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**FROM THE FUND OF  
CHARLES MINOT  
CLASS OF 1828**





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A Collection  
of  
**Temne Traditions,**  
**Fables and Proverbs,**

with an English Translation;

as also some

Specimens of the Author's own Temne Compositions  
and Translations;

to which is appended

**A Temne-English Vocabulary.**

By

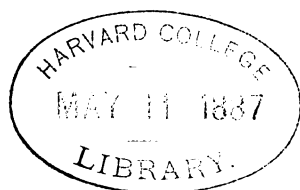
**The Rev. C. F. Schlenker,**

Missionary of the Church Missionary Society.

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London. 1861.

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# Preface.

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## § 1.

**T**he Collection of Temne Traditions, Fables etc., as contained in the I. Part of the following pages, was received by the author from one of the oldest Temne men living at Port-Loko about twelve years ago, who has since died. These Traditions etc. were of course delivered orally not in writing.

As regards the Traditions about the creation of the world, and about the first people; we may discover some traces of how sin and death came into this world; though of course much deviating from the truth, as represented to us by the Mosaic accounts.

It seems, however, that some Mohammedan traditions have been mixed up with the original Temne ones.

The translation of these Traditions, etc. in Part I. was made somewhat free; which the author thought himself justified to do; as there is a full Vocabulary appended for this Collection of Temne literature, by which the literal translation may be made out by the reader himself, if required.

## § 2.

The signification of the term: Témne seems to be „an old man himself.“ They derive it, as the author was told, from: o-tem, „an old man, an old gentleman,“ to which is affixed the reflexive suffix -ne, „self“; because they believe that the Temne nation will ever exist.

The word ought, therefore, to be written „Témne“, and not „Tímne“, as is often done, or even „Timmanee“.

## § 3.

The Temne country, as to its extension, reaches about from  $11^{\circ} 15'$  to  $13^{\circ} 10'$  of western longitude, and from  $8^{\circ} 15'$  to  $9^{\circ} 6'$  northern latitude.

As regards the number of its inhabitants, it is difficult to state a sum which comes near the truth. The author is, however, of opinion that they will amount to from 90,000—100,000. But the Temne is understood in the Bolom country, and in those districts, which border immediately on the Temne country.

The Temnes have by no means those strong characteristic negro features, which the tribes farther down to the south have. Their features come nearer to those of the Susus and Mandingoes, who live to the north of the Temne country.

## § 4.

a) The principal Temne tribes are the following:

1. An-Témne a-tórqóh, „the eastern Temnes.“
2. An-Témne a-pil, „the western Temnes.“
3. Am-Mabánta, „the Mabanta Temnes.“
4. Añ-Kwéa, „the Quea Temnes.“

The two latter tribes are on the right bank of the Rokel river; the Mabantas are higher up the river, and the Queas lower down close to the Colony of Sierra-Leone. \*)

b) The Port-Loko territory belongs to the western part of the Temne country, bordering on the Bolom country on the west.

c) The town Port-Loko is in Temne called Báké Lókó, which signifies literally „Wharf of the Lokos.“ This town is situated at the top, or end of the Port-Loko creek, about 60 miles north-east from Freetown. The Lokos are a people of their own, having their own language or dialect. They were formerly inhabiting Port-Loko, from whence they were driven by the Temnes more to the interior north-east, where they are

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\*) A tract of the Quea-Country has been lately ceded to the English Government at Sierra Leone.

now living, between the Temne and the Limba country. From this nation the town Port-Loko derives its name.

d) Also the Baka people were living at Port-Loko in former times; from whence they were driven by Bey Farma the Conqueror. They then went down to Sierra Leone, and from thence up to the Isles de Loss, where they settled again, and where their descendants are still living. (Cf. Traditions pag. 3.)

### § 5.

Bey Foki, they say, preceded the first Álikáli Kindo, also called Álikáli Mórba. The Gbara family gave the country into the hands of Mórba, and named him Álikáli; because they had the government of the Port-Loko territory. They did so, because the country was in a bad state that time. Kindo, or Mórba lived before Álikáli Fatima's time. Fátima Bréma was the predecessor of Namina Módu, who was Álikáli of the Port-Loko territory at the time, when the author was residing at Port-Loko.

As to the derivation and signification of the term „Álikáli“ see the word in the Vocabulary. — It ought properly to be written Álikáli, not Ali Káli.

### § 6.

The Temnes affirm that this present world is the second which God made, and the people inhabiting it the second race of men, and that when the present world comes to an end, and all its inhabitants are in Hades; God will make another world, and other people in the same way as he had done for the first and second world. (Cf. Traditions pag. 15.)

As they affirm that the present world is the second, which God made; may we not here have a trace of the flood in Noah's time, by which the first world was destroyed?

They also affirm that the first people, which God made, were neither white nor black; but of a Mulatto complexion, or of a brown or tawny colour.

## § 7.

The traditions about the conduct of the first people, whom God made, are very descriptive of the character of the Temnes; thus they are at this day. Eating and drinking, and the lusts of the flesh, are still the objects for which they care most. Their God is their belly. These Traditions also serve to show what notions they have of God, or of the Supreme Being, and how contrary these notions are to the attributes of God, as revealed to us in the Bible.

While the author resided at Port-Loko, he was frequently asked by the natives for what they called „child medicine,“ i. e. a medicine to procure children with for persons who were barren. They would have given any thing for it, if he could have procured it for them. Of course he told them that he was not in the possession of such a medicine, and that it was God alone who could give us children, as they were his gift. (Cf. Traditions pag. 17. 19.)

## § 8.

If one commits adultery with the woman of another man, they consider it a very serious offence, and the offender is severely punished for it. If a man marries a woman, and finds her deflowered, or not a virgin, he may send her back to her family; but if he finds her a virgin, he will, a few days after the marriage, send a present to her parents in token of her virginity, which present is called: a-bóla, and generally consists of a gun, or of an iron pot, or of tobacco, which is sent along with a white cloth, which latter article is always necessary for this purpose. (Cf. Deut. 22, 13. etc.)

## § 9.

The Temnes use to kill deformed children after their birth. The persons, who perform this cruel act, are not the parents themselves; but particular persons called r'ā ra-sām, pl. y'etr e-sām, lit. „a holy“ or „sacred thing,“ or „a thing set apart from common use for some particular object;“ and then as ap-

plied to persons: „people set apart from common use for a particular object.“ Thus the name of the work, which these people do, is applied also to the persons who do it, and we have here an Abstractum pro Concreto, as is sometimes the case in Temne. (For r'a ra-sam is generally not used of animate objects; though they may say r'a ra-nésam, „a living creature;“ but here it is the adjective, which makes the word to signify an animate being.) These persons are said to perform this cruel act at night, when no other person is allowed to be present, while engaged in it. They either burn these unhappy creatures, or strangle them by stopping their breath.

This accounts for the circumstance, that we see no deformed, or crippled children or persons among the Temnes, or but very very seldom.

The reason why they act in this manner is no doubt because they attach some superstitious fear to such a deformed offspring, thinking that such a child would not only become an unlucky being itself; but also bring evil or misfortune upon the family.

### § 10.

a) Of a proper resurrection of the dead on the last day, the Temnes have no idea; though they believe in some kind of judgment or retribution after death, or that their state after death will depend on their conduct here in this world. They believe that all men, who live in this world will go to the Hades (i. e. ro-krifi,\*) „place“ or „abode of departed spirits“), when they die, and will remain there for ever without a body; some in a happy, some in an unhappy state, according to their behaviour here. They also believe, that they will get their slaves again in Hades; provided they tie a rope round their neck when they die, and let the rope reach out of the grave, fastening it to a stick pinned on the grave for this purpose. (Cf. Traditions pag. 39.)

b) But the Temnes believe that a person may by a sort of

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\*) See the term: krifi, ro-, in the Vocab. behind.

transmigration escape from the grave, which they express by the word „fálañ“. They affirm that some persons having been put to death innocently, have come to life again, and that they were then living in a far country in great wealth. E. g. Alikáli q dif q-wontr ka Dálu Módu; kére q fálañ, q yi ri ro ka an-tof ña añ-Súlíma; q bã a-trar a-lal, de a-kála a-gbáti, q yi q-yóla q-bána. „Álikáli put to death a brother of Dalu Modu; but he transmigrated, he is there in the country of the Sulimas; he has many slaves, and much property, and is a great gentleman.“

It deserves to be remarked, that the country, in which these persons are said to live again, is always a very distant one.

c) They also assert that a child, which has died and been buried, may be born again in a natural way, which they express by the verb kal kôm, „bring forth again, bear again.“ They prove this assertion from certain marks on the body of the new-born child agreeing exactly with those which the child had that died.

d) The place of torment or hell is in Temne called: an'ántr, „the fire,“ or also: an'ántr na-tabána, „the everlasting fire.“ They also call it: Yahánnama; but this is of Arabic origin, and introduced by the Mohammedans.

e) The place of happiness they call: qd'ér q-ma-bóne, „the place of joy,“ in opposition to which they call the place of torment also: qd'ér q-las, „the bad place.“ Otherwise they call the place of happiness also: riánna, „heaven“, and: firdans, „paradise“, which two terms are, however, also of foreign origin, and derived from the Arabic, and have also been introduced by the Mohammedans. (Cf. Temne Gramm. § 6.)

f) The state or condition of the happy they express by: ma-tráma ma-fíno, „a prosperous“ or „happy condition,“ and that of the unhappy by: ma-tráma ma-las, „a bad“ or „unhappy condition,“ or also by: m'óne ma-bána, „great misery.“ (Cf. Traditions pag. 37. 39.)

g) But the Temnes seem to believe that both places, i. e. the place of happiness and the place of torment, are contained

in the Hades itself, and not existing somewhere else, or separately. (Cf. the word *krifi*, *ro-*, in the Vocabulary behind.)

### § 11.

a) As regards the object of their worship, it may be said that they believe in the existence of a Supreme Being, which they call: *K'úrumasāba*, which is the most solemn name of the Deity; otherwise they call this Being also: *K'úru*,\*) which, however, signifies also „sky, heaven; deity.“ What the sense of the „*masaba*“ is, which is joined to *K'úru*, we have not been able to find out. Perhaps it is for: *ma sà bā*, = *sà ma bā*, which signifies „we have,“ when the full sense of the word would be „the God we have;“ but this is only a conjecture.

They do, however, not believe that this Being exercises any providence over men. They think that, after having created the world, he does not farther care about it, nor about the concerns of men; and, therefore, they also do not worship him.

b) The objects of their worship are rather what they call: *a-krifi*, \*\*) „*krifis*, tutelary spirits.“ For these they care much more than for the Supreme Being, and pay them much greater attention; because they believe that these *Krifis* exercise a much greater influence upon their condition than God, and that their happy or unhappy condition in this world depends on the good-will, or upon the ill-will of these *Krifis*. Hence the many sacrifices which they make to them, by which they endeavour to keep them well disposed towards them, in order that they might do them no harm. For any evil, which befalls a person, is attributed to the ill-will of the *Krifi*, who, as they say, has been offended by the person, on whom he sent the evil, either by not having made sacrifices to him, or by not having cared for him properly, and the *Krifi* must then be reconciled by sacrifices; while on the other hand every good, with which one may meet,

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\*) Cf. the word *k'úru* in the Vocabulary.

\*\*) See the word: *krifi*, both the noun and the adjective in the Vocabulary behind.

is attributed to the good-will of the Krifi, for which they then bring him a sacrifice of thanksgiving.

c) There are good and evil Krifis, as also male and female ones. They believe that they not only take care of men, but also of towns, houses, and farms etc., as long as they are well disposed. Hence we frequently meet with a small hut before a town, or at its entrance, which is dedicated to the Krifi, or tutelary spirit of the town; before whom they set food from time to time, or at certain periods.

But the concrete noun *o-krifi* is also used for the abstract, and they use *o-krifi* for „luck“, as: *o bā o-krifi o-fino*, „he has good luck,“ lit. „he has a good krifi;“ — *o bā o-krifi o-las*, „he has bad luck,“ lit. „he has a bad krifi.“

A male Krifi they call: *o-krifi o-rúni*, and a female one: *o-krifi o-béra*.

The sacrifices which they bring to these Krifis, and which are called: *s'ádka* \*) (which is a word of Arabic origin, and introduced by the Mohammedans; cf. Temne Gram. § 6), generally consist of food, as of cooked rice, or of cakes, etc.

## § 12.

a) The Krifis themselves, they say, cannot be seen by any body, except by those who have four eyes, as they call it, that is by the: *añ-sóki*, „the wizards, the augurers,“ or by „those possessed of second sight.“ But they have representatives of these Krifis in their houses, which consist of stones taken from the graves of relatives, never from those of strangers. These stones they call: *am-báki*, lit. „the dead ones, the manes,“ or „the shades of the departed.“ To these stones they bring their sacrifices; and we may often hear them saying: *'a kq trond am-báki*, „they go to cook for the dead,“ or „for the manes;“ or: *o trond o-krifi*, „he cooks for the Krifi.“

b) The immortal part of man they call: *añ'úmpal*, pl. *am'úmpal*, sometimes also: *ey'úmpal*. It properly signifies „the shadow

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\*) See this word in the Vocab. behind.

of a person," or „of a tree, as caused by standing in the sun.“ As applied to a person it is said to walk sometimes, hence „departed spirit, soul,“ = the Gr. *τὸ πνεῦμα*. It is also used of the shade of an animal slaughtered for sacrifice, which is said to appear in the Hades in behalf of him, for whom the sacrifice was made. They even apply it to the Deity.

In the whole they rather dread than revere these Krifis, and try by sacrifices to keep them favourably disposed towards them, so as not to be harmed by them.

Note. They do not apply the term Krifi to the spirit of man.

But from the circumstance that the stones taken from the graves of relatives are the representatives of the Krifis; one might be induced to believe that these Krifis are their deceased ancestors, deified, as it were, after their death, as is the case with the Bassutos in South-Africa.

### § 13.

a) The Krifis are said to reside in the wood or bush, and sometimes to make a noise before sun-rise, as if one were striking a tin-pan. Some, they say, look like White men, some like the Mori-men (Mohammedans), i. e. of a Mulatto complexion. They assert that God made the Krifis, and that they are invisible; only certain persons (as stated in the preceding section) can see them.

Sometimes, they say, a shine may be seen like the glimmer of a lamp early in the morning, which, they say, is the Krifi when passing round the town.

b) „The diamond snake,“ or „the devil snake,“ or „the magic snake“ called: *añ-yáq* in Temne, they believe to be a Krifi. They affirm that it is able to part the water in two, so that a canoe cannot pass on. If a black man sees it, and is able to give something to the snake, the man can get rich, for this Krifi will give him plenty of rice, etc. This *yáq* is said to come to people in the form of another person, to talk to them, and to tell them: „How do you do?“ If he comes to a house at night to sleep with a person, no other person can come to that house; the house, they say, is then very hot. There is a

little island on the other side of Port Loko, close to that part of the town Port-Loko, which they call: Old Port Loko, where the Krifis are said to beat drums, and to dance in the day-time; but no man can see them.

Many more such superstitious things might be stated of these Krifis by the author; but those given above will suffice.

Note. As regards the sacrifices of those Temnes, who have become Mori-men, or Mohammedans, and their belief that the shadows of the victims go to the Hades, see „Church Missionary Record for June 1851, pag. 129.“

#### § 14.

The Temnes firmly believe that by witchcraft a person may turn himself into a leopard, or into an alligator in order to hurt others in a secret manner. Yea, they affirm that such persons may come at night to the house of another, rub against the door, and imitate the voice of some person, and pretend to have something to say to the person in the house. But when the person opens, it is a leopard, who then kills him. In the year 1854 they burned a man at Port-Loko, because he was charged with having done such a thing. They tied his hands and feet together, thrust a stick through them, and then suspended him over a fire, and burned him to death.

In April 1850 one was burned at night quite secretly, about which see „Church Miss. Record for June 1851, pag. 131.“

#### § 15.

Charms or Amulets are also extensively used among the Temnes, which, they say, are to protect them from evil. Some are to protect the owner against rain; others against the ball of a gun; again others against the stroke of a cutlass, etc. The wearing of such charms seems to prevail much among the African tribes.

#### § 16.

As the Temnes ascribe events, as they happen, generally to chance or fortune; we cannot be surprised at meeting with



many words in their language referring to this, such words as convey the sense of „luck, fortune; good luck, bad luck; a good krifi, or a bad krifi.“ Still we may now and then hear one say at the death of a person: „God has called him away.“

Another thing in the Temne language worthy of remark is that many words occur referring to the cultivation of rice, which shows that this is one of their principal articles of food among them, and so it is.

### § 17.

The Bondo-Institution among the Temnes called: am-bóndo, is a secret institution, where they practise female circumcision; the oldest woman of the king is generally the headwoman of it, whom they call „bom rigba.“ Every female before getting married is to be initiated into it. The Temnes have received this custom from the Kossos. A member of this institution is called q-kq-bóndo, pl. a-kq-bóndo.\*)

### § 18.

a) The Pórrq Association is a secret society called: am-pórq, and a member of it is called: q-kq-pórq, pl. a-kq-pórq.\*) It is for men only, and exists chiefly on the Rokel. All the members of it are tattooed on their nape. It is chiefly of a political nature, and they assume a great deal of power, and are very violent, especially when offended by one not initiated into their society, upon whom they look as unclean, calling him: q-gbórka, which signifies „any one not initiated into the great institutions of the country,“ or „one ceremoniously unclean.“ Thus a woman not initiated into the Bondo institution is called by that name. The Pórrqs will demand satisfaction for all what they may call an offence done to them.

b) They frequently excommunicate persons by fixing a Greegree called: a-pórq at their yard, or at their farms, consisting of a stick, at the top of which they tie some leaves or grass,

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\*) For an analysis of these forms see the Temne Grammar § 23.

and by which they prevent the respective person from leaving his yard, or from touching any thing in his farm, and thus cut him off from all communication with others. Thus they may say: 'a raf ri a-pórrò, „they fixed there a pórrò,“ or „they fixed a pórrò greegree,“ or „the sign of excommunication there;“ — 'a ráfar-kò am-pórrò, „they excommunicated him,“ lit. „they fixed the pórrò greegree for him.“

Note. The author was once an eyewitness of the violent character of these people. Already their look indicates their character. When the author went once down the Rokel to Sierra Leone, he was obliged to stay at some little town on shore to wait for the tide. One of his boat-crew happened to spit on the foot of such a pórrò man, not intentionally but accidentally. The pórrò man immediately asked for a satisfaction on account of this offence; and as the Liberated African had nothing to give him, he took away the iron pot in which they cooked their food on shore. To regain the pot the author gave his man some heads of tobacco to redeem the pot with it. It would have been of no use for the author to speak to this saucy person, and the simplest way of settling the matter was to give the desired satisfaction; especially under the circumstances in which he and his crew were then placed.

### § 19.

a) With regard to the Traditions there are sometimes various readings, which have been given at the bottom of the page. This is also the case with some of the Fables.

b) As regards the Fables some of them seem to be intended to convey a moral precept; others to state the occasion, on which an animal assumed its present form, and again others the reason why some animal lives at such and such a place. (Cf. also what has been stated under a, with regard to various readings.)

### § 20.

Though Proverbs collected from the Natives are in some respects of great use for the acquisition of the language; yet

they will not always enable the student to form general rules for the construction of the language; because with Proverbs the construction is often very peculiar, and the expressions so concise; as would not be tolerated in common language or conversation; and as regards the collection of materials for a Grammar, Fables and Stories are far more preferable for this purpose.

This observation applies at least to most of the Temne Proverbs, and may probably apply also to those of other African languages.

### § 21.

With regard to the Temne Addresses in P. II. Chapt. II. they are expressed in plain Temne, the same truth being sometimes imparted in different ways; as may be expected, and as was necessary with such an audience as that one was to which they were delivered.

### § 22.

a) The Vocabulary has been adapted to the Contents of this book only, and those words only (with a few exceptions) have been inserted, which occur in this publication. The original sense of each word has been given; but not all the other senses derived from it. It may be observed here, that what we have called relative verbs, whose suffix is -na, or -a, generally govern two, and sometimes even three Accusatives; one of which sometimes expresses the object in whose behalf, or in whose favour or disfavour the energy of the verb is exercised; and sometimes the instrument by which the action, indicated by the verb, is performed; and sometimes the material of which a thing is made. Another class of rel. verbs have the suff. -ar, or -r, which expresses various prepositions. As regards verbal nouns with the prefix kə-, see the observation under this prefix in the Vocabulary.

b) In order to make the Vocabulary more intelligible to the reader, it may be well to notice here in short, what has been stated in the Grammar more fully, that the Prefix, which is

prefixed to nouns, might also be called the Article; that it assumes various forms, and that it has an indef. as well as a def. form in both numbers. Most of them are made def. by the vowel prefix a-, and a few by e-, and some by o-, which vowels see in the Vocab in their respective places. But the emph. vowel prefix is sometimes dropped, especially at the beginning of a proposition, or when the connection sufficiently shows that the def. state is intended. It must also be borne in mind, that the prefix, at least as regards the one used with inanimate or neuter nouns, always influences the form of the poss. preposition, and that of all the various pronouns, as of the rel., — dem., — poss., — etc. With animate nouns this is less the case.

Note 1. The various Forms or Conjugations of the Temne verb are but sparingly represented in the Traditions, Fables and Proverbs; though there is a great variety of them.

Note 2. As the Author's Temne Grammar has not yet been published, he has thought himself justified in giving a more copious explanation of certain words in the Vocabulary than he would have done otherwise, in order to make it more useful and intelligible to the reader.

Note 3. The author does not think that any word, occurring in the Traditions, Fables etc., has been omitted in the Vocabulary; nor is he aware that any word, occurring in the examples of the Vocabulary itself has been left out; though it is possible that a few may have escaped his notice.\*)

May the following pages serve, in some measure at least, to promote the spread of Christ's Kingdom in benighted Africa; so that the dark places of this great Continent also may soon become enlightened with the glorious Gospel of Truth!

**C. F. Schlenker.**

Kirchheim u. Teck, Württemberg, October 15. 1861.

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\*) A few words omitted in the Vocabulary will be found under the »Addenda« behind.

## Pronunciation of Letters.

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As not every reader of the following pages may have at hand the Standard Alphabet of Professor Lepsius of Berlin, according to which the Traditions, etc., contained in the following pages, as also the Grammar, are written; we subjoin here, for the convenience of the reader, a table representing the sounds used in the Temne language —

### 1. Vowels.

#### a) Primary and intermediate vowels.

ā sounds like a in — father.

ǎ „ „ the ger. a in — Mann.

ē „ „ the ger. e in — legen.

ě „ „ the ger. e in — wenn.

ē „ „ the ger. ä in — Bär.

ě „ „ a in — happy, fat.

ī „ „ ee in — see.

ī „ „ i in — sin.

ō „ „ o in — no, home.

ö „ „ the ger. o in — von, wollen.

ō „ „ a in — all, water.

ö „ „ o in — hot, not.

ū „ „ u in — rule.

ū „ „ oo in — foot.

#### b) Imperfect vowel sounds.

- a This is the only one used in Temne, and is a short deep pectoral sound. As to its power it comes nearest to the u in — but, or in — tub. See Tem. Gram. § 16, 1. b.

b

## c) Diphthongs.

ai sounds like the ger. ai in — Kaiser, or like the engl. i in — mine.

au „ „ ou in — house, or like the ger. au in — Haus.

ei „ „ the ger. ei in — leiden, or like the engl. ey in — eye.

oi „ „ the gr. *οι* in — *κωινός*, as pronounced on the Continent.

oi „ „ oi in — oil, join.

ui „ „ the lat. ui in — fui, as pronounced on the Continent; or somewhat like the engl. ui in congruity, if it would be pronounced like a diphthong.

ai Both vowels have their proper sound; but are so contracted in pronouncing them as to form a short diphthong.

## 2. Consonants.

## a) Simple.

The letters b, d, f, k, l, m, n, p, r, s, t, have the usual english sounds.

g like g in — gold.

h „ h in — horse.

ñ „ ng in — king, or like the ger. ng in — Gesang.

š „ sh in — show,

w „ w in — we, waft.

y „ y in — year.

## b) Compound.

Of these there are only two, viz —

gb and tš. The latter sounds like ch in — church.

Note 1. Whenever the forms mm, nn, and rr are met with at the end of a word, which is the case with some adverbs, the voice dwells upon them, not on the vowel preceding them, on which account these consonants have been doubled. E. g. *tamm*, „very“.

Note 2. Long vowels are marked as usually by (˘), as: ā, ē, etc. Though the short vowels have been marked in the

preceding table by the usual sign (˘) to show their corresponding sound in other languages; yet for brevity's sake this mark will be left away in the following pages. It is, therefore, to be borne in mind, that every vowel not having the mark of a long one, is short.

Note 3. Long diphthongs have the usual sign of length placed on the second vowel, thus: aī. When they receive the accent, it is always placed on the last of the two vowels, e. g. atreī.

Note 4. Extreme length of vowels has been marked by doubling them with the usual mark of length, and when receiving an accent, it is placed on the first of them; e. g. traīīī. Diphthongs pronounced very long have been marked in the same way, that is by doubling them, as: laūaū.

Note 5. If two vowels standing together are to be sounded distinctly or separately, the usual mark of diaeresis has been employed, as: a-rēī, „a day.“

Note 6. If r follows t, and is to be pronounced together with t, as is often the case both at the beginning and at the end of a word; the r is pronounced rather faint, much like tr in „true“ or in „truth“.

Note 7. The accented syllable is indicated by the accute accent; e. g. fálr. If a word has two accents the stronger one is marked by a double accent; e. g. K'úrumasāba.

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## Corrigenda et Addenda.

## 1. Corrigenda.

| Page. | Line       |              | For                  | Read            |
|-------|------------|--------------|----------------------|-----------------|
| 15,   | 9          | from top,    | ake                  | take.           |
| 24,   | 11         | „ „          | me e-súma            | mə e-súma.      |
| 37,   | 4          | from bottom, | returnes             | returns.        |
| 105,  | 10         | „ „          | Nothing but trouble! | Nothing at all! |
| 107,  | 1          | „ „          | yéfa-i?              | yéfa-e?         |
| 107,  | 5 and 8    | „ „          | sen                  | sen'.           |
| 108,  | 5          | from top,    | sen-e                | séne.           |
| 110,  | 4. 5 and 8 | from bottom, | sen nañ              | sen' nañ.       |
| 146,  | 11         | „ „          | a rope and rope      | a rope.         |
| 247,  | 13         | „ „          | sə, v. n.            | sə, v. a.       |

## 2. Addenda.

- Page.
105. Line 2 from bottom, after: „Thou, how art thou?“ add:  
or „Thou, what news?“
107. Line 1 from bottom read:  
re mə yéfa-e? or }  
ro mə yéfa-e? }
168. Fil, v. a. „turn round“ (as a sling); „move“ or „turn to  
and fro; swing to and fro“ (as a hammock); e. g. tšē  
fil qw'ahét, „do not turn the child to and fro.“
179. I, pr. subj. „I“; e. g. I poñ ama-pant, „I have done with  
the work.“  
„ I-, pref. indef. „a, an;“ its pl. form is always ma-, never e-.  
E. g. i-yári, „a cat.“
228. P'in, adj. num. „one kind, one sort;“ e. g. pə-lā p'in, „one  
sort of rice.“

# Part I.

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## **A Collection**

of

**Temne Traditions Fables and Proverbs.**

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## Ara-bomp I.

Ma-Káne ma-kur tráka ań-Kélfá a-báki ńa an-Témne.

Bē Fárma o yéfa ro-tórõn, o won ri, o yi o-kélfá o-bána.  
Pa tási tra-kómra tréme tra-sas mo o yi tápań.

Ań-lo ńa-tši an-Témne<sup>1)</sup> ńa bā he a-pínkar, ńa bā he a-gbatõ; ńa bā gbo tr'ant, de e-sor, de e-bántra, de ma-séno, de e-bóka, de e-tis tráka tšim. O dim an-tof be. O yóka ra-kélfá ro-tórõn, o tšim an-tof a-tórõn, o poń-ńi. Kõno mot sóto a-kála, de e-pínkar, de p'ólpála, de e-gbatõ, de y'etr e-tšima be. O won ro-tórõn, o tor he lemp ro-Báke Lókõ.<sup>2)</sup> O dif a-Límba, de o tíla-ńa; o won ri; o dif a-Lókõ, ko o dim ri tam̃.<sup>3)</sup> O der ka an-tof ńa an-Témne, o yíra ro-Bélie.<sup>4)</sup>

Ko o tšim Bē Yáre, owó gbúke, ko o won ro-m'antr de ań-wut-ń'õn be, de ań-kála-ń'õn be, de apa-lā-p'õn be, de e-šem-y'õn e-trol be; ko Bē Fárma o tšía o yíra ri; ko o wur, o tšim an-tof ńa an-Témne be, o poń-ńi. Ko o bal am-Báka, ańá yi ro-Báke Lókõ tápań, ńa tor ro-bil, ńa kõe ro-pil; de am-Marún, de ań-fam be ńa gbúke; ko o bal am-Bólam de ań-Kwéa, ńa yéfa ro-Báke Lókõ; o poń bal ro-Kel be, ka ńa be ńa gbúke.

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1) See the Preface § 2.

2) See about the name of this town Preface § 4. c.

3) Lit. „he destroyed there entirely“, i. e. he dispeopled the country so much that it became almost a desert.

4) A river in the Lókõ country. A town lying near it was called „Yare“.

## Chapter I.

Traditions about the ancient Heroes of the Temnes.

Bey Farma came from the East, where he was for a long time; he was a great warrior. More than three hundred generations have passed away since he lived.

At that time the Temnes had no gun, and no cutlass; they had only sticks, and spears, and bows, and arrows, and bill-hooks, and knives to fight with. He destroyed the whole country. He took upon him the office of a captain of the army in the East, and waged war against the East-country, and went all over it. He was the first who got money, and guns, and gunpowder, and cutlasses, and all sorts of arms. He stayed a long time in the East, and did not straightways come down to Port-Loko. He killed Limbas, and sold (some of) them; he was long there; <sup>1)</sup> he killed Lokos, and he destroyed it (country) entirely. He came into the Temne country, and lived at Belia.

Then he fought against Bey Yare, who ran, <sup>2)</sup> and went into the water with all his children, and with all his property, with all his rice, and with all his cattle; and Bey Farma remained and lived there; then he went forth, and waged war against all the Temne country, and went all over it. He expelled the Bakas, who where formerly at Port-Loko, and who went down the river in canoes toward the West; <sup>3)</sup> and the Maruns, <sup>4)</sup> and all the people fled; he also expelled the Boloms and the Queas, and they came away from Port-Loko; he entirely expelled (the people) on the whole of the Rokel, and they all fled.

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1) That is in the Limba country.

2) Or „fled“.

3) See what is stated about this people in the Preface § 4. d.

4) By this name the Settlers were called, who first settled at Sierra Leone.

Ko o yíra ka an-tof ná Kwéa, o tšim he so; o fi, ko pa tšía toh, ná tšim fe so. Kon' o tróri a-fam ka-tšim; ka-tšim ka yi he tápañ. Bē Fárma o tóra am-bántra.<sup>1)</sup> Fárma Tami o šek o-póto,<sup>2)</sup> o ko faí; o šek o-baí,<sup>2)</sup> o ko faí, mo o tási-ko. Tr'eí trạ yi he so, ko pa won 'a tšim fe so (or: ko pa won ka 'a móta tšim). Ko pa won ka ka-tšim ka ma der, há Pá Korómbo o yókane o-kélfá; o dim an-tof a-témne be, o tšim há o bék nọ-Báke Lókọ. O tšim he nọ-Báke Lókọ, o tšía gbo ka am-póto. Mo o paí ka-der nọ-Báke Lókọ, ka-petr<sup>2)</sup> aká o díra, o yif a-fet a-rúni; o yóka-ña, o kára-ña, o re tšía. Mo o bap o-kómra, o kóri o-kómra, o wúra tr'óta de ma-ber, o sọh o-kómra, o pā họ: „Be ow'án-ka-mu o bēka am'ólo, I tší tšía-ko.“ O wúra a-pínkar, o sọh-ni ka o-rúni. Ná gbáli he dif-ko; 'a trap-ko, an-gbátọ ná won fe; 'a sùtara-ko a-pínkar, ama-pflor ma wop he ko; o gbáli fálir. Be o der ra-petr, o tónkla an-fam, o tit-ña, o tšía-ña. An-gbátọ-n'oh ná yi k'ónọ.

Korómbo o natr, o dim trạ-petr tramát ro kin, ko o pā họ: „I tšim fe so.“ O-kélfá ka Korómbo, Ya Fúra, o tráma kádí, o ko trap aka-tšim; ko o gbip a-fam, o dif a-fam tánkañ. An-tof a-tórọh ná tónkla r'áfa ra-bána, 'a re gbañ-ko ka as'ón be, ka ar'áfa ra trap ka-tšim ro-tórọh.

Korómbo Fúnti kónọ yi o-kélfá o-báki, ka 'a tšim an-

---

1) Lit. „B. F. brought down the bow“, which phrase is equivalent to: „B. F. b. d. the war.“ They assert that there was no rainbow before his time, and that none was seen till he came; for which reason they call the rain-bow to this very day: am-bántra ná Farma, „Farma's bow;“ or also: am-b. ná k'úru, „the bow of heaven.“

2) The Singular for the Plural.



Then he settled in the Quea country, and did not wage war again; he died, and it remained so then, they did not fight again. He taught people the art of war; there was no war before. Bey Farma was the first who waged war. Farma the Conquerer tied white men (Europeans), and went and cut their throat; he tied kings, and went and cut their throat; because he was superior to them. There was no matter again, and for a long time they did not fight again, (or: and it was long before they warred again). It was long before war was coming, till Mr. Korombo rose up as a warrior; he destroyed the whole Témne country, he fought till he reached here to Port-Loko. <sup>1)</sup> Here at Port Loko he did not fight, he only traded with the Europeans. When he was ready to come here to Port Loko, at the towns, where he slept, he asked for boys; he took them and brought them, and went and sold them. When he met with a woman in childbed, he saluted (or: went to see) the woman in childbed; he took out cloths and palmwine (or: liquor), and gave (them) to the woman, and said: „When thy child is worth the amount, I shall sell it.“ He took out a gun, and gave it to the husband. They were not able to kill him; they chopped him, (but) the cutlas did not enter (his body); they shot at him with a gun, (but) the balls did not hit him; and he was able to fly. When he came to a town, he assembled the people, selected (a number of) them, and sold them. His sword was a turkish sabre.

Korombo went up the country, and destroyed six towns; then he said: „I do not fight again.“ An officer of Korombo, Ya Fura, he placed himself at the head, he went and began the war; he caught people, and killed many of them. The East-country collected a large army, they went and prevented<sup>2)</sup> him in all the roads, and the army began war in the East.

Korombo Funti was an old captain, and they invaded the

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1) It is to be borne in mind that the speaker lived at Port Loko, and that it was written there.

2) Or: „way-laid him etc.“

toť a-témne be; ka 'a kọ tšim an-toť a-lóko be, ka 'a poň ni dim, ha w'uni k'in o tšia be ri. Ka 'a kóne ka an-toť a-limba, 'a tšim ri so, ka 'a poň-i; ka 'a poň dim tra-toť tramát ro n'ánle. An-toť aná beka trofátr-e, Ya Fúra o pā ho: „I kóne, ar'áfa-ra-mi ra lásar.“ Korómbo o pā roňón: „Tšē kọ;“ kéré o kóne, o tšia Korómbo o-k'élfa o-báki; kọ o kọ tšim an-toť aná beka trofátr, o dim-ni. Aná beka trofátr n'in-e o kọ tšim ri, o bék ratrón. Ka an-fam, aná o poň bal ka tra-toť tramát ro kin, na kal, na der na mánkne Ya Fúra; kéré kóno tr'a be tši. R'áfa ra-bána ra der tšim-kọ, na bal-kọ; o der yíra ratrón; na der tšim-kọ ri, kéré na gbáli be. Kọ o sóm o-kélfa o-lom ka Korómbo tráka káne-kọ ho: „'A tšim-mi, der mar-mi.“ Kéré o-kélfa, owó o sóm, o bap ro-r'ón an-fam, aná mánkne Ya Fúra, ka 'a tšim-kọ ma-réi tramát ro kin. Kọ o-kélfa o-báki o kálane ka Ya Fúra; kéré an-fam-n'ón na kóne ka Korómbo, na káne-kọ ho: „'A poň-su ro-r'ón.“ De o-kélfa o-báki o kọ káne so Ya Fúra ho: „Na poň-su ro-r'ón.“ Ma Ya Fúra o trať atšé, o yókane de ar'áfa-r'ón be, na der tšim ro-r'ón y'of ye-raň, kọ o fọi-he-tas. Kọ Korómbo o yéfa ro-pil, o der gbaň's Ya Fúra ro-r'ón tráka mar-kọ tra tšim. Ya Fúra ar'áfa-r'ón ra yi k'éme k'in; na bék so ka-petr ka-lom, ka an-fam na ka-petr na dim-na. Ka ar'áfa, ará yi roráran-e, ra lai, na re tas be, ka na šek an-fam be, na toť e-set-'e-ňan; kéré aná 'a gbip, na dif be na. Ka na der bap so ka-petr ka-lom; aná ma tráma rodí, na poň na dif

whole Temne country; then they went and invaded the whole Lokɔ country, and destroyed it entirely, so that not one person was left there. Then they went into the Limba country, and invaded it also, and destroyed it; and they destroyed nine countries entirely. Respecting the tenth country, Ya Fura said: „I go, my army is complete.“ Korombo said to him: „Do not go;“ but he went, and left to Korombo an old captain; then he went and invaded the tenth country, and destroyed it. With regard to the eleventh he went and invaded it, and reached the middle (of it). And the people, whom he had expelled from six countries, returned, they came and way-laid Ya Fura; but he did not know it. A large army came to fight against him, they drove him away; he came and sat down between (them); they came to fight with him there, but did not succeed. And he sent some officer to Korombo to tell him: „They fight against me, come and help me.“ But the officer, whom he sent, met in the road with the people, who way-laid Ya Fura, and for six days they fought with him. Then the old officer returned to Ya Fura; but his people went to Korombo, and said to him: „They have destroyed<sup>1)</sup> us in the road.“ And the old officer went and told also Ya Fura: „They have destroyed us in the road.“ When Ya Fura heard this, he rose up and all his army, they came and fought in the road two months, and it was not easy to pass. And Korombo departed from the West, and came to meet Ya Fura in the road, and to help him to fight. As to Ya Fura's army it amounted to one hundred (men); they arrived again at another town, and the people of the town destroyed them. And the army, which formed the rear,<sup>2)</sup> was numerous, they came and passed all along, and they tied all the people, and burned their houses; but they whom they took prisoners, they did not kill them. And they came and met again another town; as to those who were in advance,<sup>3)</sup> they entirely killed them

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1) Or: „routed.“

2) Lit. „which was behind“.

3) The avant-guard.

bę; kęre a-lai ńa bęk sę, ńa tńim, ka ńa dif ań-fam, ńa tas. ńa der sę bap ka-petr ka-lom, ka ańa tręma rodí, ńa yi tr'ęme tra-rań, ńa dim-ńa sę bę; kęre ar'ęfa ra-lai rorarań ra bęk, ńa tńim ań-fam, ńa dif-ńa, ka ńa tas. Ma ńa kę bap sę ka-petr ka-lom, Ya Fúra ę pā hę: „Mań gbán'sane ka-petr.“ Ka ńa gbán'sane ka-petr ka-tńi, 'a tńim ri ma-réi tramát ro kin; ka 'a poń dif ar'ęfa ra Ya Fúra, ńa tńia gbo a-tan. Ma ńa der káne ar'ęfa, ańa máńkne Ya Fúra hę: „Korómbo ę bęk!“ ńa gbúke; ka Ya Fúra ę toí ri bę, ę tas, ę kę bap Korómbo. Korómbo ę káne-kę hę: „Mań kálane; I káne-mu tępáń: tńę kę. Mę nańk ma ńa poń dif ań-wut ńa ań-fam-i?“ Ka ńa kálane sę. Ańa poń kę kánka Ya Fúra, ńa tra poń kę na wop, mę Korómbo ę bęk, ę der bal ań-fam. Ya Fúra, mę ę kal-e, ę der gbo yíra hā ę fi; w'úni ę dif bę kę. Kęre atra-petr-tr'ęń bę w'an dúni ę yi bę ri sę, a-fet gbo de a-bom; a-lánba ńa yi bę ri, ńa poń ńa dif ro-tóręń. Kę Korómbo ę kal botr a-lánba ri bę ka tra-petr tra-tńi bę, kę ę tńia sę ę-kęłfa ę-bána sęń; ę tam ań-fam ka 'ra-rú bę, am-póto ó am-bi ó bę. Ka ka-lápsę ńa dif kę.

Korómbo, mę ę tam a-fam bę, tńiań ńa bótra-kę yánfa trąka méńar kę dif. Ka ńa sęń-kę a-béra a-gbáti; 'a káne am-béra ńa-tńi, ma ńa ma rū-kę ań-fon-e, káma ńa kára ań-fon-ń'ęń. Am-bútu, ro ę mę botr ara-bomp-r'ęń, mę ę fęńta, ań-lę ńa ma kę yak-e, am'áńtr amá 'a węk, ńa botr am'áńtr ma-tńi ka

all; but many arrived again, and they fought, and killed the people, and passed on. They came and met again another town, and those who were in advance,<sup>1)</sup> amounted to two hundred (men), and they destroyed the whole of them also; but the gross of the army (which was) behind<sup>2)</sup> arrived, they fought against the people, and killed them, and then passed on. When they went and met again another town, Ya Fura said: „Let us surround the town.“ And they surrounded that town, and fought there six days, and they entirely killed the army of Ya Fura, only few were left. When they came and told the army, which way-laid Ya Fura: „Korombo has arrived!“ they fled; then Ya Fura burned the whole place, and passed on, and went to meet Korombo. Korombo said to him: „Let us return; I told thee before: do not go. Doest thou see how they have killed the children of the people?“ And they returned again. As to those, who had gone and enclosed Ya Fura on all sides, they would have apprehended him, if Korombo had not arrived, who came and drove away the people. As to Ya Fura, when he returned, he just came and settled in a place till he died; nobody killed him. But as regards all his towns there was no youth again, (but) only children and women; young men were not there, they had killed them all in the East. And Korombo located again young men every where in all those towns, and he was left the only great warrior again; he vanquished the people in the whole world, both all the white and the black men. At last they killed him.

As to Korombo, because he conquered all people, therefore they acted deceitfully against him in order to try to kill him. They gave him many women, and told those women (that) when they were plaiting his hair, they might bring his hair. As for the pillow, whereon he was putting his head, when he lay down (they told them), that when they were going to wash (it), the water which they wring out, they should put that water into

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1) The avant-guard.

2) That is, the rear!

a-bítra, ña kére-ña ka am-Móri. Mọ ọ gbàk e-sántràk, ọ pà ka am-béra: „Kọ fíta-mi-yi.“ Ka ña yóka ña kére-yi ka ań-fam, ańá ten-kọ ara-bomp-e. Ma ña káne-kọ họ: „Mań kọne gbán-ne;“ ña kọ gbo ka ań-gbánnẹ ña-tši. Kọ Korómbo ọ bā r'áfa ra-bána: kére ar'áfa-r'ọń ọ bā, ña poń kọ wọń yánfa. Ña tọntọ Korómbo, káma ọ der tráka dif-kọ; kére kọnọ tr'a hẹ tši Ka am-baí ña ten r'áfa ra-bána; ña poń kọne tratrák ro ka Korómbo. Mọ ọ der gbánne-ña, ar'áfa ra gbátrọ ro-kant be; a-baí tramát ro kin ña der yíra ka k'ąntr k'in. Ọ-baí, ọwọ yi ọw'úni-k'ọń gbeń, ọ yíra ka ak'ąntr. Mọ Korómbo ọ bẹk, ña kúlo, ña liń-kọ, ọ yíra ka ka-trọń ka a-baí ña-rań, ña trạ kúlo; Korómbo ọ trạ kúlo. Ña yif-kọ họ: „W'an-ka-su, kọ tr'eí tra ma poń-su-e?“ Kọ ọwọ liń-kọ, ọ botr-kọ ka e-ląńk-y'ọń, ọ trạ kúlo. Ọ-baí ọ-lọm ọ noí-kọ, ọ botr-kọ ka e-ląńk-y'ọń. Korómbo ọ lákte, ọ fąnta ka e-ląńk ya ọ-baí, ọwọ bā a-bálma. Kọ ọ-baí ka-tši ọ wúra am-bálma, ọ rọk-kọ ka ka-lim, ọ faí-kọ; am-baí a-lọm be ña gbúke, ña wọń ro-kant. Korómbo ọ yókane, ọ pà họ: „Man tšim nań!“ Kọ ọ dif a-kéfa trofátr. Mọ ọ kal botr ań-gbátọ-ń'ọń ka am-bom-ña-tši, ọ fúmpọ, kọ ọ fi.

Ar'étr ra gbépar gbeń, kọ ọ fúmpọ; ka ma ar'étr ra mọtra, ña nańk fe ri sọ, hā pạ bẹka ma-réí tramát ro kin. Ańá bẹka ma-réí tramát de rań, ma ar'étr ra gbépar 'ra-bomp ratróń, ka ña mọt ri nańk. Kére Korómbo, ña poń kọ dif; kére ọ trạ gbálọp; hā ña mańk-kọ ọ trạ gbálọp. Ka ań-gbátọ-ń'ọń, w'úni ó w'úni ọ gbáli hẹ ñi wúra ka am-bom; ta ọw'an-k'ọń, kọnọ der

a bottle,<sup>1)</sup> and carry it to the Mori-men. When he cut the nails, he said to the women: „Go and throw them<sup>2)</sup> away for me.“ And they took (them), and carried them to the people, who sought his life.<sup>3)</sup> When they said to him: „Let us go and meet together;“ they just went to that meeting. And Korombo had a large army; but his army which he had, had entered into a conspiracy against him. They coaxed Korombo, that he might come in order to kill him; but he did not know it. And the kings raised a large army; they had gone to Korombo's place at night. When he came to meet them, the army was all around the wood (where they met); six kings came and sat upon one log of timber. A king, who was of his own family, sat upon the log. When Korombo came, they cried, they drew him close, and he sat between two kings, they were crying; Korombo was crying. They asked him: „Friend,<sup>4)</sup> why hast thou destroyed us?“ And he who had drawn him close, put him upon his lap, and was crying. Another king took him, and put him upon his lap. Korombo looked up, he lay in the lap of a king, who had a dagger. Then that king took out the dagger, cut him into the neck, and cut his throat; all the other kings fled, and went into the wood. Korombo got up and said: „Let us fight together!“ And he killed ten captains. When he had put the cutlass again into its sheath, he fell down and died.

The sun had just reached the Meridian, when he fell down; and when the sun set, they did not see it again, for the space of six days. On the seventh day, when the sun reached the Meridian, then only they saw it. But as regards Korombo, they had killed him; but he was (still) twinkling with the eyes; till they buried him he was twinkling with the eyes. As to his sword, nobody was able to unsheath it; except his son, he came

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1) That is: „they should put the water, which they wring out, into a bottle etc.“

2) That is „the cuttings of them“.

3) Lit.: „who sought his head.“

4) Lit. „Our friend etc.“

wúra-ni. Mò ọ poń fi, w'úni ó w'úni ọ yóka ra-kélfá, ka ña tšim.

Ka-tšim ka poń tabána, pa tóf'la ka an-tof a-témne be; <sup>1)</sup> 'a tšéla am-póto, 'a der gbánne. Ka am-baí ó, am-póto ó, ña fof d'im r'in, ña pā hō: „Tr' 'a tšē yō sọ r'áfa ra-bána, támbe r'áfa tra-gbā tra-rań, de tra-gbā tra-sas gbo; pa poń. Be w'úni ọ yō r'áfa tra-gba tr'ánle, ọ fúmpọ k'áši, tr' ọ ram; pakášife ọ yéma lásar an-tof. Yọ Korómbo ọ yō tápań, ọ lásar an-tof.

## Ara-bomp II.

Ma-Káne ma an-Témne ma-kur tráka ka-Trápi ara-Rū de añ-Fam a-trótrókọ.

Ań-kas-'a-su ña káne he su ọ-lai tráka ka-bémpa 'ra-rū, ña káne-su gbo fọ <sup>2)</sup> mọ K'úru ọ bémpa ara-rū-e, ọ ren'-ri ka 'ra-bomp ra w'úni bána, <sup>3)</sup> ọwọ yi roráta. Qw'úni ọwé kónọ sára ara-rū. Ña káne-su fọ ey'intr be, de ak'éren be, de ey'étr be, eyé lókọ ka 'ra-rū, e yi añ-fon ña 'ra-bomp ra ọw'úni ọwé; de ey'étr e-ńésam be e yi atr'ár tra 'ra-bomp-r'ọń. <sup>4)</sup> Ọwọ 'a reń tápań ara-rū ka 'ra-bomp-e, ọ poń fi, w'úni lọm kónọ

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1) Or: „the whole Temne country became quiet (pacified).“

2) Or: fọ ara-rū aré ra rénsa ka 'ra-bomp ra w'úni bána, etc., „that this world was on the top of the head of a giant, etc.“

3) According to some: -ra a-šem a-bána, „of a large animal, etc.“

4) Or: R'áka ó r'áka ka 'ra-rū be, ak'éren, de ey'intr be, e yi añ-fon-ń'ọń. E-lop ó r'á ra-ńésam be, aná yi ro-tof de ro-m'antr ña yi atr'ár-tr'ọń. „Every thing in this world, the grass and all the trees are his hair. The fish and every living creature, which is on the earth or in the water, are his lice.“

and unsheathed it. When he was dead, every one took upon him the office of a captain of the army, and they fought together.

War was now at an end for ever,<sup>1)</sup> and there was peace in all the Temne country; they called the white people; they came and met together. And the kings and the white people made an agreement, they said:<sup>2)</sup> Let none raise a large army again, except an army of forty, or of sixty (men) only; it is sufficient. If any one raises an army of eighty (men), he becomes liable to a fine, he must pay (for it); because he wants to spoil the country. Thus Korombo did before, and spoiled the country.

## Chapter II.

Traditions of the Temnes respecting the Creation of the World and of the first Men.<sup>3)</sup>

Our fathers did not tell us much about the creation of the world, they only told us that when God made the world, he put it on the head of a giant, who was below (it).<sup>4)</sup> This person carries the world on the head. They told us that all the trees, and all the grass, and all things, which grow on this earth,<sup>5)</sup> are the hair of the head of this giant; and all living creatures are the lice of his head. He, on whose head the world was put before, has died, and another man

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1) Little quarrels excepted as mentioned before.

2) Sense: „And the Chiefs and the Europeans made an agreement to this effect that none should raise an army exceeding, etc.“

3) We may head this Chapter also as follows:  
An Account of the Creation of the World and of man as received by the Temnes according to the Traditions delivered to them by their Ancestors.

4) The Temnes believe the earth to be a round flat body. In the same way the sacred books of the Hindus represent the earth as resting on the back of a turtle of an immense size, and that earthquakes arise in consequence of a movement of this turtle.

5) Lit. „in this world, etc.“

kal sára ara-rũ aré. Ma 'a reñ-kò 'ra-rũ, o yíra, o sáke ro-tóròñ. Na káne-su fò ow'úni owé o sáke; kéré o sáke sòí, hã a-fam ña gbáli hẹ tši trára; támbe añ-lò ña mọ sáke ro-pil, a-fam ña trára-tši; pakášife añ-lò ña-tši an-tòf ña bọne,<sup>1)</sup> hã e-set de y'intr e fúmpo. Añ-lò ñañ ow'úni owé o mọ fúmpo, o fi-e, ara-rũ bẹ ra poñ, de r'áka ó r'áka ka 'ra-rũ aré ra trạ dínne. Pạ wọn gbo-e K'úru o yóka ara-rũ aré, káma o kal botr ra-rũ ra-fu. K'úru o bẹmpa hẹ ra-rũ ra-bak tabána; pạ wọn o kal botr ra-rũ ra-fu. Atrá añ-fam a-bi, de am-póto ña trạ pạ trạka ara-rũ, fò ara-rũ aré ra trạ poñ lókọ lòm, trạ yi trạ-tseñ.

Ka ka-trạp, mọ K'úru o bẹmpa ara-rũ, o bẹmpa a-fam ña-rañ ka an-tòf,<sup>2)</sup> o-rúni rẹ o-béra. Añ-lò ñañ K'úru o bẹmpa 'ra-rũ, w'úni ó w'úni o yi hẹ ri hã ka añ-réí mọ K'úru o bẹmpa o-rúni de o-béra. Mọ K'úru o poñ bẹmpa-ña, ña yíra gbo, o sọñ fẹ ña r'ã ra-di. Ña trạlne d'or, ka ña pạ ka K'úru: „Mạ poñ bẹmpa-su; kéré ko r'áka sạ ma di-e?“ Ka añ-lò ña-tši ña tr'a hẹ r'áka ó r'áka. Tšiñ K'úru o káne-ña fò o trạ sọñ-ña r'ã ra-di. K'úru o sọñ-ña pạ-lã pạ-féra, káma ña yọ-pi a-gbéra; nía ma rúnkạtr rẹ m'antr, ña yọ-ñi kạ-bō, ña di.<sup>3)</sup> Ña ta nạm fẹ sọ

1) Or: mọ o sáke gbo ro-pil-e, ara-rũ bẹ ra bọne, etc., „as soon as he turns towards the West, there arises an earthquake, etc.“

2) Or: Mọ K'úru o trạpi ara-rũ bẹ, o wúra a-fam ña-rañ, etc. „When God created the whole world, he took out two persons, etc.“

3) Or: Ña trạlne d'or, 'a pạ ka am-bọí (owó mọ yọ ma-pant ka-trỏn-ka-ñañ de ka-trỏn ka K'úru): „Mọ K'úru o wúra-su anó, ko sạ ma re di-e?“ Am-bọí o kọne, o kọ káne K'úru. K'úru o wúra pạ-lã pạ-féra, o sọñ ka am-bọí, o kéré-pi. O wúra trạ-romp de trạ-dir, o sọñ ka am-bọí, o kára-tši. Apa-lã pía ma kọ gbam, 'a rúnkạtr-ñi rẹ m'antr; nía ña ma di. „They felt hungry, and they said to the servant (who was transacting matters between them and between God): „As God has taken us out here, what shall we go eat?“ The servant departed, and

carries this world again on the head. When they put the world on him, he was in a sitting posture, and turned towards the East. They told us that this person turns himself, but that he turns softly, so that people cannot know it;<sup>1)</sup> except that time when he turns towards the West, then men know it;<sup>2)</sup> because at that time there arises an earthquake,<sup>3)</sup> so that houses and trees fall down. At that time when this person falls down, and dies, the whole world is at an end, and every thing in this world will perish. After a long time God will take this world away, that he may put again a new world. God did not make a world lasting for ever; after a long time he will put a new world again. What the black and the white people say respecting the world, that this world will be at an end some day, is truth.

In the beginning, when God made the world, he made two persons on the earth, a male and a female. At that time when God made the world, there was no man in it till the day when God made the male and the female. When God had made them, they just sat down, he did not give them any thing to eat. They felt hungry, and they said to God: „Thou hast made us; but what thing shall we eat;“ At that time they did not know any thing. Therefore God told them that he will give them something to eat. God gave them clean rice, that they might make flour of it; this they were to mix with water, and to make a cake of it, and to eat it. They had not yet seen

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went and told (it) to God. God took out clean rice (i. e. deprived of the husks), and gave (it) to the servant, and he carried it. He took out pestles and mortars, and gave (them) to the servant, who brought them. As for the rice, they were to go and beat it to powder, and to mix it (i. e. the flour of it) with water; and this they were to eat.“

1) Or: „are not aware of it.“

2) Or: „are aware of it.“

3) Lit. „the earth moves, etc.

r'a ra-di ra-lom. K'úru o sòn fẹ̀ nà n'antr an-lo nà-tši. Ar'á ra-di aré nà di kà-reñ k'in. Ka-ràrañ-ka-tši nà yif K'úru sọ: „Aré ría sà ma di gbo lókọ ó lókọ-i?“<sup>1)</sup> Tšiàn K'úru o káne-ña: „Trà bà hẹ tr'eī, l tši sòn-nu sọ r'a ra-di ra-lom tráka di. Ka ka-reñ aká bẹka trạ-rañ-e K'úru o sòn-ña y'etr e-di bẹ,<sup>2)</sup> de e-šem aná yi o-lómpì tráka di; o sómra ka am-bọī, káma o kére-yi, yía nà ma kọ di. Ka an-lo nà-tši o tróri-ña sọ e-šem, aná ma tšẹ di-e. E-lom 'a ma tšẹ di-e. O kára-yi bẹ rókín, o gbáski-yi; o botr eyé 'a ma di-e tókọ; eyé 'a ma tšẹ di-e, o botr-yi tókọ; o tróri-ña eyé 'a ma di, de eyé 'a ma tšẹ di. An-lo nà-tši nà tr'a hẹ tr'eī ó tr'eī, támbe tráka kọ-di gbo. Ka-ràrañ-ka-tši K'úru o tróri-ña e-trọl bẹ, de ey'etr bẹ tráka yọ ma-pant ka an-tof, kọ-trála, de a-sápar, de kọ-bap, de a-bóka; o sòn-ña sọ n'antr. Nà tráma a-tšiñ, nà bà hẹ y'etr e-lópra.

Ma 'a nàk nà bà y'etr e-di e-laī, nà sòm am-bọī, káma o kọ káne K'úru họ: „Téte sà bà y'etr e-di e-laī; kére sà yi gbo nà-rañ: tro sà ma yọ-e sà yi a-laī-e?“ K'úru o pà: „Trạ bà hẹ tr'eī; kar-mi.“ K'úru o kọ bañ a-trọl, trạ-bot tramát re sas, o sòn ka am-bọī, káma o kére-tši, de káma nà di-tši.<sup>3)</sup>

1) Or: Nà ta nàm fẹ̀ sọ r'a ra-di ra-lom. Tšiàn nà káne sọ am-bọī, káma o kọ káne K'úru fọ yẹ: „Eyé yía sà ma di gbo lókọ ó lókọ-i?“ „They had not seen as yet any other food. Therefore they told the servant again, that he might go and tell God thus: „These things them we shall eat only always?“

2) Or: K'úru o kal wúra y'etr e-di bẹ, „God took out again all sorts of victuals.“

3) Or: Ma nà yif K'úru yañ-e, K'úru o kálanẹ; kọ téte o sòm am-bọī-n'ọñ. Am-bọī o kára-ña e-trọl e-lom, káma nà di-yi, káma nà yi a-laī. „When they asked God thus, God returned; and presently he sent his servant. The servant brought them some medicines, that they might eat them, (and) that they might increase.“ Or also: Ma nà yif K'úru yañ-e, K'úru o pà: „Trạ bà hẹ tr'eī, kar-mi.“ Kọ K'úru o kọ bañ a-trọl, trạ-bot tramát re sas; atra-rañ trạ-féra o sòn ka am-bọī, káma o kére-tši. Am-bọī o kére an-trọl, o kọ sòn-ña. O-béra o pà fọ, etc. „When they asked God thus, God said: „It is of no consequence, wait

any other food. God did not give them fire at that time. This food they ate for one year. Afterwards they asked God again: „This only we shall eat always?“ Therefore God told them: „It does not matter, I shall give you also some other thing to eat.“ In the second year God gave them all sorts of victuals, and animals which were proper to be eaten; he sent (them) by the servant, that he might carry them, and these they were to go to eat. At that time he showed them also the animals, which they were not to eat. Some they were not to eat. He brought them all together, and separated them; he put those which they were to eat by themselves; those which they were not to eat, he put by themselves; he showed them those which they were to eat, and those which they were not to eat. At that time they did not know any thing but to eat only. Afterwards God showed them all kind of medicines, and all sorts of tools to do work with in the ground,<sup>1)</sup> as a hoe, and a digger, and an axe, and a bill-hook; he also gave them fire. They were naked, and had no clothes.

When they saw that they had plenty of victuals, they sent the servant, that he might go and tell God: „Now we have plenty of food; but we are only two: what (how) must we do to increase?“ God said: „It is of no consequence; wait me.“ God went and fetched medicine, eight pills, and gave (them) to the servant, that he might carry them, and that they might eat them.

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me.“ Then God went to fetch medicine, eight pills; the two white ones he gave to the servant, that he might carry them. The servant carried the medicine, and gave (it) to them. The woman said that, etc.“

1) I. e. ,agricultural implements.“

Fo K'úru o bémpe-ña ña-rañ ña trára-tši; kére ña tr'a he, ma 'a ma yō ña yi a-laí. Ma am-bōi o kára e-trol-e, o-béra o pā fo kōnō mō mōt di an-trol; kére am-bōi o šélo he tráka tši, o pā: „Kar-mi, káma l kō tróri-tši ka Pa.“ Tšiañ o kálane tráka káne K'úru, atrá o-béra o poñ pā-e. K'úru o pā ka am-bōi: „Kō sōñ-kō atra-bána tra-rañ, káma o mōt tši di.“ Ka am-bōi o kōne, o sōñ-kō-tši; kō o-béra o di atra-rañ. Tšiañ o-béra o tas tráka a-féla; tšiañ a-béra be ña ma tru k'or, ma an'óf ña las, talóm ma an'óf ña fi.<sup>1)</sup> Am-bōi o wúra an-tramát ro kin, atrá tšia, o sōñ o-rúni tra-sas re o-béra tra-sas. O-rúni o di an-trol-n'ōñ, o mun sō m'antr.<sup>2)</sup> Ma ña poñ di e-trol-e, ña bā fōsa tráka sōtō a-wut; kére atr'eí atšé tra gbáli he yi, támbe 'a lékane. K'úru o yif am-bōi fo: „Ña di an-trol-i?“ Am-bōi o wósa. Kō K'úru o sōñ-kō a-trol a-lom, o pā: „Kō botr ma-lap ka o'w'úni bom, kō botr ka-bak ra-for ka o'w'an dúni. Tšiañ a-fam a-rúni be ña yi a-báki ra-for; tšiañ sō a-fam a-bom ña bā ma-lap. An-féla ña bak-ña ña-rañ tra lékane; kére o-béra o gbáli he trap,

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1) Or: Am-bōi o kōne, o kō bēk ka K'úru, o pā: „O-béra o pā hō kōnō mō mōt di an-trol.“ K'úru o káne-kō fo káma o yō mō o-béra o yéma, káma o mōt di an-trol. E-trol e yi tra-bot tramát re sas: o-béra o yóka atrá ta yi tra-bána, o di-tši. Tšiañ a-béra be ña yeñk he sō ma-der ka an'óf a-fi, de ka an'óf a-las.“ The servant departed, and went and came to God, and said: „The woman said that she must first eat the medicine.“ God told him that he might do as the woman wanted, and that she might first eat the medicine. The medicines consisted of eight pills: the woman took the two larges ones, and ate them. This is the reason that all women are not well again at new moon, and at full moon.“

2) Or: Ma ña ña-rañ 'a poñ di e-trol-e-ñañ, ña yérane e-trol tramát ro kin, eyé tšia; o-béra o sōtō e-sas, o-rúni o sōtō e-sas. Ma ña poñ di, etc. „When they both had eaten their medicine, they divided the six medicines, which were left among each other; the woman got three, and the man got three. When they had eaten, etc.“



That God made them two they knew it; but they did not know, how (what) they must do to increase. When the servant brought the medicine, the woman said that she must first eat the medicine; but the servant was not willing for it, he said: „Wait me, that I may go and inform the Master of it.“ Therefore he returned in order to tell God, what the woman had said. God said to the servant: „Go and give her the two large ones, that she may eat them first.“ And the servant went, and gave them to her; and the woman ate the two. This is the reason that the woman has a stronger (sexual) desire; this is the reason that all women have the menses when the moon is full, or when the moon is new.<sup>1)</sup> The servant took out the six (pills), which were left, and gave three to the man and three to the woman. The man ate his medicine, and drank also water. When they had eaten the medicine, they had power<sup>2)</sup> to get children; but this thing could not happen, unless they had a sexual commerce with each other. God asked the servant: „Did they eat the medicine?“ The servant answered in the affirmative. And God gave him another medicine, and said: „Go and put modesty on the woman, and boldness on the man.“ This is the reason that all men are bold; this is also the reason that women are modest. The desire to have a sexual commerce with each other was strong with both of them; however the woman could not begin,

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1) Lit. „is dead“, = „is done“.

2) Or „ability“.

o lap trắka yô-tĩ; kéré o-rúni kóno ta báki ra-for, kóno kọ trap tra yô-tĩ. 1) Ma 'a fánta, o-béra o yóka k'or. Ma am-bọi o der, o-béra o tróri-kọ ak'ór; am-bọi o kọ tróri K'úru, fọ o-béra ak'ór-k'òn ka bána. K'úru o sọn-kọ y'etr e-lópra tra kọ sọn-ña, ka o-béra re o-rúni. O kára-yi, o re sọn-ña. Ma ak'ór-k'òn ka poñ bak, o kóm w'ahét rúni o-bi. O kal yóka k'or, kọ o kóm w'ahét béra o-féra. O-béra o kal sọ yóka k'or, o kóm tra-bári, w'ahét rúni re w'ahét béra; o-rúni o yi o-féra, kọ o-béra o yi o-bi. Ma am-bọi o der, 'a káne-kọ, káma o kọ káne K'úru fọ: „Sọ sọto a-fam n'ánle.“ Am-bọi o kóne, o kọ káne K'úru, fọ ań-fam, ańá o bémpe, ńa poñ sọto a-wut; ańa-rúni ńa rọn, de ańa-béra ńa rọn. 2) Mọ o kọ káne K'úru, K'úru o yif fọ: „Tro ńa yi-e?“ Kọ o pà họ: „O-rúni o bi, o-béra o féra, kọ o-rúni o-lọm o féra, de o-béra o-lọm o bi; tśíáń 'a pà, káma l re yif-mu fọ tro 'a ma yô-ńa-e.“ K'úru o pà: „Kóne, kọ gbáski-ńa; kéré ańa-féra ro-m'antr rayér; ańa-bi botr-ńa ro-gbań.“ Am-bọi o der, o gbáski-ńa, o yô mọ K'úru o sọm-kọ; o kọ tróri K'úru fọ: „l poñ yô ma mọ poñ pà.“ K'úru o wúra y'etr be, o sọn sọ ka am-bọi, o pà „Kóne“. Ańá ro-gbań o sọn, káma o kéré-ńa y'etr e-yóna ma-pant be ro-tof;

1) Or — — kóno yô-tĩ. Ka-rárań-ka-tĩ o béra o yóka k'or, kọ o kóm w'ahét rúni o-bi. O-béra o yóka sọ k'or, kọ o re kóm w'ahét béra o-féra. Aká béka ma-sas-e o kóm tra-bári, o-rúni o féra, o-béra o bi. Am-bọi o der, 'a káne, etc. „ — — he did it. After this the woman conceived, and she brought forth a black boy. The woman conceived again, and she brought forth a white girl. At the third time [lit. (at the parturition) which amounted to three (times)] she brought forth twins, the boy was white, and the girl was black. The servant came, they told, etc“.

2) Or: Ma am-bọi o der, o nańk-ńa, o kóne, o kọ káne K'úru, fọ ań-fam — — — ńa rọn. Tśíáń K'úru o sọm-kọ sọ, káma o gbáski ań-wut. Kọ o der, o gbáski ań-wut a-féra ka ań-wut a-bi.“ When the servant came, and saw them, he left, and went and told God, that the people — — — were two. Therefore God sent him again, that he might separate the children. And he came, and separated the white children from the black children.“



she was ashamed to do it; but the man he was more bold, he began to do it. When they lay down, the woman conceived. When the servant came, the woman showed him (her) pregnancy;<sup>1)</sup> (and) the servant went and informed God, that as for the woman she was pregnant.<sup>2)</sup> God gave him clothes to go and give them to them, to the woman<sup>3)</sup> and to the man. He brought them, (and) came and gave them to them. When her pregnancy had come to the full time, she brought forth a black boy. She conceived again, and brought forth a white girl. The woman conceived once more, and brought forth twins, a boy and a girl; the boy was white, and the girl was black. When the servant came; they told him, that he might go and tell God: „We have got four persons.“ The servant left, and went and told God, that the people, whom he had made, had got children; the boys were two, and the girls were two. When he went to tell God, God asked him: „Of what kind are they?“ And he said: „A boy is black, and a girl is white, and another boy is white, and another girl is black; therefore they said, that I might come and ask thee what (how) they must do with them.“ God said: „Go and separate them;<sup>4)</sup> carry the white ones to the water side; as to the black ones locate them in the country.“ The servant came, and separated them, he did as God sent<sup>5)</sup> him (to do); and went and told God: „I have done as thou hast said.“ God took out all sorts of implements, and gave them to the servant, and said: „Go.“ For those in the country he gave (to the servant), that he might carry to them all sorts of agricultural implements;<sup>6)</sup>

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1) Lit. „the woman showed him the belly.“

2) Lit. „that the woman her belly was great“ or „big“.

3) To this day, when a girl gets betrothed to her future husband, the latter gives her clothes, as she wears none before that time.

4) Lit. „Depart, go and separate etc.“

5) Or: „caused him etc.“

6) Lit. „things to do all sort of work with in the ground.“

ańá ro-m'antr, q kq yer-ńa y'etr e-yóna ma-pant be ro-m'antr. Ka ań-féra q sqń a-fam a-trol, de ańá sqt-ań, de ańá gbal. Ańá ro-gbań, q sqń-ńa a-kábi. Ań-fam a-trol ńa bempa e-set tráka ań-fam a-féra, de tra-bil tra-póto tráka qot ro-bań; káma ńa sóto a-kála, kq káma ńa yi a-yóla; kq q botr-ńa ro-m'antr rayér. Ań-wut a-bi q botr ro-gbań, de ka tra-tseń, de ka tra-gbónkq; q ták'sa-ńa tráka bempa e-set e-népal, de e-set e-sqr, de tráka baf k'qr, kq q yō-ńa tra yō ma-pant ma-báki be; kére a-fam a-féra ńa bā he ka-yō 'ma-pant amé, ńa bā he ka-yō e-trol, ńa túpas he; ama-trei amé be 'a botr-ńa ka ań-fam a-bi gbo. Tšiań ań-fam a-féra, K'úru q reń-ńa rokóm ka ań-fam a-bi trák' a-fósa ó, trák' a-kála ó, tráka ka-tsemp ó; tšiań w'úni féra, háli q yi gbo w'ahét rúni, a-fam a-bi ńa yi-kq ro-ráta, ńa mínta he kq. Atrá-bóna be ka ra-rú aré ńa yéfa ka ań-wut ańé a-féra, de ka ań-wut ańé a-bi.

Am-bqĩ q kq káne K'úru fq: „I poń yer-ńa.“ Mq q poń gbáski-ńa, ańa-féra ńa kq kóm a-wut tramát ro kin, ańa-bi ńa kóm tramát ro kin; ańa-féra a-béra a-sas de a-rúni a-sas; ańa-bi a-rúni a-sas de a-béra a-sas. Ma ań-wut ńa-tši ńa poń bak, ńa kal sq kóm, ańé tramát ro kin, ańé tramát ro kin. Ańa-bi ya ńa kóm sq, ańa-féra ya ńa kóm sq. Am-bqĩ q kq káne K'úru fq: „Ań-fam ńa ma lá-ań.“ K'úru q pā ka am-bqĩ:

as to those close the water side, he went and gave them all sorts of shipping implements.<sup>1)</sup> To the white people he gave artisans, and taylors, and clerks. As to those in the country he gave them blacksmiths. The artisans made houses for the white people, and ships<sup>2)</sup> for to walk on the sea; that they might get money, and that they might be gentlemen; and he put them close the water side. The black children he put in the country, and on hills, and in forests; he taught them to make grass-houses and mud-houses, and to make farms, and he made them to do all laborious work; but white people have not to do this work, they have not to make country-medicines,<sup>3)</sup> they do not practise divination;<sup>4)</sup> as regards all these things, he put them only on the black people. Therefore, as regards the white people, God made them superior to the black people in power, and in property, and in intelligence; therefore, as regards a white person, although he be but a boy, black people are inferior to him, they dare not vie with him. All nations in this world descend from these white children, and from these black children.

The servant went and said to God: „I have shared out to them.“<sup>5)</sup> When he had separated them, the white (people) went and brought forth six children, the black (people) went and brought forth six children; the white ones three females and three males; the black ones three males and three females. When those children had grown up, they also brought forth children again, these six, (and) these six. The black ones brought forth black children again,<sup>6)</sup> the white ones brought forth white children again.<sup>6)</sup> The servant went and told God: „The people are increasing.“ God said to the servant:

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1) Lit. „things to do all sort of work with at sea.“

2) Lit. „white man's canoes,“ or „european canoes.“

3) Or „charms, amulets.“

4) Or „fortune telling.“

5) That is ,the various objects, as artisans, blacksmiths etc.‘

6) Lit. „the black (or white) ones in the same way they brought forth again.

„Kọ yer-ña tra-bóna.“ O kọne, o kọ yer tra-bóna seńk. Aña-féra ña bā tra-bóna-tra-ñań, o-béra re o-rúni o-k'in, o-béra re o-rúni o-k'in. Aña-bi, o kọ yer-ña tra-bóna, mo o poń yer aña-féra be; kére aña-féra ña yi ra ọa-petr k'in, de aña-bi ña yi ra ọa-petr k'in. Ma ña ma béka a-lai-e, am boi o kọ káne K'úru ọ: „Ań-fam-'a-nũ 'a gbáti toń-e.“ K'úru o pā: „Tr' 'a kọ soń-ña an-tof ña tra-bóna-tra-ñań.“ Mo o der-e, o yer am-póto tra-tof tra-gbántẹ be; o kal yer ań-fam a-bi tra-tof tra-gbántẹ, ma tra-bóna tra yi tra-lai.

Ka ka-trap, mo K'úru o bémpa w'úni, a-fam ña yi fe tráka fi, me e-súma yē ka ra-trū, de ka ọa-báńsa ma-der. Ań-lọ ña-tši ra-trū ra yi he, ra-fi ra yi he. Ań-lọ ña-tši ań-fam, ańa K'úru o moť kára ká ra-rū-e, ña tra ọalı ọa-bak ọa-bána; a-lom ña ọalı ña béka tra reń tr'éme tramát ro kin,<sup>1)</sup> a-lom tr'éme tramát re sas, a-lom ña tása yi;<sup>2)</sup> ña fi he, K'úru o sóm gbo, 'a re bań-ña. K'úrumasába o botr tápań m'etr ma-bóli ka w'úni ó w'úni, o re bań he kọ lemp. Be K'úru o yéma yóka w'úni, o moť sóm am-boi-ń'ọń rońọń, ọwó mo re káne-kọ, ọ K'úru o sóm-kọ tra re kóri-kọ, de tráka káne-kọ, ọ ań-lóko-ń'ọń ña poń, káma o bẹnene. Ọw'úni, ma am-boi o poń káne-kọ yań-e, o bẹnene tráka aka-trei ań-ñań; o sóm ka ań-fam-ń'ọń be, de ań-máne-ń'ọń, o lémpne-ña. Mo o poń yó yań-e, ma ań-lóko ña-tši ña bék-e; am-boi ña K'úru o der so, ọw'úni o yókane, o kọne gbo re am-boi, o nańk fe ra-fi. Ye pa yi tráka w'úni ó w'úni ań-lọ ña-tši.

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1) Or: a-lom ña bak tra-reń tr'éme tramát ro kin, „some got six hundred years old,“ etc.

2) Or: a-lom ña tási; „some exceeded (this age).“

„Go and divide them into nations.“ He left, and went and divided all the nations. The white (people) had their nations, always a woman and one man at a time.<sup>1)</sup> As to the black (people), he went and divided them into nations, as he had divided all the white ones; but the white ones were in one town, and the black ones were in another town. When they were amounting to many, the servant went and said to God: „Thy people are numerous now.“ God said: „Let them go and give them the country of their nations.“ When he came, he gave to the white people all (their) various countries; (then) he returned and gave to the black people (their) various countries, because the nations were numerous.

In the beginning, when God made man, men had not to die, as at this time by sickness and by bodily pain. At that time there was no sickness, there was no death. At that time the people, whom God brought first into the world, were living to a great age; some were living (till) they reached six hundred years, some eight hundred, some more than that; they did not die, God only sent, (and) they came to fetch them. God fixed formerly a long time for every person, he did not come to fetch them quickly.<sup>2)</sup> When God wanted to take away a person, (then) he first sent his servant to him, who was coming to tell him, that God had sent him to come and see him, and to tell him, that his time was up, that he might make himself ready. The man, when (after) the servant had told him thus, made himself ready for the departure from his family; he sent to all his people, and to his friends, and bad farewell to them. When he had done thus, (and) when that time (spoken of) arrived; the servant of God came again, the man got up, and just went with the servant, he did not see death. Thus it was with every person at that time.

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1) Lit. „a woman and one man, a woman and one man,“ or: „a woman with one man, etc.;“ i. e. each couple formed one nation, as one the French, another the English, etc.

2) Or „abruptly“.

Kére ka a-lóko lom 'a re kóm o-lánba, owó yi w'úni las, de w'úni kásra; kóno yi so w'úni bána, o bá a-kála a-gbáti, de a-trar a-lai, de y'etr e-trol e-lai, de e-boi e-lai; owó tšé trára w'úni ó w'úni r'áka, o yó gbo mo o yéma; o botr m'one ka an-nan be: kóno re trépi ka-fi ka 'ra-rú. Mo K'úru o soñ-kó a-fósa a-bána, o yi o-kéfa, o yi o-yóla. Am-boi o kó káne K'úru fọ. „Qw'an-ka-mu o yi w'úni las.“ K'úru o pá ka am-boi: „Kóne, bañ-kó; káne-kó, fọ an-ló-n'ón na poñ.“ Ma am-boi o der tráka ow'úni owé tra re bañ-kó, o káne-kó mo K'úru o sóm-kó; kére o pá: „I šélo he, I kó he; min' lánba ras.“<sup>1)</sup> Ka tra-reñ tra-lai am-boi o der tra bañ-kó lóko ó lóko; kére o šélo he; kó o pá ka ka-lápsọ fọ o gbáli he ri kó kókó. Am-boi o kálane, o kó káne K'úru fọ: „Qw'an-ka-mu o šélo he tráka der.“ Mo K'úru o tral atšé, o pá ho: „Yáo, pa bóne-mi ma ma káne-mi atšé; kére I tši sóm a-fam a-lom.“ K'úru o wúra a-fam a-lai, o pá roñán: „Kó na bañ-kó.“ Na der, na lai, na pá: „Pá, sa re bañ-mu.“ O pá: „I kó he ri.“ Na pá so: „Sa trei fe mu, man kóne.“ Tšian o yókane, o sap-na. Na kálane, 'a kó káne K'úru ho: „Pá, qw'an-ka-mu o sap-su, o fọi he kára.“ K'úru o pá: „Yíra nan, I tši sóm owó mo kó bañ-kó o-tófale; I tši sóm e-boi na-rañ, aná ma kára-kó soí.“ Tra-reñ tra-rañ tra tas, o sóm fe w'úni; ka-reñ ka-lom, aká béka tra-sas-e, K'úru o mot sóm Pá Ra-trú, o pá: „Kó wop-kó, tráma kadí, o-na-mu o tra bap-mu.“<sup>2)</sup>

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1) Or: Tšian, ma am-boi o der tráka ow'úni owé tra re bañ-kó, o šélo he tra kó re am-boi, ma an-lóko-n'ón na poñ. Ka tra-reñ tra-lai, etc. „Therefore, when the servant came for this man to fetch him, he was not willing to go with the servant, when his (appointed) time was up. For many years, etc.“

2) Or: Yan K'úru o mot sóm Pá Ra-trú, kón' o yi w'úni báki; o kóne ka an-set na ow'úni, o wop-kó, o pá: „I re bañ-mu;“ kére na nan fe kó kókó. Ow'úni o fánta, o gbáli he so yókane, o gbáli he sáke. Ka ka-bat Pá Ra-fi, owó yi, etc. „Thus God first sent Mr. Sickness, he was an old person; he went into the house of the person, took hold of him, and said: „I come to fetch thee;“ but they did not see him at all. The

But at a certain time a man was born, who was a wicked person, and a violent person: he was also a great man, he had plenty of money, and many slaves, and plenty of cattle, and many servants; who did not care for any one,<sup>1)</sup> and did just as he pleased, and troubled all his people: he became the author of death in the world.<sup>2)</sup> As God gave him great power, he was a warrior, (and) he was a gentleman. The servant went and said to God: „Thy child is a bad person.“ God said to the servant: „Go and fetch him; tell him, that his time is up.“ When the servant came for this man to fetch him, he told him as God caused him (to say); but he said: „I will not, I do not go; I am still a young man.“ For many years the servant came to fetch him from time to time; but he was not willing; and at last he said that he would not go there at all. The servant returned, and went and told God: „Thy child is not willing to come.“ When God heard this, he said: „Well, I am glad that thou didst tell me this; but I shall send other people.“ God picked out many persons, and said to them: „Go ye and fetch him.“ They came, they were many, and they said: „Sir, we come to fetch thee.“ He said: „I do not go there.“ They said again: „We do not leave thee, let us go.“ Therefore he got up, and beat them. They returned, and went and told God: „Sir, thy child beat us, he is not easy to bring away.“ God said: „Sit ye down, I shall send one who will go and fetch him quietly; I shall send two servants, who will bring him away softly.“ Two years passed away, he did not send a person; the next year, which was the third, God first sent Mr. Sickness, and said: „Go, take hold of him, go thou before, thy companion will meet thee.“

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man lay down, he could not get up again, nor could he turn himself. In the morning Mr. Death, who was etc.“

1) Lit. „who did not know any thing for any person.“

2) Lit. „he came to begin dying in the world.“

Pā Ra-trū o yi w'úni báki; o kóne ka an-set na ow'úni, o bap-ko o fánta ka an-ténta-n'òh; o pā rònòh: „I wop-mu ténòh. Ma 'a re bañ-mu, ma káši, mína Ra-trū I re bañ-mu, I wop-mu ténòh.“ Qw'úni o yókane, o káli-káli, o nañk fe w'úni. O tšéla am-boi-n'òh, o pā: „Tšéla an-fam-'a-mi be.“ Am-boi o tšéla-ña; an-fam ña der, ña re yíra ka an-set be, ña yif-ko: „Ko ne-e?“ O pā: „Pā Ra-trū o wop-mi; kére I nam fe ko.“ Pā Ra-trū o pā ho: „Mína wop-ko; mo o lá káši fo o ko he, tšíañ o trū, I wop-ko ténòh.“ An-fam be, aná yi ri, ña tral ar'ím ra Pā Ra-trū; kére ña nañk fe ko kókò. Qw'úni o fánta, o sóko gbes, o díra be, o gbáli he so yókane, o gbáli he sùke. Aka-bat Pā Ra-trū o pā ho: „Ra-trū ra bak-mu-e.“ Ka ar'étr ra-bat Pā Ra-fi, owó yi o-lánba, o bék. Ma Pā Ra-fi o der, o káne o-máne-k'òh Pā Ra-trū, fo ow'úni o-kásra owé o gbáli he yíra so anó o-bóli, fo kon' o gbáli he bā-ko i-nei, fo o gbáli he piára anó ténòh, fo o tra kére-ko. Ña be ro-set ña tral ar'ím-ra-ñañ; kére ña gbáli he nañk-ña.<sup>1)</sup> Ma Pā Ra-fi o poñ pā yañ-e, o yóka an-nésam

1) Or: Ka ar'étr ra-bat Pā Ra-fi o bék. Mo o der-e, o pā ho: „Pā Ra-fi o bék, ma Pā Ra-trū o wop-mu; kére mína I bék, ma piára he anó ténòh, I tši kére-mu.“ Ña be ña tral atra-fof-tra-ñañ; kére ña nañk fe ña. Pā Ra-fi o wúra téte an-nésam ña ow'úni, ña kóne, ña ko tróri K'úrumasäba ho: „Sa poñ ama-pant, amá ma soñ-su.“ Am-boi o yif K'úrumasäba ho: „Tro ma yó-e, mo ow'úni o fi-e?“ K'úru o wúra y'etr e-bésa ro-tóf, o soñ-ko; o wúra y'etr e-lópra, de e-gbáta, o pā: „Be aña-féra etc.“ At the early sun Mr. Death arrived. When he came, he said: „Mr. Death has come, because Mr. Sickness took hold of thee; even I have come, thou wilt not be here to day all day, I shall carry thee away.“ They all heard their words; but they did not see them. Presently Mr. Death took out the breath (life) of the man, they left, (and) went,\* and said to God: „We have done with the work, which thou gavest us (to do).“ The servant asked God: „How must they do, as the man is dead?“ God took out tools to dig in the ground with (i. e. digging tools), and gave (them) to him; he took out clothing, and mats, and said: „If the white (people) etc.“

\*) That is Mr. Sickness and Mr. Death went, etc.

**Mr. Sickness** was an old person; he went into the house of the person, and met him lying down in his hammock; he said to him: „I take hold of thee to day. As they came to fetch thee, (and) thou didst refuse, I Sickness come to fetch thee, I take hold of thee to day.“ The man got up, and looked all about; (but) he did not see any person. He called his servant, and said: „Call all my people.“ The servant called them; the people came, they sat down all over the room, they asked him: „What is the matter?“ He said: „Mr. Sickness took hold of me; but I do not see him.“ Mr. Sickness said: „I took hold of him; as he always refused and did not go, therefore he is sick, I took hold of him to day.“ All the people, who-were there, heard the voice of Mr. Sickness; but they did not see him at all. The man lay down, he was awake all night, and did not sleep, he could not get up again, and could not turn (himself). In the morning Mr. Sickness said: „The sickness is getting heavy upon thee.“ At the early sun<sup>1)</sup> Mr. Death, who was a young man, arrived. When Mr. Death came, he told his friend Mr. Sickness, that this violent man would not live here again long, that he would have no pity on him, that he would not be here all day to day, (and) that he would carry him away. They all in the house heard their voice; but they could not see them. When Mr. Death had said this, he took away the breath

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1) i. e. ,when the sun was not up long get<sup>t</sup>, or ,early<sup>t</sup>.

ña ɔw'úni, kɔ ɔw'úni ɔ fi. Ña kóne, ña káne K'úrumasába fɔ ña poñ yô ama-pant-ma-ñañ, fɔ ɔw'úni ɔ poñ fi.

Ka aň-fam-ňon be, de aň-wut-ň'on, de an-trar-ň'on, ña trap tra kúlo, ña pā hɔ: „Q-kas-ka-su ɔ fi! Q-kas-ka-su ɔ fi!“ Fɔ aň-lo ña-tši ña ta tr'a be bók tráka w'úni fi.

Aň-lo ña-tši am-bɔi ɔ káne K'úru: „Qw'úni ɔ fi, tro 'a ma yô-kɔ-e?“ K'úru ɔ wúra y'etr e-bésa e-lom, a-sápar, de ka-trála, ɔ sɔn-yi ka am-bɔi; ɔ wúra sɔ tr'óta, de a-gbáta; ɔ tróri-kɔ sɔ, tro ma yô-e tráka béne ɔwó fi-e, ɔ pā: „Be aña-féra 'a fi-e, tr' 'a bempa k'úma, 'a botr-kɔ ri, 'a maňk-kɔ ro-tɔf; be w'úni bi ɔ fi-e, tr' 'a bes, 'a botr-kɔ ka tr'óta, de a-gbáta, 'a maňk-kɔ; be w'úni móri ɔ fi-e, tr' 'a won's-kɔ y'ánkra y'in, de r'úma r'in, de a-lápra n'in, 'a maňk-kɔ.“ Tšiñ am-bɔi ɔ kára ey'etr ka aň-fam, ɔ tróri-ña, atrá ma yô tráka 'ra-fi. Aň-lo ña-tši ña trára tráka maňk a-fam, e-bóna be ka 'ma-yos-ma-ñañ; aň-fam a-féra ka tr'úma; an-Témne ka a-gbáta, de tr'óta, de tr'antr. Tráka ɔwó fi-e, K'úru ɔ pā: „Kɔ nɔ béne-kɔ, nɔ won's-kɔ ey'etr e-lópra.“ Ña kóne, ña kɔ béne-kɔ. Ma 'a poñ kɔ béne, 'a kɔ káne K'úru fɔ. „Sɔ poñ kɔ béne.“ K'úru ɔ kɔ wúra a-bítiñ, de k'énke, de ma-ber, ɔ sɔn-ña, ɔ pā: „Tra ña kɔ bók-hɔ, káma ña

of the man, and the man died. (Then) they went,<sup>1)</sup> and told God that they had done their work, (and) that the man was dead.

Then all his people,<sup>2)</sup> and all his children, and his slaves, began to cry, they said: „Our father is dead! Our father is dead!“ For at that time they did not yet know to weep (mourn) for a dead person.

Then the servant said to God: „The man is dead, how must they with do him?“ God took out some digging tools, a digger, and a hoe, and gave them to the servant; he also took out clothing, and a mat; he also informed him, how they must do in order to bury the one who died, he said: „If the white people die, let them make a coffin, and put him into it, and bury<sup>3)</sup> him in the ground; if a black man dies, let them dig, and put him into clothes, and into a mat, and bury him; if a Mori man dies, let them put him on a pair of trowsers, and a shirt, and a cap, and bury him.“<sup>4)</sup> Therefore the servant brought the things to the people, and showed them, what they must do with the one who died.<sup>5)</sup> At that time they knew to bury people, every nation according to their customs; the white people in coffins; the Temnes in a mat, and with clothes, and sticks. With regard to the one who died, God said: „Go ye and bury him, and put him on the clothing.“ They left, and went and buried him. When they had buried him, they went and told God: „We have buried him.“ God went and took out a drum, and a cymbal,<sup>6)</sup> and liquor, and gave it<sup>7)</sup> (to the servant), and said: „Let them go and bewail him, that they

1) That is Mr. Sickness and Mr. Death went etc.

2) i. e. „the people of the man who died.“

3) Or lit. „hide him etc.“

4) In this way they bury the respective persons to this very day, the sticks, which are used for the burial of Temne people, are laid across the grave over the corpse, leaving some space between the corpse and the sticks, and the earth is then put upon the sticks; so that the earth does not fall on the corpse.

5) Lit. „with the death.“ (Abstractum pro concreto.)

6) See the word k'énkè in the Vocabulary.

7) i. e. „the liquor.“

mun ma-ber, káma 'a tšis, káma 'a tómq, káma 'a tšē sọ nésa.“ Ma ra-fi ra yi ra-nínis-e, a-fam na wọn ra-nēs: tšfañ o sóm am-bọi-n'qñ, o pa rọñqñ: „Kére ey'étr eyé, káma o-nínis o pon.“ Tšfañ d'er ó d'er w'úni o fi, 'a putr ara-fi, 'a tra fer, 'a tra tómq, 'a tra mun ma-ber. Tra wọn ka a-fam a-bi be, be w'úni o fi, 'a tra wol, 'a tra tómq.

Ka ka-rárañ-ka-tši K'úru, mq o káli a-fam o-nósi neī, o sómra sọ r'áka ka 'ra-rū, An'émi, aná bálane ma a-ténta; tša o náne, fq w'úni lom o gbáli be sọ yókane mq owó yi tápañ. An'émi ané na yi tra yénkas sọ w'úni ma-der, be o trū. Be w'úni lom o trū-e, 'a botr-kọ ka an'émi, 'a lánka-kọ, o tra kal yenk ma-der. Am-bọi o sọñ an'émi tráka a-fam be; kére w'úni kásra o yi sọ, owó sọñ fe an'émi ka w'úni ó w'úni, ma 'a ma trū; kére o mañk an'émi ka ak'úma-k'qñ. Mọ K'úru o nañk-tši, o lásar an'émi ka ak'úma, ro o mañk-ni-e, qw'úni o tr'a be tši. Tšfañ mq kọñq-kọñqne o trū, o sóm káma na wúra an'émi ka ak'úma tráka yénkas-kọ ma-der; kére ma na kára-ni, 'a botr-kọ ri, 'a lánka-kọ win-e; ara-béna ra an'émi ra píma, kọñ' o fúmpo ro-tqf, o fi.

Ka ka-rárañ aké K'úru o sọñ a-fósa ka Ra-trū de ka Ra-fi, káma na qot d'er ó d'er ka 'ra-rū be; táni lóqọ lom w'úni lom o yókane, o yó sọ mq owé o yó tápañ-e. Am-bọi na K'úru, mq K'úru o sóm-kọ, o kọ káne Ra-trū de Ra-fi tra wop w'úni lom. 1) An-lo na-tši a-fam na tra trał, fq qw'úni owé o trū; téte sọ 'a tra trał,

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1) Or: Ka ka-rárañ aké Ra-trū de Ra-fi na bá fósá ka ra-rū; de am-bọi na K'úru, mq K'úru etc. „After this Sickness and Death had power in the world; and the servant of God, as God etc.“

may drink liquor, that they may be drunk, that they may dance, (and) that they may be no more afraid.“ As death is terrible, people became alarmed (at it): therefore he sent his servant, and said to him: „Carry these things, that the terror may have an end.“ This is the reason, that everywhere, where a person dies, they make the death known,<sup>1)</sup> they are making music, they are dancing, (and) they are drinking liquor. It became fashion among all black people, if a person dies, they are playing and dancing.

After this, God, as he looked with pity upon people, sent again something into the world, (viz.) the Némi, which resembled a hammock; for he thought, that another person would not arise again as the one who was before. This hammock was to make a person well again, if he was sick. If some one was sick, they put him into the hammock, they swung him, (and) he was getting well again. The servant gave the hammock for all people; but there was again a violent man, who did not give the hammock to any one, when they were sick, but (who) hid the hammock in his box. When God saw it, he spoiled the hammock in the box, where he hid it, the man did not know it. So when he himself got sick, he sent that they might take out the hammock from the box to make him well again; but when they brought it, and put him into it, and swung him once; the rope of the hammock broke, (and) he fell down on the ground, and died.

After this God gave power to Sickness and Death, that they might walk all about<sup>2)</sup> in the whole world; lest some time another person arise, and act again as this one did before. The servant of God, as God sent him, went and told Sickness and Death to take hold of some<sup>3)</sup> person. That time people were hearing, that this person was sick; presently also they were hearing,

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1) Thus the Temnes do to this very day. As soon as one dies, they discharge muskets, making known the death thereby.

2) Or: „every where in etc.“

3) Or: „of such and such etc.“

fɔ ɔ fi. Kére ɔ lomp fe fɔ w'úni ó w'úni ɔ yɔ ɔ lɔs; pakáʃife a-fam tramát re sas na rap-kɔ; na-raŋ na yi ka ka-tra-k'ɔn ka-díɔ; na-raŋ na yi ka ka-tra-k'ɔn ka-méro; na-raŋ na yi rodí; na-raŋ na yi roráran-k'ɔn, mɔ w'úni ɔ mɔ kɔt. Ané na ma káne K'úru tr'eí ó tr'eí atrá w'úni mɔ yɔ: na ma mar an-fam a-féra ka ka-tšim, de ka tr'eí tra-las be. Tšiaŋ a-fam a-féra na túpas he, na fak he ɔ-krifi, na šek he a-trol, na bá he a-séna tráka tšim; kére na tra tam ka ka-tšim.

### Ara-bomp III.

Ma-Káne ma an-Témne ma-kur tráka 'ma-Tráma') ma W'úni ka-ráraŋ ka ra-Fi.

#### 1.

Be w'úni ɔ fi bat, ɔ piára-ro-krifi páli, ɔ kal ra-foi, ɔ trásam-trásam. An-lɔ na-tši a-fam na yif-kɔ: „Tro pe-e?“ ɔ wósa, ɔ pá hɔ: „Tr'eí ó tr'eí, ɔ báki gbo!“ 'A pá sɔ: „Ma mɔ piára ro-krifi páli, mɔ kal sɔ, ko r'áka ra yɔ-mu-e?“<sup>2)</sup> ɔ wósa sɔ: „An-fam a-báki be na der baŋ-mi, kɔ ɔ-kas-ka-mi ɔ bal-mi, ɔ pá hɔ: „Kálanɛ, kɔ káne-na:

1) Or: ma-yi, „state“.

2) Or: Ko r'áka ra bán'sa-mu-e? „What thing did hurt thee?“

3) Or: Be w'úni ɔ fi bat, ɔ piára páli ro-krifi. An-lɔ ar'étr ra tóflo gbo, ɔ trásam. An-lɔ na-tši an-fam a-báki na tra kɔ ron'ɔn: na yif-kɔ: „Ko tr'eí mɔ naŋk ka ro-krifi-e? Káne-su. Ma mɔ piára ro-krifi há mɔ kal sɔ der, ko tr'eí tra mɔ kal-e?“ Téte ɔ wósa-na: „I kal he tr'eí ó tr'eí, 'a sɔm-mi gbo.“ An-lókɔ na-tši ɔ káne-na atrá ɔ naŋk, ro ɔ piár'-e; be ɔ naŋk d'er ɔ-ma-bóne, ɔ pá-tši; etc. etc. „If a person dies in the morning, he spends all day in Hades. When the sun gets cool, he sneezes. At that time the old people are going to him, and ask him: „What thing didst thou see in Hades? Tell us. As thou hast been in Hades till thou didst come back again, why didst thou return?“ Presently he answers them: „I did not return for any matter, they just sent me.“ At that time he tells them what

that he was dead.<sup>1)</sup> But it is not proper for any one to act wrong; because eight persons surround him; two are at his right hand; two are at his left hand; two are before (him); (and) two are behind him, when he is walking. These are telling God every thing which man does; they are helping the white people in the war, and in every danger. Therefore white people do not use country fashion, they do not set up a Krifi,<sup>2)</sup> they do not tie on amulets,<sup>3)</sup> (and) they have no Greegree for war; but they are victorious in battle.

### Chapter III.

#### Traditions of the Temnes concerning the State of Man after Death.

##### 1.

If a person dies in the morning, he spends the whole day in Hades, he returns in the evening, and sneezes repeatedly. Then people ask him: „How is it?“<sup>4)</sup> He answers, and says: „Nothing but trouble!“<sup>5)</sup> They say again: „As thou wast all day in Hades, and didst return again, what thing happened to thee?“ He answers again: „All the old people came to fetch me, and my father drove me, he said: „Return, and tell them:

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he saw, where he was all day; if he saw a place of joy (gladness), he states it; etc. etc.“

1) This may also be given as follows: „The servant of God, when God sends him, goes and tells Sickness and Death to take hold of such and such a person. Then people will hear, that this person is sick; (and) soon afterwards again they will hear, that he is dead.“

2) That is for worshipping it.

3) Or „charms“, lit. „medicine“.

4) Or: „What news?“

5) Lit. „Every trouble, it is but hard!“

w'úni ó w'úni tra q nésa K'úrumasāba, tra q nésa 'ra-rū, tra q tšē yō tr'eī tra-łas, tra q nésa sọ w'úni bom; <sup>1)</sup> tra q nésa w'úni m'one <sup>1)</sup> de w'úni báki.“ <sup>1)</sup>

„Be w'úni bom q bála, tra q nésa q-wos-k'qñ; be q nésa he q-wos-k'qñ-e, q yō he kọ q-tqt-e; m'one ma-bána ma tra kar-kọ ro-krífi, be q poñ fi. Be q-béra q bótrar he am-méra ka q-wos-k'qñ; be q fi, q tra sọt q m'one ma-bána ka ro-krífi. Rúni sọ, be q nántra q-béra, qwó yō-kọ tr'eī tra-síno, be q-wos-k'qñ q sap-kọ ka-tšín; kére q-ráni-k'qñ q nal he kọ, q yóka he a-púre, kọ be q-wos-k'qñ q bótrar he am-méra ka q-ráni-k'qñ; be qw'úni ka-tši q fi, q tra k'one ka an'antr, ka m'one ma-bána.“

„Tráka pa-lá sọ na sóm-mi tra káne-nu, káma na bótrar am-méra tráka pa-lá, káma na tšē lásar pa-lá. Be w'úni q lásar pa-lá, q tra k'one ka an'antr, be q fi. Ma a-fam na ma lásar apa-lá; <sup>2)</sup> tšía sóm K'úru q tóra e-láma de tš'er tra lásar apa-lá.“

Añ-lọ ña-tši q káne-ña sọ atrá q nañk, ro q piár'-e. Be q nañk d'er q-ma-b'one, q pā-tši; be q nañk d'er q-łas, q pā-tši. Q pā: „I nañk d'er q-ma-b'one, ma-pant ó ma-pant ma yi he ri, ma-b'one gbo; 'a piára gbo ña bóntras añ'és ña K'úrumasāba páli gbēs.“

„Atšé, atrá ña pā, I der tra tróri-nu.“ Mọ q poñ pā atšé, qw'úni q fi sọ, q kálanę ro-krífi; q gb'li he fof ka añ-réi a-m'ota, ka añ-réi a-trándọ, ka añ-réi aná béka ma-sas, hñ ña béka ma-réi m'ánle q m'ota fof ro-krífi.

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1) The Singular for the Plural.

2) Or: „Because people are wasting rice; therefore etc.“

Every man let him fear<sup>1)</sup> God; let him fear the world; let him not commit sin, let him also honour women; let him honour the poor people and the old people.“

„If a woman marries, let her honour her husband; if she does not honour her husband, and does not do him good; great trouble will await her in Hades, when she is dead. If the woman does not care for her husband; when she dies, she will get great trouble in Hades. A man also, if he marries a woman, who treats him well, if her husband beats her without cause; but his wife does not abuse him, and does not take a lover, and if her husband does not care for his wife; if that man dies, he will go into the fire (hell), into great misery.“

„Concerning rice also they sent me to tell you; that ye should take care of rice, that ye should not spoil<sup>2)</sup> rice. If one spoils rice, he will go into the fire (hell), when he dies. As people were wasting the rice; therefore God sent down locusts and rats to spoil the rice.“<sup>3)</sup>

At that time he tells them also what he saw, where he was all day; if he saw a place of gladness (joy), he states it; if he saw a bad place, he states it. He says: „I saw a place of joy, no work whatever is there, nothing but joy; they are only engaged in praising the name of God all day (and) all night.“<sup>4)</sup>

„These (words), which they said, I came to tell you.“ When he has said these (things), the man dies again, and returns to the Hades; he is not able to speak on the first day, nor on the second day, nor on the third day, till on the fourth day then only he can speak again in Hades.

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1) Or also: „honour, respect etc.“ Sense: „let every one fear God etc.“

2) Or: „waste.“

3) Lit. „this caused God to bring down locusts etc.“

4) Lit. „they spend all day only they praise the name of God all day all night.“

2.

W'úni o yi ri ka an-lọ na Fátima Bréma, an'és-n'òh Lén-sene, owó fi ro-Ráka,<sup>1)</sup> ka 'a kára-kọ ro-Kábata, 'a bẹnẹ-kọ ri; kọ pọ won mọ o-trar-k'òh o fi ro-Gbónkọ. O fi gbo, o bọp Pá Lénsene ro-krífi. Pá Lénsene o pà rohón: „Kálane, I tsi sòm-mu. Be ma kọ-e, káne Móri Lámina tráka tra-bap, atrá na ma tens-e, tra yi rorágh. Tra na láfti an-sar, tra na bes ri; dí-an tra-bap tra-póto tra yi, dí-an an-tásale na yi; tra na káli an-sar, aná fatr ro-kuñk-e, káma na fáli-ni, káma na bes ri; dí-an tra-bap tra-témne tra yi. Tra na kọ káli ro-bat, na natr aka-bat, na kọ káli ka atr'ántr tra-bána, káma na káli ak'ólọ, ro atr'ántr tra gbép'trane; rí-an ak'úma ka yi; tr' 'a kọ wúra-ki. Be 'a wúra-ki, Móri Lámina tra o bẹnẹ-ki tráka Lahaf ow'án-k'òh. Be o tra bẹnẹ ak'úma, tra o ten a-trókọ a-féra, de agbéra, káma o bẹmpa ak'úma señk, káma o sọh-ki ka ow'án k'òh, be o sító a-méra.<sup>2)</sup> Káne sọ Móri Lámina: „Be ma bá tráka ram w'úni a-kála, ram-kọ o-fíno. Míne, me I tšé bá ra-bei ra w'úni,<sup>3)</sup> I bọp o-fíno ro-krífi.“ Káne-tsi a-yóla señk, be w'úni o bá a-kála na w'úni,<sup>4)</sup> be o ram fe; ka-trak ka-báki ka yi ro-krífi tráka tr'òh. Tra na nésa yánfa; w'úni ó w'úni owó tšé nésa yánfa, be o fi-e, o tra tréma ka m'ónẹ ma-bána ro-krífi.“

1) The camp of Fatima Brema while engaged in a war.

2) Lit. „when he gets sense.“

3) Lit. „because I had no debt of a person.“

4) Lit. „if one has money of a person,“ = „if one owes money to a person.“

2.

There was a man in the time of Fatima Brema,<sup>1)</sup> whose name was Lensene, who died in the Camp, and they brought him to Kabata, and buried him there; and it is long since his slave died at Gbonko. As soon as he was dead, he met Mr. Lensene in Hades. Mr. Lensene said to him: „Return, I will send thee. When thou goest, tell the Mori-man Lamina about the axes, which they were seeking, they are behind. Let them turn up the stone, let them dig there; there are the European axes, (and) there is the pray-kettle;<sup>2)</sup> let them look at the stone, which is near to the fence, that they may move it away, and that they may dig there; there the country axes are. Let them look at the brook, and go up at the brook, and go and look at the large timber trees, that they may look at the hollow, where the timber trees join together; there the box is; let them take it out. When they take it out, Lamina the Mori-man shall keep (preserve) it for Labai, his son. When he is keeping the box, let him look for a white fowl, and for rice flour, that he may perform all the ceremonies requisite for the keeping of the box,<sup>3)</sup> that he may give it to his son, when he arrives at the years of discretion. Tell also Lamina the Mori-man: „If thou hast to pay money to one, pay him well. I, because I did not owe a debt to a person, fared well in Hades.““ Tell it to all gentlemen, if one has to pay money to a person, and does not pay, there is a heavy palaver for him in the future world. Let them be afraid of deceitful dealing; every one who is not afraid of deceitful dealing, will be in great misery in the future world.“

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1) Fatima Brema was the predecessor of Namina Modu, the late Alikali, or Chief at Port-Loko, who was Alikali there, when the author resided at that town.

2) It is a brass-pan used by the Mohammedans for their ablutions.

3) That is by making a sacrifice of the fowl and flour in behalf of the person, who buried the box, and who sent the slave, and by putting the sacrifice a little while in the box for the Krifi.

Q-trar o der ka Móri Lámina, o káne-kọ ama-trei amé be; kọ mọ o poñ káne señk, o pã họ: „Me I fi-e, I tsi wur he so ro-krifi, I kọne toñ tabána.“ Mọ o poñ pã atsé, o fi so, o kal he so der.

## Ara-bomp IV.

### M'ump.

#### Añ'úmp I.

Pã Kámu de Pã Trạn-añ.

1) Pã Kámu de Pã Trạn ña yi ri tápañ. Pã Kámu o yi ro-kant ro-petr rayér; Pã Trạn o yi ro-petr. Pã Kámu o trạ trạ ar'ím ra Pã Trạn lóko ó lóko ro-petr, o trạ 'a trạ bontr-kọ añ'és lóko ó lóko. Mọ o nọnk Pã Trạn-a, o pã họ: „W'an, mun' mári-tr'eĩ ro-petr!“ Pã Trạn o pã: „Yáo, mañ kọne.“ Ña kọne ro-petr. Pã Trạn o pã họ: „I tsi rọna-mu, ma ma

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1) Or: Pã Kámu o yi ri tápañ. O trạ 'a trạ tşéla Pã Trạn lóko ó lóko. Pã Kámu o tşéla Pã Trạn, o pã họ: „Pã Trạn, mun' mári-tr'eĩ!“ Pã Trạn o pã họ: „Min' mári-tr'eĩ-i?“ O wósa-kọ a-lọ n'in, ka Pã Trạn o pã họ: „Mañ kọne, rénsa-mi ro-mut.“ O rénsa Pã Trạn; o kére-kọ rọ-gbónkto. Ña yóka kọ-lápátr, 'a nap-kọ-ki ro-mut. Pã Kámu o fọj, o pã họ: „O báki, Pã Trạn!“ Pã Trạn o pã họ: „Mọ nọnk-i? O báki-mi, be I kọt-e; múno mọ nọnk gbo yañ-e, mọ pã họ min' mári-tr'eĩ: tşía sọm mọ nọnk yañ.“\*) Pã Kámu o pã ro-tọf, o won' do-kant.

\*) Lit. »it sent thou didst see thus (so).«

The slave came to Lamina the Mori-man, and told him all these things; and when he had told all, he said: „When I die again, I shall not come out again from Hades, I shall now go for ever.“ When he had said these (words), he died again, and did not come back again.

## Chapter IV.

### Fables.

#### Fable I.

##### The Iguana and the Dog.<sup>1)</sup>

There was once an Iguana and a Dog. The Iguana was in the bush close to the town; the Dog was in the town. The Iguana was always hearing the voice of the Dog in the town, he heard that they were always calling him by his name. When he saw the Dog, he said: „Friend, thou art fortunate in town!“ The Dog said: „Yes,<sup>2)</sup> let us go.“ They went into the town. The Dog said again: „I will carry thee on my back, as thou

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1) Or: There was once an Iguana. He heard that they were always calling the Dog. The Iguana called the Dog, and said: „Mr. Dog, thou art lucky!“ The Dog said: „I lucky?“ He answered to him once in the affirmative,<sup>\*)</sup> and the Dog said: „Let us go, get on my back.“ He got on the back of the Dog, he carried him into a kitchen. They took a burning stick, and knocked him with it on the back. The Iguana got a burn, and said: „It is hard, Mr. Dog!“ The Dog said: „Doest thou see? It is hard for me, when I go about; as for thee, it only appeared so to thee<sup>\*\*)</sup> (when) thou saidst that I was lucky: this is the reason that thou hast made such experience.“ The Iguana jumped down, to the ground, and went into the bush.

\*) Or: »he was willing for him for once,« i. e. either granting that he was lucky; or to take the Iguana once with him to town.

\*\*) Lit. »thou, thou only seest thus, thou saidst that I etc.«

2) Lit. „Mr. Iguana and Mr. Dog.“

3) Or: „Well, let etc.“

tšě trára ro-petr-e.“ Q rǎna-kǒ, q kéré-kǒ rǎ-gbónkto; ǎa bǎp <sup>1)</sup> 'a botr q-šém ka k'áro. Pǎ Trǎn q yóka q-šém ro-k'áro. Qw'a-bét q pǎ hǒ: „Q gbo, yǎ! Pǎ Trǎn q yóka q-šém!“ Q-bórko q yóka kǎ-lǎpǎtr, q sap Pǎ Kǎmu ro-mut ka Pǎ Trǎn. Pǎ Trǎn q gbúke (q bǎ Pǎ Kǎmu), ǎa kǒ yíra rokǎn. 'A botr a-nak a-tan, 'a re sǒn Pǎ Trǎn-añ; kéré añ-nak, ǎa ǎa yi a-tan, ǎa bē' hē tra ǎa ǎa-rǎn. Ma 'a poñ sǒm q-šém 'a wúra tra-bant, 'a re fáka Pǎ Trǎn-añ. Pǎ Trǎn-añ q pǎ ka Pǎ Kǎmu: „W'an, man di q-šém.“ Pǎ Kǎmu q pǎ: „Q-šém-'o-mi táhǒ; I bǎ hē e-šek tra sǒm tra-bant. Ma Pǎ Trǎn q poñ sǒm tra-bant, q pǎ: „Mañ kǒnē rolénkēn.“ ǎa kǒ bek rolénkēn, ǎa bǎp <sup>1)</sup> 'a trǎ di. Pǎ Trǎn q kǒ mun am'ántr; 'a yóka k'etr, 'a gbánta Pǎ Kǎmu; mǒ q rénsa Pǎ Trǎn, ak'etr ka be <sup>2)</sup> hē Pǎ Trǎn. Pǎ Trǎn q wur, ǎa kǒ yíra rokǎn. Pǎ Kǎmu q pǎ hǒ: „I yéma kǒnē.“ Kéré Pǎ Trǎn q pǎ: „Tšě kǒ, w'an; min' mári-tr'eī. mǎ trǎ sóto ténǒn a-bóya.“ 'A bǎ tra-bant, 'a re fáka-ǎa-tši. Pǎ Trǎn q pǎ: „W'an, der, sǎ re sǒm q-šém.“ Pǎ Kǎmu q pǎ: „Di gbo; mína, I bǎ hē e-šek.“ Pǎ Trǎn, mǒ q poñ sǒm atra-bant, q pǎ: „Mañ kǒnē rolénkēn.“ ǎa kǒ bǎp <sup>3)</sup> rolénkēn 'a trǎ ros. Pǎ Trǎn q kǒ loñ am'ántr, 'a yóka k'etr, 'a sap-kǒ; kéré Pǎ Kǎmu kǒnǒ mǒ sóto ka-sap gbo. 'A bal-bal Pǎ Trǎn-añ, q gbúke. Pǎ Kǎmu q pǎ sǒ: „I yéma kǒnē.“ Pǎ Trǎn q pǎ: „Tšě kǒ, añ-lámbe-'a-su ǎa yi rodí, mañ kǒnē.“ 'A kǒnē rolénkēn, 'a bǎp <sup>1)</sup> 'a trǎ di. Pǎ Kǎmu q yi ro-mut ka Pǎ Trǎn-añ. Pǎ Trǎn q kǒ loñ am'ántr, 'a wop Pǎ Trǎn-añ,

1) For: bǎp-ǎa 'a etc., „met them they etc.“

2) Or: bǎp, „meet.“

3) For: bǎp-ǎa r. etc., „met them etc.“

doest not know how to shift for thyself in town.“ He carried him on his back, and carried him into a kitchen; they met them putting meat into a bowl. The Dog took the meat in the bowl. The child said: „O dear, mother! The Dog took the meat!“ The damsel took a burning stick, and knocked the Iguana on the back of the Dog. The Dog ran (he had the Iguana), and they went and sat without. They put a little cooked rice (into a bowl), and came and gave (it) to the Dog; but the rice, as it was a little, was not sufficient for both of them. When they had eaten the meat, they took out the bones, and went and threw (them) for the Dog. The Dog said to the Iguana: „Friend, let us eat the meat.“ The Iguana said: „This is no meat for me,<sup>1)</sup> I have no teeth to eat bones.“ When the Dog had eaten the bones, he said: „Let us go yonder.“ They went and came to the other yard, they met them eating. The Dog went and lapped the soup; they took a whip, they beat the Iguana; as he was on the back of the Dog, the whip did not reach the Dog. The Dog went out, they went and sat without. The Iguana said: „I want to go away.“ But the Dog said: „Do not go, friend; I am lucky, thou wilt get a present to day.“ They had bones, they came and threw them for them. The Dog said: „Friend, come, we will eat the meat.“ The Iguana said: „Do but eat; as for me, I have no teeth.“ The Dog, when he had eaten the bones, said: „Let us go yonder to the other yard.“ They went and met them taking out boiled rice from the pot<sup>2)</sup> in the other yard. The dog went and upset the soup; they took a whip, and flogged him; but the Iguana only was getting the whipping. They drove the Dog away, he ran. The Iguana said again: „I want to go away.“ The Dog said: „Do not go, our present is before, let us go.“ They went into the other yard, they met them eating. The Iguana was on the back of the Dog. The Dog went and upset the soup; they took hold of the Dog,

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1) Lit. „My meat not at all etc.“ or „Meat of me not at all.“

2) Or „serving up boiled rice etc.“

'a sap, '1) 'a wúra kọ rokán ka sap-añ. Pá Trạn ọ gbúke, ọ kọne ro-kant, ro 'a yéfa, ña Pá Kámu-e. Pá Trạn ọ pà: „Mañ kọne.“ Pá Kámu ọ pà: „I kọ he sọ, ọ báki ro-petr.“ Pá Kámu ọ gbúke, ọ kọ máńkne. Pá Trạn ọ pà: „I kọne.“ Pá Kámu ọ pà: „Kọne, ọ báki ro-petr, I der he sọ.“ Pá Trạn ọ pà: „Der, sọ kọne, ma ma pà min' mári-tr'eí ro-petr-e.“ Pá Kámu ọ pà: „I kọ he sọ.“

Tšíañ Pá Kámu ọ mínta he sọ w'úni, ọ der he ro-petr; ọ yi gbo ro-kant. Pá Trạn ọ nǎk gbo sọ Pá Kámu, ọ gbip-kọ, ọ kára '1) ro-petr, 'a re poń-kọ sọm. 'A yif Pá Trạn-a fọ: „Ko ñe ma ma kára Pá Kámu-e?“ Kọn' ọ pà: „I tróri-kọ kọ-már-tr'eí; mọ ọ pà min' mári-tr'eí.“ Tšíañ Pá Kámu ọ mínta he sọ w'úni; ọ mínta he sọ Pá Trạn-añ; ọ mínta he sọ ro-petr.

## Añ'úmp II.

Pá Nēs-añ, ña Pá Trańk-añ, ña Pá Tába.

2) Ye táhọ Pá Nēs ọ yi ri tǎpań-i? Q-baí ọ tról tra-nā-tr'ọń, ka Pá Nēs ọ kọ kǎli atra-nā;

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1) Object: kọ, „him“ dropped, as is something the case.

2) Or: Q-baí ọ tról tra-nā-tr'ọń, ka Pá Nēs ọ kọ kǎli-ña, kọ ọ re káne Pá Tába fọ: „Q-nā ka q-baí q-bána, mañ kọ dif-kọ.“ Pá Tába ọ pà họ: „Tro sọ ma yō-e?“ Kére Pá Nēs ọ pà fọ: „Mína trára sọt; be pọ poń bía, mañ kọne.“ Ma a-fam ña poń díra, ọ kọ tǎmi Pá Tába, ọ pà họ: „Mañ kọne.“ Kọ ọ yókane, ña kọne. Ma ña kọ bẹk ka q-nā-e, Pá Nēs ọ sut q-nā, ọ pà:

they flogged (him) and pulled him out while flogging. The Dog ran, and went into the bush,<sup>1)</sup> from whence they came, he and the Iguana. The Dog said: „Let us go.“ The Iguana said: „I do not go again, it is hard in town.“ The Iguana ran, and went and hid himself. The Dog said: „I go.“ The Iguana said: „Go, it is hard in town, I do not come again.“ The Dog said: „Come, let us go, because thou saidst I was lucky in town.“ The Iguana said: „I do not go again.“

Therefore the Iguana does not dare again to come near a person, he does not come to town; he is only in the bush. As to the Dog, as soon as he but sees again the Iguana, he catches him, and brings (him) to town, (and) they come and devour him entirely. They asked the Dog: „Why art thou troubling the Iguana?“ He said: „I show him (what) luckiness (is); because he said I was lucky.“ Therefore the Iguana does not venture again to come near a person; he does not venture again to come near a Dog; he does not venture to town again.

## Fable II.

The<sup>2)</sup> Spider, and the Ant-Eater, and Mr. Taba.<sup>3)</sup>

Is it not so that there was once a Spider? A (certain) king took care of his cows, and the Spider went to look at the cows;

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1) Or: „wood.“

2) Lit. „Mr. Spider, and Mr. Anteater etc.“

3) The name of a fabulous person.

4) Or: A (certain) king took care of his cows, and the Spider went to look at them, and he came and told Mr. Taba: „As to the large cow of the king, let us go and kill it.“ Mr. Taba said: „How shall we manage (it)?“ But the Spider said: „I know an artifice; when it has got dark, let us go.“ After people had gone asleep, he went and awoke Mr. Taba, and said: „Let us go.“ And he rose up, (and) they went away. When they came to the cow,<sup>\*)</sup> the Spider stroked<sup>\*\*)</sup> the cow, and said:

<sup>\*)</sup> Lit. »When they went and arrived at the cow etc.« or »when they go arrive at the cow etc.«

<sup>\*\*)</sup> Or rather: »rubbed.«

kọ mọ ọ nànk ọ-nà ọ-bána; ọ der káńẹ Pá Tába fọ: „Ọ-nà ka ọ-baí, ọwọ́ yí ọ-bána, mań kọńẹ dif-kọ tra sọm.“ Pá Tába ọ pà: „I mínta hẹ, tro sá ma yọ-e?“ Pá Nẹs ọ pà: „Mína, I trára sọt.“ Pá Tába ọ pà: „Ko a-sọt nàń ańẹ-e?“ Pá Nẹs ọ pà: „Mań kọńẹ ro-lal, ro atra-nà nà ma wọnt-e.“ Nà kọńẹ ro-lal, nà kọ bap Pá Trańk-a, ọ trạ bẹs ro-tọf. Pá Nẹs ọ pà rọńọń: „Ma mam bẹs ańọ-a? Be atra-nà tra ọ-baí nà wọń ka am-bi-e, mọ trạ sọtọ a-pà dẹ kẹ-trẹk.“ Ma Pá Trańk-a ọ trạl atšẹ, ọ nẹsa, ọ kọńẹ rolẹńkẹn, ọ kára e-tọf tra botr ka am-bi, ańá ọ bẹmpa. Pá Trańk ọ pà sọ: „I yéma kọ fótanẹ.“ Pá Nẹs ọ pà: „Mań kọńẹ ró rọmú, ro mań díra-e.“ Kẹrẹ ọ bótra Pá Trańk-a yánfa, káma ọ trára, ro ọ mọ díra. Nà kọ sọ. Ma nà kọ bẹ' ri-e, Pá Nẹs ọ pà họ: „I tší kálanẹ.“ Pá Trańk-a ọ pà họ: „Kọńẹ, ma-rẹ ma bā-mi.“ Pá Nẹs ọ kọńẹ, ọ kọ bań ọ-nà ọ-bána ka ọ-baí, ọ kára-kọ, ọ re wọńa-kọ ro-bi; ọd'ér, ro Pá Trańk-a ọ fẹnta, ọ fatr ri, ọ kálanẹ ro-petr. Ọ-baí ọ pà ka ań-fẹt-n'ọń: „Kọńẹ nẹń, káli atra-nà ro-lal, pọ yéma bía.“ Nà kọ bań-nà. Nà kọ bap ọ-nà ọ yí ro-bi, ọ wúra gbo 'ra-bomp. Ań-fẹt nà gbúke, nà kọ káńẹ ọ-baí fọ: „Ọ-nà ọ wọń ro-bi, ọ yéma fi.“ Mọ ọ-baí ọ trạl atšẹ, ọ tšéla ań-fam bẹ, ọ

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„Nà šíte! Nà šíte!“ Kọ ọ-nà ọ šíte, nà wọń' etc.

and when he saw a large cow, he came and told Mr. Taba: „As to the cow of the king, which is large, come let us kill it to eat (it).“ Mr. Taba said: „I do not dare, how shall we manage (it)?“ The Spider said: „As for me, I know an artifice.“ Mr. Taba said: „What artifice is that?“<sup>1)</sup> The Spider said: „Let us go to the grass-field, where the cows are grazing.“ They went to the grass-field, they went and met the Ant-Eater, he was making a hole in the ground. The Spider said to him: „Why art thou digging here?“<sup>2)</sup> If the cows of the king get into the hole, thou wilt get a matter and a palaver.“ When the Ant-Eater heard this, he was afraid, and went to some distance, and brought earth to put (it) into the hole, which he had made. The Ant-Eater said again: „I want to go and rest myself.“ The Spider said: „Let us go yonder to thy place, where thou doest sleep.“ But he acted deceitfully against the Ant-Eater, that he might know, where he was sleeping. They went again. When they reached there,<sup>3)</sup> the Spider said: „I shall return.“ The Ant-Eater said: „Go, I am sleepy.“ The Spider left, and went and fetched the large cow of the king, he brought it, and came and put it into the hole; the place, where the Ant-Eater lay down, was near to it, (and) he returned to town. The king said to his children:<sup>4)</sup> „Go ye, and look after the cows on the grass-field, it wants to get dark.“ They went to fetch them. They went and met a cow in the hole, she only put forth the head. The children ran, and went and told the king: „A cow got into a hole, and is about to die.“ When the king heard this, he called all the people, and

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„Cow, break the wind! Cow break the wind!“ And the cow broke the wind, (and) they went into etc.“

1) Lit. „What artifice that this?“

2) Seems rather to be an elliptical expression, for: „What art — here for? (Take care what thou art about.) If the cows etc.“

3) Lit. „When they go reach there,“ or „when they went and reached there etc.“

4) Or „boys“.

pā rōnān: „Mañ kōne wúra nañ q-nā ro-bi.“ Nā be nā kō ri, nā bap q-nā q fi tōñ. Añ-fam nā beş, nā wúra q-nā ka am-bi. Q-baī q pā hq: „Atr'eī atšé tra kēta-mi, q-nā q-bāna q der fi anó; ko tr'eī-e?“ Pā Nēs q pā hq: „Tr' 'a tšéla Pā Trañk-a, kōnq yi ro-lal.“ Nā pā hq: „Ma sğ tšé trára ro q yi-e.“ Pā Nēs q pā sq: „Tr' 'a tšéla-kq, q fatr anó.“ Q-baī q tšéla-kq; Pā Trañk-a q wósa. Q-baī q pā sq: „Der ba lemp-a!“ Pā Trañk q bek. Q-baī q pā sq: „W'an-ka-mi, der ba, káli tr'eī-a!“ Mq q bek ri, q-baī q pā rōnōñ: „Káne yō ama-pant amé, káma q-nā-ka-mi q der fi re-e?“ Pā Trañk q pā hq: „Mína yō ama-pant amé; kére min' táhq kára q-nā anó; min' táhq dif-kq.“ Pā Nēs q kq fatr Pā Tába, q káne-kq sqi: „Pā Trañk-a, sğ trař som-kq ténqñ.“ Q-baī de Pā Trañk 'a trař tónka. Q-baī q pā: „Pā Nēs, Pā Trañk-a kōn' táhq yi ro-lal-i?“ Pā Trañk q pā: „Mína yi ro-lal; kére min' táhq dif q-šem.“ Pā Nēs q pā hq: „Mğ trař tónka-i? Me l la káne-mu-e: tšé beş ro-lal, rí-añ e-šem nā ma wōnt; be q-nā q der gbo, q wōñ ro-bi-e, q fi gbo-e, múnq dif-kq.“ Q-baī q yif Pā Trañk-a: „Múnq beş e-bi y'ánle eyé-i?“ Q wósa. Q-baī q pā sq: „W'an, mğ difa-mi q-nā!“ Pā Nēs q kōne sqi ka q-sántki, q kq káne-kq: „Wop-kq nañ, kōnq dif q-nā.“ Pā Trañk-a q trař tónka de q-baī-añ. Q-sántki q wop Pā Trañk-a, q pā: „Mğ tónkas q-baī ka-tših;“ q pā: „Mq q dif q-nā ka q-baī-añ, tr'a dif-kq nañ.“



said to them: „Let us go, and pull out the cow from the hole.“ They all went there, they found that the cow was dead already. The people digged, and pulled out the cow from the hole. The king said: „This thing puzzles me, the large cow came and died here; how is this?“ The Spider said: „Let them call the Ant-Eater, he is on the grass-field.“ They said: „When we do not know where he is.“<sup>1)</sup> The Spider said again: „Let them call him, he is close by.“ The king called him; the Ant-Eater answered. The king said again: „Come here quickly!“ The Ant-Eater arrived. The king said again: „My friend, come here, look at something!“ When he came there, the king said to him: „Who did this work, that my cow came to die here?“ The Ant-Eater said: „I did this work; but it was not I who brought the cow here; it was not I who killed it.“ The Spider went and came near to Mr. Taba, and told him softly: „As for the Ant-Eater, we shall eat him to day.“ The king and the Ant-Eater were debating the matter. The king said: „Mr. Spider, was it not the Ant-Eater who was on the grass-field?“ The Ant-Eater said: „I was on the grass-field; but it was not I who killed the beast.“ The Spider said: „Art thou expostulating? When I used to tell thee: do not dig at the grass-field, there beasts are grazing; if but a cow comes, and goes into the hole, and dies, thou doest kill it.“ The king asked the Ant-Eater: „Didst thou dig these four holes?“ He answered in the affirmative. The king said again: „Friend, thou hast killed me the cow!“ The Spider went softly to the minister of the king, he went and told him:<sup>2)</sup> „Take ye hold of him, he killed the cow.“ The Ant-Eater was expostulating with the king. The minister of the king took hold of the Ant-Eater, and said: „Thou doest expostulate in vain with the king;“ and said: „As he killed the cow of the king, let them kill him.“<sup>3)</sup>

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1) That is: „When we — — — is (how can we call him?)“ It is rather an elliptical expression.

2) Lit. „he go tell him: (as the Lib. Africans say) = „he went to tell etc.“

3) Lit. „let them kill him ye.“

Pā Nēs o pā: „Áwa, tr' 'a dif-kō;“ mō o yéma di<sup>1)</sup> Pā Trañk-a. Ña dif Pā Trañk. Q-baī o pā: „Mañ kére-kō, káma sạ kō béne-kō ro-petr.“ Kére Pā Nēs o pā: „Tr' 'a tšé kō béne ro-petr, béne-kō ka ro-lal ka ka-petr-k'ōñ.“ Ma Pā Nēs o pā yañ-e, ña béne Pā Trañk ka am-bi, ro q-nā o fi. Ma ña poñ béne-kō, q-baī o pā: „Mañ kōne nğan ro-petr, káma l kō yer q-nā.“ Ña kō bék ro-petr, q-baī o yer q-nā señk. Q-baī o pā sạ: „Pā Nēs kōnq sōm l trára qwó dífa-mi q-nā-e, tr' 'a sōñ-kō a-lañk.“ Ña sōñ-kō. Añ-fạm ña sákane, 'a kōne fạnta. Ma añ-fạm ña poñ díra-e, Pā Nēs o wur, o tšéla Pā Tába; ña kō bañ Pā Trañk ro-lal, ña kére-kō ka añ-set-ñ'ōñ rorárgan; ña kō poñ kō tšen señk, o yer Pā Tába. Ka Pā Tába o pā họ: Pā Nēs, mạ fọi hẹ tr'eī!“ Pā Nēs o pā: „Me l pạ mạ tr'a hẹ sọt-i?“ Ka ña sọm-kō hā añ'óf ña fi. Pā Tába o pā họ: „Yáwe, añ-lọ ñañ kạ-sọm o-šem!“ Pā Nēs o pā: „Mañ kar táni tratrák, sạ trạ sọm anína o-šem.“ Ma pạ bía, ka a-fạm ña poñ díra, o kō tšéla Pā Tába; ña kōne, ña kō bẹp tra-nā tra q-baī, ña kótar-ña. Pā Nēs o wúra an-trol-ñ'ōñ, o kō sut q-nā q-bána, o pā: „Nā, šíte! Nā, šíte!“ Q-nā o šíte, ña wọn' do-k'or-k'ōñ, ña Pā Tába. Pā Nēs o tróri Pā Tába ka ka-but, o pā họ: „Tšé gbạk anọ.“ Q wúra a-tis, o sọñ Pā Tába; kére

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1) Or: sọm, „devour“.

The Spider said: „Well, let them kill him;“ because he wanted to eat the Ant-Eater. They killed the Ant-Eater. The king said: „Let us carry him away, that we may go and bury him in the town.“ But the Spider said: „Let them not bury him in town, bury him on the grass-field in his town.“ When the Spider said this, they buried the Ant-Eater in the hole, where the cow died. When they had buried him, the king said: „Let us go to town, that I may go and share the cow.“ They went and arrived at the town, (and) the king shared out the whole of the cow. The king said again: „As to the Spider, he caused me to know who killed me the cow, let them give him a leg.“ They gave (it) to him. The people dispersed, they went and lay down. When the people had gone asleep, the Spider went out, and called Mr. Taba; they went and fetched the Ant-Eater at the grass-field, they carried him behind his house; they went and cut him up entirely, he shared (the meat) with Mr. Taba. And Mr. Taba said: „Spider, thou doest not joke!“ <sup>1)</sup> The Spider said: „When I said that thou didst not know cunning?“ And they ate of it (meat) till the month was done. Mr. Taba said: „Oh dear, that time (of) eating meat (is over)!“ <sup>2)</sup> The Spider said: „Let us wait till to night, we shall eat meat to morrow.“ When it got dark, and people had gone asleep, he went and called Mr. Taba; they left, and went and met the cows of the king, they had tied them on. <sup>3)</sup> The Spider took out his medicine, and went and stroked <sup>4)</sup> a large cow, and said: „Cow, break the wind! Cow, break the wind!“ The cow broke the wind, and they went into her belly, he and Mr. Taba. The Spider showed Mr. Taba the heart, and said: „Do not cut here.“ He took out a knife, and gave (it) to Mr. Taba; but

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1) Lit. „Mr. Spider, thou makest no joke of a thing,“ or „thou doest etc.!“

2) This is an elliptical expression.

3) That is the kings people had tied them on.

4) Or „rubbed“.

Pā Tába o pā: „I tr'a he tši;') gbak, káma I káli.“ O pā: „Yáo, kára ka-móte.“ Pā Nēs o trạ gbak, o sòn Pā Tába; kóno botr ka ka-móte. Nà lásar ka-móte. O wúra sọ an-trọl, o sut o-nā, o pā: „Nā šíte! Nā, šíte!“ O-nā o šíte, nà wur, nà kọ di o-šem ka-tši ma-réi m'ánlẹ. A-lọkọ lọm tratrák Pā Nēs o kọ tšéla Pā Tába, o pā: „Mañ kọne.“ Nà kọ bap atra-nā tra o-baí. Pā Nēs o der, o wúra an-trọl, o sut o-nā, o pā: „Nā, šíte! Nā, šíte!“ O-nā o šíte, nà wọn-kọ ro-k'or. Pā Nēs o wúra a-tis, o sòn Pā Tába, o káne-kọ tọ họ: „Kọ ka tšen-añ ro-kápgr.“ Kọn' o kọne ka tšen ka añ-fi-añ. Pā Tába o kọ bap m'áro ma-lai ka ka-but, o kọ gbak ara-béna ra ka-but; o-nā o fúmpọ, o fi. Pā Tába o tr'a he tši; kére Pā Nēs o trára-tši. Pā Nēs o pā họ: „Pā Tába, o-nā o fi!“ Pā Tába o pā: „Tro sọ ma yọ-e, mọ o-nā o fi-e?“ Pā Nēs o pā: „Ma mánkne: mína, I tši mánkne ka am'ím.“ Pā Tába o pā: „Mína, me I tšé trára sọt-e, I tši yíra anọ.“ Pā Nēs o mánkne ka am'ím; Pā Tába o wọn ka am-pútu. Ma pọ pọn sọk bọt, añ-fet nà o-baí nà pā: „O gbo, Pā, o-nā o fi!“ Nà kọ tšen o-nā. Ma nà ma tšen o-nā, 'a trápá kọ-bap ka tra-sak. Pā Nēs o pā ro-k'or ka o-nā: „Tr' 'o mọ trap-mi-e! Tr' 'o mọ trap-mi-e!“ Mọ o pā yañ-e, nà nésa; 'a kọ káne o-baí, fọ r'áka ra fọf ka o-šem rokór. O-baí o bék, o pā: „Trap nọ ba sọ-a!“ Kére Pā Nēs

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1) Or: I tr'a he yi; „I do not know thus,“ = „I cannot do this.“

Mr. Taba said: „I do not know it; cut, that I may look at.“ He said: „Yes,<sup>1)</sup> bring the basket.“ The Spider was cutting, and gave (the meat) to Mr. Taba; he put (it) in the basket. They filled the basket. He pulled out again the medicine, and stroked<sup>2)</sup> the cow, and said: „Cow, break the wind! Cow, break the wind!“ The cow broke the wind, they came out, and went and ate of that meat for four days. Another time at night the Spider went and called Mr. Taba, and said: „Let us go.“ They went and met the cows of the king. The Spider came, he took out the medicine, he stroke<sup>2)</sup> the cow, and said: „Cow, break the wind! Cow, break the wind!“ The cow broke the wind, they went into her belly. The Spider took out a knife, and gave (it) to Mr. Taba, and told him now: „Go and cut at the breast.“ He he went and cut at one of the loins.<sup>3)</sup> Mr. Taba went and met with much fat at the heart; he went and cut the heart-strings; the cow fell down, and died. Mr. Taba did not know it; but the Spider knew it. The Spider said: „Mr. Taba, the cow is dead!“ Mr. Taba said: „How must we do, as the cow is dead?“ The Spider said: „Let us hide ourselves: as for me, I shall hide myself at the liver.“ Mr. Taba said: „As for me, because I do not know cunning, I shall sit down here.“ The Spider hid himself at the liver; Mr. Taba went into the rectum. When it had fully dawned, the children of the king, said: „Oh dear, Sir, the cow is dead!“ They went and cut up the cow. When they were cutting up the cow, they chopped with an axe at the ribs. The Spider said within the cow: „Mind, that thou doest not chop me! Mind, that thou doest not chop me!“<sup>4)</sup> When he spoke thus, they were afraid; they went and told the king, that something talked within the beast. The king came, and said: „Chop ye now here again!“ But the Spider

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1) Or: „Well, bring etc.“

2) Or „rubbed“.

3) Lit. „Go in (by) cutting at the breast.“ He he went in (by) cutting at the loin. = „Go be cutting at the breast.“ He he was cutting etc.

4) Lit. „Not that thou chop me! Not that — — me!“

o kal mánkne rolénken ka ro-k'or. Ma na poñ trap-e, 'a ko nañ'-ko de ka-móte-k'oh; 'a wúra-ko de ka-móte, na ko šek-ko. Ma 'a poñ tšen o-šem señk, na ko sap Pá Nēs-añ. O baī o pā: „Pá Nēs-añ, kónoh mo póna-mi o-šem, tr' 'a sap-ko.“ Ma 'a gbánta-ko win-e, o kúlo, o pā: „Šya Tába, šya yi! Šya Tába, šya yi!“ O-baī o pā: „Tr' 'a treī ba ka-sap-ko-a, tr' 'a yif-ko ba.“ Na yif Pá Nēs: „Nya káne der tra dif o-šem-e?“ O pā: „Šya Tába, šya dif o-šem.“ Na pā: „Kóna Tába?“ O pā: „I tr'a he ro o ko-e.“ Ko o baī o pā: „Mā yémsa Tába; mun' sōn, múnō dif-ko.“ Kére Pá Tába o yi ka am-pútu, o mánkne. Na wúra am-pútu, 'a sōñ añ-fet tra ko yak ro-bat. Na kóne ro-bat, na ko gbaī am-pútu, na wōn am-pútu ro-m'antr. Ma na wōn-ni ro-m'antr yañ-e, Pá Tába o wur, o ko trálpe romóri, o pā ho: „Ko na yō-mi yañ-e?“ Añ-fet na pā: „O gbo, Pá-ka-mi, sa tr'a he tši!“ W'ahét o-lom o ko tróri-tši ka o-baī; o-baī o der, o káli Pá Tába, o pā roñón: „Ko ñe-e?“ Pá Tába o pā: „Añ-fet na yō-mi gbo ka-tšiñ, na sákar-mi gbo e-nin ya o-nā!“ O-baī o ko bañ r'úma, de y'ánkra, o kára, o sōñ Pá Tába, o pā: „Búko, w'an-ka mi!“ Mo o poñ búko, na wur ro-petr. Pá Nēs o pā so: „Pá Tába šya yi.“ Kére kōn' o pēnsa. Na pā ho: „Tšéla o-ráni ka Pá Tába, káma sa

hid himself again in another place of the belly. When they had done with chopping, they went and saw him and his basket; they pulled him out and the basket, and went and tied him. When they had cut up the whole of the beast, they went and flogged the Spider. The king said: „The Spider, he was destroying me the beast, let them flog him.“ When they struck him once, he cried, and said: „I and Taba, we were together! I and Taba, we were together!“<sup>1)</sup> The king said: „Let them leave off now from flogging him, let them ask him now.“ They asked the Spider: „Thou and who<sup>2)</sup> came to kill the beast?“ He said: „I and Taba, we killed the beast.“ They said: „Where is Taba?“ He said: „I d'ont know where he went to.“ And the king said: „Thou doest tell a lie about Taba; thou alone, thou didst kill it.“ But Mr. Spider was in the rectum, he hid himself. They took out the rectum, and gave (it) to the children to go and wash (it) at the brook. They went to the brook, and went and burst the rectum, and shook out the bag into the water. While they thus shook it out into the water, Mr. Taba came out, and went and jumped to the other side, and said: „Why treat ye me in this way?“ The children said: „Oh dear, Sir,<sup>3)</sup> we did not know it!“ Some child went and informed the king of it. The king came, he looked at Mr. Taba, and said to him: „What is the matter?“ Mr. Taba said: „The children treated me but in a vile manner, they just bespattered me with cow-dung!“ The king went and fetched a shirt, and a pair of trowsers, and brought (them), and gave (them) to Mr. Taba, and said: „Wash thyself, my friend!“ When he had washed himself, they went into the town.<sup>4)</sup> The Spider said again: „It was Mr. Taba and I.“ But he denied (it). They said: „Call the wife of Mr. Taba, that we

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1) Lit. „We Taba, we were! We T. we were!“ But the Plur. form is in such cases used also for the Singular; and the copula implied in the pronoun.

2) Lit. „Ye who came etc.“

3) Lit. „my Sir.“

4) That is: „they went out (from the water) into the town.“

yif-kọ. “ Ma ña tšéla-kọ, ña yif-kọ. Q pā họ: „Pā Tába o dífra hẹ anọ, ar'étr ra laī dis mọ o wur ro-set, o kọne.“ Q-baī o pā họ: „Pā Nēs kọnọn; mọ o pā fọ kọn' de Pā Tába ña dif o-nā-e, o yémsa-kọ gbo.“ Pā Tába o pā: „Kǎli-mi anọ; o yémsa-mi; be šya yi nañ-e, na bap-mi ka ro-k'or ka o-nā.“

Ña pā tọ: „Tr' 'a sap Pā Nēs-añ, kọnọ dif o-nā.“ Ña kére-kọ ka a-batr, 'a gbak kọ-rónkọ ka am-batr, 'a sápa-kọ ka-rónkọ. Tšíañ o wur tr'átrak tra-laī. Q-baī o pā: „Tr' 'a tšer-kọ.“ Ma ña tšer-kọ, o kọne, o kọ trū; o yókane, o bā tr'átrak tra-gbáti; o gbúke, o kọne ro-kant.

### A ñ'úmp III.

#### Qw'ahét de am-Bamp-añ.

W'ahét o yī ri tápañ, o gbatr ma-téli ka a-tan' dáta, kọ o sápas a-bamp. Ámbá, mọ o poñ kọ sọm, o kal sọ lómpar ama-téli, kọ o kal sápas a-bamp; kọ o gbúke o kótši am-bamp, kọ o kére-kọ ro-bánka; kére o-kára-k'ọn o bal-kọ ro-gbátrani tra kọ bal e-bamp. Kọ qw'ahét o pā họ: „Yā, toisa-mi<sup>1)</sup> am-bamp.“ O-kára-k'ọn o pā họ: „Iyóó.“ Ámbá, mọ qw'ahét o kọne, o-kára-k'ọn o dif am-bamp, kọ o túši-kọ, o kọ tọis-kọ, o sọm-kọ tàrap. Mọ qw'ahét o der-e, kọ o yif o-kára-k'ọn tra am-bamp, o-kára-k'ọn o pā họ: „I poñ kọ sọm.“ Kọ qw'ahét o bók, o pā họ: „Bom, sọn-mi am-bamp-'a-mi! Bom, sọn mi am-bamp-'a-mi, qwó I dif ro-tan' dáta, tánta, tan' dáta!“<sup>2)</sup> Ámbá, o-bom o sọn-kọ tra-mańk, kọ

1) Or: „broil.“

2) The preposition ro- before the first tan' dáta belongs here also to the following tánta and tan' dáta.

may inquire of her.“ When they had called her, they inquired of her. She said: „Mr. Taba did not sleep here; the sun was still high yesterday when he went out of the house, and went away.“ The king said: „It is the Spider; when he said that he and Mr. Taba killed the cow, he only told a lie against him.“ Mr. Taba said: „Look me here; he told a lie against me; if it had been I, <sup>1)</sup> ye would have met me in the belly of the cow.“

They then said: „Let them flog the Spider, he killed the cow.“ They led him to a young palm-tree, and cut a branch from the young palm-tree, they flogged him with the palm-leaf. <sup>2)</sup> This is the reason that he got many legs. The king said: „Let him go.“ <sup>3)</sup> When they left him, he departed, and went and was sick; he recovered, <sup>4)</sup> he had many legs; he ran, and went away into the bush.

### Fable III.

#### The Child and the Bird.

There was once a child who set a trap under a root, and he caught a bird. Well, when he had eaten it, he returned and set the trap again, and he again caught a bird; and he ran and loosed the bird; and carried it into the hut; but his mother drove him to the outskirts of the farm to go and drive birds away. And the child said: „Mother, roast me the bird.“ And his mother said: „Yes.“ Well, when the child was gone, his mother killed the bird, and plucked it, and went and roasted it, and ate it entirely. When the child came, and asked his mother for the bird, his mother said: „I have eaten it.“ And the child cried, and said: „Mother, give me my bird! Mother, give me my bird, which I killed under the root, at the water-fall, under the root!“ Well, the mother gave him maize, and

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1) Lit. „if it were we,“ but the Plural is here used for the Singular.

2) Or: „palm-branch.“

3) Lit. „Let them leave him.“

4) Or: „he got up.“

o reñ-tši ro-lákat rokóm; ke me e-mórka ña poñ tši sòm, ow'ahét o pā ka e-mórka: „Mórka, sòn-mi tra-mańk-tra-mi! Mórka, sòn-mi tra-mańk-tra-mi, atrá o-bom o sòn-mi! O-bom o sòm am-bamp-'a-mi, owó l dif ro-tań' dáta, tánta, tań' dáta.“ Ąmbá, e-mórka ña sála-kó e-bol; kó o kére-yi ro-bat ka ka-tánta tráka kut. Ka ma ka-tánta ka ma wotr e-bol eyáń, o pā hq: „Tánta, sòn-mi e-bol-'e-mi! Tánta, sòn-mi e-bol-'e-mi, eyé e-mórka ña sòn-mi! E-mórka ña sòm tra-mańk-tra-mi, atrá o-bom o sòn-mi; o-bom o sòm am-bamp-'a-mi, owó l dif ro-tań' dáta, tánta, tań' dáta.“ Ka-tánta ka sòn-kó a-fak; ka ma a-bar o mó yóka-kó, o pā hq: „Bar, sòn-mi ań-fak-'a-mi! Bar, sòn-mi ań-fak-'a-mi, owó Tánta o<sup>1)</sup> sòn-mi! Tánta o<sup>1)</sup> wotr e-bol-'e-mi, eyé e-mórka ña sála-mi; e-mórka ña sòm tra-mańk-tra-mi, atrá o-bom o sòn-mi; o-bom o sòm am-bamp-'a-mi, owó l dif ro-tań' dáta, tánta, tań' dáta.“ Ąmbá am-bar o fáka-kó k'úpó k'in. Ąmbá, ma ań-fef ña ma kére-ki, o pā hq: „Fef, sòn-mi ak'úpó-ka-mi! Fef, sòn-mi ak'úpó-ka-mi, aká am-bar o sòn-mi! Am-bar o sòm ań-fak-'a-mi, owó tánta o sòn-mi; tánta o wotr e-bol-'e-mi, eyé e-mórka ña sála-mi; e-mórka ña sòm tra-mańk-tra-mi, atrá o-bom o sòn-mi; o-bom o sòm am-bamp-'a-mi, owó l dif ro-tań' dáta, tánta, tań' dáta.“ Ąmbá, ań-fef ña kóna-kó ma-lel ma-laí. Ąmbá, ma tra-wóto ña poñ di ama-lel-e, o pā hq: „Wóto, sòn-mi ama-lel-ma-mi, amá ań-fef ña kóna-mi! Ań-fef ña kére ak'úpó-ka-mi, aká am-bar o sòn-mi; am-bar o sòm ań-fak-'a-mi, owó tánta o sòn-mi; tánta o wotr e-bol-'e-mi, eyé e-mórka ña sála-mi; e-mórka ña sòm tra-mańk-tra-mi, atrá o-bom o sòn-mi; o-bom o sòm am-bamp-'a-mi, owó l dif ro-tań' dáta, tánta, tań' dáta.“

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1) The Cataract is here personified, hence the pronoun o, „he“.

he put it on the top of the stump of a tree; and when the termites had eaten it, the child said to the termites: „Termites, give me my maize! Termites, give me my maize, which the mother gave me! The mother ate my bird, which I killed under the root, at the water-fall, under the root.“ Well, the termites made<sup>1)</sup> him earthen pots; he carried them to the brook at the water-fall to scoop water with. And when the cataract was breaking those earthen pots, he said: „Cataract, give me my earthen pots! Cataract, give me my earthen pots, which the termites gave me! The termites ate my maize, which the mother gave me; the mother ate my bird, which I killed under the root, at the water-fall, under the root.“ The cataract gave him a skate (fish); and when a hawk was taking it away, he said: „Hawk, give me my skate! Hawk, give me my skate, which the cataract gave me! The cataract broke my earthen pots, which the termites made<sup>1)</sup> for me; the termites ate my maize, which the mother gave me; the mother ate my bird, which I killed under the root, at the water-fall, under the root.“ Well, the hawk dropped a feather for him. Well, when the wind was carrying it away, he said: „Wind, give me my feather! Wind, give me my feather, which the hawk gave me! The hawk ate my skate, which the cataract gave me; the cataract broke my earthen pots, which the termites made for me; the termites ate my maize, which the mother gave me; the mother ate my bird, which I killed under the root, at the water-fall, under the root.“ Well, the wind made many country-beans to fall down for him. Well, when baboons had eaten the beans, he said: „Baboon, give me my country-beans, which the wind made to fall down for me! The wind carried away my feather, which the hawk gave me; the hawk ate my skate, which the cataract gave me; the cataract broke my earthen pots, which the termites made for me; the termites ate my maize, which the mother gave me; the mother ate my bird, which I killed under the root, at the water-fall, under the root.“

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1) Lit. „formed“.

Ambá, ra-wóto o pã hq: „I bã hẽ r'áka trãka sòn.“ Kq o šek ara-wóto; kq mq o poñ kq šek, o kéré-kq ro-petr.

#### Añ'úmp IV.

Pã Rañk rẽ Pã W'ir-añ.

Pã Rañk dẽ Pã W'ir ña yi ri tápañ; ka ña gbákane kã-wont ro-lal. Pã Rañk, kónq pã hq: „Mina tas-mu trãka kã-wont.“ Pã W'ir-añ o pã hq: „De, mã yéma; mína tas-mu.“ Pã Rañk o pã hq: „Tro mã tas-mi-e?“ Pã W'ir-añ o pã hq: „Ma sókq wont, sã piára wont.“ Pã Rañk o pã hq: „Mañ kq ka Pã Sónala, káma sã tónka.“ Ambá, ña kónẽ ka Pã Sónala. Pã Sónala o pã hq: „Pã Rañk, ko ñe-e, nã der-e?“ Pã Rañk o pã hq: „Pã W'ir o fãrki-mi; Pã W'ir o lq, mína bána; o pã fq o tas-mi kã-wont.“ Pã Sónala o pã hq: „I ta rok hẽ am-pã; mañ kónẽ nã ro-lal.“ Pã W'ir o pã hq: „Be sã trã kq ro-lal-e, man trãp nã anq-kant kã-wont.“ Pã Rañk o pã hq: „I šélo.“ Pã Sónala o pã hq: „Áwa!“ Pã Rañk o yi ka ka-trã kã-díq ro-r'ón; Pã W'ir o yi ka ka-trã kã-mérq; Pã Sónala o tráma ro-r'ón. Pã Rañk o kéré ka-trã rokóm, o šim ey'ínt, o trã som e-bópãr-ya-tši, kq o pã hq: „Pã W'ir o kólone kã-tšiñ, I tas-kq.“ Pã W'ir o pã hq: „Mañ kq gbo, be pã yi hq mã tas-mi.“ Pã Sónala o pã hq: „Mañ kq nã gbo, nyañ I mẽ káli-añ.“ Ka ar'étr ra kã-trq Pã Sónala o pã hq: „Ma wur nã ro-lal.“ Ma ña bẽk ro-lal-e, Pã W'ir-añ o pã hq: „Ma wont nã, mañ gbákane nã.“

Well the baboon said: „I have nothing to give.“ And he tied the baboon, and when he had tied him, he carried him into the town.

### Fable IV.

#### The Elephant and the Goat.

There was once an Elephant and a Goat; and they contended with each other in grazing on the grass-field. As to the Elephant, he said: „I surpass thee in grazing.“ The Goat said: „No, thou doest tell a lie; I surpass thee.“ The Elephant said: „How doest thou surpass me?“ The Goat said: „Let us graze all night and all day.“<sup>1)</sup> The Elephant said: „Let us go to the Lion, that we may debate the case together.“ Well, they went to the Lion. The Lion said: „Mr. Elephant, what is the matter that ye come?“ The Elephant said: „The Goat despises me; the Goat is little, I am big; he said that he surpasses me in grazing.“ The Lion said: „I do not yet decide the matter; let us go to the grass-field.“ The Goat said: „If we are going to the grass-field, let us begin grazing here in the bush.“ The Elephant said: „I am willing.“ The Lion said: „Very well!“ The Elephant was to the right hand of the road; the Goat was to the left hand; the Lion stood in the road. The Elephant put up the trunk,<sup>2)</sup> he broke the trees, and was eating the leaves of them, and said: „The Goat boasts in vain, I surpass him.“ The Goat said: „Let us but go, whether it be so that thou surpass me.“ The Lion said: „Let us just go, it is you I am looking at.“ About 4 o' clock<sup>3)</sup> the Lion said: „Let us go out to the grass-field.“ When they arrived at the grass-field, the Goat said: „Let us graze, let us vie with each other.“<sup>4)</sup>

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1) Lit. „Let us graze all night, we graze all day“, or rather: „let us spend all night in grazing, we spend all day in grazing.“

2) Lit. „the hand,“ but here „the proboscis of the Elephant.“

3) Lit. „At the sun of beating rice (for supper),“ that is about two hours before sun-set, when they begin to beat rice for supper.

4) That is: „let us contend with each other in grazing.“

Ar'ér ra wón, ka Pá W'ir o pā hq: „Mína, I ta nám'ra he.“  
Pá Rañk o pā hq: „Sạ ma fąnta he o-tan-i?“ Pá W'ir o pā:  
„Ma wón nẹn hā ka-ren' datrón ka bẹk.“ Ka-ren' datrón ka  
bẹk-e, ka Pá Sónala o pā hq: „Mañ kọnẹ tọn ro-gbálan.“

Añ-gbálan 'a bána, e-búma e yi he ri trẹka wón. Nà wur  
ka añ-gbálan ratrón gben. Añ-Sónala o pā hq: „Ma fótane  
nẹn, man díra nẹn o-tan.“ Nà fąnta ro-gbálan. Pá Rañk o kọ  
fąnta ka añ-gbálan, ro nà yi a-ńno; Pá W'ir o kọ fąnta, ro añ-  
gbálan nà gbọpe, dí-añ') o botr ara-bomp-r'ọn. Pá Rañk o  
díra; Pá Sónala o díra; Pá W'ir o díra; kére o trạ trọm. Pá  
Sónala o tẹme, o trạ Pá W'ir o trạ trọm mọrọt-mọrọt. Pá  
Sónala o pā hq, „Pá W'ir, ko mañ sọm-e?“ Pá W'ir o pā  
hq: „I ta nám'ra he.“ Pá Sónala o pā hq: „Pá Rañk, ma trạ  
ma Pá W'ir o mọ sọm-i?“ Pá Rañk o pā: „Ko o mọ sọm-e?“  
Pá Sónala o pā hq: „I tr'a he ar'á rañ o mọ sọm-e, yif-kọ.“  
Pá Rañk-a o pā hq: „Ma sạ fąnta ka añ-gbálan ratrón, e-búma  
e yi fe ri. Pá W'ir, ko ma ma sọm-e?“ Pá W'ir o pā hq:  
„I tsi sọm añ-gbálan, I nẹm fe e-búma.“ Pá Rañk o pā hq:  
„Be ma pọn añ-gbálan-e, ko ma ma sọm-e?“ O pā hq: „I tsi  
sọm r'a ra-bóti-sọm.“ Pá Rañk o yókane, o kọ rodí, o kọ  
fąnta. Pá Sónala o pā hq: „Ma fátrane nẹn, mína yi tra rọk  
an-tọnka, I ta rọk he ni.“ Nà kọnẹ ka Pá Rañk, nà kọ fatr-  
kọ; hálisa Pá W'ir o trạ trọm gbo mọrọt-mọrọt. Pá Rañk o  
pā hq: „Mañ kọnẹ nẹn ka wón-añ!“ Pá Sónala o pā hq:  
„Áwa, ma rọp nẹn añ-gbálan ka wón-añ.“ Ma nà pọn wón be,

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1) Or: dí-a.

The sun set, and the Goat said: „As for me, I have not yet enough.“ The Elephant said: „Shall me not lie down a little?“ The Goat said: „Let us graze till midnight comes.“ Midnight came, and the Lion said: „Let us now go on the rock.“

The rock was large, there was no green for grazing. They went out to the very middle of the rock. The Lion said: „Let us now rest, (and) let us sleep a little.“ They lay down on the rock. The Elephant went and lay down on the rock where it was good;<sup>1)</sup> the Goat went and lay down, where the rock was rugged, there he put down his head. The Elephant slept; the Lion slept; the Goat slept; but he was chewing the cud. The Lion awoke, he heard that the Goat was chewing the cud making *maṛaṭ-maṛaṭ*.<sup>2)</sup> The Lion said: „Mr. Goat, what art thou eating?“ The Goat said: „I am not yet satisfied.“ The Lion said: „Mr. Elephant, doest thou hear how the Goat is eating?“ The Elephant said: „What is he eating?“ The Lion said: „I d'ont know that thing which he is eating, ask him.“ The Elephant said: „When we lay down on the middle of the rock, there was no green there. Mr. Goat, what art thou eating?“ The Goat said: „I am eating the rock, I do not see green.“ The Elephant said: „When thou hast done with the rock, what wilt thou eat?“ He said: „I shall eat something sweet to eat.“<sup>3)</sup> The Elephant rose up, and went forwards, and lay down. The Lion said: „Let us come close together, I have to settle the matter, I did not yet settle it.“ They went to the Elephant, they went near him; the Goat was but still chewing the cud making *maṛaṭ-maṛaṭ*. The Elephant said: „Let us go grazing!“ The Lion said: „Well, let us go round the rock while<sup>4)</sup> grazing.“ When they had grazed all about,

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1) That is „even“ or „smooth, not rugged“.

2) This is an onomatopoeitic adverb. See it in the Vocabulary.

3) Or: „something delicious to eat.“

4) Or: „in grazing.“

na wur ro-gbalañ, na tráma. Pá W'ir o sánne, o pántne, o trağ trom. Pá Rañk o pá hq: „A, w'an owé mo nám'ra he!“ Tšía ba Pá Sónala o pá hq: „Añ-lókq na ka-rok an-tónka nía bek-añ. Pá W'ir-añ, tšē wúra-kq ro-petr ka a-fam; mo o tšē nám'ra, káma a-fam na mar-kq tra sqñ-kq y'etr e-di.“ Pá Sónala o botr Pá Rañk ro-kant. Pá Rañk o nésa Pá W'ir-añ, o gbúke-kq. Pá Sónala o pá hq: „Ko ñe-e?“ Pá Rañk o pá hq: „I mínta he Pá W'ir-añ ka-wont-k'ón; o tr'a he ar'á rañ o mo sqm-e; o trağ díra, o trağ wont.“ Pá Sónala o pá ka Pá Rañk: „Mağ gbáli he yi rokín re a-fam, mağ trağ lásar e-set ya a-fam, de e-kunk; a-fam na mínta he mu; yi ro-kant; mağ tána he Pá W'ir ka-wont. Ma Pá W'ir o poñ sqm añ-gbalañ, o trağ sqm-mu.“ Tšíañ Pá Rañk o gbúke, o kónq ro-kant, o wur he sq ro-petr.

O kq nal Pá Síp-añ, o pá ron'ón: „Sağ gbákane ka-wont, mína de Pá W'ir-añ, kq o bun mi sqm; o sqm e-búma; sağ kq fánta rağ-gbalañ, kq o sqm añ-gbalañ. Ro añ-gbalañ na gbópe-gbópe, dí-añ Pá W'ir o fánta, o pá hq: „Be I poñ sqm añ-gbalañ, I tši sqm r'á ra-bóti sqm.“ Tšíañ Pá Rañk o gbúke, o kq nal Pá Síp-añ, o pá ron'ón: „Gbípa-mi Pá W'ir-añ; tánkañ, ro mağ nañ'-kq be, gbip-kq. I tr'a he ro sağ ma gbánane, I mínta he kq sq; lánsa ro sağ ma gbánanq, o trağ poñ mi sqm. I bóya-mu Pá W'ir-añ, gbípa-mi-kq.“ Tšíañ o-Síp o mo gbip toñ Qw'ir; Pá Rañk kónq bóya-kq tápañ ka Pá Síp-a. Pá Rañk



they went out on the rock, and stood. The Goat bent himself down, and raised himself again, and was ruminating. The Elephant said: „Ah, this boy is not satisfied!“ Therefore the Lion said: „The time of settling the matter arrives. As regards the Goat, do not take him out from town with the people; because he does not get satisfied, that people may assist him to give him food.“ The Lion located the Elephant in the wood (bush). The Elephant was afraid of the Goat, and ran away from him. The Lion said: „What is the matter?“ The Elephant said: „I do not dare to vie with the Goat (as regards) his grazing; he does not know that which he is eating; he is sleeping, and is grazing.“<sup>1)</sup> The Lion said to the Elephant: „Thou canst not be together with people, thou art spoiling people's houses, and fences; people do not dare to cope with thee; be thou in the wood; thou art not able to keep up with the Goat in grazing. As the Goat has eaten (of) the rock, he will devour thee.“ Therefore the Elephant fled, and went into the wood, and did not come out into town again.

He went and challenged the Leopard, and said to him: „We were contending with each other in grazing, I and the Goat, and he almost devoured me; he ate green; we went and lay down on a rock, and he ate (of) the rock. Where the rock was very rough, there the Goat lay down, and said: „If I have eaten the rock, I shall eat something delicious to eat.“ Therefore the Elephant fled, and went and challenged the Leopard, and said to him: „Catch me the Goat; at all times, wherever thou doest see him, catch him. I do not know where we may meet each other, I do not dare to cope with him again; perhaps where we are meeting each other, he will entirely devour me. I make thee a present of the Goat,<sup>2)</sup> catch him for me.“ Therefore the Leopard is now catching the Goat; the Elephant he made formerly a present of him to the Leopard. The Elephant

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1) That is „he is grazing even while he sleeps“.

2) That is „I deliver him up to thee“ or: „into thy hand.“

o náne họ ro na gbánne gbo, Pá W'ir o trạ poñ kọ sọm; tšíañ  
o nésa, tšíañ o sọn-kọ ka Pá Sip-añ.

### A ñúmp V.

Pá Nės-añ, ña Pá Bō-añ, ña Pá Trạk-añ, ña Pá K'ílma, ña  
Pá Pánkạl, ña Pá W'or-añ.

Pá Nės-añ o káne Pá Bō: „Mañ kére-mi ka-sókane!“ Pá  
Bō o pạ họ: „I šélọ.“ Kére Pá Nės o bótra-kọ a-tóntọ. Ma  
Pá Nės o kọ bọp a-sar ro-kant, ña lókọ k'ek-e, o pạ họ: „O  
gbo, i-sar ña lókọ k'ek-e!“ Mọ o pạ yañ, o fúmpọ, o piára ri  
páli, o táme tọ ra-fọl. Tšíañ o bótra añ-ñañ a-yañfa trạka sọm-  
ña: tšíañ o kọ tšéla Pá Bō: „Mañ kọne sókane.“ Ña kọne, ña  
Pá Bō. Ma ña bẹk ka añ-sar-e, Pá Nės-a o káne Pá Bō: „Kọ  
kar-mi ka añ-sar; I kọ bọm.“ Pá Bō o kọ yíra ka k'antr, o  
káli añ-sar, aña ba k'ek-e; kére Pá Nės o kọ họ tra bọm,  
o kọ trạma gbo; káma Pá Bō o mọt-kọ bẹk ka añ-sar.  
Mọ o der-e, o pạ họ: „Pá Bō, mañ kọne.“ Kére Pá Bō  
o pạ họ: „Káli, ma añ-sar ña lókọ k'ek-e!“ Ma Pá Bō o  
pạ yañ-e, o fúmpọ ri; ka Pá Nės o yóka-kọ, o kére-kọ  
ron'ón, o kọ poñ kọ di, kọn' de añ-wut-ñ'ón. 1) Mọ o poñ  
di Pá Bō-añ-e, o tšéla Pá Trạk, o pạ họ: „Mañ kére-mi  
ka ka-sókane.“ Ña kọne, ña Pá Trạk-añ. Ma ña fatr ka añ-  
sar-e, Pá Nės o káne Pá Trạk: „Tas rodí, mína, I tši sọte.“

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1) That is the Spider and his children consumed him.

thought that where they would but meet, the Goat will entirely devour him; therefore he was afraid; therefore he gave him to the Leopard.<sup>1)</sup>

### Fable V.

The Spider, and the Bush-goat, and the Deer, and the Antelope, and the Bushcow, and the Fillentamba.

The Spider said to the Bushgoat: „Come now with me for a hunting!“<sup>2)</sup> The Bushgoat said: „I will.“ But the Spider put a snare for him. When the Spider went and met a stone in the bush,<sup>3)</sup> which grew a beard,<sup>4)</sup> he said: „Oh strange, a stone grew a beard!“ When he had said thus,<sup>5)</sup> he fell down, and was there all day, and awoke in the evening. This is the reason that he dealt deceitfully towards his companions in order to devour them; therefore he went and called the Bushgoat, (saying): „Let us go hunt.“ They went, he and the Bushgoat. When they came near to the stone, the Spider told the Bushgoat: „Go and wait me at the stone; I go to ease myself.“ The Bushgoat went and sat upon a log of timber, and looked at the stone, which had a beard; but the Spider did not go in order to ease himself, he only went and stood; that the Bushgoat might reach the stone before him. When he came, he said: „Mr. Bushgoat, let us go.“ But the Bushgoat said: „Look how the stone grew a beard!“ When the Bushgoat had said thus, he fell down there; and the Spider took him up, and carried him to his place, and went and ate him entirely, he and his children. When he had eaten the Bushgoat, he called the Deer, and said: „Come with me to the hunting.“ They went, he and the Deer. When they came near to the stone, the Spider said to the Deer: „Go on before, as for me I shall make water.“

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1) Or: „he gave him into the hand of the Leopard.“

2) Or: „Come now, carry me to a hunting!“

3) Or: „wood.“

4) That is „a spider's web“.

5) The Aorist for the Pluperfect, which is sometimes the case.

Pā Trāk o tas, o kọ trāma o trạ kǎli ań-sar. Pā Nēs o der, o pā họ: „Mań kọne.“ Kére Pā Trāk o pā họ: „Pā Nēs, kǎli, ma ań-sar ńa lókọ k'ek-e!“ Ma Pā Trāk o pā yań-e, o fúmpo ri; ka Pā Nēs o yóka-kọ, o kére-kọ roń'ón, o kọ di-kọ, kọn' de ań-wut-ń'ón.

Lókọ lọm Pā Nēs o tšéla Pā K'álma, o pā roń'ón: „Mań kọne sókane.“ ńa kọne, ńa Pā K'álma. Ma ńa bék ka ań-sar-e, Pā Nēs o káne Pā K'álma: „Tráma kǎdí, I kọ gbak a-rása.“ Pā K'álma o kọ tráma, o trạ kǎli ań-sar. Pā Nēs o bék, o pā roń'ón: „Mań kọne.“ Pā K'álma o pā họ: „Kǎli, ma ań-sar ńa lókọ k'ek-e!“ Mọ o pā yań-e, o fúmpo ri. Pā Nēs, mọ o kǎli o tána hẹ yóka Pā K'álma, mọ o yi o-bána, o kọne ka gbúke o kọ tšéla ań-wut-ń'ón. ńa der, ńa re bań-kọ, ńa kọ poń kọ di. Pā Nēs o kal tšéla Pā Pánkǎl, o: <sup>1)</sup> „Mań kọne sókane.“ Pā W'or o pā họ: „Atr'eí atšé tra kéta!“ Ań-ńań ńa pā: „Ko ńe-e?“ Pā W'or o pā họ: „Ka-sókane aké, ma 'a tšé kal sọ!“ Pā Pánkǎl o pā họ: „Mań kọne, Pā Nēs!“ ńa kọne. Pā W'or o trań-ńa; kére ńa nọm fẹ kọ. Ma ńa bék ka ań-sar-e, Pā Nēs o pā ka Pā Pánkǎl: „Kọ kar-mi ka ak'ǎntr kǎ-bána, I kọ bọm.“ Kére Pā W'or o mánkne ro-kant, o trạ kǎli-ńa. Pā Pánkǎl o kọ tráma, o kǎli ań-sar trańń. Ma Pā Nēs o bék-e, o: <sup>2)</sup> „Mań kọne, Pā Pánkǎl! Ko ma ma kǎli-e?“ <sup>2)</sup> Pā Pánkǎl o pā họ: „Kǎli, ma ań-sar ńa bá k'ek-a!“ Mọ o pā yań, o fúmpo ri. Pā Nēs o kọne lemp, o kọ tšéla ań-wut-ń'ón;

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1) This is for: o pā, or for: o pā họ: „he said:“

2) Or: Ko mań kǎli-e?

The Deer passed on, and went and stood,<sup>1)</sup> and was looking at the stone. The Spider came, and said: „Let us go.“ But the Deer said: „Mr. Spider, see, how the stone grew a beard!“ When the Deer had spoken thus, he fell down there; and the Spider took him up, and carried him to his place, and ate him, he and his children.

Another time the Spider called the Antelope, and said to him: „Let us go hunt.“ They went, he and the Antelope. When they came near to the stone, the Spider said to the Antelope: „Go on before, I go to cut a rassa branch.“<sup>2)</sup> The Antelope went and stood, and was looking at the stone. The Spider arrived, and said to him: „Let us go.“ The Antelope said: „Look, how the stone grew a beard!“ When he had spoken thus, he fell down there. The Spider, as he saw that he was not able to take the Antelope, because he was large, went away running, and went and called his children. They came, they fetched him, and went and ate him altogether. The Spider called again the Bushcow, he (said): „Let us go hunt.“ The Fillentamba said: „This matter is puzzling!“ His companions said. „Why?“<sup>3)</sup> The Fillentamba said: „This hunting, because<sup>4)</sup> they do not return again!“ The Bushcow said: „Let us go, Mr. Spider!“ They departed. The Fillentamba followed them; but they did not see him. When they came near to the stone, the Spider said to the Bushcow: „Go and wait me at the large log of timber, I go to ease myself.“ But the Fillentamba hid himself in the bush, and was looking at them. The Bushcow went and stood,<sup>1)</sup> and looked steadily at the stone. When the Spider arrived, he (said): „Let us go, Mr. Bushcow! What art thou looking at?“ The Bushcow said: „Look, how the stone has a beard!“ When he had said thus, he fell down there. The Spider departed quickly, and went and called his children;

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1) Or: „stopped“.

2) See the word *rása* in the Vocabulary.

3) Or „What is the matter?“

4) Or „— when they do not etc.“

ka ma 'a re bañ Pā Pánkəl, ña kọ sọm-kọ. Ma Pā W'or-a ọ  
nànk yañ-e, ọ kọne, ọ kọ káne añ-ñañ be.

Lọkọ lọm sọ Pā Nēs ọ kọ káne Pā W'or-a, ọ pā họ:  
„Mañ kọne sọkane.“ Pā W'or ọ pā họ: „I šélo, mañ kọne.“  
Ña kọne. Ma ña bẹk ka añ-sar-e, Pā Nēs ọ pā họ: „Pā W'or,  
kọ kar-mi ka ak'áñtr kọ-bána, I kọ bọm.“ Ma Pā W'or ọ bẹk  
ri, ọ tas, ọ kọ tréma rodí ka añ-sar. Ma Pā Nēs ọ bẹk, ọ pā  
ka Pā W'or-a: „Rí-a I pā nañ họ mọ kar-mi-i?“ Pā W'or ọ pā  
họ: „Ar'ón' táhọ-i?“ Pā Nēs ọ pā sọ: „Der ba.“ Pā W'or  
ọ der; ña tréma ka añ-sar. Pā Nēs ọ pā họ: „Ma mọ trañk-  
a?“ Pā W'or ọ pā họ: „Tro me pā-e?“ Pā Nēs ọ pā sọ:  
„Múno, mọ nànk fe-i?“ Pā W'or ọ pā: „I nànk fe r'áka.“  
Pā Nēs ọ pā sọ: „Múno, mọ tšemp he.“ Pā W'or ọ pā: „I  
tšémpi.“ Pā Nēs ọ pā sọ: „A, Pā W'or!“ Kọn' ọ pā họ: „A,  
Pā Nēs!“ Pā Nēs ọ pā sọ: „Káli ba toñ-a!“ Pā W'or ọ pā  
sọ: „Káli ba toñ-a!“ Pā Nēs-a ọ pā sọ: „Pā yéñen.“ Tšiañ  
Pā W'or ọ pā: „Tro me pā-e?“ Pā Nēs ọ pā tọ: „R'áka ra  
lọkọ r'áka.“ Pā W'or ọ pā: „R'áka ra lọkọ r'áka.“ Pā Nēs ọ  
pā họ: „Pā ba toñ-a!“ Pā W'or ọ pā: „Pā ba toñ-a!“ Pā Nēs  
ọ pā họ: „A, Pā W'or, múno, mọ kéta! Pā yéñen tókọh!“ Pā  
W'or ọ pā: „Tro me pā-e?“ Pā Nēs ọ pā họ: „Pā ba: Sar-lọ.“<sup>1)</sup>  
Pā W'or ọ pā yi. Pā Nēs ọ pā sọ: „Pā ba: A-sar ña lọkọ k'ek.“  
Pā W'or ọ pā yi; ka ña ña-rañ ña fúmpọ ri. Pọ yi aka-bat, ma  
ña ña-rañ ña fúmpọ ri, ka ar'étr ra yéma won, ma ña kal yó-  
kane. Ma ña yókane, Pā Nēs ọ pā họ: „Pā W'or, ko ñe ba-e?“

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1) These two words, as will be seen, form an imperfect  
beginning of the phrase: „A-sar ña lọkọ k'ek-e!“

and they came to fetch the Bushcow, and went and devoured him. When the Fillentamba saw this, he departed, and went and told (it) to all his companions.

Another time again the Spider went and told the Fillentamba saying: „Let us go hunt.“ The Fillentamba said: „I am willing, let us go.“ They went. When they came near to the stone, the Spider said: „Mr. Fillentamba, go and wait me at the large log of timber, I go to ease myself.“ When the Fillentamba reached there, he went on, and went and stood beyond the stone. When the Spider arrived, he said to the Fillentamba: „Is it there I told thee to wait me?“ The Fillentamba said: „Is not this the road?“<sup>1)</sup> The Spider said again: „Come here.“ The Fillentamba came; they stood at the stone. The Spider said: „Why art thou silent?“ The Fillentamba said: „What shall I say?“ The Spider said again: „Thou, doest thou not see?“ The Fillentamba said: „I see nothing.“ The Spider said again: „As for thee, thou hast no sense.“ The Fillentamba said: „I have sense.“ The Spider said again: „Ah, Mr. Fillentamba!“ He said: „Ah, Mr. Spider!“ The Spider said again: „Look here now!“ The Fillentamba said again: „Look here now!“ The Spider said again: „Speak now.“ Therefore the Fillentamba said: „What shall I say?“ The Spider said now: „Something grew something?“ The Fillentamba said: „Something grew something.“ The Spider said: „Speak then now!“ The Fillentamba said: „Speak then now!“ The Spider said: „Ah, Mr. Fillentamba, as for thee, thou art puzzling! Speak then now!“ The Fillentamba said: „What shall I say?“ The Spider said: „Say now: Sar-lq-.“ The Fillentamba said it.<sup>2)</sup> The Spider said again: „Say now: A stone grew a beard.“ The Fillentamba said it; and they both fell down there. It was in the morning, when they both fell down there, and the sun was about to set, when they rose up again. When they had got up, the Spider said: „Mr. Fillentamba, what is the matter now?“

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1) Or: „Is not here the road?“ Lit. „The road not (it)?“

2) Lit. „thus“ or „so“.

Pā W'or o pā: „Tr'eī trạ yi hẹ ri.“ Pā Nēs o pā họ: „Tro me pā-e?“ Tšiañ Pā W'or o pā: „Tro me pā-e?“ Pā Nēs o pā: „Pā: Añ-sar ña lỏkọ k'ek.“ Ma Pā Nēs o pā yañ-e, o fúmpọ ri; kẹre Pā W'or o pā hẹ yi sọ; o kọne, o kọ káne añ-fam-n'ỏn bẹ, o pā họ: „W'úni ó w'úni, bẹ Pā Nēs o ba-mu ka ka-sỏkane, o poñ mu sọm. Bẹ mạ kọ ro-kant-e, mạ nằk a-sar, ña ba k'ek-e, mam pā fe họ: 1) ,A-sar ña lỏkọ k'ek! Bẹ mạ pā yi, mạ trạ fúmpọ ri, Pā Nēs o trạ poñ mu sọm.“

### Añ'úmp VI.

Pā Nēs-a, ña Pā Bỏ-añ, ña Pā Trañk-añ, ña Pā Sip-añ.

Pā Nēs kỏnọ mọ kọ ka lỏsar tr'eī-añ; tšiañ 'a ma yỏ-kọ o-báki, 'a bun kọ dif; tšiañ o trạ káne Pā Bỏ lỏkọ ó lỏkọ: „'A bun mi dif!“ Pā Bỏ o yif-kọ: „Ko yi kạ-bun fi-e?“ Pā Nēs o pā: „Mạ tr'a bẹ kạ-bun fi-i?“ A-lỏkọ lỏm Pā Nēs o kỏne, o kọ keía ka o-baĩ; 'a wop-kọ ri, 'a pā: „Tr' 'a dif-kọ.“ Q-baĩ o pā: „Tr' 'a tšer-kọ, tšẹ kọ dif.“ Pā Nēs o kálane, o kọ bạp Pā Bỏ rỏn'ỏn. Pā Bỏ o pā họ: „O gbo, Pā Nēs! Ko yỏ-mu yañ-e?“ Pā Nēs o pā: „I bun fi.“ Pā Bỏ o pā sọ: „Ko yi ba kạ-bun fi-e?“ Kỏn' o pā họ: „Kar-mi, I tšỉ trỏri-mu anña kạ-bun fi.“ Ña dỉra. Ka ka-bạt Pā Nēs o pā ka Pā Bỏ: „Mañ kỏne, I kọ trỏri-mu kạ-bun fi; mañ kỏne ba ro-lal ka añ-wul-a.“ Pā Bỏ o tr'a hẹ tšỉ, fọ Pā Nēs o kẹre 2) añ-wut-n'ỏn

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1) For: ma mạ pā fe họ etc.

2) The Aorist for the Pluperfect.

The Fillentamba said: „There is nothing the matter.“ The Spider said: „How shall I say?“ Therefore the Fillentamba said: „How shall I say?“ The Spider said: „Say: The stone grew a beard.“ When the Spider had spoken thus, he fell down there; but the Fillentamba did not say so again; he left, and went and told (the matter) to all his people, he said: „Any one (of you), if the Spider has thee at the hunting, he will entirely devour thee. If thou doest go into the bush, and thou seest a stone, which has a beard, thou must not say; „A stone grew a beard!“ If thou doest say so, thou wilt fall down there, and the Spider will devour thee altogether.“

### Fable VI.

The Spider, and the Bushgoat, and the Ant-Eater, and the Leopard.

The Spider he was going about spoiling a thing; therefore they dealt hardly with him, and almost killed him; therefore he was always telling the Bushgoat: „They almost killed me!“ The Bushgoat asked him: „What does almost dying mean?“<sup>1)</sup> The Spider said: „Doest thou not know (what) almost dying (means)?“ Once the Spider departed, and went to steal at the king's place; they took hold of him there, and said: „Let them kill him.“ The king said: „Let them set him at liberty, do not kill him.“ The Spider returned, and went and met the Bushgoat at his place.<sup>2)</sup> The Bushgoat said: „Oh dear, Mr. Spider! What did hurt thee thus?“ The Spider said: „I almost died.“ The Bushgoat said again: „What is now (the meaning of) almost dying?“ He he said: „Wait me, I will show thee to morrow (what) almost dying is.“ They slept. In the morning the Spider said to the Bushgoat: „Let us go, I go to show thee (what) almost dying is; let us now go to the grass-field to the trap.“<sup>3)</sup> The Bushgoat did not know, that the Spider had carried his children

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1) Lit. „What is almost dying?“

2) That is at the Bushgoat's place.

3) Or „noose“.

ro-lal, o kọ wóna-na ro-bi, na ba e-tis. An-wut na Pa Nēs, o-báki, an'és-n'ón: „Gbánne-Yón-a;“<sup>1)</sup> an'és na o-lom: „Nant-e Fuk-an;“<sup>2)</sup> de an'és na o-fet: „Gbápne Nant ro-Kos.“<sup>3)</sup> Na kónē, na Pa Bō; na bap tòn ka-lómē ka o-baí o yi ro-bi, o wúra gbo ara-bomp-r'ón; an-fet na Pa Nēs na wop-kọ roráta; rí-an o kéré Pa Bō-an. Pa Nēs o bék gbo, o pā: „Mañ kónē tréma rodí.“ O pā: „O gbo, Pa Bō! Káli, ma ka-lómē ka o-baí o mọ wón ro-bi-a!“ Ka Pa Bō o wop ara-bomp, ka Pa Nēs o pā: „Kar-mi, I tsi kọ gbak k'ántr.“ Pa Bō o tr'a hẹ, fọ an-wut na Pa Nēs na yi ro-bi. Ma Pa Nēs o mọ gbak k'ántr yañ-e, an-wut-n'ón na liñ aka-lómē ro-bi, Pa Bō o wop ara-bomp, an-wut na Pa Nēs na gbak aka-lim ka ka-lómē. Pa Bō o liñ, o wúra 'ra-bomp ra ka-lómē fas. An-fet na kónē ka gbúké, na kọ wur ka am-bi; a-lom<sup>4)</sup> na kónē ronán ro-k'or. Pa Bō o trạ tšéla: „Pa Nēs-e! Pa Nēs-e, dér-ō!“ Pa Nēs o bék, o pā: „Ko ñe-e?“ O pā họ: „I gbóti ara-bomp ra ka-lómē!“ Pa Nēs o pā: „A w'an! I káne-mu nan họ: kar-mi!“ Pa Nēs o sòm ow'ahét-k'ón o-lom ro-petr, o kọ káne o-baí, fọ Pa Bō o gbóti ka-lómē-k'ón 'ra-bomp. O-baí o der de an-fam-n'ón, o pā họ: „Ko ñe-e?“ Pa Nēs o pā: „Pa Bō o gbóti aka-lómē 'ra-bomp.“ Pa Nēs o kal káne Pa Bō sọ: „'A tréma tréka wop-mu; be na yéma wop-mu, gbúké, mọ wón ka am-bi na Pa Trañk.“ O-baí o pā: „Tr' 'a wop-kọ.“ Pa Bō o gbúké, o kónē; 'a bal-bal-kọ, o

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1) Or: Gbánne ka-Yón, lit. „Carry a Yón.“ See Yón, ka-in the Vocabulary behind.

2) Lit. „Remove Chaff.“

3) Lit. „Apply oneself Snot to the Cheeks.“ The prefix is dropped with the nouns.

4) Or: na-rañ na kónē etc., „two went to etc.“

to the grass-field, and put them into the hole, having knives.“<sup>1)</sup> As to the children of the Spider, the oldest, his name (was): „Gbánnè Yòñ-a;“ the name of the second (was): „Nant-e Fuk-añ;“ and the name of the youngest (was): „Gbápñè Nant ro-Kos.“ They went, he and the Bushgoat; they then met one of the king's sheep in the hole, it only stretched out its head; the children of the Spider took hold of it below; thither he led the Bushgoat. As soon as the Spider came, he said: „Let us go and stand before.“<sup>2)</sup> He said: „Oh dear, Mr. Bushgoat! Look, how one of the sheep of the king was going<sup>3)</sup> into the hole!“ Then the Bushgoat took hold of the head, and the Spider said: „Wait me, I shall go and cut a stick.“ The Bushgoat did not know, that the children of the Spider were in the hole. While the Spider was thus cutting a stick, his children pulled the sheep into the hole, the Bushgoat held the head, the children of the Spider cut the throat of the sheep. The Bushgoat pulled, and all at once pulled out the head of the sheep. The children went away running, they came out from the hole, some went to their own place in the farm. The Bushgoat was calling: „Mr. Spider! Mr. Spider, pray come!“<sup>4)</sup> The Spider came and said: „What is the matter?“ He said: „I plucked off the head of the sheep!“ The Spider said: „Ah friend! I told thee: wait me!“ The Spider sent his other child into the town, he went and told the king, that the Bushgoat had plucked off the head of one of his sheep. The king came with his people, and said: „What is the matter?“ The Spider said: „The Bushgoat plucked off the sheep's head.“ The Spider returned and told the Bushgoat softly: „They are about apprehending thee; if they want to apprehend thee, run,<sup>5)</sup> and go into the hole of the Ant-Eater.“ The king said: „Let them apprehend him.“ The Bushgoat fled, and went away; they pursued after him, and he

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1) Lit. „they had knives.“

2) Or: „Let us go before.“

3) Or: „was getting into etc.“

4) Like the Germ. „komm doch!“

5) Or: „flee.“

won ka am-bi. 'A ko tra tens-ko; kére añ-fam na tr'a he fo o won ro-bi. Pā Nēs o kōne, o ko sánne ro-bi, o pā ho: „Pā Bō, ma yi re-i?“ Pā Bō o wōsa: „I yi re anó.“ Pā Nēs o wúra a-fok na m'er, o son Pā Bō, o káne-ko fo: „Be na yéma mu gbip téngh-e, aná ma der wop-mu-e, feñ-na am'ér ro-for.“ Mō o poñ pā yañ-e, o pā ka añ-fam: „Káli-ko anó!“ O kal sánne, o káne Pā Bō ho: „Be ma feñ<sup>1)</sup> am'ér ro-for-e, be 'a bal-bal qw'úni ka-tši; wur, ma kōne romí ro-k'or.“ Añ-fam be na poñ bék ro-bi, w'úni ó w'úni o tr'a he ma 'a ma yō-e, na tr'a he bes tra wúra Pā Bō-añ. 'A pā: „Pā Nēs, tro sa ma yō-e?“ O pā ho: „Ma sa yi be, sa tr'a he bes; tr' 'a ko tšéla Pā Trañk-a.“ Na sōm o-lánba, o ko tšéla Pā Trañk, ko o bék. O-baí o pā ho: „W'an-ka-mi, Pā Trañk, bésa-mi anó, ma wúra-mi Pā Bō!“ Pā Trañk o šélo; ko o trap aka-bes. Ma Pā Trañk-añ o mō bes-e, Pā Nēs o sōm an-wut-ñ'gh, na wúra aka-lóme, na kére-ko ro-k'or; o-baí o tr'a he tši. Pā Trañk o bes hāñ o ko bap Pā Bō. Pā Bō o yóka m'er ma-laí, o botr ka ka-sağ-k'gh, o feñ Pā Trañk am'ér ka e-for-y'gh. Pā Trañk-a o pā: „E-tof e won-mi ro-for.“ O-baí o pa ho: „Feñ-ko nağ, na wúra-ko e-tof ro-for.“ O-lánba o feñ e-for-y'gh; e-kant e wur, e won o-lánba ro-sağ. O-lánba o pā: „A, Pā Trañk o ba e-kant e-bóti gbá!“ Ka Pā Nēs o pā ho: „Tráka e-kant tšíañ

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1) The Aorist for the Perfect tense.

went into the hole. They went to look for him; but the people did not know that he had gone into the hole. The Spider left, and went, and bowed himself down at the hole, and said: „Mr. Bushgoat, art thou here?“ The Bushgoat answered: „I am here.“ The Spider took out a parcel of salt, and gave (it) to the Bushgoat, and said to him: „When they want to catch thee to day, as to those who come to apprehend thee, blow them the salt into the eyes.“ When he had spoken thus, he said to the people: „Look him here!“ He bowed himself down again, and said to the Bushgoat: „When thou hast blown the salt into the eyes, (and) when they pursue after that person;¹) come out, and go to my place in the farm.“ All the people had arrived at the hole, (but) none knew how they must do, they did not understand to dig to bring out the Bushgoat. They said: „Mr. Spider, how must we do?“ He said: „As for us all,²) we do not know to dig; let them call the Ant-Eater.“ They sent a young man, he went and called the Ant-Eater, and he arrived. The king said: „My friend, Mr. Ant-Eater, dig me here, and take me out the Bushgoat!“ The Ant-Eater was willing; and he began with the digging. While the Ant-Eater was digging, the Spider sent his children, and they took out the sheep, and carried it into the farm; the king did not know it. The Ant-Eater digged till he came and met the Bushgoat. The Bushgoat took much salt, and put (it) into his mouth, and blew the salt into the eyes of the Ant-Eater. The Ant-Eater said: „Earth got into my eyes.“ The king said: „Blow ye on him, and take out the earth from his eyes.“ The young man blew into his eyes, some gum of the eye came out, and got into the young man's mouth. The young man said: „Ah, the Ant-Eater has a very sweet³) gum of the eye!“ And the Spider said: „About the gum of the eye, about this (only)

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1) That is the Ant-Eater, the owner of the hole.

2) Or: „As for us individually, we etc.“ Lit. „As we are all, we etc.“

3) Or: „delicious.“

ma trára-i?“ Q-bai o pã: „Mam pã yañ-a?“ Pã Nēs o pã sọ: „Ma nã nãk e-kant e-bóti, Pã Trañk kọnọ kọnọne kọnọ ta bọt.“ Q-bai o pã: „Pã Trañk, der ba, I mémar-a!“ Pã Trañk o pénša, o der he. Q-bai o kọ ri, o kọ feñ-kọ ro-for, e-kant e won o-bai ro-saň, o pã: „A w'an, mun' bóti gbá!“ Pã Trañk o wur ka ka-bes, o kọ tráma ro. Q-bai o pã: „W'an, der bai!“ Pã Trañk o pã: „I der he sọ; ma ma pã min' bóti.“ Q-bai o kọ ri; Pã Trañk o gbúke, ña bal-bal-kọ de ka-bor-k'ọn be, ña poň aň-lal, ña bątr Pã Trañk. Pã Nēs o pã: „Tr' 'a dif-kọ, káma nã trára, mo o yi kọ-bọt-e.“ Ña dif Pã Trañk. Ma ña ma tšen-kọ-e, Pã Nēs o pã: „I kọne, I kọ baň ka-móte-kami.“ O kọne. o kọ bọp Pã Bọ, o yi ro-bi (ro Pã Trañk o lã naň bes-e); o káne-kọ: „Wur, ma kọne ro-k'ọr.“ Pã Bọ o kọne. Pã Nēs o kálane, o kọ bọp 'a poň tšen Pã Trañk-a. Q-bai o pã: „Pã Nēs, de yer o-šem, múno sọm-a sọ sóto o-šem ọwé.“ Pã Nēs o pã: „A, o-bai o mo yíra he, o-lánba o yer o-šem!“ Q-bai o pã: „I šélọ.“ 'A wúra a-laňk, ña sọň Pã Nēs, de a-fi, de aka-léña, ña sọn-kọ. Ña poň yer o-šem seňk. Q-bai o pã: „Maň kal naň traň ro, káma sọ kọ wúra Pã Bọ.“ Pã Nēs o pã: „Áwa, maň kọne naň!“ Ña kọ bẹk ri. Q-bai o kọ káli ro-bi, o pã họ: „Pã Nēs, der ba, káli-a! Káli ba, mo w'úni o kọt anọ-bi-a!“ Pã Nēs o pã: „O gbo! Pã Bọ kọnọň;

thou knowest (something to say)?“ The king said: „Why doest thou say so?“ The Spider said again: „As ye find the gum of the eye to be sweet, the Ant-Eater himself he is (still) sweeter.“ The king said: „Mr. Ant-Eater, come here, that I may try!“ The Ant-Eater refused, he did not come. The king went there, he went and blew into his eyes, some gum of the eye got into the king's mouth, and he said: „Ah friend, thou art very sweet!“ The Ant-Eater came out from the digging,<sup>1)</sup> and went and stood at some distance. The king said: „Friend, come here!“ The Ant-Eater said: „I do not come again; because thou saidst that I was sweet.“ The king went there; the Ant-Eater fled, they pursued after him with all his people,<sup>2)</sup> they went all over the grass-field, and seized the Ant-Eater. The Spider said: „Let them kill him, that ye may know how sweet he is.“<sup>3)</sup> They killed the Ant-Eater. When they were cutting him up, the Spider said: „I go away, I go to fetch my basket.“ He left, and went and met the Bushgoat, he was in the hole (where the Ant-Eater used to dig); he said to him: „Come out, and go to the farm.“ The Bushgoat went. The Spider returned, he went and found that they had done with cutting up the Ant-Eater. The king said: „Mr. Spider, come share the meat, thou wast the cause that we got this meat.“ The Spider said: „Ah, the king is not sitting down, and a young man shares the meat!“ The king said: „I am willing.“ They took out a leg, and gave (it) to the Spider, and one of the loins, and the tail, they gave (them) to him. They had done with sharing the whole of the meat. The king said: „Let us (now again) follow yonder, that we may go and take out the Bushgoat.“ The Spider said: „Well, let us go!“ They went and reached there. The king went and looked into the hole, and said: „Mr. Spider, come now, look! Look now, how somebody walked here in the hole!“ The Spider said: „Oh dear! It is the Bushgoat;

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1) That is from the place where he dug.

2) That is with all the kings people; lit. „all his domestics etc.“

3) Lit. „how he is sweetneess.“

o kónel!“ Q-baí o tr'a hē tši, fō kōnō o kō káne Pā Bō hō: „Kōnē romí ro-k'or.“ Q-baí o pā: „Mañ kal nāñ ro-petr.“ Nā kō bēk ro-petr. Pā Nēs o kōnē ro-k'or, o kō bañ Pā Bō, o kára-kō, o re mañk-kō ka añ-kant roráñ. Q-baí o kal tšéla Pā Nēs-añ, o pā rōññ: „Man tēnsa-mi Pā Bō, múnō trára ma-sot!“ Pā Bō, kōññ 'a ma tēn') bē, 'a nām fē kō. Pā Bō o tral mō o-baí o mō bánsa ro-petr, o mīnta hē sō wur ro-petr. Pā Nēs o kō pā ka Pā Bō: „Tro pe-e? Tro pe-e?“ Pā Bō o pā: „A, l bun fi ro-bi, Pā Nēs!“ Kōnō pā: „Mā trára tēññ kō-bun fi-i?“ Kō o pā: „Añ, l trára.“ Pā Nēs o pā sō: „Mā ta tr'a hē kō-bun fi.“ Pā Bō o mīnta hē sō wnr ro-petr. Pā Nēs o pā: „Kar-mi, l tši trōri-mu kō-bun fi, kar gbo!“ Pā Nēs o kōnē ro-kant, o kō nañk añ-wut nā Pā Sip-a. O kálane, o bēk ka Pā Bō, o pā hō: „Ra-bomp-ra-mi ra bañ; Pā Bō, mam paía-mi, l kō wōnt a-trōl.“ Nā kō bap añ-wut nā Pā Sip-a, nā nā-rañ, nā fānta. Pā Nēs-a o káne Pā Bō: „Kō fókia-mi añ'ñtr añáñ, (ro tra-sip nā-rañ nā fānta).“ Pā Bō o kō nañk-nā, o tšéla Pā Nēs-a. Pā Nēs o bēk, o pā: „O gbo! Ko ē-šēm nā nē-e?“ Pā Bō o pā: „Mam ba-nā.“ Pā Nēs o pā sō: „Mam ba-nā.“ Nā yóka-nā. Ma nā kōnē o-tan-e, Pā Nēs o pā: „Man dif-nā.“ Nā dif-nā. Pā Nēs o kal káne Pā Bō, o pā hō: „Kōnē romú ro-k'or, l tši bap-mu tēte.“ Pā Bō

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1) Or: kōn' 'a ma tēn etc, „him they were seeking etc.“



he is gone!" The king did not know, that he had gone and told the Bushgoat: „Go to my place in the farm.“ The king said: „Let us return to town.“ They went and came into the town. The Spider went into the farm, he went and fetched the Bushgoat, he brought him, and came and hid him in the wood behind. The king called the Spider again, and said to him: „Come now, seek the Bushgoat for me, thou art acquainted with artifices!“ As to the Bushgoat, him they were seeking all about; (but) they did not see him. The Bushgoat heard how angry the king was in town, and dared not to come out again into the town. The Spider went and said to the Bushgoat: „How doest thou do? How doest thou do?“<sup>1)</sup> The Bushgoat said: „Ah, I almost died in the hole, Mr. Spider!“ He said: „Doest thou understand now (what) almost dying (is)?“<sup>2)</sup> And he said: „Yes, I understand (it)“ The Spider said: „Thou doest not yet know (what) almost dying (is).“ The Bushgoat did not venture again to come out into town. The Spider said: „Wait me, I will show thee (what) almost dying (is), only wait!“ The Spider went away into the wood, and went and saw the children of the Leopard. He returned, and came to the Bushgoat and said: „My head aches; Mr. Bushgoat, come, go with me,<sup>3)</sup> I go to look for medicine.“ They went and met the children of the Leopard, they were two, they lay down. The Spider said to the Bushgoat: „Go bark me that tree,<sup>4)</sup> (where the two leopards lay).“ The Bushgoat went and saw them, (and) he called the Spider. The Spider came and said: „Oh dear! What beasts are these?“ The Bushgoat said: „Let us have them.“ The Spider said also: „Let us have them.“ They took them. When they had gone a little (way), the Spider said: „Let us kill them.“ They killed them. The Spider told the Bushgoat again, saying:<sup>3)</sup> „Go to thy place in the farm, I shall meet thee presently.“ The Bushgoat

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1) Lit. „How is it? How is it?“

2) Lit. „Doest thou know to day almost dying?“

3) Lit. „he said etc.“

4)

o kónę ro-k'or. Pă Sip-a o bék ro o botr an-wut-n'ón, o nănk fe ńa sọ; kọ mọ o tránanę am-bontr ro 'a kéré-ńa, o kọ bék ro-k'or ka Pă Bó; o bọp Pă Bó o trạ lap an'ántr. Pă Nės o der, o mánkne, o trạ káli Pă Bó; mọ o poń trára, fọ Pă Sip o trạ der tra ten an-wut-n'ón. Pă Sip o der ten an-wut-n'ón, o pā họ: „Pă Bó, káne kára an-wut-'a-mi anó-e?“ O kọ yóka-ńa, 'a poń fi tọn. O pā sọ: „Pă Bó, múnọ dif an-wut-'a-mi-i?“ Pă Bó o gbúke. Pă Sip o piára kọ bal-bal páli. Pă Bó o kọ mánkne ka o-baí ra-fọí. Pă Sip o bék, o pā ka o-baí: „Pă Bó o bék anó-i?“ O-baí o pā: „O yi re.“ O yif sọ Pă Sip: „Ko ńe-e?“ Pă Sip o pā sọ: „O poń dif an-wut-'a-mi.“ O-baí o pā họ: „Káli-kọ roráran; o dif lọ ńón kạ-lóme-kạ-mi.“ Pă Sip o kọ ri roráran. Pă Bó o gbúke, o tran-kọ trạ kạ-bal-bal-kọ, hăn o kọ mánkne ka Pă Nės; Pă Sip o nănk fe kọ sọ. Pă Sip o kal kónę ka o-baí, o yif-kọ sọ họ: „Pă Bó o bék anó-i?“ O pā: „I nănk fe kọ.“ Pă Nės o kónę, o kọ yóka an-wut ńa Pă Sip, o kọ kal-ńa, o patr-ńa; o treí an-fatr ro-k'áran, o kónę ro-petr, o bọp Pă Sip-a, ńa trạ pā re o-baí-an tráka an-wut. Pă Nės o pā rónán: „Ko tr'ei tra nẹ ma pā anó-e?“ Pă Sip o pā sọ: „Pă Bó o poń dif an-wut-'a-mi.“ Pă Nės o pā: „A, Pă Bó! Yọ o yi gbo táńkan; o dif lọ ńón an-wut-'a-mi!“ O-baí o pā ka Pă Sip:

went to the farm. The Leopard came to the place where he<sup>1)</sup> had put his children, (and) he did not see them again; and as he followed up the scent (in the way), where they carried them, he went and arrived at the farm of the Bushgoat, he met the Bushgoat stirring up the fire. The Spider came, he hid himself, and was looking at the Bushgoat; as he had learned, that the Leopard was coming to look for<sup>2)</sup> his children. The Leopard came in order to seek his children, and said: „Mr. Bushgoat, who carried my children to this place?“ He went and took them up, they were dead then.<sup>3)</sup> He said again: „Mr. Bushgoat, didst thou kill my children?“ The Bushgoat fled. The Leopard spent the whole day in pursuing after him. The Bushgoat went and hid himself with the king<sup>4)</sup> in the evening. The Leopard came, and said to the king: „Did the Bushgoat arrive here?“ The king said: „He is here.“ He asked the Leopard again: „What is the matter?“ The Leopard said: „He has killed my children.“ The king said: „See him behind (the yard); he killed the other day a sheep of mine.“ The Leopard went there behind. The Bushgoat fled, he followed him in order to pursue after him, till he went and hid himself at the Spider's place; (and) the Leopard did not see him again. The Leopard went back again to the king, and asked him again: „Did the Bushgoat come here?“ He said: „I did not see him.“ The Spider left, and went and took the children of the Leopard, and went and broiled them, and cooked them; he left the iron pot on the fire-place, and went into the town, and met the Leopard, they were talking with the king about the children. The Spider said to them: „What matter are ye talking about here?“ The Leopard said again: „The Bushgoat has killed my children.“ The Spider said: „Ah, the Bushgoat, thus he is but always; he killed my children the other day!“ The king said to the Leopard:

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1) Lit. „The Leopard arrived where he etc.“

2) Or „to seek etc.“

3) Or „already.“

4) Or „at the king's place etc.“

„Tens-kọ.“ Pá Sip ọ wur, ọ kọ́nẹ trágá ká-ten Pá Bó; ọ kọ gbánne-kọ ro-r'ón; ọ bal-bal-kọ. Pá Bó ọ kọ máńkne sọ ro-kant, Pá Sip ọ nǎńk fẹ kọ sọ; kéré Pá Bó ọ kọ mańkne ro-ráran ká Pá Nės. Pá Nės ọ trágá-kọ ri, ọ kọ nǎń'-kọ ri, ọ pá: „Mań kọ́nẹ di, I poń patr.“ Pá Bọ ọ pá: „I mínta hẹ, ọ-baí ọ poń mi wáńki.“ Pá Nės ọ pá sọ: „I kára-mu e-nak anó-i?“ Pá Bó ọ pá: „Yáo, kára anó.“ Pá Nės ọ kéré-kọ e-nak; ná yíra gbo, ná di. Pá Nės ọ pá sọ: „Tro pe-mu-e, Pá Bó?“ Pá Bó ọ pá: „I bun fi; ná bun mi dif“ Pá Nės ọ pá sọ: „Mẹ trára ténọń ká-bun fi-i?“ Ọ pá: „I trára-ki ténọń.“ Pá Nės ọ pá họ: „Ma mẹ pá nań fọ mẹ tr'a hẹ ki nań-a.“ Pá Bó ọ pá sọ: „Kéré I trára-ki ténọń.“ Pá Nės ọ pá sọ: „Man di lemp lemp, káma mẹ gbúké. Be Pá Sip ọ trágá am-bontr'a-mu-e, ro mẹ kọ be, ọ trá trań-mu; kọ́nẹ ọ-bóli.“ Pá Bó ọ gbúké sọ (ma ná poń di), ọ kọ́nẹ ọ-bóli. Pá Sip ọ tens-kọ, hǎń ọ támro; ọ kọ́nẹ sọ ká ọ-baí. Pá Nės sọ, mọ ọ trára, fọ Pá Sip ọ kọ́nẹ ká ọ-baí, ọ kọ ri sọ. Ọ bọp Pá Sip, ọ trá pá-tǎi sọ trágá Pá Bó. Ọ-baí ọ pá ká Pá Sip: „Ro mẹ nǎń'-kọ be, bẹtr-kọ, mẹ kára-kọ rọmí.“ Pá Nės ọ pá sọ: „Ro mẹ nǎń'-kọ be, gbip-kọ, mẹ kára.“ Kọń' sọ ọ kọ́nẹ, ọ kọ bań Pá Bó; ọ káńe-kọ, fọ ká-trák ká poń. Ma ná bẹk ro-petr-e, Pá Nės ọ káńe Pá Bó: „Trań anó, káma mẹ kọ wur ro-ráran ká ọ-baí.“ Kọń' ọ kal kọ́nẹ ká Pá Sip-ań, ọ pá họ: „Kọ́nẹ ro-ráran ká ọ-baí, mẹ kọ máńkne ro-r'ón; Pá Bó, I poń kára-kọ.“

„Seek him.“ The Leopard went out, and went away in order to seek the Bushgoat; he went and met him in the road; he pursued after him. The Bushgoat went and hid himself again in the bush, (and) the Leopard did not see him again; but the Bushgoat went and hid himself at the back-part of the Spider's place. The Spider heard him there, and went to see him there, and said: „Let us go to eat, I have cooked.“ The Bushgoat said: „I do not dare, the king has outlawed me.“ The Spider said again: „Shall I bring thee the rice here?“ The Bushgoat said: „Yes, bring (it) here.“ The Spider carried the rice to him; they just sat down, and ate. The Spider said again: „How art thou, Mr. Bushgoat?“ The Bushgoat said: „I almost died; they almost killed me.“ The Spider said again: „Dost thou know now (what) almost dying (is)?“ He said: „I know it now.“ The Spider said: „Because thou saidst before that thou didst not know it.“ The Bushgoat said again: „But I know it now.“ The Spider said again: „Let us eat very quickly, that thou mayest flee. If the Leopard gets the scent of thee, wherever thou goest, he will follow thee; go far away.“ The Bushgoat fled again (when they had eaten), and went far away. The Leopard sought him, till he was tired;<sup>1)</sup> and he went again to the king's place. The Spider also, when he knew, that the Leopard had gone to the king's place, went there too. He met the Leopard, he was talking over again the matter about the Bushgoat.<sup>2)</sup> The King said to the Leopard: „Wherever thou seest him, seize him, and bring him to me.“ The Spider also said: „Wherever thou seest him, catch him, and bring (him).“ He also left, and went to fetch the Bushgoat; he told him, that the palaver was done.“ When they came to the town, the Spider said to the Bushgoat: „Follow here, that thou mayest come out behind the king's place.“ He went again to the Leopard, and said: „Go behind the king's place, and go and hide thyself in the road; as to the Bushgoat, I have brought him.“

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1) Lit. „till he was overcome.“

2) Lit. „he was talking it over again about etc.“

Pā Sip ɔ kɔ mánkne ri; Pā Bō ɔ bēk; Pā Sip ɔ wop-kɔ. Pā Bō ɔ kúlɔ. Q-baí ɔ pā hɔ: „Ko ñe-e? Káne mɔ kúlɔ roráŋñ-e?“ Pā Sip ɔ pā: „I sɔtɔ Pā Bō.“ Q-baí ɔ pā: „Kára-kɔ.“ Pā Sip ɔ kára-kɔ, 'a dif-kɔ. Ma ña poñ dif Pā Bō-e, Pā Nēs ɔ bēk. Q-baí ɔ pā: „Tro sɔ ma yɔ-kɔ-e?“ Pā Sip ɔ pā: „Tr' 'a tšen-kɔ; mɔ ɔ poñ sɔm aň-wut-'a-mi, mína, I tši sɔm-kɔ.“ Ña poñ-kɔ tšen seňk. Pā Sip ɔ pā hɔ: „Tr' 'a yer Pā Nēs-a ɔ-laí, kɔnɔ sɔm I sɔtɔ-kɔ.“ Q-baí ɔ pā ka Pā Sip sɔ: „Ro mɔ nɔňk a-bō be, gbip-kɔ.“

Tšiaň Pā Sip ɔ trɔ gbip trɔ-bō, ña ma nánkane he sɔ tánkaň; ro ɔ nɔň'-kɔ, ɔ gbip-kɔ. Tšiaň sɔ aň-wut ña Pā Bō, ña trɔri Pā Yári fɔ: „Be mɔ nɔňk Pā Nēs-aň, gbip-kɔ, w'úni las wɔň.“ Tšiaň sɔ ɔ-sip ɔ nɔňk gbo a-bō-e, ɔ gbip-kɔ, ɔ poñ kɔ sɔm; de a-yári, be ɔ nɔňk gbo a-nēs-e ɔ sɔm-kɔ.

## A ñ'úmp VII.

Q-Baí re Q'wán-k'ɔň ɔ-béra, de Pā Tamba.

Q-baí ɔ-lɔm ɔ kɔm tɔpaň w'ahét béra, kɔ ɔ yi ɔ-fino tánka be, kɔ ɔ rúasm-kɔ, haň ɔ poñ bak; ka a-fam a-rúni ña yéma-kɔ. Kɔ ɔ-yóla ɔ re ten-kɔ, ɔ pā: „Q-ráni-ka-mi wɔň.“ Kɔ ɔ sɔn a-kála a-gbáti ka ɔ-baí, ɔ-kas ka ɔ-béra; kɔ ɔ-kas-k'ɔň ɔ pā hɔ: „Botr aň-kála-'a-mu; be mɔ bontr ar'áka, ará yi ka aň-sébe rok'ór-e, ɔ-béra mɔ nántra-kɔ.“ Kére ɔ tr'a he ar'áka,

The Leopard went and hid himself there; the Bushgoat came, (and) the Leopard took hold of him. The Bushgoat cried. The king said: „What is the matter? Who is crying behind?“ The Leopard said: „I have got the Bushgoat.“ The king said: „Bring him.“ The Leopard brought him, (and) they killed him. When they had killed the Bushgoat, the Spider arrived. The king said: „What shall we do with him?“ The Leopard said: „Let them cut him up; as he has devoured my children, I shall devour him.“ They had cut up the whole. The Leopard said: „Let them give much to the Spider, he caused me to get him.“ The king said to the Leopard again: „Wherever thou seest a bushgoat, catch him.“

This is the reason that the Leopard is catching bushgoats, they never meet each other again face to face; where he sees him, he catches him. This is also the reason that the children of the Bushgoat told<sup>1)</sup> the Cat: „When thou doest see the Spider, catch him, he is a bad person.“<sup>2)</sup> This is also the reason that as soon as a leopard sees a bushgoat, he catches it, and entirely devours it; and a cat, as soon as it sees a spider, it devours it.

## Fable VII.

### The King and his Daughter, and Mr. Tamba.

A certain king begat once a girl, and she was exceedingly fair, and he brought her up, till she was grown up; and men wanted her. And a gentleman came and tried to get her,<sup>3)</sup> he said: „She is my wife.“<sup>4)</sup> And he offered much money to the king, the father of the woman; and her father said: „Put down thy money; if thou doest name the thing, which is within the amulet, thou shalt marry the woman.“<sup>5)</sup> But he did not know the thing,

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1) Lit. „informed.“

2) Lit. „a bad person that.“

3) Lit. „came to seek“ or „came to obtain her.“

4) Lit. „My wife that one.“

5) „(as for) the woman, thou marriest her.“

ará yi ka ań-sébe rok'ór-e; kọ ọ-kas ka ọ-béra ọ pā: „Ma támro, kálane.“ Kọ ọ-yóla ọ-lom ọ der sọ, ọ re ten ọ-bórko, kọ ọ sọn sọ a-kála a-gháti. Ọ-kas ka ọ-béra ọ pā sọ: „Botr ań-kála-'a-mu; be ma bontr ar'áka, ará yi ka ań-sébe rok'ór-e, ma nántra ọ-béra.“ Kére ọ-lánba ọ támro, ọ tr'a he ar'áka, ará yi ka ań-sébe rok'ór, kọ ọ-kas ọ pā: „Kálane.“ Ka ań-fam be ka an-tọf na der mémar, ka na támro; na tr'a he ar'áka, ará yi ka ań-sébe rok'ór. Kọ Tamba ọ yéfa ro-tórọn ọ-bóli, ọ re ten ọ-bórko, ọ pā họ: „I tsi sọtọ-kọ, ọ-ráni-ka-mi won.“ Ka ań-fam na pā họ: „Tamba, ma yéma, ma tana he kọ sọtọ, ma a yóla be na poń támro.“ Kọ mọ ọ kóne, ọ bá e-trókọ, ọ ba pa-lá pa-féra, de pa-lá pa wóma; kọ ọ bá w'ir, ọ bá ma-yánte, de m'áro, de e-tuk ya pa-lá. Kọ mọ ọ kóne, ọ bap Pá Ra-bem-ań,<sup>1)</sup> d'or ra báki-na; ọ yif-na: „Ko ne-e?“ Na pā: „D'or ra báki-su.“ Kọ ọ sọn-na e-tuk. Ma na poń di-yi, ọ tas, ọ kọ bap Pá Kwí-ań, ọ pā: „Ko ne-e?“ Kọn' ọ pā: „D'or ra báki-mi.“ Ọ wúra ọw'ir, kọ ọ sọn-kọ. Ọ tas, ọ kọ bap Pá R'ọf-ań, ọ pā: „Ko ne-e ma fánta anó-e?“ Pá R'ọf ọ pā: „D'or ra báki-mi.“ Tamba ọ wúra e-trókọ na-rań, ọ sọn-kọ. Ma Pá R'ọf-ań ọ poń di e-trókọ, ọ wúra a-trọl, ọ sọn Pá Tamba. An-trọl, ań'és-na-tsi nía yi: ka-wóso. Ọ pā họ: „Be a-bók ọ nań w'úni, an-trọl ańé nía ma yọ, nía w'úni mọ mun;

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1) The Singular is here used for the Plural, or for the whole species; hence the plur. form of the pron. in the following sentences.

which was within the amulet; and the father of the woman said: „Thou art disappointed, return.“ Then another gentleman came again, he came and tried to get<sup>1)</sup> the damsel, and he offered also much money. The father of the woman said again: „Put down thy money; if thou doest name the thing, which is within the amulet, thou doest marry the woman.“ But the young man was disappointed, he did not know the thing, which was within the amulet; and the father said: „Return.“ And all the people in the country came to try, and they were disappointed; they did not know the thing, which was within the amulet. And Tamba came from the east a far way off, he came and tried to get<sup>1)</sup> the damsel, and said: „I shall get her, she is my wife.“<sup>2)</sup> And the people said: „Tamba, thou doest tell a lie, thou art not able to get her; when<sup>3)</sup> all gentlemen have been disappointed.“ And as he went along, he had fowls, he had clean rice, and rice in the husk; and he had a goat, he had penne seed,<sup>4)</sup> and palm-oil, and rice-straw. And as he went, he met the Hedgehog,<sup>5)</sup> hunger was heavy upon them; he asked them: „What is the matter?“ They said: „Hunger is heavy upon us.“ And he gave them straw. When they had eaten it, he passed on, and went and met the Alligator, and said (to him): „What is the matter?“ He said: „Hunger is heavy upon me.“ He took out the goat, and gave (it) to him. He passed on, and went and met the Cerastes, and said (to him): „What is the matter that thou doest lie here?“ The Cerastes said: „Hunger is heavy upon me.“ Tamba took out two fowls, and gave (them) to him. When the Cerastes had eaten the fowls, he took out a medicine, and gave (it) to Mr. Tamba. As to the medicine, the name of it is: k̄a-wóso. He said: „If a snake bites a person, this medicine they must make, this one must drink;

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1) Or: „to obtain.“

2) Lit. „my wife that one.“

3) Or: „because all etc.“

4) A kind of millet.

5) Or: „Grass-cutter.“ See the word in the Vocabulary.

káma pa tóflo-kq. “ Pá R’of-añ q pá sq: „Tr’ ’a kq ten ma-fit <sup>1)</sup> ma w’úni yáñfa, tr’ ’a botr-ña ka an-trol. “ Támba q tas, q kq bap Pá Tr’ak-ña, q pá rónón:<sup>2)</sup> „Ko ñe-e? “ Q pá:<sup>3)</sup> „D’or ra bañ-su. “ Q wúra ma-yánte, de m’áro, q sqñ ka Pá Tr’ak-ña, ña di. Q tas, q kqñe, q kq bék ro ka q-baí, q-kas ka qw’ahét béra, q pá rónón fq: „I der ten qw’ahét béra tráka nántra-kq. Q-sántki ka q-baí q pá hq: „A Támba, múnq yaí qwé ma der ten q-béra qwé-i? “ Támba q pá: „I tši nántra-kq, q-ráni-ka-mi wqñ. “ D’or ra báki ka a-bqí ña q-baí, kq Támba q wúra pa-lá, q sqñ-kq. Ma am-bqí q poñ di-e, q kqñe ro ka Pá Támba, q kq bóntra-kq ey’étr, eyé yi ka añ-sébe rok’ór-e; ña kq díra. Ka-bat ’a kq yíra tráka pá tra ka-nántra. Q-kas ka q-béra q yif Támba hq: „Ma yéma q-bórko-i? Bontr ar’áka, ará yi ka añ-sébe rok’ór. “ Támba q pá: „I trara-tši; kére I mínta he. “ Q-kas q pá sq: „Bontr-yi, tra bá he tr’ei. “ Q pá: „I šélq. “ Támba q pá hq: „Añ-fon ña Pá, mq q yi q-fet-e tápañ, de aka-bont-k’qñ, de e-sántrak-y’qñ, yíañ yi rok’ór ka añ-sébe. “ Ma Támba q pá yañ-e, q-sántki q pá: „Ma yéma. “ Kq q yóka-kq, kq q tránd-kq. Kq q-baí q pá: „Yáo, ka-sũ-ka-mi ka dínne tápañ ro-lal; be ma wúra-ki, ma nántra

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1) The indefinite form for the definite one, as it cannot be misunderstood.

2) Or: rónáñ, „to them. “ See the word k’ak, which is the Sing. of tr’ak in the Vocabulary behind.

3) Or: Ña pá: „they said: “

that it may get better with him.<sup>1)</sup> The Cerastes said again: „Let them go look for the brains of a deceitful person, (and) let them put them into the medicine.“ Tamba passed on, and went and met the Ants,<sup>2)</sup> and said to him:<sup>3)</sup> „What is the matter?“ He said:<sup>3)</sup> „Hunger troubles us.“ He took out penne seed, and palm-oil, and gave (them) to the Ants, (and) they ate. He passed on, and left, and went and came to the king, the father of the girl, and said to him: „I come to look for<sup>4)</sup> the girl in order to marry her.“ A minister of the king said: „Ah Tamba! Thou, such a worthless fellow,<sup>5)</sup> thou doest come to look for this woman?“ Tamba said: „I shall marry her, she is my wife.“<sup>6)</sup> Hunger was heavy upon a servant of the king, and Tamba took out rice, and gave (it) to him. When the servant had eaten, he went to Mr. Tamba, and went and named to him the things, which were within the amulet; (and) they went to sleep. In the morning they went and sat down to talk about the marriage. The father of the woman asked Tamba: „Doest thou want the damsel?<sup>7)</sup> Name the thing, which is within the amulet.“ Tamba said: „I know it; but I do not dare (to name it).“ The father said again: „Name them, it is of no consequence.“ He said: „I will.“ Tamba said: „The hair of the Master, when he was a young child formerly, and his navel-string, and his nails,<sup>8)</sup> these (things) are within the amulet.“ As Tamba spoke thus, the minister said: „Thou doest tell a lie.“ And he took him, and chained him. And the king said: „Well, my pipe was once lost on the grass-field; if thou doest find it out, thou shalt marry

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1) Lit. „that it may get easy with him,“ = „that he may become easy,“ or „get out of danger.“

2) Lit „implying the whole species.“

3) The Singular for the Plural.

4) Or: „to obtain.“

5) Lit. „Thou, this worthless one, thou etc.“

6) Lit. „my wife that.“

7) Here is an ellipsis of a few words, as: „Doest thou want the damsel? If so, name the thing etc.“

8) That is ‚cuttings of them‘.

o-béra.“ Támba o pā: „Yáo, I tši wúra-ki.“ Kọ mọ o kónẹ ro-  
lal, o kọ bap Pā Ra-bem-añ, o yif-kọ: „Re man kọ-e, Támba?“  
O pā: „I kọ ten aka-sù ka o-baí, ka dínne tápañ-e.“ Pā Ra-  
bem-a o pā họ: „Kar-mi, I kọ báña-mu-ki.“ O kọ bañ-ki, o  
sọñ Támba. Támba o kéré ka-sù ka o-baí. Kéré o-sántki o  
pā họ: „Mạ yéma, ki táhọ.“ Kọ o wop-kọ, o yō-ña 'a sap-  
kọ. Kọ o-baí o pā: „Tšer-kọ nañ.“ Na tšer-kọ. Kọ o-baí o  
pā sọ: „Ak'ónte-ka-mi ka dínne tápañ ro-bañ; be mạ wúra-ki,  
I tši sọñ-mu o-béra.“ Támba o pā: „I tši wúra-ki.“ Támba  
o kónẹ, o kọ bap Pā Kwí-añ; kọn' o pā họ: „Támba, ko ñe-  
e?“ O pā: „I kọ wúra ak'ónte ka o-baí, aká dínne tápañ ro-  
bañ.“ Pā Kwí-a o kónẹ téte, o kọ wúra-ki, o sọñ Támba.  
Támba o kára-ki ka o-baí, o re sọñ-kọ. O-sántki o pā họ: „A,  
w'úni las! Tr' 'a bal-kọ!“ O-baí o pā: „De, I bal he kọ.“  
O-baí o pā sọ: „Támba, apa-lā-pa-mi añ-fet ña poñ pántrane-pi  
de ma-yántẹ; be mạ poñ wúra ama-yántẹ ka pa-lā, mạ tra  
nántra o-bórko.“ Támba o pā: „I šélo, I tši wúra-ña.“ Támba  
o pā: „Tr' 'a kára apa-lā.“ Na kára-pi. O yíra ro-set, o tra  
wúra apa-lā ka ama-yántẹ. Mọ o mọ yō ama-pant amé, Pā  
Tr'ak<sup>1)</sup> o bẹk, ña gbáti, ña yif Támba: „Ko mạ yō anó-e?“  
Támba o pā họ: „O-baí o sọñ-mi ama-pant amé, káma I wúra

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1) Here Pā is in the Sing., and Tr'ak in the Plur.; the following pron. is governed by Pā, and therefore in the Singular. See the word k'ak in the Vocab. behind.

the woman.“<sup>1)</sup> Tamba said: „Yes, I shall find it out.“ And as he went to the grass-field, he happened<sup>2)</sup> to meet the Grass-cutter, who<sup>3)</sup> asked him: „Where art thou going to, Tamba?“ He said: „I go to look for<sup>4)</sup> the pipe of the king, it was once lost.“ The Grass-cutter said: „Wait me, I shall fetch it for thee.“ He went and fetched it, and gave (it) to Tamba. Tamba carried the pipe to the king. But the minister said: „Thou doest tell a lie, it is not this.“ And he seized him, and caused them to beat him. The king said: „Let him go.“ They let him go. And the king said again: „My cymbal<sup>5)</sup> was once lost in the sea;<sup>6)</sup> if thou doest find it out, I shall give thee the woman.“ Tamba said: „I shall find it out.“ Tamba left, and happened to meet the Alligator; he said: „Tamba, what is the matter?“ He said: „I go to find out the cymbal of the king, which was formerly lost in the sea.“<sup>6)</sup> The Alligator departed directly, and went and found it out,<sup>7)</sup> and gave (it) to Tamba. Tamba brought it to the king, and came and gave (it) to him. The minister said: „Ah, a bad person! Let them drive him away!“ The king said: „No, I do not drive him away.“ The king said again: „Tamba, as regards my rice the children have mixed it with penne-seed; when thou hast taken out the penne-seed from the rice, thou shalt marry the damsel.“ Tamba said: „I will, I shall take it out.“ Tamba said: „Let them bring the rice.“ They brought it. He sat down in the house, and was taking out the rice from the penne-seed. As he was doing this work, the Ants<sup>8)</sup> came, they were numerous, (and) they asked Tamba: „What doest thou do here?“ Tamba said: „The king gave me this work, that I might take out

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1) Lit. „thou marriest the woman.“

2) Lit. „he went (and) met etc.“

3) Lit. „he asked etc.“

4) Or: „to seek.“

5) See the word k'ónte in the Vocabulary.

6) Or: „in the water.“

7) Or: „took it out.“

8) The wole species is implied.

apa-lā ka ama-yántę amé.“ Pā Tr'ak o pā: „Yíra, kar-su.“ Téte ná poň wúra apa-lā ka ma-yántę be; apa-lā pa-féra rą ka-balaí k'in, ama-yántę rą ka-balaí ka-lom. Tamba o yóka aira-balaí tra-řaň atšé, o kọ trąmar-tši ka o-baí, o pā: „I poň.“ Q-sántki o pā hq: „Tamba o yi w'úni las, tr' 'a fai-kọ.“ Ná yóka-kọ, ná sap-kọ, 'a tránd-kọ. Q-baí o káne aň-ráni-n'qň n'ánle, o pā: „Kóne, na kọ kúta-mi m'antr, I yema búkọ.“ Ná kóne, de w'ahét béra o-lom, o béka tramát. Ma ná kọ-e, Pā R'of o gbatr-ňa<sup>1)</sup> be, támbe qw'ahét béra o gbatr<sup>1)</sup> be kọ. Qw'ahét o gbúke, o de káne o-baí hq: „Pā R'of o gbatr<sup>1)</sup> ambórkọ be ro-bat.“ 'A kóne, 'a kọ baň-ňa, 'a kára.<sup>2)</sup> W'úni ó w'úni o tr'a be an-trol trąka yéňkas-ňa ma-der; ná poň píka be, ná fąnta. Q-baí o pā: „Tr' 'a tšéla Tamba, kónq trára tr'eí.“ Ná tšéla Tamba; o der, o-baí o pā rónqň: „Tamba, káli aň-ráni-'a-mi, ná tra fi; Pā R'of o gbatr-ňa;<sup>1)</sup> ma trára an-trol ná-tši-i?“ Tamba o pā hq: „I trára.“ Q-baí o pā sq: „Yóna-mi an-trol-e.“ Tamba o pā: „Tr' 'a kọ ten ma-fit<sup>3)</sup> ma w'úni yánfa; mían me yóna-ňi; téte ná tra yókane.“ Q-baí o pā: „I málane.“ Q yóka a-bar, o sut-ňi o-sántki ra-bomp, ma-fit<sup>3)</sup> ma wur; ná yóka-ňa, ná-sqň Tamba; kqn' o yóka-ňa, o rúnkqr-ňa ka an-trol. Q sqň-ňi ka o-béra o-kin, o yókane. Q-baí o pā: „Bá-sgra-mi, w'an-ka-mi!“ Tamba o pā sq: „Téna-mi ma-fit<sup>3)</sup> ma w'úni yánfa, amé ma poň.“ Q-baí o yq 'a sut o-sántki o-lom ka 'ra-bomp sq; ma-fit<sup>3)</sup> ma wur, ná soň-ňa ka Tamba; o yóka, o botr ka an-trol trąka o-béra o-lom; o yókane sq. Q-baí o pā sq: „W'an-ka-mi, rámara-mi tq lemp aň-ráni-'a-mi ná-řaň,

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1) Or: naň, „bit.“

2) The Object is dropped here.

3) The indefinite form for the definite one, as it cannot be misunderstood.

the rice from this penne-seed.“ The Ants said: „Sit down, (and) wait us.“ Presently they had taken out the rice from all the penne-seed; the clean rice in one basket, (and) the penne-seed into another basket. Tamba took these two baskets, and went and put them before the king,<sup>1)</sup> and said: „I have done.“ The minister said: „Tamba is a bad man, let them cut his throat.“ They took him, and beat him, and chained him. The king told his four wives, and said: „Depart ye, and go and scoop water for me, I want to bathe.“ They went, and another girl, making five. When they went, the Cerastes knocked (stung) all of them, except the girl he did not knock (sting) her. The girl ran, and came and told the king (saying): „The Cerastes has knocked (stung) all the young women at the brook.“ They left, and went to fetch them, and brought (them). No one knew the medicine to cure them; they had all fainted, and lay down. The king said: „Let them call Tamba, he is clever.“<sup>2)</sup> They called Tamba; he came, (and) the king said to him: „Tamba, look at my wives, they are dying; the Cerastes knocked (stung) them; doest thou know the medicine for it?“ Tamba said: „I know.“ The king said again: „Make me the medicine.“ Tamba said: „Let them go and look for the brains of a deceitful person; with them I must make it; (and) directly they will get up again.“ The king said: „I agree (to it).“ He took an iron bar, and knocked a minister on the head with it; the brains came out, they took them, and gave (them) to Tamba; he took them, and mixed them with the medicine. He gave it to one woman, (and) she got up. The king said: „Go on for me, my friend!“ Tamba said again: „Get me the brains of a deceitful person, these are finished.“ The king made them knock again another minister on his head; the brains came out, they gave them to Tamba; he took (them), and put (them) into the medicine for another woman; (and) she got up also. The king said again: „My friend, heal me now quickly my two wives,

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1) Lit. „placed them before etc.“

2) Lit. „he knows something.“

ańá tśía.“ Támba q pā sq: „Tr’ ’a kára ma-fit ma w’úni yáńfa.“  
Q kal sut q-sántki q-lom, ’a wúra ma-fit-m’oń, ’a sqń Támba;  
kqń’ q yóka-ńa, q botr ka an-trql, q sqń am-béra ńa-rań, ańá  
tśía; ńa yeńk téte ma-der, ńa yókane. Kére ań-sántki a-lom  
ńa q-baĩ, ańá tśía, ńa gbúke, ńa kqńe. Ma ań-sántki, ańá tśía,  
ńa gbúke, ńa poń kqńe; q-baĩ q wúra y’etr e-lópra, q sqń  
Támba; q sqń-kq sq q-bórkq, qwq q der tápań tra re ten-e.  
Q-baĩ q wúra sq ka-lénken ka-lom ka ka-petr-k’oń, q sqń-ki ka  
Támba. Q wúra sq tra-petr tra a-trar tra-rań, de an-trar be,  
q sqń-tśi Támba; kqń’ q sáke sq q-yóla q-bána. Kq q-baĩ q  
bak; mq q poń bak yań-e, q sqń Támba an-tof-ń’oń, q pā hq:  
„Be l fi-e, Támba, kqńq ńa ma pólo q-baĩ.“ Mq q-baĩ q re  
fi-e, ńa wúra ’ra-baĩ, ńa sqń Támba; kqń’ q kal sq sóto a-fósa,  
de a-kála, q tas q-baĩ tápań.

who are left.“<sup>1)</sup> Tamba said again: „Let them bring the brains of a deceitful person.“ He knocked again another minister, they took out his brains, they gave (them) to Tamba; (and) he took them, and put them into the medicine, and gave (it) to the two women, who were left;<sup>1)</sup> they got well directly, and got up. But the other ministers of the king, who were left,<sup>1)</sup> fled, and went away. When the ministers, who were left,<sup>1)</sup> had fled, and gone away; the king took out<sup>2)</sup> clothing, and gave (it) to Tamba; he gave him also the damsel, for whom he came formerly to obtain her. The king also took out<sup>2)</sup> some neighbouring yard in his town, and gave it to Tamba. He also took out<sup>2)</sup> two slave-towns, with all the slaves, and gave them to Tamba; (and) he also became a great gentleman. And the king got old; when he had grown old thus, he gave Tamba his country, and said (to his people): „When I am dead, Tamba, him ye must make king.“ When the king came to die, they took the kingdom, and gave (it) to Tamba; (and) he also got again power, and property, more than the former king.<sup>3)</sup>

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1) Or: „who remained.“

2) Or: „took,“ or „picked out.“

3) Lit. „he surpassed the king before.“

## Chapter V.

### Proverbs.

The following ones were met with by the author: —

1. As'gni tra wop kq, lit. „The state of having set the teeth on edge holds him,“ = „One's teeth are set on edge.“ Sense: „A burned child dreads the fire.“ Or somewhat like: „Bought wit is best.“ Or: „One learned wit.“ Or like the Germ. proverb: „Durch Schaden wird man klug.“ Thus if for instance one goes to a place, of which he was told before that some evil will befall him there; but still goes, and the evil, which he before scorned at, comes upon him, on his return he may say: as'gni tra wop-mi; and if asked to go to such a place again, he will refuse to do so by saying: I kq he ri, as'gni tra wop-mi, „I do not go there, I learned wit.“

2. Mer, pa rónkät, pa wósi; lit. „Swallow, it is bitter, it is dry.“ Sense: Take a thing patiently, however trying it may be.“ Or like the Germ. proverb: „Was ich nicht ändern kann, nehm' ich geduldig an.“

Note. The pronominal form pa, as used with the verb wósi, which is the long form of wos, „get dry, be dry,“ and which, therefore, according to analogy ought to be q; can only be accounted for on the ground that it is used with a proverb; where greater liberty is allowed with regard to the form of words, than in other common language. Another reason for which this form seems to be used, is to make it agree with the form of the preceding pronoun. The short form of wosi could not have been used here, because it is a positive proposition; but wos has the sense of „get dry“; only in negative propositions it has also the sense of „be dry“. See the Note after wos, v. n. in the Vocabulary.

For the better understanding of this proverb it may be observed, that rónkät has reference to the acerb taste, which unripe fruit has (as unripe limes), which makes it very unpleasant to swallow; and wósi refers to dry food (as dry rice), which will not go down the throat so easily, as when

moistened with palaver-sauce, as this is made lubricous by a vegetable called oca by the Liberated Africans in Sierra-Leone, which forms one of its ingredients.

3. Séne Tšémpi o tas am-baī kə-tšemp; lit. „Senge the Wise exceeded kings in wisdom.“ Sense: „Thou art wiser than I, I will not contend with thee.“

Note. Senge is a fabulous person, said to have lived in the first world, and to have been greatly renowned on account of his wisdom. (Cf. the word tšémpi, adj. in the Vocab.).

4. Ak'ór kə-fot ka tána hē ań-kápatr; lit. „The empty belly (stomach) is no match for the chest.“ Sense: „A man cannot work well without eating.“

5. Télma Mòdu<sup>1)</sup> o bentr a-tšik kə-tas; lit. „A loquacious person (a babbler) hinders strangers from going on;“ i. e. „he must talk to them before they go on.“

6. Fəf-fəf o yi hē kótšine; lit. „Making fəf-fəf does not loose itself,“ or: „One making fəf-fəf does not loose himself,“ or: „does not make himself free.“ Or: „The fəf-fəf does not loose himself.“

Note 1. This proverb is taken from the catching of a bird in a trap. It often happens that a bird is caught by one of its feet only; if so, it will struggle hard to get loose; but the more it struggles, the more it will be entangled. While thus struggling it makes a noise by the flapping of its wings resembling the sound of fəf-fəf, whence this word is taken; the sense of which is that a man will not free himself from a difficulty by much struggling.

Thus if one has a palaver at the court, and then wants to talk again and again without being called upon to do so, thinking that by so doing he will extricate himself from his difficulty; one of the old men at the court, or the king, may say to him: „Fəf-fəf o yi hē kótšine.“

Note 2. As to the form of this word, it is either an adjective, when w'úni, „a person“ is to be understood; or it might be a name for an individual of that class of persons, who behave in this way as stated above. If it is taken as

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1) See the word Mòdu in the Vocabulary, as also Télma.

an abstr. noun in *q*-, we must suppose the prefix to be dropped; but it may be observed here, that the term *far-far* was otherwise only met with as an adverb in connection with the verb *yô*, „make,” used in reference to a bird caught in a trap, which struggles to get loose. (Cf. the Note at the 8<sup>th</sup>. the proverb below.)

7. *M̃a bar gbo t̃s̃mne, m̃a trã bar sap*; lit. „The more thou strugglest, the more thou wilt be caught.” The sense of this is much the same with the preceding one. The more a person struggles to extricate himself from a palaver at the Bare, or Court-house, by talking much and passionately; the more he will get entangled in it, by his incautions and unguarded expressions.

8. *Tr̃ama kađi q̃ gbip he bom-añ*; lit. „To stand ahead does not catch a woman;” or: „The being first does not etc.;” or: „One being first does not catch a woman;” or: „A being first does not catch a woman,” that is the one who asks first for a woman to marry her, does not always get her. Sense: „He who hurries for a thing will miss it; but he who takes time, will get it.” Or something like: „Nothing good is done in a hurry.” Or like: „Hasten slowly fair and softly goes far in a day.” Or like the Germ. proverb. „Eile mit Weile.”

Note. As regards the form *tr̃ama kađi*, the greater part of what has been stated about the form *far-far* in the 6<sup>th</sup>. proverb above, applies also to this: *Tr̃ama kađi* is either to be taken as an abstr. noun with the prefix *q*-, which, in that case, we must suppose to be dropped here; or it is to be looked upon as a verbal adjective, when *w'ũni* may be understood. The latter supposition seems to be the correct one. The form *tr̃ama kađi* might possibly be an Infinitive absolute, in which case the pronoun *q* would be the irrelative or impersonal one. See the Preface § 20.

9. *Añ-kil q̃ bentr a-méra gbántane*; or: *P̃a Kil q̃ bentr a-méra*<sup>1)</sup> *gbántane*;<sup>2)</sup> lit. „The ground-pig prevents a mind spreading itself,” that is „hinders an agreement, or „a harmony of mind.”

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1) Or: „plan, design.”

2) Or: „making itself known,” or: „diffusing itself.”

**Sense:** „He who works in secret (as the ground-pig does under the ground), prevents unity, being intent upon, by secret machinations, to sow the seed of disunity among those, who were likely to become of one mind about a thing or matter.“

10. Q tränd q-póto; q rak-rak, kére q bákar; lit. „He is like a European; he is of a delicate constitution, yet he is strong.“ This may be spoken in reference to a person, who is of a delicate health, but nevertheless able to do a great deal; because they say that Europeans in Africa are in general of delicate health, but yet able to accomplish a great deal in war and also otherwise.

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## **Part II.**

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### **Some Specimens**

of

**the Author's own Temne Compositions and  
Translations.**

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# Chapter I.

## Colloquial Phrases.

### 1. Salutations.

a) On first meeting a person in the forenoon, or about noon, the usual salutations are as follows:

- |                                                 |                                                                                           |
|-------------------------------------------------|-------------------------------------------------------------------------------------------|
| A. Kóri-'u, Pá! (Yá! Wan!)                      | A. „I salute thee, Sir! (Madam! Child!)“                                                  |
| B. Ẹmbá! Kóri-'u, Pá! (Yá! W'an!)               | B. „Very well!') I salute thee, Sir! (Madam! Child!)“                                     |
| A. Tro pẹ-e?<br>or:<br>Tro pẹ yi-e? }           | A. „How is it?“ or „What news?“ or:<br>„How art thou?“ }                                  |
| or:<br>Tro pẹ-mu-e?                             | „How art thou?“                                                                           |
| B. Ẹn Ẹn! Múnọ, tro pẹ-e?                       | B. „So so! Thou, how art thou?“ or:<br>„Tolerably well! Thou, how etc.?“ }                |
| or:<br>Tr'ei ó tr'ei! Múnọ, tro pẹ-e?           | or:<br>„Nothing but trouble! Thou, how art thou?“                                         |
| or:<br>O báki gbo! Múnọ, tro pẹ-e?“             | or:<br>„It is but hard! Thou, how art thou?“ or:<br>„Only trouble! Thou, how art thou?“ } |
| or:<br>Tr'ei ó tr'ei trẹ yi hẹ! Múnọ, tro pẹ-e? | or:<br>„Very well!') Thou, how art thou?“                                                 |

1) Or: „Thank you! I etc.!“

2) Lit. „There is nothing the matter!“

- A. Ạn đíra-i? or: Mạ đíra-i? „Hast thou slept well?“  
 B. Yáo, I đíra. Múnọ, mạ đíra-i? „Yes, I did sleep well. Thou, didst thou sleep well?“

b) If a person is not well he may say:

- B. De, I đíra hẹ; ra-trũ ra báki-mi ténọn. B. „No, I did not sleep; I am very ill to day.“  
 A. Ko bánsa-mu-e? A. „What hurts thee?“ or: „What pains thee?“  
 B. Ra-bomp-ra-mi ra bañ. or: B. „My head aches.“ or: Ra-bomp ra bañ-mi. or: „The head pains me.“ or: Ma-der-ma-mi ma bañ bẹ. „My skin hurts me all over.“ or:  
 I sókọ wónanẹ. „I had fever all night.“  
 A. Mạ bã tra tẹn e-trol. A. „Thou must look for medicine.“  
 B. Yáo, I kọ ten-yi. B. „Yes, I go to look for it.“  
 A. Re mañ kọ-e? A. „Where art thou going to?“  
 B. I kọ ro-k'qr. or: B. „I go to the farm.“ or: I kọ ro-pełr. „I go to town.“

c) On parting they may say:

- A. Mam piár'-ó, Pa! (Ya!) A. „Let us live (be) well all day, Sir! (Madam!)“ or: „Good bye, Sir! (Madam!)“  
 B. Ạmbá! Mam piár'-ó, Pá! B. „Very well! Let us live (be) well all day, Sir! (Madam!)“ or: „Very well! Good bye, Sir! (Madam!)“

---

1) Or: „Thank you! Let us etc.“ or „Thank you! Good bye etc.“

d) If it is toward evening, one does not say: Mam piár'-ó, etc.! but:

- |                                |                                                                                                    |
|--------------------------------|----------------------------------------------------------------------------------------------------|
| A. Man díra-ó, Pá! (Yá!)       | A. „Let us sleep well, Sir! (Madam!)“ or:<br>„Good night, Sir! (Madam!)“                           |
| B. Ambá! Man díra-ó, Pá! (Yá!) | B. „Very well!') Good night, Sir! (Madam!)“ or:<br>„Very well!') Let us sleep well, Sir! (Madam!)“ |

e) If one has met a person already in the earlier part of the day, and happens to meet him again, he does not use the same salutation: Kóri-'u, etc.! but:

- |                                                   |                                                          |
|---------------------------------------------------|----------------------------------------------------------|
| A. Páne-mu, Pá! (Yá!) or:<br>Páne-mu-ó, Pá! (Yá!) | A. „I have met thee, Sir! (Madam!)“                      |
| B. Ambá! Páne-mu, Pá! (Yá!)                       | B. „Very well! I have met thee, Sir! (Madam!)“           |
| A. Am piár'-i? or:<br>Ma piár'-i?                 | A. „Hast thou been well?“ or:<br>„Hast thou lived well?“ |
| B. Yáo, I piár' q-tan!                            | B. „Yes, I have been pretty well!“                       |

f) To one who just returned from a journey, or to a stranger just arrived, the salutation is:

- |                                                                                                                                        |                                                                                             |
|----------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------|
| A. Sen-ó, Pá! (Yá!) or: }<br>Séne-ó, Pá! (Yá!) }<br>or:<br>Sen-ó! Sen-ó, Pá! (Yá!) or: }<br>Séne! Séne-ó, Pá! (Yá!) }<br>Q-tem, sen-ó! | A. „Welcome, Sir! (Madam!)“<br>or:<br>„Welcome! Welcome, Sir! (Madam!)“<br>„Sire, welcome!“ |
| B. Ambá! Kóri-'u, Pá! (Yá!)                                                                                                            | B. „Very well!') I salute thee, Sir! (Madam!)“                                              |
| A. Ro ma yéfa-i?                                                                                                                       | A. „Where doest thou come from?“                                                            |

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1) Or: „Thank you! etc.!”

B. I yéfa ro-Báke-Lóko.  
or:  
I yéfa ro-Kamp.

B. „I came from Port-Loko.“  
or:  
„I came from Freetown.“

g) If one sneezes, they say:

A. Sen-e!

A. „God bless thee!“ Germ.  
„Zur Genesung!“

B. ʔambá!

B. „Very well!“ or: „Thank  
you!“

h) If one visits a sick person, he addresses him thus:

Séke-ó! or: }  
Šéke ó! }  
or:

„I am sorry!“ or: }  
„I pity thee!“ }  
or:

Séke-ó! Séke! }  
Šéke-ó! Šéke! }  
or:

„I am very sorry!“ or: }  
„I pity thee very much!“ }  
or:

Woí! Trańk gbo,<sup>1)</sup> Pá! (Yá!)  
or:

„Alas! Be but quiet, Sir!  
(Madam!)“ or:

Woí! Woí! Mą trū ra-trū, Pá!  
(Yá!) or:

„Alas! Alas! Thou art ill in-  
deed, Sir! (Madam!)“ or:

Woí! Woí, Pá! (Yá!) Mą trū  
ra-trū!<sup>2)</sup>

„Alas! Alas, Sir! (Madam!)  
Thou art ill indeed!“

i) If they want to show their sympathy with one, or to condole  
with one on the death of a near relative, they say:

Trańk gbo,<sup>1)</sup> Pá! (Yá!)  
or:

„Be but quiet, Sir! (Madam!)  
or:

Trańk gbo!<sup>1)</sup> Trańk gbo, Pá!  
(Yá!) or:

„Be but quiet! Be but quiet,  
Sir! (Madam!)“ or:

Woí! Woí! Trańk gbo, Pá!  
(Yá!)

„Alas! Alas! Be but quiet, Sir!  
(Madam!)“

1) Lit. „Be but silent, Sir! (Madam!)“

2) Or: Mą trū tra-tseń! „Thou art ill truly!“ or: „in  
truth!“

j) If one goes on a journey, he may have to tell compliments from others; as one would say to one going to Port-Loko:

Námina Módu ó, (I) kóri-kò; „Tell Namina Modu and Ali  
 Áli Bóndo ó, (I) kóri-kò. Bondo how do you do for  
 me.“<sup>1)</sup>  
 Lit. „As to Namina Modu, sa-  
 lute him; as to Ali Bondo,  
 salute him.“

k) One coming from Port-Loko might say to one:

A. Námina Módu ɔ kóri-mu. A. „Namina Modu salutes thee.“  
 B. ʒmbá! ʒmbá! B. „Very well! Very well!“<sup>2)</sup>

l) Or on meeting the messenger one would ask him:

A. Námina Módu ɔ yi ri-i? A. „Is Namina Modu there?“  
 B. ɔ yi ri; ɔ kóri-mu. B. „He is there; he salutes thee.“  
 A. ʒmbá! A. „Very well!“ Or: „Thank  
 you!“

m) If an aged person, or one of superior rank is addressed,  
 the salutation is:

A. O-tem, kóri-'u! or: Kóri-'u, A. „Sir, I salute thee!“  
 ɔ-tem! or: or:  
 O-tem báki, kóri-'u! „Sire, I salute thee!“  
 Kóri-'u, bom!<sup>3)</sup> or: „I salute thee, Madam!“ or:  
 Bom, kóri-'u!<sup>4)</sup> „Madam, I salute thee!“

n) If an aged person, or a superior, speaks to one, and the  
 person addressed does not distinctly hear, what he said,  
 he says:

Tro mɔ pã-e? or. „How doest thou say?“ or:  
 Ko r'áka-e? or: „What is it?“ or:

1) Or: „Salute N. M. and A. B.“

2) Or: „Thank you! Thank you!“

3) Or: Kóri-'u, ɔ-bom!

4) Or: O-bom, kóri-'u!

Pā? or Pā-i?

„Sir?“

Yā? or Yā-i? or Nā?

„Mam?“ or „Madam?“

o) In sending one's compliments to a gentleman by his domestics, one may say to them:

Kóri Pā-ñ! or: }

„Salute the Master!“ or: }

Kóri Pā-añ! }

„Remember me to thy Master!“ }

Kóri Yā-ñ! or: }

„Salute the Mistress!“ or: }

Kóri Yā-añ! }

„Remember me to thy Mistress!“ }

p) If the Plural is to be expressed, the forms are as follows:

Kó'i-nu, Pā-ña!

„I salute you, Sirs!“

Kó'i-nu, Yā-ña!

„I salute you, Madams!“

Kó'i-nu, a-fet!

„I salute you, children!“

Mam pfar' nāñ-ó, Pā-ña!

„Good bye, Sirs!“

Mam piar' nāñ-ó, Yā-ña!

„Good bye, Madams!“

Man díra nāñ-ó, ') Pā-ña!

„Good night, Sirs!“

Man díra nāñ-ó, Yā-ña!

„Good night, Madams!“

Tro pe nāñ-e?

„How are ye?“ or „How do ye do?“

Pāñ-nu, Pā-ña!

„I have met you, Sirs!“

Pāñ-nu, Yā-ña!

„I have met you, Madams!“

Sen nāñ-ó!

„Welcome ye!“ or „Welcome to you!“

Séke-nāñ-ó! or: }

„I am sorry for you!“ or: }

Šéke nāñ-ó! }

„I pity you!“ }

Sen nāñ!

„God bless you!“ Germ. „Zu eurer Genesung!“

Sen nāñ-ó! Sen nāñ-ó!

„Ye are very welcome!“ Lit.

„Welcome ye! Welcome ye!“

## 2. Of Worship.

A. Man der nāñ rāmne K'úru-masāba.

A. „Let us pray to God.“ or:

„Let us worship God.“

1) Lit. „Let us sleep ye, etc.!“

or:

Ma lén'sir nan K'úrumasäba.

B. Mañ ko ro-mišidi.

A. Kar-mi, I tsi karanē añ-réka-  
'a-mi.

B. Tšimone toñ lemp.

A. Múno, ma trára karaan-i?

B. I trára k'in k'in.

or:

Añkó, I trára o-tan.

A. Ma trára karaan tra-témne-i?

B. Añ, I trára o-tan.

A. Ma trára ama-leñ ma-témne-  
i?

B. Añ, I trára-ña gbaraan.

A. Ma trał atra-rámne rok'ór-i?

B. I trał k'in k'in; kére I trał  
aka-rámne ka o-Rábu gbár-  
añ.

A. Añ-réka ña K'úru, ma bótar-  
ni-i?

B. Añ, I bótar-ni tánka be; añ-  
réka añé ña tas e-réka e-  
lom be.

A. O-póto o gbair-su ka-wándi  
ka-fino ténqñ.

B. Añ, o tróri-su ar'im ra K'úru  
trał-tseñ.

or.

„Let us praise God by sing-  
ing.“

B. „Let us go to Church.“

A. „Wait me, I will bring my  
book with me.“

B. „Make great haste then.“

A. „Thou, canst thou read?“

B. „I know single (words).“<sup>1)</sup>

or:

„Yes, I know a little.“

A. „Canst thou read Temne?“<sup>2)</sup>

B. „Yes, I can a little.“

A. „Doest thou know the Temne  
hymns?“

B. „Yes, I know them well.“

A. „Doest thou understand the  
meaning<sup>3)</sup> of the prayers?“

B. „I understand a word now  
and then;<sup>4)</sup> but I under-  
stand the Lord's prayer  
perfectly.“<sup>5)</sup>

A. „As to the book of God,  
doest thou like it?“

B. „Yes, I like it very much;  
this book exceeds all other  
books.“

A. „The white man gave us a  
good address to day.“

B. „Yes, he shows us the word  
of God in truth.“

1) Lit. „I know one one.“

2) Lit. „Doest thou know to read Temne?“

3) Lit. „Doest thou understand the pr. in the inside (within)“

4) Lit. „I understand one one, etc.“

5) Or: kére ka-rámne ka o-Rábu, I trał-ki gbaraan; „but  
as to the Lord's prayer, I perfectly understand it.“

- A. Ténòn kía o lápso gbaíá-su ká-wándi; o kálane sò toń ka an-tof, aná 'a kómárg-kò, tráka kal bákasne mader.
- B. Káńkò K'úru o mar-su tra wop ar'ím, ará o poń tróri-su e-lókò e-laí; káma sá tšě yi gbo a-tral; kére káma sá yi sò a-yò na alrá sá poń tral!
- A. „To day he preached the last time to us; he returns now again to his native country,<sup>1)</sup> to recruit his health again.“
- B. „May God help us to hold the word, which he has shown us many times; that we may not be hearers only; but that we may also be doers of what we have heard!“

### 3. Of the School.

- A. Re mań kò-e, w'ahét?
- B. I kòne ka o-káramòkò tra tákas ka-karaan a-réka.
- A. Tróri-mi an-réka aná ma tákas-e.
- B. Káli-ni; an-réka ané an-réka na K'úru nań.
- A. Tróri-mi od'ér, ro ma karaan-e.
- B. Kar-mi, I tši láfti a-bógar; káli od'ér owó I karaan.
- A. Ma tákas ka-gbal-i?
- B. De, I ta tákas he ki o-fíno.
- A. Pa truĩ he, be ma mémárg-ki o-fíno.
- B. I láně-tši; kére I trap gbo ras.
- A. „Where art thou going to, child?“
- B. „I go to the schoolmaster to learn to read a book.“
- A. „Show me the book which thou art learning.“
- B. „See it; this book is God's book.“<sup>2)</sup>
- A. „Show me the place, where thou doest read.“
- B. „Wait me, I will turn over the leaf; see the place where I read.“
- A. „Hast thou learned to write?“
- B. „No, I did not learn it well yet.“
- A. „It will not be hard, if thou doest try it well.“
- B. „I believe it; but I only just began.“

1) Lit. „to the country where they bare him.“

2) Lit. „this book the book of God that.“

- A. Mā bā k'áfrí, de d'úba, de k'úpó-i?  
 B. Ǻń, I bā ey'étr eyé.  
 A. Mā tǵkās kǵ-leń ma-leń ma-témne-i?  
 B. Ǻń, I trára kǵ-leń-ńa.  
 A. Mā trára kǵ-lóm-i?  
 B. De, I trap gbo rās tra tǵkās kǵ-lóm.  
 A. Bāsar q-fino, káma mā trára-ki lēmp.  
 A. „Hast thou paper, and ink, and a pen?“  
 B. „Yes, I have these things.“  
 A. „Hast thou learned to sing Temne hymns?“  
 B. „Yes, I can sing them.“  
 A. „Doest thou know arithmetic?“<sup>1)</sup>  
 B. „No, I only just began with learning arithmetic.“  
 A. „Continue (persevere) with well, that thou mayest learn it soon.“

#### 4. Of the House.

- A. Kóri-'u, Pa!  
 B. Ǻmbá! Kóri-'u! Mā yéma wōń-i?  
 A. Ǻń, I tǵi wōń.  
 B. De yíra, kǵli kǵ-wań kǵ yi ri.  
 A. M'ámo, q-tem; I tǵi yíra anó ka am-mésa rayér.  
 B. Tǵě yíra ro-ráre rayér, a-fef a-báki ńa yi ri.  
 A. Tra bā hē mi tr'eí, q-trańk q gbáli hē mi wop.  
 B. Mā yéma fánta ro-ténta, ta-lóm ka ań-gbáta-i?  
 A. „I salute thee, Sir!“  
 B. „Thank you! I salute thee! Wilt thou come in?“  
 A. „Yes, I shall come in.“  
 B. „Come sit down, look there is a chair.“  
 A. „Thank you, Sir;<sup>2)</sup> I shall sit down here near the table.“  
 B. „Do not sit near the door, there is a strong draught there.“  
 A. „It is no matter to me, I shall not catch cold.“  
 B. „Doest thou wish to lie down in the hammock, or on the mat?“

1) Lit. „Doest thou know counting?“

2) Or: „Much obliged to you, Sir; etc.“

- A. De, pa ta léla he mi. A. „No, I do not yet feel tired.“  
 B. Káli a-bíliñ, be ma yéma B. „Look a sofa,<sup>1)</sup> if thou doest  
 fánta o-tań. wish to lie down a little.“  
 A. De, I yéma gbo yíra ro- A. „No, I only wish to sit down  
 gbántań. in the piazza.“  
 B. Be ma yéma r'áka, tšéla B. „If thou doest want any  
 qw'ahét. thing, call the child.“  
 A. M'ámo, Pá! I tši yō-tši. A. „Thank you, Sir! I shall  
 do it.“

## 5. Of Eating and Drinking.

- A. De yíra ro-mésa. A. „Come sit down to the table.“  
 or:  
 Mań gbetgbétne ka ka-di. „Let us recline to the eating.“  
 B. Ma rámnę K'úru tra rúba B. „Let us pray God to bless  
 ey'étr-'e-su e-di. our food.“  
 A. Káli r'a ra-bóti-di, a-nak-ó, A. „See there is something de-  
 a-sáka-ó. licious to eat, rice, and  
 palaver sauce.“  
 B. I bótar he a-sáka, yer-mi B. „I do not like palaver-sauce,  
 o-šem o-tois. give me roast beef.“  
 A. Ma yéma o-šem o-nákai-i? A. „Doest thou want fried beef?“  
 B. De, I tši di an-trók o- a- B. „No, I shall eat of the stew-  
 patr.<sup>3)</sup> ed fowl.“<sup>2)</sup>  
 A. Ma bótar he ka-di ka-lop- A. „Doest thou not like to eat  
 i? of the fish?“  
 B. De, I di he ka-lop. B. „No, I do not eat fish.“  
 A. Mína, d'or ra bā-mi, I tši A. „As for me, I am hungry,<sup>4)</sup>  
 di o-šem o-sálkar, de ma- I shall eat salt meat and  
 lel. or: beans.“ or:

1) That is a sofa made of mud.

2) Or: „boiled fowl.“

3) Or: qwó 'a patr, „which they stewed.“

4) Lit. „hunger has me.“

Mína, I tši di q-šēm q-kal,  
de ka-lop ka-kul.

„As for me, I shall eat  
broiled beef, and smoked  
fish.“ <sup>1)</sup>

B. Yéntra-mi am'ér, de tra-  
gbénbē.

B. „Hand me the salt and the  
pepper.“

A. Am bótar e-yóka, de e-kū-  
i? <sup>2)</sup>

A. „Doest thou like cassada,  
and Mandingo yams?“

B. An, I bótar-yi táuka bē.

B. „Yes, I like them very much.“

A. Káli a-tis a-lqm; ma yéma  
ka-bep-i?

A. „See there is another knife;  
doest thou want a spoon?“

B. De, I yéma hē ka-bep.

B. „No, I do not want a spoon.“

A. Ma yéma mun ma-ber-i?

A. „Doest thou wish to drink  
liquor?“

B. De, I tši mun m'antr.

B. „No, I shall drink water.“

## Chapter II.

### Addresses delivered to the Temnes.

#### 1.

On John 14, 6.

„Yísua q pā ronón: Míne yi ar'ón, de atra-tšēn, de an-nésam:  
w'úni ó w'úni q tána hē der ka q-kas, támbe ka ka trā-ka-mi.“  
Yōn 14, 6.

I poñ der anó tra tróri-nu ar'ón' da-fútia r'in, ará K'úru q  
káne-su ka ar'im-r'ón; pakášife K'úru q yéma káma a-fam bē  
d'er ó d'er na trára ar'ón aré, na trəl ar'im-r'ón. Tša K'úru q  
botr w'úni ka 'ra-rū aré, káma q lenki-kq, káma q yíkis owó  
bémpa-kq. Tráka tši K'úrumasāba mō q bémpa w'úni, q bémpa-  
kq q-fino de q-tqt; tr'ei ó tr'ei tra-las tra yi hē ronón. Kére  
w'úni q lāsar an-ton na K'úrumasāba, tšia ba-tši na kánta ar'ón'  
da ro-riánna, ka ra-fi ra wōn ka 'ra-rū bē; pakášife a-fam bē na  
yi a-las, na bē na poñ sáke a-gbéna na K'úru ro-méra. Kére

1) Or: „dried fish.“

2) Or: ma-nei-i? „country-yams?“

háli w'úni o lásar an-ton ná K'úru, K'úru o bótar-ko háliisa, o bótar he ka-nan'-ko ka an-fósa ná ra-fi, de ka an-fósa ná Setáni; o bána-ko i-nei, ko o kánti r'on' da-lom ro-riánna.

Ka an-ton ná Músa K'úru o pá ho: Be ma yō at'rei atšé ma tra káli. Kére ka-ráran ka mo w'úni o poñ lásarne, o bá he so a-fósa tra yō ma-trei ma K'úrumasāba, káma pa tésane-ko; am-méra ná w'úni ná yi a-las háli; w'úni ó w'úni o yi he owó gbáli wop an-ton ná K'úru o-fíno. Tráka tši w'úni ó w'úni o gbáli he kisi, o gbáli he ko ro-riánna tráka ra-bomp ra ma-yos-mon ma-fíno. Ma-yos-ma-su ma-fíno ma gbáli he kánti riánna tra trássu; K'úru o trára-tši o-fíno. O soñ-su an-ton-nōn káma sa nānk gbáran ra-yaí-ra-su, de ma-las-ma-su; káma sa trára sa bá he a-fósa tra wop an-ton-nōn o-fíno, ma pa bóne-ko, de káma sa nānk sa gbáli he won ro-riánna tráka 'ma-yos-ma-su; tša a-fam be ná poñ lásar an-ton ná K'úru e-lóko e-laí. Tšián o kánti r'on' da-lom tra trássu ka ka-sómpane de ka 'ra-fi ra Yísua ow'an-k'ōñ gben. Ar'ón aré ra yi ar'ón' da i-nei. Šya be sa yi a-fam a-las rodí ka K'úrumasāba, w'úni ó w'úni o yi he o-fíno de o-tratšén rodí ka K'úru; kére šya be sa gbáli kisi ka ar'ón aré, ará K'úru o poñ tróri-su ka ar'im-r'ōñ tšia yi mo ho yē ka ka-láne Yísua. W'úni ó w'úni owó yéma der ka K'úru ka r'on' da-lom, tšia yi ho tráka ama-yos-mon ma-fíno gben, o tána he der roñōñ tabána, o tra dínne gbo. W'úni lom o yi he, o-nábi o-lom o yi he, owó tána mar-nu tra ko ro-riánna, támbe Yísua ow'an ka K'úrumasāba. Kōno yi atra-tšén, kōno yéfa ka k'úru tra tróri-su ama-šélo ma K'úru o-kas-k'ōñ, de tráka fi tra trássu.

W'úni ó w'úni, o-nábi ó nábi, owó mo tšé tróri-nu atšé, atrá I poñ tróri-nu, o tróri-nu ra-yem, ko o pá he tra-tšén. W'úni ó w'úni owó tšé láne ow'an ka K'úrumasāba, o béka K'úrumasāba ra-yem, pakášife o láne he at'amasére, atrá K'úru o poñ soñ-su tráka ow'an-k'ōñ. K'úru o káne-su ka ar'im-r'ōñ fo o tra soñ-su a-nésam a-tabána tráka ra-bomp ra Yísua ow'an-k'ōñ gbo sōn. W'úni ó w'úni owó láne ow'an ka K'úrumasāba, o tra sóto a-nésam a-tabána; kére w'úni ó w'úni owó tšé láne ow'an ka K'úrumasāba, o gbáli he sóto a-nésam a-tabána. K'úru, o-kas, o sōm ow'an-k'ōñ, káma

o bání ara-rũ; pakášife o-maleíka ó maleíka o tána he su mar, o-nábi ó nábi o tána he su mar; w'úni ó w'úni o tána he wop an-ton ná K'úru o-fino. Mahámadu kon' so o lésar an-ton ná K'úru, ma a-fam a-lom ná poñ yõ; Yísua kon' sôn o bá he tr'eí ó tr'eí tra-las. An-nábi be, aná K'úru o poñ sôm ka a-fam tápan ná-náne so ná bá ka-kísi tráka ra-bomp ra Yísua, ná bá ka-sóto ka-lápar ka ma treí-ma-ñañ ina-las ka ma-tšir ma Yísua; pakášife w'úni ó w'úni o bá ma-treí ma-las rodí ka K'úru. Mahámadu o bá ka-kísi tráka ra-bomp ra Yísua gbo sôn. Yísua kon' sôn o bá he tr'eí ó tr'eí tra-las, pakášife o yi ow'an ka K'úrumasába.

Mo K'úru kono-konone o poñ botr ar'ón aré tra trássu, sa bá ka-láne fo ar'ón aré ra béki-su, sa bá ka-wop ar'ón' da-tši, ka sa gbáli trára tra-tšén, fo K'úru o pénša he w'úni ó w'úni, owó der ronón ka ar'ón aré, pakášife K'úru o tána he yéma. W'úni ó w'úni owó láne fo Yísua o yi ow'an ka K'úru, K'úru o tra bótar-ko; kére w'úni ó w'úni owó pénša, fo Yísua o yi ow'an ka K'úrumasába, owó pénša, fo Yísua o poñ der ka 'ra-rũ tra bání-su, ow'úni owé o gbéna K'úru, ko K'úru o bánšar-ko, o tra sóm'ra-ko ro-yahánnama. Kére w'úni ó w'úni owó láne Yísua, o bá ka-wop so an-ton-nón, aná o poñ tróri-su ka ar'im-r'ón, kía yi ho ka am-beíbal; pakášife ak'áfa aké gbo sôn kía yi gbo ak'áfa ka K'úru.

Yísua o káne-su fo sa bá ka-bótar K'úru ka am-méra-'a su be, de ka an-fósa-'a-su be; fo sa bá tra mémar, káma sa yérane atr'eí tra-fino, atrá Yísua o sótona-su ka ra-fi-r'ón. W'úni ó w'úni owó yéma K'úru tra bá-ko i-neí, o gbáli ni sóto tráka ra-bomp ra Yísua gbo sôn. K'úru o tra máláne aka-rámne-ka-nu ka an'és ná Yísua gbo; be na rámne he K'úru ka anés ná Yísua, K'úru o šélo he tra trála-nu, na rámne gbo ka-tšín tral.

A-fam ná poñ wúra s'on' tra-lai tráka der ka K'úru. A-lom ná tens w'úni, talóm o-nábi tráka kása-ña ratron; a-lom so ná náne ná gbáli der ka K'úru tra 'ma-yos-ma-ñañ ma-fino, de tra ka-wop-ka-ñañ a-sum. Kére ar'ón' d'in ra yi ri gbo; Yísua kono yi ar'ón' da-tratšén, ará ma gbáli kére a-fam ro-riánna. Kono-konone o pá ho: W'úni ó w'úni o gbáli he der ka K'úru,

q-kas, támbe ka ka-trā ka-mi. Šya be sạ bā tra nāši ama-trei-ma-su ma-lạs ka ma-tšir ma Yísua; sạ bā tra lánẹ-kọ trắka ka-lápar ama-trei-ma-su ma-lạs be. Q-rúhu<sup>1)</sup> ka Kúru ọ bā tra sắki e-méra-'e-su. W'úni lọm ọ yi he ọwọ tọna yọna-su ama-trei amé támbe Yísua. Trắka tši n'ẹs a-lọm ọa yi he, a-fọsa a-lọm ọa yi he, aná gbáli fútia-su, támbe Yísua sọn. R'áka ó r'áka ra tọna he kére-nu ro-riánna ka-ráran ka ra-fi, támbe ama-tšir ma Yísua, amá ọ poń loń trắka 'ma-trei-ma-su ma-lạs. Šya be sạ bā ma-trei ma-lạs ma-lai; kére K'úru ọ sẹlọ tra lápar-su trắka ra-bomp ra Yísua, be sạ nẹmtẹne-kọ trắka tši. Be sạ yéma he K'úru tra lápar-su trắka ra-bomp ra Yísua, ọ gbáli he tšera-su ama-trei-ma-su ma-lạs kókọ, sạ gbáli he wọn ro-riánna tánkań.

A-máne-'a-mi! I nẹmtẹne-nu, tšẹ nạ lánẹ ama-yọs-ma-nu trắka ka-fútia-nu; tšẹ nạ lánẹ ọ-nábř trắka ka-fútia-nu, ọa gbáli he fútia-nu kí ó kí! Kére lánẹ nọń Yísua sọn trắka ka-fútia-nu. I trára fọ nạ ta lánẹ he Yísua trắka ka-fútia-nu; kére trạp nọń ténọń tra yọ-tši; trónkẹr nọń rọńón lẹmp, tání an-lókọ a-fino<sup>2)</sup> ọa tas tra tránnu, tání nạ fi ka 'ma-trei-ma-nu ma-lạs, nạ dínnẹ tabána. Be Yísua ọ nási ama-trei-ma-nu ma-lạs ka ma-tšir-m'ọń, nạ trạ bā ma-tófọl ka e-méra-'e-nu, pạ trạ fọi-nu tr'eĩ, nạ trạ yi ma a-fam, aná poń wur n'ímisa na-bána, nạ gbáli he sọ nẹsa ra-fi. Háli nạ trára nań nạ trạ fi anínań, nạ gbáli he nẹsa, pẹkásife nạ trára, nạ trạ bā ma-bọne ma-bána<sup>3)</sup> ro-riánna ka-ráran ka ra-fi. Kére be nạ lánẹ he Yísua, be nạ lánẹ Mahámadu, be nạ rámne-kọ, nạ gbáli he fúti, nạ trạ nẹsa ra-fi; pẹkásife K'úru ọ poń tróri-su fọ r'on' d'in día yi ri gbo trắka a-fam be. Q-póto ó, w'úni bi ó, ọ-yóla ó, ọ-mọne ó, ọa be ọa bā ka-fúti trắka Yísua ọw'án ka K'úrumasába sọn; kọ w'úni ó w'úni ọwọ tšẹ lánẹ Yísua gbo sọn trắka fútia-kọ, ọ gbáli he fúti tabána, ọ bā gbo tra kọ ro-yahánnama.

1) Or: An'úmpal ọa K'úru ọa bā etc.

2) Or: a-fọi-tr'eĩ, „convenient, seasonable.“

3) Or: bā ma-tráma ma-fino, „be in a happy state“ = „be well off.“

Me I yéfa nọ ka-lápsọ, I náne he fọ I tši der sọ ka an-tof ané, pàkásife ra-tru ra-báki ra wop-mi. Kére pà tésane K'úru tra kára-mi sọ anọ, de tra tróri-nu sọ ar'ím ra K'úru! I yi anọ tra-reñ tra-lai, I tróri-nu ar'ón' da K'úru e-lọko e-lai; kére nà wop he ri, pàkásife nà bótrar he e-méra-'e-nu ka 'ma-trei ma K'úru. nà bótrar e-méra-'e-nu tra ey'étr ya nọ-rū. Tšia bā-tši pà bán'sane añ-fam, aña poñ sòm-su anọ tra tróri-nu ar'ím ra K'úru, ka ña šélo he káma o-póto o yíra sọ re; kére ña yéma he nu noí ar'ím ra K'úru be, ña tra trei rəs w'úni k'in anọ tra gbair-nu kə-wāndi, be pà yi họ nyan tšempi tra tral ar'ím ra K'úru, de tra wop-ri sọ. Ké mĩne sọ I tši der win win tra gbaía-nu kə-wāndi. Kére I tši yíra d'er ó-lom tra káli, be pà yi añ-fam, aña yi ri, ña šélo tra málane ar'ím ra K'úru, ará me kọ tróri-ña; tša K'úru o yéma káma a-fam be d'er ó d'er ña tral ar'ím-r'òn.

A-máne-'a-mi! I némtene-nu, be nà bótar am'úmpal-ma-nu, láné nañ Yísua, wópne-kọ nañ tráka fútia-nu! Kánkọ K'úru o mar-nu tra yō atr'eí atšé I kané-nu lemp; táni nà fi ka 'ma-trei-ma-nu ma-las, nà poñ fe tši yō, táni nà dínne tabána. Ra-fi ra ma der-añ tra trássu be, kọ be nà poñ he sító ka-lápar ka 'ma-trei-ma-nu ma-las ka ka-trā ka Yísua, hān ma nà yi anọ-rū, nà gbáli he fúti, nà bā kə-dínne tabána! Kére be Yísua o poñ tšéra-nu ama-trei-ma-nu ma-las, nà gbáli he nésa ra-fi, nà gbáli he nésa ka-rók an-tónka ka añ-réi a-lápsọ, nà tra fi họ nà kọ díra, ka nà trára fọ nà tra wur sọ ka tra-bóma-tra-nu ka añ-réi a-lápsọ, nà tra kọ ro-riánna tra yíra ri ka ma-bóne ma-bána, amá gbáli he poñ tánkañ ó tánkañ.

## 2.

On 2 Cor. 5, 19. 20.

E-méra-'e-su de ar'ím ra K'úru ra tróri-su fọ K'úrumasába kónọ mọ sọñ-su ey'étr e-ñino be. Ka ka-trap K'úru o bémpana w'úni e-tof, kọ kónọ mọ sọñ-ras w'úni ó w'úni a-nésam. K'úru o botr añ-lọ ña ka-kóm-ka-su, de ođér ro 'a kómar-su; kónọ mọ sọñ-su r'áka ó r'áka ará sọ bā. Kónọ mọ béne-su rə-tr'eí ó tr'eí.

Ka-báni-ka-su ka 'ra-trar ra setáni ka yi ama-pant ma K'úru. Kòṇò wúra as'ádka tra báni-su. Q sòm qw'án-k'òṇ, q reñ-kò ama-trei-ma-su ma-làs be; kò K'úru q málane as'ádka, atrá Yísua q kára tra trássu. Yísua q káne e-tétu-y'òṇ tra trámas ar'ím ra-tòt aré ka a-fam be. An lq ña-tši K'úru q bém̄pa w'úni, w'úni q yi q-máne ka K'úrumasäba; kére w'úni q lāsar an-tòṇ ña K'úru, tšía bā-tši K'úru q bán'sar-kò, kò w'úni q nésa K'úru. Ama-làs ma w'úni ma lāsar ama-máne ka-tròṇ ka K'úru de ka-tròṇ ka w'úni. E-méra-'e-su e lā ma-gbéña tráka K'úru, kò K'úru q bán'sar-su tráka 'ma-trei-ma-su ma-làs. A-fam be 'a gbéña K'úru ka e-méra-'e-ñan, ña yò ma-trei ma-làs ma-laī. Kére K'úru q wúra s'ádka, káma kòṇ' de šyañ sà máne sò. Šya sà gbáli he yò káma K'úru de šyañ sà kal máne; kére K'úru kòṇò gbáli yò-tši. Q bā-su i-neī, q sòm Yísua qw'án-k'òṇ qwó yókane ma-der, qwó kása-su ratròṇ, de qwó wop an-tòṇ ña K'úru q-fino tra trássu, ka ka-bélāṇ-ka-su; pakášife šya sà lāsar-ñi lókò ó lókò. K'úru q sòm qw'án-k'òṇ káma q sòmpane, káma q fi; káma K'úru q gbáli su tšéra 'ma-trei-ma-su ma-làs. Yísua kòṇ' q bā he treī ó treī tra-làs, kòṇ' q sòmpane gbo ka ka-bélāṇ-ka-su. Yañ K'úru q kála ma-máne ka-tròṇ ka a-fam de ka-tròṇ-k'òṇ. Q yéma he su sò reñ ama-trei-ma-su ma-làs, be sà wópne-kò, be sà wop ar'ím-r'òṇ. K'úru q šélq tra lápar ama-trei -ma-su ma-làs tráka ra-bomp ra Yísua, be sà láne Yísua, be sà wópne qw'án ka K'úru.

K'úru q yéma káma kòṇ' de šyañ sà kal máne; q tšéla a-fam be ka ka-saṇ ka e-tétu-y'òṇ, q némtene-su ka ka-saṇ-ka-ñan káma sà málane ama-máne-m'òṇ, káma sà láne Yísua. Yísua kòṇò gbáli fútia-su kòṇ' sòn.

I poṇ der rònú, K'úru q sòm-mi rònú, káma I tróri-nu ar'ím-r'òṇ. Nà gbáli he katr k'ére, be nà wop he ri, pakášife nà trára-ri; nà gbáli he káne K'úru ka an-réī a-lápsò: „I tr'a he nañ ar'ím-ra-mu-e.“ K'úru q tra tònkas-nu ka ar'ím, ará I tróri-nu lókò ó lókò; I tróri-nu atrá nà bā kà-yò, káma nà kisi; be nà kisi he, nyan nya bā-tši. Šya be sà yi a-fam a-làs rodí ka K'úrumasäba; w'úni ó w'úni ka-tròṇ-ka-nu q poṇ lāsar an-tòṇ

ña K'úru e-lóko e-lai; w'úni ó w'úni ka-trón-ka-nu o yô ma-trei ma-las ma-lai,

A-máne-'a-mi! Bótrár nân am-méra, nâ bá ra-bei ra-bána ka K'úru, nâ gbáli he ram-ko-e r'áka ó r'áka! Kére Yísua kono wop ara-bei-ra-nu, kono gbáli ram-ri, be nâ láné-ko. K'úru o šélo tra lápar ama-trei-ma-nu ma-las tráka ra-bomp ra Yísua. I der ronú ka an'és ña Yísua de ka ka-bélañ-k'ôn, I némtene nu káma nâ málane ama-máne-m'ôn. Be nâ láné Yísua, be nâ málane ka-fúti-k'ôn mo ho a-bóya, be nâ yéma fúti ka 'ma-tšir ma Yísua gbo, amá o loh tra tránnu be; K'úru o šélo tra lápar-nu. K'úru o gbáli he málane w'úni ó w'úni, támbe owó mo der ronón ka an'és ña Yísua ow'an k'ôn. K'úru o pā ho: „Kóne nân ka 'ra-rú be, trámás nân ar'im ra-tot ka a-fām be. W'úni ó w'úni owó láné, 'a mātās-ko,<sup>1)</sup> o tra fúti; kére w'úni ó w'úni owó tšé láné, o tra dínne.“ Be nâ básar ka-tšé-wop ar'im ra K'úru, nâ láné he Yísua; K'úru o tra sómpa-nu ka-sómpa ka-bána; be nâ málane he ka-sóm-ka-mi, nâ fárki ka-sóm ka K'úrumasāba, ko K'úru o tra sóm-nu ro-yahánnama tra sómpane ri tabána tánkañ. Nâ bá tra wop ar'im ra K'úru anō-rú; pakášife be nâ poñ fi, nâ gbáli he wop-ri so. K'úru o soñ-su a-lóko anō-rú gbo tráka bēnene tra riánna.

Be o-bai o-lom o yéma mar w'úni mone; kére ow'úni ka-tši o pénsa, o málane fe ar'im ra o-bai, o fárki ama-tot ma o-bai; o-bai ka-tši mo bán'sar he ko-i? Kére K'úrumasāba o yéma soñ-nu ará tas r'áka ó r'áka ará o-bai o gbáli soñ-nu. W'úni ó w'úni o gbáli he lápar ama-trei-ma-nu ma-las; kére K'úru o šélo tra lápar-nu, be nâ láné Yísua; kére o gbáli he lápar-nu támbe nâ láné Yísua ow'an ka K'úrumasāba,

Pakášife K'úru o pā: „Kóne nân ka 'ra-rú be, trámás nân ar'im ra-tot ka a-fām be;“ I poñ der ronú. I poñ trei o-kas-ka-mi, de an-máne-'a-mi, de an-tof aná 'a kómar-mi, I poñ der ka an-tof-'a-nu, ro tra-trū-tra-lai tra wop-mi, ro a-póto a-gbáti ña fi ka der-ka-ñan gbo ka an-tof ané; kére tr'eí ó tr'eí tra gbáli

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1) Or: pátar-ko (m'antr), „baptize him (with water) by sprinkling;“ mātās is: „baptize by immersion.“

he mi bentr; pǎkásife I yéma tróri-nu ar'ón' da K'úru, káma nǎ trára-ri, káma nǎ wop-ri, káma nǎ sǒto ma-bǒne ma-bána ro-riánna.

Be nǎ wop ar'ím ra K'úru, ará I tróri-nu, pǎ bǒne-mi háli, I tǎi mǔtǎi K'úru m'ámo tráka tǎi. Kére be nǎ wop he ar'ím ra K'úrumasába, ará I tróri-nu lókó ó lókó, nyan nya bá-tǎi, nyan nya bá ka-wósa-tǎi, K'úru o trá sǒmpa-nu tráka tǎi.

R'on' d'in ra yi ri gbo tráka fúti; r'on' d'in ra yi gbo, ará kǒ ro-riánna; a-fam be ná bá tra kǒt ka ar'ón aré, am-póto de añ-fam a-bi. K'úru o tróri-su ar'ón aré ka ar'ím-r'ón, ará I trámǎs-nu. K'úru o sǒn fe w'úni tr'áfa trá-rañ, kére k'áfa k'in gbo; ka a-fam be 'a bá tra wop ak'áfa aké; w'úni ó w'úni ǒwó mǒ tǎe wop ak'áfa aké, o gbǎli he kǒ ro-riánna, o trá dínne gbo, K'úru o trá sǒm-kǒ ro-yahánnama tra sǒmpañe ri táńkan tabána. A-lai ka-trón-ka-nu ná ma pǎ hǒ: „Añ-réka, aná sǎ bá, nía yi hǒ alukrána, ná yi a-fino tra trássu, ná béki añ-fam a-bi; ka ak'áfa kǎ-póto kía yi kǎ-fino tra am-póto, ka béki am-póto.“ Pǎ yi he yañ. Añ-réka-'a-nu nía yi hǒ alukrána, de añ-réka a-póto e-yi fe win; kére e pǎskiane. Alukrána ná tróri-nu ar'ím ra w'úni gbo; kére añ-réka aná I kára-nu, ná tróri-nu ar'ím ra K'úru trá-tǎen. K'úru o gbǎli he sǒn a-fám e-réka ye-rañ e-pǎskiane, ar'ím ra K'úru ra yi trá-tǎen táńkan tabána. W'úni ó w'úni ǒwó káran añ-réka a-póto de añ-réka ná Mahámadu a-méra fino, o gbǎli trára fǒ añ-réka a-póto ná tási alukrána; añ-réka a-póto nía yi gbo ar'ím ra K'úru.

A-máne-'a-mi! Bótrǎr nañ am-méra! Yísua kǒnǒ mǒ tǒńkas-nu ka añ-réi a-lǎpsǒ, be nǎ wop ar'ím-r'ón ó, be nǎ wop he ri ó, o trá tǒńkas-nu! Háli nǎ wop he ar'ím-r'ón anǒ-rú, nǎ bá tra tráma rodí ka Yísua, káma o tǒńkas w'úni ó w'úni ka-trón-ka-nu. Ak'áfa-ka-nu ka tróri he nu atr'eí atǎe; kére ak'áfa ka K'úru ka kǎne-su-tǎi, ka kǎne-su fǒ Yísua ǒw'an ka K'úrumasába o trá tǒńkas-nu ka<sup>1)</sup> añ-réka-nǒn, nía yi hǒ ka<sup>1)</sup> am-beibǎl; pǎ yi he ka añ-réka-'a-nu, nía yi ka<sup>1)</sup> alukrána. Alukrána ná kǎne he nu fǒ Yísua o yi ǒw'an ka K'úrumasába. Mahámadu o pǎ fǒ kǒn'

1) Or: mǒ etc.

bána o tas Yísua; kére o kólone gbo ka-tšín, o yéma gbo; K'úru o sòm he ko kókó. N'és a-lom na yi he ri, aná gbéli fútia-su, támbe an'és na Yísua; ko w'úni ó w'úni owó mo pénša-ko, o trág dínné gbo.

Mahámadu o tínkar a-fam tráka wop ar'im-r'ón, o dif-na be, aná tšé šélo tra wop-ri. Kére K'úru o gbéna atr'eí atšé, o yéma he sa tínkar a-fam tra wop ar'im-r'ón; o káne-su gbo: Be nǎ wop ar'im-ra-mi, be nǎ láné Yísua, nǎ trǎ sóto ma-bóne ma-bána ro-riánna; kére be nǎ wop he ar'im-ra-mi, be nǎ láné he Yísua; nǎ trǎ dínné gbo, nǎ trǎ sómpane ka an'antr tánkañ tabána. Yo o pá, kére o tínkar be w'úni ó w'úni, mo Mahámadu o poñ yó tápañ.

Kánkó K'úru o mar-nu, káma nǎ tšé gbo trǎl ar'im-r'ón ka-tšín, ará I tróri-nu; kére káma nǎ yó-ri so; káma nǎ won ro-riánna, de káma nǎ sóto ri ma-tráma ma-fíno tánkañ ó tánkañ.

### 3.

On Jude v. 14. 15.

Fo a lókó na trǎ der mo K'úru o trǎ tónkas a-fam be mo ama-yos-ma-ñañ, K'úru o poñ gbal-tši ka am-méra na a-fam be. Sa nañk a-fam a-laí aná ma yó ma-trei ma-las ma-laí, talóm ma-trei ma-fíno, na sóto he a-ram tráka tši anq-rú; kére na trǎ sóto-ñi ka 'ra-rú ará ma der-e. O-nábi Énok, owó káli pa won he ka-rárañ ka 'ra-fi ra Ádam, de an-fam aná yi ka 'ma-réi ma-tši, na trára, fo K'úru o trǎ rok e-tónka ya a-fam ka an-réi a-láp'so. Énok kóno trámas-tši, o pá ho: „Káli, o Rábu o mo der-e re e-wul e-laí ya am-maleíka-ñon tra rok e-tónka ya a-fam a-las be tráka 'ma-trei-ma-ñañ ma-las, ainá na yó;“ ko o mañ an-fam, aná yi ka 'ma-réi ma-tši, káma na túbi. Énok o káne-su fo Yísua o trǎ der so ka an-réi a-láp'so. O tróri-su fo Yísua o trǎ tšéla a-fam be tráka tráma roñón rodí, fo o trǎ ram a-fam a-las be mo am'ólo ma ama-yos-ma-ñañ. E-tétu ya Yísua be na pá r'im r'in, na káne-su fo šya be sa bà tra tráma ka Yísua rodí, káma o róka-su e-tónka. Na káne-su fo Yísua kóno mo rok an-tónka na an-káli de an-fi. K'úru o yentr ka-

rok an-tónka ka an-réi a-láp'so ka Yísua; pákásife o yi ow'an ka w'úni. Kóno fi tráka a-fam be, ko o tra der so mo ow'an ka w'úni ka e-bunt ya k'úru. Énok o káne-su fo o tra der re am-maleíka-nhon, aná ma paíka-ko ka e-bunt ya k'úru. E-wul e-lai na tra tor ka k'úru de kon' tra búndas an-yíki na an-réi na-tí, de tra yíkis-ko owó trápi-na. Ka-der ka Yísua an-lo na-tí ka tra tas ka-der-k'ón ka-trótroko, mo o der tra sáke ma-der, de tra sómpane tra trássu.

Sa ba tra bótrar am-méra, káma sa benene tráka an-réi na-tí, káma sa bap-ko o fíno. Yísua o tra der tra tónkas a-fam be, pa yi be tra tróri an-yíki-nhon gben; kére tra rok an-tónka na a-fam ka an-tof be. An-fam be aná pon káli ka 'ra-rú aré, de w'úni ó w'úni owó 'a tšé ta kóm ka 'ra-rú aré, Yísua o tra tšéla-na ronón rodí. Am-báki de an-fet, an-yóla de am-móne, na be na tra wur ka tra-bóma-tra-nañ, de aná yi a-káli an-lo na-tí ka an-tof, na be na ba tra tráma ka Yísua rodí. O tra gbéngben w'úni ó w'úni, o tra tunt ama-yos-m'ón, o tra náfi e-náne e-mánkne ya am-méra-n'ón be. An-lóko na-tí aná Yísua o mo fétar am-méra,<sup>1)</sup> na tra ko ro-riánna; kére aná Yísua o mo nap,<sup>2)</sup> na tra bal-na, káma na yéfa ro-d'er-k'ón kadí. Yísua o tra nátra an-fam-nhon ro-riánna; kére aná tšé láné-ko, o tra fíta-na ka an'antr na-tabána. Yísua o tra tónkas a-fam tra-tšén. Be sa fófár a-fam tráka 'ma-trei-ma-nañ ma-las na kátrne tr'ére. Kére Yísua kóno-kónone o tra wópa-na t'amasére, o tra tróri-na ara-yai ra atr'ére-tra-nañ, o tra náfi ama-yos ma-las, amá na yó-e, as'ím tra-las atrá na fof-e, de e-náne e-las eyé yi ka e-méra-'e-nañ ka t'amasére tra tra-tšén, há na gbáli be pénša. E-tétu ya Yísua so, aná trámar-na ar'ím ra K'úru, na tra wúra t'amasére tráka tranán. Yísua owó mo tónkas-su, o trára od'ér ro a-fam na yó ama-trei-ma-nañ ina-las ma-mánkne be, ko o tra tínkar-na tra wósa atra-tšén tra ka-rok-k'ón an-tónka, aká sóm-na ka an'antr na-tabána.

Ka an-réi na ka-rok e-tónka ya a-fam Yísua o tra botr ama-

1) Or: o mo sòn ma-mári, na etc.

2) Or: o mo sòn ma-téri, na etc.

tráma ma-tabána ma w'úni ó w'úni. A-tan na yi ri gbo, aná ma náne atr'eí atšē. A-fam a-lai na káli mọ họ na bá tra káli tabána anọ-rú. Be w'úni o fi ra-fi ra-simtar, na náne họ atšē tra gbáli he yone ronán. Na mar tra bēnēne tráka 'ra-fi lóko ó lóko; káma be ara-fi ra der, na tšē ri nésa, káma ra tšē der ronú, ma na tšē ri náne. Kére be na wópne he Yísua, be na yéma he fúti ka 'ma-tšir-m'ón gbo, na poñ he bēnēne tráka ra-fi; pakášife K'úru o ta poñ he lápar ama-trei-ma-nu ma-las; ko be K'úru o poñ fe tšera-nu ama-trei-ma-nu ma-las, ra-fi ra tra yentr-nu ka an'antr na-tabána ro-yahánnama. Ya sa bá tra káli, de tra bótrne lóko ó lóko, mọ họ sa kar ka-der ka Yísua a-réi ó a-réi, káma sa gbáli bá ma-bōne ka ka-der-k'ón. Ya sa bá tra káli a-réi ó a-réi, mọ họ ma sa ma yéma tra poñ káli, ma ra-fi ra fátrar.

A-máne-'a-mi! Pa mar-nu tra trap ka-bēnēne tráka an-réi na-tši lemp. Tra-reñ e-wul tramát tra poñ tas, mọ Énok o fof as'im tra-tši tráka ka-der ka Yísua, ke e-tétu ya Yísua be na pā r'im r'in; na káne-su fo Yísua, owó yi tra tónkas-su, o fátrar lemp. O tra der tšentšene, be an-lóko, aná K'úru o poñ botr, na bek. Kére Yísua o fatr w'úni ó w'úni, pakášife ma 'ra-fi ra bap-su, yan ka-rog an-tónka ka ma bap-su so. Be na káli katúbi-ka-nu, a-pańk nań; pakášife na tr'a he a-lóko réke ra-fi ra ma der tra tránnu; be pa yi ka ka-reñ ka-lom, talóm ka an-réi a-lom, talóm ka an-gbéleń a-lom, na tr'a he tši. Tráka tši bēnēne nań tráka ra-fi, fgle nań ka ar'ón'-da-nu ra-las; kōne nań ka Yísua ka e-méra-'e-nu be, káma na gbáli bá ma-bōne ronón rodí, be o der-e. Rámne nań K'úru, káma o sáki e-méra-'e-nu, de káma na sáke a-wut na K'úru.

Šya be sa poñ lásar an-ton na K'úru ka e-náne-'e-su, ka as'im-tra-su, de ka 'ma-yos-ma-su. Káne gbáli lápar ama-trei-ma-su ma-las-e? Káne gbáli náši ama-trei-ma-su ma-las ka an-réka, aná K'úru o gbal tráka tr'eí ó tr'eí sa yō-e? Am'antrar-ma-su ma gbáli he yō-tši, r'áka ó r'áka ra gbáli he yō-tši, támbe ama-tšir ma Yísua; kōno gbáli yak-su ka 'ma-trei-ma-su ma-las be, kōno gbáli lápar ama-yos-ma-su ma-las be; be kōn' o yak fe su, sa

tra fi ka 'ma-trei-ma-su ma-las, ka sa ba tra sòmpane ara-ban' da K'úru ro-yahánnama tánkañ ó tánkañ.

Ten's nan a-ni na ka-fúti, aká Yísua o poñ wafa-su ka 'ma-tšir-m'òñ; tše na mémər tra botr ama-yos-ma-nu ma-fíno ka ka-bélañ ka 'ma-tšir ma Yísua, K'úru o gbáli he málane-ña. Kére aná ma láne Yísua, na gbáli kar an-réi na ka-der ka Yísua re ma-bóne; pakášife kon', owó mo tónkas-ña, o wafa-ña 'ma-tšir-m'òñ gben; pa yi kon' owó na láne, owó na wópne, owó poñ nášia ma-trei-ma-ñañ ma-las ama-tšir-m'òñ. Yísua kónq-kónqne, owó mo tónkas-ña, o tra tráma-ña rárañ, o tra pa ronán: „Der nan, aná o-kas-ka-mi o poñ rúba, sóto nan ak'e ka 'ra-bai, ará na poñ benene tráka tránnu!“ Aná láne Yísua na tra tráma ronón rodí re ma-bóne; kére aná tše láne-ko, aná tše trála-ko, na gbáli he tráma ronón rodí, o-nínis o-bána o tra wop-ña, pakášife Yísua o tra sòm-ña ka an'áñtr na-tabána.

W'úni owó tše benene tráka ra-fi, o ba tra nésa ra-fi, pakášife ra-fi ra tra yentr-ko ka ka-sòmpane ka-bána ro-yahánnama. Kére w'úni owó poñ benene tráka ra-fi, kónq yi o-foi-tr'eí; pakášife be o fi, o tra fúti ka-sòmpane ka 'ra-rú aré be tánkañ tabána, ko o tra yíra ka K'úru rokóm tánkañ ó tánkañ.

Téte ma na ba a-nésam, trap nan ka-benene tráka ra-fi; be na poñ he benene, be ra-fi ra bek-e, na ba he so a-lóko tráka benene ka-rárañ ka ra-fi; na gbáli he so yó ma-pant, na gbáli he so túbi ka-rárañ ka ra-fi. Sa sak e-santr ka 'ra-rú aré, kére ka ra-rú ará ma der-e sa tra rok eyé sa poñ sak.

A-máne-'a-mi! Bótrar nan am-méra, káma na sak e-santr e-fíno tráka 'ra-rú ará ma der-e, káma na gbáli so rok a-yíki a-tabána ro-riánna rokóm, káma na gbáli ba ma-bóne, be Yísua o der so ka an-réi a-láp'so tra tónkas a-fam be. Be na bótar am'úmpal-ma-nu, benene nan tráka ra-fi; an-nésam-'a-nu anq-rú na yi a-búrap; kére an-nésam aná sa ba ka 'ra-rú ará ma der-e, na ba he o-tálane, na tra won tánkañ tabána; ko w'úni ó w'úni owó tše poñ láne Yísua, o tra ko ro-yahánnama tra sòmpane ri tabána; kére w'úni ó w'úni, owó poñ wópne Yísua tráka ka-fúti, o tra ko ro-riánna tra sóto ri ma-bóne ma-tabána. Be ra-fi



ra bap-nu, na poñ he bënëne, na tra túbi tráka tši ka-ráran ka ra-fi; kére an-lo na-tši na tra túbi gbo ka-tšin.

An-fam aná poñ bënëne téte tráka ra-fi, a-fam a-tšémpi de a-mári-tr'ei nan; pakásife be ra-fi ra bék, ain-maleika na K'úru na tra kére am'úmpal-ma-nan ro riánna tra yíra ri tánkan ó tánkan; kére an-fam ana tšē poñ bënëne, a-fam a-paňk nan; pakásife be na fi, setáni o tra kére am'úmpal-ma-nan ro-yahánnama tra sómpaňe ri ka-sómpaňe ka-bána tánkan tabána.

K'aňko K'úru káma na fi ar'ón' da-fino, de káma šya be sa gbáňne-so ka ka-trá ka-dífo ka K'úrumasába rokóm ka an-réi a-láp'so tráka yíra roňón ro-riánna tánkan ó tánkan!

#### 4.

On Luke 10, 10—16.

Yísua o pa ka an-karándi-ňon, mo o sóm-na tra gbaí ka-wándi: „Be na won ra ka-petr, ka na málane he nu; wur nan ka as'ón tra ka-petr ka-tši, ka pa nan: Háli ka-bof ka ka-petr-ka-nu so, aká gbáp'sa-su, sa kónkon-ki ronú; kére trára nan atsé fo ara-bai'f ra K'úru ra poñ fátrar-nu. Ke I káne-nu, fo atr'ei tra an-fam na ro-Sódom tra tra yi fisa ka an-réi na karok an-tónka, pa tas atr'ei tra ka-petr ka-tši. Qwó mo trála-nu o trála-mi; ko qwó trála-mi, o trála qwó sóm-mi; ko qwó fáki-nu, o fáki qwó sóm-mi.“

Kóta mo Yísua o yó ma-yos ma-kabáne ma-laí ka-trón ka an-fam na an-Yéhudi, kóta mo o ták'sa-na ka-tšemp ka-bána, de a-fósa a-bána; aná lánke-ko mo ho qw'an ka K'úrumasába, na yi gbo a-tan. Yísua o trára-tši o móta trap ka-ták'sa-na. Tráka tši o káne an-karándi-ňon, fo a-fam na tra yó-na, ma na yó-ko; ko o káne-na atrá na bá ka-yó tráka ka-petr, aká tšē na málane; o káne-na fo na bá tra tróri an-fam na ka-petr ka-tši fo ara-ban' da K'úru ra rénsa-na; pakásife na málane fe ar'im ra K'úru. Ko Yísua kóno-kónone o tróri-su ka-sómpa, aká ma der-e ka tra-petr be, atrá tšē wop ar'im-r'ón. Yísua o káne-

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1) Or: ka-gbáka ka K-, „the reign of etc.“

su w'úni ó w'úni qwó tšē wop ar'im-r'qñ, q tra sòmpane ro-yahánnama tabána. Sódóm ka yi ka-petr ka-bána tápañ; ko pakášife añ-fam ña ro-Sódóm ña yō ma-trei ma-las ma-lai, K'úru q dim-ña ka an'ántr, aná tor ka k'úru. K'úru q sòm fe ar'im-r'qñ ka añ-fam ña ro-Sódóm, q mañ fe ña tra fgle ka ar'ón'-da-ñañ ra-las; kére pakášife ña yō ma-trei ma-las ma-lai, q dim-ña. Kére rónú K'úru q poñ sòm ar'im-r'qñ ka ka-saṅ-ka-mi; l poñ der rónú, ko K'úru q mañ-nu ka ka-saṅ-ka-mi, káma na wop ar'im-r'qñ; q tróri-nu atrá q poñ yóna-nu, q tróri-nu fo q poñ sòm Yísua qw'an-k'qñ tra fútia-nu ka ka sòmpane-k'qñ, de ka 'ra-fi-r'qñ. Ak'áfa ka K'úru, kía yi ho am-beíbal ka káne-su fo: „Ya K'úru q bótar ara-rū, hā q sOND qw'an-k'qñ kōm ro-k'or sōn; káma w'úni ó w'úni qwó lánē-ko, q tšē dínne, kére káma q sōto a-ñésam a-tabána.“ Yísua q fi tra tránnu mo ho s'ádka tráka ra-bomp ra ama-trei-ma-nu ma-las. Ama-trei amé be añ-fam ña ro-Sódóm ña tr'a hē na tápañ; tráka tši be nyan na wop fe ar'im ra K'úru, ará q sòm rónú ka ka-trā-ka-mi, q tra sòmpanu, pa tas añ-fam ña ro-Sódóm. Yísua q káne añ-karándi-ñqñ tra kónkoñ ka-bof ka tr'átrak-tra-ñañ ka añ-fam, aná tšē wop ka-sōm-k'qñ; q káne-ña tra tróri-ña, fo K'úru q bán'sar-ña háli. Yísua, mo q natr ro-riánna, q káne añ-karándi-ñqñ, káma ña ko ka 'ra-rū be, tra trámās ar'im-r'qñ ra-tot ka a-fam be, tra sáki a-fam be a-karándi-ñqñ. Q káne-ña, fo w'úni ó w'úni qwó lánē-ko, q tra fúti; kére w'úni ó w'úni qwó tšē lánē-ko mo qw'an ka K'úrumasāba, de qwó tšē wop-ko mo q-fútia ka a-fam, q tra dínne gbq. Be K'úru q sòmpana añ-fam ña ro-Sódóm q-bañ, pakášife ña yō ma-trei ma-las, háli ma ña tšē bā ar'im-r'qñ; q tra sòmpanu pa tas-ña, be na fárki ka-sōm ka Yísua, qw'an ka K'úrumasāba, de be na kási tra wop-ki. Be q-bai q-lom q sòm a-tétu ka añ-fam-ñqñ tra kére r'im rónán, añ-fam ña-tši ña bā tra wop ar'im ra an-tétu mo ar'im ra q-bai; ko be ña fárki ar'im ra an-tétu, ña fárki ar'im ra q-bai, qwó sōm-ko. Ye pa yi so, be a-fam ña wop hē ar'im ará e-tétu ya Yísua ña trámār-ña ka añ'és ña Yísua, ña fárki Yísua kōnq-kōnqne, qwó sōm e-tétu tra trámās ar'im-r'qñ; ko qwó fárki ar'im ra Yísua, q fárki ar'im ra K'úrumasāba,

pa-ká-sí-fe kóno sòm Yísua ow'án-k'òh tra fútia-su ka ka-sóm-pane-k'òh, de ka 'ra-fi-r'òh. Be a-fam na fárki an-tétu na o-baí, o-baí ow'òh o tra sòmpa an-fam na-tši tráka tši. Ye pa yi so, K'úru o tra sòmpa w'úni ó w'úni, owó tšē wop ar'im ra Yísua, ow'án-k'òh, owó tšē ko lane, de owó fárki ar'im-r'òh; o tra sòmpa-ko, pa tas an-fam na ro-Sódom, aná K'úru o dim ka an'ánr, aná tor ka k'úru. Háli ma a-fam a-laí na tšē lane Yísua, o tra lásar ar'im-r'òh, ará o pā: „W'úni ó w'úni owó mo lane, o tra kisi; kere w'úni ó w'úni owó mo tšē lane, o tra dínnē.“ Ar'im ra K'úru ra yi tra-tšēh, háli ma a-fam be na tšē ri lane. Pa bē' he tra tral ar'im ra Yísua gbo, tra nánē-ri ra-fíno de ra-tra-tšēh, na bá tra yō-ri so. Be w'úni, owó bá ra-trū, o soto e-trol, o bá tra di-yi, be o yéma soto ka-yēnk ma-der. Ye pa yi so, be sa yéma soto ma-trei ma-fíno ka ar'im ra K'úru, sa bá tra yō atrá o tróri-su ka ar'im-r'òh. Be na gbáli na nānk ama-yi ma an-fam, aná yi ro-Sódom tšapañ, be na gbáli na nānk ka-kúlō-ka-ñañ, de ka-nák-nak-e-šek-ka-ñañ, na tra nānka nañ an-fam na-tši i-neí. Kéré kóla ka-sóm-pane-ka-ñañ ka yi ka-bañ; ka-sóm-pane ka aná ma fárki, aná ma tšē wop ar'im ra Yísua, ará I poñ trámār-nu e-lóko e-laí tšapañ, ka tra tas o-bána. Be na wop ar'im, ará I trámār-nu, na wop he ar'im-ra-mi gbeñ; kéré na wop ar'im ra K'úru, owó sòm-mi rónú; ka be na wop he ar'im, ará I tróri-nu, na wop he ar'im ra K'úru; ka trára nañ, be na yō yañ-e, na tra bá k'áši ka-bána rodí ka K'úru. E-lóko e-laí I poñ der rónú tšapañ, I poñ der ka an'és na Yísua tra trámār-nu ar'im ra-tot, tra mañ-nu, káma na málane ka-fúti-k'òh, aká o poñ's tra tránnu so, 'de káma na tóranē rodí ka K'úru tráka 'ma-trei-ma-nu ma-las; káma Yísua o gbáli tšéra-nu-ña. Míne yi a-tétu na Yísua, kóno sòm-mi rónú tra tšéla-nu ka ka-bélañ-k'òh; káma na lane-ko, káma na wop ar'im-r'òh ka tra-tšēh. Be na trála fe mi, na trála he Yísua, owó sòm-mi rónú, na fárki owó tšéna kisia-nu sòn; na fárki owó mo re tónkas-nu ka an-réí a-láp'so; na fárki owó mo re gbak ama-trei-ma-nu ka-rárañ ka ra-fi. W'úni ó w'úni owó tšē tral ar'im ra Yísua, Yísua o tra trámār-ko ka ka-trá-k'òh ka-méro ka an-réí a-láp'so; ka aná ma tráma ka ka-

méro-k'òh bè, o tra sòm-na ro-yahánnama, ka an'ánr na-tabána. Be a-fam na fárki an-tétu na o-baí, na fárki o-baí; pakásife an-tétu o yi ka-sań ka o-baí. Ye pa yi so, be a-tétu na Yísua o trámar-nu ar'ím ra K'úru, Yísua kóno-kónone kóno fófag-nu ka ka-sań-k'òh. Tráka tsi be a-tetu na Yísua o tróri-nu ka-sóm ka Yísua, pa yi mo ho Yísua kóno-kónone o tor ka k'úru tra tróri-nu-ki. Tra yi tr'eí tra-bána tra-fíno tra tral ar'ím ra K'úru-masába. E-wul e-lai ya a-fam na gbáli he tral-ri; pakásife e-tétu ya Yísua na der he rónán. A-lai na tra sélo nan tra wop-ri lemp de ma-bóne, be pa yi na gbáli tral-ri gbo. Be an-fam na ro-Sódom 'a pon' nan tral tápań, atrá nyan na poń tral, na tra pon' na túbi tséntsene. Tráka tsi atr'eí tra an-fam na ro-Sódom tra tra yi fisa ka an-réi a-láp'so, pa tas atr'eí tra aná ma tral ar'ím ra K'úru; kére na yó fe atrá na poń tral. Nyan na poń tral ar'ím ra K'úru; kére na yó fe atrá na poń tral. E-wul e-lai ya a-fam, aná yi ro-krífi, na túbi háli; pakásife na poń fárki ar'ím ra K'úru ano-rú; ke be pa gbáli na yi na tra kal so ano-rú, na tra wop nan ar'ím aré lemp de ma-bóne; kére na gbáli he so kal.

A-máne-'a-mi! Bótrar nan am-méra ka 'ma-trei amé! Tété na ba a-lóko a-foi-tr'eí tra túbi, de tra ko ka Yísua tráka sóto ka-lápar ka 'ma-trei-ma-nu ma-las. Lánsa na ba he so a-lóko tráka tsi nínán. W'úni ó w'úni owó fárki an-ton na Músa, na dif-ko, na ba he ko i-neí. Kére ka-sómpane ka aná ma fárki Yísua, ow'an ka K'úrumasába, de aná ma fárki ama-tsir ma Yísua, amá o loń tráka trainán, amá gbáli fetar-na sòn; — ka-sómpane ka an-fam na-tsi ka tra tas o-bána. Pa yi he tr'eí tra-lol tra fárki ama-tsir ma Yísua, owó yíra tété ka ka-dío ka K'úrumasába rokóm, owó mo kal der tra tónkas a-fam be, de owó bá ara-gbáka tété ro-riánna de ka an-lof, há o botr aná gbéna-ko be ka ma-ni-m'òh ráta.

A-fam a-mári-tr'eí nan, aná ma tral ar'ím ra K'úru, de aná ma wop-ri so! A-fam a-mári-tr'eí nan, aná ma sóna Yísua tra-wu ano-rú re ma-bóne; káma na tše bá tra sóna-ko tra-wu ka an-réi a-láp'so de o-nínis ro-yahánnama!

Ténon kía I láp'so gbafa-nu ka-wándi, pakásife I tsi kálane

ka an-tof a-póto, ke I tši lémnę-nu ténõn. Tra-reñ trofátr tra-rañ tra poñ tas, me I móta der ka an-tof 'a-nu tra trámar-nu ar'ím ra K'úru, ke I poñ gbaír-nu ka-wándi e-lóko e-lai. Kére háli I poñ gbaía-nu ka-wándi e-lóko e-lai, w'úni k'in o yi he ka ka-trõn-ka-nu, owó wop as'ím-tra-mi tráka tésas am-méra-mi. Nę poñ tral ar'ím ra K'úru e-lóko e-lai; kére nę tral-ri gbo, nę poñ fe wop-ri. Nyañ nę bā atr'eí atšē, nyañ nę bā tra wósa ka K'úrumasāba tráka ka-tšē-wop ar'ím-r'õn, ko o tra sómpa-nu tráka tši. Nę gbáli he kátr k'ére, nę gbáli he pā ka K'úru ka ań-réi a-láp'so fo yē: „Sę tral he nañ ar'ím-ra-mu, sę tr'a he nañ ama-šélo-ma-mu;“ pakášife nę poñ tral ar'ím-r'õn, nę poñ trára ama-šélo-m'õn; e-tétu ya Yísua ńa poñ tróri-nu ar'ím-r'õn de ama-šélo-m'õn; kére nę yéma he ri wop. I káne-nu fo K'úru o poñ sóm ow'an-k'õn gbeñ ka 'ra-rũ aré tra fi tráka a-fam, káma ńa tšē bā ka-dínne; kére káma ńa gbáli sóto ka-lápar ka 'ma-trei-ma-ńań ma-las, de káma ńa gbáli ko ro-riánna. Be nę láne Yísua, be nę séline-ko, be nę wop ar'ím-r'õn, be nę trei ka-yó ma-trei ma-las; K'úru o tra tšéra-nu ama-trei-ma-nu ma-las, o tra sqn-nu a-ńesam a-tabána ro-riánna.

A-máne-'a-mi! Bótrar nañ am-méra, trap nañ ténõn tra wop ar'ím ra K'úru, ará I poñ tróri-nu; káma nę tšē dínne tabána; kére káma nę fúti ka 'ra-ban' da K'úrumasāba. Ném-tene nañ K'úru, káma o mar-nu tra láne-ko, tra wop ar'ím-r'õn, de tra yó tr'eí ó tr'eí, atrá o poñ káne-nu ka ar'ím-r'õn. Ném-tene-ko nañ tra fúti am'úmpal-ma-nu, de tra bā-nu i-nei, de tra tánas-nu, káma nę gbáli sáke rónõn; tša pa yi he ka ań-fósa ńa nyañ nę gbáli sáke ka K'úru; kóno bā tra mar-nu tráka yó-tši.

Káńko K'úru nę sáke ka Yísua tra-tšēń, káma o sáke rónú, de káma nę sóto ma-tráma ma-fíno ro-riánna. Riánna o yi od'ér o-ma-bóne; ka-sómpane ó ka-sómpane ka yi he ri, ra-trũ ó ra-trũ ra yi he ri, m'õne ó m'õne ma yi he ri; kére ma-bóne gbo tánkań ó tánkań.

## Chapter III.

### The ten Commandments.

(E-toñ trofátr.)

K'úrumasába o fof as'ím atré be, o pā ho:

1. Míne yi Yehófa Qk'úru-ka-mu, qwó wúra-mu ka an-tqf ña Mísra, ka añ-set ña ra-trar. Tšē bā tr'úru tra-lom támbe mínañ. <sup>1)</sup>

2. Tšē bémpane a-roñ ó a-roñ a-fos, talóm ra-bálane ó ra-bálane ra r'áka ó r'áka ará yi ka ak'úru rokóm, talóm ará yi ka an-tqf rokóm, talóm ará yi ro-m'antr ka an-tqf roráta. Tšē sóna-yi tra-wu, de tšē lénki-yi: tša míne Yehófa Qk'úru-ka-mu I yi K'úru qwó bā ka-trutr, qwó ram ama-trei ma-las ma añ-kas ka tra-bomp tra añ-wut hā ka 'ra-kómra, ará béka tra-sas de ará béka tr'ánle ka aná gbéña-mi; de qwó bā i-nei tráka e-wul ya aná bótar-mi, de aná wop e-toñ-'e-mi.

3. Tšē bontr añ'és ña Yehófa Qk'úru-ka-mu ka-tšín; tša Yehófa o gbáli he nañk w'úni, qwó bontr añ'és-ñon ka-tšín, mo w'úni páni-tr'ei.

4. Náne añ-réi ña añ-Sábat tra wop-ni a-sam. Ma-réi tramát ro kin ma yi tra yō ma-pant, de ma yi tra yō ama-pant-ma-mu be; kére añ-réi, aná béka tramát de ran, ña yi añ-Sábat ña Yehófa Qk'úru-ka-mu: ka añ-réi ané ma gbáli he yō ma-pant ó ma-pant, pa yi he múno, pa yi he qw'an-ka-mu o-rúni, pa yi he qw'an-ka-mu o-béra, pa yi he am-boi-'a-mu a-rúni, pa yi he am-boi-'a-mu a-béra, pa yi he tra-šem-tra-mu tra ka-petr, pa yi he o-tšik, qwó yíra ka tra-petr-tra-mu: tša ka ma-réi tramát ro kin Yehófa o bémpe atr'úru de an-tqf, de ka-bañ, de r'áka ó r'áka ará yi ri rok'ór, ko o fótane ka añ-réi aná béka tramát de ran: tšíñ Yehófa o rúba añ-réi ña añ-Sábat, ko o sámās-ni. <sup>2)</sup>

1) Or: tr'úru tra-tšel rayér-ka-mi; „strange gods beside me.“

2) Or: o yō-ni a-sam; „he made it sacred.“

5. Nésa o-kas-ka mu de o-kára-ka-mu; káma ma bôl añ-nésam-'a-mu ka an-tôf, aná Yehófa Qk'úru-ka-mu o sôh-mu.

6. Tšê dif.

7. Tšê yô ka-rap.

8. Tšê kefa.

9. Tšê sôh t'amasére tra ra-yem tráka o-fátrane-ka-mu.

10. Tšê bá a-féla tráka añ-set ná o-fátrane-ka-mu; tšê bá a-féla tráka o-ráni ka o-fátrane-ka-mu, pa yi he tráka am-bôl-n'ôh a-rúni, pa yi he tráka am-bôl-n'ôh a-béra, pa yi he tráka o-ná-k'ôh, pa yi he tráka añ-sofali-n'ôh, pa yi he tráka r'áka ó r'áka, ará o-fátrane-ka-mu o bá.

## Chapter IV.

### Translation of some Psalms.

#### Añ-Sálma 1.

1. W'úni mári-tr'eí wôh, owó tšê kôf ka ka-mañ ka añ-fam a-las, de owó tšê tráma ka ar'on' da añ-fam aná yô o-las, de owó tšê yíra ka ka-wañ ka añ-fam a-šel-tr'eí.

2. Kére owó tésa tráka an-tôh ná Yehófa, de owó tram-trámne an-tôh-n'ôh ra-yañ de tratrák-añ.

3. O bálane mō n'antr aná 'a tšep ka tra-bat tra m'antr rayér, aná sôh ama-kómi-ma-tši ka añ-lókô-na-tši; de e-bópar-ya-tši e gbáli he yímra, de tr'eí ó tr'eí atrá o yô o náfas-tši.

4. Pa yi he yañ tráka añ-fam a-las; kére (ná yi) mō e-fuk, eyé añ-fef ná fálira.

5. Tšíañ añ-fam a-las ná gbáli he tráma ka ka-rôk an-tónka, pa yi he añ-fam aná yô o-las ka añ-gbánnē ná añ-fam a-tratšén.<sup>1)</sup>

6. Tša Yehófa o trára ar'on' da añ-fam a-tratšén;<sup>2)</sup> kére ar'on' da añ-fam a-las ra dínne.

1) Or: ná an-tratšén; „of the righteous.“

2) Or: da an-tratšén; „of the righteous.“

Añ-Sálma 23.

1. Yehófa o yi o-tról-ka-mi; I gbáli he pañ r'áka.
2. O yō-mi I fánta rā trā-lal trā k'éren ká-fino; o kére-mi') ka am'átr ma o-fótane rayér.
3. O kal bákas añ'úmpal-'a-mi; 2) o kére-mi ka as'ón' tra ma-lómpi tráka ra-bomp ra añ'és-ñ'òñ.
4. Ànkó, kóta me I kót 3) ka ka-gbónkal ka añ-fóir ña ra-fi, I gbáli he nésa tr'eí ò tr'eí trā-las: pakášife 4) múnq ma yi romí; ka-séte-ka-mu 5) de ka-trak-ka-mu tra bégat-mi.
5. Ma bēnena-mi a-mésa tráka ká-di rod'ér ka añ-gbéña-'a-mi kádí; 6) am-póti-'a-mi ña lā paí. 7)
6. Ma-tót de ma-bōña ma trā tram-mi gbo ama-réí ma añ-nésam-'a-mi be; ke I tši yíra ka añ-set ña Yehófa tabána.

Añ-Sálma 126.

A-leñ ña tra-tšik.

1. Mq Yehófa o kála e-fúnti ya Sion, sa yi mq hq aná ma wórap.
2. An-lq ña-tši tra-saū-tra-su tra lásane ma-šel, de tra-mer-tra-su (tra lásane) ma-leñ: añ-lq ña-tši ña pā ka-trón ka añ-káfri: Yehófa o poñ yóna-ña ma-treí ma-bána.
3. Yehófa o poñ yóna-su ma-treí ma-bána; pa bōne-su. 8)

1) Or: o bótrar-mi am-méra ka etc., „he takes care of me at etc.“

2) Or: añ-nésam-'a-mi.

3) Or better: Ye pa yi sq, me I kót etc.; „thus it is also when I walk etc.“

4) Or: tša etc.

5) Or: ak'gntr-ka-mu.

6) Or: rod'ér ka aná gbéña-mi kádí.

7) Or: ña lā hā ña lóna.

8) Or: sa bā ma-bōne. Or: tšía sōm pa bōne-su.

4. Kála sọ, o Yehófa, e-fúnti-'e-su, mọ <sup>1)</sup> atra-bat tra an-tọf ña ka-díq!

5. Aná sáka e-santr m'ántrar, ña tra re róka ma-bóne.

6. Ña wur ña tas ka bók-añ, ña bánane e-santr, ña kálane sọ ña der re ma-bóne, ña kárané ama-gboñ-ma-ñañ.

Note. The first verse, if translated literally is as follows: „When the Lord brought back the captives of Zion etc.;" according to the sense of the common Engl. version. But according to a learned Commentator the Hebr. שׁוּב in Kal is always to be taken intr. in the sense of „return“, or „return to“, when the place to which one returns follows also often in the Acc. This assertion he founds on the principal passage of Deut. 30, 2. 3. where this expression first occurs, and in the first six verses of which שׁוּב occurs several times, and only once it is given tr. by „turn, bring back“; but even there it will give a better sense in rendering it by „return to“, as v. 2.: „And shalt return unto the Lord thy God, and shalt etc.“ v. 3.: „Then the Lord thy God will return to thy captivity etc.“ This observation applies also to the other passages where שׁוּב is given tr. in the common version; but where it will give a very good sense when rendered by „return to“; viz. in Ps. 14, 7. 85, 4. and Jes. 52, 8.

When taken intr. the Engl. version of the 1<sup>st</sup>. verse of the preceding Psalm would be as follows: „When the Lord turned himself to the returning (i. e. conversion) of Zion, etc.;" and in Temne: Mọ Yehófa ọ sáke ka ka-sáke ka Sion, etc., or more fully: ka ka sáke ka am-méra ka Sion etc.

As שׁוּב has also the sense of „be converted“, שׁוּבָה may be given by conversion, hence שׁוּב שׁוּבָה = „return to the returning,“ or „return (turn oneself) to the conversion;“ and שׁוּב שׁוּבוֹת „return to the captivity,“ or fig. „to the misery of etc.“

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1) Or: Kálane sọ, o Yehófah, ka ra-fúnti-ra-su, mọ etc.; „return again, o Jehova, to our captivity, as etc.“

## Chapter V.

### Hymns.

#### 1. Am-Bósne tráka Riánna. (2 Cor. 5, 1.) (C. M.)

1.

Sạ bả a-set ña yi rokóm,  
Ña tas e-set nọ-rũ;  
Kẹ be sạ fi sạ kọnẹ ri,  
Tra yíra ri rokóm.

2.

Ña yi a-set a-bákọr gbañ,  
Ña yi hẹ ka an-tọf;  
Ña teĩ hẹ mẹ e-set e-lọm,  
Ña yi ri ro rokóm.<sup>1)</sup>

3.

Yehófa kọnọ bẹmpa-ñi,  
A-fam ña sal hẹ ñi;  
Añ-set ané ña yése hẹ,  
A-fam ña šim hẹ ñi.

4.

Añ'úmpal-'a-mi ña bósne gba,  
Tra bẹk añ-set ña-tšĩ;  
Ña yéma treĩ añ-set nọ-rũ,  
Tra bả aná rokóm.

5.

Sạ kar ra-fi, pạ bọnẹ-su;  
Tša ría yọ sạ treĩ  
Añ-set-'a-su a-yaĩ ané,  
Tra wọn añ-set a-fu.<sup>2)</sup>

---

1) Or: Ña wọn ña tas 'ra-rũ.

2) Or: Tra wọn añ-set rokóm.

2. Ama-Bôtar de ama-Tot ma K'drumasaba.

(P. M. Or like: Though troubles assail etc.<sup>1)</sup>)

1.

Yehófa rokóm,

Q yô-mi q-tôt;

Q dis-mi, q muns-mi, q lošir-mi sô,

Q bótrar-mi 'méra, q ngánka-mi 'nef;

Ha r'áka ra gbáli he yô-mi q-baň.

2.

Yehófa rokóm,

Q bémpa-mi gbetr;

Q báni-mi sô ka 'ra-trar ra q-las;

Q yô-mi qw'án ka q-kas-k'ôn rokóm;

Q tšer-mi I ñatr ro-riánna b' I fi.

3.

Yehófa rokóm,

Añ-fósa-ñ'ôn sôn,

Ña béne-mi tot ama-réi-ma-mi be.

Q yô-mi I fánla, I díra sô gbés,

Q yô-mi I táme, I yókane rás.

4.

Yehófa rokóm,

Q káli-mi tot;

Q yóna-mi atr'eí tra-kabáne tra-tši,

Qw'án-k'ôn q fi ka ka-bélañ-ka-mi;

I trára toñ kóno mọ bôtar-mi gba.<sup>2)</sup>

5.

Mọ kóno mi ba,

I nésa he sô;

Tša r'áka ra-sómpa ra gbáli he fatr;

Q búmar-mi lókó ó lókó tra-tšén,

Ka r'áka ra-fíno I gbáli he paň.

---

1) Or according to the Germ. tune: „Ob Trübsal uns kränkt, etc.“

2) Or: I trára toñ kóno mọ ténami gba.

6.

Yehófa rokóm  
Ka-lápsò ka-tši,  
O sòm a-maleíka tra kére-mi ro,  
Ro Yísua o yíra rokóm ka ka-wañ,  
Ro m'óne ó m'óne ma gbáli he won.

### 3. Doxology. (L. M.)

(Praise God from whom etc.)

1.

K'úru o sòn e-rúba be,  
Mañ lénsir-kò, — tšě tši pálne,  
Tòk-kò a-fam be ka 'ra-rù,  
Nya a-maleíka ña k'úru.

2.

K'úru o-Kas, mañ lénsir-kò;  
Lénsir Ow'án-k'òñ kòm gbo sòn;  
K'úru o-Rúhu lénsir nàñ,  
Ra-Sas ra-sam mañ lénsir nàñ.

## Chapter VI.

### The Lord's Prayer.

(Ka-rámne ka o-Rábu.)

Pä-ka-su, owó yi ro ka riánna, kánkò<sup>1)</sup> an'és-'a-mu ña yi a-sam; kánkò<sup>1)</sup> ara-baí-ra-mu ra bék; kánkò<sup>1)</sup> ama-šélò-ma-mu ma yóne ka an-tòf, ma ma yóne ro ka riánna. Yer-su ténòñ ar'á-ra-su ra-di, ará béki. Tšéra-su ama-treí-ma-su ma-las, ma šyañ sà tšer sò aña ma yò-su o-las. Tšě su wóna ka r'á ra-gbósa; kére wúra-su ka ma-treí ma-las. Tša múno bá 'ra-baí, de an-fósa, de an-yíki tánkañ ó tánkañ. Amína.

---

1) Or: tra, „let“.

## Part III.

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### **Temne-English Vocabulary.**

Note. See the Preface § 22.

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## Abbreviations explained.

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|         |                |         |                |
|---------|----------------|---------|----------------|
| a.      | active.        | log.    | logical.       |
| abbr.   | abbreviated.   | n.      | neuter.        |
| abr.    | abruptive.     | n.      | noun.          |
| abs.    | absolute.      | obj.    | objective.     |
| abstr.  | abstract.      | obs.    | obsolete.      |
| adj.    | adjective.     | onom.   | onomatopoetic. |
| adv.    | adverb.        | part.   | particle.      |
| aux.    | auxiliary.     | pass.   | passive.       |
| caus.   | causative.     | pers.   | personal.      |
| cf.     | confer.        | pl.     | plural.        |
| comp    | compound.      | poss.   | possessive.    |
| concr.  | concrete.      | postp.  | postposition.  |
| conj.   | conjunction.   | pr.     | pronoun.       |
| contr.  | contracted.    | pref.   | prefix.        |
| def.    | definite.      | prep.   | preposition.   |
| dem.    | demonstrative. | prob.   | probably.      |
| dim.    | diminutive.    | prop.   | proper.        |
| doubl.  | doubly.        | prox.   | proximate.     |
| emph.   | emphatic.      | rad.    | radix.         |
| euph.   | euphonic.      | recipr. | reciprocal.    |
| expl.   | expletive.     | refl.   | reflexive.     |
| fig.    | figuratively.  | rel.    | relative.      |
| freq.   | frequentative. | rem.    | remote.        |
| inch.   | inchoative.    | revert. | revertive.     |
| indef.  | indefinite.    | sing.   | singular.      |
| impers. | impersonal.    | spec.   | specific.      |
| insep.  | inseparable.   | spont.  | spontive.      |
| int.    | interjection.  | subj.   | subjective.    |
| intens. | intensive.     | suff.   | suffix.        |
| inter.  | interrogative. | v.      | verb.          |
| irrel.  | irrelative.    | verb.   | verbal.        |
| lit.    | literally.     | vow.    | vowel.         |
| loc.    | local.         |         |                |

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## • A.

- A-**, pref. indef. „a, an“; e. g. a-set, „a house“.
- A-**, pref. emph. vow. to make compound indef. prefixes, as: ka-, ma-, na-, etc. or k', tr', etc. definite; e. g. ama-bóne, „the joy“, from ma-bóne, „joy“; ak'ántr, „the stick“, from k'ántr, „a stick“. See Pref. § 22. b.
- A**, suff., being a weaker form of -añ, used relatively only. It may be affixed to nouns, pronouns and to some local adverbs; e. g. kía, „it“, from ki, „it“.
- A**, suff., often added at the end of a proposition for the purpose to make the last vowel sound agree with a preceding vowel sound a, or to cause a sort of quibble. Sometimes it is used after exclamatory sentences, as: der ba lèmp-a! „come here quickly!“
- A?** inter. suff., depending on euphony, and used with ma? me? and mo? when having the sense of „why?“ e. g. mam bes anó-a? „why doest thou dig here?“ — For its other uses see the Grammar.
- A?** inter. loc. suff. „where?“ implying the subsantive verb „be“; it is affixed to nouns and pronouns like the Hebr. יָה. — E. g. an-tis-a? „where is the knife?“ or: an-tis ní-a? lit. „the knife where is it?“ = ní-a an-tis-a? lit. „where is it the knife;“ mún'-a? „where art thou?“ = the Hebr. אַיִן Gen. 3, 9.; trí-a? or tší-a? „where are they (spoons, sticks etc.)?“ for tría-a? or tšia-a? More particulars about the use of this suff. will be found in the Temne Grammar.
- A!** int. „ah! oh! now! well!“ It is expressive of wonder, dislike, censure, and approval, also of joy or grief, pain and compassion; e. g. a w'an! „oh boy!“
- 'A**, abbrev. form of ña, pr. subj. „they, it;“ e. g. 'a sap-kò, „they flogged him.“
- 'A-mi**, pr. poss. abbr. „my“, for: ña-mi, lit. „of me;“ e. g. añ-set-'a-mi, „my house.“

'A-mu, pr. poss. abbr. „thy“, for: ña-mu, lit. „of thee;“ e. g. añ-set-'a-mu, „thy house.“

'A-ñañ, pr. poss. abbr. „their“, for: ña-ñañ, lit. „of them;“ e. g. añ-set-'a-ñañ, „their house.“

'A-nu, pr. poss. abbr. „your“, for: ña-nu, lit. „of you;“ e. g. añ-set-'a-nu, „your house.“

'A-su, pr. poss. abbr. „our“, for: ña-su, lit. „of us;“ e. g. añ-set-'a-su, „our house.“

Aka-, def. pref. = ka-, „the“; e. g. aka-bep, = ka-bep, „the spoon;“ but ka-bep, „a spoon.“

Aká, pr. rel. „which“; e. g. ka-bep aka l wai, „the spoon which I bought.“

Aké, pr. dem. prox. „this“; e. g. ak'ântr aké, „this stick.“

Alikáli, n. title of the kings of the Port-Loko territory. Lit. „the chief judge.“ It seems in the first place to be derived from the Mandingo Alkáli, „alcaid“, or „alcalde“, and ultimately from the Ar. قَاضِي, قَاضٍ, judex, and with the article: summus judex. In Temne the i is inserted after the Arab. article al- for the sake of euphony. The Chiefs of the Sikhs in India are called: akali, which no doubt comes from the same root.

Alukrána, n. „the Koran.“ From the Ar. الْقُرْآن, coranus.

Am, euph. form of ma, „thou“, used before b, m and p with interrogative propositions; e. g. am poñ di-i? „hast thou eaten?“ — See ma in loco.

Am-, pref. def. „the“, used before the letters b, m and p; e. g. am-bitra, „the bottle.“

Ama-, pref. def. „the“; e. g. ama-ber, „the liquor.“

Amá, „pr. rel. „which“; e. g. ma-lémre amá l bā, „the limes which I have.“

Ámbá! int. and adv. „well! thank you!“ Cf. for examples Colloquial Phrases. pag. 105 etc.

Amé, pr. dem. prox. sing. and pl. „this, these;“ e. g. ama-trei amé, „these things.“

Amína, { adv. „amen“, „so be it.“ From the Ar. **أَمِينُ**, amen,  
Amíni, { ita sit. The Temnes say amíni, the Mori-men amína.

An-, pref. def. „the“, used before the letters d, n and t; e. g.  
an-tis, „the knife.“

Ǻn, euph. form of ma, „thou“, used before d, n and t with  
interrogative propositions; e. g. Ǻn díra-i? „hast thou slept?“

Añ, pref. def. „the“, used before all consonants excepting b, m  
and p, as also d, n and t; e. g. añ-ǵbáta, „the mat.“

-Añ, suff., indicating with verbs a continuance of the energy  
of the verb, with which it is used, while one speaks of it,  
as: ña ma dī-añ, „they are eating.“ It is generally used  
with participial propositions. If a verb, having more than  
one syllable, terminates in a, then the vowel of the suff. is  
cut off, as: kónq mē tīla-’ñ, „him I am selling.“

-Añ, suff., used with pronouns, when it makes them emphatic,  
or rather absolute. This form may, however, be also used  
relatively; but the weaker form -a, which see above, is never  
used absolutely. It is also used with a few local adverbs.  
When used with nouns or names, it seems to be used as  
a sort of expletive or euph. particle, or as a sort of inseparable  
dem. pr., at least it contains the element of it. Añ  
is sometimes yet followed by the suffix -e, and thus, be-  
comes a compound one, and may be thus used with verbs  
and nouns; e. g. ññañ, „it“, from ñi; as: an-tis-’a-mi ññañ,  
„this is my knife,“ lit. „my knife it.“

Ǻñ, euph. form of ma, „thou“, used before g and k with inter-  
rogative propositions; e. g. Ǻñ kq ro-petr-i? „art thou going  
to town?“

Ǻñ, adv. „yes“, used with a nod of the head. It is an almost  
inarticulate sound; e. g. q-kas-ka-mu q yi ri-i? Ǻñ, q yi  
ri; „is thy father there?“ „Yes, he is there.“

Ǻñ Ǻñ! int. or adv. „so so! tolerably well! nothing particular!  
pretty well!“ It is an almost inarticulate sound. See Colloq.  
Phras. p. 105.

**Aná**, pr. rel. „which“; e. g. na-béna ana I kára, „ropes which I brought.“

**Aña-**, pref. def. „the“; e. g. aña-set, „the house.“

**Aná**, pr. rel. sing. and pl. „who, they who; which.“ When referring to a noun of place, it may be given by „where“; e. g. añ-set aná o sal, „the house which he built.“

**Añai-**, pref. def. comp. „the“; as añai-yári, „the cat,“ = añ-yári.

**Ané**, pr. dem. prox. „this“; e. g. an'átr ané, „this fire.“

**Añé**, pr. dem. prox. sing. and pl. „this, these“; e. g. añ-fam añé, „this people.“

**Anán**, pr. dem. rem. sing. and pl. „that, those.“ Sometimes merely ñañ, which see; e. g. añ-fam anán, „those persons.“

**Anína**, } = nína, or nínañ, adv. „to morrow“; e. g. anínañ lókò  
**Anínañ**, } wúnqñ I tši kóné, „to morrow about this time I shall go.“ The longer form may be used absolutely.

**Ǻnkó**, adv. „yes“; e. g. mə kóné ro-k'or-i? Ǻnkó; „doest thou go to the farm?“ „Yes.“

**Anó**, adv. emph. „here“; e. g. o yi fe anó, „he is not here.“

**Anó**, prep. prox. „here at, here in, here from, here to.“ It implies the adv. „here“; e. g. anó-petr, „here in this town.“

**Apa-**, pref. def. „the“; e. g. kára pa-lā apa-fino, „bring the rice the good one.“

**Apá**, pr. rel. „which“, e. g. pa-lā apá I waí, „rice which I bought.“

**Ara-**, pref. def. „the“; e. g. ara-béna, „the rope.“

**Ará**, pr. rel. „which“; e. g. ra-béna ará I gbak, „a rope and rope which I cut.“

**Aré**, pr. dem. prox. „this“; e. g. ara-béna aré, „this rope.“

**Atra-**, pref. def. = tra, „the“; e. g. atra-bep, „the spoons,“ = tra-bep.

**Atrá**, pr. rel. „which“; e. g. tra-bep atrá dinne, „the spoons which are lost.“

**Atšé**, = atré, pr. dem. prox. sing. and pl. „this, these“; e. g. atr'eí atšé, „this matter.“ See the Note after kótši.

**Áwa!** int. „well! well now! very well!“ Germ. „wohlan!“ Lat. age! e. g. áwa, sɔ kóné! „well, we go!“

## B.

**B'**, abbr. of *be*, which see; e. g. *b' I fi*, „when I die.“

**Ba**, adv. „now, here;“ e. g. *káli ba!* „look here!“

**Bā**, v. a. „have, possess;“ also „have-for-, have-on-“ (as pity on one, see the next word); e. g. *q bā hē a-kála*, „he has no money.“ As an aux. v., *bā* with the long form of the Infinitive of another verb, or also with a verbal noun, expresses duty or obligation to do what is indicated by the Infinitive of the principal verb, as: *mā bā tra gba!*, „thou must write,“ lit. „thou hast to write.“

**Bā w'úni i-nei**, „have mercy“ or „pity upon one;“ e. g. *q bā-mi i-nei*, „he had pity on me.“

**Bā w'úni tr'eī**, „be a matter to one, concern one;“ e. g. *múnq tra bā tr'eī-i?* *Yáo*, *míne tra bā tr'eī*; „does it concern thee?“ „Yes, it concerns me.“

**Baf**, v. a. „make“ (as a farm), „cultivate, clear“ (as land for a farm); e. g. *q kq baf a-tqf*, „he goes to clear land for a farm.“

**Baī**, q-, pl. a-, n. „king“; e. g. *q-baī ka an-tqf*, „the king of the country.“

**Baī**, ra-, pl. tra-, n. „kingdom, government, office of a king;“ e. g. *ra-baī-r'qñ*, „his kingdom.“

**Bak**, v. impers. „be hard, be trying;“ e. g. *pq bak hē*, *be mā mémq q-fíno*, „it will not be hard, if thou doest try well.“ It also serves to express the adv. „hardly“, as: *pq bak ri mq q fútia añ-nésam-n'qñ*, „he hardly saved his life there,“ lit. „it was hard there when he saved his life.“ It is the short form of *báki*.

**Bak**, v. inch. and n. „get“ or „be strong; get old, grow up, grow; come to the full time“ (as applied to pregnancy); e. g. *I bak tqñ*, „I got old now;“ — *q kási bak*, „he will not grow“ (as a child).

**Bak**, kq-, n. „strength, hardness, firmness; age;“ e. g. *ka-bak-ka-tsí*, „its hardness“ (as of wood); *ka-bak-k'qñ*, „his age.“

**Bak ra-fqr**, kq-, n. comp. „boldness, audacity, impudence, want

- of modesty;" lit. „strength (as regards, or of) the eye;"  
e. g. *o bá ka-bak ra-fór*, „he is bold," lit. „he has boldness."
- Bak**, adj. „lasting"; e. g. *ra-rū ra-bak tabána*, „a world lasting for ever."
- Bak**, } v. rel. „be strong for-on-with-, be heavy on-" (as a sick-  
**Báki**, } ness on a person); „be older than-;" e. g. *o báki-mi*  
*o-tan*, he is a little older than I. Short form also: „get  
strong for-, get heavy upon-, be trying for-."
- Báka**, *o-*, pl. *a-*, n. „one of the Baka nation." See Pref. § 4. d.
- Bákar**, adj. „strong, firm, fast;" (rad. *bak*.) E. g. *o fýfa r'im ra-bákar*, „he spoke with a strong voice."
- Bákar**, *o-*, adj. but used adverbially, „fast, firm, firmly, tight."  
See an ex. under *liñ*, v. a.
- Bákar**, v. rel. n. (rad. *bak*) „be strong, be firm, be fast" (as a post etc.); „be hard" (as wood); e. g. *ak'ántr ka bákar*, „the post is firm." The suffix is rather redundant.
- Bákas**, v. caus. (rad. *bak*) „make strong, strengthen" (as the heart, or body); „make heavy;" e. g. *o bákas ka-but-ka-mi*,  
= *o bákas-mi ka-but*, „he strengthened, my heart," = „he encouraged me."
- Bákas an'úmpal ña-** (*'a-*), „strengthen the soul of-, refresh one's soul;" e. g. *o bákas an'úmpal-'a-mi*, „he refreshes my soul."
- Bákasne**, v. caus. and refl. (rad. *bak*) „strengthen oneself, refresh oneself" (as by food etc.); also „encourage oneself" (with or without *ka-but*, „heart"); e. g. *o bákasne*, „he encouraged himself."
- Bákasne ma-der**, „refresh one's own body, recruit one's own health;" e. g. *o bákasne ma-der*, „he refreshed his body."
- Báke**, *ka-*, pl. *tra-*, n. „wharf, landing-place, port." From *báke*, „go on shore, land."
- Báke Lókò**, n. prop. „The town Port Loko." See Pref. § 4. c.
- Báki**, v. rel. long form of *bak*, which see above.
- Báki**, adj. „strong, hard; heavy, serious" (as a palaver); e. g. *tr'eí tra-báki*, „a serious matter;" „grievous" (as an illness); „great" (as a battle); „laborious" (as work); e. g. *ma-pant ma-baki*, „hard work;" „old" (of rational objects).

**Báki**, *q-*, *adj.* but used adverbially, „strongly“; e. g. *añ-fef ña feñ q-báki*, „the wind blows strongly.“

**Báki**, *v. impers.* „be hard, be trying;“ e. g. *q báki*, „it is hard.“

**Báki**, *v. impers. a.* „be hard for-, be trying for-;“ e. g. *q báki-kq tra yō-tši*, „it was hard for him to do it.“

**Báki**, *v. n.* „be strong“ (as wood, or tide); „be heavy“ (as a load, or palaver); „be hard“ or „stale“ (as bread); „be old“ (of anim. objects only); „be sad, be distressing“ (as news); e. g. *am'áñtr ma báki ténqñ*, „the tide is strong to day.“

**Báki ra-fqr**, *adj. comp.* „bold, impudent, wanting modesty;“ e. g. *w'úni báki ra-fqr*, „an impudent person.“

**Báki**, *am-*, *n.* „the old (people);“ also „the dead“, or „the manes, the shades;“ lit. „the old ones.“ See Pref. § 12, a. and cf. the Hebr. הָיָה עַל *Hez. 26, 20.*

**Bal**, *v. a.* „drive away, expel, drive;“ e. g. *'a bal-kq*, „they drove him away.“

**Bal-bal**, *v. freq. a. (rad. bal)*, „pursue after, chase, drive all about, drive far away; persecute;“ e. g. *'a bal-bal-kq q-bañ*, „they pursued hotly after him.“

**Bal-bal**, *kq-*, *n. verb.* „act of pursuing after, chasing; persecution;“ e. g. *ka-bal-bal-k'qñ q-šem*, „his chasing the animal.“

**Bála**, *v. inch. (rad. bal)*, „get married, marry“ (of females); e. g. *q-béra q poñ bála*, „the woman has got married.“

**Balaí**, *kq-*, *pl. tra-*, *n.* „basket“; e. g. *kq-balaí kq-bána*, „a large basket.“

**Bálanē**, *v. prob. caus. and refl., or spont. (rad. bal)*, „be like.“ Often followed by: *mq-* „as“; e. g. *ra bálanē mq a-bōk*, „it is like a snake.“

**Bálanē mq (hq)**, „be like as, resemble;“ e. g. *ra bálanē mq hq a-bōk*, „it resembles a snake.“

**Bálanē**, *ra-*, *pl. q-*, *n.* „likeness, representation, picture;“ e. g. *ra-bálanē-r'qñ*, „his likeness.“

**Bálma**, *a-*, *pl. q-*, *n.* „country-knife, dagger;“ e. g. *q bá a-bálma*, „he has a dagger.“

**Bamp**, *a-*, *pl. q-*, *n.* „bird“; e. g. *a-bamp a-fino*, „a fine bird.“

**Baň, v. a.** „pain, cause pain to-, hurt;“ e. g. *ka-sam ka baň-mi*, „the sore pains me.“

**Baň, v. n.** „be angry, be cross“ (habitually so); „ache, ail;“ also „be hot“ (as the sun); e. g. *ra-bomp-ra-mi ra baň*, „my head aches;“ — *q-w'úni q-wé q baň*, „this person is cross.“

**Baň, adj.** „angry, cross; painful, severe;“ e. g. *w'úni baň*, „an angry person.“

**Baň, q-, adj.** but used as an adv. „severely, hotly, sharply, painfully.“ Cf. *yô-w'úni q-baň*, under Y.

**Baň, v. a.** „fetch;“ e. g. *baň a-tis*, „fetch a knife.“

**Baň, ra-, n.** „anger, indignation, wrath;“ e. g. *ra-ban'-d'qň*, „his wrath.“

**Baň, ka-, n.** „the sea, as opposed to dry land;“ *ro-baň*, „at sea.“

**Bána, v. n.** „be large, be big, be great;“ e. g. *míne bána*, „I am great.“

**Bána, adj.** „large, big, great; heavy“ (as a tornado); e. g. *q-ná q-bána*, „a large cow.“

**Bána, q-, adj.** but used adverbially, „greatly, much;“ applied to sewing „with large stitches,“ e. g. *q sqt q-bána*, „he sews with large stitches.“

**Bána, v. rel. (rad. bā)**, „have-for-, carry-for-;“ e. g. *q bána-kq k'óta*, „he has cloth for him.“

**Bána, v. rel. (rad. baň)**, „fetch for-;“ e. g. *bána-mi a-tis*, „fetch me a knife.“

**Bánanę, v. rel. and refl.** „have with oneself, carry with oneself;“ e. g. *q bánanę aň kála*, „he carried the money with himself.“

**Báni, v. a.** „redeem, ransom;“ e. g. *q báni-mi ka 'ra-trar*, „he redeemed me from slavery.“

**Báni, ka-, n. verb.** „act of redeeming, redemption;“ e. g. *ka-báni-k'qň*, „his redemption.“

**Báňka, ka-, pl. tra-, n.** „temporary hut in a farm of a conical form, the roof reaching down to the ground.“ It is used to cook under, and superior to, and higher than the one called *a-gbqm*. Also „any rude round hut in a farm;“ and also „the form of an annular eclipse,“ about which see the Temne Dict.

**Bán'sa**, for **bán'sa**, v. caus. and inch. (rad. **ban**), „get angry, be angry“ (occasionally so), lit. „get angered,“ or „get made angry;“ e. g. **o-baí o bán'sa**, „the king got angry.“ Applied to the sea „roar, rage.“

**Bán'sa**, v. freq. and caus. (rad. **ban**), „pain, hurt, cause pain to; ail;“ e. g. **an'ántr na bán'sa he kq**, „the fire did not hurt him.“

**Bán'sa**, **kā-**, n. „anger“ (occasional); „pain“; e. g. **ka-bán'sa-k'òñ**, „his anger.“ Applied to the sea: „roaring, raging,“ = the Hebr. **רָעַר** Jon. 1, 15.

**Bán'sanē**, v. impers. freq. or intens. caus. and refl. (rad. **ban**), „grieve, displease to, pain, make angry,“ lit. „cause pain to oneself;“ e. g. **pā bán'sanē-ña**, „it grieved them.“

**Bán'sar**, v. caus. inch. and rel. (rad. **ban**), „get angered at-,“ or „about-,“ or „with-, be angry with-, be displeased,“ or „vexed with-,“ or „about-;“ e. g. **Pā Sóri o bán'sar-mi**, **I tši fófār-kq**, „Mr. Sori is angry with me; I shall speak to him.“

**Bant**, **kā-**, pl. **trā-**, n. „bone“; e. g. **kā-bant kā-lql**, „a small bone.“

**Bántra**, a-, pl. e-, n. „bow; arch;“ also „spring“ (of a gunlock); fig. „war“. See Tradit. pag. 4.

**Bap**, **kā-**, pl. **trā-**, n. „country axe, hatchet.“

**Bap**, v. a. „meet, meet with, find;“ e. g. **I bap-kq ro-r'òñ**, „I met him on the road.“

**Bap o-fíno**, „fare well, meet with a happy lot, be well off;“ e. g. **o bap o-fíno ro-krífi**, „he met with a good lot in Hades.“

**Bápar**, v. rel. (rad. **bap**), „be present;“ e. g. **o bápar he ténòñ**, „he was not present to day.“

**Bar**, a-, pl. e-, n. „species of hawk white and black living of fish.“

**Bar**, v. a. „add, put more, increase“ (as wages); e. g. **I tši bar añ-ram-'a-mu**, „I shall increase thy wages.“

**Bar**, v. n. and aux. „go on, continue.“ As an aux. it expresses continuance of the exercise of the energy indicated by the principal verb, or a progress of the same, as: **o bar kq sap**, „he went on to flog him,“ = „he flogged him more.“

It also expresses the adv. „more;“ or also „more and more“; in the latter case it is generally followed by gbo, „but“. When it is repeated and followed by gbo, it serves to express the words: „the more —, the more —.“ It is generally construed with the short form of the Infinitive, sometimes also with the verb. noun. See Proverb 7, p. 100.

Bar, } a-, pl. e-, n. „bar, iron bar; country bar worth about  
Bára, } 2s.“ Derived from the Span. bara.

Bári, ka-, pl. tra-, n. „twin“; e. g. o kôm tra-bári, „she brought forth twins.“

Básar, v. rel. a. „continue, continue with-, go on with-, persevere in-, with-;“ prob. rel. form of an obs. bas; e. g. básar aka-kárañ, „go on with the reading.“

Básar, v. rel. n. „continue, persevere;“ e. g. o básar he, „he does not continue.“

Básara, v. rel. (properly doubly rel.), „continue for-, go on with-for-, persevere for-; persevere with-“ or „in-for-“ i. e. „go on with“ (a thing) „for“ (another, or) „in behalf of“ (another); e. g. básara-mi ama-pant amé, „go on with this work for me.“

Bat, ka-, pl. tra-, n. „water-brook, brook,“ e. g. ro-bat, „at the brook.“

Bat, adj. „early“; e. g. ka ar'étr ra-bat o der, „at an early sun he came,“ i. e. soon, when the sun was not up long yet.

Bat, adv. „in the morning, early;“ also spec. in the sense of „fully“ when used with the verb sqk, „dawn“; e. g. o der bat, „he came early.“

Bat, ka-, or ra-, pl. tra-, n. „morning“. The pl. is seldom used. E. g. ra-bat ra-fíno, „a fine morning.“

Batr, v. a. „seize, take hold of, apprehend;“ e. g. batr-ko, „seize him.“

Batr, a-, pl. e-, n. „a small young palm-tree.“

Be, adv. „when“; e. g. be I fi-e, „when I die.“

Be, conj. „if“; e. g. be o der he etc., „if he does not come etc.“

Bē, n. „bey, king“ or „chief“.

Bē, adv. in form, but often used in the sense of an adj. „all,

whole, every; all kind, all sort, all sorts;" as applied to place „all over, every where;" e. g. aň-fam be, „all the people;" — ey'étr be, „all sorts of things."

**Bě',** abbr. of běk,<sup>1)</sup> v. impers. „be sufficient, be enough, suffice;" e. g. pa bē' he, „it is not enough."

**Bě',** abbr. of běk,<sup>1)</sup> v. n. „arrive, reach, be sufficient, be enough, suffice;" e. g. o ta bē' he, „he has not yet arrived."

**Béfát,** v. a. „comfort, soothe, make quiet" (as a child); e. g. o bэфát-kq, „he comforted him."

**Beí,** ra-, pl. tra-, n. „debt" (receivable and payable); e. g. o bā he ra-beí, „he has no debt" (to pay).

**Beíbal,** a-, pl. e-, n. „Bible". From the English.

**Běk,** v. a. „arrive at, come to, reach;" e. g. ar'áfa ra běk aka-petr, „the army reached the town."

**Běk,** v. n. „reach, arrive, come, come near;" e. g. o poň běk, „he has arrived."

**Béka,** v. a. „amount to, make, be worth;" also „call, hold as;" e. g. aň-gbáta aňá béka e-sas, „the 3<sup>rd</sup>. mat," lit. „the mat which makes three." See next word.

**Béka** w'úni ra-yem, „call one a liar, give the lie to one;" e. g. o béka-mi ra-yem, „he called me a liar."

**Béki,** v. a. (rad. bek), „be fit for-, be proper for-, be suitable for-, suit;" e. g. am'ólq amé ma béki ama-pant, „this amount suits the work."

**Béki,** v. n. (rad. bek), „be fit, be sufficient, be enough, suffice;" e. g. am'ólq amé ma béki, „this price is sufficient. Long form of běk.

**Béki,** adj. „fit, proper, suitable" (as a person, or as time); sufficient, enough; worthy; due;" e. g. w'úni béki, „a worthy person;" — a-ram a-béki, „a suitable reward;" — ey'étf e-béki, „sufficient materials."

**Béla,** a-, pl. e, n. „sail" (as of a canoe or ship); e. g. am-béla

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1) These abbr. forms are used before the negative adv. he „not."

- a-bána, „the main sail,” lit. „the large sail;” — w'an, yísa ri am-béla, „boy, hoist the sail there.”
- Bélañ, kə-, pl. tra-, n. „side, part, region” (as of a house, or country); also „place, stead;” e. g. ka ka-bélañ-k'òh, „in his stead.”
- Bem, ra-, pl. tra-, n. „hedge-hog, grass-cutter,” so called because this animal cuts grass. It is a kind of urchin, resembling the porcupine; but has only strong hairs instead of quills. It lives of rice and groundnuts.
- Bémpa, v. a. „make, repair, put in order; perform the usual” or „necessary ceremonies for (a thing);” e. g. o bémpa aka-fantr, „he made the bed.”
- Bémpa, kə-, n. verb. „act of making, etc.,” e. g. ka-bémpa 'ra-rū, „the making of the world.”
- Bémpana, v. rel. (rad. bémpa), „make-for-; make-with-, make-of-” (as a table of wood); e. g. o bémpana-mi a-mésa, „he made a table for me.”
- Bémpañ, v. rel. and refl. „make for” or „to oneself;” e. g. o bémpañ a-mésa, „he made a table for himself.”
- Beñ, a-, pl. e-, n. „board;” e. g. a-beñ a-bóli, „a long board.”
- Béña, ra-, pl. na-, n. „rope” (especially the wooden country one), „any rope, string;” e. g. ra-béña ra-bóli, „a long rope.”
- Béña ra ka-but, ra-, pl. na-béña na tra-but, „heart-string.”
- Béñe, v. a. „keep, preserve;” e. g. o béñe o-šem, „he preserves the meat;” also „bury;” e. g. 'a béñe-kə, „they buried him.”
- Béñe w'úni o-tot, } „keep one well;” e. g. o béñe-kə o-tot, „he  
Béñe w'úni tot, } keeps him well.”
- Béñe w'úni ra-tr'eī, „keep one from harm;” e. g. o béñe-mi ra-tr'eī, „he keeps me from harm.”
- Béñe w'úni ra-tr'eī ó tr'eī, „keep one from every harm;” e. g. K'úru o béñe-mi ra-treī ó treī, „God keeps me from every harm.”
- Béñena, v. rel. (rad. béñe), „prepare-for-, make-ready for-” (as food for one); e. g. o béñena-mi r'ā ra-di, „he prepared some food for me.”
- Béñene, v. refl. a. „prepare, make ready,” lit. „prepare-for oneself” (as things for a journey); e. g. I béñene ey'étr-'e-mi,

„I made my things ready.“ Also „prepare oneself for-, make oneself ready for-“ (as for a journey); e. g. *q bēnēnē rā-tšik*, „he makes himself ready for a journey.“

*Bēnēnē*, v. refl. n. „prepare oneself, make oneself ready;“ e. g. *I poñ bēnēnē*, „I have made myself ready.“

*Bēnēnē*, *kā-*, n. verb. „act of making oneself ready, act of preparing oneself, preparation;“ e. g. *ka-bēnēnē-k'ōñ*, „his preparation.“

*Bentr*, v. a. „prevent, hinder;“ e. g. *q bentr-mi tra kō ro-kamp*, „he prevented me from going to Freetown;“ also „withhold-from-“ (as money from one); e. g. *q bentr-mi añ-k'āla-'a-mi*, „he withholds my money from me.“

*Bep*, *kā-*, pl. *trā-*, n. „spoon;“ e. g. *kā-bep kā-bána*, „a large spoon.“

*Ber*, *ma-*, n. „intoxicating liquor of any kind;“ also „palmwine;“ e. g. *ma-ber ma-fino*, „good palmwine.“

*Béra*, adj. „female;“ e. g. *w'an béra*, „a girl,“ lit. „female child.“

*Béra*, *q-*, pl. *a-*, n. „woman, female;“ e. g. *q-béra q-fino*, „a fine woman.“

*Béra q-bi*, *q-*, pl. *a-béra a-bi*, n. „black female.“

*Béra q-féra*, *q-*, pl. *a-béra a-féra*, n. „white female.“

*Bes*, v. a. „dig;“ e. g. *bes a-bi*, „dig a pit.“

*Bes*, v. n. „dig, make a hole,“ or „grave;“ e. g. *tšē ri bes*, „do not dig there.“

*Bes*, *kā-*, n. verb. „act of digging, etc.;“ e. g. *ka-bes-k'ōñ*, „his digging.“

*Bésa*, v. rel. (rad. *bes*), „dig for-, dig-for-; dig with-, dig-with-;“ e. g. *bésa-mi a-bi*, „dig a hole for me.“

*Bésa*, adj. „belonging to digging,“ as: *y'etr e-bésa*, „digging tools.“

*Bi*, adj. „black, dark;“ e. g. *k'óta kā-bi*, „black cloth.“

*Bi*, *a-*, pl. *e-*, or *trā-*, n. „pit, hole;“ e. g. *a-bi a-bólon*, „a deep pit.“

*Bía*, v. inch. (rad. *bi*), „get dark, get black;“ e. g. *ka-rintr ka bía*, „the sky gets dark.“

*Bía*, v. impers. inch. „get dark;“ e. g. *pā bía*, „it gets dark.“

- Bil**, a-, pl. e-, or tra-, n. „canoe“; a-bil a-póto, „a ship,“ lit. „a white man's canoe.“
- Bíliñ**, a-, pl. e-, n. „mud-sofa, joined to a wall at the inside of a house, any sofa;“ e. g. a-bíliñ a-bána, „a large mud-sofa.“
- Bítiñ**, a-, pl. e-, n. „drum“; e. g. q fer am-bítiñ, „he beats the drum.“
- Bíttra**, a-, pl. e-, n. „bottle“; e. g. a-bíttra a-tšiñ, „an empty bottle.“
- Bō**, ka-, pl. tra-, n. „cake, country bread“ (as made of rice flour and honey; e. g. ka-bō ka-fño, „fine country-bread.“
- Bō**, a-, pl. e-, or tra-, or also q- in the sing. and tra- in the pl., n. „a species of antelope of the size of a goat, black, and having long retroverted horns,“ also called: „bushgoat.“ Between its horns it has long red hairs.
- Bof**, ka-, n. „dust“ (as in the street); e. g. ka-bof ka-lai, „much dust.“
- Bōi**, a-, pl. e-, n. „servant“; e. g. a-bōi a-béra, „a maid-servant.“
- Bois**, adj. „fattened“; e. g. q-nā q-fet q-bois, „a fattened calf.“
- Bōk**, v. n. „weep, cry, lament;“ e. g. qw'ahét q tra bōk, „the child is crying.“
- Bōk**, v. a. „weep for-, bemoan, bewail, lament;“ e. g. tra ña kq bōk-kq, „let them go and bewail him.“
- Bōk**, a-, pl. e-, n. „snake, serpent;“ e. g. a-bōk a-las, „a bad snake.“
- Bóka**, a-, pl. e-, n. „bill-hook“; e. g. a-bóka a-bána, „a large bill-hook.“
- Bql**, a-, pl. e-, n. „country made pot, earthen pot“ (for cooking); e. g. a-bql a-fño, „a fine earthen pot.“
- Bql**, v. a. „prolong“ (as life). See the next word.
- Bql añ-ñésam**, „prolong life, have long life;“ e. g. kánkq ma bql añ-ñésam! „mayest thou have long life!“
- Bólam**, q-, pl. a-, n. „one of the Bolom nation, Bolom.“
- Bóli**, adj. „long“; e. g. ra-béna ra-bóli, „a long rope.“
- Bóli**, q-, adj. but used adverbially, „long, a long time; a long way, a far way off, far away;“ e. g. q kōñe q-bóli, „he went far away.“

**Bólo**, a-, pl. e-, n. „throat“; e. g. *o wop-kò ro-bólo*, „he held him by the throat.“

**Bom**, adj. „female“; e. g. *añ-fam a-bom*, „the women, the females.“

**Bom**, o-, pl. a-, n. „woman, female“; also „mother, madam.“  
For the pl. form *a-bom* they also use: *bom-ña*, placing the prefix behind the noun, which is sometimes done with a few nouns.

**Bom**, a-, pl. e-, n. „sheath, scabbard“; e. g. *am-bom ña añ-gbátò*, „the sheath of the cutlass.“

**Bòm**, v. n. „ease nature, ease oneself; dung“; e. g. *o kò bòm*, „he went to ease nature.“

**Bóma**, kə-, pl. trə-, n. „grave“; e. g. *'a bes kə-bóma*, „they dig a grave.“

**Bomp**, ra-, pl. trə-, n. „head“; also „chapter“; e. g. *ra-bomp-r'òñ*, „his head.“

**Boñ**, ra-, pl. trə-, n. „river“; e. g. *ra-bon' da-bána*, „a great river“; for *ra-boñ ra-bána*.

**Bóna**, a-, pl. e-, or trə-, n. „nation“; e. g. *a-bona a-bána*, „a great nation.“

**Bóndo**, am-, n. „the Bondo institution“; also „the ceremonies connected with it.“ See Pref. § 17.

**Bóña**, a-, pl. ma-, n. „kindness, favour“ (shown and received); „benevolence, grace, mercy“; e. g. *o sóto ma-bóña*, „he received kindness.“

**Bóne**, v. impers. a. „gladden, rejoice, cheer“; as: *pə bóne-kò*, „he is glad,“ lit. „it gladdens him.“

**Bóne**, v. n. „move“; e. g. *ara-rũ bə ra bóne*, „the whole world moves.“

**Bóne**; ma-, n. „joy, gladness, happiness“; e. g. *ma-bóne-m'òñ*, „his gladness.“

**Bóne-tr'eĩ**, kə-, n. comp. „haughtiness, presumption“; e. g. *ka-bóne-tr'eĩ-k'òñ*, „his haughtiness.“

**Bont**, kə-, pl. trə-, n. „navel, navel-string.“

**Bontr**, v. a. „call, name, mention“; e. g. *bontr am'ólo-ma-tši*, „mention the price of it.“

- Bontr** ań'és ńa-, v. comp. „guess“, lit. „call the name of-;“  
e. g. be ma bontr ań'és ńa ar'áka ará yi etc. „if thou doest guess the thing, which is etc.“
- Bontr** w'úni ań'és, „call one by name, call one's name;“ e. g. o bontr-kō ań'és, „he called him by his name.“
- Bontr**, a-, or i-, pl. ma-, n. „smell, scent, odour“ (good or bad);  
e. g. i-bontr i-fíno, „a good scent.“
- Bontra**, v. rel. (rad. bontr), „call-for-, mention-“, or „name-to-, name-for-“ (as the name of an object to one); e. g. bontra-mi ań'és-ń'qń, „mention me his name.“
- Bontras**, v. freq. a. (rad. bontr), „call over“ (as names), „name; praise;“ e. g. ńa bontras am'és-ma-ńań, „they called over their names.“
- Bópař**, a-, pl. e-, n. „leaf“; e. g. e-bópař eyé, „these leaves.“
- Bor**, ka-, pl. tra-, n. „domestics, people who live under one's control; company;“ also „crew“ (as of a boat); e. g. ka-bor ka am-bil, „the crew of the canoe.“ The pl. is used of the domestics of a plurality of masters.
- Bórkō**, o-, pl. a-, n. „damsel; a young woman“ (married or not);  
e. g. o-bórkō o-fíno, „a fair damsel.“
- Bósne**, v. n. „long, have a great desire.“ Prob. a refl. form of an obs. bos; e. g. o bósne tráka qw'án-k'qń, „he longs for his son.“
- Bósne**, a-, pl. e, n. „longing, anxious desire;“ e. g. am-bósne-ń'qń, „his longing.“
- Bōt**, v. n. „get sweet, be sweet, be delicious, be savoury.“ Short form of bōti. E. g. ań-sáka ańé ńa bōt he, „this palaver sauce is not savoury.“ See the Note after wos, v. n.
- Bōt**, ka-, n. „sweetness, deliciousness;“ e. g. ka-bōt ka e-nak, „the deliciousness of the rice.“
- Bot**, ka-, pl. tra-, n. „ball, lump“ (as of soap); „pill“ (as of medicine); e. g. tra-bōt tra-sas, „three pills.“
- Bōtař**, v. rel. (rad. bōt), „love, like“, lit. „be sweet toward-;“  
e. g. o bōtař-kō, „he loves him.“
- Bōtař**, ma-, n. „love“; e. g. ma-bōtař ma K'úru, „the love of God.“

**Bóti**, v. n. (rad. bōt), „be sweet, be savoury, be delicious“ (as food); e. g. aň-saka aňé ña bōti, „this palaver sauce is delicious.“

**Bóti-di**, adj. comp. „delicious to eat;“ e. g. y'etr e-bóti-di, „delicious food.“

**Bóti-sqm**, adj. comp. „delicious to devour;“ e. g. r'ã ra-bóti-sqm, „something delicious to devour.“

**Bóti-traj**, q-, adj. but used adverbially, „sweetly“, lit. „sweet to hear“ (applied to singing or music); e. g. aň-fet aňé ña leñ q-bóti-traj, „these children sing sweetly.“ See rámi below.

**Botr**, v. a. „put, put down, place, set; fix“ (as time); e. g. botr-ñi rayér, „put it aside.“

**Bótra**, v. rel. (rad. botr), „put-for-, place-for-;“ e. g. bótra-mi-ri ro-k'úma, „put it in the box for me.“

**Bótra w'úni a-tóntq**, „put an allurement“ or „enticement for one, put a snare for one;“ e. g. 'a bótra-kq a-tóntq, „they put a snare for him.“

**Bótra w'úni yáňfa**, „act deceitfully against one,“ lit. „put deceitfulness“ or „a trick for one;“ e. g. q bótra-mi yáňfa, „he acted deceitfully against me.“

**Bótraj**, v. rel. (rad. botr), „put-to-, put-at-, set-to-“ (as the mind to a person or thing); e. g. bótraj-ñi am-méra, „set the mind to it,“ = „take care of it.“

**Bótraj am-méra ka —**, } „set the mind to-, take care of-, mind,

**Bótraj am-méra ro-**, } set the heart to-;“ e. g. q bótraj am-méra rqnón, „he takes care of him.“

**Bótraj w'úni am-méra**, „put the mind to one, take care of one;“ e. g. q bótrar-mi am-méra; „he takes care of me.“

**Bóya**, v. a. „make a present to-with- or of-, present-with-, make a present with- or of-“, as: I bóya-mu-tši, „I make thee a present of it;“ — q bóya-mi qw'ír, „he made me a present with the goat;“ — q bóya-kq ka Pa Sip, „he made the Leopard a present of him.“

**Bóya**, a-, pl. e-, n. „present, gift;“ e. g. a-bóya a-fino, „a fine present.“

- Búkò**, v. n. „bathe, wash oneself;“ e. g. I kò búkò, „I go to bathe.“
- Búma**, a-, pl. e-, n. „young tender shoots,“ or „leaves“ (as from roots left in the ground), „verdure, herb, green;“ e. g. e-búma e-lai e yi ri, „there is much green there.“
- Búmar**, v. rel. (rad. bum), „watch over, mind, guard, take care of;“ e. g. o búmar ak’ór, „he watches over the farm.“
- Bun**, v. n. and aux. „miss, make a mistake.“ As an aux. it serves to express the adv. „almost, nearly,“ as: o bun kò dif, „he almost killed him.“
- Bun**, kà-, n. verb. „act of missing, mistake;“ kà-bun fi, „almost dying.“
- Búnda**s, v. caus. (rad. búnda), „make large, enlarge, make great;“ fig. „magnify, glorify;“ e. g. o búnda an-set-n’òh, „he enlarged his house.“
- Bunt**, a-, pl. e-, n. „cloud;“ e. g. a-bunt a-bi, „a dark cloud.“
- Búra**p, adj. „short;“ e. g. k’ánr kà-búra, „a short stick.“
- But**, kà-, pl. trà-, n. „heart“ (as the organ; also used figuratively as the seat of courage, etc.); e. g. ka-but-k’òh, „his heart.“
- Bútu**, a-, pl. e-, n. „bag;“ also „pillow;“ e. g. a-bútu a-yófàt, „a soft pillow.“

## D.

- D’**, pref. insep. and indef. „a, an;“ e. g. d’im, „a word,“ for da-ím.
- Da**, prep. poss. „of;“ it is a euph. form of: ra; e. g. ar’ón’-da-su, „our road;“ -ar’ón’ da K’úru, „the way of God.“ See the Note at the end of this letter.
- Da**, pref. indef., euph. form of ra, „a an;“ e. g. r’ón’ da-fíno, „a good road.“
- Da-tši**, pr. dem. log. „that“, being a euph. form of: ra-tši; e. g. ar’ón’ da-tši, „that road.“
- Dáta**, postp. „below, beneath,“ being a euph. form of. ráta; e. g. ro-tàn’ dáta, „under the root,“ for ro-tànk ráta. This form is used after nouns terminating in ñ, or ñk, when the g or gk is cut off.

**Datrón**, postp., euph. form of **ratrón**, „in the middle, amongst.“

It is used after nouns terminating in **ñ**, when the **g** is cut off. E. g. **q tráma ka ar'ón' datrón**, „he stood in the middle of the road;“ — **ka tra-tšen' datrón**, „amongst the hills.“

**Dayér**, postp., euph. form of **rayér**, „near, close to, at“ or „by the side;“ e. g. **q tas ka 'ra-bon' dayér**, = **q tas ro-bon' dayér**, „he passed close to the river;“ — **q tas ro-r'on' dayér**, „he passed by the side of the road.“ It is used after nouns terminating in **ñ**, when the **g** is cut off. See the Note at the end of this letter.

**De**, or **re**, = **der**, v. n. and aux. „come“; e. g. **q de he nañ**, „he did not come.“ As an aux. it is construed with the long and with the short form of the Infinitive. **De** is a euph. form of: **re**, which see; e. g. **q de tra gbal**, „he comes in order to write.“ See more under the form **re**; what has been stated there, applies also here.

**De**, adv. „no“. It is pronounced with a strong impetus. E. g. **de, I nañk fe kq**, „no, I did not see him.“

**De**, conj. „and“; e. g. **pa-lā de e-yóka**, „rice and cassadas.“

**Der**, v. n. and aux. = **de**, or: **re**, „come“; e. g. **q der romí**, „he came to me.“ It is construed in the same way as: **de**, which see.

**Der**, **ka-**, n. verb. „act of coming, coming;“ e. g. **ka-der-k'ón**, „his coming.“

**D'er**, pl. **s'er**, n. „face“; **ro-d'er**, „at the face.“

**D'er**, **a-**, or **i-**, pl. **ma-**, n. „body, skin.“ The sing. is seldom used, the pl. being used for it; e. g. **ma-der-m'ón**, „his body.“

**D'er**, n. „place“; def. form: **qd'ér**, „the place;“ e. g. **d'er q-fíno**, „a good place.“

**D'er ó d'er**, „everywhere, anywhere;“ e. g. **K'úru q yi d'er ó d'er**, „God is everywhere.“

**Di**, v. a. „eat“, also „take“ (as medicine); „wear away, wear off“ (as a cutlass a grinding-stone); e. g. **q di e-trol**, „he took medicine.“

**Di**, v. n. „eat“; e. g. **di ri**, „eat of it,“ lit. „eat there;“ **di ka-**, „eat out of.“

- Di**, adj. „eating“; e. g. r'á ra-di, „something to eat.“
- Di**, ká-, n. verb. „act of eating, an eating, meal“; e. g. ká-di ká-bát, „a breakfast.“
- Di**, pr. obj. = ri, of which it is a euph. form, „it“; e. g. tšē gbon'-di, „do not touch it.“ See the Note at the end of this letter.
- Di**, adv. loc. „there“. It is a euph. form of ri, used before n and before ñ, when the g is dropped. E. g. ọ wọn di, „he was long there.“
- Día**, pr. emph. „it, this,“ being a euph. form of: ría; e. g. ar'ón' da ro-Ma-lal día-rē, „this is the road to Malal.“
- Dí-a**, adv. loc. emph. „there“; e. g. ro ań-gbálàń na gbópe, dí-a ọ botr ara-bomp-r'ọń, „where the rock was rugged, there he put his head;“ — dí-a ọ sóto-ńi, „there he got it.“
- Dí-ań**, adv. loc. abs. „there, at that place,“ it is a euph. form of: rí-ań; e. g. dí-ań I sóto-ńi, „there I got it.“ (Cf. -ń under N.)
- Dif**, v. n. „kill, commit murder;“ also „kill beef; be fatal“ (as an illness); e. g. ọ poń dif-i? „has he killed beef?“
- Dif**, v. a. „kill, execute, murder;“ also „prove fatal to“ (as a sickness); e. g. 'a dif-kọ, „they killed him.“
- Dífa**, v. rel. „kill-to-, kill-for-; kill-with-;“ e. g. ọ dífa-mi an-trókọ, „he killed the fowl to me,“ = „he killed me the fowl.“
- Dim**, v. a. „destroy, ruin;“ e. g. 'a dim aka-petr, „they destroyed the town.“
- D'im**, pl. s'im, n. „word, voice;“ e. g. ad'im-r'ọń, „his word;“  
D'im is a euph. form of: r'im.
- Dímšē**, v. n. „go out“ (as fire); e. g. an'áńtr na dímšē, „the fire went out.“
- D'in**, adj. num. „one“, being a euph. form of r'in; e. g. r'on' d'in, „one way.“
- Dínne**, v. refl. (rad. dim) „perish, get lost,“ lit. „destroy one-self,“ e. g. ka-lómę ọ dínne, „the sheep got lost.“
- Dínnę**, ká-, n. verb. „act of perishing, perishing; destruction, ruin, perdition;“ e. g. ka-dínnę-k'ọń, „his perdition.“

**Díq**, adj. „right“ (in opposition to left); e. g. *ka-trā kạ-díq*, „the right hand.“

**Díq**, *ka-*, n. „the right“ (hand); also „the South.“

**Dir**, *kạ-*, pl. *trạ-*, n. „mortar“ (as to beat rice in); e. g. *kạ-dir kạ-bána*, „a large mortar.“

**Díra**, v. n. „sleep, go asleep;“ e. g. *ña kọ díra*, „they went to sleep.“

**Dis**, adv. „yesterday“; e. g. *ọ der dis*, „he came yesterday.“

**Dis**, v. caus. (rad. *di*), „give-to eat, feed;“ e. g. *ẹ-bamp ña dis ań-fet-'a-ńań*, „the birds feed their young ones.“

**Dis ra-fọl**, „yesterday evening, last evening;“ e. g. *ọ bẹk dis ra-fọl*, „he arrived last evening.“

**Dis tratrák**, „yesterday night;“ e. g. *ña der dis tratrák*, „they came yesterday night.“

**Do-**, prep. „into, in, at, to, from;“ e. g. *ọ wọn' do-set*, „he went into the house.“ It is a euph. form of *ro-*, which see.

**Dokóm**, postp., euph. form of *rokóm*, „on the top, upon;“ e. g. *ọ yi ro-tşen' dokóm*, „he is on the top of the hill;“ — *ọ yíra ka ań-rọn' dokóm*, „he lives on the top of the mountain.“ See the Note at the end of this letter.

**D'ọń**, pr. poss. „his, her.“ It is a euph. form of *r'ọń*; e. g. *ra-ban'-d'ọń*, „his anger.“

**D'or**, n. „hunger;“ def. form *ad'ór*, „the hunger.“ It is a noun in *ra-*; e. g. *d'or ra bā-mi*, „I am hungry;“ lit. „hunger has me.“

**D'úba**, n. „ink“, = *r'úba*; e. g. *d'úba ra-laí*, „much ink;“ def. form: *ad'úba*, „the ink.“

**Dúni**, adj. „male“, it is a euph. form of: *r'úni*; e. g. *w'an dúni*, „a boy;“ lit. „a male child.“

Note. The euph. forms with *d* under the preceding letter are used after words terminating in *ń*, when the *g* is dropped, as: *r'on' da-fino*, „a good road,“ for: *r'ón ra-fino*; — *ar'ón da-tşı*, „that road,“ for: *ar'ón ra-tşı*.

## E.

**E-**, pref. def. and indef. „the“; e. g. *ẹ-tis*, „knives“, or „the knives.“

**E**, pr. subj. „it; they;“ e. g. ey'étr-'e-mi e dñne, my things are lost.“

**E-**, pref. emph. vow. to make nouns with the inseparable pref. y' definite, as: ey'étr, „the things,“ from: y'etr, „things“. Cf. Pref. § 22. b.

-**E?** suff. indirect inter. used at the end of a proposition, if already an inter. adverb precedes; e. g. re mañ kō-e? „where art thou going to?“

-**E**, part. expl. often used at the end of conditional propositions. It is of a mere expl. nature, used with sentences depending on the conj. be, „if“, and on the adv. ma, me, mo, „when“, and on: be, „when“; e. g. be q-béra q nésa he q-wos-k'qñ-e etc., „if the woman does not respect her husband etc.“ But it is also used with nouns not only in the Voc. case, but also otherwise. Sometimes it is added to the suffix-añ in addition. (Cf. the suff. -añ in loco.) It is also sometimes affixed to adverbs, or at the end of exclamatory propositions depending on: tro! „how!“ or ko! „what!“ or after the calling of names, when it serves to indicate the Vocative. They also often use it with obligative and participial propositions.

-**E**, this form is sometimes used for the preceding one in the capacity of an expletive particle.

'**E**, prep. poss. „of“; e. g. ey'étr-'e-mi, „my things,“ lit. „the things of me.“

'**E-mi**, pr. poss. „my“, lit. „of me.“ See the preceding word.

'**E-ñañ**, pr. poss. „their“, lit. „of them;“ e. g. ey'étr-'e-ñañ, „their things.“

Eyáñ, pr. dem. rem. „those“; e. g. ey'étr eyáñ, „those things.“

Eyé, pr. rel. „which“; e. g. ey'étr eyé I sóto, „the things which I got.“

Eyē, pr. dem. prox. „these“; e. g. ey'étr eyē, „these things.“

## **F.**

Fai, v. n. „be hot, have a burn, be burned;“ e. g. I fai ro-trā, „I have a burn on the hand.“

**Faj**, adj. „hot“ (as water); „burnt“ (as a farm); e. g. m'antr ma-faj, „hot water.“

**Fai**, v. a. „cut one's throat, kill, slaughter, butcher;“ e. g. 'a fai-kə, „they cut his throat.“

**Fak**, a-, pl. e-, n. „skate“ (fish).

**Fak**, v. a. „throw down; fell“ (as a tree); also „set up“ (as a krifi for worship); e. g. ɔ fak an-tis-'a-mi, „he threw down my knife.“

**Faka**, v. rel. „throw-to-, throw-onto-, throw-for-, let drop-“ or „fall-for-“ (as a child, or a thing to one); e. g. fáka-mi ka-bō, „throw the bread to me.“

**Falañ**, v. n. „escape from the grave by a sort of transmigration,“ (see Pref. § 10. b.). Also „apostatize“ (from a religion), „err from the right way“ (in the Mohammedan sense of the word); fig. „be utterly disappointed in obtaining one's object;“ e. g. ɔ fálañ ka 'ra-móri, „he apostatized from Islamism.“

**Fále**, v. n. (rad. faj), „turn, turn away; be turned away;“ e. g. ɔ fále roñón, „he turned away from him.“

**Fáli**, v. a. „turn, move away, turn aside, remove, shove aside;“ e. g. fáli ak'án'r, „turn the stick aside.“

**Fábir**, v. n. „fly“; e. g. am-bamp ɔ fábir ɔ-bóli rokóm, „the bird soars high up.“

**Fálira**, v. caus. „make to fly about, waft about, drive about“ (as the wind chaff); e. g. añ-fef na fálira e-fuk, „the wind wafts the chaff about.“

**Fam**, a-, n. the pl. of w'úni, „person“, which see. The sing. form ɔ-fam, is not much used; e. g. añ-fam añé, „these persons,“ = „this people.“

**Fam a-rúni**, a-, n. pl. „males, men;“ lit. „male persons.“

**Fam a-bom**, a-, n. pl. „females, women,“ lit. „female persons.“

**Fánta**, v. n. „lie down;“ e. g. ɔ kə fánta, „he went to lie down.“

**Fánt'r** (for fántar), kə-, pl. tra-, n. „bed“; e. g. ka-fánt'r-k'ón, „his bed.“

**Far-far**, prob. adj. onom. „making far-far.“ See Proverb. 6, pag. 99 about this word.

**Fárki**, v. a. „despise, slight, set at nought; degrade;“ e. g. *o fárki-kò*, „he slighted him.“

**Fas**, adv. spec. „on a sudden, suddenly, all at once, at once“ (as if a thing, on which one pulls, gives way at once, or is torn off). It indicates quickness or suddenness of separation, and is used with *wúra*, „take“ or „pull out,“ and with *gbóti*, „tear off;“ e. g. *o wúra-ki ka ka-trā-k'òñ fas*, „he pulled it (cloth) out of his hand on a sudden.“

**Fatr**, a-, pl. *é-*, n. „iron“; also „an iron cooking pot.“

**Fatr**, v. n. „be near, be close; come near, go near;“ e. g. *tšē ri fatr*, „do not go near there.“

**Fatr**, v. a. „go near to, come near to, approach, be close“ or „near to;“ e. g. *o fatr-mi*, „he is close to me.“

**Fátrane**, v. recipr. „come near together, come close to each other, approach each other;“ e. g. *ma fátrane nañ*, „let us come near together.“

**Fátrane**, *o-*, pl. a-, n. „neighbour, one living close to another;“ e. g. *o-fátrane-ka-mi*, „my neighbour.“

**Fátrar**, v. rel. n. „draw near;“ e. g. *ra-fi ra fátrar*, „death draws near.“ The suff. is rather redundant here.

**Fátrar**, v. rel. a. „draw near to, approach, be near to;“ e. g. *fátrar-mi*, „draw near to me.“

**Fē**, = *hē*, adv. „not“; e. g. *w'úni ó w'úni o nam fē tši*, „no one saw it.“ This form is generally used after or before the letter *m*. *Fē* is to be considered as a euph. form of: *hē*, which see below.

**Fef**, a-, pl. *é-*, n. „wind, breeze;“ e. g. *añ-fef ña fēñ o-báki tēnōñ*, „the wind blows strongly to day.“

**Féla**, a-, pl. *é-*, n. „desire, longing, lust;“ also „sexual desire“ or „desire for sexual commerce;“ e. g. *a-féla ña é-lop ña wop-mi*, „I have a desire for fish,“ lit. „a desire of fish holds me.“

**Fēñ**, v- a. „blow, play“ (as a wind-instrument); blow-on-, blow-into-;“ e. g. *o fēñ aka-sū*, „he blew the trumpet;“ — *'a fēñ-kò é-kul*, „they blew into his nostrils.“

**Fēñ**, v. n. „blow“ (as the wind, or into some thing); e. g. *o fēñ*

ka e-kul-y'qñ, „he blew into his nostrils. Cf. also the ex. under a-fef above.

Fer, v. n. „play on a stringed instrument, make music;“ e. g. q-lánba q tra fer, „the young man is playing on a stringed instrument.“

Fer, v. a. „play, strike“ (as a stringed instrument); „beat“ (as the drum); e. g. q-yéli qwé q fer am-pánkqal q-fino, „this minstrel plays the cithern well;“ — q-lánba q fer am-bítiñ, „the young man beats the drum.“

Féra, adj. „white, clean;“ as applied to rice „deprived of the husks;“ e. g. pa-lā pa-féra, „clean rice.“

Fet, v. n. „be young; be tender“ (as roots); „be fresh“ (as palm-wine); „be new“ (as the moon); e. g. q fet raş, „he is still young.“

Fet, adj. „young; tender“ (as plants); e. g. e-yóka e-fet, „tender“ or „young cassadas.“

Fet, a-, pl. of w'ahét, which see. The sing. q-fet, is sometimes used.

Fétar, v. rel. (rad. fet), „make white, make clean“ (as rice, or clothes); „clear up, make plain“ (as a palaver); „cleanse, whitewash“ (as a wall); „make to blush.“ (The natives being of a dark colour get a whitish appearance when made to blush. Thus if one is convinced of his guilt, after having denied it, by clear facts, and if those present scold him for it, he will blush). With am-méra, „clear one of a charge, justify.“ (Cf. next word). E. g. q fétar am-pā, „he cleared up the matter;“ — 'a fétar-kq ténqñ, „they made him blush to day.“

Fétar am-méra ña w'úni, } „clear one of a charge, declare one's  
Fétar w'úni am-méra, } innocence, acquit one, justify one,  
lit. „make clean one's heart;“ e. g. 'a fétar-kq am-méra ténqñ, „they cleared him of the charge to day.“

Fi, v. n. „die, be dead;“ as applied to the phases of the moon, „be done“ or „over, die away, be in the last quarter;“ hence also „be new“; e. g. q fi ar'ón' da-fino, „he died happily,“ lit. „he died the good road;“ — be añ'óf ña fi, „when the moon is over.“

- Fi q-tot, „die happily, „lit. „die well.“
- Fi. adj. „dead“, as applied to the moon „dying away, being in the last quarter, new;“ e. g. w'úni fi, „a dead person.“
- Fi, kə-, n. verb. „act of dying“; also „mortality“; e. g. ka-fi ka w'úni, „the mortality of man.“
- Fi, ra-, pl. tra-, n. „death“; sometimes the abstract stands for the concrete „a dead (one)“; e. g. ra-fi-r'qñ, „his death.“
- Fi, a-, pl. e-, n. „loin, hip“ (also used of the meat of an animal slaughtered); e. g. 'a soñ-kə a-fi, „they gave him one of the loins.“
- Fíno, v. n. „be good“ (morally and physically); „be fair, be beautiful, be lovely, be fine“ (as a child); „be kind, be pious; be even, be smooth“ (as a rock); e. g. añ-yal ańé ña fíno, „this boat is fine.“
- Fíno, adj. „good“ (morally and physically); „fair, beautiful, fine; pious; smooth“ (as a rock or stone); applied to condition „happy“; also „kind“ (as a word, or a person); e. g. a-fam a-fíno, „good people;“ — r'im ra-fíno, „a kind word.“
- Fíno, q-, adj. but used adverbially „well, kindly;“ e. g. q yō-mi q-fíno, „he treated me well.“
- Firdaus, n. „paradise“. From the Ar. فِرْدَوْس, beatorum sedes, paradisus.
- Físa, adj. „better“. See an ex. pag. 127.
- Fit, ma-, n. „brains, brain;“ also „marrow“ (of bones).
- Fíta, v. a. „cast away, throw away, throw, fling;“ e. g. w'an, tšē ri fíta, „boy, do not throw it away.“
- Fíta, v. rel. „throw-away for-;“ e. g. fíta-mi am-bítra ańé, „throw this bottle away for me,“ = „throw me this bottle away.“
- Fq, conj. „that“, = hq; often used before direct and indirect speech, and frequently answering to the Gr. ὅτι. It may often be given by „saying“ in direct speech, and by „that“ with indirect speech. It is probably the verb. adjective from fq, „say“. E. g. ma yéma fq I ták'sa-mu-i? „doest thou want me to teach thee?“ lit. „doest thou want that I teach thee?“

**Fq**, v. n. „say,“ = **hq**. It is generally followed by **yē**, which seems to be the dem. pr. for **eyé**, „these“ (words); in the 1<sup>st</sup> person sing. the pers. verbal pronoun is often, or generally dropped. When followed by **yē**, it is generally used as an introductory phrase to arrest the attention of the one, to whom one wants to say something. E. g. **fq yē**, **mañ kōṇe ro-Kamp aninañ**, „I say, let us go to Sierra-Leone to morrow,“ for: **I fq yē** etc., lit. „I say these (words) etc.;“ — **I fq yē**, **w'an** etc., „I say, boy etc.;“ — **q fq yē**, **q gbáli he der**, „he says he cannot come.“ **Fq** alone, or also: **fq yē** may be used with direct and indirect speech, as: **q fq**: **Mañ kōṇe nína bat**, „he said: Let us go to morrow morning,“ or: **q fq yē**: **Mañ kōṇe** etc., „he said: Let us go etc.,“ lit. „he said these (words): etc.“

**Fq**, adj. verb. = **hq**, „saying“. See **fq**, conj.

**Fq yē**, = **hq yē**, see **fq**, v. n.

**Fqf**, v. n. „speak, talk;“ e. g. **I kq fqf roñán**, „I go speak to them;“ — **q gbáli he fqf**, „he cannot speak.“

**Fqf**, **kā-**, pl. **trā-**, n. „speech, word;“ in the sing. „act of speaking;“ e. g. **ka-fqf-k'òñ**, „his speaking.“

**Fqf d'im r'in**, „make an agreement“ or „treaty,“ lit. „speak one word;“ e. g. **ña fqf d'im r'in trāka tši**, „they made an agreement about it.“

**Fófā**, v. rel. (rad. **fqf**), „speak to, address, speak with, reason with, warn;“ e. g. **I tši fófā-kq**, „I shall speak to him.“

**Fófā**, **kā-**, pl. **trā-**, n. verb. „act of addressing (one); address;“ e. g. **ka-fófā-k'òñ aṇ-fām**, „his addressing the people.“

**FqI**, **ra-**, pl. **trā-**, n. „evening;“ e. g. **ra-fqI ra poñ bék**, „evening has arrived.“

**FqI-kára**, v. n. comp. „be easy to bring“ or „to bring away;“ e. g. **q w'úni qwé q fqI-he-kára**, „this person is not easy to bring away.“

**FqI-tas**, v. impers. comp. „be easy to pass;“ e. g. **pā fqI ri tas**, „it will be easy to pass there;“ — **q fqI ri tas**, „it is (was) easy to pass there.“

**FqI-tr'eI**, v. n. comp. „be of such a character as to be easy to

deal with, be of a sociable character, be good-natured; be well off;" also „make joke" or „jest of a thing, jest," or „joke about a thing;" as: mǝ fǝi hǝ tr'eī, „thou doest not joke about a thing;" also „be convenient" (as time).

Fǝi-tr'eī, adj. „sociable, good-natured; convenient, seasonable" (as time); „easy, happy;" e. g. a-lǝkǝ a-fǝi-tr'eī, „a convenient time;" — w'úni fǝi-tr'eī, „a person well off."

Fǝi w'úni tr'eī, v. impers. a. „be easy for-, be well with-" = „be comfortable, be happy, be well off;" e. g. pǝ fǝi-kǝ-tr'eī, „it is getting better with him," = „he is getting well off;" — ǝ fǝi-kǝ-tr'eī, „he is comfortable," lit. „it is well with him."

Fǝir, a-, pl. ǝ-, or trǝ-, n. „shadow, shade, shelter" (as of a tree); e. g. ańǝntr ńa yer-su a-fǝir, „the tree gives us shelter."

Fǝk, a-, pl. ǝ-, n. „parcel, any thing wrapped up in the form of a parcel;" e. g. a-fǝk ńa m'er, „a parcel of salt."

Fǝkia, v. revert. and rel. (rad. fǝk), „unwrap-for-; bark-for-, take off-for-" (as the cover of a parcel for another); e. g. fǝkia-mi ańǝntr ańǝ, „bark this tree for me."

Fon, ra-, pl. a-, n. „hair"; e. g. ań-fon-h'ǝń, „his hair."

Fǝr, ra-, pl. ǝ-, n. „eye"; e. g. ǝ-fǝr 'ǝ-su, „our eyes."

Fǝsa, a-, n. „power, influence, might, ability;" e. g. ǝ bǝ hǝ ri a-fǝsa, „he has no influence there," = „he is not able to do any thing there."

Fot, adj. „addle, barren" (as an egg); „empty" (as a box, or as the stomach); e. g. ra-mǝs ra-fot, „an addle egg."

Fótanǝ, v. refl. „rest oneself, rest, repose;" e. g. I kǝ fótanǝ ǝ-tan, „I go to rest a little." Prob. from an obs. fóta.

Fótanǝ, ǝ-, n. loc. „resting place, place of repose;" e. g. ǝ-fótanǝ-'ǝ-mi, „my resting-place."

Fu, adj. „new"; e. g. k'óta kǝ-fu, „new cloth."

Fuk, ǝ-, n. „chaff" (as of rough rice when beaten in a mortar). That which comes off in threshing or flogging rice (as they say) is called: ǝ-gbǝfta.

Fúmpǝ, v. n. „fall down, fall;" e. g. ǝ fúmpǝ ri, „he fell down there."

**Fúmpo káši**, „become liable to a fine or penalty, become guilty of a breach of the country law.“

**Fuńk**, a-, pl. e-, or tra-, n. „store-house“ (for grain or for agricultural productions), „barn“; e. g. a-fuńk a-bána, „a large store-house.“

**Fúnti**, a-, pl. e-, n. „prisoner of war, captive.“

**Fúnti**, ra-, n. „captivity“; e. g. ra-fúnti-ra-ńań, „their captivity.“

**Fúti**, v. n. „escape, be saved“; e. g. o fúti ri, „he was saved there.“

**Fúti**, ka-, n. verb. „act of escaping, escape, deliverance, salvation“; e. g. ka-fúti-ka-su, „our salvation.“

**Fútia**, v. caus. „make to escape, save“; e. g. kóno fútia-mi, „he saved me.“

**Fútia**, adj. „saving“; e. g. ar'ón' da-fútia, „the saving way“, i. e. „the way by which one is saved.“

**Fútia**, o-, pl. a-, n. „saviour“; e. g. o-fútia-ka-mi, „my Saviour.“

**Fútia**, ka-, n. verb. „act of saving, a saving“; e. g. ka-fútia-ko, „the act of saving him,“ = „his deliverance.“

## G.

**Gba**, adv. „very, indeed, much, well“; e. g. pa bónę-mi ténon gba, „I am very glad to day“; — a, K'úru o bótę-su gba! „oh, God loves us much!“

**Gbā**, ka-, pl. tra-, n. „score, twenty“; e. g. tra-gbā tra-rań, „two scores,“ = „forty“; — tra-gbā tra-sas, „three scores,“ = „sixty.“

**Gbaĩ**, v. a. „split“ (as wood); „burst, open“ (as a nut); „tear“ (as cloth); fig. „impart“ (as instruction); „interpret“ (as dreams); e. g. o gbaĩ ak'óta, „he tore the cloth.“

**Gbaía**, v. rel. „split-for-; tear-to- or for-; open-for-“; fig. „impart-to-“; o gbaía-mi ak'óta, „he tore the cloth to me,“ = „he tore me the cloth.“

**Gbaĩr**, v. rel. (rad. gbaĩ), „impart-to-, give-to-“ (as instruction), lit. as it were „tear off-towards-“. See the next word.

**Gbaía w'úni ka-wándi**, } „impart instruction to one, preach to  
**Gbaĩr w'úni ka-wándi**, } one“; e. g. o gbaĩr-ko ka-wándi, „he gave him instruction.“

- Gbak, ma-, n. „rust“; e. g. aň-fatr ña bā ma-gbak, „the iron is rusty,“ lit. „the iron has rust.“
- Gbak, v. a. „cut“ (as wood); cut off, decide, settle“ (as a matter), „determine“; e. g. ɔ gbak ak'āntr, „he cut the stick.“
- Gbak, v. n. „cut; judge, give an opinion.“
- Gbāka, v. a. „cut; decide, judge“ (as a matter); „rule over, govern;“ e. g. káne mɔ gbāka an-tof aňé-e? „who is governing this country?“
- Gbāka, kə-, n. verb. „act of governing“ or „of ruling, reign, government;“ e. g. káne bā ka-gbāka ka an-tof-e? „who has the government of the country?“
- Gbāka, ra-, n. „office of governing (a country); government;“ e. g. káne bā 'ra-gbāka ra an-tof-e? „who has the government of the country now?“
- Gbákane, v. recipr. „vie“ or „contend with each other;“ e. g. 'a gbákane ka ka-lam ma-sar, „they vied with each other in throwing stones;“ — 'a gbákane ka gbúke, „they vie with each other in running,“ = „they ran a race.“
- Gbal, v. a. „write; make a sketch of, sketch;“ e. g. ɔ gbal a-réka, „he wrote a letter.“
- Gbal, v. n. „write; make a sketch; e. g. ɔ gbal ɔ-fino, „he writes well.“
- Gbal, kə-, n. verb. „act of writing, writing;“ e. g. I naňk ka-gbal-k'ɔň aň-réka, „I saw his writing the letter,“ = „I saw him writing the letter.“
- Gbal, a-, or i-, pl. ma-, n. „line, letter, character“ (as of a book); pl. also „writing;“ e. g. ma-gbal ma-fino, „good writing.“ Also „sketch; mark.“
- Gbála, adj. rel. „belonging to writing;“ e. g. k'úpo kə-gbála, „a pen,“ lit. „a feather to write with.“
- Gbálan, a-, pl. e-, n. „rock, rocky place;“ e. g. a-gbálan a-bána, „a large rock.“
- Gbálap, v. n. „twinkle with the eyes, twinkle;“ e. g. ɔ tra gbálap, „he is twinkling with the eyes.“
- Gbáli, v. n. „be able, can.“ Often used as an aux. to express an ability for the exercise of the energy, indicated by the

principal verb, as: *o gbáli he yō-tši*, = *o gbáli he tši yō*, „he cannot do it.“ It is generally construed with the short form of the Infinitive, sometimes also with the long one.

*Gbáli*, v. a. „be able for-“; e. g. *o gbáli-tši*, „he is able for it.“

*Gbām*, v. a. „beat, pound, bruise to powder“ (as in a mortar); e. g. *gbām apa-lā*, „pound the rice.“

*Gbañ*, a-, pl. *trā-*, n. „dry land“ (as opposed to the sea); „country“; e. g. *ro-gbañ*, „in the country“ (in opposition to the city).

*Gbañ*, adv. spec. „very, well, closely“; it is used with *bákār*, „firm, strong, fast“, and with *wópanē*, „hold together, be united together“; e. g. *ak'áñtr ka trāma bákār gbañ*, „the post stands very fast.“

*Gbañ*, v. a. „lay across“ (as a bridge); „meet; oppose, prevent, obstruct“ (as a road); „waylay“; e. g. *'a gbañ-kō ro-r'oh*, „they waylaid him in the road.“

*Gbáñanē*, v. recipr. „meet each other“; e. g. *I tr'a he ro sá ma gbáñanē*, „I d'ont know where me may meet each other.“

*Gbáñnē*, v. refl. a. (rad. *gbañ*), „meet with, meet“; also „lay across oneself“, hence „carry on the shoulder“; e. g. *o gbáñnē ak'áñtr*, „he carried the stick on the shoulder“; — *o gbáñnē-kō ro-r'oh*, „he met with him in the road.“

*Gbáñnē*, v. refl. n. „meet, meet together, assemble“; e. g. *'a gbanne ro-r'oh*, „they meet in the road.“

*Gbáñnē*, a-, pl. *e-*, n. „meeting, assembly“; e. g. *añ-gbanne ña añ-fam*, „the meeting of the people.“

*Gbañ's*, v. caus. „go to meet“; e. g. *o gbañ's Pa Sóri*, „he went to meet Mr. Sori.“

*Gbáñ'sanē*, v. caus. rel. and recipr., „surround, enclose, besiege“ (as a town, or army), lit. „make to meet each other around-“, or „for-“, or „against-“; e. g. *mañ gbáñ'sanē-kō nañ*, „let us surround him.“

*Gbánta*, v. a. „slap, strike, knock; flog, whip; toss“ (as waves a canoe); e. g. *o gbánta-mi ka a-kos'-a-mi*, „he slapped me on one of my cheeks.“

*Gbántañ*, a-, pl. *e-*, n. „porch, piazza“; e. g. *o trāma ro-gbántañ*, „he stood in the piazza.“

Gbántanę, adj. refl. „spreading itself, making itself known, diffusing itself;“ also „making known, advertising;“ e. g. w'úni gbántanę tr'eī, „a person advertising a matter,“ or „a person making known a matter.“ Prob. from an obs. gbant.

Gbánte, adj. „different, various, diverse;“ e. g. e-bamp e-gbánte, „various birds.“

Gbántrani, a-, pl. e-, n. „outskirts“ or „boundary of a farm where it borders on the bush“ or „forest“; e. g. o yō ma-mant ro-gbántrani, „he does work at the outskirts of the farm.“

Gbápne, v. refl. (rad. gbat), „fasten itself, fix itself, adhere;“ e. g. ma-kíma ma gbápne ka e-kos-y'ōñ, „soot adheres to his cheeks.“

Gbáp'sa, v. freq. and inch. a. „get fastened to, adhere to, stick to; keep close to, attend to;“ e. g. w'an, gbáp'sa-mi rayer, „boy, keep close to my side.“

Gbárañ, adv. „clearly, plainly, well, fully;“ e. g. o káne-kō-tšī gbárañ, „he told it plainly to him.“

Gbáski, v. a. „separate, part, divorce; divide; distinguish;“ e. g. gbáski atra-lōmę ka atš'ír, „separate the sheep from the goats.“

Gbáta, a-, pl. e, n. „mat“; e. g. a-gbáta a-lol, „a small mat.“

Gbáti, v. n. „be numerous, be many, be plentiful; e. g. pa-lā pa gbáti ri, „rice is plentiful there.“

Gbáti, adj. „many, numerus, much;“ e. g. e-lop e-gbáti, „many fish.“

Gbátō, a-, pl. e-, n. „cutlass, sword;“ e. g. aň-gbátō-ň'ōñ, „his cutlass.“

Gbatr, v. a. „set“ (as a trap); „waylay, lie in ambush for-, set a trap for-;“ e. g. o gbatr o-šęm, „he set a trap for the animal;“ — o gbatr-mi ro-r'ōñ, „he lay in ambush for me in the road.“

Gbatr, v. a. „knock, tap sharply“ (as on a door, or on one's head); „strike“ (as a bell); „sting“ (used of the cerastes); e. g. o gbatr-mi, „he knocked me;“ — o gbatr aka-ráre, „he knocked on the door.“

Gbátro, v. n. „be round about;“ e. g. ńa gbátro ro-petr be, „they were all round the town.“

Gbéleñ, a-, pl. e, n. „bell; hour;“ e. g. pa yi gbo aň-gbéleñ ńa aň-réi aňá béka e-sas, „it is but the 3d. hour of the day.“

Gbeñ, adv. „indeed, very, verily, just, exactly.“ It has often the sense of the adj. „own“ without a prefix. E. g. o lópra tó gbeñ, „he is now dressed indeed;“ — ań-ló ńa-tši gbeñ, „that very time;“ — qw’án-ka-mi gbeñ, „my own child.“

Gbéńa, v. a. „hate“; e. g. o gbéńa-mi, „he hates me.“

Gbéńa, ká-, n. verb. „act of hating, hatred;“ e. g. o gbéńa-kó ká-gbéńa ká-bána, „he hates him very much,“ lit. „he hates him (with) a great hatred.“

Gbéńa, ma-, n. „hatred;“ e. g. ma-gbéńa amá o gbéńa-mi, ma etc., „the hatred with which he hates me, it etc.“

Gbéńbe, ká-, pl. trá-, n. „pepper of any kind;“ e. g. ká-gbéńbe ká-yim, „red pepper, cayenne.“

Gbéńgbeń, v. a. „question, examine by questioning, inquire into by questioning, examine;“ e. g. I tši gbéńgbeń-kó tráka tši, „I shall question him about it.“

Gbépar, v. rel. n. (rad. gbep), „rise, go up on the top; reach the top“ or „zenith, reach the highest point, reach the meridian, (as the sun); e. g. ar’étr ra poń gbépar, „the sun has reached the meridian;“ — ra-yóla-r’oń ra gbépar, „his gentlemanship has reached the highest point (its zenith);“ — ka-bóne-tr’ei-k’oń ka pon’ tó gbépar, „his presumption had now reached the highest degree.“ It is sometimes followed by rokóm, „on top,“ as: o poń gbépar rokóm, „he has reached the top.“

Gbépar, v. rel. a. (rad. gbep), go on the top of-;“ fig. „reach“ or „rise to the rank of-;“ e. g. o gbépar ra-yóla, „he rose to the rank of a gentleman;“ — o gbépar ań-set, „he went on the top of the house.“

Gbépar ’ra-bomp ratróń, „rise to“ or „reach the zenith“ or „meridian“ (as the sun at noon), lit. „rise to the very middle of the head;“ e. g. ma ar’étr ra gbépar ’ra-bomp ratróń etc., „when the sun reached the meridian etc.“

Gbép’trane, v. recipr. (rad. gbep), „join together, be close together, be near to each other;“ e. g. ma yíra sá gbép’trane, „let us sit close together,“ lit. „let us sit we are close together.“

Gbéra, a-, n. „flour“ (as made of rice); e. g. a-gbéra a-lai, „much rice-flour.“

Gbes, adv. „all night, the whole night;“ e. g. nánañ gbes, „all last night.“

Gbétgbětne, v. refl. „recline“ or „sit down with the legs close together“ (as the Temnes do at their meals), „sit down with legs put on each other,“ = the Gr. ἀνακλίνομαι or ἀνάκειμαι; or = the Lat. accumbere; hence „sit down“ or „recline to a meal.“ This form is used of old people and of women. Gbátgbätne, or gbátigbätine is „to recline“ or „sit down in an improper“ or „indecent manner, with the legs stretched out far from each other“ or „astride, so as to offend chastity.“ Those who do so are said not to like others to eat with them. This latter form is used of men only. E. g. o-bai o won tréka káli aná poñ gbétgbětne ka an-fánta ña ka-nántra, „the king went in to see those who had sat down to the marriage feast;“ — but: w'an, tšē gbátgbätne, „boy, do not sit down astride.“

Gbetr, adv. „middlingly, just right, just, good, well; quite, fully; accurately, minutely;“ e. g. o wañ gbo gbetr ténon, „it is but partially clear to day;“ — I yif-kò-tši gbetr, „I asked him minutely about it.“

Gbetr, adj. „middling, right, just right, good, accurate; e. g. ma-pant ma-gbetr, „accurate work;“ r'ā ra-gbetr, „a thing just right.“

Gbip, v. a. „catch, capture, make-prisoner;“ e. g. o gbip an-trókò, „he caught the fowl.“

Gbipa, v. rel. „catch-for-, capture-for-;“ e. g. gbipa-mi an-trókò, „catch the fowl for me,“ = „catch me the fowl.“

Gbo, adv. „only, but, just; quite; then.“ With a verb it often expresses the words „as soon as.“ E. g. I nañ'-kò gbo win, „I saw him but once;“ — be I poñ gbo-e, I tši der, „as soon as I have done, I shall come,“ lit. „when I have but done etc.“; — mọ o yéfa gbo ro-petr, ña kónē, „as soon as he came from town, they went away.“ Cf. also the aux. v. bar in loco.

Gbo gbetr, „just exactly, but just;“ e. g. ar'étr ra putr gbo gbetr, mọ ọ kọne, „the sun was but just risen above the horizon, when he left.“

Gbo rās, „but just, only just,“ lit. „only yet,“ Ger. „eben erst;“ e. g. ọ trāp gbo rās tra yō ma-pant, „he only just began to do work.“

Gbo tọn, „then now, now;“ e. g. mañ kọne gbo tọn, sà sọtọ ey'étr-'e-su, „let us then go now, we have got our things.“

Gboñ, a-, or i-, pl. ma-, n. „bundle“ (as of rice cut), „a hand-ful, a sheave;“ e. g. a-gboñ ña pa-lā, „a sheave of rice.“

Gboñkal, ka-, pl. tra-, n. „dale, valley.“

Gboñkọ, a-, pl. e-, or tra-, n. „old forest, forest“ (where the timber trees have not yet been cut out); e. g. ọ yi ro-gboñkọ, „he is in the forest.“

Gboñkọ, a-, pl. e-, n. „kitchen“; e. g. ọ yi ro-gboñkọ, „he is in the kitchen.“

Gbope, v. n. „be rugged, be uneven, be rough“ (as ground or a stone); e. g. an-tọf ña gbope ri, „the ground is rugged there.“

Gbope-gbope, v. freq. or intens. n. „be very rugged, be very uneven, be very rough;“ e. g. an-tọf ña gbope-gbope ri, „the ground is very uneven there.“

Gbórka, ọ-, pl. a-, n. „one not initiated into the secret society of the Bondos“ or „of the Porros; one ceremoniously unclean.“ Cf. Pref. § 18, a.

Gbósa, adj. „belonging to tempting“ or „alluring“ or „seducing, tempting;“ e. g. r'ā ra-gbósa ra yi ri, „there is a temptation there,“ lit. „a tempting thing is there;“ from the v. rel. gbósa, „tempt-with-“ (rad. gbos, „tempt.“)

Gbóti, v. a. „pluck-off, tear-off, pull-off, pluck“ (as fruit from a tree, or a rope); e. g. ọ gbóti ma-lémre, „he plucked limes.“

Gbúke, v. n. „run, run away, flee;“ e. g. añ-fam be ña gbúke, „all the people ran away.“

Gbúke, v. a. „run away from, flee from;“ e. g. ọ gbúke-mi, „he

ran away from me;" — o gbúké am-bók, „he fled from the snake."

Gbutr, v. n. „be short;" e. g. ak'ántr ka gbutr, „the stick is short."

Gbútras, v. caus. „shorten, make short;" passively „be shortened;" e. g. gbútras-ki, „shorten it;" — ak'ántr ka re gbútras, „the stick will be shortened."

## H.

Hā, conj. = hāñ „so that, in somuch that;" e. g. ña káne-su fọ ow'úni owé o sáke; kére o sáke soí, hā a-fam ña gbáli he tsi trára, „they told us that this person turns himself; but he turns himself softly, so that people are not aware of it."

Hā, adv. = hāñ „till, until;" e. g. I kar-kọ, hā pa léla-mi, „I waited for him, till I was tired," lit. „till it tired me."

Háli, conj. „though, although;" e. g. be na náné gbo tráka kefa, háli na kefa he etc., „if ye only think of stealing, although ye do not steal etc."

Háli, adv. „very, much;" e. g. ak'óta aké I gbáli he ki sọnd, I yéma-ki háli, „as for this cloth I cannot part with it, I am much in need of it."

Hálisa, adv. „moreover, yet, still, still yet, yet still;" e. g. ña yō ma-pant hálisa, = hálisa ña yō ma-pant, „they still do work;" — kónọ mọ sọñ-su rọs ey'étr be, „he is yet giving us all things still."

Hāñ, conj. = hā, which see.

Hāñ, adv. = hā, which see.

He, adv. „not", = fẹ which see; e. g. o ta der he, „he did not yet come." It is only used with verbs like fẹ, and both forms might be considered as negative suffixes to form negative verbs.

Họ, conj. = fọ, which see.

Họ, v. n. „say", = fọ, which see.

Họ, adj. participial „saying", = fọ, which see.

Họ yě, = fọ yě, which see.

## I.

-l? direct inter. suff. placed at the end of the proposition; e. g.

l der royán-i? „shall I come yonder?“ — l treī tǝn-i?

„shall I leave off now?“

’l, abbr. form of ñi, pr. obj. „it“, used after the letter ñ. See an ex. in Temn. Trad. p. 6.

Iyóō, adv. „yes“; e. g. kǝ qw’ahét q pā hǝ: Yā, tǝísa-mi am-bamp. Q-kára-k’ǝn q pā hǝ: Iyóō; „and the child said:

Mother, broil me the bird. His mother said: Yes.“

## K.

K’, pref. indef. and insep. „a, an“; e. g. k’ǝntr, „a stick“, for kǝ-ǝntr.

Ka, prep. „in, into; to; at; from; for; with; according; while“; e. g. q wur ka añ-set, „he came out from the house.“ The sense is indicated by the verb with which it is used.

Ka-, pref. def. = aka-, „the“; as ka-bep, „the spoon.“ It is the def. form of kǝ-.

Ka, prep. poss. „of“. It is the def. form of kǝ; e. g. q-kas ka q-bai, „the father of the king.“

Ka, conj. „and“, = kǝ and kǝ; this form is used before words with or before the vowel a; e. g. ka ña pā hǝ: etc., „and they said: etc.“

Ka, adv. „then; when“, = kǝ and kǝ; this form is used before words with or before the vowel a; and in the minor proposition. If any time is indicated in the antecedent, or if the adv. ma in the sense of „when“ precedes; then ka has the sense of „then“; otherwise it has the sense of „when“; e. g. q poñ gbo der-e, ka ña móta kǝñe, „as soon as he had come, then only they left“, = „he had just come, before they went away“; — q yi ka der, ka an-tšik ña bǝk, „he was just coming, when the strangers arrived.“ See the Note after kǝ, adv.

Ka, pr. subj. def. „it“; e. g. ka-bep ka dínne, „the spoon is lost.“

Kǝ-, pref. indef. „a, an“; e. g. kǝ-bep, „a spoon.“ With verb.

nouns it may often be given by „to“ with a following Infinitive, for which the verb. noun often stands. Verb. nouns derived from transitive verbs may still take an object in the Acc.

Ka, prep. poss. „of“. It is the indef. form of ka; e. g. ka-bep ka Sóri, „a spoon of Sori.“

Ka, pr. subj. indef. „it“; as: ka-bep-ka-mi ka dínne, „a spoon of mine is lost.“

Ka a-lókq lom, „at a certain time, once;“ = lókq lom.

Ka-mi, pr. poss. def. „my“, lit. „of me;“ e. g. ka-bep-ka-mi, „my spoon.“

Ka-mi, pr. poss. indef. „my“, lit. „of me;“ e. g. ka-bep-ka-mi, lit. „a spoon of me,“ = „a spoon of mine“ or „my spoon.“

Ka-mu, pr. poss. def. „thy“, lit. „of thee;“ e. g. ka-bep-ka-mu, „thy spoon.“

Ka-mu, pr. poss. indef. „thy“, lit. „of thee;“ e. g. ka-bep-ka-mu, lit. „a spoon of thee“ = „a spoon of thine“ or „thy spoon.“

Ka-ñañ, pr. poss. def. „their“, lit. „of them;“ e. g. ka-bep-ka-ñañ, „their spoon.“

Ka-ñañ, pr. poss. indef. „their“, lit. „of them;“ e. g. ka-bep-ka-ñañ, „a spoon of them,“ = „a spoon of theirs“ or „their spoon.“

Ka-nu, pr. poss. def. „your“, lit. „of you;“ e. g. ka-bep-ka-nu, „your spoon.“

Ka-nu, pr. poss. indef. „your“, lit. „of you;“ e. g. ka-bep-ka-nu, „a spoon of you,“ = „a spoon of yours“ or „your spoon;“ — ka-bep-ka-nu kíañ, „this (is) a spoon of yours,“ lit. „a spoon of yours this (it).“

Ka ka láp'so, } „at last,“ lit. „at the end;“ e. g. o der ka ka-  
Ka ka-láp'sa, } láp'so, „at last he came,“ or „he came at last.“  
Ka-láp'so, } n. but used adverbially, „the last time,“ lit. „the  
Ka-láp'sa, } end;“ for which they more generally use the aux. v.  
lápso, „be last.“ E. g. me I kó ri ka-lápso, „when I went there the last time.“

Ka-láp'so-ka-tši, } „at last, afterwards,“ lit. „at the end of it;“  
Ka-láp'sa-ka-tši, } e. g. ka-láp'so-ka-tši o sqñ-mi ey'étr-'e-mi, „at last he gave me my things.“

**Ka ka-ráran-ka-tši,** } „afterwards, after this,“ lit. „at its back“  
**Ka-ráran-ka-tši,** } or „at the back of it;“ e. g. **ka ka-ráran-**  
**ka-tši I tši der,** „afterwards I shall come.“

**Ka ka-ráran aké,** } „after this,“ lit. „at the back (of) this;“ e. g.  
**Ka-ráran aké,** } **ka ka-ráran aké q tšē tši sq yō,** (or: **q tšē**  
**sq yō tši),** „after this he did not do it again.“

**Ka-ráran,** n. but used as a prep. „after“, lit. „the back;“ e. g.  
**ka-ráran ka ka-tšim,** „after the war.“ The preposition **ka,**  
 „at“ is dropped before the noun.

**Ka-su,** pr. poss. def. „our“, lit. „of us;“ e. g. **ka-bep-ka-su,** „our  
 spoon.“

**Ka-su,** pr. poss. indef. „our“, lit. „of us;“ e. g. **ka-bep-ka-su,** „a  
 spoon of us,“ = „a spoon of ours,“ = „our spoon.“

**Ka-tron,** n. but used as a prep. „between, amongst, among,“  
 lit. „the middle;“ e. g. **ka-tron ka an-fam,** „amongst the  
 people.“ See the observation at the n. **ka-ráran** above.

**Ka-tši,** pr. dem. log. „that“; e. g. **ak'ántŕ ka-tši,** „that log of  
 timber“ (spoken of).

**Ka-tši,** pr. poss. neut. „its“, lit. „of it;“ e. g. **ka-rá-ka-tši,** „its  
 branch,“ lit. „the branch of it.“

**Kabáne,** adj. „wonderful, astonishing, extraordinary;“ e. g. **tr'eī**  
**trá-kabáne,** „a wonderful thing.“

**Kábi,** q-, pl. a-, n. „blacksmith“.

**Kadí,** adv. „before, ahead, forwards, onward;“ e. g. **q kq kadí,**  
 „he went forwards;“ — **tráma kadí,** „stand ahead.“

**K'áfa,** pl. tr'áfa, n. „book“. This word is used by the Mórimen,  
 and by those who speak deep Temne, as they call it; the  
 common word for it is **a-réka,** which see.

**Káfri,** q-, pl. a-, n. „infidel, unbeliever, heathen.“ From the  
 Ar. **كافر**, infidelis; Mand. **kafir**.

**K'áfí,** } pl. tr'áfri, n. „paper“. From the Ar. **كاغذ**, charta;  
**K'áfri,** } e. g. **k'áfri ka-fíno,** „good paper.“

**K'ak,** pl. tr'ak, n. „ant in general;“ also: „small black ant, sugar-  
 ant.“ As regards the form **Pā Tr'ak-ña,** the prefix **ña** belong-  
 ing to **Pā** is here put behind **Tr'ak** instead of behind **Pā,** as it

would not do to say *Pā-ña Tr'ak*; because *Tr'ak* is here taken as a name to which *Pā-ña*, „Messrs.“ is applied. *Pā* belongs to those nouns which may take the indef. pl. pref. behind instead of before the noun, as will be seen from the *Temne Grammar*. The pr. may follow in the sing., though the noun is in the pl., and vice versa; as all of them are taken as one whole, or the sing. for the whole species. See *Fables* p. 90.

**Kal**, v. n. „return“. As an aux. it serves to express the adv. „again“; e. g. *I tši kal sɔŋ-mu-tši*, „I shall give it to thee again;“ — *kal kánta ka-ráre*, „shut the door again.“

**Kal**, v. a. „scorch“ (as fire the leaves of a tree etc.; see the adj. below); „broil“; e. g. *an'áŋtr na kal e-bópar be*, „the fire scorched all the leaves;“ — *kal q-šem*, „broil the meat.“

**Kal**, adj. „scorched“ (as the leaves of a tree by a fire, or as the feathers of a fowl, or the hairs of a skin on a fire); „broiled“; e. g. *e-bópar e-kal*, „scorched leaves;“ — *q-šem q-kal*, „broiled meat.“

**Kála**, a-, n. „goods“ (as used for bartering and valued by the bar, as they call it, from a bar of iron, the first circulating medium introduced here), hence „property, money;“ e. g. *a-kála a-féra*, „cash“, lit. „white money,“ = „silver coin;“ *a-kála a-bánia*, „ransom“. See the word *bar*, a- in loco. The word is also used of money in the sing. without any adjunct; as: *q bá a-kála a-gbáti*, „he has much money.“

**Kála**, v. caus. (rad. *kal*), „bring back, return, restore, give back, repay,“ lit. „cause to return;“ also „revenge oneself on-for;“ e. g. *kɔŋ qála ma-máne-ma-ñaŋ*, „he effected their reconciliation,“ lit. „he restored their friendship;“ — *I tši kála-kɔ-tši*, „I shall revenge myself on him for it,“ lit. „I shall give it back to him;“ — *q kála-mi-tši*, „he returned it to me.“

**Kálane**, v. spont., or caus. and refl. (rad. *kal*), „return“; lit. „return of one's own accord“ or „bring back oneself;“ e. g. *maŋ kálane*, „let us return;“ — *q kálane sɔ ro-Báke Lɔkɔ*, „he returned again to Port-Loko.“

**Káli**, v. n. „look, look about; be awake; live;“ — e. g. *q káli*

o-fino, „he looks well about;“ — ko ma ma káli-e? „what art thou looking at?“

Káli, v. a. „look at;“ e. g. o káli-mi, „he looked at me.“

Káli, adj. „waking, awake, alive;“ e. g. w'úni káli, „a person awake.“

Káli, v. a. „postpone, defer, put off; detain;“ e. g. káli ka-kóne-ka-mu ro-kamp, „postpone thy going to Freetown;“ — o káli o-tšik, „he detained the stranger.“

Káli-káli, v. freq. or intens. n. „look all about, look out“ (as one on a watch, or as a spy).

Káli w'úni o-nósi-nei, „look with pity (compassion) on one;“ e. g. o káli-mi o-nósi-nei, „he looked with pity on me.“

Káli w'úni o-tot, } „look well upon one, look with favour upon  
Káli w'úni tot, } one, take good care of one;“ e. g. o káli-mi tot, „he takes good care of me.“

K'álma, pl. tr'álma, n. „a large black antelope with white lips and long retroverted horns, about the size of a year old calf, and of great strength, so as to fight with a leopard.“ Its meat has a strong disagreeable smell.

Káma, conj. „that;“ e. g. káne-ko káma o der, „tell him that he may come.“

Kámu, a-, pl. e-, or tra; or o-, pl. tra-, n. „an iguana, guana.“

Kamp, ro-, „Freetown (in Sierra-Leone),“ so called, because the settlers, when they arrived there, made a camp near the shore, lit. „at the camp.“ From the Engl.

Káne? pr. rel. inter. „who“? e. g. káne yō atr'eí atšé-e? „who did this thing?“

Káne, v. a. „tell, command; say to, relate;“ o káne-ko-tši, „he told it to him.“

Káne, a-, or i-, pl. ma-, n. „saying; history, narration; news;“ e. g. I ko traí an-káne na an-tšik, „I go to hear the news from the strangers.“

Kánka, v. a. „confine“ (as water by a dam); „obstruct one's progress; surround, besiege“ (as a town); „detain by force;“ e. g. 'a kánka an-set, „they surrounded the house.“

**K'ánkəł**, pl. tr'ánkəł, n. „tornado, thunderstorm;“ e. g. k'ánkəł kə-bána kə trə der, „there is a heavy tornado coming.“

**Kánkq!** int. expressing the Optative, „may! grant that! o that!“ e. g. kánkq K'úru q mar-mi! „may God help me!“ It is constr. with the def. verb.

**Kant**, e-, n. „gum of the eyes;“ Ger. „Augenbutter“; Lat. *pi-tuita crassa*, *gramia*.

**Kant**, a-, pl. trə-, n. „wood, bush, wood lands, young forest;“ e. g. q yi ro-kant, „he is in the bush.“

**Kánta**, v. a. „shut“ (as a door); e. g. k'ánta ka-ráre, „shut the door.“

**Kánti**, v. revert. a. (rad. kánta), „open“ (as a door); e. g. kánti ka-ráre, „open the door.“

**K'antr**, pl. tr'antr, n. „stick, log of timber“ (felled); „timber-tree“ (standing); e. g. k'antr kə-bóli, „a long stick.“

**Kápətr**, a-, pl. e, n. „breast, chest; bosom;“ e. g. q yi ka añ-kápətr-n'qñ, „he was in his bosom.“

**K'ar**, pl. tr'ar, n. „louse;“ e. g. q bā tr'ar trə-laī, „he has many lice.“

**Kar**, v. a. „wait, wait for, await, expect;“ e. g. tšē kq ri kar, „do not wait for him there;“ — kar-mi ba, w'an! „wait me here, boy!“

**Kára**, q-, pl. a-, n. „mother; mistress;“ e. g. q-kára-k'qñ, „his mother.“ This form is not used when addressing a mother.

**Kára**, v. a. „bring, bring away;“ e. g. 'a kára-kq, „they brought him.“

**Kára**, v. rel. „bring-for-, bring-to-;“ e. g. kára-mi n'antr, „bring me fire,“ = „bring fire for me.“

**Káramqkq**, q-, pl. a-, n. „teacher, schoolmaster,“ lit. „reading master.“ Prob. from the Mand. *karamo*, „schoolmaster“.

**Kárañ**, v. n. „read;“ also „learn;“ e. g. q kárañ q-fíno, „he reads well.“ See the next word.

**Kárañ**, v. a. „read; learn;“ also „teach;“ e. g. kq kárañ añ-réka añé, „go read this letter.“ In the first place from the Mand.

karañ, but ultimately from the Ar. قَرَأَ, legit.

**K'árag̃n**, pl. tr'árag̃n, n. „fire-place, hearth;“ e. g. ro-kárag̃n, „at the fire-place.“

**Karándi**, q-, pl. a-, n. „scholar, disciple.“ Mand. karandiño. E. g. ań-karándi-n'q̃n, „his disciples.“

**Káranę**, v. rel. and refl. (rad. kára), „bring with“ or „for oneself;“ e. g. q káranę a-gbáta, „he brought a mat with himself.“

**Karmókq**, q-, pl. a-, n. = káramókq, q-, which see.

**K'áro**, pl. tr'áro, n. „wooden bowl, bowl;“ e. g. k'áro ka-bána, „a large bowl.“

**Kas**, q-, pl. a-, n. „father; master;“ in the pl. also „ancestors, forefathers;“ e. g. q-kas-ka-mi, „my father.“ This form is not used for addressing a father.

**Kása**, v. n. „intercede, mediate;“ also „be of a middling quality“ or „stature“ (as goods, or people); e. g. Pá Sóri q šélo he kása, „Mr. Sori will not intercede.“

**Kása**, v. a. „intercede for-, interpose between-, interfere between-, interpose in behalf of-; be“ or „stand between-;“ also „make peace between-, effect a reconciliation between-.“ It is always followed by ratróń, „between“; e. g. kónq kása-su ratróń, „he intercedes for us;“ — a-kuńk ńa kása-su ratróń, „there is a fence between us.“

**K'ášĩ**, pl. tr'ášĩ, n. „breach of the law which subjects the offender to penalty, guilt, trespass;“ also „penalty itself.“ Cf. fúmpq kášĩ, under F.

**Kášĩ**, v. n. „refuse, be not willing, will not; be saucy, be unrelenting;“ I káńę-kq tra yō ma-pant, kq q kášĩ, „I told him to do work, and he refused.“ Also used as an aux., when it is construed with the short form of the Infinitive. See bak, v. inch.

**Kásra**, adj. „violent;“ e. g. w'úni kásra, „a violent person.“ From the Ar. قَسْرٌ, violentia.

**Katr**, v. a. „put“ (as a word, or excuse); „fasten; make“ (as a heap). See the next word.

**Katr k'ére**, „make an excuse, make an apology;“ e. g. q katr k'ére, „he made an excuse.“

**K'átrāk**, pl. tr'átrāk, n. „foot“; e. g. ak'átrāk-k'òñ, „his foot.“  
**Kátrņe**, v. refl. n. (rad. katr), lit. „put oneself, fasten oneself;“  
 hence „mix oneself in a matter, interfere, meddle;“ e. g. tšē  
 kátrņe ka kọ ri, „do not meddle by going there.“

**Kátrņe**, v. refl. a. „put-oneself, make-oneself“ (as an excuse).  
 See next word.

**Kátrņe k'ére**, „excuse oneself, make an excuse for oneself;“ e. g.  
 o kátrņe k'ére, „he excused himself.“

**Kẹ**, conj. „and“, = ka and kọ; this form is used before words  
 with or before the vowels e, e and i; e. g. kẹ mẹ l nañ'-  
 kọ, etc., „and when I saw him, etc.“

**Kẹ**, adv. „then; when“, = ka and kọ; this form is used before  
 words with or before the vowels e, e and i, and in the minor  
 proposition. If any time is indicated in the antecedent, or  
 if the adv. mẹ „when“ precedes; then kẹ has the sense of  
 „then“; otherwise it has the sense of „when“; e. g. o yi  
 gbo ka kọ ro-Kamp, kẹ I der, „he was just about going to  
 Freetown, when I came;“ — mẹ l bọ na bẹs ro-kun̄k-e, kẹ  
 I fir añ-kála añé, „when I was engaged in digging in the  
 yard, then I found this money.“

**Note.** When ma, or mẹ, or mọ, „when“ occurs in the ante-  
 cedent; then the ka, or kẹ, or kọ is generally left untrans-  
 lated in English. The form ma corresponds with ka, mẹ  
 with kẹ, and mọ with kọ. The forms ka, kẹ and kọ in  
 the sense of „then, when“ are only used in the minor pro-  
 position; but ka ma, kẹ mẹ, and kọ mọ, may be used in  
 the antecedent in the sense of „and when“, and in the minor  
 in the sense of „then when“, or „then“ or „when“ simply.  
 Sometimes ka, kẹ and kọ may be given by „before“. See  
 kọ, adv. below.

**K'ẹ**, pl. tr'ẹ, = k'ẹñ, pl. tšẹñ, n. „property inherited,“ hence  
 „inheritance, property;“ e. g. ak'ẹ-k'òñ, „his inheritance;“  
 — o-kas-ka-mi o tšía-mi k'ẹ kọ-bána, „my father left me a  
 large inheritance.“

**Kẹ-ó-kẹ**, = kī-ó-kī, or = kō-kō, adv. „at all, by all means, at  
 all events, however;“ with a negation „not at all,“ or „by  
 no means;“ e. g. yọ-tši kẹ-ó-kẹ, „do it by all means;“ —

pa back kē-ó-kē, tšě pał m'antr, „however hard it may be, do not forget water.“

Kei, ra, pl. tra-, n. „theft, thievery;“ e. g. ra-kei-r'òñ, „his theft.“

Keia, v. n. „steal, practise theft;“ e. g. o keia ro-petr, „he stole in the town.“

Keia, v. a. „steal;“ e. g. o keia e-yóka ro-k'or, „he stole cas-sadas in the farm.“

Keia, ka-, n. verb. „act of stealing, theft;“ e. g. ka-keia-k'òñ, „his theft.“

K'ek, pl. tš'ek, or tr'ek, n. „beard“; also fig. „a spider's web;“ e. g. o ba k'ek ka-bóli, „he has a long beard.“ See the Note after kótši.

Kel, ro-, thus they call an arm of the Sierra Leone river, and that part of the Temne country which is contiguous to it.

Kélfa, o-, pl. a-, n. „captain of an army, war-officer, hero, warrior;“ e. g. o-kélfa o-bána, „a great hero.“

Kélfa, ra-, n. „office“ or „rank of a captain of an army; bravery, heroism;“ e. g. ra-kélfa-r'òñ, „his bravery.“

K'éme, pl. tr'éme, n. „hundred“; e. g. tr'éme tra-rañ, „two hundred.“

K'éñke, pl. tr'éñke, n. „a sort of cymbal worn on the thumb, and struck by a thimble on the middle finger,“ or „by several fingers, to accompany the drum.“ It is made of iron or brass, and resembling a large thimble.

Kére, conj. „but“; e. g. o yéma der, kére tr'eí tra bentr-ko, „he wished to come, but something prevented him.“

Kére, adv. „even, yea.“ See an ex. in Tradit. p. 28.

Kére, v. a. „carry, lead, carry away;“ e. g. w'an, kére ey'étr eyé, „boy, carry these things away;“ also „carry-to-, carry-for-“ as: kére-mi ey'étr eyé, „carry these things away for me.“

K'ére, pl. tr'ére, n. „excuse, apology.“ See the word katr, above.

K'éreñ, pl. tš'éreñ, or tr'éreñ, n. „grass“; e. g. k'éreñ ka-lai, „much grass.“ See the Note after kótši.

**Kéta**, v. a. „puzzle, perplex, embarrass;“ e. g. atr'eí atsé tra kéta-mi, „this thing puzzles me.“

**Kéta**, v. n. „be puzzling, be perplexing;“ e. g. atr'eí atsé tra kéta, „this thing is perplexing.“

**K'etr**, pl. tr'etr, or tš'etr, n. „a whip“. See the Note after kótš'i.

**Ki**, pr. obj. „it“; e. g. o wai-ki ro-petr, „he bought it in town.“

**Ki'**, pr. emph. abbr. „it, this“ for kía; e. g. ka-lápsə-ka-tš'i ki' táhə aké, „this is not the end of it,“ lit. „the end of it (its end) it not this.“

**Kī-ó-kī**, adv. = kē-ó-kē, or kō-kō. See kē-ó-kē.

**Kía**, pr. emph. „it, this.“ Sometimes it refers to the noun k'a, „time“, when it may be given by „this time,“ in which case it is sometimes preceded by ténə, „to day.“ E. g. ka-bep-ka-mi kía yi tš'i, „this is my spoon.“

**Kía-kē**, pr. dem. prox. comp. „this“ or „it (is) this“ or „this it (is),“ lit. „it this;“ e. g. ka-bep-ka-mi kía-kē, „this is my spoon,“ lit. „my spoon it (is) this.“

**Kía yi**, } „namely, that is, that is to say,“ lit. „it is;“ e. g.  
**Kía yi hə**, } ak'áfa ka K'úru, kía yi (hə) am-beíbal, „the book of God, that is the Bible.“

**Kil**, a-, pl. e, or tra; or q-, pl. tra-, n. „ground-pig.“

**K'íma**, pl. tš'íma, } n. „smoke“; e. g. k'íma ka-bána, „a great  
**K'ímə**, pl. tš'ímə, } smoke.“

**Kíma**, ma-, n. „soot“; e. g. ma-kíma ma-laí, „much soot.“

**K'in**, adj. num. „one“; e. g. ka-bep k'in, „one spoon.“

**Kíña**, v. rel. = kóna, which see.

**Kíra**, v. a. „agitate, disturb, trouble“ (as people, or water); e. g. w'an, tšé kíra am'ántr, „boy, do not disturb the water.“

**Kísi**, v. n. „escape, be saved;“ e. g. o kisi ri, „he was saved there.“

**Kísi**, ka-, n. verb. „act of being saved“ or „of escaping, salvation.“

**Kísia**, v. caus. „cause to escape, save;“ e. g. kónə kisia-mi ri, „he saved me there.“

**Kə**, v. n. „go“. When used as an aux. it may sometimes be given by „come, happen.“ E. g. sə kə rək pa-lá, „we go

to reap (cut) rice;" — *na kɔ ro-Kamp*, „they go to Freetown.“

**Kɔ**, conj. „and“, = *ka* and *kɛ*; this form is used before words with or before the vowels *o*, *ɔ* and *u*; e. g. *ka ma na der* etc., „and when they came etc.“

**Kɔ**, adv. „then, when“, = *ka* and *kɛ*; this form is used before words with or before the vowels *o*, *ɔ* and *u* in the minor proposition. If any time is indicated in the antecedent, or if the adv. *mɔ*, „when“ precedes; then *kɔ* has the sense of „then“; otherwise it has the sense of „when“; e. g. *ɔ yi ka kɔ ro-Kamp*, *kɔ ɔ-tʃik ɔ der*, „he was about to go to Freetown, when the stranger came;“ — *mɔ ɔ yi ka kɔ ro-Kamp*, *ɔ tʃik ɔ der*, „when (as) he was about to go to Freetown, (then) the stranger came;“ — *I poŋ gbo gbal aŋ-réka*, *kɔ ɔ der*, „I had just written the letter, when (then) he came,“ = „I had just written the letter before he came.“ See the Note after *kɛ*, adv.

**Kɔ**, pr. obj. „him, her;“ e. g. *I naŋ'-kɔ*, „I saw him.“

**Ko**? pr. inter. „what?“ e. g. *ko ma ma yɔ-e*? „what art thou doing?“,

**K'ɔ**, abbr. of *k'ɔŋ*, „his, her;“ this form is used if it comes to stand between the two constituent parts of a comp. noun; as: *ka-mar-k'ɔ-tr'eī*, for *ka-mar-tr'eī-k'ɔŋ*, „his luckiness.“

**Kɔ-kɔ**, adv. = *kɪ-ó-kɪ*, or = *kē ó kē*, which see.

**Ko nɛ-e**? „what is the matter? why?“ for: *ko na yi-e*? lit. „what is it?“

**Ko nɛ — e**? „what is the matter that —? why —?“ E. g. *ko nɛ ma fɔŋta aŋɔ-e*? „why doest thou lie down here?“

**Ko nɛ ba-e**? „what is the matter now?“ lit. „what is it now?“ for: *ko na yi ba-e*?

**Ko tr'eī-e**? „how is this?“ „how comes this?“ lit. „what thing?“

**Ko tr'eī tra — e**? „why —?“ „what is the matter that —?“ E. g. *ko tr'eī tra ma der-e*? „why doest thou come?“

**Ko'i**, for *kóri*, v. a. „salute; visit.“ This form is used in salutations before the obj. pr. of the 2d. pers. plur., as: *ko'i-nu*, *pa-na!* „I salute you. Sirs!“

**K'ólo**, pl. tr'ólo, n. „hollow“ (as in a tree); „cavity“ (as of a bowl); e. g. k'ólo ka-bána, „a large hollow.“

**Kólone**, v. refl. (rad. kólo), „commend oneself, boast;“ e. g. o kólone gbo ka-tšín, „he boasts but in vain.“

**Kôm**, v. a. „bring forth, bear, produce“ (as a woman a child, or a tree fruit); e. g. o-kára owó kôm-mi, „the mother who bare me.“

**Kôm**, v. n. „bring forth, bear, be fruitful, bear fruit; bring forth children, be delivered of a child;“ e. g. ań'ąntr ańé ńa kôm he, „this tree does not bear;“ — o-ráni-ka-mi o kôm he, „my wife does not bring forth children“ = „is barren.“

**Kôm**, adj. „bringing forth; born, brought forth;“ e. g. ań'ąntr a-kôm ma-kómi ma-fíno, „a tree bringing forth good fruit.“

**Kôm**, ka-, n. verb. „act of bringing forth, birth, parturition, delivery; act of being born;“ e. g. ka-kôm-k'ón, „her parturition,“ or also „his being born;“ — ań-lo ńa ka-kôm-ka-mi, I tr'a he ńi, „as to the time of my delivery, I do not know it;“ — ka-kôm-kó, „the act of bringing him forth,“ = „his birth.“

**Kómane**, v. rel. and refl. „bear with-“ (as a child with a natural spot, or with four fingers on one hand), lit. „bring forth with“ or „on oneself;“ e. g. am-méra-ń'ón ańá 'a kómane-kó ńa tófal, „he is of a natural mild temper,“ or „his temper is naturally mild,“ lit. „his temper with which they bare him is mild.“ Also simply „bear“; e. g. ya 'a kómane-kó gbo, „thus he was born,“ lit. „thus they just bare him.“

**Kómane**, adj. „innate, inborn, natural, hereditary;“ e. g. am-néra ń'ón a-kómane, „his natural temper;“ — r'ā ra-kómane rań, „that is a hereditary thing.“

**Kómar**, v. rel. „bear, bring forth,“ lit. „bear-at,“ but the suff. is here redundant; e. g. ro 'a kómar-kó, „where he was born,“ lit. „where they brought him forth.“

**Kómi**, n-, or i-, pl. ma-, n. „fruit“; e. g. ma-kómi ma-fíno, „good fruit.“

**Kóm'ra**, o-, pl. a-, n. „a woman in childbed,“ for kómara.

**Kóm'ra**, ra-, pl. tra-, n. „generation, offspring, descendants,“

posterity;" also „one's domestics, those under one's control," or „under the head of a family." The plur. is used of a plurality of families, the sing. being already a collective noun; e. g. 'ra-kómra-ra-mi, „my posterity."

K'õn', pr. emph. abbr. for k'õnõ, „he, she; him, her;" e. g. k'õn' táhõ yõ tǎi, „it is not he who did it," or „not he did it;" — k'õn' sôn, „he alone."

K'õn, pr. poss. „his, her," for ka k'õ „of him, of her," with the euph. ñ added; e. g. ka-bep-k'õn, „his spoon."

K'õn, pr. obj. „him, her." This form is used if it follows a comp. loc. prep., which is followed by the prep. ka, k'õn being a contraction of ka k'õ like the preceding pr. poss.; e. g. ka-trõn ka Sóri dẽ ka-trõn-k'õn, „between Sori and between him."

K'õn'a? for k'õnõ-a? pr. inter. „where is he?" = the Hebr. יֵיחַד; e. g. k'õn'a Sóri? „where is Sori?" The subst. verb „be" is always implied. Cf. the suff. -A? above.

K'õna, = k'õna, v. rel. (rad. k'õn, or k'õn), „make-to fall down" or „drop off for-" (as the wind, or a person, fruit from a tree for one); e. g. ań-fef ña k'õna-mi ma-lémre, „the wind made limes to fall down for me."

K'õne, v. refl. (rad. k'õ), „go away, go, depart, leave, start," lit. „go oneself;" as applied to the water „flow"; e. g. ọ k'õne dis ra-fõĩ, „he left yesterday evening."

K'õnkoń, v. a. „shake, shake off" (as dust from cloth), „shake out, knock out" (as dirt from the inside of a box by knocking on it), „knock on;" e. g. k'õnkoń ak'úma, káma ẹ-di ẹ wur, „knock on the box that the dirt may come out."

K'õnõ, pr. emph. „he, she; him, her;" e. g. k'õnõ yõ-tǎi, „he did it."

K'õnõ, pl. tr'õnõ, n. „turkish sabre, scimitar, curved cutlass."

K'õnõ-k'õnõnẽ, pr. refl. „he himself, she herself; himself, herself;" e. g. k'õnõ-k'õnõnẽ ọ yõ-tǎi, „he himself did it."

K'õnõn, pr. abs. „he, she; him, her;" e. g. w'úni lẹs k'õnõn, „he is a bad person," lit. „a bad (wicked) person he."

K'õnte, pl. tr'õnte, } n. „an instrument resembling a bell with  
K'õntẽn, pl. tr'õntẽn, } some rings on it to hold it with the

fingers, while it is struck with some fingers of the other hand.“ It is made of iron or brass, and used by Chiefs, when they wish to pause, or stop a little in speaking or in their address to the court, and to give a sign to their women to applaud him by clapping their hands.

K'or, pl. tr'or, n. „belly, abdomen; bowels;“ also sometimes applied to the „womb“, though they have the word: ka-fantr ka am-póru for it, which signifies „the bed of the foetus;“ hence it is also used of the „menses“, or the „menstruation“ of women (cf. trū k'or), and of „pregnancy“; fig. „the inside“ (of a thing); e. g. ak'ór-k'òñ ka sùlẹ, „his bowels are loose,“ = „he has diarrhoea,“ = ọ bā k'or kẹ-sùlẹ; — ak'ór-ka-mi ka bañ, „my belly aches,“ = „I have griping pains;“ — ak'ór ka am-póti, „the inside of the cup.“ With ro- it is also used as a preposition and postposition; see rok'ór.

K'or, pl. tr'or, n. „farm“; e. g. ọ yi ro-k'or, „he is in the farm.“

Kóri, v. a. „go to see, visit; salute;“ e. g. ọ kọ kóri ọwóntr-k'òñ, „he went to see his brother;“ — kóri 'u, Pá! „I salute thee, Sir!“

Kos, a-, pl. e-, n. „cheek“; e. g. e-kos-y'òñ, „his cheeks.“

Kot, v. n. „walk, go about;“ e. g. káli-kọ ọ tra kot ri, „look him, he is walking there;“ — ań-yał ańé ńa kot ọ-fíno, „this boat walks well.“

K'óta, pl. tr'óta, n. „cloth“; e. g. k'óta kẹ-fíno, „fine cloth.“

Kóta, conj. = háli, „though, although, even if;“ e. g. kóta w'úni k'in ka ań-fi-e ọ tra der na rońáń etc., „although one of the dead would come to them etc.“

Kótar, v. rel. (rad. kot), „tie on, tie“ (as a cow); e. g. kótar ọ-nā ka ak'ántr, „tie on the cow to the post;“ — kótar am-bil ro-kąntr, „tie the canoe to the post.“

Kótši, = kót'ri, for kótari, v. rel. and revert. „untie, loose, let loose“ (as a cow, or a bird from a trap); e. g. kótši am-bamp, „let the bird loose;“ — kótši ań-soł, „loose the horse.“ From kot, „tie.“

Note. The r is frequently changed into s, and vice versa after t, as tšě, for trě, adv. „do not, not;“ or as a pr. dem. „this, these.“

**Kótšine**, v. rel. revert. and refl. for kótarine, „loose oneself, make oneself free, untie oneself“ (as a cow, or horse, or a bird from a trap, or a person from some difficulty); e. g. aň-soi o kótšine, „the horse made himself loose.“ See the preceding Note.

**Krifi**, o-, pl. a-, n. „krifi, spirit,“ i. e. „demon, tutelary spirit, genius, a being of an intermediate order between God and men, a sort of demigod, and in the opinion of the Temnes an object worthy of adoration.“ It answers to the Gr. *δαίμόνιον* or *δαίμων*. See Pref. §§. 11—13 and *δαίμων* in Passow's Gr. Lexicon. The religion of the Temnes consists properly in the worship of these krifis.

**Krifi**, adj. „belonging to a krifi,“ or „produced by a krifi,“ hence „superior, extraordinary;“ e. g. pa-lā pa-krifi, „krifi's rice“ (as they believe that it is not planted by men, but by krifis), also called: pa-yáka. Krifi is used here to indicate the excellency of a thing like the Hebr. אֱלֹהִים in Jon. 3, 3. or in Gen. 10, 9.

**Krifi**, ro-, „the residence“ or „abode of krifis and of departed spirits, the invisible“ or „future world, hades,“ answering to the Gr. *ᾠδης*, and to the Hebr. שְׁאוֹל. See Pref. § 10; and Tradit. p. 36—40.

**Ku**, a-, pl. e-, n. „Mandingo yam“ (which is white).

**Kul**, adj. „smoked, dried“ (as meat); e. g. o-šem o-kul, „smoked beef.“

**Kúlō**, v. n. „cry, lament;“ also „low“ (as a cow); „howl“; e. g. 'a kúlō tráka tron, „they lamented for him.“

**Kúlō**, ka-, n. verb. „act of crying“ or „lamenting“ or „lowing; lamentation, crying;“ e. g. ka-kúlō-ka-ňañ, „their lamentation.“

**K'úma**, pl. tr'úma, n. „box“; also „coffin“; e. g. ar'úma-ra-mu ra yi ro-k'úma, „thy shirt is in the box.“

**Kuňk**, a-, pl. e-, or tra-, n. „fence, barrier, hinderance;“ also „yard“, or „the place fenced in;“ also „the metal handle on a gun, because it is, as it were, a fence to protect the trigger“; fig. „protection“; e. g. o-kára-ka-mi o yi ro-kuňk, „my mother is in the yard;“ — a-kuňk ña yi-su ratróh,

- „there is a fence between us;“ — *o yi-mi a-kuñk*, „he is a protection to me.“
- K'úpò*, pl. *tr'úpò*, } n. „feather, pen, quill;“ e. g. *ak'úpò-ka-mi*,  
*K'úpa*, pl. *tr'úpa*, } „my pen.“ The full form for a writing pen  
 is *k'úpò ka-gbála*, lit. „a feather to write with.“
- Kur*, adj. „old, ancient“ (not applied to rational beings, for which they use *báki*; but to inanimate things, and to irrational beings); e. g. *e-lópra e-kur*, „old wearing apparel,“ or „old clothes;“ — *o-nā o-kur*, „an old cow.“
- K'úru*, pl. *tr'úru*, n. „heaven, sky; deity, God.“ Though the verb. pr. for this noun according to analogy is *ká*; yet when applied to God we have employed the general form as used for nouns animate, i. e. *o*; but when used of „heaven“, the form *ká*. This word may also be used of false gods. E. g. *ak'úru ka wáran ténòh*, „the sky is bright to day; — *K'úru o bápar d'er ó d'er*, „God is everywhere present.“ It seems to be cognate to the Gr. *ὁ κύριος*, „lord.“
- K'úrumasába*, n. „God, the supreme Being.“ This is the most solemn name of the Deity. Cf. Pref. § 11. a.
- Kus*, v. a. „empty“ (as a box); „pour out“ (as liquids); also „close by a public procession and festival“ (as the great fast, or the Ramadan of the Mohammedans; or the initiatory course of instruction of the Bondo Institution, after which the Bondo girls or women are discharged); hence also: „discharge; keep, hold“ (as a feast); e. g. *kus ak'úma*, „empty the box;“ — *'a kus añ-sùm ténòh*, „they closed the fast to day by a public procession;“ — *añ-rígba o kus am-bóndo ténòh*, lit. „the headwoman of the Bondo Institution closed the Bondo ceremonies to day by a public procession,“ = „the headwoman of the Bondo Institution discharged the Bondo girls to day.“
- Kut*, n. n. „scoop water, lade water, draw water;“ *o kò kut*, „he goes to scoop water.“
- Kut*, v. a. scoop, draw, lade“ (as water); e. g. *sá kò kut m'antr*, „we go to draw water.“
- Kúta*, v. rel. „scoop-for-, lade-for-, draw-for-“ (as water); e. g. *o kúta-mi m'antr*, „he scooped water for me.“

**Kúta**, v. a. „plant, sow“ (as rice), lit. „cover over“ (the rice sown); e. g. sạ kọ kúta pạ-lạ, „we go to plant rice.“

**Kwéa**, ọ-, pl. a-, n. „one of the Quea people, a Quea Temne.“  
See Pref. § 4. a.

**Kwi**, ọ-, or a-, pl. trạ-, n. „alligator.“

## L.

**Lạ**, v. n. „be full, increase, be numerous, be plentiful, be abundant;“ e. g. ak'áro ka lạ, „the bowl is full;“ — an-fam nạ lạ ri, „the people are numerous there.“

**Lạ**, v. rel. „be full of, be full with, be filled with;“ e. g. ak'áro ka lạ m'antr, „the bowl is full of water;“ — ọ lạ kạ-tshemp, „he was full of wisdom.“

**Lạ**, kạ-, pl. pạ-, n. „rice“. The sing. is hardly ever used. E. g. pạ-lạ pạ-fino, „fine rice.“

**Lạ**, v. aux. „use, be used;“ it indicates habit of exercising the energy, denoted by the verb, and often serves to express the adverbs „habitually, usually, always,“ and is construed with the short form of the Infinitive; e. g. mọ ọ lạ yọ, „as he used to do;“ — mọ mọ la yọ, „as he is used to do;“ — ọ lạ kọ ri, „he used to go there;“ — mẹ mẹ lạ yọ, „as I usually do.“ It answers to the Lat. soleo.

**Láfti**, v. a. „turn upside down, reverse, turn over“ (as a leaf, or as a fish on a grate), „turn up; shift“ (as a sail); „turn“ (as a canoe its proper course); e. g. láfti am-bil, „turn the canoe upside down;“ — láfti am-bẹla, „shift the sail.“

**Lạ**, v. n. „be many, be numerous, be plentiful, be great;“ applied to the sun „be“ or „stand still high (above the horizon);“ e. g. ma-lémre ma lạ ri, „limes are plentiful there.“

**Lạ**, adj. „many, numerous, great;“ e. g. a-fam a-lạ, „many persons;“ r'unia ra-lạ, „a great multitude.“

**Lạ**, ọ-, adj. but used adverbially „much;“ e. g. ọ fọf ọ-lạ trạka trọn, „he spoke much about him.“

**Lạkat**, a-, pl. ẹ-, n. „stump of a tree, trunk of a tree, after its

- head," or „branches have been cut off;" e. g. *o botr-ni ka aň-lákať*, „he put it on the stump."
- Lákte*, v. n. „look up, lift up the eyes, look upwards;" e. g. *o lákte*, „he looked up."
- Lal*, a-, pl. e-, or *tra-*, n. „grass-field, pasture-field;" e. g. *o yi ro-lal*, „he is on the grass-field."
- Láma*, a-, pl. e-, n. „locust"; e. g. *e-láma e-lai*, „many locusts."
- Lámbe*, a-, pl. e-, n. „present in token of respect" or „homage, homage, present; e. g. 'a kére-k<sub>o</sub> a-lámbe, „they carried a present to him in token of respect" (as to a king); — *ňa y<sub>o</sub>-k<sub>o</sub> a-lambe*, „they did homage to him."
- Láne*, v. a. „believe, believe in, trust in, confide in;" e. g. *o láne he tši*, „he does not believe it;" — *o láne Yísua*, „he believes in Jesus."
- Láne*, v. n. „believe, confide;" e. g. *o láne he*, „he does not believe."
- Láne*, *ka-*, n. verb. „act of believing" or „of trusting in; believing, faith, confidence;" e. g. *ka-láne-k'oh*, „his faith;" — *ka-láne-k<sub>o</sub>*, „the act of believing in him."
- Lánba*, o-, pl. a-, n. „a young man, a man," espec. „a young man dressed in a showy manner to attract the attention of females;" e. g. *káli o-lánba o-fino*, „look a fine young man."
- Láňk*, a-, pl. e, n. „thigh; leg" (as of meat); in the pl. „the lap;" e. g. *ow'ahét o fánta ka e-láňk ya o-kára-k'oh*, „the little child lies in the lap of its mother."
- Láňka*, v. a. „swing" (as in a hammock); „stir up" (as rice in a bowl of water, so that the stones may settle down, when washing it); e. g. 'a *láňka-k<sub>o</sub> ro-ténta*, „they swung him in the hammock."
- Lánsa*, adv. „perhaps; e. g. *lánsa o der*, „perhaps he comes."
- Lap*, v. a. „stir up, keep up, poke" (as fire by putting its fuel in order or together); e. g. *lap an'ántr*, „stir up the fire."
- Lap*, v. n. „be ashamed, be modest;" e. g. *ňa lap tra y<sub>o</sub>-tši*, „they are ashamed to do it."
- Lap*, a-, or i-, pl. ma-, n. „shame, modesty;" e. g. *o bá ma-lap*, or: *o bá i-lap*, „he is ashamed," lit. „he has shame;"

— ọ wọn ma-lap, „he got ashamed,” lit. „he entered (into) shame.” The sing. is seldom used.

Lápàr, v. rel. „be ashamed of-;” also „forgive”; e. g. ọ w’an, I lápàr-mu gbo! „oh boy, I am but ashamed of thee!” ọ lápàr-mi, „he forgave me.”

Lápàr, kà-, n. verb. „act of being ashamed of, act of forgiving, forgiveness;” e. g. ka-lápàr-k’òh, „his forgiveness.”

Lápàtr, kà-, pl. trà-, n. „a burning stick, a fire-brand, torch;” e. g. fil aka-lápàtr, „turn the torch to and fro” or „round” (to keep it burning).

Lápàra, a-, pl. e-, n. „a skull-cap, cap;” e. g. a-lápàra a-fíno, „a fine cap.”

Láp’rò, } v. doubl. rel. for lápàra, (rad. lap), „forgive-to-,” lit.  
Láp’ra, } „be ashamed of (one) for” or „on account of” (a thing);  
e. g. ọ láp’rò-mi-t̃s̃i, „he forgave it to me.”

Láp’rò, } kà-, n. verb. „act of forgiving-to-, forgiving, forgive-  
Láp’ra, } ness; e. g. ka-láp’rò-k’òh, „his forgiveness.”

Láp’sò, } v. caus. and inch. lit. „get made late, get made last,  
Láp’sa, } get finished,” hence „be last.” As an aux. it serves to express the adv. „last”, or „the last time;” e. g. kòno láp’sò der, „he came last;” — mẹ I láp’sò nàh’-kò, „when I last saw him.” It is construed with the short form of the Infinitive, and is derived from the obs. root lap, „be late,” for which they now use the inch. form lẹpọ, „get late, be late.”

Láp’sò, } adj. „last, hindmost;” e. g. ka àh-réí a-láp’sò, „on  
Láp’sa, } the last day;” — àná yì a-láp’sò, „they who are last.”

Láp’sò, } kà-, n. verb. „state of being last, end; e. g. I yéma  
Láp’sa, } nàh̃k ka-láp’sò ka ka-tràk, „I want to see the end of the palaver.” The def. form is sometimes used to express the adv. „the last time,” for which see ka-láp’sò under k; as also for: ka ka-láp’sò in the sense of „at last.”

Láp’sò ka-, ka-, see ka-láp’sò ka- under k.

Las, v. caus. pass. (rad. là), „be filled,” hence also „be full” (as bottles, or as the moon); e. g. àh’óf nà yéma las, „the moon wants to get full,” = „is about to be full.”

**Las**, adj. „filled, full;“ e. g. ań'óf a-las, „the full-moon.“

**Las**, v. n. „be bad“ (morally and physically); „be wicked, be evil; be ugly“ (as a person); e. g. ɔw'úni owé ɔ las gba, „this person is very wicked.“

**Las**, adj. „bad; wicked, evil; ugly;“ e. g. ɔ-béra ɔ-las, „an ugly woman.“

**Las**, ɔ-, adj. but used adverbially „badly, amiss, wrong;“ e. g. 'a rúsam-kɔ ɔ-las, „they brought him up badly;“ — ɔ yō-mí ɔ-las; „he treated me badly;“ — ɔ yō-tši ɔ-las, „he did it amiss.“ Cf. also yō ɔ-las, under Y.

**Las**, a-, or i-, pl. ma-, n. „badness, wickedness, iniquity, bad character, evil; e. g. ɔ bā ma-las, „he is of a bad character,“ lit. „he has a bad ch.“ or „badness“; — ańai-las-nón, = ma-las-m'ón, „his wickedness.“ The sing. is but seldom used.

**Lása**, v. inch. (rad. lās), „get bad, get spoiled“ or „corrupted“ (as rice); „get ugly“ (as one's face by age or sickness); as applied to the womb, or to the embryo „abort“; e. g. apa-lā pa lása, „the rice got spoiled;“ — ak'ór-k'ón ka lása, „she aborted,“ = „she had an abortion,“ lit. „her womb got spoiled.“ See also póru.

**Lásanę**, v. caus. rel. and refl. (rad. lā), „fill for oneself“ (as a vessel); also „be filled with-, be full with-“ (as a sail with wind); lit. „fill itself with-;“ e. g. am-béla ńa lásanę a-fef, „the sail is full with wind;“ — ɔ lásanę ak'áro, „he filled the bowl for himself.“

**Lásar**, v. caus. and rel. (rad. lā), „fill up, fill, make full“ (as a vessel, or as wind a sail); „fulfil“ (as one's word or promise); e. g. ań-fef ńa lásar am-béla, „the wind fills the sail;“ — am'ántr ma lásar ak'áro, „the water fills the bowl;“ — ɔ lásar ar'ím ará ɔ trań-ńa, „he fulfilled the word, which he promised to them.“

**Lásar**, caus. rel. and pass. „be filled up, be full“ (as a vessel, or sail); „be fulfilled“ (as a promise); fig. „be complete“ (as a number); e. g. ak'áro ka lásar, „the bowl is filled up“ = „is full;“ — am-béla ńa lásar, „the sail is full;“ — am'ántr ma trań lásar, „the tide is getting full.“

**Lásar, v. caus. (rad. lās),** „make bad, spoil, corrupt;“ also „transgress, violate“ (as a law); lit. „act badly towards;“ — *o lāsar apa-lā,* „he spoiled the rice;“ also „profane“ (as a sacred place).

**Lásarne, v. caus. and refl.** „spoil“ or „corrupt oneself, make oneself offensive; offend, sin;“ e. g. *o lāsarne ka K'ūrū,* „he sinned against God;“ — lit. „act badly towards oneself“ = „make oneself bad.“

**Lékanē, v. recipr. (rad. lēk),** „lie with each other, have sexual commerce with each other“ (as man and wife; but also used of an unlawful sexual commerce); hence „commit impurity with each other;“ e. g. *'a ta lékanē hē,* „they had no sexual commerce with each other as yet.“

**Lel, a-, or i-, pl. ma-; or sing. a-, pl. ē-, n.** „country-bean;“ e. g. *na di gbo ma-lel,* „they ate only country-beans.“

**Léla, v. impers. caus. (rad. lel),** „make tired, tire;“ e. g. *pā ta léla hē mi,* „I have not yet got tired,“ lit. „it did not yet tire me,“ (the inch. sense is implied in the form of the verb. pr.; — *o léla-mi,* „I am tired,“ lit. „it tired me.“ The object becomes the subject with such impers. verbs in an Eng. translation.

**Lemp, adv.** „quickly, straightways; fast; abruptly;“ e. g. *der ba lemp-a,* „come here quickly;“ — *o gbúke lemp,* „he ran fast.“

**Lemp-lemp, adv. intens. or emph.** „very quickly; very fast;“ e. g. *an'ei na lólās apa-lā lemp-lemp,* „the sun ripens the rice very fast.“

**Lémne, v. a.** „bid farewell to;“ e. g. *o lémne-mi ténōn,* „he bid farewell to me to day.“

**Lémre, a-, or i-, pl. ma-, n.** „lime, species of lemon;“ e. g. *ma-lémre ma-laī,* „many limes.“

**Leñ, v. n.** „sing;“ *añ-fet añē na leñ o-fino,* „these children sing well.“ Also „blossom, get blossoms.“

**Leñ, v. a.** „sing;“ e. g. *na leñ i-leñ,* „they sung a hymn.“

**Leñ, kə-, n. verb.** „act of singing, singing;“ e. g. *ka-leñ-k'ōñ,* „his singing.“

**Leñ, a-, or i-, pl. ma-, n.** „song, hymn, poem;“ also „air, tune;“ e. g. *añ-leñ añē na rámi o-bóti-trā,* „this song sounds

- sweetly," lit. „this song sounds sweet to hear;" — i-leñ i-tófal, „a soft tune."
- Léna, kə-, pl. tra-, n. „tail"; e. g. wop q-nā ka ka-léna, „hold the cow by the tail;" — kə-léna kə-bóli, „a long tail."
- Léni, a-, or i-, pl. ma-, n. „flower; blossom;" e. g. ma-léni ma-fino, „fine flowers."
- Lénken, kə-, pl. tra-, n. „neighbouring yard." With ro- it becomes a prep. or a postp., as also an adv. See rolénken.
- Lénki, v. a. „serve" (as God); „wait upon, attend to, attend" (as a servant his master); also „treat well;" e. g. q lénki-mi q-fino, „he serves me well;" — q lénki q-tšik, „he treated the stranger well."
- Lén'sir, } v. freq. or intens. and rel. (rad. leñ), „praise" or „cele-  
Len'sir, } brate by singing," lit. „sing about-;" e. g. 'a lén'sir-  
kq ténqñ, „they celebrated him by singing to day;" also „mock by a satirical song."
- Lim, kə-, pl. tra-, n. „neck" (as of a person, or of a bottle); e. g. ka-lim ka am-bitra, „the neck of the bottle."
- Limba, q-, pl. a-, n. „one of the Limba nation, a Limba." See Pref. § 4. c.
- Limba, adj. „belonging to the Limba nation" or „country, limba;" e. g. an-tqf a-limba, „the Limba country."
- Liñ, v. a. „draw close" (as a person); „draw, pull, haul; draw up" (as an anchor); e. g. liñ ara-béna q-bákqar, „draw the rope tight;" — liñ añ-fatr, „draw up the anchor."
- Liñ, v. n. „draw, pull;" e. g. w'an, liñ q-fino! „boy, pull well!"
- Lq, a-, n. „time"; also „turn"; e. g. mę I káne-mu añ-lq ña-tši, „as I told thee that time;" — añ-lq ña-tši gbeñ, „that very time;" — añ-lq-a-mi ñía-ñé, „this is my turn."
- Lq ña-tši, añ-, „at that time, then;" e. g. añ-lq ña-tši ra-fi ra yi hę, „at that time there was no death."
- Lq ñqñ, } „the other day, lately, a short time ago;" e. g. 'a  
Lq ñañ, } yéma dif-kq lq ñqñ, „they wanted to kill him the other day."
- Lqkq, v. n. „germinate, grow, sprout, come" or „shoot forth" (as seed sown); e. g. pə-lā pə lqkq, „rice shoots forth."

**Lókq**, v. a. „grow, bring forth, produce;“ e. g. an-tqf ané ña lókq pā-lā pā-fino, „this ground produces good rice.“

**Lókq**, a-, or i-, pl. e-, or ma-, n. „time“; also „day“; e. g. an-lókq ané, „this time;“ — ma-lókq ma-sas, „three times;“ — a-lókq a-fqī-tr'eī, „a convenient time;“ — I kq hē ri, háli a-lókq n'ín, „I did not go there even once;“ — an-lókq ña-tši táhō ténqñ, „that time (is) not to day;“ — a-lókq a-béki tra kōñē ñía-nē, „this is a fit time to go,“ lit. „a fit time to go it this.“ Cf. the pref. i- under the „Addenda“ behind.

**Lókq**, q-, pl. a-, n. „one of the Lókq nation, a Loko.“ See Pref. § 4. c.

**Lókq**, adj. „belonging to the Lókq country“ or „nation“; e. g. an-tqf a-lókq, „the Loko country.“

**Lókq lqm**, } = ka a-lókq lqm, „at a certain time, some time,  
**Lókq lqm**, a- } once, one day, some day, by and by;“ e. g. I tši  
 der kóri-mu lókq lqm, „I shall come to see thee some day.“

**Lókq lqm**, a-, „another time, another day, some other day;“  
 e. g. I tši kq ro-Kamp a-lókq lqm, „I shall go to Freetown  
 some other day.“

**Lókq ó lókq**, „always; from time to time, now and then,“ lit.  
 „time and time;“ e. g. yē I mē yō lókq ó lókq, „thus I  
 always do;“ — q der rōmí lókq ó lókq, „he comes to me  
 now and then.“

**Lql**, v. n. „get ripe“ (as fruit), „be ripe;“ e. g. ma-lémre ma  
 tra lql, „limes are getting ripe.“ Also „get red hot, get  
 fit for the hammer“ (as iron). It is the short form of lqli,  
 „be ripe.“ See the Note after wos, v. n. below.

**Lql**, v. n. „be small, be little;“ e. g. q-nā qwé q lql, „this cow  
 is small.“

**Lql**, adj. „small, little;“ e. g. w'úni lql, „a little person.“

**Lqm**, v. n. „count, reckon;“ e. g. q gbáli lqm q-fino, „he can  
 count well.“

**Lqm**, v. a. „count, reckon;“ also „tell, relate;“ e. g. lqm an-  
 kála ané a-féra, „count this cash;“ — mq q lqm am-pā,  
 „when he related the matter.“

**Lòm**, *kə-*, *n.* verb. „act of counting“ or „of reckoning;“ e. g. *ka-lòm-ña*, „the act of counting them;“ — *a-fəm a-lai ña yi ri*, *ña tási kə-lòm*, „many persons are there, they are not to count,“ lit. „— — they exceed counting.“

**Lòm**, *adj.* „other, another, some, certain; such and such; next;“ e. g. *w'úni lòm*, „a certain person;“ — *a-fəm a-lòm ña der rómí ténqñ*, „some persons came to me to day.“

**Lómē**, *kə-*, *pl. tra-*, *n.* „sheep“; e. g. *kə-lómē kə-bána*, „a large sheep.“

**Lomp**, *v. impers.* „be right, be proper, be fit;“ e. g. *q lomp he nañ-i?* „was it not right?“ — *pə lomp fe tra yō atr'eí atšé*, „it will not be right to do this thing.“ It is the short form of the *impers. v. lómpi*, which see below.

**Lómpar**, *v. caus. (rad. lomp)*, „load“ (as a gun); „set“ (as a trap); lit. prob. „make fit at;“ e. g. *tšē sō lómpar am-pínkar*, „do not load the gun again.“

**Lómpi**, *v. impers.* „be right, be proper;“ e. g. *q-lómpi*, „it is right.“

**Lómpi**, *adj.* „proper, right; righteous; fit, exact;“ e. g. *ma-pant ma-lómpi*, „exact work;“ — *w'úni lómpi*, „a righteous person.“

**Lómpi**, *ma-*, *n.* „righteousness, justice, propriety; fitness, exactness;“ *ma-lómpi-m'qñ*, „his righteousness;“ — *q bā ma-lómpi*, „he is righteous;“ — *ma-lómpi-ma-tši*, „the propriety of it.“

**Lōñ**, *v. a.* „pour out, shed, spill“ (as liquids); „upset“ (as a vessel with liquid, or as a storm a canoe); e. g. *lōñ am'ántr*, „pour out the water.“

**Lóna**, } *v. inch.* „get spilled; run over, overflow“ (as water);  
**Lónq**, } „capsize, upset, sink, perish“ (as a canoe, or people at sea); e. g. *am'ántr ma lóna*, „the water ran over;“ — *am-bil ña lóna ro-bañ*, „the canoe upset at sea;“ — *añ-fəm ña lónq ro-m'antr*, „the people perished in the water.“

**Lop**, *kə-*, *pl. e-*, *n.* „fish“; e. g. *káli, kə-lop kə-bána!* „look, a large fish!“

**Lópra**, *adj.* „belonging to dressing“ or „clothing“; also „dressed;“ e. g. *y'etr e-lópra*, „clothes“ or „wearing apparel.“

**Lóšir**, v. a. „clothe, dress, give clothes to;“ e. g. *q lóšir-mi*, „he clothed me.“ Also „wrap in“ (as a corpse in cloth).

# M.

**M'**, pref. indef. and insep. „a, an;“ e. g. *m'antr*, „water; tide;“ for *ma-ántr*.

**Ma-**, pref. indef. „a, an;“ e. g. *ma-bone ma-bána*, „a great joy.“

**Ma**, adv. „how, as,“ = *mę* and *mō*; this form is used before words with, or before the vowel *a*; e. g. *ar'ím ra K'úru ra tróri-su*, *ma sa bá tra rámne K'úru*, „the word of God tells us, how we are to worship God.“

**Ma**, adv. „when, after; while, as,“ = *mę* and *mō*; this form is used before words with, or before the vowel *a*; e. g. *ka ma na nañ-kō*, *na tšéla-kō*, „and when they saw him, they called him;“ — *ma na díra*, „while they slept;“ — *ma na ma gbal-e*, „while they were writing.“

**Ma**, prep. poss. „of;“ e. g. *ma-tot ma K'úru*, „the goodness of God.“

**Ma**, conj. „as, because,“ = *mę* and *mō*; this form is used before words with, or before the vowel *a*; e. g. *ma añ-fam ańé na keía e-trókō*, *tšía sōm q-bai q sōmpa-na*, „because these people stole fowls, therefore the king punished them.“

**Ma**—? adv. „why?“ = *mę* and *mō*; this form is used before words with, or before the vowel *a*, and this sense the forms *ma*, *mę* and *mō* have, if they are followed by the inter. suff. *-a?* at the end of the proposition. The verb. pronouns of the 2d. pers. sing. and pl. are sometimes contracted with this adv., the vowel of the pr. being cut off; and in the 3d. pers. plur. they may use *'a* after *ma?* instead of *na*. The form *ma?* is used with the 2d. pers. sing. and with all three persons in the pl.; the 2d. pers. sing. takes the form *mań*, before *g* and *k*, which is for: *ma ǵń*, or also *mam*, before *b*, *m* and *p*, which is for: *ma mǵ*, or for *ma ǵm*; and in the 2d. pers. pl. they may use the form *man*, for *ma na*. E. g. *ma mǵ trańk-a?* „why art thou silent?“ — *mań yō yań-a?* or: *ma mǵ yō yań-a?* „why doest thou do so?“ — *mam*

bes anó-a? „why doest thou dig here?“ — ma mam bes anó-a? „why art thou digging here?“ — man bes anó-a? „why do ye dig here?“ — ma na ma bes anó-a? „why are ye digging here?“ — ma 'a bes anó-a? „why do they dig here?“ for ma na bes anó-a?

**Ma**, part. = me and ma, used for various purposes:

- 1) for to express the Participle, and the Present, and sometimes also the Future tenses, in the 2d. pers. sing., and in all three pers. of the pl.; if the form mina „I“ is used for the 1<sup>st</sup>. pers. sing., they may also employ it for this person; otherwise they use the form me, which see below. E. g. be ma poñ aň-gbalaň, ko ma ma sqm-e? „if thou hast done with the rock, what wilt thou eat?“ — ma na ma gbal-e, „while they were writing;“ — re man kq-e? „where art thou going to?“ — See more examples in the Traditions. The 2d. pers. sing. may also take the forms maň, and mam. What has been stated about these two contracted or euph. forms under the preceding word ma? applies also here. Cf. also the part. tra under T, as used to form the Future.
- 2) for the Obligative Mood in the sense of „must, were, had.“ Sometimes ma alone stands for na ma- or for 'a ma-, „they must, they were, they had,“ in this Mood. For the 2d. pers. sing. they may also here use the contr. or euph. forms maň and mam, about which see under ma? above, and sometimes ma alone. E. g. ma ma pa he ho I kqne, = mam pa he ho I kqne, „thou must not say that I am gone;“ — na ma pa he ho q kqne, „they must not say that he is gone away.“ The form ma is used with this Mood for the 2d. pers. sing., and for all three pers. in the pl., as also for the 1<sup>st</sup>. pers. sing., if the pr. mina is used. It may be observed here with regard to the contr. forms, that the part. and the verb. pr. are sometimes transposed without affecting the sense.
- 3) for the Hortative Mood in the sense of „let“, and „let us“.
  - a) If ma is used in the sense of „let“, the verb. pr. follows,

as: *ma ma pā hē hō I kōnē*, „let thee not say that I am gone.“ But also here, instead of *ma ma*, they may use the contr. or euph. forms *mañ* or *mam*, according as euphony may require it. (Cf. about these forms the adv. *ma*? above.)

- b) If *ma* is used in the sense of „let us,“ it is not followed by the verb. pr.; except if more than two persons are spoken of, in which case the pr. *nañ* „ye“ follows the verb. When *ma* has this sense, it takes the euph. forms *mam*, *man* and *mañ*; viz. *mam* before *b*, *m* and *p*; *man* before *d*, *n* and *t*; and *mañ* before *g* and *k*. E. g. *man dī nañ*, „let us eat,“ lit. „let us eat ye;“ — *ma fānta*, „let us lie down;“ — *mañ kōnē*, „let us go.“ When used in the sense of „let“ *mā* is used for the 2d. pers. sing., and for all three persons in the plural.

Note. When the particles *ma*, *mam*, *man* and *mañ* are followed by a verb with a pers. object, they may be given by „come now!“ as: *mam paīa-mi!* „come now accompany me!“ = „come now with me!“

More particulars about the particles *ma*, *mē* and *mō* will be found in the Grammar.

**Ma**, pr. subj. „thou“; e. g. *ma gbāli hē yō-tši*, „thou canst not do it.“

**Ma-mi**, pr. poss. „my“, lit. „of me;“ e. g. *ma-lémre-ma-mi*, „my lemons.“

**Ma mu**, pr. poss. „thy“, lit. „of thee;“ e. g. *am'áro-ma-mu*, „thy palmoil.“

**Ma-nañ**, pr. poss. „their“, lit. „of them;“ e. g. *ma-lémre-ma-nañ*, „their lemons.“

**Ma-nu**, pr. poss. „your“, lit. „of you;“ e. g. *ma-yi-ma-nu*, „your state.“

**Ma-tši**, pr. poss. neut. „its, their;“ e. g. *ma-kómi-ma-tši*, „its fruit.“

**Ma-tši**, pr. dem. log. „that, those;“ e. g. *ma-yos ma-tši*, „those deeds.“

**Málane**, v. refl. n. „agree, consent to, agree to, assent;“ e. g. *o málane hē*, „he did not agree to.“

**Málane**, v. refl. a. „accept, receive, agree to“ (as to an opinion, etc.); „approve of, consent to; embrace, welcome, receive with pleasure“ (as a stranger); e. g. *sə málane-tši*, „we agree to it;“ — *q málane q-tšik*, „he received the stranger with pleasure.“

**Maleika**, q-, pl. a-, n. „angel“; Mand. *maleika*. From the Ar. , *angelus*.

**Mam** — ? „why doest thou —?“ for: *ma ma*, or for: *ma am*. See the adv. *ma*? above.

**Mam**, for: *ma ma*, or for: *ma ma*; see the part. *ma*, 1. 2. and 3. a above.

**Mam**, euph. form of *ma*, for which see the part. *ma*, 3. b. above.

**M'ámo**, n. „thanks“. It is often used as an int. in the sense of „thank you!“ or „have thanks!“ lit. „thanks!“ E. g. *m'ámo, pā!* „thank thee, Sir!“ In order to express emphasis it is repeated, as *m'ámo! m'ámo!* „thank you! thank you!“ It is also used as a sign of approbation by a master to his people, when working well; and as a sign of congratulation to parents at the birth of a child; in both these cases it is generally repeated, as: *m'ámo nañ ó! m'ámo nañ ó!* „thank you! thank you!“ or „that's right! that's right!“ or like the Ger. „bravo! bravo!“ — *m'ámo nañ ó, nyañ a-baf!* „that is right, ye farmers!“ Cf. also: *mútši w'úni m'ámo* below.

**Man**, euph. form of *ma*, for which see the part. *ma*, 3. b. above.

**Mañ** — ? „why doest thou —?“ for: *ma añ*. See the adv. *ma*?  
**Mañ**, for: *ma añ*, or for: *ma ma*, or *ma ma*; see the part. *ma*, 1. 2. and 3. a.

**Mañ**, euph. form of *ma*, for which see the part. *ma*, 3. b.

**Mañ**, v. a. „admonish, exhort, advise; bid; warn, chastise;“ e. g. *q mañ-kə tra yə-tši*, „he exhorted him to do it;“ — *q-kas-k'qñ q tra mañ-kə*, „his father will chastise him.“ Before *m* the *ñ* is also changed into *m* for the sake of euphony.

**Mañ**, *kə*-, or *a*-, pl. *e*-, n. „exhortation, admonition; counsel, advice; warning, chastisement;“ e. g. *a-mañ a-nínis*, „an awful warning;“ — *kə-mañ kə-fino*, „a good counsel.“

**Máne**, o-, pl. a-, n. „friend“; e. g. o-máne-ka-mi, „my friend.“

**Máne**, ma-, n. „friendship, agreement, concord“; e. g. ma-máne ma-ñañ, „their friendship.“

**Mañk**, ka-, pl. tra-, n. „maize, indian corn.“

**Mañk**, v. a. „hide, conceal; disguise“; also „bury“; e. g. o mañk an-tis, „he hid the knife“; — o mañk e-náne-y'oñ, „he disguised his thoughts“; — 'a bėne-kə ro-tof, „they buried him in the ground.“ Also „keep-from-, hide-before-“ or „from-“, as tšē mi tši mañk, „do not hide it from me.“

**Mañk**, adj. „hiding, concealing“; pass. „hidden, concealed“; e. g. r'a ra-mañk, „a hidden thing.“

**Máñkne**, v. refl. a. „hide oneself for-, waylay, lie in ambush for-“; also „hide oneself from-“ or „before —; hide-with“ or „on oneself“; e. g. 'a máñkne-mi ro-r'oñ, „they lay in ambush for me in the road“; — o máñkne-ña, „he hid himself from them“; — o máñkne a-bálma, „he concealed a dagger on his person (body).“

**Máñkne**, v. refl. n. „hide“ or „conceal oneself“; e. g. ña máñkne ro-set, „they hid themselves in the house.“

**Máñkne**, adj. „hidden, concealed, secret“; e. g. tr'eī tra máñkne, „a hidden thing“ or „matter“.

**M'ánle**, } adj. num. „four“; e. g. ma-lémre m'ánle, „four limes.“  
**M'ánle**, }

**M'antr**, n. „water“; also „soup“ or „beef-tea; tide“; e. g. m'antr ma-bóti, „good water,“ lit. „sweet water,“ i. e. not salt, but fit to drink; — m'antr ma-báki, „a strong tide.“

**M'antrə**, pl. of n'antrə, which see.

**Mar**, v. a. „help, assist“; e. g. o mar-mi, „he assisted me.“

**Mar**, v. impers. a. „be right“ or „proper for, befit, behove, become“; e. g. pa mar-kə tra yō-tši, „it behoves him“ or „it will become him to do it.“

**Mar**, v. aux. indicating duty and propriety, and expressing the Engl. „ought“. It is constr. with the long and with the short form of the Infinitive. E. g. ma mar tra yō-tši, „thou oughtest to do it“; — o mar tši yə, „he ought to do it.“

**Mar-tr'eī, kə, n.** „luckiness, happiness;“ e. g. ka-mar-tr'eī-k'òh or ka-mar-k'ò-tr'eī, „his luckiness.“

**Mára, v. n.** „burn, flame“ (as fire). See n'antr, „fire“.

**Márat-márat, adv. onom.** „making márat-márat.“ This word cannot be given otherwise; it is always used with tròm, „ruminate“, indicating the sound which ruminating or chewing the cud causes. See Fables p. 62.

**Mári, ma-, n.** „right, propriety, justice;“ e. g. kòno bã ma-mári, „he is in the right;“ it is the contrary of ma-téri, „wrong“.

**Mári-tr'eī, v. n.** „be lucky, be fortunate, have good luck, be happy;“ e. g. kòn' mári-tr'eī, „he is lucky.“

**Mári-tr'eī, adj.** „lucky, fortunate, happy;“ e. g. w'úni mári-tr'eī, „a lucky person.“

**M'áro, n.** „fat; palmoil;“ e. g. m'áro ma-las, „bad palmoil.“

**Mátas, v. a. freq. (rad. mat),** „immerse repeatedly, dip repeatedly, baptize;“ e. g. 'a mátas-kò ro-m'antr, „they dipped him into the water repeatedly.“

**Mē, adv.** „how, as,“ = ma and mọ; this form is used before words with, or before the vowels e and i; e. g. ọ tróri-mi, mē I bã tra yō-tsi, „he showed me how I am to do it;“ — mē mē lā yō, „as I use to do.“

**Mē, adv.** „when, after; while, as,“ = ma and mọ; this form is used before words with, or before the vowels e and i; e. g. mē mē gbal-e, „while I was writing;“ — kē mē I nən'-kò, I tšéla-kò, „and when I saw him, I called him.“

**Mē, pr. dem. prox. for amé,** used for the comp. dem. pr. mfa-mé, which see.

**Mē, conj.** „because, as,“ = ma and mọ; this form is used before words with, or before the vowels e and i; e. g. míne, mē I tšē yō ma-pant, I sọtọ hẹ a-ram, „I, because I did no work, (I) got no pay.“

**Mē — ? adv.** „why?“ = ma and mọ; this form is used before words with, or before the vowels e and i, and this sense mē has, if it is followed by the inter. suff. -a? at the end of the proposition, with which it is used. This form is only used for the 1st. pers. sing., and the verb. pr. I is generally dropped

after *mẹ*, if another *mẹ* as the sign of the participle follows.  
E. g. *mẹ l bẹs anó-a?* „why do I dig here?“ — *mẹ mẹ bẹs anó-a?* „why am I digging here?“ for: *mẹ l mẹ bẹs* etc.?

*Mẹ*, part. = *ma* and *mọ*, used for various purposes:

- 1) for to express the Participle, and the Present, and sometimes also the Future tenses. This form is only used in the 1st. pers. sing.; the verb. pr. *l* is then generally dropped, so that *mẹ* stands for: *l mẹ*; e. g. *kónọ mẹ tíla-’n*, „him I am selling;“ — *mína mẹ der-añ*, „I am coming;“ — *yẹ mẹ lá yô*, „thus I am always doing;“ for: *yẹ l mẹ lá yô*. Cf. also the part. *tǎi* under *T*, as used to form the Future.
  - 2) for the Obligative Mood in the sense of „must, was, had;“ but *mẹ* alone often stands for: *l mẹ*, „I must, I am, I was, I had;“ as is also the case when used for the participle etc., as stated under 1. above. The form *mẹ* expresses the Oblig. Mood in the 1st. pers. sing. only. E. g. *mẹ pā hẹ họ ọ kónẹ*, = *l mẹ pā hẹ họ ọ kónẹ*, „I must not say that he is gone.“
  - 3) for the Hortative Mood in the sense of „let“, and „let me“. Also with this Mood *mẹ* is only used for the 1st. pers. sing.
    - a) If *mẹ* is used in the sense of „let“, the verb. pr. *l* may follow; but it is also often, or generally, dropped, so that *mẹ* stands for: *mẹ l*, „let me;“ lit. „let I;“ e. g. *mẹ l pā hẹ họ ọ kónẹ*, or: *mẹ pā hẹ họ ọ kónẹ*, „let me not say that he is gone.“
    - b) If *mẹ* is used in the sense of „let me;“ the verb. pr. *l* is of course dropped, as: *mẹ pā hẹ họ ọ kónẹ*, „let me not say that he is gone;“ and thus may coincide with the form under a, above.
- Mémáṛ*, v. rel. (rad. *mem*), „try, attempt, endeavour; prove, put to the test;“ lit. „make an attempt at-;“ e. g. *ọ-mémáṛ ká-gbal*, „he tried to write;“ lit. „he attempted writing.“
- Mer*, v. a. „swallow;“ e. g. *tǎē trọm-ni*, *mer-ni gbo*, „do not chew it, swallow it only.“

























































































































































































