá jaá jaá

Ɔwá, swá yēye, swá, swá
yēye

jalú jalú jalú jalú

Ɔwá, swá yēye, swá, swá
yēye

ēē ēē ēē ēēēē

Ɔwá, swá yēye, swá yēhē

(Many times)

Ēdīgṅwū

Ācocījē

V. Ijámátā

21. Ijámátā egba le jḗí

Ijámátā egba le jḗegba

A ééé nḗoí golé eee!

Ijámátā egba le jḗegba

Qí golé nyḗ mā eee

Ijámátā egba le jḗegba

Qí golé eee

Ijámátā egba le jḗegba

Ɔgba le jḗegba nḗoí gabāádānū

Ijámátā egba le jḗegba

Ɔgba le jḗegba oo ɔí gabāádānū āa
Okitikíiti!!

Ijámátā egba le jḗegba

Okitikíiti!!

Ɔgba le bḗegba oo ɔí gabāádā āa aaa

Ijámátā egba le jḗegba

Ijámátā nḗegba le jḗ eeeee

Ijámátā egba le jḗegba

Ɔgba bḗegba oo āā eeee

Ijámátā egba le jḗegba

íba!!

A ééé Who is the owner of the drum.?

The bush-fowl is laughing

The bush-fowl is laughing

The bush-fowl is laughing

E ē ē

Ēdīgṅwū

Chorus

jaá jaá jaá jaá jaá

The bush-fowl is laughing

jaá jaá jaá jaá jaá

The bush-fowl is laughing

jalú jalú jalú jalú jalú

The bush-fowl is laughing

ēē ēē ēē ēēēē

(Many times)

Ēdīgṅwū

Chorus

V. Ijámátā Caterpillar

[Its appearance marks the time
of new corn and new yams.]

21. Caterpillar, the time has come
for the child.

Caterpillar, the time has come!

And the child goes home

Caterpillar, the time has come!

The child goes home

Caterpillar, the time has come.

The child goes home

Caterpillar, the time has come.

The time has come and the child
goes to his father's place.

Caterpillar, the time has come.

The time has come and the child
goes to his father's place.

Caterpillar, the time has come.

Okitikíiti!! [praise for the
drumming and song]

The time has come and the child
goes to his father's place

Caterpillar, the time has come.

Caterpillar, the time has come

Caterpillar, the time has come.

The time has come!

Caterpillar, the time has come.

Hurrah!!

The time has come

Caterpillar, the time has come.

You see, the time has come, and
the child goes home

Egba le bēsgba oo aá eeeee
 Ijámátā egba le jēsgba
 A mēsgba le jēsgba nōofí gólé u!
 Ijámátā egba le jēsgba
 Egba jēsgba nōofí gabāádā aa
 Ijámátā egba le jēsgba
 Egba bēsgba ēē of gabāádā aa
 Ijámátā egba le jēsgba
 Egba le bēsgba nōofí gabāádā yōō
 Ijámátā egba le jēsgba
 Eno pīabō dōō aá ee
 Ijámátā egba le jēsgba

Éafigwu

Acocijē

Eno pīabō dōō
 Ijámátā egba le jēsgba
 Eno pīabō dōō
 Ijámátā egba le jēsgba
 Egba le jēsgba é u
 Ijámátā egba le jēsgba
 Egba le jēsgba nōofí gólé
 Ijámátā egba le jēsgba
 Egba le jēsgba nōofí gólé u
 Ijámátā egba le jēsgba
 Egba le jēsgba nōofí gabāádā aaa
 Ijámátā egba le jēsgba
 Egba le jēsgba nōofí gabāádā aaa
 Ijámátā egba le jēsgba
 Aá mēsgba le jēsgba nōofí gabāádā aaaa
 Ijámátā egba le jēsgba
 Ijámátā aaa
 Egba 1 jēsgba
 Ijámátā aaa
 Egba 1 jēsgba
 Ijámátā aaa
 Egba 1 jēsgba
 Ijámátā aaa
 Egba 1 jēsgba
 Ijámátā aaa
 Egba 1 jēsgba
 Ijámátā aaa
 Egba 1 jēsgba

Caterpillar, the time has come.
 The time has come and the child
 goes to his father's place
 Caterpillar, the time has come.
 The time has come, the child
 goes to his father's place there
 Caterpillar, the time has come.
 The time has come and the child
 goes to his father's place there
 Caterpillar, the time has come.
 The sun has sunk low
 Caterpillar, the time has come.

Éafigwu

Chorus

The sun has sunk low
 Caterpillar, the time has come
 The sun has sunk low
 Caterpillar, the time has come
 The time has come
 Caterpillar, the time has come
 The time has come, the child
 goes home
 Caterpillar, the time has come.
 The time has come, the child
 goes home
 Caterpillar, the time has come.
 The time has come, the child
 goes to his father's place
 Caterpillar, the time has come.
 The time has come, the child
 goes to his father's place
 Caterpillar, the time has come.
 You see, the time has come, the
 child goes to his father's place
 Caterpillar, the time has come.
 Caterpillar!
 The time has come!
 Caterpillar!
 The time has come!
 Caterpillar!
 The time has come!
 Caterpillar!
 The time has come!
 Caterpillar!
 The time has come!
 Caterpillar!
 The time has come!
 Caterpillar!
 The time has come!

Éafigwu

Acocijē

VI. Èbē nyá cīigwu?
 22. Èbē nyá cīigwu? È kami obagwu!
 Èbē nyá cīigwu? È kami cē á eē!
 Èbē nyá cīigwu? È kami obagwu neee!
 Èbē nyá cīigwu ooo, Èbē nyá cīigwu?
 Qbagwu le cēē!
 Èbē nyá cīigwu? È kami cē á eē
 Èbē nyá cīigwu? È kami obagwu neee!
 Èbē nyá cīigwu oo? Qbagwu cē oo!
 Èbē nyá cīigwu? Qbagwu ne oo!
 Èbē nyá cīigwu? È kami cē á!
 Èbē nyá cīigwu? È kami obagwu ne oo!
 Ihámējī né kāmī yá ní
 A gē mīháāmēji,
 N gē yóbōbī.
 Ihámējī né kāmī yá ní
 A gē mīháāmēji
 N gē yóbōbī
 Ihámējī né kāmī yá ní
 N gē mīháāmēji
 N gē yóbōbī
 Ihámēji né kāmī yá ní
 A gē mīháāmēji
 N gē yóbōbī
 M bēbá ídōma
 È kāmī bá nōōo!
 M bēbá ídōma
 M bēlēlā!
 M bēbá ídōma
 È kāmī bá nōōo!
 M bēbá ídōma
 M bēlēlā!
Éafigwu
 Èbá ídōma
 È kāmī bá nōōo!
 M bēbá ídōma
 M bēlēlā!
 Èbá ídōma
 È kāmī bá nōōo!
 M bēbá ídōma
 M bēlēlā!

Éafigwu

VI.

Chorus

What Animal has cut the Guinea-Corn?
 22. What animal cut the guinea-corn?
 They said it was I, the red-
 monkey!
 What animal cut the guinea-corn?
 They said it was I!
 What animal cut the guinea-corn?
 They said it was I, the red-
 monkey!
 What animal cut the guinea-corn?
 What animal cut the guinea-corn?
 The red-monkey cut it!
 What animal cut the guinea-corn?
 They said it was I!
 What animal cut the guinea-corn?
 They said it was I, the red-
 monkey!
 What animal cut the guinea-corn?
 The red-monkey cut it!
 What animal cut the guinea-corn?
 It was the red-monkey!
 What animal cut the guinea-corn?
 They said it was I!
 What animal cut the guinea-corn?
 They said it was I, the red-
 monkey!
 [?] Ihámējī which they said I should
 not do
 You see ihámējī
 I do bad things.
 [?] Ihámējī which they said I
 should not do
 You see ihámējī
 I do bad things.
 Ihámējī that they said I should not do
 I see ihámējī
 I do bad things
 Ihámējī which they said I should
 not do
 You see ihámējī
 I do bad things.
 When I confessed (to adultery with)
 Idōma
 They told me not to confess!
 When I confessed to Idōma
 I confessed to trouble!
 When I confessed to Idōma
 they told me not to confess!
 When I confessed to Idōma
 I confessed to trouble!
Éafigwu
 Confession to Idōma
 They told me not to confess!
 When I confessed to Idōma
 I confessed to trouble!
Acocijē
 Confession to Idōma
 They told me not to confess!
 When I confessed to Idōma
 I confessed to trouble.

Ń gē likpó dajē
í dajē slā nō
Ń gē labō dajē
I dujūujē

Ń likpó dajē
í dajē slā nōo
Ń labō dajē
I dujūujēēē.

Ń gē likpó dajē
í dajē slā nōo
Ń gē labō dajē
Gē delēlēsēlā.

Ń gē likpó dajē
í dajē slā nōo
Ń labō dajē
I delēlēsēlā ā

I walk on the ground with my foot
I walk on the ground without trouble
When I walk with my hands on the ground
I walk on thorns.

I walk with my foot on the
ground
I walk on the ground without
trouble
When I walk with hands on
the ground
I walk on thorns.

I walk with my foot on the ground
I walk on the ground without trouble
When I walk with my hands on the ground
I walk on trouble.

When I walk with my foot on
the ground
I walk on the ground without
trouble
When I walk with my hands
on the ground
I walk on trouble.