This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google books

https://books.google.com
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.

Printed for the Church Missionary Society, Salisbury Square.
London. 1861.
Preface.

§ 1.

The 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: Temne 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 -në, „self“; because they believe that the Temne nation will ever exist.

The word ought, therefore, to be written „Témne“, and not „Timnë“, as is often done, or even „Timmanee“.
§ 3.

The Temne country, as to its extension, reaches about from 11° 15' to 13° 10' of western longitude, and from 8° 15' to 9° 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-tóroñ, "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 Báke Lóko, 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

*) 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 Môdu, 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 where 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 deflorated, 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'aa ra-sâm, pl. y'et re-sâm, 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 rā ra-sām is generally not used of animate objects; though they may say rā ra-ñēsām, "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

*) See the term: krifi, ro-, in the Vocab. behind.
transmigration escape from the grave, which they express by the word "falañ". 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 o dif o-wontr ka Dalu Módu; kére o falañ, o yi ri ro ka an-tóf ŋa an-Súlima; o bá a-trar a-laï, de a-kála a-gbáti, o yi o-yóla o-bána. "Alikáli 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 kónm, "bring forth again, bear again." They prove this assertion from certain marks on the body of the newborn 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: od'ér o-mа-bōne, "the place of joy," in opposition to which they call the place of torment also: od'ér o-lās, "the bad place." Otherwise they call the place of happiness also: riánnna, "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-fíño, "a prosperous" or "happy condition," and that of the unhappy by: ma-tráma ma-lās, "a bad" or "unhappy condition," or also by: móne 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 sā bā, = sā 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 goodwill, 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,

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

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

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 ə-krifi is also used for the abstract, and they use ə-krifi for "luck", as: ə bə ə-krifi ə-flno, "he has good luck," lit. "he has a good krifi;" — ə bə ə-krifi ə-lgə, "he has bad luck," lit. "he has a bad krifi."

A male Krifi they call: ə-krifi ə-rùni, and a female one: ə-krifi ə-bèra.

The sacrifices which they bring to these Krifis, and which are called: s'àdka*) (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: an-sòki, "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-bàki, 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 kò trond am-bàki, "they go to cook for the dead," or "for the manes;" or: kò trond ə-krifi, "he cooks for the Krifi."

b) The immortal part of man they call: aŋ'úmpel, pl. am'úmpel, sometimes also: ey'úmpel. It properly signifies "the shadow

*) 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: an-yáró 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 yáró 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 ő-kọ-bóndo, pl. a-kọ-bóndo.*

§ 18.

a) The Pórro Association is a secret society called: am-póró, and a member of it is called: ő-kọ-póró, pl. a-kọ-póró.* 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: ő-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 Pórros will demand satisfaction for all what they may call an offence done to them.

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

*) 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-póró, "they fixed there a pórró,“ or "they fixed a pórró greegree,“ or "the sign of excommunication there;“ — "a ráfar-kó am-póró, "they excommunicated him,“ lit. "they fixed the pórró 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 Kokek 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 pórró man, not intentionally but accidentally. The pórró 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 con-
struction 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 some-
times 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 de-
duced 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 some-
times 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. -ər, or -r, which ex-
presses various prepositions. As regards verbal nouns with the
prefix əq-, see the observation under this prefix in the Voca-
bulary.

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
prefix 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.

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

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.

å sounds like a in — father.
å " " the ger. a in — Mann.
ë " " the ger. e in — legen.
ë " " the ger. e in — wenn.
ø " " the ger. å in — Bär.
œ " " a in — happy, fat.
i " " ee in — see.
ï " " i in — sin.
ö " " o in — no, home.
œ " " the ger. o in — von, wollen.
ø " " a in — all, water.
ö " " o in — hot, not.
û " " u in — rule.
ũ " " oo in — foot.

b) Imperfect vowel sounds.

§ 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.
XVIII Pronunciation of Letters.

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. oi in — ὀυνός, as pronounced on the Continent.

œi " " 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.

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.

\( ŋ \) " ng in — king, or like the ger. ng in — Gesang.

\( ŝ \) " sh in — show,

\( w \) " w in — we, waft.

\( y \) " y in — year.

b) Compound.

Of these there are only two, viz —

\( gb \) and \( ũs \). The latter sounds like ch in — church.

Note 1. Whenever the forms \( mm \), \( ŋ\! ņ \), 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. \( ũs\! mm \), „very“.

Note 2. Long vowels are marked as usually by (\( ^{\prime} \)), as: \( ũs \), \( ė \), etc. Though the short vowels have been marked in the
Pronunciation of Letters.

XIX

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: ai. When they receive the accent, it is always placed on the last of the two vowels, e.g. atrei.

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. tra'alit. Diphthongs pronounced very long have been marked in the same way, that is by doubling them, as: lauān.

Note 5. If two vowels standing together are to be sounded distinctly or separately, the usual mark of diaeresis has been employed, as: a-rēt, "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 acute accent; e. g. fālr. If a word has two accents the stronger one is marked by a double accent; e. g. K'ūrumasāba.
## Contents

### Part I.

Collection of Temne Traditions, Fables and Proverbs.

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>Traditions about the ancient Heroes of the Temnes</td>
<td>1—13</td>
</tr>
<tr>
<td>II</td>
<td>Traditions respecting the Creation of the World and of the first Men</td>
<td>13—35</td>
</tr>
<tr>
<td>III</td>
<td>Traditions concerning the State of Man after Death 1. and 2</td>
<td>35—41</td>
</tr>
<tr>
<td>IV</td>
<td>Fables</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Fable I. The Iguana and the Dog</td>
<td>41—45</td>
</tr>
<tr>
<td></td>
<td>II. The Spider, and the Ant-Eater and Mr. Tamba</td>
<td>45—57</td>
</tr>
<tr>
<td></td>
<td>III. The Child and the Bird</td>
<td>57—61</td>
</tr>
<tr>
<td></td>
<td>IV. The Elephant and the Goat</td>
<td>61—67</td>
</tr>
<tr>
<td></td>
<td>VI. The Spider, and the Bushgoat, and the Ant-Eater, and the Leopard</td>
<td>73—87</td>
</tr>
<tr>
<td></td>
<td>VII. The King, and his Daughter, and Mr. Tamba</td>
<td>87—97</td>
</tr>
<tr>
<td>V</td>
<td>Proverbs</td>
<td>98—101</td>
</tr>
</tbody>
</table>

### Part II.

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

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>Colloquial Phrases</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1. Salutations</td>
<td>105—110</td>
</tr>
<tr>
<td></td>
<td>2. Of Worship</td>
<td>110—112</td>
</tr>
</tbody>
</table>
Contents.

<table>
<thead>
<tr>
<th>Chapter II. Addresses delivered to the Temnes.</th>
<th>Page.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. On John 14, 6.</td>
<td>115—119</td>
</tr>
<tr>
<td>2. On 2 Cor. 5, 19, 20.</td>
<td>119—123</td>
</tr>
<tr>
<td>3. On Jude v. 14, 15.</td>
<td>123—127</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter III. The ten Commandments</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>132—133</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter IV. Translation of some Psalms.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Psalm I.</td>
<td>133</td>
</tr>
<tr>
<td>XXIII.</td>
<td>134</td>
</tr>
<tr>
<td>CXXVI.</td>
<td>134—135</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter V. Hymns</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>136—138</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter VI. The Lord's Prayer</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>138</td>
</tr>
</tbody>
</table>

Part III.

Temne English Vocabulary . . 139—298
Corrigenda et Addenda.

1. Corrigenda.

<table>
<thead>
<tr>
<th>Page</th>
<th>Line</th>
<th>For</th>
<th>Read</th>
</tr>
</thead>
<tbody>
<tr>
<td>15,</td>
<td>9</td>
<td>ake</td>
<td>take</td>
</tr>
<tr>
<td>24,</td>
<td>11</td>
<td>me e-súma</td>
<td>mo e-súma</td>
</tr>
<tr>
<td>37,</td>
<td>4</td>
<td>returns</td>
<td>returns</td>
</tr>
<tr>
<td>105,</td>
<td>10</td>
<td>&quot;</td>
<td>Nothing but trouble! Nothing at all!</td>
</tr>
<tr>
<td>107,</td>
<td>1</td>
<td>yéfa-i?</td>
<td>yéfa-e?</td>
</tr>
<tr>
<td>107,</td>
<td>5</td>
<td>sen</td>
<td>sen'</td>
</tr>
<tr>
<td>108,</td>
<td>5</td>
<td>sen-e</td>
<td>séne</td>
</tr>
<tr>
<td>110,</td>
<td>4</td>
<td>sen náñ</td>
<td>sen' náñ</td>
</tr>
<tr>
<td>146,</td>
<td>11</td>
<td>&quot;</td>
<td>a rope and rope</td>
</tr>
<tr>
<td>247,</td>
<td>13</td>
<td>&quot;</td>
<td>so, v. a.</td>
</tr>
</tbody>
</table>

2. Addenda.

105. Line 2 from bottom, after: „Thou, how art thou?“ add: or „Thou, what news?“

107. Line 1 from bottom read:

   re má yéfa-e? or }
   ro má 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. tšé 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. pë-lâ p'in, „one sort of rice."
Part I.

A Collection

of

Temne Traditions Fables and Proverbs.
Ara-bomp I.

Ma-Kâne ma-kur trâka an-Kêlfa a-bâki ŋa an-Témne.

Bê Fárma o yéfa ro-tóroŋ, o won ri, o yi o-kêlfa o-bâna. Pa tâsi trâ-kómra trême trâ-sas mo o yi tâpan.

Añ-lo ŋa-tâši an-Témne 1) ŋa bâ he a-pîńkar, ŋa bâ he a-gbatô; ŋa bâ gbo tr'ântr, de e-sor, de e-béntra, de ma-sêno, de e-bóka, de e-tis trâka tâsim. O dim an-tof be. O yôka ra-kêlfa ro-tóroŋ, o tâsim an-tof a-tóroŋ, o poñ-ŋi. Kônô mot sôto a-kâla, de e-pîńkar, de p'ôlpâla, de e-gbátô, de ye'tre e-tâsima be. O won ro-tóroŋ, o tor he lêm ro-Bâke Lôko. 2) O dif a-Lîmba, de o tîla-ňa; o won ri; o dif a-Lôko, ko o dim ri tâmm. 3) O der ka an-tof ŋa an-Témne, o yîra ro-Béliâ. 4)

Ko o tâsim Bê Yâre, owô gbûke, ko o won ro-m'ântr de an-wut-ňon be, de an-kâla-ňon be, de apa-la-p'n be, de e-sêm-yôn e-trol be; ko Bê Fárma o tîša o yîra ri; ko o wur, o tâsim an-tof ŋa an-Témne be, o poñ-ŋi. Ko o bal am-Bâka, aná yi ro-Bâke Lôko tâpan, na tor ro-bîl, na kône ro-pîl; de am-Marún, de an-fâm be ŋa gbûke; ko o bal am-Bólâm de an-Kwéa, ŋa yéfa ro-Bâke Lôko; o poñ bal ro-Kêl be, ka ŋa be ŋa gbûke.

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 Lôko 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;¹ 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,² 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;³ and the Maruns,⁴ 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.

1) That is in the Limba country.
2) Or "ran".
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-tòf na Kwéa, o tòim fe so; o fl, ko pa tšfa ton, na tòim fe so. Ko' o tróri a-fam kag-tòim; kag-tòim kag yi he tòpañ. Be Fárma o tóra am-bàntra.¹) Fárma Támi o šek o-póto,²) o ko fañ; o šek o-bat,²) o ko fañ, mò o tás-ko. Tr'et tròg yi he so, ko pà won 'a tòim fe so (or: ko pà won ka 'a mótà tòim). Ko pà won ka kag-tòim kag ma der, ha Pa Korómba o yókañ o-kélfa; o dim an-tòf a-témne be, o tòim ha o bék no-Báke Lóko. O tòim he no-Báke Lóko, o tíla gbo ka am-póto. Mo o pai kag-der no-Báke Lóko, ka-petr²) aká o díra, o yif a-fet a-rúni; o yóka-ña, o kára-ña, o re tíla. Mo o bap o-kómра, o kóri o-kómра, o wùra tr'òta de ma-ber, o soñ o-kómра, o pà hò: „Be ow'án-ka-mu o békà am'ólo, I tì tíla-ko.“ O wùra a-píñkar, o soñ-ña ke o-rúni. Na gbéli he dif-ko; 'a tòp-ko, an-gbañko na won fe; 'a sùta-ra-ko a-píñkar, ama-plor ma won he ko; o gbéli fálir. Be o der rà-petr, o tóukla an-fam, o tit-ña, o tíla-ña. An-gbañko-ñ'óñ na yi k'óño.

Korómba o nátir, o dim trà-petr tramát ro kin, ko o pà hò: „I tòim fe so.“ O-kélfa ka Korómba, Ya Òûra, o tróma kagf, o ko tòp ak-tòim; ko o gbip a-fam, o dif a-fam tâñkañ. Antòf a-tóròñ na tónkla r'òfa ra-bána, 'a re gbañ-ko ka as'óñ be, ka ar'òfa ra tòp kag-tòim ro-tóròñ.

Korómba Fûnti kóñ yi o-kélfa o-báki, ka 'a tòim 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-bàntra na Farma, „Farma's bow;“ or also: am-b. na 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. 1) 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 prevented2) him in all the roads, and the army began war in the East.

Korombo Funti was an old captain, and they invaded the

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.“
tof a-témne be; ka 'a kó tšim an-tof a-lókó be, ka 'a poñ ni dim, hà w'úni k'in o tšia he ri. Ka 'a kóne ka an-tof a-límba, 'a tšim ri so, ka 'a poñ-'i; ka 'a poñ dim trą-tof tramát ro n'ánle. An-tof aná bëka trofátr-e, Ya Fúra o pā hō: „I kóne, ar'ágara-mi ra lášar.“ Korómbo o pā roňón: „Tšē kō;“ kére o kóne, o tšia Korómbo o-k'élfa o-báki; ko o ko tšim an-tof aná bëka trofátr, o dim-ni. Aná bëka trofátr n'in-e o ko tšim ri, o bëk ratróń. Ka an-fam, aná o poñ bal ka trą-tof tramát ro kin, na kal, na der na máñkne Ya Fúra; kére kóno tr'a he tši. R'gfa ra-bána ra der tšim-ko, na bal-ko; o der yíra ratróń; na der tšim-ko ri, kére na gbañi he. Ko o som o-kélfa o-lóm ka Korómbo tráka kánne-ko hō: „'A tšim-mi, der mar-mi.“ Kére o-kélfa, owó o som, o bap ro'-ro'-ón an-fam, aná máñkne Ya Fúra, ka 'a tšim-ko ma-reï tramát ro kin. Ko o-kélfa o-báki o kálane ka Ya Fúra; kére an'-fam-n'ón na kóne ka Korómbo, na kánne-ko hō: „'A poñ-su ro-ro'-ón.“ De o-kélfa o-báki o ko káne so Ya Fúra hō: „Na poñ-su ro-ro'-ón.“ Ma Ya Fúra o trál atšé, o yókané de ar'ágfa-r'ón be, na der tšim ro-ro'-ón y'of ye-rañ, ko o soñ-he-tas. Ko Korómbo o yésa ro-pil, o der gbaña's Ya Fúra ro-ro'-ón tráka mar-ko tra tšim. Ya Fúra ar'ágfa-r'ón ra yi k'émne k'in; na bëk so ká-petr ká-lóm, ka an-fam na ka-petr na dim-ña. Ka ar'ágfa, ará yi ro rárañ-e, ra lai, na re tas be, ka na šek an-fam be, na tōi e-set-e-ñañ; kére aná 'a gbip, na dif be na. Ka na der bap so ká-petr ká-lóm; aná ma tráma rodi, na poñ na dif
whole Temne country; then they went and invaded the whole Loko 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 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, 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, they entirely killed them

1) Or: "routed."
2) Lit. "which was behind".
3) The avant-guard.
bé; kéré a-lai na bék so, na tšim, ka na dif an-fam, na tas. Na der so bap ką-petr ką-lom, ka aná tráma rodí, na yi tr'émé tra-rán, na dim-ña so bé; kéré ar'ása ra-lai roráran ra bék, na tšim an-fam, na dif-ña, ka na tas. Ma na kó bap so ką-petr ką-lom, Ya Fúra o pa ho: "Mañ gbán'sane ka-petr." Ka na gbán'sane ka-petr ka-tši, 'a tšim ri ma-réi tramát ro kin; ka 'a poñ dif ar'ása ra Ya Fúra, na tšía gbo a-tan. Ma na der káne ar'ása, aná máñkne Ya Fúra ho: "Korómbo o bék!" na gbúke; ka Ya Fúra o toñ ri be, o tas, o kó bap Korómbo. Korómbo o káne-kó ho: "Mañ kálane; l káne-mu tápañ: tšé ko. Mę nángk ma na poñ dif an-wut na an-fam-i?" Ka na kálane so. Añá poñ ko kánka Ya Fúra, na trá poñ ko na wop, mo Korómbo o bék, o der bal an-fam. Ya Fúra, mo o kal-e, o der gbo yíra hā o fi; wúñi o dif he ko. Kéré atra-petr-tr'ôn bé w'an dúní o yi he ri so, a-set gbo de a-bom; a-lánba na yi he ri, na poñ na dif ro-tóron. Ko Korómbo o kal botr a-lánba ri bé ka tra-petr tra-tši bé, ko o tšía so o-kélfa o-bána són; o tam an-fam ka 'ra-rù bé, am-póto ó am-bi ó bé. Ka ka-lépsó na dif ko.

Korómbo, mo o tam a-fam bé, tšíañ na bótra-kó yánhfa tráka mémár ko dif. Ka na soñ-ko a-béra a-gbáti; 'a káne am-béra na-tši, ma na ma rù-kó an-fon-e, káma na kára an-fon-ń'ôn. Am-bútu, ro o mo botr ara-bomp-r'ôn, mo o fánhta, an-ło na ma kó yak-e, am'ántr amá 'a wek, na botr am'ántr ma-tši 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, ¹) amounted to two hundred (men), and they destroyed the whole of them also; but the gross of the army (which was) behind ²) 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 Fúra, 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

¹) The avant-guard.
²) That is, the rear!

Ar'étr ra gbépar gbeñ, ko o fúmpo; ka ma ar'étr ra mótra, na nañk fe ri so, ha pà bèka ma-réëi tramát ro kin. Aná bèka ma-réëi tramát de rañ, ma ar'étr ra gbépar 'ra-bomp ratróñ, ka na mot ri nañk. Kéré Korómbò, na poön ko dif; kére o trë gbálap; ha na mañ-kö o trë gbálap. Ka an-gbáto-n’ён, w’úni ó w’úni o gbéli he ni wúra ka am-bom; ta ow’án-k’ён, kóno der
a bottle,¹) and carry it to the Mori-men. When he cut the nails, he said to the women: "Go and throw them²) away for me." And they took (them), and carried them to the people, who sought his life.³) 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,⁴) 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

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-ñi. Mo 0 poñ fi, w’uni ó w’uni 0 yóka ra-kélsa, ka na tšim.

Kas-tšim ka poñ tabána, pë tøj’la ka an-tof a-témmne be;') 'a tšélá am-póto, 'a der gbánné. Ka am-bai ó, am-póto ó, ña sof d'im r'in, na pë bo: "Tr' 'a tšë yo so r'áfa ra-bána, támbe r'áfa tr'gá tr'gá, de tr'gá tr'gá-sas gbo; pë poñ. Be w’uni o yó r'áfa tr'gá tr’áñle, o tumpo k'áši, tr’ o ram; pákásife o yéma lásar an-tof. Yo Korombo o yó tápañ, o lásar an-tof.

Ara-bomp II.

Ma-Káñe ma an-Témmne ma-kur tr'áka ka- Trápi ara-Rũ de an-F'ám a-trótróko.

An-kas’-a-su ña káñe he su o-lái tr'áka ka-bémpa 'ra-rũ, ña káñe-su gbo fo 2) mo K’ürü o bémpa ara-rũ-e, o ren'-ri ka 'ra-bomp ra w’uni bána, 3) owó yi róráta. Ow’úni owé kóno sára ara-rũ. Ña káñe-su fo ey'intr be, de ak'éreñ be, de ey'étr be, eyé lóko ka 'ra-rũ, e yi an-fón ña 'ra-bomp ra ow’úni owé; de ey'étr e-nésam be e yi atrár tra 'ra-bomp-r'ón. 4) Owó 'a reñ tápañ ara-rũ ka 'ra-bomp-e, o poñ fi, w’uni lom kóno

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

2) Or: fo ara-rũ aré ra rënsa 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-rũ be, ak'éreñ, de ey'intr be, e yi an-fón-ń’ón. E-lop ó r’á ra-nésam be, aňá yi ro-tof de ro-m’ánr ña yi atrár-tr’ón. "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,1) 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:2) 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.3)

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).4) 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,5) 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

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 sāra ara-rū arē. Ma 'a reñ-kō 'ra-rū, o yīra, o sāke ro-tōrgō. Na kānē-su fo ow'ūni owē o sāke; kēre o sāke sōt, hā a-fām na gbāli hē tši tāra; tāmbe ań-lo nā mo sāke ro-pil, a-fām na trāra-tśi; pākāśifē ań-lo na-tśi an-tōf na bōne, 1) hā e-set dē y'intr e fūmpo. Ań-lo nañ ow'ūni owē o mo fūmpo, o ē-e, ara-rū bē ra poñ, dē r'ākā o r'ākā ka 'ra-rū arē ra trē dīnne. Ïk won gbe-e K'ūru o yōka ara-rū arē, kāmā o kal botr ra-rū ra-fu. K'ūru o bēmpa hē ra-rū ra-bak tabāna; Ïk won o kal botr ra-rū ra-fu. Aṭrā ań-fām a-bi, dē am-pōtō na trē pā trāka ara-rū, fo ara-rū arē ra trē poñ lōkō lōm, trā yī trā-tśēn.

Ka ka-trāp, mo K'ūru o bēmpa ara-rū, o bēmpa a-fām nā-rān ka an-tōf, 2) o-rūni re o-bēra. Ań-lo nañ K'ūru o bēmpa 'ra-rū, w'ūni o w'ūni o yi he ri hā ka ań-reēi mo K'ūru o bēmpa o-rūni de o-bēra. Mo K'ūru o poñ bēmpa-na, na yīra gbo, o soñ fe na r'a ra-di. Na trālne d'or, ka na pā ka K'ūru: "Mā poñ bēmpa-su; kēre ko r'āka sā ma di-e?" Ka ań-lo na-tśi na tr'a he r'āka o r'āka. Tśiān K'ūru o kānē-na fo o trā soñ-na r'a ra-di. K'ūru o soñ-na pā-lā pā-fēra, kāmā na yō-pi a-ghēra; nā ma rūnkātr re m'antr, na yō-ńi kē-bō, na di. 3) Na ta-nām fe so

1) Or: mo o sāke gbo ro-pil-e, ara-rū bē ra bōne, etc., "as soon as he turns towards the West, there arises an earthquake, etc."

2) Or: Mo K'ūru o trāpī ara-rū bē, o wūra a-fām nā-rān, etc. "When God created the whole world, he took out two persons, etc."

3) Or: Na trālne d'or, 'a pā ka am-boī (owō mo yō ma-pant ka-trōn-ka-ńañ de ka-trōn ka K'ūru): "Mo K'ūru o wūra-su anō, ko sā ma re di-e?" Am-boī o kōuye, o kō kānē K'ūru. K'ūru o wūra pā-lā pā-fēra, o soñ ka am-boī, o kēre-pī. O wūra trā-romp de trā-dir, o soñ ka am-boī, o kāra-tśi. Apa-lā pīa ma kō gbēm, 'a rūnkātr-ńi re m'antr; nā na 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;¹) except that time when he turns towards the West, then men know it;²) because at that time there arises an earthquake,³) 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 ake 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

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'uru o sòn fe na n'antr an-lö ña-tši. Ar'a ra-di aré na di ká-reñ k'in. Ka-raráñ-ka-tši na yif K'uru só: "Aré ría sà ma di gbo lóko ó lóko-i?" 1) Tślan K'uru o káne-ña: "Trà bá he tr'ei, tši sòn-nù sò r'a ra-di ra-lom tška di. Ka ka-reñ aká héka trà-ráñ-e K'uru o sòn-ña y'etr e-di be, 2) dè e-šem aná yi o-lómpi tška di; só sómra ka am-boï, káma o kéré-yi, yía na ma kò di. Ka an-lö na-tši o tròiri-ña sò e-šem, aná ma tšë di-e. E-lom 'a ma tšë di-e. O káa-yi be rokin, o gbàsk-yi; o botr eyé 'a ma di-e tóko; eyé 'a ma tšë di-e, o botr-yi tóko; o tròiri-ña eyé 'a ma di, dè eyé 'a ma tšë di. An-lö na-tši na tr'a he tr'ei ó tr'ei, támbe tška ká-di gbo. Ka-raráñ-ka-tši K'uru o tròiri-ña e-troł be, dè ey'etr be tška yó ma-pant ka an-tófl, ká-trála, de a-sáppr, de ká-bap, de a-bóka; o sòn-ña sò n'antr. Na tráma a-tšiñ, na bá he y'etr e-lópra.

Ma 'a náñk na bá y'etr e-di e-lai, ná sóm am-boï, káma o kó káne K'uru hó: "Téte sà bá y'etr e-di e-lai; kéré sà yì gbo na-ráñ: tro sà ya jò-o-e sà yì a-lai-e?" K'uru o pá: "Trà bá he tr'ei; kar-mi." K'uru o kó báñ a-troł, trà-bot tramát ré sas, o sòn ka am-boï, káma o kéré-tši, de káma na di-tši. 3)

1) Or: Na ta nám fe sò r'à ra-di ra-lom. Tślañ na káne sò am-boï, káma o kó káne K'uru fó yé: "Eyé yía sà ma di gbo lóko ó lóko-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'uru o kal wúra y'etr e-di be, "God took out again all sorts of victuals."

3) Or: Ma 'a yif K'uru yañ-e, K'uru o kálanè; kò téte o sóm am-boï-n'òñ. Am-boï o kára-ña e-troł e-lom, káma na di-yì, káma na yi a-lai. "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 'a yif K'uru yañ-e, K'uru o pá: "Trà bá he tr'ei, kar-mi." Kò K'uru o kò báñ a-troł, trà-bot tramát ré sas; atra-ráñ trà-féra o sòn ka am-boï, káma o kéré-tši. Am-boï o kéré an-troł, o kó sòñ-ña. O-béra o pà fo, 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, 4) 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 me 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.

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.'

1) Or: Am-boï o kône, o ko bék ka K’uru, o pâ: „O-béra o pâ ho kôno mo mot di an-trol.“ K’uru o kâne-kô fo kâma o yo mo o-béra o yéma, kâma o mot di an-trol. E-trol e yi trâ-bot tramât re sas: o-béra o yoka atrá ta yi trâ-bâna, o di-tši. Tšíaň a-béra be na ye nk he so ma-der ka aň’ôf a-fi, de ka aň’ôf 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 large 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 na na-raň ’a poň di e-trol-’e-naň, na yerâne e-trol tramât ro kin, eyé tšia; o-béra o sôto e-sas, o-rûni o sôto e-sas. Ma na poň 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.¹) 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 power²) 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,

1) Lit. "is dead", = "is done".
2) Or "ability".
o lap träka yō-tśi; kérè o-rūni kōnō ta bāki ra-for, kōnō kō ṭrap tra yō-tśi.1) Ma 'a fānta, o-bēra o yōka k'or. Ma am-boi o der, o-bēra o tròri-kō ak'ōr; am-boi o kō tròri K'ūru, fo o-bēra ak'ōr-k'ōn ka bāna. K'ūru o sōn-kō y'ētr e-lōpra tra kō sōn-na, ka o-bēra re o-rūni. Q kāra-yi, o re sōn-na. Ma ak'ōr-k'ōn ka poñ bak, o kōm w'ahēt rūni o-bi. O kal yōka k'or, kō o kōm w'ahēt bēra o-fēra. O-bēra o kal sō yōka k'or, o kōm trā-bāri, w'ahēt rūni re w'ahēt bēra; o-rūni o yi o-fēra, kō o-bēra o yi o-bi. Ma am-boi o der, 'a kāné-kō, kāma o kō kāné K'ūru fo: „Sā sōti a-fām nānle.“ Am-boi o kōne, o kō kāné K'ūru, fo aň-fām, anā o bēmpa, na poñ sōto a-wut; aňa-rūni na rān, de aňa-bēra na rān.2) Mo o kō kāné K'ūru, K'ūru o yif fo: „Tro na yi-e?“ Kō o pā bo: „O-rūni o bi, o-bēra o fēra, kō o-rūni o-lōm o fēra, de o-bēra o-lōm o bi; tŝiaň 'a pā, kāma l re yif-mu fo tro 'a ma yō-ňā-e.“ K’ūru o pā: „Kōne, kō gbāsikī-ńa; kērē aňa-fēra ro-māntr rayér; aňa-bi botr-ńa ro-gbān.“ Am-boi o der, o gbāsikī-ńa, o yō mo K’ūru o sōm-kō; o kō tròri K’ūru fo: „I poñ yō ma mā poñ pā.“ K’ūru o wūra y’ētr be, o sōn sō ka am-boi, o pā „Kōne“ enquiries. Anā ro-gbān o sōn, kāma o kērē-ńa y’ētr e-yōna ma-pant be ro-tōf;

1) Or — — kōnō yō-tśi. Ka-rāraṣ̌-ka-tśi o bēra o yōka k’or, kō o kōm w’ahēt rūni o-bi. O-bēra o yōka sō k’or, kō o re kōm w’ahēt bēra o-fēra. Akā bēka ma-sas-e o kōm trā-bāri, o-rūni o fēra, o-bēra o bi. Am-boi o der, ’a kāné, 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-boi o der, o nahk-ńa, o kōne, o kō kāné K’ūru, fo aň-fām — — — na rān. Tšiaň K’ūru o sōm-kō sō, kāma o gbāsiki aň-wut. Kō o der, o gbāsiki aň-wut a-fēra ka aň-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; 1) (and) the servant went and informed God, that as for the woman she was pregnant. 2) God gave him clothes to go and give them to them, to the woman 3) 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; 4) 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 5) 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; 6)
aañ ra-m'antr, o ko yer-ña y'etr e-yóna ma-pant be ro-
m'antr. Ka añ-féra o soñ a-fám a-trol, de aañ soñ-añ, de aañ
gbal. Aañ ro-gban, o soñ-ña a-kábi. Añ-fám a-trol na bëmpa
ë-set trächka añ-fám a-féra, de trâ-bil trâ-pító trâkka kot ro-ban;
kâma na sóto a-kâla, ko kâma na yi a-yóla; ko o botr-ña ro-
m'antr rayër. Añ-wut a-bi o botr ro-gban, de ka trâ-tšeû, de
ka trâ-gbónko; o ták'sa-ña trâkka bëmpa ë-set e-népâl, de e-set
e-sor, de trâkka baf k'or, ko o yo-ña tra yo ma-pant ma-báki be;
këre a-fâm a-féra na bâ he kâ-yò 'ma-pant amë, na bâ he kâ-
yò e-trol, na túpâs he; ama-tret amë be 'a botr-ña ka añ-fâm
a-bi gbo. Tsiañ añ-fâm a-féra, K'úru o reñ-ña rokóm ka añ-
fâm a-bi trâk' a-fósà ò, trâk' a-kâla ò, trâkka kâ-tšemp ó; tsiañ
w'ùni féra, háli o yi gbo w'ahéti rûni, a-fâm a-bi na yi-kô ro-
râta, na mínta he ko. Atrâ-bóna be ka ra-rû arè na yéfa ka
añ-wut anë a-féra, de ka añ-wut anë a-bi.

Am-boï o ko kâne K'úru fo: „I poñ yer-ña.“ Mo o poñ
gbaksi-ña, aña-féra na ko kôm a-wut tramât ro kin, aña-bi na
kôm tramât ro kin; aña-féra a-bëra a-sas de a-rûni a-sas; aña-
bi a-rûni a-sas de a-bëra a-sas. Ma añ-wut na-tshi na poñ bak,
na kal so kôm, anë tramât ro kin, anë tramât ro kin. Aña-bi
ya na kôm so, aña-féra ya na kôm so. Am-boï o ko kâne
K'úru fo: „Añ-fâm na ma lá-añ.“ K'úru o pà ka am-boï:
as to those close the water side, he went and gave them all sorts of shipping implements. 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 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, they do not practise divination; 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." 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, these six. The black ones brought forth black children again, the white ones brought forth white children again. The servant went and told God: "The people are increasing." God said to the servant:

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."
„Ko yer-ňa tràbôna.„ O kône, o ko yer tra-bôna seňk. Aña-féra na ba trà-bôna-trà-naň, o-béra re o-rúni o-k’in, o-béra re o-rúni o-k’in. Aña-bi, o ko yer-ňa trà-bôna, mo o pôn yer aña-féra be; kere aña-féra na yi ra kã-petr k’in, de aña-bi na yi ra kã-petr k’in. Ma na ma béka a-lai-e, am boî  o ko kâne K’ûru fo: „Añ-fam’a-mu ‘a gbáti toń-e.” K’ûru o pâ: „Tr’ ’a ko soň-na an-tof na tra-bôna-tra-naň.” Mo o der-e, o yer am-póto trà-tof trà-gbânle be; o kal yer añ-fâm a-bi trà-tof trà-gbânle, ma tra-bôna tra yi trà-laî.

Ka ka-tràp, mo K’ûru o bêmpa w’uni, a-fâm na yi fe tràka fi, me e-súma yë ka ra-trû, de ka kã-bánsa ma-der. Añ-lo ña-tshi ra-trû ra yi he, ra-fi ra yi he. Añ-lo ña-tshi añ-fâm, aña K’ûru  o mot kára ka ra-rû-e, na trà kâli kã-bak kã-bána; a-lôm na kâli na bèka trà reñ tréme tramát ro kin, 1) a-lôm tr’émé tramât re sas, a-lôm na tása yi; 2) na fi he, K’ûru o sôm gbo, ’a re bañ-ña. K’ûrumasâba o botr têpân m’etra ma-bôli ka w’uni ô w’uni, ô re bañ he ko lemp. Be K’ûru o yêma yôka w’uni, o mot som am-boî-n’oôn roôn, owó mo re kâne-ko, fo K’ûru o sôm-ko tra re kôri-ko, de tràka kâne-ko, fo añ-lôko-n’oôn na pôn, kâma o bênenë. Ow’ûni, ma am-boî o pôn kâne-ko yañ-e, o bênenë tràka aka-trei añ-naň; o sôm ka añ-fâm-n’oôn be, de añ-máne-n’oôn, ô lémné-ña. Mo o pôn yo yañ-e, ma añ-lôko ña-tshi na bèk-e; am-boî na K’ûru o der so, ow’ûni o yôkane, o kône gbo re am-boî, o nânk fo ra-fi. Ye pâ yi tràka w’uni ô w’uni añ-lo ña-tshi.

1) Or: a-lôm na bak trà-reñ tréme tramát ro kin, „some got six hundred years old,” etc.

2) Or: a-lôm na tâsi; „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.\(^1\) 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.\(^2\) 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.

---

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".
Kéré ka a-lóko lom 'a re, kóm o-lánba, owó yi w'úni lás, de w'úni kásra; kónò yi sò w'úni bána, o bá a-kála a-gbáti, de a-trar a-lai, de y'etr e-trol e-lai, de e-boj e-lai; owó tšë trará w'úni ó w'úni r'aká, o yó gbo mo o yéma; o botr m'óné ka ań-ńañ be: kónò re trápi ká-fí ka 'ra-rú. Mo K'úru o sóñ-ko a-fósa a-bána, o yi o-kélifa, o yi o-yóla. Am-boj o ko kánó K'úru fo. "Ow'án-ka-mu o yi w'úni lás." K'úru o pà ka am-boj: "Kóne, bań-ko; káne-ko, fo an-lo-ń'ón na poń." Ma am-boj o der tráka ow'úni owé tra re bań-ko, o káne-ko mo K'úru o sóm-ko; kéré o pà: "I tšelo he, I ko he; min' lánba ràs." 1) Ka trá-reñ trá-laï am-boj o der tra bań-ko lóko ó lóko; kéré o tšelo he; ko o pà ka ká-lápso fo o gbàli bë ri ko kóko. Am-boj o kálane, o ko káne K'úru fo: "Ow'án-ka-mu o tšelo he tráka der." Mo K'úru o tráj atšë, o pà ho: "Yáó, pà bóne-mi ma m a káne-mi atšë; kéré I tshi sóm a-fasam a-lom." K'úru o würa a-fasam a-lai, o pà roñán: "Kó nà bań-ko." Na der, na lai, na pà: "Pà, sà re bań-mu." O pà: "I ko he ri." Na pà so: "Sà tret fe mu, mán kóne." Tšiàñ o yókané, o sap-ña. Na kálane, 'a ko káne K'úru ho: "Pà, ow'án-ka-mu o sap-su, o foi he kára." K'úru o pà: "Yíra näng, I tshi sóm owó mó ko bań-ko o-tófël-e; I tshi sóm e-boj na-ráñ, aná ma kára-kó sót." Trá-reñ trá-rañ trá tas, o sóm fe w'úni; ka-reñ ká-lom, aká bëka trá-sas-e, K'úru o mot sóm Pa Ra-trù, o pà: "Kó wop-ko, tráma kàdî, o-ńa-mu o trá bap-mu." 2)

1) Or: Tšiàñ, ma am-boj o der tráka ow'úni owé tra re bań-ko, o tšelo he tra ko re am-boj, ma an-lóko-ń'ón na poń. Ka trá-reñ trá-laï, 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: Yań K'úru o mot sóm Pa Ra-trù, kon' o yi w'úni báki; o kóne ka ań-set na ow'úni, o wop-ko, o pà: "I re bań-mu;" kéré na ngák fe ko kóko. Ow'úni o fánta, o gbàli he so yókanè, o gbàli he sàkè. Ka ka-bat Pa 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,\(^1\) and did just as he pleased, and troubled all his people: he became the author of death in the world.\(^2\) 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."

---

\(^1\) Lit. "who did not know any thing for any person."

\(^2\) Lit. "he came to begin dying in the world."
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 1) 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

1) i. e. 'when the sun was not up long get', or 'early'.
na ow'uni, ko ow'uni o fi. Na kône, na kâné K'ûrumasâba fo na poñ yô ama-pant-ma-nâñ, fo ow'uni o poñ fi.

Ka an-fâm-ñoñ be, de an-wut-n'õñ, de an-trar-n'õñ, na trap tra kûlo, na pá ho: „O-kas-ka-su o fi! O-kas-ka-su o fi!“ Fo an-lô na-tshi na ta tra be bôk trâka w'uni fi.

An-lô na-tshi am-boî o kâné K'ûru: „Ow'uni o fi, tro 'a ma yô-ko-e?“ K'ûru o wûra y'êtr e-bësa e-lom, a-sâpûr, de katrâla, o soñ-yi ka am-boî; o wûra so tr'ôta, de a-ğbata; o trûri-kô so, tro ma yô-e trâka bénej owô fi-e, o pâ: „Be ana-fêra 'a fi-e, tr' 'a bëmpa k'ûma, 'a botr-kô ri, 'a mânk-kô ro-tof; be w'ûni bi o fi-e, tr' 'a bês, 'a botr-kô ka tr'ôta, de a-ğbata, 'a mânk-kô; be w'ûni môri o fi-e, tr' 'a wûns-kô yâń kra y'in, de rûma r'in, de a-lápra n'in, 'a mânk-kô.“ Tšiân am-boî o kâra ey'êtr ka an-fâm, o trûri-ña, atrav ma yô trâka 'ra-fi. An-lô na-tshi na trâra trâka mânk a-fâm, e-bôna be ka 'ma-yos-ma-nâñ; an-fâm a-fêra ka trûma; an-Témne ka a-ğbata, de tr'ôta, de tr'ûntr. Trâka owô fi-e, K'ûru o pâ: „Ko nê bénê-ko, nê wûns-kô ey'êtr e-lôpra.“ Na kône, na ko bénê-ko. Ma 'a poñ ko bénê, 'a ko kâné K'ûru fo. „Sa poñ ko bénê.“ K'ûru o ko wûra a-bîni, de k'ënke, de ma-ber, o soñ-ña, o pâ: „Tra na ko bôk-hô, kâma na
of the man, and the man died. (Then) they went, ¹) and told God that they had done their work, (and) that the man was dead.

Then all his people, ²) 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 ³) 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.“⁴) Therefore the servant brought the things to the people, and showed them, what they must do with the one who died.⁵) 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,⁶) and liquor, and gave it⁷) (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'ë̀ñkë in the Vocabulary.
⁷) i. e., the liquor.
mun ma-ber, káma 'a tís, káma 'a tómo, káma 'a tšé só nésa." Ma ra-fi ra yi ra-nfnis-e, a-fág na wóln ra-nè:s tšlan o sóm am-bó:i-n'øn, o pa røño:n: "Kéré ey'étr eyé, káma o-nfnis o poñ." Tšlan d'er d'ër w'úni o fi, 'a putr ara-fi, 'a trá fer, 'a trá tómo, 'a trá mun ma-ber. Trá wóln ka a-fág a-bi bë, be w'úni o fi, 'a trá wol, 'a trá tómo.

Ka ka-rañ-fa-kas K'úru, mo o kâli a-fág o-nósi nei, o sómra só r'åka ka ra-rú, An'émi, aná bánæ ma a-tënta; tša o nánæ, fo w'úni lom o gbâli bë so yókane mo owó yi tápañ. An'émi ané na yi tra yénkås so w'úni ma-ðer, be o trú. Be w'úni lom o trú-e, 'a botr-ko ka an'émi, 'a làñka-kö, o trá kal yënk ma-ðer. Am-ðói o sóñ an'émi tråka a-fág bë; kére w'úni kásra o yi só, owó sóñ fe an'émi ka w'úni ó w'úni, ma 'a ma trú; kére o màñk an'émi ka ak'úma-k'øn. Mó K'úru o màñk-tši, o láñgr an'émi ka ak'úma, ro o màñk-ni-e, ow'úni o tr'a bë tši. Tšlan mo kóñø-kônø o trú, o sóñ káma na wúra an'émi ka ak'úma tråka yénkås-kö ma-ðer; kére ma na kára-ni, 'a botr-ko ri, 'a làñka-kö win-e; ara-béña ra an'émi ra píma, kon' o fúmpo ro-tøf, o fi.

Ka ka-rañ-fa aké K'úru o sóñ a-fósa ka Ra-ðú de ka Ra-fi, káma na kot d'er d'ër ka ra-rú bë; tání lókõ lom w'úni lom o yókane, o yó so mo owé o yó tápañ-e. Am-ðói na K'úru, mo K'úru o sóm-ko, o kó kánæ Ra-ðú de Ra-fi tra wop w'úni lom. 1) An-lo na-tši a-fág na trá trål, fo ow'úni owé o trú; téte só 'a trá trål,

1) Or: Ka ka-rañ-fa aké Ra-ðú de Ra-fi na bá fósa ka ra-rú; de am-ðói na K'úru, mo 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, 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 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 person. That time people were hearing, that this person was sick; presently also they were hearing,

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.“


Ara-bomp III.

Ma-Kâne ma an-Témne ma-kur trâka 'ma-Tréma') ma W'úni ka-rârâñ ka ra-Fi.

1. Be w'úni o fi bêt, o piâra-ro-krîfi pâli, o kal ra-fôi, o trâsâm-trâsâm. Añ-lo na-tâsi a-fâm na yif-ko: "Tr'o pe-e?" O wôsa, o pâ ho: "Tr'eï o tr'eï, o bâki gbo!" 'A pâ so: "Ma mä piâra ro-krîfi pâli, mä kal so, ko r'âka ra yô-mu-e?" 2) O wôsa so: 3) "Añ-fâm a-bâki bê na der bân-mi, ko o-kas-ka-mi o bal-mi, o pâ ho: "Kâlænæ, ko kâne-ña:

1) Or: ma-yi, "state".

2) Or: Ko r'âka ra bân'sa-mu-e? "What thing did hurt thee?"

3) Or: Be w'úni o fi bêt, o piâra pâli ro-krîfi. Añ-lo ar'éïr ra tôfô gbo, o trâsâm. Añ-lo na-tâsi añ-fâm a-bâki na trê ko rôn'ôni: na yif-ko: "Ko tr'ei mä nënk ka ro-krîfi-e? Kâne-su. Ma mä piâra ro-krîfi hâ mä kal so, der, ko tr'ei tra mä kal-e?" Têlo o wôsa-na: "I kal he tr'ei o tr'ei', 'a sôm-mi gbo." Añ-lokô na-tâsi o kâne-ña atrâ o nënk, ro o piâr'-e; be o nënk d'er o-ma-bône, o pâ-tëši; 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. 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 Krif, they do not tie on amulets, (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?“ He answers, and says: „Nothing but trouble!“ 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:

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 ó nésa K'úrumasábá, tra ó nésa 'ra-rú, tra ó tšé yó tr'eì tra-lgá, tra ó nésa sò w'úni bom; 1) tra ó nésa w'úni m'óné 1) de w'úni báki." 1)

„Be w'úni bom ó bála, tra ó nésa o-wos-k'ôn; be ó nésa he o-wos-k'ôn-e, ó yö he ko ó-tot-e; m'óné ma-bána ma trá kar-kó ro-krífi, be ó poñ fi. Be o-béra o bótrår be am-méra ka o-wos-k'ôn; be ó fi, ó trá sóto m'óné ma-bána ka ro-krífi. Rúni só, be ó nántra o-béra, owó yö-kó tr'eì tra-fiñó, be o-wos-k'ôn o sap-kó ka-tšiì; kërë o-ráni-k'ôn o nal he ko, o yöka he a-púre, ko be o-wos-k'ôn o bótrår be am-méra ka o-ráni-k'ôn; be ow'úni ka-tši o fi, o trá kóñe ka an'ántr, ka m'óné ma-bána."

„Tràka pà-lá só na sòm-mi tra káne-nu, káma nga bótrår am-méra tràka pà-lá, káma nga tšé láñgár pà-lá. Be w'úni o láñgár pà-lá, o trá kóñe ka an'ántr, be o fi. Ma a-fám na ma láñgár apa-lá; 2) tšía sòm K'úru o tóra e-láma de tš'er tra láñgár apa-lá."

Añ-lo ña-tši o káne-ña só atrá o ngañk, ro o piár'e. Be o ngañk d'er o-ma-bóne, o pà-tši; be o ngañk d'er o-láñg, o pà-tši. O pà: „I ngañk d'er o-ma-bóne, ma-pant ó ma-pant ma yi he ri, ma-bóne gbo; 'a piára gbo na bóntäs añ'es na K'úru-masábá pálí gbes."

„Atšé, atrá ña pà, I der tra tróri-nu." Mo o poñ pà atšé, ow'úni o fi só, o kálané ro-krífi; o gbáli he fof ka añ-réi a-móta, ka añ-réi a-trándó, ka añ-réi aña béka ma-sas, háñ na béka ma-réi m'ánle o móta fof ro-krífi.

1) The Singular for the Plural.
2) Or: „Because people are wasting rice; therefore etc."
Every man let him fear 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 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."

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."

"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.

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-lo na Fátima Bréma, an'ès-à'òh Lènsene, owó fì ro-Ráka,') ka 'a kára-kò ro-Kábata, 'a béné-kò ri; ko pè won mo o-trar-k'òh fì ro-Gbòńko. O fì gbo, o bap Pà Lènsene ro-krifi. Pà Lènsene o pà roñôn: „Kálàñe, I tši sómmu. Be mà kò-e, kànè Mòrì Lámina tragy tra-bap, atrá na ma tens-e, tra yi rorárañ. Tra nà láñi an-sar, tra nà bës ri; dì-an tra-bap trä-póto tra yi, dì-an an-tásale nà yi; tra nà kìli an-sar, aña fatr ro-kuń-e, káma nà fólí-ní, kákma nà bës ri; dì-an tra-bap trä-témne tra yi. Tra nà kò kíli ro-bat, nà ñatr kaka-bat, nà ko kíli ka atr'äntr trä-bána, káma nà kíli ak'óló, ro atr'äntr tra gbép'tranè; rí-an ak'úma ka yi; tr' a kò wúra-ki. Be 'a wúra-ki, Mòrì Lámina tra o bénè-ki trágka Lahái ow'án-k'òh. Be o trä bénë ak'úma, tra o ten a-tróko a-féra, dè a-gbèra, káma o bémpa ak'úma señk, kákma o soñ-ki ka ow'án k'òh, be o sòto a-méra.3) Kànè so Mòrì Lámina: „Be mà bá trágka ram w'úni a-kála, ram-ko o-fíno. Mine, me I tšè bá rabeì ra w'úni,3) I bap o-fíno ro-krifi.4) Kànè-tši a-yóla señk, be w'úni o bá a-kála na w'úni,4) be o ram fe; kà-trág kà-bákì kà yi ro-krifi trágka tr'ôh. Tra nà nesa yàñfa; w'úni ó w'úni owó tšè nesa yàñfa, be o fì-e, o trâ tràma ka m'òne ma-bána ro-krifi."

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.“
There was a man in the time of Fatima Brema, ¹) 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;²) 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 Lahai, 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,³) 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 he in great misery in the future world.

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.
O-trar o der ka Mōri Lāmina, o kāne-ko ama-trei amē be; ko mo o poñ kāne sēnk, o pā ho: „Me I fi-e, I tāi wur he so ro-krīf, I kōne toñ tabāna.“ Mo o poñ pā atsē, o fi so, o kal be so der.

Ara-bomp IV.

M‘ump.

A n‘ump I.

Pa Kāmu de Pa Trān-an.

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. 2)

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, 3) let us go." They went into the town. The Dog said again: "I will carry thee on my back, as thou

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,*) 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**) (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."

1) For: bØp-ña 'a etc., "met them they etc."
2) Or: bØp, "meet."
3) For: bØp-ña 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,\(^1\) 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\(^2\) 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,

\(^1\) Lit. "My meat not at all etc.," or "Meat of me not at all."

\(^2\) Or "serving up boiled rice etc."

Tśiàna Pa Kámù ọ mínta hẹ so w'úni, ọ der hẹ ro-petr; ọ yi gbo ro-kant. Pa Tràŋ ọ nànk gbo so Pa Kámù, ọ gbíp-kọ, ọ kára 1) ro-petr, 'a re poñ-kọ som. 'A yif Pa Tràŋ-a fọ: "Kọ nẹ mẹ ma kíra Pa Kámù-e?" Kọn' ọ pà: "I trí-ì-kọ ká-már-tr'èt; mọ ọ pẹ dẹ mí-rí-tr'èt." Tśiàna Pa Kámù ọ mínta hẹ so w'úni; ọ mínta hẹ so Pa Tràŋ-an; ọ mínta hẹ so ro-petr.

Aṉ'úmp II.
Pa Nés-an, ọ na Pa Trànk-an, ọ na Pa Tábà.

2) Ye táho Pa Nés ọ yi ri tápa-ni? Ọ-bal ọ trol tra-ná-tr'òn, ka Pa Nés ọ kọ káli atra-nà;

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

they flogged (him) and pulled him out while flogging. The Dog ran, and went into the bush,') 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 Spider, and the Ant-Eater, and Mr. Taba.

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;

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,*) the Spider stroked**) the cow, and said:

*) Lit. »When they went and arrived at the cow etc.,« or »when they go arrive at the cow etc.«

**) Or rather: »rubbed.«
"Na site! Na site!" Ko o-nä o site, na won' 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?" 1) 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? 2) 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, 3) 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: 4) "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

"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."
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."1) 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:2) "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."3)

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."

1) Or: som, "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 dost not joke!" 1) 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)!" 2) 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. 3) The Spider took out his medicine, and went and stroked 4) 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

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".
Pa Tába o pā: „I tr'a he tsi;’) gbąk, káma I káli.“ O pā:
„Yáa, kára ka-móte.“ Pa Nés o tr' gbąk, o soñ Pa Tába; kóno
botr ka ka-móte. Na lásga ka-móte. O wúra so an-trol, o sut
o-ná, o pā: „Na site! Ná, site!“ O-ná o site, na wur, na ko
di o-šem ka-tši ma-re'ẽ m'ánlé. A-lóko lom tratrák Pa Nés o
ko tšéla Pa Tába, o pā: „Mañ kóne.“ Na ko bąp atra-ná tra
o-bai. Pa Nés o der, o wúra an-trol, o sut o-ná, o pā: „Na,
site! Ná, site!“ O-ná o site, na won-ko ro-k'or. Pa Nés o
wúra a-tis, o soñ Pa Tába, o káne-ko to ho: „Ko ka tšen-an
ro-kápātr.“ Koń' o kóne ka tšen ka an-fl-áñ. Pa Tába o ko
bąp m'áro ma-lai ka ka-but, o ko gbąk ara-béña ra ka-but; o-
ná o súmpto, o fl. Pa Tába o tr'a he tsi; kërë Pa Nés o trára-
tši. Pa Nés o pā ho: „Pa Tába, o-ná o fl!“ Pa Tába o pā:
„Tro sá ma yo-e, mo o-ná o fl-e?“ Pa Nés o pā: „Ma mánh-
ne: mína, I tši mánkne ka um'am.“ Pa Tába o pā: „Mína, me
I tši trára sot-e, I tši yíra anó.“ Pa Nés o mánkne ka um'am;
Pa Tába o won ka am-pútu. Ma pág poñ sók bát, an-fet ná
o-bai ná pā: „O gbo, Pa, o-ná o fl!“ Na ko tšen o-ná. Ma
ña ma tšen o-ná, 'a trápa ká-bap ka tra-sák. Pa Nés o pā ro-
k'or ka o-ná: „Tr' o mág trap-mi-e! Tr' o mág trap-mi-e!“ Mo
o pā yañ-e, ná nésa; 'a ko káne o-bai, fo r'áka ra soñ ka o-šem
rokór. O-bai o bék, o pā: „Trap nga ba so-a!“ Kërë Pa Nés

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, 1) 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 2) 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 stroked 2) 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. 3) 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 dost not chop me! Mind, that thou dost not chop me!" 4) 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

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 roléñken ka ro-k'or. Ma ña põn trap-e, 'a k'o ngañ'-ko de ka-móte-k'oun; 'a wúra-ko de ka-móte, ña k'o sekko. Ma 'a põn tšen o-šem señk, ña k'o sap Pa Nës-an. O baí o pə: "Pa Nës-an, kónou mo póña-mi o-šem, tr' 'a sap-ko." Ma 'a gbánta-ko win-e, o kúlo, o pə: "Sya Tába, sya yï! Sya Tába, sya yï!" O-baí o pə: "Tr' 'a treï ba kə-sap-ko-a, tr' 'a yif-ko ba." Ña yï Pa Nës: "Nya kánë der tra dif o-šem-e?" O pə: "Sya Tába, sya dif o-šem." Ña pə: "Kóna Tába?" Ò pə: "I tr'a hë ro o ko-e." Kò o baí o pə: "Mg yëmsa Tába; mun' són, múno dif-ko." Këre Pa Tába o yi ka am-pútu, o mánkne. Ña wúra am-pútu, 'a són an-fet tra ko yak ro-bat. Ña kónë ro-bat, ña kə gbai am-pútu, ña wón am-pútu ro-m'antr. Ña wón-ñí ro-m'antr yañ-e, Pa Tába o wur, o kò trëlpe romóri, o pə hò: "Ko nà yo-mi yañ-e?" An-fet ña pə: "O gbo, Pà-ka-mi, sà tr'a hë tši!" W'ahët o-ñom o kò tróri-tši ka o-baì; o-baï o der, o kàli Pa Tába, o pə roñöñ: "Ko ñe-e?" Pa Tába o pə: "An-fet ña yo-mi gbo kà-tšiñ, ña sakär-mi gbo e-nin ya o-nà!" O-baï o kò bañ r'òma, de y'ànkrä, o kára, o són Pa Tába, o pə: "Bùko, w'an-ka mi!" Mo o põn búko, ña wur ro-petr. Pa Nës o pə so: "Pa Tába sya yï." Këre kòn' o pënñà. Ña pə hò: "Tšëla o-ráni ka Pa Tába, kàma 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!" 1) The king said: "Let them leave off now from flogging him, let them ask him now." They asked the Spider: "Thou and who?2) 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 dost 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,3) 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.4) The Spider said again: "It was Mr. Taba and I." But he denied (it). They said: "Call the wife of Mr. Taba, that we

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-ko. “Ma na tšėla-ko, na yif-ko. O pā ho: "Pa Taba o dira he ang, ar'etr ra lai dis mo o wur ro-set, o kone." O-bai o pā ho: "Pa Nēs kōnō; mo o pā fo kōn' de Pa Taba na dif o-nā-e, o yēmsa-ko gbo." Pa Taba o pā: "Kāli-mi ang; o yēmsa-mi; be ſya yi nañ-e, na bāp-mi ka ro-k'or ka o-nā." "

Na pā to: "Tr' 'a sap Pa Nēs-añ, kōnō dif o-nā." Na kēre-ko ka a-batr, 'a gbāk kā-rōńko ka am-batr, 'a sāpa-ko ka-rōńko. Tšiān o wur tr'ātrak trā-lai. O-bai o pā: "Tr' 'a tšer-ko." Ma na tšer-ko, o kone, o kō tru; o yōkane, o bā tr'ātrak trā-gbāti; o gbūke, o kone ro-kant.

Añ'ūmp III.

Ow'ahét de am-Bamp-añ.

W'ahét o yi ri tāpān, o gbātr ma-téli ka a-tāŋ' dáta, ko o sāpas a-bamp. Āmbā, mo o pōn ko som, o kal sō lómpār amatéli, ko o kal sāpas a-bamp; ko o gbūke o kōtši am-bamp, ko o kēre-ko ro-bánka; kēre o-kāra-k'ōn o bal-ko ro-gbāntrani tra ko bal e-bamp. Ko ow'ahét o pā ho: "Ya, tōsā-mi1) am-bamp." O-kāra-k'ōn o pā ho: "Iyōō." Āmbā, mo ow'ahét o kōne, o-kāra-k'ōn o dif am-bamp, ko o tūši-ko, o ko tōs-ko, o som-ko tārāp. Mo ow'ahét o der-e, ko o yif o-kāra-k'ōn tra am-bamp, o-kāra-k'ōn o pā ho: "I pōn ko som." Ko ow'ahét o bōk, o pā ho: "Bom, soń-mi am-bamp-'a-mi! Bom, soń mi am-bamp-'a-mi, owō I dif ro-tāŋ' dáta, tānta, tāŋ' dáta!" 2) Āmbā, o-bom o soń-ko trā-māŋk, ko

---

1) Or: "broil."

2) The preposition ro- before the first tāŋ' dáta belongs here also to the following tānta and tāŋ' 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, 1) 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. 2) This is the reason that he got many legs. The king said: "Let him go." 3) When they left him, he departed, and went and was sick; he recovered, 4) 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 waterfall, under the root!" Well, the mother gave him maize, and

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 ren-tši ro-láktrot kó; ke me e-môrka na poñ tši som, qw'ahé t o pá ka e-môrka: „Môrka, sòñ-mi tra-mänk-tra-mi! Môrka, sòñ-mi tra-mänk-tra-mi, atrá q-bom q sòñ-mi! Q-bom q som am-bamp-'a-mi, owò l dif ro-tangoñ' dàta, tangoñ, tangoñ' dàta.“ Ambá, e-môrka na sàla-kó e-bol; ko o kere-ży ro-bat ka ka-tangoñ trañka kus. Ka ma ka-tangoñ ka ma wotr e-bol eyán, o pá ho: „Tangoñ, sòñ-mi e-bol-'e-mi! Tangoñ, sòñ-mi e-bol-'e-mi, eyé e-môrka na sòñ-mi! E-môrka na som tra-mänk-tra-mi, atrá q-bom q sòñ-mi; q-bom q som am-bamp-'a-mi, owò l dif ro-tangoñ' dàta, tangoñ, tangoñ' dàta.“ Ka-tangoñ ka sòñ-kó a-fak; ka ma a-bar o mo yóka-ko, o pá ho: „Bar, sòñ-mi an-fak-'a-mi! Bar, sòñ-mi an-fak-'a-mi, owò Tangoñ o 1) sòñ-mi! Tangoñ o 1) wotr e-bol-'e-mi. eyé e-môrka na sálamì; e-môrka na som tra-mänk-tra-mi, atrá q-bom q sòñ-mi; q-bom q som am-bamp-'a-mi, owò l dif ro-tangoñ' dàta, tangoñ, tangoñ' dàta.“ Ambá am-bar o fákâ-kó kùpo kín. Ambá, ma an-fef na ma ká-ko, o pá ho: „Fef, sòñ-mi ak'úpo-ka-mi! Fef, sòñ-mi ak'úpo-ka-mi, aká am-bar o sòñ-mi! Am-bar o som an-fak-'a-mi, owò tangoñ o sòñ-mi; tangoñ o wotr e-bol-'e-mi, eyé e-môrka na sálamì; e-môrka na som tra-mänk-tra-mi, atrá q-bom q sòñ-mi; q-bom q som am-bamp-'a-mi, owò l dif ro-tangoñ' dàta, tangoñ, tangoñ' dàta.“ Ambá, am-fef na kóña-kó ma-ley ma-lat. Ambá, ma trá-wótò na poñ di ama-ley-e, o pá ho: „Wóto, sòñ-mi ama-ley-ami, amá an-fef na kóña-mi! An-fef na kere ak'úpo-ka-mi, aká am-bar o sòñ-mi; am-bar o som an-fak-'a-mi, owò tangoñ o sòñ-mi; tangoñ o wotr e-bol-'e-mi, eyé e-môrka na sálamì; e-môrka na som tra-mänk-tra-mi, atrá q-bom q sòñ-mi; q-bom q som am-bamp-'a-mi, owò l dif ro-tangoñ' dàta, tangoñ, tangoñ' dàta.“

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 1) 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 1) 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 earring 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."

1) Lit. "formed".
Ambá, ra-wóto o pà hò: "I ba he r'áka tráka soñ." Ko o šek ara-wóto; ko mo o poñ ko šek, o kéré-ko ro-petr.

Ań'üm p IV.
Pa Rańk re Pa W'ir-ań.

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 dost tell a lie; I surpass thee." The Elephant said: "How dost thou surpass me?" The Goat said: "Let us graze all night and all day." 1) 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, 2) 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 3) 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." 4)

---

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."
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; 1) 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 marat-marat. 2) 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." 3) 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 marat-marat. The Elephant said: "Let us go grazing!" The Lion said: "Well, let us go round the rock while 4) grazing." When they had grazed all about,

1) That is "even" or "smooth, not rugged".
2) This is an onomatopoetic adverb. See it in the Vocabulary.
3) Or: "something delicious to eat."
4) Or: "in grazing."
na wur ro-gbálañ, na tráma. Pa Wir o sánne, o pándose, o trá trom. Pa Rank o pà ho: "A, w'an owe mo nám'ra he!" Tšia ba Pa Sónala o pà ho: "An-lóko na ka-rók an-tóńka ńña bék-an. Pa Wir-án, tšé wúra-kò ro-petr ka a-fám; mo o tšé nám'ra, káma a-fám na mar-kò tra soñ-kò y'etru e-di." Pa Sónala o botr Pa Rank ro-kant. Pa Rank o nésa Pa Wir-áñ, o gbúke-kò. Pa Sónala o pà ho: "Ko ñe-e?" Pa Rank o pà ho: "I mínta he Pa Wir-áñ ka-wont-k'óñ; o tr'a he ar'á rañ o mo som-e; o trá dirà, o trá wont." Pa Sónala o pà ka Pa Rank: "Má gbáli be yi rokín re a-fám, mà trá lášar e-set ya a-fám, de e-kuńk; a-fám na mínta he mu; yi ro-kant; mà tána he Pa Wir kà-wont. Ma Pa Wir o poñ som ań-gbálañ, o trá som-mu." Tšián Pa Rank o gbúke, o kóne ro-kant, o wur he so ro-petr.

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." 1) 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 dost 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, 2) 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

1) That is "he is grazing even while he sleeps".
2) That is "I deliver him up to thee" or: "into thy hand."

Temne - Fabeln.
o nanne ho ro na gbanné gbo, Pa W'ir o trà poñ ko som; tšián o nesa, tšián o son-ko ka Pa Sip-an.

Añúmp V.

Pa Něs-an, na Pa Bó-an, na Pa Trak-an, na Pa K'ólma, na Pa Pánkal, na Pa W'or-an.

thought that where they would but meet, the Goat will entirely devour him; therefore he was afraid; therefore he gave him to the Leopard.\footnote{Or: "he gave him into the hand of the Leopard."}

\section*{Fable V.}


The Spider said to the Bushgoat: "Come now with me for a hunting!"\footnote{Or: "Come now, carry me to a hunting!"} The Bushgoat said: "I will." But the Spider put a snare for him. When the Spider went and met a stone in the bush,\footnote{Or: "wood."} which grew a beard,\footnote{That is "a spider's web."} he said: "Oh strange, a stone grew a beard!" When he had said thus,\footnote{The Aorist for the Pluperfect, which is sometimes the case.} 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,\footnote{5*} (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."


1) This is for ḍ pa, or for ḍ pa ḍo: "he said:"
2) Or: Ko maṅ kāli-e?
The Deer passed on, and went and stood, 1) 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." 2) 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?" 3) The Fillentamba said: "This hunting, because 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, 1) 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;

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 Pa Pánkal, na ko som-ko. Ma Pa W'or-a o nang yan-e, o kône, o ko kane an-nañ be.


1) These two words, as will be seen, form an imperfect beginning of the phrase: "A-sar na lôko 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?" 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, dost 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-lo-." The Fillentamba said it. 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?"

1) Or: "Is not here the road?" Lit. "The road not (it)?"
2) Lit. "thus" or "so".
Pa W'or o pâ: "Tr'ei trâ yî he ri." Pa Nës o pâ ho: "Tro me pâ-e?" Tsïaŋ Pa W'or o pâ: "Tro me pâ-e?" Pa Nës o pâ: "Pa: Añ-sar ña lôko k'ëk." Ma Pa Nës o pâ yañ-e, ô fûmpo ri; kërë Pa W'or o pâ he yî so; ô kône, ô kô kâne an-fam-ñ'ôn be, ô pâ ho: "W'ûni ô w'ûni, be Pa Nës o ba-mu ka ka-sôkane, ô poñ mu som. Be ma kô ro-kant-e, ma nûk a-sar, ña ba k'ëk-e, mam pâ fe'ho: 1) A-sar ña lôko k'ëk! Be ma pâ yî, ma trâ fûmpo ri, Pa Nës o trâ poñ mu som."

An'ûmp VI.

Pa Nës-a, ña Pa Bô-añ, ña Pa Trañk-añ, ña Pa Sip-añ.


---

1) For: ma mâ pâ fe ho 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 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?" 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. 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." The Bushgoat did not know, that the Spider had carried his children

1) Lit. "What is almost dying?"
2) That is at the Bushgoat's place.
3) Or "noose".
ro-lal, o ko wôna-na ra-robi, na ba e-tis. Añ-wut na Pâ Nës, o-
baki, ań’ës-n’ôn: „Gbânne-Yon-a;“ 1) ań’ës na o-lom: „Nant-e-Fuk-
ań;“ 2) de ań’ës na o-fet: „Gbápne Nant ro-Kos.“ 3) Na köne, 
na Pâ Bô; na báp tôn kà-lôme ka o-bai o yi ro-bi, o wûra gbo 
ara-bomp-r’ön; ań-fet na Pâ Nës na wop-kô roràta; ri-ań o kére 
Pâ Bô-an. Pâ Nës o bék gbo, o pâ: „Main köne trâma rodî.“ 
O pâ: „O gbo, Pâ Bô! Kâli, ma kà-lôme ka o-bai o mo wôn 
ro-bi-a!“ Ka Pâ Bô o wop ara-bomp, ka Pâ Nës o pâ: „Kar-
mi, I tsi ko gbâk k’ântur.“ Pâ Bô o tr’a hê, fo ań-wut na Pâ 
Nës na yi ro-bi. Ma Pâ Nës o mò gbâk k’ânty yân-e, ań-wut-
’ôn na liân aka-lôme ro-bi, Pâ Bô o wop ara-bomp, ań-wut na 
Pâ Nës na gbâk aka-lim ka ka-lôme. Pâ Bô o liân, o wûra ’ra-
bomp ra ka-lôme fas. Ań-fet na köne ka gbûke, ña ko wur 
ka am-bî; a-lom 4) na köne ro-nán ro-k’ôr. Pâ Bô o tr’a tšéla: 
„Pâ Nës-e! Pâ Nës-e, dêr-ô!“ Pâ Nës o bék, o pâ: „Ko ñe-e?“ 
O pâ ho: „I gbôti ara-bomp ra ka-lôme!“ Pâ Nës o pâ: „A 
w’ân! I kâne-mu nañ hô: kar-mî!“ Pâ Nës o sóm ow’ahêt-k’òñ 
o-lom ro-petr, o ko kâne o-bai, fo Pâ Bô o gbôti ka-lôme-k’òñ 
’ra-bomp. O-bai o der de ań-fâm-n’ôñ, o pâ hô: „Ko ñe-e?“ 
Pâ Nës o pâ: „Pâ Bô o gbôti aka-lôme ’ra-bomp.“ Pâ Nës o 
kal kâne Pâ Bô soî: „’A trâma trâka wop-mu; be na yeâma 
wop-mu, gbûke, mè wôn ka ambi na Pâ Trank.“ O-bai o pâ: 
„Tr’a wop-kô.“ Pâ Bô o gbûke, o köne; ’a bal-bal-ko, o

1) Or: Gbânne kà-Yon, lit. „Carry a Yon.“ See Yon, kà-
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: ña-râñ na köne etc., „two went to etc. “
to the grass-field, and put them into the hole, having knives." 1) As to the children of the Spider, the oldest, his name (was): "Gbánne Yóm-a;" the name of the second (was): "Nant-e Fuk-añ;" and the name of the youngest (was): "Gbápne 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." 2) He said: "Oh dear, Mr. Bushgoat! Look, how one of the sheep of the king was going 3) 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!" 4) 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, 5) 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

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."

---

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;') 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 dug 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 sweet 3) gum of the eye!" And the Spider said: "About the gum of the eye, about this (only)

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."
mâ trâra-i?" "O-bai o pâ: "Mam pâ yâñ-a?" Pa Nës o pâ so:
"Ma në nânq e-kant e-bôtî, Pa Traûk kônô kônone kônô ta bot." 
O-bai o pâ: "Pa Traûk, der ba, I mêmáq-a!" Pa Traûk o
pënsë, o der he. O-bai o kô ri, o kô feñ-ko ro-for, e-kant e
wôn o-bai ro-sâñ, o pâ: "A w'an, mun' bôti gbâ!" Pa Traûk
o wur ka ka-bës, o kô trôma ro. O-bai o pâ: "W'an, der ba!" 
Pa Traûk o pâ: "I der he so; ma më pâ min' bôti." Q-bai
o kô ri; Pa Traûk o gbûkë, na bal-bal-ko de ka-bor-k'ôn be,
na poñ an-lal, na bâtr Pa Traûk. Pa Nës o pâ: "Tr' ã dif-
ko, kâma nê trâra, më o yi kë-bot-e." Na dif Pa Traûk. Ma
na ma tësen-ko-e, Pa Nës o pâ: "I kône, I kô bañ ka-môte-ka-
mi." Q kône. O kô bap Pa Bo, o yi ro-bi (ro Pa Traûk o la
nañ bes-e); o kâne-ko: "Wur, më kône ro-k'or." Pa Bo o
kône. Pa Nës o kâlane, o kô bap 'a poñ tësen Pa Traûk-a.
Q-bai o pâ: "Pa Nës, de yer o-šêm, mûno sôm-a sa sôlo o-
šem owë." Pa Nës o pâ: "A, o-bai o më yëra he, o-lânba
o yer o-šëm!" Q-bai o pâ: "I šëlo." 'A wûra a-lûnk, na soñ
Pa Nës, de a-fi, de aka-lëna, na son-ko. Na poñ yer o-šem
señk. Q-bai o pâ: "Mañ kal nân traûn ro, kâma së kô wûra
Pa Bo." Pa Nës o pâ: "Awa, mañ kône nân!" Na kô bek ri.
Q-bai o kô kâli ro-bi, o pâ ho: "Pa Nës, der ba, kâli-a! Kâli ba,
mo w'ôni o kot anô-bi-a!" Pa Nës o pâ: "O gbô! Pa Bo kônôñ;
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,¹ 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,² 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."³ 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;

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 sweetnees."
1) Or: kon' 'a ma ten 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?" 1) The Bushgoat said: "Ah, I almost died in the hole, Mr. Spider!" He said: "Doest thou understand now (what) almost dying is?" 2) 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, 3) 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, 4) (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: 3) "Go to thy place in the farm, I shall meet thee presently." The Bushgoat

1) Lit. "How is it? How is it?"
2) Lit. "Doest thou know to day almost dying?"
3) Lit. "he said etc."
4) Temne - Fabeln.
o köne ro-k'or. Paísipa o bék ro o botr anh-wut-ń'ohn, o nānk fe ńa so; ko mo o trānanet am-bontr ro 'a kéré-na, o ko bék ro-k'or ka Paísipa; o ḃep Paísipa o trā lap an'ántr. Paísipa Nēs o der, o mānkne, o trā kāli Paísipa; mo o poñ trāra, to Paísipa o trā der tra ten anh-wut-ń'oń. Paísipa o der ten anh-wut-ń'oń, o pā ho: „Paísipa, kāne kāra anh-wut-'a-mi anō-e?“ Q ko yōka-
ńa, 'a poñ fi tōń. Q pā so: „Paísipa, mūnq dif anh-wut-'a-mi-i?“ Paísipa Bō o gūke. Paísipa o piára ko bal-bal páli. Paísipa Bō o ko mānkne ka o-bai ra-soi. Paísipa o bék, o pā ka o-bai: „Paísipa Bō o bék anō-i?“ Q-bai o pā: „Q yi re.“ Q yif so Paísipa: „Ko nē-e?“ Paísipa o pā so: „Q poñ dif anh-wut-'a-mi.“ Q-
bai o pā ho: „Kāli-ko ro-rārāń; o dif lo ńoń kā-lôme-kā-mi.“ Paísipa o ko ri ro-rārāń. Paísipa Bō o gūke, o traṅ-ko trā kā-
bal-bal-ko, hän o ko mānkne ka Paísipa Nēs; Paísipa o nānk fe ko so. Paísipa o kal köne ka o-bai, o yif-ko so ho: „Paísipa Bō o bék anō-i?“ Q pā: „I nānk fe ko.“ Paísipa Nēs o köne, o ko yōka anh-wut na Paísipa, o ko kāl-ńa, o patr-ńa; o trei an-
fatr ro-k'ārāń, o köne ro-petr, o ḃep Paísipa-a, na trā pā re o-bai-an trāka anh-wut. Paísipa Nēs o pā roñāń: „Ko tr'eį tra g na ma pa anō-e?“ Paísipa o pā so: „Paísipa Bō o poñ dif anh-wut-'a-mi.“ Paísipa Nēs o pā: „A, Paísipa Bō! Yo o yi gbo tānkań; o dif lo ńoń anh-wut-'a-mi!“ Q-bai o pā ka Paísipa:
went to the farm. The Leopard came to the place where he 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 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. 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 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:

1) Lit. „The Leopard arrived where he etc."
2) Or „to seek etc."
3) Or „already."
4) Or „at the king's place etc."
"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: "Doest 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, whereever 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;¹ 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.² 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.

¹) Lit. "till he was overcome."
²) Lit. "he was talking it over again about etc."

Tšiañ Pa Sip o trã gbip trã-bô, na ma náñkanë be so tánkañ; ro o náñ'-kô, o gbip-kô. Tšiañ so añ-wut na Pa Bô, na trôri Pa Yari fo: „Be më náñk Pa Nës-an, gbip-kô, w'úni lás wôñ.“ Tšiañ so o-sip o náñk gbo a-bô-e, o gbip-kô, o poñ kô som; de a-yári, be o náñk gbo a-nës-e o som-kô.

Añ'úmp VII.

O-Bai re Q'wan-k'õn o-béra, de Pâ Tamba.

O-bai o-lom o kóm tápañ w'abêt béra, ko o yi o-fíno tánka be, ko o rúgsm-kô, hañ o poñ bak; ka a-fôm a-rúni na yéma-kô. Ko o-yóla o re ten-kô, o pâ: „Q-ráni-ka-mi wûn.“ Ko o soñ a-kála a-gbâti ka o-bai, o-kas ka o-béra; ko o-kas-k'õn o pâ ho: „Botr añ-kála-'a-mu; be më bontr ar'âka, arâ yi ka añ-sëbe rok'ór-e, o-béra më nántra-kô.“ Këre o tr'ìa he ar'âka,
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 1) the Cat: "When thou doest see the Spider, catch him, he is a bad person." 2) 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, 3) he said: "She is my wife." 4) 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." 5) But he did not know the thing,

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; ko o-kas ka o-béra o pā: „Ma támro, kálane.“ Ko o-yóla o-lom o der so, o re ten o-bórko, ko o soń so a-kála a-gbáti. O-kas ka o-béra o pā so: „Botr ań-kála-a-mu; be mā bontr ar'áka, ará yi ka ań-sébe rok'ór-e, mā nántra o-béra.“ Kēre o-lánba o támro, o tr'a he ar'áka, ará yi ka ań-sébe rok'ór, ko o-kas o pā: „Kálane.“ Ka ań-fam be ka an-tof ŋa der mēmr, ka ŋa támro; ŋa tr'a he ar'áka, ará yi ka ań-sébe rok'ór. Ko Támba o yéfa ro-tóroń o-ból, o re ten o-bórko, o pā ho: „I tši sótō-kō, o-rání-ka-mi wōń.“ Ka ań-fam ŋa pā ho: „Támba, mā yěma, mā tāna he ko sótō, ma a yóla be ŋa poń támro.“ Ko mō o kóne, o bá e-tróko, o ba pā-la pā-féra, de pā-la pā wóma; ko o bā w'ir, o bā ma-yānte, de m'āro, de e-tuk ya pā-la. Ko mō o kóne, o bāp Pā Ra-bem-ań,') d'or ra bāki-ña; o yif-ña: „Ko ŋe-e?“ Na pā: „D'or ra bāki-su.“ Ko o soń-ña e-tuk. Ma ŋa poń di-yi, o tas, o kō bāp Pā Kwī-ań, o pā: „Ko ŋe-e?“ Kōn' o pā: „D'or ra bāki-mi.“ O wūra ow'ir, ko o soń-kō. O tas, o kō bāp Pā R'of-ań, o pā: „Ko ŋe-e mā fōnta anō-e?“ Pā R'of o pā: „D'or ra bāki-mi.“ Támba o wūra e-tróko ŋa-rāń, o soń-kō. Ma Pā R'of-ań o poń di e-tróko, o wūra a-trol, o soń Pā Támba. An-tról, an'ēs-ña-tši ŋīa yi: kš-wōso. O pā ho: „Be a-bōk o ŋań w'úni, an-trōl ańé ŋīa ma ygō, ŋīa w'úni mō mun; 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 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 the damsel, and said: "I shall get her, she is my wife." And the people said: "Tamba, thou dost tell a lie, thou art not able to get her; when 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, and palm-oil, and rice-straw. And as he went, he met the Hedgehog, 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 dost 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: k\textsuperscript{a}-wóso. He said: "If a snake bites a person, this medicine they must make, this one must drink;
káma pâ tôt'lo-ko." Pa R’of-aⁿ o pâ so: "Tr’ a ko ten ma-
fit') ma w’úní yânsa, tr’ a botr-ña ka an-trol." Tamba o tas,
ô kô bâp Pâ Tr’ak-ña, o pâ rôños:2) "Ko nê-e?" O pâ:"
"D’or ra bañ-su." O wûra ma-yânte, de m’âro, o soñ ka Pâ
Tr’ak-ña, na di. O tas, o kône, o kô bék ro ka o-bai, okas
ka ow’ahët béra, o pâ rôños fo: "I der ten ow’ahët béra trâka
nântra-ko. O-sântki ka o-bai o pâ ho: "A Tamba, mûno yaë
owë më der ten o-béra owë-i?" Tamba o pâ: "I tsh nântra-
ko, o-rânî-ka-mi wûn." D’or ra bâki ka a-boi na o-bai, ko
Tamba o wûra pâ-ië, o soñ-ko. Ma am-boi o poñ di-e, o kône
ro ka Pâ Tamba, o kô bôntra-ko ey’étr, eyé yi ka an-sébe ro-
k’ôr-e; na kô dîra. Ka-bât ’a kô yíra trâka pà tra ka-nântra.
O-kas ka o-béra o yif Tamba ho: "Më yêma o-börko-i? Bontr
ar’âka, ará yi ka an-sébe rok’ôr." Tamba o pâ: "I trara-tshë;
kerë I mínta he." O-kas o pâ so: "Bontr-yi, trâ bâ he tr’ët." Ò
pâ: "I šêlô." Tamba o pâ ho: "An-fon na Pâ, mo o yi o-
fet-e tâpâñ, de aka-bont-k’ôñ, de e-sânttraîk-y’ôñ, yían yi rok’ôr
ka an-sébe." Ma Tamba o pà yañ-e, o-sântki o pâ: "Më
yêma." Ko o yöka-ko, ko o trând-ko. Ko o-bai o pâ: "Yâo,
ka-sû-ka-mi ka dînne tâpâñ ro-lal; be më wûra-ki, më nântra

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

2) Or: rônâñ, "to them." See the word k’âk, which is the
Sing. of tr’ak in the Vocabulary behind.

3) Or: Ña pâ: "they said:"
that it may get better with him.\textsuperscript{4}) 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,\textsuperscript{2}) and said to him:\textsuperscript{3}) "What is the matter?" He said:\textsuperscript{3}) "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\textsuperscript{4}) the girl in order to marry her." A minister of the king said: "Ah Tamba! Thou, such a worthless fellow,\textsuperscript{5}) thou doest come to look for this woman?" Tamba said: "I shall marry her, she is my wife."\textsuperscript{6}) 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 damsels?\textsuperscript{7}) 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,\textsuperscript{8}) 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

\textsuperscript{1}) Lit. "that it may get easy with him," = "that he may become easy," or "get out of danger."

\textsuperscript{2}) Lit "implying the whole species."

\textsuperscript{3}) The Singular for the Plural.

\textsuperscript{4}) Or: "to obtain."

\textsuperscript{5}) Lit. "Thou, this worthless one, thou etc."

\textsuperscript{6}) Lit. "my wife that."

\textsuperscript{7}) Here is an ellipsis of a few words, as: "Doest thou want the damsels? If so, name the thing etc."}

\textsuperscript{8}) That is, 'cuttings of them'.

"Tamba o pā: "Yāo, I tūi wūra-ki."

Ko mō o kōne ro-lal, o ko bēp Pā Ra-bem-ān, o yif-kō: "Re mān kō-e, Tamba?"

O pā: "I kō ten aka-sū ka o-bai, ka dīnne tāpān-e."

Pā Ra-bem-a o pā ho: "Kar-mi, I kō bāna-mu-ki."


Ko o wop-kō, o yō-ña 'a sap-kō. Ko o-bai o pā: "Tser-kō nān."

Na tser-kō. Ko o-bai o pā sō: "Ak'ōnte-ka-mi ka dīnne tāpān ro-bai; be mē wūra-ki, I tūi sōn-mu o-bēra."

Tamba o pā: "I tūi wūra-ki."

Tamba o kōne, o ko bēp Pā Kwī-ān; kon' o pā ho: "Tamba, ko ne- e?"

O pā: "I kō wūra ak'ōnte ka o-bai, akā dīnne tāpān ro-bai."

Pā Kwī-a o kōne téte, o kō wūra-ki, o sōn Tamba. Tamba o kāra-ki ka o-bai, o re sōn-kō. O-sāntki o pā ho: "A, wūnī laa! Tr' 'a bal-ko!"

O-bai o pā: "De, I bal he ko."

O-bai o pā sō: "Tamba, apa-lā-pa-mi ań-fet na poñ pāntrane-pi de ma-yānte; be mē poñ wūra ama-yānte ka pa-la, mē tra nāntra o-bōrko."

Tamba o pā: "I šēlo, I tūi wūra-na."

Tamba o pā: "Tr' 'a kāra apa-lā."

Na kāra-pi. O yiřa ro-set, o tra wūra apa-lā ka ama-yānte. Mō o mō yō ama-pant amē, Pā Tr'ak 1) o bēk, na gbāti, na yiř Tamba: "Ko mē yō anō-e?"

Tamba o pā ho: "O-bai o sōn-mi ama-pant amē, kāma I wūra

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'āk in the Vocab. behind.
the woman." 1) Tamba said: "Yes, I shall find it out." And as he went to the grass-field, he happened 2) to meet the Grass-cutter, who 3) asked him: "Where art thou going to, Tamba?" He said: "I go to look for 4) 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 dost 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 5) was once lost in the sea; 6) if thou dost find it out, I shall give thee the woman." 7) 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." 8) The Alligator departed directly, and went and found it out, 7) 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 8) came, they were numerous, (and) they asked Tamba: "What dost thou do here?" Tamba said: "The king gave me this work, that I might take out

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'ontê in the Vocabulary.
6) Or: "in the water."
7) Or: "took it out."
8) The wole species is implied.
apa-lā ka ama-yánye amé." Pa Tr'ak o pā: "Yíra, kar-su."
Téte Ńa poň wúra apa-lā ka ma-yánye bę; apa-lā pā-féra rā kä-
balai k'in, ama-yánye rā kä-balai kä-lom. Tamba o yólka atr-
balai trą-rān atsę, o ko trąmăr-tši ka o-bai, o pā: "I poň."
O-sántki o pā hō: "Tamba o yi w'úní ląs, tr' 'a faï-kō."
Na yólka-kō, Ńa sap-kō, 'a tránd-kō. O-bai o kāne an-rāni-n'qū
ń'ánle, o pā: "Kóne, nā ko kúta-mi m'antr, l yema būkō."
Na kónę, de w'ahét béra o-lom, o běka tramań. Ma Ńa ko-e, Pa
R'oř o gbatr-ńa1) be, támbe qw'ahét béra o gbatr1) hę ko.
Qw'ahét o gbúke, o de kāne o-bai hō: "Pa R'oř o gbatr1) am-
bórko be ro-bat. 'A kónę, 'a ko baň-na, 'a kára.2) W'únì o
w'únì o tr'a he an-tröl trąka yěnka-nà ma-der; Ńa poň pika
be, Ńa fánta. O-bai o pā: "Tr' 'a téšèla Tamba, kǒŋo trára tr'ei."
Na téšèla Tamba; o der, o-bai o pā roňgu: "Tamba, kâli an-
ráni-'a-mi, Ńa trą fę; Pa R'oř o gbatr-ńa;') ma trára an-tröl ña-
tši-i?" Tamba o pā hō: "I trára." O-bai o pā so: "Yóna-mi
an-tröl-e." Tamba o pā: "Tr' 'a ko ten ma-fit1) ma w'ũni yáňfa;
máńer mé yóna-ni; téte Ńa trą yókané." O-bai o pā: "I malanę."
O yóka a-bar, o sut-ní o-sántki ra-bomp, ma-fit1) ma wur; Ńa
yóka-ńa, Ńa-son Tamba; kon' o yóka-ńa, o runktr-ńa ka an-
tröl. O sóň-ńi ka o-béra o-kin, o yókané. O-bai o pā: "Bá-
sara-mi, w'an-ka-mi!" Tamba o pā so: "Téna-mi ma-fit1) ma
w'ũni yáňfa, amé ma poň." O-bai o yó 'a sut o-sántki o-lom
ka 'ra-bomp so; ma-fit1) ma wur, Ńa soň-ńa ka Tamba; Ńa yóka,
O botr ka an-tröl trąka o-béra o-lom; o yókané so. O-bai o
pā so: "W'an-ka-mi, rámgra-mi to lemp an-ráni-'a-mi Ńa-rān,

1) Or: ņãũ, "biit."
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, 1) 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." 2) 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,

1) Lit. "placed them before etc."
2) Lit. "he knows something."
aná tšia." Támbe q pə sə: "Tr' a kára ma-fit ma w'úni yáňfa."
Q kal sut o-sántki o-lom, 'a wúra ma-fit-m'ôn, 'a soñ Támbe;
kon' o yóka-ña, o botr ka an-tról, o soñ am-béra ña-ran, aná tšia;
ña yeñk téte ma-der, ña yókané. Kéré an-sántki a-lom
ña o-baï, aná tšia, ña gbúkə, ña kónæ. Ma an-sántki, aná tšia,
ña gbúkə, ña poñ kónæ; o-baï o wúra y'etr e-lópra, o soñ
Támbe; o soñ-kə so o-bórkə, owó o der týpañ tra re ten-e.
O-baï o wúra so kə-léńken kə-lom ka ka-petr-k'ôn, o soñ-ki ka
Támbe. O wúra so trá-petr tra a-trar trá-ran, de an-trar be,
ño soñ-tshi Támbe; kon' o ságə so o-yóla o-bána. Ko o-baï o
bak; mo o poñ bak yañ-e, o soñ Támbe an-tolf-n'ôn, o pə ho:
"Be l fi-e, Támbe, kónə nə ma pólə o-baï." Mo o-baï o re
fi-e, ña wúra 'ra-bai, ña soñ Támbe; kon' o kal so sòto a-fósoa,
de a-kála, o tas o-baï týpañ.
who are left." 1) 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; 1) they got well directly, and got up. But the other ministers of the king, who were left, 1) fled, and went away. When the ministers, who were left, 1) had fled, and gone away; the king took out 2) 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 2) some neighbouring yard in his town, and gave it to Tamba. He also took out 2) 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. 3)
Chapter V.

Proverbs.

The following ones were met with by the author: —

1. As'gni tra wop kọ, 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 kọ he ri, as'gni tra wop-mi, „I do not go there, I learned wit."

2. Mer, pə rónkət, pə 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, neh'm ich geduldig an."

Note. The pronominal form pə, 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 ọ; 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 wos 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 rónkət 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 ocra by the Liberated Africans in Sierra Leone, which forms one of its ingredients.

3. Séne Tšémpi ə tas am-baï kə-tšęmp; lit. „Senge the Wise exceeded kings in wisdom.“ Sense: „Thou art wise if 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 tšęmpi, adj. in the Vocab.).

4. Ak’ór kə-sot ka tōna he an-kəpətr; lit. „The empty belly (stomach) is no match for the chest.“ Sense: „A man cannot work well without eating.“

5. Télma Módu 1) ə 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. Fə-rər ə yi he kōtsine; lit. „Making far-far does not loose itself,“ or: „One making far-far does not loose himself,“ or: „does not make himself free.“ Or: „The far-far 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 far-far, 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: „Fər-fər ə yi he kōtsine.“

Note 2. As to the form of this word, it is either an adjective, when w’ůni, „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

1) See the word Módu in the Vocabulary, as also Télma.
an abstr. noun in o-, 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 yó, "make," used in reference to a bird caught in a trap, which struggles to get loose. (Cf. the Note at the 8th. the proverb below.)

7. Mą bar gbo tšimne, mą trabar 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 incautious and unguarded expressions.

8. Tràma kǎdí o gbip be bom-ań; 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 tràma kǎdí, the greater part of what has been stated about the form far-far in the 6th. proverb above, applies also to this: Tràma kǎdí is either to be taken as an abstr. noun with the prefix o-, which, in that case, we must suppose to be dropped here; or it is to be looked upon as a verbal adjective, when w’dí may be understood. The latter supposition seems to be the correct one. The form tràma kǎdí might possibly be an Infinitive absolute, in which case the pronoun o would be the irrelative or impersonal one. See the Preface § 20.

9. An-kil o bentr a-méra gbántane; or: Pà Kil o bentr a-mera1) gbántane; 2) lit. "The ground-pig prevents a mind spreading itself," that is "hinders an agreement, or "a harmony of mind."

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. O tränd o-póto; o rak-rak, kére o bákår; 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.
Part II.

Some Specimens

of

the Author's own Temne Compositions and Translations.
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, Pa! (Ya! Wan!)
B. Ambá! Kóri-'u, Pa! (Ya! W'an!)
A. Tro pe-e?
B. An gá! Múno, tro pe-e?

A. "I salute thee, Sir! (Madam! Child!)
B. "Very well!') I salute thee, Sir! (Madam! Child!"
A. "How is it?" or "What news?" or:
B. "How art thou?"
A. "How art thou?" or:
B. "So so! Thou, how art thou?"
A. "Nothing but trouble! Thou, how
B. "It is but hard! Thou, how
A. "Only trouble! Thou, how
B. "Very well! ?) Thou, how

1) Or: "Thank you! I etc.!
2) Lit. "There is nothing the matter!"
A. Ḥan dīra-i? or: ṭā ḍi-ra-i?
   "Hast thou slept well?"

B. Yāo, I dīra. Ṡānu, mā dīra-i?
   "Yes, I did sleep well. Thou, didst thou sleep well?"

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

B. Dē, I dīra he; ra-trū ra bāki-mi tēnōn.
   "No, I did not sleep; I am very ill to day."

A. Ko bán-mu-e?
   "What hurts thee? or:
   "What pains thee?"

B. Ra-bomp-ra-mi ra bán. or:
   Ra-bomp ra bán-mi. or:
   Ma-dér-ma-mi ma bán be. or:
   I sōkō wōnanē.
   "My head aches." or:
   "The head pains me." or:
   "My skin hurts me all over." or:
   "I had fever all night."

A. ṭā bás tra teń e-trōl.
   "Thou must look for medicine."

B. Yāo, I ko teń-yi.
   "Yes, I go to look for it."

A. Re mań ko-e?
   "Where art thou going to?"

B. I ko ro-k'or. or:
   I ko ro-pētr.
   "I go to the farm." or:
   "I go to town."

c) On parting they may say:

A. Mam piār'-ō, Pa! (Ya!)
   "Let us live (be) well all day, Sir! (Madam!)" or:
   "Good bye, Sir! (Madam!)"

B. Ambā! Mam piār'-ō, Pa! (Ya!)
   "Very well! 1) Let us live (be) well all day, Sir! (Madam!)" or: "Very well! Good bye, Sir! (Madam!)"

1) Or: "Thank you! Let us etc.4" or "Thank you! Good bye etc.!"
d) If it is toward evening, one does not say: Mam piár'-ô, etc. but:

A. Man dîra-ô, Pa! (Ya!) A. "Let us sleep well, Sir! (Madam!)
(Madam!)
   or: "Good night, Sir! (Madam!)
B. Âmbá! Man dîra-ô, Pa! (Ya!) B. "Very well! 4) Good night, Sir! (Madam!)
   or: "Very well! 4) 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. Pâne-mu, Pa! (Ya!) or: A. "I have met thee, Sir! (Madam!)
Pâne-mu-ô, Pa! (Ya!) (Ya!)
B. Âmbá! Pâne-mu, Pa! (Ya!) B. "Very well! I have met thee, Sir! (Madam!)
A. Âm piár'-i? or: A. "Hast thou been well?" or: "Hast thou lived well?"
Mä piár'-i?
B. Yáo, I piár' o-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. Sên-ô, Pa! (Ya!) or:
Sêne-ô, Pa! (Ya!) 1)
B. Âmbá! Kóri'-u, Pa! (Ya!)
A. Ro mà yéfa-i? A. "Welcome, Sir! (Madam!)
   or:
   Sên-ô! Sên-ô, Pa! (Ya!) or:
   Sêne! Sêne-ô, Pa! (Ya!)
   Q-tem, sên-ô!
   B. "Very well! 4) I salute thee, Sir! (Madam!)
   Sire, welcome!"

1) Or: "Thank you! etc."
B. "I came from Port-Loko."
   or:
   "I came from Freetown."

If one sneezes, they say:

A. "God bless thee!"
B. "Very well!" or: "Thank you!"

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

Seke-ó! or:
Seke ó!
Seke-ó! Seke
Seke-ó! Seke!

Woi! Tran'k gbo, 1) Pa! (Yá!) "Alas! Be but quiet, Sir! (Madam!)
Woi! Woi! Mg trú ra-trú, Pa! (Yá!) or:
Woi! Woi, Pa! (Yá!) Mg trú ra-trú! 2)

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

Tran'k gbo, 1) Pa! (Yá!) "Be but quiet, Sir! (Madam!)
Tran'k gbo! 1) Tran'k gbo, Pa! (Yá!) or:
Woi! Woi! Tran'k gbo, Pa! (Yá!) or:

1) Lit. "Be but silent, Sir! (Madam!)
2) Or: Mg trú trá-tšén! "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:


Lit. "As to Namina Modu, salute him; as to Ali Bondo, salute him."

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

A. Nāmina Mōdu ō kōri-mu. A. "Namina Modu salutes thee."
B. Ambá! Ambá! B. "Very well! Very well!" 2)

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

A. Nāmina Mōdu ō yi ri-i? A. "Is Namina Modu there?"
B. Ū yi ri; ū kōri-mu. B. "He is there; he salutes thee."
A. Ambá! A. "Very well!" Or: "Thank you!"

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

A. O-tem, kōri-'u! or: Kōri-'u, A. "Sir, I salute thee!"
B. O-tem! or:
Q-tem bāki, kōri-'u! "Sire, I salute thee!"
Kōri-'u, bom! 3) or:
Bom, kōri-'u! 4) "I salute thee, Madam!" or:
Bom, kōri-'u! 4) "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 mā pä-e? or. "How dost thou say?" or:
Ko r'āka-e? or. "What is it?" or:

1) Or: "Salute N. M. and A. B."
2) Or: "Thank you! Thank you!"
3) Or: Kōri-'u, o-bom!
4) Or: Q-bom, kōri-'u!
Pa? or Pa-i? "Sir?"
Ya? or Ya-i? or Na? "Mam?“ or "Madam?“

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

Köri Pa-ñ! or: } "Salute the Master!“ or: }
Köri Pa-an! } "Remember me to thy Master!“
Köri Ya-ñ! or: } "Salute the Mistress!“ or: }
Köri Ya-an! } "Remember me to thy Mistress!“

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

Kö'i-nu, Pa-ña! "I salute you, Sirs!“
Kö'i-nu, Ya-ña! "I salute you, Madams!“
Kö'i-nu, a-fet! "I salute you, children!“
Mam piär' näñ-ó, Pa-ña! "Good bye, Sirs!“
Mam piär' näñ-ó, Ya-ña! "Good bye, Madams!“
Man diá' näñ-ó, ) Pa-ña! "Good night, Sirs!“
Man diá' näñ-ó, Ya-ña! "Good night, Madams!“
Tro pe näñ-e? "How are ye?“ or "How do ye do?“

Páne-nu, Pa-ña! "I have met you, Sirs!“
Páne-nu, Ya-ña! "I have met you, Madams!“
Sen näñ-ó! "Welcome ye!“ or "Welcome to you!“

Séke-näñ-ó! or: } "I am sorry for you!“ or: }
Séke näñ-ó! "I pity you!“
Sen näñ! "God bless you!“ Germ. "Zuer Genesung!“
Sen näñ-ó! Sen näñ-ó! "Ye are very welcome!“ Lit. "Welcome ye! Welcome ye!“

2. Of Worship.

A. Man der näñ rámnæ K'áru- A. "Let us pray to God." or:
masába. "Let us worship God."
or:
Ma léu'sir náñ K'úrumasába.

B. Mañ ko ro-míšidi.
A. Kar-mi, l tši kárane añ-réka-‘a-mi.
B. Tšimone tön lemp.
A. Múno, mág trára kárañ-i?
B. l trára k'in k'in.

or:
Ánkó, l trára o-tan.
A. Mág trára kárañ trág-témné-i?
B. Áñ, l trára o-tan.
A. Mág trára ama-leñ ma-témné-i?
B. Áñ, l trára-ña gbáráñ.
A. Mág trál atra-rámné rok'ór-i?
B. l trál k'in k'in; kéré l trál aka-rámné ka o-Rábu gbár-
áñ.

A. Áñ-réka ná K'úru, mág bótér-
 niño-i?
B. Áñ, l bótér-ní tánka be; án-
réka ané ná tas e-réka e-
lom be.
A. Q-póto q gbair-su ká-wándi
ka-fino téñóñ.
B. Áñ, q tróri-su ar'im ra K'úru
trág-tšeñ.

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).“ 1)  
or:
„Yes, I know a little."
A. „Canst thou read Temne?“ 2)
B. „Yes, I can a little."
A. „Doest thou know the Temne
hymns?"
B. „Yes, I know them well."
A. „Doest thou understand the
meaning3) of the prayers?"
B. „I understand a word now
and then;4) but I under-
stand the Lord's prayer
perfectly.5)"
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: kéré ka-rámné ka o-Rábu, I trál-ki gbáráñ; „but
as to the Lord's prayer, I perfectly understand it."
A. Ténuñ kia o lápsq gbañ-su kã-wándi; q kálane so toñ ka an-tôf, aná 'a kômâr-kô, trâkã kal bâksne ma-der.

B. Kânkô K'ûru o mar-su tra wop ar'îm, ará o poñ trôrî-su e-lókô e-lat; káma så tché yi gbo a-trül; kére kâma så yi so a-yô ñâ atrâ så poñ trël!

3. Of the School.

A. Re mañ kô-e, w'ahét?

B. I kôné q o-kâramôko tra tâkãs kã-kârañ a-rêka.

A. Trôrî-mi añ-rêka añá mą tâkãs-e.

B. Kâli-nî; añ-rêka añé añ-rêka ñâ K'ûru ñâñ.

A. Trôrî-mi òd'èr, ro mą kârañ-e.

B. Kar-mi, l tîśi láfti a-bópär; kâli òd'èr ñôwó I kârañ.

A. Mą tâkãs kã-gbal-i?

B. De, I ta tâkãs hê ki o-fîno.

A. Pâ truí hê, be må mêmâr-ki o-fîno.

B. Lâne-têt; kére I trâp gbo rás.

A. "To day he preached the last time to us; he returns now again to his native country, 1) 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!"

1) Lit. "to the country where they bare him."

2) Lit. "this book the book of God that."
A. Ma ba k’afri, de d’uba, de k’úpo-i?
B. An, I ba ey’éyé éyé.
A. Ma tákgs keq-leñ ma-leñ matémne-i?
B. An, I trára kq-leñ-na.
A. Ma trára kq-lom-i?
B. De, I trap gbo rás tra tákgs kq-lom.
A. Básgr o-fino, káma ma trára-ki lempt.

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 arithmeti?"
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, Pá!
B. Ambál Kóri-’u! Mæ yémá wón-i?
A. An, I tsi wón.
B. De yíra, k’éli kq-wañ kq yí ri.
A. M’amó, 0-tem; I tsi yíra anó ka am-mésa rayér.
B. Tse yíra ro-ráre rayér, a-sef a-báki ña yí ri.
A. Trá bá he mi tr’et, 0-trañk 0 gbéli he mi wop.
B. Mæ yémá fínta ro-téntra, tálom ka añ-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;?) 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."

Temne - Phrasen.
A. De, pə ta léla hə mi.
B. Kəli a-bliiñ, be mə yéma fənta ọ-tań.
A. De, I yéma gbo yíra ro-
B. Be mə yéma r'áka, tšéla ow'ahét.
A. M'ámo, Pa! I tši yọ-tši.

A. „No, I do not yet feel tired.“
B. „Look a sofa,1) if thou doest wish to lie down a little.“
A. „No, I only wish to sit down in the piazza.“
B. „If thou doest want any thing, call the child.“
A. „Thank you, Sir! I shall do it.“

5. Of Eating and Drinking.

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

1) That is a sofa made of mud.
2) Or: „boiled fowl.“
3) Or: owó 'a patr, „which they stewed.“
4) Lit. „hunger has me.“
“As for me, I shall eat broiled beef, and smoked fish.”

Chapter II.

Addresses delivered to the Temnes.

1.

On John 14, 6.

"Yisua o pa ronon: Mne yi ar'on, de atra-tsen, de an-nesam: w'uni o w'uni o tan'a he der ka o-kas, tambe ka ka tra-ka-mi."

On 14, 6.

I pon der anq tra trgi-nu ar'on' da-futian r'in, ara K'uru o kane-su ka ar'im-r'on; pako'ise K'uru o yema kama a-fam be d'er o d'er na trara ar'on are, na tral ar'im-r'on. Tsa K'uru o botr w'uni ka ra-ru are, kama o leinki-k0, kama o yikis ow0 bempa-k0. Tra'ka tsi K'urumarasaba mo q bempa w'uni, q bempako0 q-fino de q-tot; tr'el o tr'el tr'las tr' ya he ronon. Kere w'uni o lasar an-toj na K'urumarasaba, tsi ba-tsi na kanta ar'on' da ro-rianna, ka ra-fi ra w0n ka 'ra-ru be; pako'ise a-fam be 'na yi a-las, na be na poj sJEke a-gbe'a na K'uru ro-mera. Kere

1) Or: "dried fish."
2) Or: ma-net-i? "country-yams?"
háli w’úni o lášgr an-to'n na K’úru, K’úru o bótår-kó hálisha, o bótår he ká-na'n-kó ka an-fósa na ra-fi, de ka an-fósa na Setáni; o báná-kó i-nei, ko o kánti r’on’ da-lom ro-riánna.

Ka an-to'n na Músa K’úru o pà hò: Be mà yó at’rei atsé mà trá káli. Kéré ka-rára ka mo w’úni o po'n lášgrné, o bà he só a-fósa tra yó ma-trei ma K’úrumasába, káma pág tésane-kó; am-méra na w’úni na yi a-láš háli; w’úni ó w’úni o yi he owó gbáli wop an-to'n na K’úru o-fíno. Tráka tshi w’úni ó w’úni o gbáli he kísi, o gbáli he ko ro-riánna tráka ra-bomp ra ma-yos-móhn ma-fíno. Ma-yos-ma-su ma-fíno ma gbáli he kánti riánna tra tássu; K’úru o trára-tshi o-fíno. O són-su an-to'n-Úòn káma sá nákak gbára ka-yat-ra-su, de ma-láš ma-su; káma sá trára sá bà he a-fósa tra wop an-to'n-Úòn o-fíno, ma pág bóne-kó, de káma sá nákak gbáli he wón ro-riánna tráka ‘ma-yos-ma-su; tsha a-fóm be na po'n láshgr an-to'n na K’úru e-lóko e-lá. Tshíán o kánti r’on’ da-lom tra tássu ka ká-sóngpan dé ka ‘ra-fi ra Yísua ow’án-k’ón gbeñ. Ar’ón aré ra yi ar’ón’ da i-nei. Śya be sá yi a-fóm a-láš rodí ki K’úrumasába, w’úni ó w’úni o yi he o-fíno de o-trátsén rodí ka K’úru; kéré śya be sá gbáli kísi ka ar’ón aré, ará K’úru o po'n tróri-su ka ar’im-r’óon tshía yi mó ho yè ka ká-láñe Yísua. W’úni ó w’úni owó ýéma der ka K’úru ka r’on’ da-lom, tshía yi ho tráka ama-yos-móhn ma-fíno gbeñ, o tána he der rónóñ tabána, o trá dinne gbo. W’úni lom o yi he, o-nábí o-lom o yi he, owó tána mar-nu tra ko ro-riánna, támbe Yísua ow’án ka K’úrumasába. Kónó yi atra-tshén, kónó yèfa ka K’úru tra tróri-su ama-sélo ma K’úru o-kas-k’ón, de tráka fi tra tássu.

W’úni ó w’úni, o-nábí o nábí, owó món tshi tróri-nu atsé, atá I po'n tróri-nu, o tróri-nu ra-yem, ko o pà he trá-tshén. W’úni ó w’úni owó tshi láñe ow’án ka K’úrumasába, o béka K’úrumasába ra-yem, pákášife o láñe he at’amasére, atrá K’úru o po'n són-su tráka ow’án-k’ón. K’úru o káne-su ka ar’im-r’ón fo o trá són-su a-nésgam a-tabána tráka ra-bomp ra Yísua ow’án-k’ón gbo són. W’úni ó w’úni owó láñe ow’án ka K’úrumasába, o trá sóto a-nésgam a-tabána; kéré w’úni ó w’úni owó tshi láñe ow’án ka K’úrumasába, o gbáli he sóto a-nésgam a-tabána. K’úru, o-kas, o sóm ow’án-k’ón, káma
o bāni ara-rū; ṭákāšífe o-malefka o táña he su mar, o-nābi o nābi o táña he su mar; w'ūni o w'ūni o táña he wop an-tōn na K'ūru o-fino. Mahāmadu kōn' so o lāsūr an-tōn na K'ūru, ma a-fām a-lom na pon yō; Yīsua kōn' sōn o bā he trēt o trēt trā-lās. A-nābi be, anā K'ūru o pon sōm ka a-fām tápañ ēnūnā sō na bā kā-kīsi trāka ra-bomp ra Yīsua, ṇa bā kā-sōto ka-lāpār ka ma tre'-ma-ñan ma-lās ka ma-tṣir ma Yīsua; ṭákāšífe w'ūni o w'ūni o bā ma-trei ma-lās rodī ka K'ūru. Mahāmadu o bā kā-kīsi trāka ra-bomp ra Yīsua gbo sōn. Yīsua kōn' sōn o bā he trēt o trēt trā-lās, ṭákāšífe o yi ow'ān ka K'ūrumasābā.
Mo K'ūru kōno-kōnone o pon botr ara'ōn are tra trāssu, są bā kā-lāne fo ara'ōn are ra bēki-su, są bā kā-wop ara'ōn' da-tṣī, ka są gbāli trāra trā-tṣēn, fo K'ūru o pēnṣa he w'ūni o w'ūni, owō der ro'nōn ka ara'ōn are, ṭákāšífe K'ūru o tánə he yēma. W'ūni o w'ūni owō lāne fo Yīsua o yi ow'ān ka K'ūru, K'ūru o trā bōtār-ko; kēre w'ūni o w'ūni owō pēnṣa, fo Yīsua o yi ow'ān ka K'ūrumasaba, owō pēnṣa, fo Yīsua o pon der ka tra-rū tra bāni-su, ow'ūni owē o gbēna K'ūru, ko K'ūru o bānsar-ko, o trā sōm'ra-ko ro-yahānnama. Kēre w'ūni o w'ūni owō lāne Yīsua, o bā kā-wop so an-tōn-ñon, ṇāhā o pon trōri-su ka ara'm-r'ōn, kīa yi ho ka am-beībāl; ṭákāšífe ak'āfa akē gbo sōn kīa yi gbo ak'āfa ka K'ūru.
Yīsua o kāne-su fo są bā kā-bōtār K'ūru ka am-mērā'ā-su be, de ka an-fōsa-å-su be; fo są bā tra mēmar, kāma să yēranē atrēt trā-ṣino, atra Yīsua o sōtona-su ka ra-ń-rōn. W'ūni o w'ūni owō yēma K'ūru tra bā-kō i-neti, o gbāli ni sōto trāka ra-bomp ra Yīsua gbo sōn. K'ūru o trā mālāne aka-rāmmē-ka-nu ka an'ēs na Yīsua gbo; be na rāmme he K'ūru ka ańēs na Yīsua, K'ūru o šēlo he tra trāla-nu, na rāmme gbo kā-tṣīn tral.
q-kas, támbe ka ka-trā ka-mi. Šya bę sā bā tra nāši ama-trei-ma-su ma-lās ka ma-tšir ma Yísua; sā bā tra láne-kō trāka ka-lāpγr ama-trei-ma-su ma-lās bę. O-rūhu1) ka Kúru o bā tra sākti e-méra-ε-su. W'ūni lom o yi he owō tāna yōna-su ama-trei amē támbe Yísua. Trāka tši nēs a-lom nā yi he, a-fōsā a-lom nā yi he, aňa gbāli fūṭia-su, támbe Yísua sōn. R'āka o r'āka ra tāna he kēre-nu ro-riānna ka-rārāŋ ka ra-fl, támbe ama-tšir ma Yísua, amā o poň lōn trāka 'ma-trei-ma-su ma-lās. Šya bę sā bā ma-trei ma-ląs ma-lai; kēre K'ūru o šēlo tra lápgr-su trāka ra-bomp ra Yísua, be sā nēmtene-kō trāka tši. Be sā yēma he K'ūru tra lápγr-su trāka ra-bomp ra Yísua, o gbāli he tšērā-su ama-trei-ma-su ma-ląs kōkō, sā gbāli he won ro-riānna tānkan.

A-māne-'a-mi! I nēmtene-nu, tšē nā lāne ama-yos-ma-nu trāka ka-fūṭia-nu; tšē nā lāne o-nābī trāka ka-fūṭia-nu, nā gbāli he fūṭia-nu ki ō ki! Kēre lāne nāŋ Yísua sōn trāka ka-fūṭia-nu. I trāra fo nā ta lāne he Yísua trāka ka-fūṭia-nu; kēre trāp nāŋ tēnoŋ tra yō-tši; trōṅkār nāŋ ro'nōŋ lemp, tāni aŋ-lōkō a-fino2) nā tas tra trānu, tāni nā fi ka 'ma-trei-ma-nu ma-ląs, nā dīnne tabāna. Be Yísua o nāši ama-trei-ma-nu ma-ląs ka ma-tšir-m'on, nā 'trā bā ma-tōfāl ka e-méra-ε-nu, pā trā foi-nu tr'eį, nā trā yi ma a-fām, aňa poň wur n'misā na-bāna, nā gbāli he sō nēsa ra-fl. Hāli nā trāra nān nā trā fi anīnān, nā gbāli he nēsa, pākāsifē nā trāra, nā trā bā ma-bōnē ma-bānā3) ro-riānna ka-rārāŋ ka ra-fl. Kēre be nā lāne he Yísua, be nā lāne Mahāmadu, be nā rāmne-kō, nā gbāli he fūti, nā trā nēsa ra-fl; pākāsifē K'ūru o poň trōrī-su fo r'on' d'in día yi ri gbo trāka a-fām be. O-pōto ō, w'ūni bi ď, o-yōla ď, o-mōne ď, nā be nā bā kg-fūti trāka Yísua ow'ān ka K'ūrumasābā sōn; ko w'ūni ō w'ūni owō tšē lāne Yísua gbo sōn trāka fūti-kō, o gbāli he fūti tabāna, o bā gbo tra ko ro-yahānnama.

1) Or: Ań'ūmpaľ ŋa K'ūru ŋa bā etc.
2) Or: a-fōi-tr'eį, „convenient, seasonable."
3) Or: bā ma-trāma ma-fino, „be in a happy state“ = „be well off."

Digitized by Google
Me I yéfa nó ka-lápso, I nánè he fo I tši der só ka an-tôf ańné, pákåsífe ra-trú ra-báki ra wop-mi. Kére pà tèsanè K’érú tra kára-mi só anó, de tra tróri-nu só ar’îm ra K’érú! I yi anó trá-reń trác-lai, I tróri-nu ar’óń’ da K’érú e-lóko e-lai; kére nè wop he ri, pákåsífe nà bóträr he e-méra-‘e-nu ka ‘ma-tret ma K’érú. Nà bóträr e-méra-‘e-nu tra ey’étr ya no-rù. Tšia bâ-tši pà hân’sanè an-fám, ańà pôn sóm-su anó tra tróri-nu ar’îm ra K’érú, ka na šélo he kâma q-póto q-yíra só re; kére na yéma he nu not ar’îm ra K’érú be, na trá tret rås w’úni k’in anó tra gbâfr-nu kå-wändi, be pà yi ho nyan tšémpi tra trád ar’îm ra K’érú, de tra wop-ri so. Kè mînè so I tši der win win tra gbàfr-nu kå-wándi. Kére I tši yíra d’er ó-lom tra kâli, be pà yi an-fám, ańà yi ri, na šélo tra malanè ar’îm ra K’érú, arà me ko tróri-ńa; tša K’érú q yéma kâma a-fâm be d’er ó d’er na trá ar’îm-r’ôn.

A-máńè-‘a-mi! I nèmåte-ne-nu, be nà bóțår am’úmpal-ma-nu, làné nàn Yísua, wópne-kò nàn tråkà fûtia-nu! Kàńkò K’érú q mar-nu tra yô atraś atśè I kané-nu lemp; tâni nà fi ka ‘ma-tret-ma-nu ma-lås, nà pôn fé tši yô, tâni nà dînne tabâna. Ra-fi ra ma der-àń tra trásu be, ko be nà pôn he sóto ka-lápr ka ‘ma-tret-ma-nu ma-lås ka ka-trâ ka Yísua, hàń ma nà yi anó-rù, nà gbâli he fúti, nà bâ kà-dînne tabâna! Kére be Yísua ò pôn tšéra-nu ama-tret-ma-nu ma-lås, nà gbâli he nèsa ra-fi, nà gbâli he nèsa ka-ronk an-lönka ka an-ńrëi a-lápso, nà trá fi mo ho nà ko dîra, ka nà trára fo nà trá wur so ka tra-bóma-tra-nu ka an-ńrëi a-lápso, nà trá ko ro-riánna tra yíra ri ka ma-bóne ma-båna, amà gbâli he pôn táńkań ó táńkań.

2.

On 2 Cor. 5, 19. 20.

E-méra-‘e-su dé ar’îm ra K’érú ra tróri-su fo K’érumasábà kônò mo són-su ey’étr e-fínu be. Ka ka-trâp K’érú q bëmpana w’úni e-tôf, ko kônò mo són-rås w’úni ó w’úni a-nèsâm. K’érú q botr an-lô na ka-kôm-ka-su, de ëd’ér ro ‘a kômâr-su; kônò mo són-su r’ákà ó r’ákà arà sà bà. Kônò mo bëne-su rà-treś ó tr’ët.

K'úru o yéma káma kon' dé šyań sá kal máñe; o tšéla a-fám be ka ka-sañ ka e-tétu-y'ón, o némten-si ka ka-sañ-ka-ñań káma sá málanè ama-máne-m'ón, káma sá láné Yisúa. Yisúa kono gbéli fütiá-su kon' són.

I poń der ronú, K'úru o sóm-mi ronú, káma l tróri-nu ar'im-r'ón. Né gbéli he katr kére, be ná wop he ri, pákášífe ná trára-ri; ná gbéli he káne K'úru ka an-réi a-lápsó: "I tra he nań ar'im-ra-mu-e." K'úru o trà tónkas-nu ka ar'im, ará l tróri-nu lókó o lókó; l tróri-nu atrá ná bá ką-yó, káma ná kisi; be ná kisi he, nyań nya bá-tši. Šya be sá yi a-fám a-lás rodi ka K'úrumasába; w'úni o w'úni ka-trón-ka-nu o poń lášar an-toń
na K'uru e-lókó e-lái; w’úni o w’úni ka-tróñ-ka-nu o yó ma-trei ma-láñ ma-lái,

A-máné-‘a-mi! Bóttrár náñ an-méra, ná bá ra-bei ra-bána ka K’úru, ná gbáli he ram-kó-e r’áka o r’áka! Kére Yísúa kóñ wop ara-bei-ra-nu, kóno gbáli ram-ri, be ná láne-ko. K’úru o sélo tra lápăr ama-trei-ma-nu ma-láñ tráká ra-bomp ra Yísúa. I der rónu ka an’ès na Yísúa dë ka ka-bélåñ-k’ón, I némte ne n u káma ná málané ama-máñe-m’ón. Be ná láne Yísúa, be ná málané ka-fúti-k’ón mo hó a-bóya, be ná yéma fúti ka ’ma-tšir ma Yísúa gbo, amá o loñ tra tránnu be; K’úru o sélo tra lápår-nu. K’úru o gbáli he málané w’úni o w’úni, támbé owó mó der rón’ón ka an’ès na Yísúa ow’an k’ón. K’úru o pà ho:

"Kóne náñ ka ’ra-rú be, trámága náñ ar’im ra-tot ka a-fám be. W’úni o w’úni owó láné, ’a mágás-ko,1) o trá fúti; kéré w’úni o w’úni owó tšé láné, o trá dínne." Be ná básar ka-tšé-wop ar’im ra K’úru, na láne he Yísúa; K’úru o trá sömna-nu kás-sömna ká-bána; be ná málané he ka-sóm-ka-mi, ná fárki ka-sóm ka K’úrumasábà, kó K’úru o trá söm-nu ro-yahánma na sömpane ri tabána táńkañ. Ná bá tra wop ar’im ra K’úru ano-rú; pákáísfe be ná poñ fi, ná gbáli he wop-ri so. K’úru o soñ-su a-lókó ano-rú gbo tráká bënene tra riánna.

Be o-báí o-loñ o yéma mar w’úni móne; kéré ow’úni ka-tši o pénúa, o málané se ar’im ra o-báí, o fárki ama-tot ma o-báí; o-báí ka-tši mo bán’sgr he ko-i? Kéré K’úrumasábà o yéma soñ-nu ará tas r’áka ó r’áka ará o-báí o gbáli soñ-nu. W’úni ó w’úni o gbáli he lápår ama-trei-ma-nu ma-láñ; kéré K’úru o sélo tra lápår-nu, be ná láne Yísúa; kéré o gbáli he lápår-nu támbé ná láne Yísúa ow’an ka K’úrumasábà,

Pákáísfe K’úru o pà: "Kóne náñ ka ’ra-rú be, trámága náñ ar’im ra-tot ka a-fám be;" I poñ der rónu. I poñ tret o-kasa-mi, dë an-máñe-‘a-mi, dë an-tóf aná 'a kýmár-mi, I poñ der ka an-tóf-’a-nu, ro trá-trá-krá-láñ tra wop-mi, ro a-póto a-gbáti na fi ka der-ka-náñ gbo ka an-tóf ané; kéré tr’et ó tr’etí trá gbáli

1) Or: pátar-kó (m’antr), „baptize him (with water) by sprinkling;“ mágás is: „baptize by immersion.“
he mi bentr; pâkâšife I yéma tróri-nu ar’ón’ da K’úru, kâma ná trâra-ri, kâma ná wop-ri, kâma ná sóto ma-bône ma-bâna ro-
riâna.

Be ná wop ar’im ra K’úru, ará I tróri-nu, pq bôné-mi hâli, I tši mútši K’úru m’ámo trâka tši. Kêrë be ná wop he ar’im ra K’úrumasâba, ará I tróri-nu lôkô o lôkô, nyañ nya bâ-tši, nyañ nya bá ka-wôsa-tši, K’úru o trâ sômpa-nu trâka tši.

R’ôn’ d’in ra yi ri gbo trâka fûtî; r’ôn’ d’in ra yi gbo, ará kô ro-riânnâ; a-fam be naï bá tra kôt ka ar’ón’ aré, am-póto û a-fam a-bi. K’úru o tróri-su ar’ón’ aré ka ar’im-r’ô, ará I trámâ-ns-nu. K’úru o soñ fe w’unî tr’âفا trâ-raq, kêrë k’âfa k’in gbo; ka a-fam be ’a bá tra wop ak’âfa akê; w’unî o w’unî owô mo tśë wop ak’âfa akê, o gbôli he kô ro-riânnâ, o trâ dînne gbo, K’úru o trâ sôm-kô ro-yâhânnama tra sômpane ri tânkân tabâna. A-laï ka-trôn-ka-nu naï ma pâ hò: „Añ-rekâ, aná sô bá, níà yi hó alukrána, nà yi a-fíno tra trássu, nà békí a-fam a-bi; ka ak’âfa kà-póto k’a yí kà-fíno tra am-póto, ka békí am-póto. “ Pà yì he yañ. Añ-rekâ-’a-nu níà yì hó alukrána, de añ-rekâ a-póto e-yí fe win; kôrë e péskiane. Alukrána naï tróri-nu ar’im ra w’unî gbo; kôrë an-rekâ aná I kârá-nu, naï tróri-nu ar’im ra K’úru trâ-trâ sên. K’úru o gbôli he soñ a-fam e-rekâ ye-raq e-péskiane, ar’im ra K’úru ra yì trâ-trâ sên tânkân tabâna. W’unî o w’unî owô kàráñ an-rekâ a-póto de an-rekâ naï Mahâmadu a-méra fíno, o gbôli trâra fô añ-rekâ a-póto naï tâsi alukrána; añ-rekâ a-póto níà yì gbo ar’im ra K’úru.

A-mâne-’a-mi! Bôtrår naï am-méra! Yísua kôñò mo tônkas-
nu ka añ-rei a-lépsô, be ná wop ar’im-r’ôn’ ó, be ná wop he ri ó, o trâ tônkas-nu! Hâli ná wop he ar’im-r’ôn’ ano-rû, nà bá tra trâmâ rodî ka Yísua, kâma o tônkas w’unî o w’unî ka-trôn-
ka-nu. Ak’âfa-ka-nu ka tróri he nu atr’eî atsê; kôrë ak’âfa ka K’úru ka kânê-su-tši, ka kânê-su fô Yísua ow’ân ka K’úrumasâba o trâ tônkas-nu ka 1) añ-rekâ-nôñ, níà yì hó ka 1) am-beîbâl; pà yì he ka añ-rekâ-’a-nu, níà yì ka 1) alukrána. Alukrána naï kânê he nu fô Yísua fô yì ow’ân ka K’úrumasâba. Mahâmadu û pâ fô kôñ’

1) Or: mó etc.
3.

On Jude v. 14. 15.

Fo a lóko ña trá der mo K’ùru ña trá tònkas a-fam be mo ama-yos-ma-ñañ, K’ùru ña poñ gbal-tši ka am-méra ña a-fam be. Sà nank a-fam a-laï anà ma yö ma-trei ma-las ma-laï, talóm ma-trei ma-fino, ña sóto he a-ram tráka tši ano-ru; kère ña trá sóto-ñi ka ‘ra-rú ará ma der-e. O-nábi Énk, owò káli pà won he ka-rrára ka ‘ra-fì ra Ádam, de an-fam anà yi ka ‘ma-réi ma-tshi, ñà trára, fo K’ùru ña trá rok e-tònka ya a-fam ka an-réi a-láp’sò. Énk kòno trámas-tshi, ña pà ho: „Káli, o Rabu o mo derog re e-wul e-laï ya a-malelka-ñoñí trá rok e-tònka ya a-fam a-las be tráka ‘ma-trei-ma-ñañ ma-las, amá ña yö;“ kò o mañ an-fam, anà yi ka ‘ma-réi ma-tshi, káma ña túbi. Énk o kàne-su fo Yisua ña trá der so ka an-réi a-láp’sò. O tróri-su fo Yisua ña trá tšèla a-fam be tráka tráma ronõn rodi, fo o trá ram a-fam a-las be mo am’úlo ma ama-yos-ma-ñañ. E-tétu ya Yisua be ñá pa r’im r’in, ña kàne-su fo ña ña ba tra tráma ka Yisua rodi, káma o roka-su e-tònka. Na kàne-su fo Yisua kòno mo rok an-tònka ña an-káli de an-fi. K’ùru ña yent ka-
rok an-tônka ka ań-rei a-ląp'so ka Yisua; pąkăšife o yi ow'án ka w'ũni. Kông fi trąka a-fəm be, ko o trą der so mo ow'án ka w'ũni ka e-bunt ya k'ũru. Énok o káne-su fo o trą der re am-malekà-ńon, ańa ma paša-kô ka e-bunt ya k'ũru. E-wul e-lat na trą tor ka k'ũru dę kon' tra bündas ań-yiki na ań-rei na-tši, de tra yikis-kô owó trąpi-ńa. Ka-der ka Yisua ań-lo na-tši ka trą tas ka-der-k'oń kà-trótróko, mo o der tra sáke ma-der, de tra sómænæ tra trássu.

Sa bá tra bòtrăr am-méra, káma sa bénene trąka ań-rei na-tši, káma sa bępj-kô o sìno. Yisua o trą der tra tónkas a-fəm be, pę yi he tra tróri ań-yiki-ńon gben; kéré tra rok an-tônka na a-fêm ka an-tof be. Ań-fəm be ańa pón kăli ka 'ra-rũ aré, de w'ũni o w'ũni owó 'a tšé ta kóm ka 'ra-rũ aré, Yisua o trą tšela-ńa roňon rodì. Am-báki de ań-fet, ań-yôla de am-mónë, na be na trą wur ka tra-bóma-tra-ńaň, de ańa yi a-kăli ań-lo na-tši ka an-tof, na be na bá tra tráma ka Yisua rodì. O trą gbéngbén w'ũni o w'ũni, o trą tunt ama-yos-m'ón, o trą náβi e-náne e-máńkne ya am-méra-n'ôn be. Ań-lóko na-tši ańa Yisua o mo fétár am-méra,�) na trą ko ro-riánna; kéré ańa Yisua o mo nap,²) na trą bal-ńa, káma na yéfa ro-der-k'ôn kádi. Yisua o trą nátra ań-fəm-ńon ro-riánna; kéré ańa tšé lánε-kô, o trą fìta-ńa ka an'ánto na-tábná. Yisua o trą tónkas a-fəm trą-tšéę. Be sà fósñ a-fəm trąka 'ma-trel-ma-ńaň ma-lás na kártnë trérë. Kéré Yisua könó-könóne o trą wópa-ńa t'amasére, o trą tróri-ńa ara-yat ra atrérë-tra-ńaň, o trą náβi ama-yos ma-láš, amá na yö-e, asím trą-láš átra na fòf-e, de e-náne e-láš eyé yi ka e-méra-ńaň ka t'amasére trą trą-tšéę, hà na gbéli he pέnša. É-tétu ya Yisua so, ańa trámar-ńa ar'im ra K'ũru, na trą wúra t'amasére trąka tránnáň. Yisua owó mo tónkas-su, o trára od'er ro a-fəm na yö ama-trel-ma-ńaň ma-láš ma-máńkne be, ko o trą tńkər-ńa tra wósə atra-tšéę tra ka-rok-k'oń an-tónka, aká sómña ka an'ánto na-tábná.

Ka ań-rei na ka-rok e-tónka ya a-fəm Yisua o trą bòtrama-

1) Or: o mo sōn ma-mári, Ṉa etc.
2) Or: o mo sōn ma-téri, Ṉa etc.
trâma ma-tabâna ma w'ûni ò w'ûni. A-tan ña yi ri gbo, anà ma nânê atr'-eï atšê. A-fâm a-laï ña kâli mô ho ña bâ tra kâli tabâna anq-rû. Be w'ûni ñ fâ ra-fi ra-shimâr, ña nânê ho atšê tra gâli he yône rônân. Ña mar tra bêne né trâka 'ra-fi lôko ò lôko; kâma be ara-fi ra der, ña tšê ri nêsâ, kâma ra tšê der rônû, ma ña tšê ri nânê. Kère be ña wôpnet he Yîsua, be ña yësna he fûti ka 'ma-tšir-m'ôn gbo, ña poñ he bêne né trâka ra-fi; pâkâšifê K'ûru ñ ta poñ he lâpâr ama-trei-ma-nu ma-lâs; kò be K'ûru ñ poñ fe tshéra-nu ama-trei-ma-nu ma-lâs, ra-fi ra trâ yenêr-nu ka an'ântu na-tabâna ro-yahâmâma. Ya ña bâ tra kâli, de tra bôtnê lôko ò lôko, mô ho ña kar ka-der ka Yîsua a-rêï ò a-rêï, kâma sà gâli bâ ma-bône ka ka-der-k'ôn. Ya ña bâ tra kâli a-rêï ò a-rêï, mô ho ña ma yëma tra poñ kâli, ma ra-fi ra fâtrâr.

A-mânê-'a-mi! Pê mar-nu tra trâp kà-bêne né trâka an-rêï ña-tši lemâ. Trâ-ren e-wul tramât trâ poñ tàs, mô Énok ñ foñ as'im tra-tši trâaka ka-der ka Yîsua, ke e-têtu ya Yîsua be ña pâ r'im r'in; ña ñâné-su fo Yîsua, òwó ña tra tôngkas-sù, ñ fâtrêr lemâ. Ò trà der tšenténe, be an-lôko, anà K'ûru ñ poñ botr, ña bek. Êre Yîsua ñ fâtr w'ûni ñ w'ûni, pâkâšifê ma tra-fi ra bâp-sù, yan ka-rañ an-tôuca ka ma bâp-sù so. Be ña kâli ka-tûbi-kanu, a-pâñk ñàñ; pâkâšifê ña tr'a hée a-lôko rêke ra-fi ra ma der tra trânnu; be pà ña ka-rañ kà-lôm, talôm ka an-rêï a-lôm, talôm ka an-gbéien a-lôm, ña tr'a hé tši. Trâaka tši bêne né nañ trâka ra-fi, fâlé nañ ka ar'on'-da-nu ra-lâs; kône nañ ka Yîsua ka e-mera-'e-nu be, kâma na gâli bâ ma-bône rônôñ rodit, be ô der-e. Râmne nañ K'ûru, kâma ñ sàki e-mera-'e-nu, de kâma ñ gâli a-wut na K'ûru.

Sê ya ba ña poñ lâsâr an-toñ na K'ûru ka e-nânê-'e-su, ka as'im-tra-sù, ñe ka 'ma-yos-ma-sù. Kâne gâli lâpâr ama-trei-ma-sù ma-lâs-e? Kâne gâli nàñi ama-trei-ma-sù ma-lâs ka an-rêka, anà K'ûru ñ gbal trâka tr'ai ò tr'ai sà yô-e? Am'ântrar'-ma-sù ma gâli he yô-tši, r'âka ñ r'âka ra gâli he yô-tši, támbe ama-tšir ma Yîsua; kôno gâli yak-sù ka 'ma-trei-ma-sù ma-lâs be, kôno gâli lâpâr ama-yos-ma-sù ma-lâs be; be kon' ñ yak fe su, ña.
trâ fi ka 'ma-tret-ma-su ma-lâs, ka sâ bâ tra sômpanê ara-bân' da K'ûrû ro-yahannama tânkañ ó tânkañ.

Ten's nân a-ni nà ka-fûti, akâ Yisua ô poû waîa-su ka 'ma-tṣîr-môñ; têñ nà mêmâr tra boî tra a-ma-yôs-ma-nu ma-fîno ka ka-bêlã nà ka 'ma-tṣîr ma Yisua, K'ûrû ô gbôlî hê màlânê-ña. Kêrê aînà mâ lânê Yisua, na gbôlî kar aûn-rëi nà ka-der ka Yisua re ma-bône; pâkàsîfe kon', owô mó tônkas-ña, o waîa-ña 'ma-tṣîr-môñô àgëh; pà yi kon' owô nà lânê, owô nà wópne, owô poû nàsia ma-tret-ma-nàñ ma-lâs ama-tṣîr-môñ. Yisua kôno-kônoñë, owô mó tônkas-ña, o trâ trámà-ña ráragã, o trê pê roîânä: „Der nân, aînà o-kas-ka-mi o poû rûba, sôto nân ak'e ka 'ra-bân, arâ nà poû bênenê trâka trânwu!“ Aînà lânê Yisua nà trâ trâmà rônôñ rodi re ma-bône; kêrê aînà têñ lânê-kô, aînà têñ trêla-kô, nà gbôlî hê trâma rônôñ rodi, o-nînis o-bâna o trâ wop-ña, pâkàsîfe Yisua ô trâ sôm-ña ka an'ântre na-tabâna.

W'ûnî owô têñ bênenê trâka ra-fi, o bâ tra nësa ra-fi, pâkàsîfe ra-fi ra trê yënt-kô ka kâ-sômpanê kâ-bâna ro-yahannama. Kêrê w'ûnî owô poû bênenê trâka ra-fi, kônô yî o-fôi-tr'ëi; pâkàsîfe be o fi, o trê fûti ka-sômpanê ka 'ra-rû arë be tânkañ tabâna, kô o trâ yîra ka K'ûrrû rokûm tânkañ ó tânkañ.

Tête nà nà bâ a-nësâm, trâp nàn kâ-bênenê trâka ra-fi; be nà poû hê bênenê, be ra-fi ra bêk-e, nà bâ hê so a-lôkâ trâka bênenê ka-râragâ ka ra-fi; nà gbôli hê so yô ma-pant, nà gbôli hê so tûbi ka-râragâ ka ra-fi. Sô sak e-sanntr ka 'ra-rû arë, kéré ka ra-rû arâ ma der-e sê trê rok eyê sô poû sak.

A-mâne-'a-mi! Bôtâr nàn nâmëra, kàma nà sak e-sanntr e-fîno trâka 'ra-rû arà ma der-e, kâmà nà gbôli so rok a-yôkî a-tabâna ro-riânna rokûm, kâmà nà gbôli bâ ma-bône, be Yisua ô der so ka aûn-rëi a-lâp'ôo tra tônkas a-fûm be. Be nà bôtâr am'umpâl-ma-nu, bênenê nân trâka ra-fi; anî-nësâm-'a-nu ano-rû na yî a-bûrag; kéré anî-nësâm aînà sô bâ ka 'ra-rû arà ma der-e, nà bâ hê o-tâlang, na trê wôn tânkañ tabâna; kô w'ûnî o w'ûnî owô têñ poû lânê Yisua, o trê kô ro-yahannama tra sômpanê ri tabâna; kéré w'ûnî o w'ûnî, owô poû wôpne Yisua trâka kâ-fûti, o trê kô ro-riânna tra sôto ri ma-bône ma-tabâna. Be ra-fi
rá báp-nu, ná poñ he bënéne, ná trá túbí tráka tši ka-rárañ ka ra-fi; kére an-lo ña-tši ná trá túbí gbo ká-tšiñ.

An-fám aná poñ bënéne téte tráka ra-fi, a-fám a-tšémpi de a-mári-tr'eñ nañ; págäšife be ra-fi na bëk, am-maleika na K'úru ña tra kére am’úmpal-ma-nañ ro riáanna tra ýra ri táñkañ o táñkañ; kére an-fám aná tšë poñ bënéne, a-fám a-páñk nañ; págäšife be na fi, setáñi o trá kére am’úmpal-ma-nañ ro-yahánnama tra sómpane ri ká-sómpane ká-bána táñkañ tabána.

K’añkó K’úru káma ná fi ar’ón’ da-fíno, de káma šya be są gbanne-so ka ka-trä ká-dío ka K’úrumasába rokóm ka an-réi a-láp’so tráka ýra rónñón ro-riáanna táñkañ o táñkañ!

4.


Yísua o pá ka an-karándi-ñóñ, mó o sóm-ña tra gbañ ká-wándi: „Be ná wón rág ká-petr, ka ná málañ be nu; wur nañ na as’óni tra ka-petr ka-tši; ka pá nañ: Háli ka-bof ka ka-petr-ka-nu so, aká gálp’sa-su, sá kónkón-ki rónú; kére trára náñ atsé fo ara-ba’t’ ra K’úru ra poñ sátrgr-nu. Ke I káne-nu, fo atr’eí tra an-fám na ro-Sódøm tra trá yi fása ka an-réi na ka-rök an-tóñka, pë tas atr’eí tra ka-petr ka-tši. Òwó mó trála-nu o trála-mi; ko ówó trála-mi, o trála ówó sóm-mi; ko ówó fárki-nu, o fárki ówó sóm-mi.“

Kóta mó Yísua o yò ma-yos ma-ka-báne ma-laí ka-tróñ ka an-fám na an-Yéhudi, kóta mó o ták’sa-ña ká-tšemp ká-bána, de a-fósà a-bána; aná lâñe-kó mó bo ow’án ka K’úrumasába, nà yi gbo a-tan. Yísua o trára-tši o móta tráp ká-ták’sa-ña. Tráka tši o káne an-karándi-ñóñ, fo a-fám na trá yó-ña, ma ná yö-kó; ko o káne-ña atrá na bá ká-yó tráka ka-petr, aká tšë na málañ; o káne-ña fo na bá tra tróri an-fám na ka-petr ka-tši fo ara-ban’ da K’úru ra rénsa-ña; págäšife na málañ fe ar’ûn ra K’úru. Ko Yísua kôño-kônñó o tróri-su ka sómpa, aká ma der-e ka tra-petr be, atrá tšë wop ar’ûm-r’óñ. Yísua o káne-

1) Or: ka-gbáka ka K-, „the reign of etc.“
sù w'úni ó w'úni owó tše wop ar'ím-r'ôn, ò t'rọ sompane ro-yahánnama tabána. Sódóm kà yi kà-petr kà-bána týàpàn; kọ pàkáàsìfè ań-fàm ñà ro-Sódóm ñà yò ma-treì ma-làs ma-lài, K'àrù ñà dim-nà ka an'ántù, anà tor ka k'àrù. K'àrù ñà som fè ar'ím-r'ôn kà ań-fàm ñà ro-Sódóm, mìn fè ñà tra fàlè kà ar'ón'-da-nànì ra-làs; kère pàkáàsìfè ñà yò ma-treì ma-làs ma-lài, ñà dim-nà. Kère rònu K'àrù ñà poì ñàm som ar'ím-r'ôn kà kà-sàn-kà-mì; l poìn der rònu, kò K'àrù ñà mañ-nu kà kà-sàn-kà-mì, kàma nà wop ar'ím-r'ôn; ò tròrì-nu atrà ñà poì yóna-nu, ò tròrì-nu fò ñà poì ñàm Yísùa ow'án-k'ôn tra fùtìa-nu kà kà sompane-k'ôn, dè kà 'ra-fì-r'ôn. Ak'áfa ka K'àrù, kíà yi hò an-beìbál kà kànhè-su fò: "Ya K'àrù ñò botàr ara-rù, hà ñònd ow'án-k'ôn kòm ro-k'or sòn; kàma w'úni ò w'úni owó làné-kọ, ò tše dìnne, kère kàma ò sótò a-nèlàañ a-tábána. Yísùa ñà fi tra trànnù mò hò sèdòkà trúka ra-bomì ra ama-treì-ma-nu ma-làs. Ama-treì amè be ań-fàm ñà ro-Sódóm ñà t'á hè na týàpàn; trúka tìi be nàñ nà wop fè ar'ím ra K'àrù, arà ñà som rònu kà kà-tràkà-mì, ò trú sòmpà-nu, pq tàs ań-fàm ñà ro-Sódóm. Yísùa ñà kànnè ań-kàràndì-n'ôn tra kònkon kà-bof kà t'átrèk-tra-nànì kà ań-fàm, anà tše wop kà sòm-k'ôn; ò kànnè-ña tra tròrì-ña, pq K'àrù ñò bánsa'-nà hàlì. Yísùa, mò ñàtì ro-ríánnà, ò kànnè ań-kàràndì-n'ôn, kàma ñà kò kà 'ra-rù be, tra trànnàs ar'ím-r'ôn ra-tót kà a-fàm be, tra sèkì a-fàm be a-kàràndì-n'ôn. Ò kànnè-ña, pq w'úni ó w'úni owó làné-kọ, ò trú fútì; kère w'úni ó w'úni owó tše làné-kọ pq ow'án kà K'àrùmàsàbà, dè owó tše wop-kọ pq mò ow'sútìa kà a-fàm, ò trú dìnne gbo. Be K'àrù ñà sòmpà ań-fàm ñà ro-Sódóm q-bàñ, pàkáàsìfè ñà yò ma-treì ma-làs, hàlì ma ñà tše bà ar'ím-r'ôn; ò trú sòmpà-nu pq tàs-ña, be nà fàrìkì kà-sòm kà Yísùa, ow'án kà K'àrùmàsàbà, dè be nà kàsì trà wop-ki. Be q-bàñ q-lóq g som a-tétu kà ań-fàm-n'ôn tra kère r'ím rònàn, ań-fàm ñà-tsì ñà bà tra wop ar'ím ra an-tétu mò ar'ím ra q-bàñ; kò be ñà fàrìkì ar'ím ra an-tétu, ñà fàrìkì ar'ím ra q-bàñ, owó sòm-kọ. Ye pq ñà só, be a-fàm ñà wop he ar'ím arà e-tétu ya Yísùa ñà trànnà-rà kà ań'ès ñà Yísùa, ñà fàrìkì Yísùa kòng-kòñòñè, owó sòm e-tétu tra trànnàs ar'ím-r'ôn; kò owó fàrìkì ar'ím ra Yísùa, q fàrìkì ar'ím ra K'àrùmàsàbà,
påkäšife kôno som Yisua ow'án-k'ôn tra ñulu-a ka ka-sômpane-k'ôn, de ka 'ra-ba-r'ôn. Be a-fâm na farki an-tetü na o-bâi, o-bâi owôn o trë sômpa an-fâm na-tši trâka tši. Ye pë yë so, K'ûru o trë sômpa w'unî o w'unî, owô tšë wop ar'im ra Yisua, ow'ân-k'ôn, owô tšë ko lâne, de owô farki ar'im-r'ôn; o trë sômpa-kô, pë tas an-fâm na ro-Sôdom, ana K'ûru o dim ka an'ânt, anâ tor ka k'ûru. Hâli ma a-fâm a-lai na tšë lâne Yisua, o trë lâsr ar'im-r'ôn, ara o pâ: "W'unî o w'unî owô mo lâne, o trë kîsi; kere w'unî o w'unî owô mo tšë lâne, o trë dinne." Ar'im ra K'ûru ra yi trå-tšëñ, hâli ma a-fâm bë na tšë ri lâne. Pë bè' he trë tral ar'im ra Yisua gbo, tra nâne-ri ra-fîno de ra-tratsëñ, nà bâ tra yô-ri so. Be w'unî, owô bë ra-tra, o sóto e-tron, bë tra di-yi, be o yéma sóto kâ-yênk ma-der. Ye pë yë so, be sà yéma sóto ma-trei ma-fîno ka ar'im ra K'ûru, sà bë tra yô atrâ o trôri-su ka ar'im-r'ôn. Be nà gôlì na nàñk ama-ya ma an-fâm, anà yi ro-Sôdom tâpañ, be nà gôlì na nàñk ka-kûlo-ka-ñañ, de ka-nâk-ñañ-e-ñek-ka-ñañ, nà trë nàñka nañ an-fâm na-tši i-nei. Kere kòta ka-sômpaneka-ñañ ka yi kà-bâñ; ka-sômpanë ka anà ma farki, anà ma tšë wop ar'im ra Yisua, arà I poñ trâmær-nu e-lôko e-laï tâpañ, ka trë tas o-bâna. Be nà wop ar'in, arà I trâmær-nu, nà wop he ar'im-ra-mi gëheñ; kere nà wop ar'im ra K'ûru, owô sôm-mi ronâ; ka be nà wop he ar'im, arà I trôri-nu, nà wop he ar'im ra K'ûru; ka tràra nañ, be nà yô yañe, nà trë bà k'Mì kà-bâna rodë ka K'ûru. E-lôko e-laï I poñ der ronû tâpañ, I poñ der ka an'hës na Yisua tra trâmær-nu ar'im ra-tot, tra mañ-nu, kàma nà màlane ka-lûti-k'ôn, akà o poñ's tra trànnu so, 'de kàma nà tòranë rodë ka K'ûru trâka ma-trei-ma-nu ma-las; kàma Yisua o gôlì tšéra-nu-ña. Mìne yi a-tëtû na Yisua, kôno sôm-mi ronû tra tšëla-nu ka ka-bèlûn-k'ôn; kàma nà lànê-ko, kàma nà wop ar'im-r'ôn ka trå-tšëñ. Be nà trâla ñe mi, nà trâla he Yisua, owô sôm-mi ronû, nà farki owô tâna kísia-nu sôn; nà farki owô mo re tönkas-nu ka an-rëi a-láp'sô; nà farki owô mo re gbôk ama-trei-ma-nu ka-rârëñ ka ra-fl. W'unî o w'unî owô tšë tral ar'im ra Yisua, Yisua o tr tra-trâmær-kô ka ka-trâ-k'ôn kà-mëro ka an-rëi a-láp'sô; ka anà ma trâma ka ka-
méro-k’ôn bê, ô trâ sôm-ôna ro-yahannama, ka an’ântir na-tabâna. Be a-fâm na fârki an-tétu na o-bat, na fârki o-bat; pâkâisse an-tétu ô yi ka-sân na o-bat. Ye pâ yi so, be a-tétu na Yisua ô trâmâr-nu ar’im ra K’ôru, Yisua kônô kônône kônô fôfar-nu ka ka-sân-k’ôn. Trâka tsi be a-tetu na Yisua ô tróri-nu ka-sôm ka Yisua, pâ yi mo ho Yisua kônô-kônône o tor ka k’ôru tra tróri-nu-ki. Trâ yi tr’êt trâ-bâna trâ-fîno tra trâl ar’îm ra K’ôrumasâba. E-wul e-lat ya a-fâm na gbâli he trâl-ri; pâkâisse e-tétu ya Yisua na der he rônân. A-laï na trâ sêlo nañ tra wop-ri lemp de ma-bône, be pâ yi na gbâli trâl-ri gbo. Be a-n-fâm na ro-Sôdom ’a pon’ nañ trâl tâpañ, âtrâ nyanâ na pon trâl, na trâ pon’ na tôbi tênttêne. Trâka tsi atr’êt tra a-n-fâm na ro-Sôdom tra trâ yi ñisa ka a-n-rêî a-lâp’so, pâtas atr’êt tra anâ ma trâl ar’îm ra K’ôru; kéré na yo fe âtrâ na pon trâl. Nyanâ na pon trâl ar’îm ra K’ôru; kéré nà yo fe âtrâ nà pon trâl. E-wul e-lat ya a-fâm, anâ ya o ro-krâfl, na tôbi håli; pâkâisse na poñ fârki ar’îm ra K’ôru anô-rû; ke be pâ gbâli na yi na trâ kal so anô-rû, na trâ wop nañ ar’îm arê lemp de ma-bône; kéré na gbâli he so kal.

A-mânê’-a-mi! Bôtrarr nañ am-méra ka ’ma-trei amé! Tête na bâ a-lôko a-fôt-tr’êt tra tôbi, dê tra ko ka Yisua trâka sôto ka-lâpgr ka ’ma-trei-ma-nu ma-lâs. Lânsa na bâ he so a-lôko trâka tsi nînân. W’ôni ô w’ûni owô fârki an-toñ na Mûsa, na dif-ko, na bâ he ko i-net. Kéré ka-sômpanè ka anâ ma fârki Yisua, ow’ân ka K’ôrumasâba, dê anâ ma fârki ama-tîir ma Yisua, amà q loñ trâka traññan, amà gbâli fetâr-ña sôn; — ka-sômpanè ka a-n-fâm na-tîi ka trâ tas o-bána. Pâ yi he tr’êt trâ-lôl tra fârki ama-tîir ma Yisua, owô yîra tête ka ka-dîo ka K’ôrumasâba rokûm, owô mo kal der tra tônkas a-fâm be, dê owô bà ara-gbèkà tête ro-riànnà de ka an-tôf, hà o botr aña gbéna-ko bê ka ma-nî-m’ôn ràta.

A-fâm a-mâri-tr’êt nañ, anâ ma trâl ar’îm ra K’ôru, dê anâ ma wop-ri so! A-fâm a-mâri-tr’êt nañ, anâ ma sôna Yisua tra-wu anô-rû re ma-bône; kâma na têî bâ tra sôna-ko tra-wu ka a-n-rêî a-lâp’so de o-nînis ro-yahannama!

Tênoñ kîa l lâp’so gbañ-a-ñu kê-wàndi, pâkâisse l tsi kâlàne
ka an-tof a-póto, kë l tši lémne-nu ténøn. Trä-reñ trofâtr trä-
rañ trä poñ tas, më l môta der ka an-tof 'a-nu tra trâmär-nu
ar'îm ra K'ûru, kë l poñ gbâir-nu kë-wândi e-lôko e-lai. Kéré
hâli l poñ gbâfa-nu kë-wândi e-lôko e-lai, w'ûni k'in o yi he
ka ka-trøn-ka-nu, owó wop as'im-tra-mi träka tèsâs am-méra-mi.
Në poñ träl ar'îm ra K'ûru e-lôko e-lai; kéré në träl-ri gbo, në
poñ fe wop-ri. Nyañ në bë atr'éi atsë, nyañ në bë tra wòsa
ka K'ûrumasâba träka ka-tšë-wop ar'îm-r'oñ, ko o tra sômpa-nu
träka tši. Në gbâli hë kâtr k'ére, në gbâli hë pâ ka K'ûru ka
әñ-rêï a-lëp'so fo yë: „Sà träl he nau ar'îm-ra-mu, sà tr'a he
nañ ama-sëlo-ma-mu;“ pâkâsfë në poñ tràl ar'îm-r'oñ, në poñ
traîra ama-sëlo-m'oñ; è-tétu ya Yïsua na poñ träri-nu ar'îm-'
oñ de ama-sëlo-m'oñ; kéré në yëma hë ri wop. I kâne-nu fo
K'ûru o poñ som owân-k'oñ gben ka 'ra-ra' arë tra hí träka a-
sâm, kâma na tšë bë kë-dînnë; kéré kâma na gbâli sóto ka-
lâpår ka ma-trei-ma-nâm ma-lâs, dë kâma na gbâli kô ro-
riâna. Be në lânë Yïsua, be në sëline-kô, be në wop ar'îm-r'oñ, be
në trei kë-yô ma-trei ma-lâs; K'ûru o trä tšëra-nu ama-trei-ma-
nu ma-lâs, o trà soñ-nu a-nësâm a-tabâna ro-riâna.

A-mâne-'a-mi! Bòträg nañ am-mëra, tràp nañ ténøn tra
wop ar'îm ra K'ûra, arâ l poñ tràri-nu; kâma në tšë dînnë
tabâna; kéré kâma në fûti ka 'ra-ban' da K'ûrumasâba. Nêm-
tene nañ K'ûru, kâma o mar-nu tra lânë-kô, tra wop ar'îm-
r'oñ, de tra yô tr'ët ò tr'ët, âtra o poñ kâne-nu ka ar'îm-r'oñ.
Nêmtene-kô nañ tra fûtia am'ûmpâl-ma-nu, de tra bâ-nu i-net,
de tra tânsâ-nu, kâma në gbâli sâke roñôni; tâ pë yë he ka
an-fôsa nà nyan në gbâli sâke ka K'ûru; kôno bë tra mar-nu
träka yô-tši.

Kâñko K'ûru në sâke ka Yïsua trä-tšën, kâma o sâke roñû,
de kâma në sóto ma-trâma ma-fîno ro-riâna. Riâna o yi
ôd'éër o-ma-bône; kâ-sômpaë o kâ-sômpaë kë yi he ri, ra-trû
ô ra-trû ra yë he ri, m'ône o m'ône ma yi he ri; kéré ma-
bône gbo tânkañ o tânkañ.
Chapter III.

The ten Commandments.

(E-tön trofátr.)

K’urumasába q tòf aṣ’ìm atré bẹ, o pà họ:

1. Míne yi Yehófa Ok’úru-ka-mu, owó wúra-mu ka an-tòf
   na Mísra, ka an-set na ra-trar. Tše ba tr’úru tr̩-lom támbe
   mìnañ. ¹)

2. Tše bémpáne a-roñ ó a-roñ a-fos, talóm ra-báláne ó ra-
   báláne ra r’aka ó r’aka ará yì ka ak’úru rokóm, talóm ará yì ka
   an-tòf rokóm, talóm ará yì ro-m’antr ka an-tòf róra. Tše
   sòna-yì tra-wu, de tše lèńki-yì: tša míne Yehófa Ok’úru-ka-
   mu I yì K’úru owó bà kà-trutr, owó ram ama-trei ma-las ma
   ań-kas ka tra-bomp tra ań-wuṭ hà ka ’ra-kómra, ará bẹka tr̩-
   sas de ará bẹka tr̩-ańle ka ańá gbéña-mi; de owó bà i-nei tr̩ka
   e-wul ya ańá bọtgr-mi, de ańá wop e-tön’e-mi.

3. Tše bontr ań’è s ná Yehófa Ok’úru-ka-mu kà-tšiń; tša
   Yehófa q gbálí he náńk w’úni, owó bontr ań’è-s-ńoń kà-tšiń, mo
   w’úni pàńi-tr’èi.

4. Náne ań-reį ná ań-Sábat tra wop-ńi a-sám. Ma-reį
   tramát ro kin mì yì tra yö ma-pant, de mì yì tra yö ama-pant-
   ma-mu bẹ; kère ań-reį, ańá bẹka tramát de ràń, ná yì ań-Sábat
   ná Yehófa Ok’úru-ka-mu: ka ań-reį ańé mì gbálí he yö ma-
   pant ó ma-pant, pà yì he mùnó, pà yì he ow’àn-ka-mu o-rúni,
   pà yì he ow’àn-ka-mu o-béra, pà yì he am-boî’a-μu a-rúni, pà
   yì he am-bòî’a-μu a-béra, pà yì he tra-šèm-tra-mu tra ka-petr,
   pà yì he o-tšik, owó yìra ka tra-petr-tra-mu: tša ka ma-reį
   tramát ro kin Yehófa q bēmpa atr’úru de an-tòf, de ka-bàń, de
   r’aka ó r’aka ará yì ri rok’ór, ko q sótanę ka ań-reį ańá bẹka
   tramát de ràń: tšìń Yehófa q rúba ań-reį ná ań-Sábat, ko q
   sàmęs-ní. ²)

¹) Or: tr’úru tr̩-tšel ràyér-ka-mi; "strange gods beside me."
²) Or: q yö-ńi a-sám; "he made it sacred."
5. Nesa o-kas-ka mu de o-kéra-ka-mu; káma mà ból an-nésam-a-mu ka an-tof, aná Yehófa Qk'úru-ka-mu o són-mu.
6. Tse dif.
7. Tse yó kër-rgp.
8. Tse këfa.
9. Tse són t'amasére tra ra-yem tráka o-fátrane-ka-mu.
10. Tse bà a-félà tráka an-set na o-fátrane-ka-mu; tše bà a-félà tráka o-ráni ka o-fátrane-ka-mu, pà yi he tráka am-bóï-n'ón a-rúni, pà yi he tráka am-bóï-n'ón a-béra, pà yi he tráka o-ná-k'ón, pà yi he tráka an-sófali-n'ón, pà yi he tráka r'áka ò r'áka, ará o-fátrane-ka-mu o bà.

Chapter IV.

Translation of some Psalms.

An-Sálma 1.

1. Wúni mári-tr'èt wón, owó tše kot ka ka-man ka an-fám a-làs, de owó tše tráma ka ar'ón' da an-fám aná yo o-làs, de owó tše yirá ka ka-wàn ka an-fám a-ʃùl-tr'èt.
2. Kéré owó tesa tráka an-tòn ná Yehófa, de owó tram-trámne an-tòn-n'ón ra-yàn de trátrák-añ.
3. O bálanë mo ñ'ántr aná 'a tšep ka trà-bat trà m'antr rayër, aná són ama-kómi-ma-tši ka an-lóko-na-tši; de e-bópàr-ya-tši e gbéli he yimra, de tr'èt ò tr'èt atrá o yo o náfàst-tši.
4. Pà yi he yañ tráka an-fám a-làs; kéré (na yi) mo e-fuk, eyé an-fef ña fálira.
5. Tšàñ an-fám a-làs ña gbéli he tráma ka ka-rok an-tòñka, pà yi he an-fám aná yo o-làs ka an-gbànne ña an-fám a-trâtsën. 1)
6. Tšà Yehófa o tràra ar'on' da an-fám a-trâtsën; 2) kéré ar'on' da an-fám a-làs ra dínne.

1) Or: ña an-trâtsën; ”of the righteous.”
2) Or: da an-trâtsën; ”of the righteous.”
An-Sálma 23.

1. Yehófa o yi o-tról-ka-mi; I gbéli hē pañ r’āka.

2. O yō-mi I fánta rā ṭrā-lāl ṭrā k’ēreń k̡-fīnō; o kēre-mi 1) ka am’āntr ma o-fōtānē rayēr.

3. O kal bākās aņ’úmpal-’a-mi; 2) o kēre-mi ka as’ōn’ tra ma-lōmpī ṭrākā ra-bomp ra aņ’ēs-ń’ōn.

4. Ańkō, kōtā me I kōt 3) ka ka-gbōńkāl ka aņ-foir ā ra-ū, I gbéli hē nēsa tr’eś 0 tr’ēś tr’-lāś: pākāśifē 4) mūnō mā yī rommī; k̡a-sēte-ka-mu 5) dē ka-trāk-ka-mu tra bēfāt-mi.

5. Mā bēnēna-mi a-mēsa trākā ką-dī roḏ’ēr ka aņ-gbēńa-’a-mī kādī; 6) am-pōli-’a-mī ā la lā pai.’)

6. Ma-tōt dē ma-būńa ma trā tram-mi gbo ama-rēi ma aņ-ńēsąm-’a-mi bē; kē I tśi yīra ka aņ-set āna Yehófa tabānā.

An-Sálma 126.

A-leń ān tra-tšik.

1. Mō Yehófa o kāla e-fūnti ya Sion, sā yi mō hō ańā ma wōrāp.


3. Yehófa o poń yōna-su ma-treń ma-bānā; pā bōńe-su. 8)

1) Or: o bótrāmī am-mēra ka etc., „he takes care of me at etc."

2) Or: ań-ńēsąm-’a-mi.

3) Or better: Ye pā yi sō, me I kōt etc.; „thus it is also when I walk etc."

4) Or: tśa etc.

5) Or: ak’āntr-ka-mu.

6) Or: roď’ēr ka ańā gbēńa-mi kādī.

7) Or: ān lā hā ān lōńa.

4. Kála so, o Yehófa, e-fúnti-'e-su, mò 1) atra-bat tra an-tøf na ka-díq!

5. Aná sàka e-sàntr m'ántràr, na trá re róka ma-bόne.


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. בוש 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 בוש 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 בוש 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 1st. 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: Mò Yehófa o sàkë ka ka-sàkë ka Sión, etc., or more fully: ka ka sàkë ka am-mera ka Sión etc.

As בוש has also the sense of "be converted", ירה may be given by conversion, hence ירה = "return to the returning," or "return (turn oneself) to the conversion;" and ירה, "return to the captivity," or fig. "to the misery of etc."

1) Or: Kálàne so, o Yehófa, ka ra-fúnti-ra-su, mò 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.

Så bá a-set ṅa yi rokóm,
Na tas e-set nọ-rù;
Ke be så fi så kóne ri,
Tra yîra ri rokóm.

2.

Na yi a-set a-bákar gbañ,
Na yi he ka an-tof;
Na tei he me e-set e-lom,
Na yi ri ro rokóm. ¹)

3.

Yehófa kóno bémna-ni,
A-fəm ṅa sal he ni;
Añ-set ané ṅa yése he,
A-fəm ṅa šim he ni.

4.

Añ'úmpal-'a-mi ṅa bósne gba,
Tra bék añ-set na-tiš;
Na yëma trel añ-set nọ-rù,
Tra bá añá rokóm.

5.

Så kar ra-ñi, pə bónè-su;
Tša ría yö så trel
Añ-set-'a-su a-yai ané,
Tra wou añ-set a-fu. ²)

¹) Or: Na wón ṅa tas 'ra-rù.
²) Or: Tra wou añ-set rokóm.
2. Ama-Bôtar de ama-Tot ma K'urumasâba.

(P. M. Or like: Though troubles assail etc. ¹)

1.
Yehôfa rokom,
Q yō-mi o-tot;
Q dis-mi, o muns-mi, o lošir-mi so,
Q bótrâr-mi mêra, o ṇâńka-mi ṇef;
Ha r'âka ra gbâli he yō-mi o-bań.

2.
Yehôfa rokom,
Q bëmpa-mi gbetr;
Q bâni-mi so ka 'ra-trar ra o-laş;
Q yō-mi ow'ân ka o-kas-k'ôn rokom;
Q tšer-mi I ñatr ro-riânna b' I fi.

3.
Yehôfa rokom,
Añ-fôsa-ń'ôn sôn,
Na bêne-mi tot ama-reî-ma-mi be.
Q yō-mi I fênta, I dfra so gbes,
Q yō-mi I tâme, I yôkane rga.

4.
Yehôfa rokom,
Q kâli-mi tot;
Q yōna-mi atr'êî tra-kabâne tra-tši,
Qw'ân-k'ôn q fi ka ka-bêlań-ka-mi;
I trâra tôn kôno mô bôtâr-mi gba. ²)

5.
Mô kôno mi ba,
I nesa he so;
Tša r'âka ra-sümpa ra gbâli he fatr;
Q bûmar-mi lôko ò lôko tra-tšên,
Ka r'âka ra-fîno I gbâli he pân.

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

²) Or: I trâra tôn kôno mô têna-mi gba.
6.

Yehôsa rokôm
Ka-lâpsî ka-tîšî,
Q sôm a-maleika tra kére-mi ro,
Ro Yîsua q yîra rokôm ka ka-wân,
Ro m’ône ô m’ône ma gbâli he wôñ.

3. Doxology. (L. M.)

(Praise God from whom etc.)

1.
K’ûru q sôn e-rûba bë,
Mañ léônsîr-kô, — tê tê tê pîlne,
Tok-kô a-fâm bë ka ’ra-rû,
Nya a-maleika nâ k’ûru.

2.
K’ûru q-Kas, mañ léônsîr-kô;
Léônsîr Ow’ân-k’ôn kôm gbo sôn;
K’ûru q-Rúhu léônsîr nàñ,
Ra-Sas ra-sâm mañ léônsîr nàñ.

Chapter VI.

The Lord’s Prayer.

(Ka-râmne ka q-Rábu.)


1) Or: tra, „let“. 
Part III.

Temne-English Vocabulary.

Note. See the Preface § 22.
Abbreviations explained.

a. active.
abbr. abbreviated.
abr. abruptive.
abs. absolute.
abstr. abstract.
adj. adjective.
adv. adverb.
aux. auxiliary.
caus. causative.
cf. confer.
comp compound.
conc. concrete.
conj. conjunction.
contr. contracted.
def. definite.
dem. demonstrative.
dim. diminutive.
doubl. doubly.
emph. emphatic.
euph. euphonic.
expl. expletive.
fig. figuratively.
freq. frequentative.
in. inchoative.
indef. indefinite.
impers. impersonal.
insep. inseparable.
int. interjection.
intens. intensive.
inter. interrogative.
irrel. irrelative.
lit. literally.
loc. local.
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-bône, "the joy", from ma-bône, "joy"; ak'ântr, "the stick", from k'ântr, "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. kîa, "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 lemp-a! "come here quickly!"

-A? inter. suff., depending on euphony, and used with ma? me? and mō? when having the sense of "why?" e. g. mam bes anō-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. יְ
— E. g. an-tis-a? "where is the knife?" or: an-tis ŋā-a?
lit. "the knife where is it?" = ŋā-a an-tis-a? lit. "where is it the knife;" mān'-a? "where art thou?" = the Hebr. יְ Gen. 3, 9.; trī-a? or tšī-a? "where are they (spoons, sticks etc.)?" for trī-a? or tšī-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'ān! "oh boy!"

'A, abbrev. form of ņa, pr. subj. "they, it;" e. g. 'a sap-ko, "they flogged him."

'A-mi, pr. poss. abbr. "my", for: ņa-mi, lit. "of me;" e. g. añ-set-'a-mi, "my house."
'A-mu, pr. poss. abbr. "thy", for: ēa-mu, lit. "of thee;" e. g. ēa-set'-a-mu, "thy house."

'A-nān, pr. poss. abbr. "their", for: ēa-nān, lit. "of them;" e. g. ēa-set'-a-nān, "their house."

'A-nu, pr. poss. abbr. "your", for: ēa-nu, lit. "of you;" e. g. ēa-set'-a-nu, "your house."

'A-su, pr. poss. abbr. "our", for: ēa-su, lit. "of us;" e. g. ēa-set'-a-su, "our house."

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

Aké, pr. rel. "which"; e. g. ka-bep aka I wāl, "the spoon which I bought."

Aké, pr. dem. prox. "this"; e. g. ak'āntr aké, "this stick."

Alikāli, 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 Alkāli, "alcaid," or "alcalde," and ultimately from the Ar. جَالِد, 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. القرآن, coranus.

Am, euph. form of ma, "thou", used before b, m and p with interrogative propositions; e. g. ūm 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-bftra, "the bottle."

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

Amá, "pr. rel. "which"; e. g. ma-lēmre amá I ba, "the limes which I have."

Ambál 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, adj. "amen", "so be it." From the Ar. أَمِينَ, 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-tís, "the knife."
An, euph. form of m₃, "thou", used before d, n and t with interrogative propositions; e.g. ḡn díra-i? "hast thou slept?"
An, pref. def. "the", used before all consonants excepting b, m and p, as also d, n and t; e.g. an-ḡbáta, "the mat."
- An, 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 di-ān, "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: kóno me tīla-ān, "him I am selling."
- An, 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. An is sometimes yet followed by the suffix -e, and thus, becomes a compound one, and may be thus used with verbs and nouns; e.g. ñán, "it", from ñí; as: an-tís-'a-mi ñán, "this is my knife," lit. "my knife it."
An, euph. form of m₃, "thou", used before g and k with interrogative propositions; e.g. ḡn kō ro-petr-i? "art thou going to town?"
An, adv. "yes", used with a nod of the head. It is an almost inarticulate sound; e.g. ñ-kas-ka-mu ñ yi ri-i? ḡn, ñ yi ri; "is thy father there?" "Yes, he is there."
An gāl! int. or adv. "so so! tolerably well! nothing particular! pretty well!" It is an almost inarticulate sound. See Colloq. Phras. p. 105.
Temne - Wörterbuch.
And, pr. rel. „which“; e. g. na-béña ana I kára, „ropes which I brought.“

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

Añá, 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 añá o sal, „the house which he built.“

Añái-, pref. def comp. „the“; as añái-yári, „the cat,” = añ-yári.

Añé, pr. dem. prox. „this“; e. g. añántr ané, „this fire.“

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

Añán, pr. dem. rem. sing. and pl. „that, those.“ Sometimes merelyñañ, which see; e. g. „añ-fam añañ, „those persons.“

Anína, = nína, or níña, adv. „to morrow“; e. g. aníñañ lóko Anínañ, wúñoñ I tši kóne, „to morrow about this time I shall go.“ The longer form may be used absolutely.

Añkó, adv. „yes“; e. g. mág kóne ro-k’or-i? Añkó; „doest thou go to the farm?“ „Yes.“

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

Añó, 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-lá apa-flno, „bring the rice the good one.“

Apá, pr. rel. „which“; e. g. pág-lá apá I wá, „rice which I bought.“

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

Ará, pr. rel. „which“; e. g. ra-béña ara I gbók, „a rope and rope which I cut.“

Aré, pr. dem. prox. „this“; e. g. ara-béña 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. atréf atšé, „this matter.“ See the Note after kótši.

Áwal int. „well! well now! very well!“ Germ. „wohlra!“ Lat. age! e. g. áwa, ság kóne! „well, we go!“
B', abbr. of be, which see; e. g. b' I fi, "when I die."
Ba, adv. "now, here;" e. g. k'li ba! "look here!"
Bå, v. a. "have, possess;" also "have-for-, have-on-" (as pity on one, see the next word); e. g. o bå he a-kåla, "he has no money." As an aux. v., bå 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: må bå tra gbal, "thou must write," lit. "thou hast to write."
Bå w'åni i-net, "have mercy" or "pity upon one;" e. g. o bå-mi i-net, "he had pity on me."
Bå w'åni tr'e-t, "be a matter to one, concern one;" e. g. månq trå bå tr'e-ti? Yåo, månq trå bå tr'e-t; "does it concern thee?" "Yes, it concerns me."
Båf, v. a. "make" (as a farm), "cultivate, clear" (as land for a farm); e. g. o qo båf a-tof, "he goes to clear land for a farm."
Bål, qo-, pl. a-, n. "king;" e. g. qo-bål ka an-tof, "the king of the country."
Bål, ra-, pl. trå-, n. "kingdom, government, office of a king;" e. g. ra-bal-r'ån, "his kingdom."
Båk, v. imper. "be hard, be trying;" e. g. qo båk he, be må måmår qo-fåno, "it will not be hard, if thou dost try well." It also serves to express the adv. "hardly," as: qo båk ri må qo fátia an-ñåsam-ñ'ån, "he hardly saved his life there," lit. "it was hard there when he saved his life." It is the short form of båki.
Båk, qo-, n. "strength, hardness, firmness; age;" e. g. qo-båk-ka-tåni, "its hardness" (as of wood); ka-båk-k'ån, "his age."
of modesty;" lit. "strength (as regards, or of) the eye;" e. g. q bā kā-bak ra-för, "he is bold," lit. "he has boldness."

Bak, adj. "lasting"; e. g. ra-rū ra-bak tabāna, "a world lasting for ever."

Bak, v. rel. "be strong for-on-with-, be heavy on-" (as a sickness on a person); "be older than-;" e. g. q bākī-mi q-tan, he is a little older than I." Short form also: "get strong for-, get heavy upon-, be trying for-"

Bāka, o-, pl. a-, n. "one of the Baka nation." See Pref. § 4. d.

Bākār, adj. "strong, firm, fast;" (radl bak.) E. g. q fōfa rīm ra-bākār, "he spoke with a strong voice."

Bākār, o-, adj. but used adverbially, "fast, firm, firmly, tight."

Bākār, v. rel. n. (rad. bak) "be strong, be firm, be fast" (as a post etc.); "be hard" (as wood); e. g. akāntr ka bākār, "the post is firm." The suffix is rather redundant.

Bākās, v. caus. (rad. bak), "make strong, strengthen" (as the heart, or body); "make heavy;" e. g. q bākās ka-but-ka-mi, = q bākās-mi ka-but, "he strengthened, my heart," = "he encouraged me."

Bākās an'umpal-ña- ('a-), "strengthen the soul of-, refresh one's soul;" e. g. q bākās an'umpal-ña-mi, "he refreshes my soul."

Bākāsne, 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. q bākāsne, "he encouraged himself."

Bākāsne ma-der, "refresh one's own body, recruit one's own health;" e. g. q bākāsne ma-der, "he refreshed his body."

Bāke, ka-, pl. trā-, n. "wharf, landing-place, port." From bāke, "go on shore, land."


Bāki, v. rel. long form of bak, which see above.

Bāki, adj. "strong, hard; heavy, serious" (as a palaver); e. g. tr'et trā-bāki, "a serious matter;" "grievous" (as an illness); "great" (as a battle); "laborious" (as work); e. g. ma-pant ma-bāki, "hard work;" "old" (of rational objects).
Báki, q-, adj. but used adverbially, "strongly"; e. g. an-sf na 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-kó tra yó-tó, "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'tánra ma báki ténoñ, "the tide is strong to day."

Báki ra-for, adj. comp. "bold, impudent, wanting modesty;" e. g. w'úñi báki ra-for, "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. יִבְרָיָה יִבְרָיָה Hez. 26, 20.

Bal, v. a. "drive away, expel, drive;" e. g. 'a bal-kó, "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-kó q-bañ, "they pursued hotly after him."

Bal-bal, kás-, n. verb. "act of pursuing after, chasing; persecution;" e. g. ka-bal-bal-k'ón 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."

Balái, kás-, pl. trás-, n. "basket;" e. g. kás-balái kás-bána, "a large basket."

Bálane, v. prob. caus. and refl., or spont. (rad. bal), "be like." Often followed by: mo- "as;" e. g. ra bálane mo a-bók, "it is like a snake."

Bálane mo (ho), "be like as, resemble;" e. g. ra bálane mo ho a-bók, "it resembles a snake."

Bálane, ra-, pl. e-, n. "likeness, representation, picture;" e. g. ra-bálane-r'ón, "his likeness."

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

Bamp, a-, pl. e-, n. "bird;" e. g. a-bamp a-fino, "a fine bird."
Ban, v. a. "pain, cause pain to-, hurt;" e. g. ka-sam ka ban-mi, "the sore pains me."

Ban, 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;" — qw'úni qwé 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. yo-w'úni o-baň, under Y.

Baň, v. a. "fetch;" e. g. baň a-tí, "fetch a knife."

Baň, ra-, n. "anger, indignation, wrath;" e. g. ra-baň'-d'óň, "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 sót q-bána, "he sews with large stitches."

Bána, v. rel. (rad. ba), "have-for-, carry-for-;" e. g. q bána-kó k'óta, "he has cloth for him."

Bána, v. rel. (rad. baň), "fetch for-;" e. g. bána-mi a-tís, "fetch me a knife."

Bánane, v. rel. and refl. "have with oneself, carry with oneself;" e. g. q bána-ne 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, ká-, n. verb. "act of redeeming, redemption;" e. g. ka-báni-k'óň, "his redemption."

Báńka, ká-, pl. trą-, 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-gbom. Also "any rude round hut in a farm;" and also "the form of an annular eclipse," about which see the Temne Dict.
Ban'sa, for bánasa, v. caus. and inch. (rad. bán), "get angry, be angry" (occasionally so), lit. "get angered," or "get made angry;" e.g. o-bañ o bán'sa, "the king got angry." Applied to the sea "roar, rage."

Ban'sa, v. freq. and caus. (rad. bán), "pain, hurt, cause pain to; ail;" e.g. an'ántr na bánsa he kò, "the fire did not hurt him."

Ban'sa, kà-, n. "anger" (occasional); "pain;" e.g. ka-bán'sa-k'òn, "his anger." Applied to the sea: "roaring, raging," = the Hebr. גַּזֶּה, Jon. 1, 15.

Bán'sane, v. impers. freq. or intens. caus. and refl. (rad. bán), "grieve, displease to, pain, make angry," lit. "cause pain to oneself;" e.g. pà bán'sane-ña, "it grieved them."

Ban'sar, v. caus. inch. and rel. (rad. bán), "get angered at-," or "about-," or "with-, be angry with-, be displeased," or "vexed with-," or "about-;" e.g. Pà Sòri o bán'sar-mi, I tò fòfàr-kò, "Mr. Sori is angry with me; I shall speak to him."

Bant, kà-, pl. trà-, n. "bone;" e.g. kà-bant kà-lòl, "a small bone."

Bàntra, a-, pl. e-, n. "bow; arch;" also "spring" (of a gunlock); fig. "war." See Tradit. pag. 4.

Bap, kà-, pl. trà-, n. "country axe, hatchet."

Bàp, v. a. "meet, meet with, find;" e.g. I bàp-kò ro-r'òñ, "I met him on the road."

Bàp o-fino, "fare well, meet with a happy lot, be well off;" e.g. o bòp o-fino ro-kirì, "he met with a good lot in Hades."

Bàpær, v. rel. (rad. bàp), "be present;" e.g. o bàpær he téñòñ, "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 tòí bar añ-ram-'a-mu, "I shall increase thy wages."

Bar, v. ñ. 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 ko só, "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 Bāra, 2s." Derived from the Span. bara.

Bári, ka-, pl. trā-, n. "twin"; e. g. o kōm trā-bāri, "she brought forth twins."

Bāṣār, v. rel. a. "continue, continue with-, go on with-, persevere in-, with-;" prob. rel. form of an obs. bas; e. g. bāṣār ka-kārañ, "go on with the reading."

Bāṣār, v. rel. n. "continue, persevere;" e. g. o bāṣār he, "he does not continue."

Bāṣāra, v. rel. (properly doubly rel.), "continue for-, go on with-, persevere for-; persevere with-" or "in- for-;" i. e. "go on with" (a thing) "for" (another, or) "in behalf of" (another); e. g. bāṣāra-mi ama-pant amē, "go on with this work for me."

Bat, ka-, pl. trā-, n. "water-brook, brook," e. g. ro-bat, "at the brook."

Bāt, adj. "early;" e. g. ka ar'ētr ra-bāt o der, "at an early sun he came," i. e. soon, when the sun was not up long get.

Bāt, adv. "in the morning, early;" also spec. in the sense of "fully" when used with the verb sok, "dawn;" e. g. o der bāt, "he came early."

Bāt, ka-, or ra-, pl. trā-, n. "morning." The pl. is seldom used. E. g. ra-bāt ra-fino, "a fine morning."

Bātr, v. a. "seize, take hold of, apprehend;" e. g. bātr-kō, "seize him."

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

Be, adv. "when;" e. g. be l fi-e, "when I die."

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

Be, n. "bey, king" or "chief."

Be, 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. a-n-fam bê, "all the people;" — ey’êtr bê, "all sorts of things."

Bê', abbr. of bêk,') v. impers. "be sufficient, be enough, suffice;" e. g. pê bê he, "it is not enough."

Bê', abbr. of bêk,') v. n. "arrive, reach, be sufficient, be enough, suffice;" e. g. o ta bê he, "he has not yet arrived."

Béfât, v. a. "comfort, soothe, make quiet" (as a child); e. g. o bêfât-kô, "he comforted him."

Bej, ra-, pl. trë-, n. "debt" (receivable and payable); e. g. o bë he ra-bei, "he has no debt" (to pay).

Béhâl, a-, pl. e-, n. "Bible." From the English.

Bek, v. a. "arrive at, come to, reach;" e. g. ar’gâfa ra bêk akapetr, "the army reached the town."

Bek, v. n. "reach, arrive, come, come near;" e. g. o poñ bêk, "he has arrived."

Béka, v. a. "amount to, make, be worth;" also "call, hold as;" e. g. a-n-gbâta a-nâ bêka e-sas, "the 3rd. mat," lit. "the mat which makes three." See next word.

Béka w’ûni ra-yem, "call one a liar, give the lie to one;" e. g. o bêka-mi ra-yem, "he called me a liar."

Bêki, v. a. (rad. bek), "be fit for-, be proper for-, be suitable for-, suit;" e. g. am’ôlo amé ma béki ama-pant, "this amount suits the work."

Bêki, v. n. (rad. bek), "be fit, be sufficient, be enough, suffice;" e. g. am’ôlo amé ma béki, "this price is sufficient. Long form of bêk.

Bêki, adj. "fit, proper, suitable" (as a person, or as time); sufficient, enough; worthy; due;" e. g. w’ûni béki, "a worthy person;" — a-ram a-béki, "a suitable reward;" — ey’êtt e-béki, "sufficient materials."

Bêla, a-, pl. e, n. "sail" (as of a canoe or ship); e. g. am-bêla

1) These abbr. forms are used before the negative adv. he "not."
a-bána, „the main sail,” lit. „the large sail;“ — w’an, yíša ri am-béla, „boy, hoist the sail there.“
Béláñ, ká-, pl. trà-, n. „side, part, region“ (as of a house, or country); also „place, stead;“ e. g. ka ka-béláñ-k’ón, „in his stead."
Bem, ra-, pl. trà-, 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.
Bém, ra-, pi. trà-, 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.
Bem, ra-, pi. trà-, 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-fántr, „he made the bed."
Bémpa, ká-, n. verb. „act of making, etc.;“ e. g. ka-bémpa ’rará, „the making of the world."
Bémpana, v. rel. (rad. bémpra), „make-for-; make-with-, make-of-“ (as a table of wood); e. g. o bémpana-mi a-mésa, „he made a table for me."
Bémpane, v. rel. and refl. „make for“ or „to oneself;“ e. g. o bémpane 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."
Béne, v. a. „keep, preserve;“ e. g. o béne o-šém, „he preserves the meat;“ also „bury;“ e. g. ’a béne-ko, „they buried him."
Béne w’úni o-tot, „keep one well;“ e. g. o béne-ko o-tot, „he keeps him well."
Béne w’úni rág-tr’éi, „keep one from harm;“ e. g. o béne-mi rág-tr’éi, „he keeps me from harm."
Béne w’úni rág-tr’éi ó tr’éi, „keep one from every harm;“ e. g. K’úru o béne-mi rág-tr’éi ó tr’éi, „God keeps me from every harm."
Bénené, v. rel. (rad. béne), „prepare-for-, make-ready for-“ (as food for one); e. g. o bénené-mi r’á ra-di, „he prepared some food for me."
Bénené, v. refl. a. „prepare, make ready,“ lit. „prepare-for oneself“ (as things for a journey); e. g. I bénené ey’étr-’e-mi,
"I made my things ready." Also "prepare oneself for-, make oneself ready for-" (as for a journey); e. g. q bënene ra-tšik, "he makes himself ready for a journey."

Bënene, v. refl. n. "prepare oneself, make oneself ready;" e. g. I poň bënene, "I have made myself ready."

Bënene, kɔ-, n. verb. "act of making oneself ready, act of preparing oneself, preparation;" e. g. ka-bënene-k'ɔn, "his preparation."

Bentr, v. a. "prevent, hinder;" e. g. q bentr-mi tra kɔ ro-kamp, "he prevented me from going to Freetown;" also "withhold-from-" (as money from one); e. g. q bentr-mi ah-k'ála-a-mi, "he withholds my money from me."

Bep, kɔ-, pl. tra-, n. "spoon;" e. g. kɔ-bep kɔ-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."

Bės, v. a. "dig;" e. g. bės a-bi, "dig a pit."

Bės, v. n. "dig, make a hole," or "grave;" e. g. tšē ri bės, "do not dig there."

Bės, ką-, n. verb. "act of digging, etc.;" e. g. ka-bės-k'ɔn, "his digging."

Bėsa, v. rel. (rad. bės), "dig for-, dig-for-; dig with-, dig-with-;" e. g. bėsa-mi a-bi, "dig a hole for me."

Bėsa, adj. "belonging to digging," as: y'etr e-bėsa, "digging tools."

Bi, adj. "black, dark;" e. g. k'óta ką-bi, "black cloth."

Bi, a-, pl. e-, or tra-, n. "pit, hole;" e. g. a-bi a-bólɔn, "a deep pit."

Bía, v. inch. (rad. bi), "get dark, get black;" e. g. ka-rintri ka bía, "the sky gets dark."

Bía, v. impers. inch. "get dark;" e. g. pa bía, "it gets dark."
Bil, a-, pl. e-, or trą-, n. "canoe"; a-bil a-poto, "a ship," lit. "a white man's canoe."

Bílin, a-, pl. e-, n. "mud-sofa, joined to a wall at the inside of a house, any sofa;" e. g. a-bílin a-bána, "a large mud-sofa."

Bítiñ, a-, pl. e-, n. "drum"; e. g. o fer am-bítiñ, "he beats the drum."

Bítra, a-, pl. e-, n. "bottle;" e. g. a-bítra a-tsíñ, "an empty bottle."

Bó, ka-, pl. trą-, n. "cake, country bread" (as made of rice flour and honey; e. g. ka-bó ka-fíno, "fine country-bread."

Bó, a-, pl. e-, or trą-, or also o- in the sing. and trą- 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-bóf ka-lai, "much dust."

Boī, a-, pl. e-, n. "servant"; e. g. a-bóī a-béra, "a maid-servant."

Boís, adj. "fattened"; e. g. o-nā o-fet o-boís, "a fattened calf."

Bok, v. n. "weep, cry, lament;" e. g. ow'ahét o trą bók, "the child is crying."

Bók, v. a. "weep for-, bemoan, bewail, lament;" e. g. tra na kō bók-ko, "let them go and bewail him."

Bók, a-, pl. e-, n. "snake, serpent;" e. g. a-bók a-lás, "a bad snake."

Bóka, a-, pl. e-, n. "bill-hook;" e. g. a-bóka a-bána, "a large bill-hook."

Bol, a-, pl. e-, n. "country made pot, earthen pot" (for cooking); e. g. a-ból a-fíno, "a fine earthen pot."

Bol, v. a. "prolong" (as life). See the next word.

Bol an-n'éṣam, "prolong life, have long life;" e. g. káńko má bol an-n'éṣam! "mayest thou have long life!"

Bólam, o-, pl. a-, n. "one of the Bolom nation, Bolom."

Bóli, adj. "long;" e. g. ra-bénia ra-bólí, "a long rope."

Bóli, o-, adj. but used adverbially, "long, a long time; a long way, a far way off, far away;" e. g. o kóńe o-bólí, "he went far away."
Bólo, a-, pl. e-, n. „throat“; e. g. o wop-kō ro-bólo, „he held him by the throat."

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

Bom, ơ-, 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-gbàtò, „the sheath of the cutlass."

Bom, v. n. „ease nature, ease oneself; dung;“ e. g. o kō bom, „he went to ease nature."

Bóma, kà-, pl. trā-, n. „grave“; e. g. ’a bes kà-bóma, „they dig a grave."

Bomp, ra-, pl. trā-, n. „head;“ also „chapter;“ e. g. ra-bomp-rōn, „his head."

Boñ, ra-, pl. trā-, n. „river;“ e. g. ra-bon’ da-bāna, „a great river;“ for ra-boñ ra-bāna.

Bóna, a-, pl. e-, or trā-, n. „nation;“ e. g. a-bona a-bāna, „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-kō, „he is glad,“ lit. „it gladdens him."

Bóne, v. n. „move;“ e. g. ara-rū be ra bóne, „the whole world moves."

Bóne; ma-, n. „joy, gladness, happiness;“ e. g. ma-bóne-m’ōn, „his gladness."

Bóne-tr’ēt, kà-, n. comp. „haughtiness, presumption;“ e. g. ka-bóne-tr’ēt-k’ōn, „his haughtiness."

Bont, kà-, pl. trā-, n. „navel, navel-string."

Bontr, v. a. „call, name, mention;“ e. g. bontr am’ōlo-ma-tši, „mention the price of it."

Digitized by Google
Bontr aⁿ'és ſa-, v. comp. "guess", lit. "call the name of-"; e. g. be ma bontr aⁿ'és ſa ar'àka ará yi etc. "if thou doest guess the thing, which is etc."

Bontr w'úní aⁿ'és, "call one by name, call one's name;" e. g. o bontr-kô aⁿ'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-fino, "a good scent."

Bóntra, v. rel. (rad. bontr), "call-for-, mention-," or "name-to-, name-for-" (as the name of an object to one); e. g. bontra-mi aⁿ'és-n'ôn, "mention me his name."

Bóntras, v. freq. a. (rad. bontr), "call over" (as names), "name; praise;" e. g. ſa bóntras am'és-ma-ñaň, "they called over their names."

Bópar, a-, pl. e-, n. "leaf"; e. g. e-bópar eyé, "these leaves."

Bor, kô-, pl. trâ-, 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.

Bórko, o-, pl. a-, n. "damsel; a young woman" (married or not); e. g. o-bórko o-fino, "a fair damsel."

Bósne, v. n. "long, have a great desire." Prob. a refl. form of an obs. bos; e. g. o bósne trâka qw'án-k'ôn, "he longs for his son."

Bósne, a-, pl. e, n. "longing, anxious desire;" e. g. am-bósne-n'ôn, "his longing."

Bot, v. n. "get sweet, be sweet, be delicious, be savoury." Short form of bôtí. E. g. aⁿ-sáka aⁿé ſa bót he, "this palaver sauce is not savoury." See the Note after wos, v. n.

Bot, kô-, n. "sweetness, deliciousness;" e. g. ka-bót ka e-nak, "the deliciousness of the rice."

Bot, kô-, pl. trâ-, n. "ball, lump" (as of soap); "pill" (as of medicine); e. g. trâ-bót trâ-sas, "three pills."

Bótgar, v. rel. (rad. bót), "love, like," lit. "be sweet toward-;" e. g. o bótgar-kô, "he loves him."

Bótgar, ma-, n. "love;" e. g. ma-bótgar ma K'úru, "the love of God."
Bóti, v. n. (rad. bot), „be sweet, be savoury, be delicious“ (as food); e. g. an̄-sāka an̄e ̄ na bóti, „this palaver sauce is delicious.“

Bóti-di, adj. comp. „delicious to eat;“ e. g. y’et e-bóti-di, „delicious food.“

Bóti-som, adj. comp. „delicious to devour;“ e. g. r’a ra-bóti-som, „something delicious to devour.“

Bóti-trāl, ō-, adj. but used adverbially, „sweetly“, lit. „sweet to hear“ (applied to singing or music); e. g. an̄-fet an̄e ̄ na len ̄ ̄ ō -bóti-trāl, „these children sing sweetly.“ See rāmi below.

Botr, v. a. „put, put down, place, set; fix“ (as time); e. g. botr-̄ni rayér, „put it aside.“

Bótra, v. rel. (rad. botr), „put-for-, place-for-;“ e. g. bótra-mi-ri ro-k’ūma, „put it in the box for me.“

Bótra w’áni a-tōntō, „put an allurement“ or „enticement for one, put a snare for one;“ e. g. ’a bótra-k̄o a-tōntō, „they put a snare for him.“

Bótra w’áni yān̄fa, „act deceitfully against one,“ lit. „put deceitfulness“ or „a trick for one;“ e. g. ̄ o bótra-mi yān̄fa, „he acted deceitfully against me.“

Bótr̄ar, v. rel. (rad. botr), „put-to-, put-at-, set-to-“ (as the mind to a person or thing); e. g. bótr̄ar-̄ni am-mēra, „set the mind to it,“ = „take care of it.“

Bótr̄ar am-mēra ka — , „set the mind to-, take care of-, mind, Bótr̄ar am-mēra ro-, „set the heart to-;“ e. g. o bótr̄ar am-mēra rōn̄on̄, „he takes care of him.“

Bótr̄ar w’áni am-mēra, „put the mind to one, take care of one;“ e. g. o bótr̄ar-mi am-mēra; „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-tśi, „I make thee a present of it;“ — o bóya-mi q̄w’īr, „he made me a present with the goat;“ — o bóya-k̄o 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.“
Búko, v. n. "bathe, wash oneself;" e. g. I kó búko, "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-lař 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 kó dif, "he almost killed him."


Búngas, v. caus. (rad. bún'da), "make large, enlarge, make great;" fig. "magnify, glorify;" e. g. o búngas an-set-ń'oń, "he enlarged his house."

Bunt, a-, pl. e-, n. "cloud;" e. g. a-bunt a-bi, "a dark cloud."

Búrap, adj. "short;" e. g. k'ántř kó-búrap, "a short stick."

But, kó-, pl. trä-, n. "heart" (as the organ; also used figuratively as the seat of courage, etc.); e. g. ka-but-k'oń, "his heart."

Bútu, a-, pl. e-, n. "bag;" also "pillow;" e. g. a-bútu a-ńográf, "a soft pillow."

D.

D', pref. insep. and indef. "a, an;" e. g. d'im, "a word," for da-im.

Da, prep. poss. "of;" it is a euph. form of: ra; e. g. ar'ón'-da-su, "our road;" -ar'ón' da K'éru, "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'on' da-fino, "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-tañ' dáta, "under the root," for ro-tañk ráta. This form is used after nouns terminating in ň, or Ňk, 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 n, when the g is cut off. E. g. o tráma ka arón’ 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. o tas ka ‘ra-bon’ dayér, = o tas ro-bon’ dayér, „he passed close to the river;“ — o tas ro-r’on’ dayér, „he passed by the side of the road.“ It is used after nouns terminating in n, 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. o de 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. o 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 nāñ fe kō, „no, I did not see him.“

De, conj. „and;“ e. g. pā-lā de e-yóka, „rice and cassadas.“

Der, v. n. and aux. = de, or: re, „come;“ e. g. o der romí, „he came to me.“ It is construed in the same way as: de, which see.

Der, kā-, 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.“

Der, a-, or i-, pl. ma-, n. „body, skin.“ The sing. is seldom used, the pl. being used for it; e. g. ma-der-món, „his body.“

D’er, n. „place;“ def. form: od’ér, „the place;“ e. g. d’er o-fíno, „a good place.“

D’er ó d’er, „everywhere, anywhere;“ e. g. K’uru o 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. o 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.“

Temne - Wörterbuch.
Di, adj. "eating"; e. g. r'â ra-di, "something to eat."
Di, kâ-, n. verb. "act of eating, an eating, meal;" e. g. kâ-di kâ-bal, "a breakfast."
Di, pr. obj. = ri, of which it is a euph. form, "it"; e. g. tšè 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 ň, when the g is dropped. E. g. řo řon 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-rë, "this is the road to Malal."
Dí-a, adv. loc. emph. "there"; e. g. ro aň-gbálan ňa gbópe, dí-a řo ara-bomp-r'ôn, "where the rock was rugged, there he put his head;" — dí-a řo sóto-ni, "there he got it."
Dí-aň, adv. loc. abs. "there, at that place," it is a euph. form of: ří-aň; e. g. dí-aň I sóto-ni, "there I got it." (Cf. -ň under N.)
Dif, v. n. "kill, commit murder;" also "kill beef; be fatal" (as an illness); e. g. řo poň dif-i? "has he killed beef?"
Dif, v. a. "kill, execute, murder;" also "prove fatal to" (as a sickness); e. g. 'a dif-kô, "they killed him."
Dîa, v. rel. "kill-to-, kill-for-; kill-with-;" e. g. řo dîa-mi antrôkô, "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'îm, pl. s'im, n. "word, voice;" e. g. ad'îm-r'ôn, "his word;" D'im is a euph. form of: r'îm.
Dîmše, v. n. "go out" (as fire); e. g. an'ântr na dîmše, "the fire went out."
D'in, adj. num. "one," being a euph. form of r'in; e. g. r'on' d'in, "one way."
Dînne, v. refl. (rad. dim) "perish, get lost," lit. "destroy oneself;" e. g. ka-lôme řo dînne, "the sheep got lost."
Dînne, kâ-, n. verb. "act of perishing, perishing; destruction, ruin, perdition;" e. g. ka-dînne-k'ôn, "his perdition."
Dío, adj. "right" (in opposition to left); e. g. ka-trá ká-dío, "the right hand."

Dío, ka-, n. "the right" (hand); also "the South."

Dir, ka-, pl. trá-, n. "mortar" (as to beat rice in); e. g. ká-dir ká-bána, "a large mortar."

Díra, v. n. "sleep, go asleep;" e. g. ŋá ká díra, "they went to sleep."

Dis, adv. "yesterday;" e. g. ó der dis, "he came yesterday."

Dis, v. caus. (rad. di), "give-to eat, feed;" e. g. e-bámp ŋá dis an-fet'-a-ńáń, "the birds feed their young ones."

Dis ra-foi, "yesterday evening, last evening;" e. g. ó bék dis ra-foi, "he arrived last evening."

Dis tratrák, "yesterday night," e. g. ŋá der dis tratrák, "they came yesterday night."

Do-, prep. "into, in, at, to, from;" e. g. ó won' 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. ó yí ro-tšen' dokóm, "he is on the top of the hill;" — ó yíra ka an-ńón' dokóm, "he lives on the top of the mountain." See the Note at the end of this letter.

D’ón, pr. poss. "his, her." It is a euph. form of r’ón; e. g. ra-ban’-d’ón, "his anger."

D’or, n. "hunger;" def. form ad’ór, "the hunger." It is a noun in ra-; e. g. d’or ra-bá-mi, "I am hungry;" lit. "hunger has me."

Dúba, 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 ŋ, when the g is dropped, as: r’ón da-fíno, "a good road," for: r’ón ra-fíno; — ar’ón da-tší, "that road," for: ar’ón ra-tší.

E.

E-, pref. def. and indef. "the;" e. g. e-tís, "knives," or "the knives."
E, pr. subj. "it; they;" e. g. ey'etr-'e-mi e dinne, my things are lost."

E-, pref. emph. vow. to make nouns with the inseparable pref. y' definite, as: ey'etr, "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 ko-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 nesa he q-wos-k'ôn-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-an in addition. (Cf. the suff. -ân 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'etr-'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'etr-'e-ñañ, "their things."

Eyán, pr. dem. rem. "those;" e. g. ey'etr eyán, "those things."

Eyé, pr. rel. "which;" e. g. ey'etr eyé I sóto, "the things which I got."

Eyé, pr. dem. prox. "these;" e. g. ey'etr eyé, "these things."

F.

Fgí, v. n. "be hot, have a burn, be burned;" e. g. I fgi ro-trá, "I have a burn on the hand."
Fai, adj. "hot" (as water); "burnt" (as a farm); e. g. m’antr ma-fai, "hot water."

Fai, v. a. "cut one's throat, kill, slaughter, butcher;" e. g. 'a faï-kô, "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 krifí for worship); e. g. o fak an-tis'-a-mi, "he threw down my knife."

Fáka, 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-bô, "throw the bread to me:"

Fálañ, 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. o fálañ ka 'ra-môri, "he apostatized from Islamism."

Fále, v. n. (rad. fáI), "turn, turn away; be turned away;" e. g. o fále roñôñ, "he turned away from him."

Fáli, v. a. "turn, move away, turn aside, remove, shove aside;" e. g. fáli ak'ân'r, "turn the stick aside."

Fáli, v. n. "fly"; e. g. am-bamp o fáliro-bôli rokóm, "the bird soars high up."

Fálira, v. caus. "make to fly about, waft about, drive about" (as the wind chaff); e. g. añ-feñ na fálira e-fuk, "the wind wafts the chaff about."

Fám, a-, n. the pl. of w'uni, "person," which see. The sing. form o-fâm, is not much used; e. g. añ-fâm añé, "these persons," = "this people."

Fâm a-rúni, a-, n. pl. "males, men;" lit. "male persons."

Fâm a-bom, a-, n. pl. "females, women," lit. "female persons."

Fánta, v. n. "lie down;" e. g. o kô fânta, "he went to lie down."

Fânt'r (for fântgær), kâ-, pl. trâ-, n. "bed;" e. g. ka-fânt'r-k'ôn, "his bed."

Fâr-fâr, prob. adj. onom. "making fâr-fâr." See Proverb. 6, pag. 99 about this word.
Fárki, v. a. "despise, slight, set at nought; degrade;" e. g. o fárki-ko, "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-trá-k'ón fas, "he pulled it (cloth) out of his hand on a sudden."

Fatr, a-, pl. e-, n. "iron;" also "an iron cooking pot."

Fatr, v. n. "be near, be close; come near, go near;" e. g. tšè 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."

Fátfræ, v. recipr. "come near together, come close to each other, approach each other;" e. g. ma fátfræ nāh, "let us come near together."

Fátfræ, o-, pl. a-, n. "neighbour, one living close to another;" e. g. o-fátfræ-ka-mi, "my neighbour."

Fátfræ, v. rel. n. "draw near;" e. g. ra-fa ra fátfræ, "death draws near." The suff. is rather redundant here.

Fátfræ, v. rel. a. "draw near to, approach, be near to;" e. g. fátfræ-mi, "draw near to me."

Fe, = he, adv. "not;" e. g. w'úni ó w'úni o nām fe tši, "no one saw it." This form is generally used after or before the letter m. Fe is to be considered as a euph. form of: he, which see below.

Fef, a-, pl. e-, n. "wind, breeze;" e. g. ań-fef na fěn o-báki ténōn, "the wind blows strongly to day."

Féla, a-, pl. e-, n. "desire, longing, lust;" also "sexual desire" or "desire for sexual commerce;" e. g. a-féla na e-lop na wop-mi, "I have a desire for fish," lit. "a desire of fish holds me."

Fěn, v. a. "blow, play" (as a wind-instrument); blow-on-, blow-into-;" e. g. o fěn aka-sú, "he blew the trumpet;" — 'a fẹn-kọ e-kul, "they blew into his nostrils."

Fěn, v. n. "blow" (as the wind, or into some thing); e. g. o fẹn
ka e-kul-y'ôn, „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. o-lâñba o trê 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. o-yéli owé o fer am-pânkâl o-fíno, „this minstrel plays the cithern well;“ — o-lâñba o fer am-btíîn, „the young man beats the drum.“

Féra, adj. „white, clean;“ as applied to rice „deprived of the husks;“ e. g. pq-lâ pq-féra, „clean rice.“

Fet, v. n. „be young; be tender“ (as roots); „be fresh“ (as palm-wine); „be new“ (as the moon); e. g. o fet râs, „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'ahôt, which see. The sing. o-fet, is sometimes used.

Fêtâr, 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. o fêtâr am-pâ, „he cleared up the matter;“ — 'a fêtâr-kô têñoñ, „they made him blush to day.“

Fêtâr am-méra ŋa w'ûni, } „clear one of a charge, declare one's
Fêtâr w'ûni am-méra, } innocence, acquit one, justify one,“ lit. „make clean one's heart;“ e. g. 'a fêtâr-kô am-mêra têñoñ, „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. o fi ar'ôn' da-fíno, „he died happily,“ lit. „he died the good road;“ — be an'ôf ŋa fi, „when the moon is over.“
Fi o-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'-uní fi, "a dead person."

Fi, ka-, n. verb. "act of dying"; also "mortality"; e.g. ka-fi ka w'-uní, "the mortality of man."

Fi, ra-, pl. trá-, n. "death"; sometimes the abstract stands for the concrete "a dead (one)"; e.g. ra-fi-r'ño, "his death."

Fi, a-, pl. e-, n. "loin, hip" (also used of the meat of an animal slaughtered); e.g. 'a soñ-kó 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 ané áña fino, "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-fám a-fíno, "good people;" — r'im ra-fíno, "a kind word."

Fíno, o-, adj. but used adverbially "well, kindly;" e.g. o yô-mi o-fíno, "he treated me well."

Firdaus, n. "paradise." From the Ar. ٣٠،٣٠, beatorum sedes, paradisus.


Fit, ma-, n. "brains, brain;" also "marrow" (of bones).

Fíta, v. a. "cast away, throw away, throw, fling;" e.g. w'an, tšé ri fíta, "boy, do not throw it away."

Fíta, v. rel. "throw-away for-;" e.g. fíta-mi am-bitra ané, "throw this bottle away for me," = "throw me this bottle away."

Fó, conj. "that," = hó; 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 fó, "say." E.g. mà yéma fó I ták'sa-mu-i? "doest thou want me to teach thee?" lit. "doest thou want that I teach thee?"
Fo, v. n. "say," = ho. It is generally followed by ye, which seems to be the dem. pr. for eyé, "these" (words); in the 1st person sing. the pers. verbal pronoun is often, or generally dropped. When followed by ye, it is generally used as an introductory phrase to arrest the attention of the one, to whom one wants to say something. E.g. fo ye, mañ kóne ro-Kamp anínañ, "I say, let us go to Sierra-Leone to morrow," for: I fo ye etc., lit. "I say these (words) etc.;" — I fo ye, w'an etc., "I say, boy etc.;" — o fo ye, ő gbáli he der, "he says he cannot come." Fo alone, or also: fo ye may be used with direct and indirect speech, as: ő fo: Mañ kóne nína.bat, "he said: Let us go to morrow morning," or: ő fo ye: Mañ kóne etc., "he said: Let us go etc.," lit. "he said these (words): etc."

Fo, adj. verb. = ho, "saying". See fo, conj.

Fo ye, = ho ye, see fo, v. n.

Fo, v. n. "speak, talk;" e.g. I ko fofo rónán, "I go speak to them;" — ő gbáli he fofo, "he cannot speak."

Fofo, ká-, pl. trá-, n. "speech, word;" in the sing. "act of speaking;" e.g. ka-fofo-k'ón, "his speaking."

Fofo d'im r'in, "make an agreement" or "treaty," lit. "speak one word;" e.g. na fofo d'im r'in tráka tsi, "they made an agreement about it."

Fófofo, v. rel. (rad. fofo), "speak to, address, speak with, reason with, warn;" e.g. I ti fofo fofo-kó, "I shall speak to him."

Fófofo, ká-, pl. trá-, n. verb. "act of addressing (one); address;" e.g. ka-fófofo-k'ón an-fám, "his addressing the people."

Fófo, ra-, pl. trá-, n. "evening;" e.g. ra-fofo ra poń bék, "evening has arrived."

Fófo-ka-fára, v. n. comp. "be easy to bring" or "to bring away;" e.g. őw'úni őwé ő fofo-ke-ka-fára, "this person is not easy to bring away."

Fófo-fo, v. impers. comp. "be easy to pass;" e.g. pá fofo ri tas, "it will be easy to pass there;" — ő fofo ri tas, "it is (was) easy to pass there."

Fófo-tr'éi, 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: mą foi he tr'ei, "thou dost not joke about a thing;" also "be convenient" (as time).

Foi-tr'ei, adj. "sociable, good-natured; convenient, seasonable" (as time); "easy, happy;" e. g. a-lôkō a-foi-tr'ei, "a convenient time;" — w'uni foi-tr'ei, "a person well off."

Foi w'unì tr'ei, v impers. a. "be easy for-, be well with-" = "be comfortable, be happy, be well off;" e. g. pâ foi-kô-tr'ei, "it is getting better with him," = "he is getting well off;" — o foi-kô-tr'ei, "he is comfortable," lit. "it is well with him."

Foir, a-, pl. e-, or trg-, n. "shadow, shade, shelter" (as of a tree); e. g. an'nîntr na yer-su a-foir, "the tree gives us shelter."

Fok, a-, pl. e-, n. "parcel, any thing wrapped up in the form of a parcel;" e. g. a-fok na m'er, "a parcel of salt."

Fōkia, v. revert. and rel. (rad. fok), "unwrap-for; bark-for-, take off-for-" (as the cover of a parcel for another); e. g. fōkia-mi an'nîntr anê, "bark this tree for me."

Fon, ra-, pl. a-, n. "hair;" e. g. an-fon-nôn, "his hair."

For, ra-, pl. e-, n. "eye;" e. g. e-for 'e-su, "our eyes."

Fōsa, a-, n. "power, influence, might, ability;" e. g. o bâ he ri a-fōsa, "he has no influence there," = "he is not able to do anything there."

Fot, adj. "addle, barren" (as an egg); "empty" (as a box, or as the stomach); e. g. ra-mes ra-fot, "an addle egg."

Fōtane, v. refl. "rest oneself, rest, repose;" e. g. I kō fōtane o-tan, "I go to rest a little." Prob. from an obs. fōta.

Fōtane, o-, n. loc. "resting place, place of repose;" e. g. o-fōtane-o-mi, "my resting-place."

Fu, adj. "new;" e. g. k'éta kâ-fu, "new cloth."

Fuk, e-, 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: e-ghäfta.

Fūmpo, v. n. "fall down, fall;" e. g. o fūmpo 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 tră-, 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-ńan, „their captivity.“

Fúti, v. n. „escape, be saved;“ e. g. o fúti ri, „he was saved there.“

Fúti, kă-, 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. kóŋo 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, kă-, 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. pă bónę-mi ténoŋ gba, „I am very glad to day;“ — a, K’uru o bótar-su gba! „oh, God loves us much!“

Gbă, kă-, pl. tră-, n. „score, twenty;“ e. g. tră-gbă tră-ńan, „two scores,“ = „forty;“ — tră-gbă tră-sas, „three scores,“ = „sixty.“

Gbaį, v. a. „split“ (as wood); „burst, open“ (as a nut); „tear“ (as cloth); fig. „impart“ (as instruction); „interpret“ (as dreams); e. g. o gbaį ak’óta, „he tore the cloth.“

Gbaįa, v. rel. „split-for-; tear-to- or for-; open-for-;“ fig. „impart-to-;“ o gbaįa-mi ak’óta, „he tore the cloth to me,“ = „he tore me the cloth.“

Gbaįr, v. rel. (rad. gbaį), „impart-to-, give-to-“ (as instruction), lit. as it were „tear off-towards-.“ See the next word.

Gbaįa w’úni kă-wǎndi, } „impart instruction to one, preach to Gbaįr w’úni kă-wǎndi, } one;“ e. g. o gbaįr-ko kă-wǎndi, „he gave him instruction.“
Gbak, ma-, n. "rust"; e. g. an-fatr na ba 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. ọ gbak ak'ọnt, "he cut the stick."

Gbak, v. n. "cut; judge, give an opinion."

Gbaka, v. a. "cut; decide, judge" (as a matter); "rule over, govern;" e. g. káne mo gbáka an-tọf ané-e? "who is governing this country?"

Gbaka, ka-, n. verb. "act of governing" or "of ruling, reign, government;" e. g. káne ba ka-gbáka ka an-tọf-e? "who has the government of the country?"

Gbaka, ra-, n. "office of governing (a country); government;" e. g. káne ba 'ra-gbáka ra an-tọf-e? "who has the government of the country now?"

Gbákané, v. recipr. "vie" or "contend with each other;" e. g. 'a gbákané ka ka-ľam ma-sar, "they vied with each other in throwing stones;" — 'a gbákané ka gbúke, "they vie with each other in running," = "they ran a race."

Gbal, v. a. "write; make a sketch of, sketch;" e. g. ọ gbal a-reka, "he wrote a letter."

Gbal, v. n. "write; make a sketch; e. g. ọ gbal o-flno, "he writes well."

Gbal, kę-, n. verb. "act of writing, writing;" e. g. I nánk kagbal-k'oń an-rēka, "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-flno, "good writing." Also "sketch; mark."

Gbala, adj. rel. "belonging to writing;" e. g. k'upo ką-gbála, "a pen," lit. "a feather to write with."

Gbálah, a-, pl. e-, n. "rock, rocky place;" e. g. a-gbálah a-bána, "a large rock."

Gbálap, v. n. "twinkle with the eyes, twinkle;" e. g. ọ trą gbáláap, "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 yó-tši, = o gbáli he tši yó, 
"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."
Gbám, v. a. "beat, pound, bruise to powder" (as in a mortar); 
e. g. gbám apa-lá, "pound the rice."
Gbáñ, a-, pl. trás-, n. "dry land" (as opposed to the sea); "country;" 
e. g. ro-gbáñ, "in the country" (in opposition to the city).
Gbáñ, adv. spec. "very, well, closely;" it is used with bákar, 
"firm, strong, fast," and with wópane, "hold together, be 
united together;" e. g. ak'ántr ka tráma bákar gbáñ, "the 
post stands very fast."
Gbáñ, v. a. "lay across" (as a bridge); "meet; oppose, prevent, 
obstruct" (as a road); "waylay"; e. g. 'a gbáñ-kó ro-r’ón, 
"they waylaid him in the road."
Gbánnané, v. recipr. "meet each other;" e. g. I tr’a he ro sá 
ma gbánnané, "I don't know where me may meet each other."
Gbánn, v. refl. a. (rad. gbáñ), "meet with, meet;" also "lay 
across oneself," hence "carry on the shoulder;" e. g. o 
gbánn ak'ántr, "he carried the stick on the shoulder;" — 
o gbánn ene-kó ro-r’ón, "he met with him in the road."
Gbánn, v. refl. n. "meet, meet together, assemble;" e. g. 'a gbánn 
ro-r’ón, "they meet in the road."
Gbánn, a-, pl. e-, n. "meeting, assembly;" e. g. añ-gbánn ene 
añ-f’ám, "the meeting of the people."
Gbáñsa, v. caus. "go to meet;" e. g. o gbáñsa’s Pá Sóri, "he went 
to meet Mr. Sóri."
Gbáñsane, 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 gbáñsane-kó ngañ, "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 tráma ro-gbántañ, 
"he stood in the piazza."
Gbántane, adj. refl. "spreading itself, making itself known, diffusing itself;" also "making known, advertising;" e. g. wúní gbántane tr’eí, "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."
Gbántraní, a-, pl. e-, n. "outskirts" or "boundary of a farm where it borders on the bush" or "forest;" e. g. o yó ma-mant ro-gbántraní, "he does work at the outskirts of the farm."
Gbápne, v. refl. (rad. gbap), "fasten itself, fix itself, adhere;" e. g. ma-kíma ma gbápne ka e-kos-y’ón, "soot adheres to his cheeks."
Gbáps’a, v. freq. and inch. a. "get fastened to, adhere to, stick to; keep close to, attend to;" e. g. w’an, gbáps’a-mi rayer, "boy, keep close to my side."
Gbáran, adv. "clearly, plainly, well, fully;" e. g. o káne-kó-tší gbáran, "he told it plainly to him."
Gbáski, v. a. "separate, part, divorce; divide; distinguish;" e. g. gbáski atra-lómé ka aš’sír, "separate the sheep from the goats."
Gbáta, a-, pl. e, n. "mat;" e. g. a-gbáta a-lól, "a small mat."
Gbáti, v. n. "be numerous, be many, be plentiful;" e. g. pá-lá pá gbáti ri, "rice is plentiful there."
Gbáti, adj. "many, numerus, much;" e. g. e-lop e-gbáti, "many fish."
Gbáto, a-, pl. e-, n. "cutlass, sword;" e. g. añ-gbáto-n’ón, "his cutlass."
Gbátr, v. a. "set" (as a trap); "waylay, lie in ambush for, set a trap for;" e. g. o gbátr o-šém, "he set a trap for the animal;" — o gbátr-mi ro-r’oñ, "he lay in ambush for me in the road."
Gbátr, 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 gbátr-mi, "he knocked me;" — o gbátr aka-ráre, "he knocked on the door."
Gbátró, v. n. "be round about;" e. g. na gbátró ro-petr be, "they were all round the town."
Gbéléň, a-, pl. e, n. "bell; hour;" e. g. pá yi gbo añ-gbéleň na añ-réi aña béka e-sas, "it is but the 3d. hour of the day."
Gben, adv. "indeed, very, verily, just, exactly." It has often
the sense of the adj. "own" without a prefix. E. g. ə lọpra
tọ gben, "he is now dressed indeed;" — añ-lo ńa-tši gben,
"that very time;" — ow'án-ka-mi gben, "my own child."

Gbéna, v. a. "hate"; e. g. ə gbben mi, "he hates me."

Gbéna, kə-, n. verb. "act of hating, hatred;" e. g. ə gben-ko
ka-gbben kə-bána, "he hates him very much," lit. "he hates
him (with) a great hatred."

Gbéna, ma-, n. "hatred;" e. g. ma-gbben amá ə gben mi, ma
etc., "the hatred with which he hates me, it etc."

Gbénbə, kə-, pl. trə-, n. "pepper of any kind;" e. g. ka-gbben
ka-yim, "red pepper, cayenne."

Gbéngebə, v. a. "question, examine by questioning, inquire into
by questioning, examine;" e. g. I tši gbéngebə-ko 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'etra pon gbépar, "the sun has reached
the meridian;" — ra-yóla-r'oñ ra gbépar, "his gentleman-
ship has reached the highest point (its zenith);" — ka-bóne-
tr'el-k'oñ ka pon' tọ gbépar, "his presumption had now
reached the highest degree." It is sometimes followed by
rokóm, "on top," as: ə pon 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. ə gbépar ra-yóla, "he rose to
the rank of a gentleman;" — ə gbépar añ-set, "he went on
the top of the house."

Gbépar ra-bomp ratróñ, "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'etra ra gbépar ra-bomp ratróñ etc.,
"when the sun reached the meridian etc."

Gbép'tranə, v. recipr. (rad. gbep), "join together, be close to-
gether, be near to each other;" e. g. ma yíra sə gbép'tranə,
"let us sit close together," lit. "let us sit we are close to-
gether."
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 ná-nañ gbes, „all last night."

Gbétgbétne, 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. ἀνακάθισμαν or ἀνακέσιμαν; or = the Lat. accumbere; hence „sit down“ or „recline to a meal.“ This form is used of old people and of women. Gbátgbátne, or gbátigbátine 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-bái o won tša gáli aña poñ gbétgbétne ka añ-fanta ka ka-nántra, „the king went in to see those who had sat down to the marriage feast;“ — but: w’an, tšè gbátgbátne, „boy, do not sit down astride."

Gbéttr, adv. „middlingly, just right, just, good, well; quite, fully; accurately, minutely;“ e. g. o wañ gbo gbéttr ténōñ, „it is but partially clear to day;“ — I yif-kō-tši gbétr, „I asked him minutely about it."

Gbéttr, adj. „middling, right, just right, good, accurate; e. g. ma-pant ma-gbétr, „accurate work;“ r’á ra-gbétr, „a thing just right."

Gbip, v. a. „catch, capture, make-prisoner;“ e. g. o gbip an-tróko, „he caught the fowl."

Gbípa, v. rel. „catch-for-, capture-for-;“ e. g. gbípa-mi an-tróko, „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 nāñ-kō gbo woñ, „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.“; — mō o yēfá gbo ro-petr, ṛa kōne, „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’etr ra putr gbo gbetr, mo o kônê, „the sun was but just risen above the horizon, when he left.“

Gbo ras, „but just, only just,“ lit. „only yet,“ Ger. „eben erst;“ e. g. o trap gbo ras tra yö ma-pant, „he only just began to do work.“

Gbo tôn, „then now, now;“ e. g. mañ kônê gbo tôn, sâ sóto ey’êtr-ê-su, „let us then go now, we have got our things.“

Gboñ, a-, or i-, pl. ma-, n. „bundle“ (as of rice cut), „a handful, a sheave;“ e. g. a-gboñ na pê-lâ, „a sheave of rice.“

Gbônkal, kê-, pl. trê-, n. „dale, valley.“

Ghôôñkô, a-, pl. e-, or trê-, n. „old forest, forest“ (where the timber trees have not yet been cut out); e. g. o yi ro-ghôôñkô, „he is in the forest.“

Ghôôntô, a-, pl. e-, n. „kitchen“; e. g. o yi ro-ghôôntô, „he is in the kitchen.“

Gbôpe, v. n. „be rugged, be uneven, be rough“ (as ground or a stone); e. g. an-tôf ña gbôpe ri, „the ground is rugged there.“

Gbôpe-gbôpe, v. freq. or intens. n. „be very rugged, be very uneven, be very rough;“ e. g. an-tôf ña gbôpe-gbôpe ri, „the ground is very uneven there.“

Gbôrka, ô-, pl. a-, n. „one not initiated into the secret society of the Bondos“ or „of the Porros; one ceremoniously unclean.“ Cf. Pref. § 18, a.

Gbôsa, adj. „belonging to tempting“ or „alluring“ or „seducing, tempting;“ e. g. r’a ra-gbôsa ra yi ri, „there is a temptation there,“ lit. „a tempting thing is there;“ from the v. rel. gbôsa, „tempt-with-“, (rad. gbôs, „tempt.“)

Gbôti, v. a. „pluck-off, tear-off, pull-off, pluck“ (as fruit from a tree, or a rope); e. g. o gbôti ma-lêmre, „he plucked limes.“

Gbûke, v. n. „run, run away, flee;“ e. g. añ-fâm be ña gbûke, „all the people ran away.“

Gbûke, v. a. „run away from, flee from;“ e. g. o gbûke-mi, „he
ran away from me;" — ọ gbúkẹ am-bók, "he fled from the snake."

Gbutr, v. n. "be short;" e. g. ak'ǒntr ka gbutr, "the stick is short."

Gbútrás, v. caus. "shorten, make short;" passively "be shortened;" e. g. gbútrás-ki, "shorten it;" — ak'ǒntr ka re gbútrás, "the stick will be shortened."

H.

Ha, conj. = hán "so that, in so much that;" e. g. ọ́ káńẹ-su fo ow'úní ówé ọ sáke; kéré ọ sáke sóń, há a-fám ọ́ gbáli ọ̀ tẹ́ sára, "they told us that this person turns himself; but he turns himself softly, so that people are not aware of it."

Ha, adv. = hán "till, until;" e. g. ọ́ kar-kó, há pé leľa-mi, "I waited for him, till I was tired," lit. "till it tired me."

Háli, conj. "though, although;" e. g. be ná náńẹ gbo tráka kefa, háli ná kefa ọ̀ etc., "if ye only think of stealing, although ye do not steal etc."

Háli, adv. "very, much;" e. g. ak'ọtā aké ọ́ gbáli ọ̀ ki sóń. ọ́ 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. ọ yó ma-pant hálisá, = hálisá ọ yó ma-pant, "they still do work;" — kónó mo sóń-su rás ey'ētr ọ̀, "he is yet giving us all things still."

Háñ, conj. = hán, which see.

Háñ, adv. = hán, which see.

He, adv. "not," = fe which see; e g. ọ ta der ọ̀, "he did not yet come." It is only used with verbs like fe, and both forms might be considered as negative suffixes to form negative verbs.

Hó, conj. = fó, which see.

Hó, v. n. "say," = fó, which see.

Hó, adj. participial "saying," = fó, which see.

Hó yé, = fó yé, which see.
I.

-? direct inter. suff. placed at the end of the proposition; e.g. 
  l der royán-? „shall I come yonder?“ — l tret tön-? 
  „shall I leave off now?“

'-?, abbr. form of ?i, pr. obj. „it“, used after the letter ?i. See 
  an ex. in Temn. Trad. p. 6.

Iyó?o, adv. „yes“; e.g. kó qw’ahé? pâ ho: Ya, to’sa-mi am-
  bamp. Q-kára-k’ón q pâ ho: Iyó?o; „and the child said: 
  Mother, broil me the bird. His mother said: Yes.“

K.

K’, pref. indef. and insep. „a, an;“ e.g. k’ântr, „a stick,“ for 
  kâ-ântsr.

Ka, prep. „in, into; to; at; from; for; with; according; while;“ 
  e.g. ñ wur ka an-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 kâ-.

Ka, prep. poss. „of“. It is the def. form of kâ; e.g. ñ-kas ka 
  ñ-bal, „the father of the king.“

Ka, conj. „and“, = ke and kó; this form is used before words 
  with or before the vowel a; e.g. ka ña pâ ho: etc., „and 
  they said: etc.“

Ka, adv. „then; when,“ = ke and kó; this form is used before 
  words with or before the vowel a; and in the minor pro 
  position. 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. ñ poñ gbo der-e, ka ña móta kônë, „as soon as he 
  had come, then only they left,“ = „he had just come, be-
  fore they went away;“ — ñ yi ka der, ka an-tëk ña bëk, 
  „he was just coming, when the strangers arrived.“ See the 
  Note after ke, adv.

Ka, pr. subj. def. „it;“ e.g. ka-bep ka dîne, „the spoon is lost.“

Kâ-, pref. indef. „a, an;“ e.g. kâ-bep, „a spoon.“ With verb. 
  12•
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.

**K₃**, prep. poss. "of". It is the indef. form of ka; e.g. k₃-bep k₃ Sōrī, "a spoon of Sori."

**K₃**, pr. subj. indef. "it"; as: k₃-bep-k₃-mi k₃ dînne, "a spoon of mine is lost."

Ka a-lòk’o lom, "at a certain time, once;" = lòk’o lom.

Ka-mi, pr. poss. def. "my", lit. "of me;" e.g. ka-bep-ka-mi, "my spoon."

K₃-mi, pr. poss. indef. "my", lit. "of me;" e.g. k₃-bep-k₃-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-nu, "thy spoon."

K₃-mu, pr. poss. indef. "thy", lit. "of thee;" e.g. k₃-bep-k₃-mu, lit. "a spoon of thee" = "a spoon of thine" or "thy spoon."

Ka-nu, pr. poss. def. "your", lit. "of you;" e.g. ka-bep-ka-nu, "your spoon."

K₃-nu, pr. poss. indef. "your", lit. "of you;" e.g. k₃-bep-k₃-nu, "a spoon of you," = "a spoon of yours" or "your spoon;" = k₃-bep-k₃-nu kian, "this (is) a spoon of yours," lit. "a spoon of yours this (it)."

Ka ka lîp’so, } "at last," lit. "at the end;" e.g. ơ der ka ka-
Ka ka-lîp’sa, } lîp’so, "at last he came," or "he came at last."

Ka-lîp’so, } n. but used adverbially, "the last time," lit. "the Ka-lîp’sa, } end;" for which they more generally use the aux. v. lîp’so, "be last." E. g. me I kô ri ka-lîpsô, "when I went there the last time."

Ka-lîp’so-ka-tṣi, } "at last, afterwards," lit. "at the end of it;"
Ka-lîp’sa-ka-tṣi, } e. g. ka-lîp’so-ka-tṣi ơ sônh mi े’ér’è-mi, "at last he gave me my things."
Ka ka-raran-ka-tsi, "afterwards, after this," lit. "at its back
Ka-raran-ka-tsi, or "at the back of it;" e.g. ka ka-raran-ka-tsi I tsi der, "afterwards I shall come."
Ka ka-raran aké, "after this," lit. "at the back (of) this;" e.g. ka-raran aké ka tsi, "after this he did not do it again."
Ka-raran, n. but used as a prep. "after," lit. "the back;" e.g. ka-raran ka-tsim, "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 au-fam, "amongst the people." See the observation at the n. ka-raran above.
Ka-tsi, pr. dem. log. "that;" e.g. ak'ántntr ka-tsi, "that log of timber" (spoken of).
Ka-tsi, pr. poss. neut. "its," lit. "of it;" e.g. ka-rá-ka-tsi, "its branch," lit. "the branch of it."
Kabáne, adj. "wonderful, astonishing, extraordinary;" e.g. tr'ei trá-kabáne, "a wonderful thing."
Kábi, q-, pl. a-, n. "blacksmith."
Kádi, adv. "before, ahead, forwards, onward;" e.g. q ko kádi, "he went forwards;" — tráma kádi, "stand ahead."
K'afa, pi. tr'afa, 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-réká, which see.
Káfrí, q-, pl. a-, n. "infidel, unbeliever, heathen." From the Ar. گافر, infidelis; Mand. kafr.
K'afí, pl. tr'afí, n. "paper." From the Ar. گافر, charta.
K'afrí, e.g. k'afí ká-flno, "good paper."
K'ak, pl. tr'ak, n. "ant in general;" also: "small black ant, sugar-ant." As regards the form Pá Tr'ak-ña, the prefix ſa belonging to Pá is here put behind Tr'ak instead of behind Pá, as it
would not do to say Pa-na Tr'ak; because Tr'ak is here
taken as a name to which Pa-na, „Messrs.“ is applied. Pa
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 sōn-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’ántr na kal e-bópār be, „the
fire scorched all the leaves;“ — kal o-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-bópār e-kal, „scorched leaves;“ — o-šem
o-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-báni, „ransom“. See the word bar, a- in loco.
The word is also used of money in the sing. without any
adjunct; as: o ba 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. kông kála ma-máne-ma-ñaň, „he effected their reconcilia-
tion,“ lit. „he restored their friendship;“ — I tši kála-kó-tši,
„I shall revenge myself on him for it,“ lit. „I shall give it
back to him;“ — o kála-mi-tši, „he returned it to me.“

Kálane, v. spont., or caus. and refl. (rad. kal), „return;“ lit. „re-
turn of one’s own accord“ or „bring back oneself;“ e. g. maň
kálane, „let us return;“ — o kálane so ro-Báke Lóko, „he
returned again to Port-Loko.“

Káli, v. n. „look, look about; be awake; live;“ — e. g. o káli
"o-fino, "he looks well about;" — ko mā ma kāli-e? "what art thou looking at?"

Kāli, v. a. "look at;" e. g. o kāli-mi, "he looked at me."

Kāli, adj. "waking, awake, alive;" e. g. w'ūni kāli, "a person awake."

Kāli, v. a. "postpone, defer, put off; detain;" e. g. kāli ka-kōne-ka-mu ro-kamp, "postpone thy going to Freetown;" — o kāli o-tšik, "he detained the stranger."

Kāli-kāli, v. freq. or intens. n. "look all about, look out" (as one on a watch, or as a spy).

Kāli w'ūni o-nōsi-net, "look with pity (compassion) on one;" e. g. o kāli-mi o-nōsi-net, "he looked with pity on me."

Kāli w'ūni o-tot, "look well upon one, look with favour upon one, take good care of one;" e. g. o kāli-mi tot, "he takes good care of me."

K'ŭlma, pl. tr'ŭlma, 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.

Kāma, conj. "that;" e. g. kāne-kō kāma o der, "tell him that he may come."

Kāmu, a-, pl. e-, or trā; or o-, pl. trā-, 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.

Kāne? pr. rel. inter. "who?" e. g. kāne yō atr'eį atšē-e? "who did this thing?"

Kāne, v. a. "tell, command; say to, relate;" o kāne-kō-tši, "he told it to him."

Kāne, a-, or i-, pl. ma-, n. "saying; history, narration; news;" e. g. I kō trāl ań-kāne ńa an-tšik, "I go to hear the news from the strangers."

Kāńka, v. a. "confine" (as water by a dam); "obstruct one's progress; surround, besiege "(as a town); "detain by force;" e. g. 'a kāńka ań-set, "they surrounded the house."
K’ankal, pl. tr’ankal, n. „tornado, thunderstorm;“ e. g. k’ankal kā-bāna kā trā der, „there is a heavy tornado coming.“
Kānko! int. expressing the Optative, „may! grant that! o that!“ e. g. kānko K’uru ọ mar-mi! „may God help me!“ It is constr. with the def. verb.
Kant, e-, n. „gum of the eyes;“ Ger. „Augenbutter;“ Lat. pitaia crassa, gramia.
Kant, a-, pl. trā-, n. „wood, bush, wood lands, young forest;“ e. g. ọ yi ro-kant, „he is in the bush.“
Kánta, v. a. „shut“ (as a door); e. g. k’ánta ka-raré, „shut the door.“
Kánti, v. revert. a. (rad. kánta), „open“ (as a door); e. g. kánti ka-raré, „open the door.“
K’antr, pl. tr’antr, n. „stick, log of timber“ (felled); „timber-tree“ (standing); e. g. k’antr kā-bóli, „a long stick.“
Kāpātr, a-, pl. e, n. „breast, chest; bosom;“ e. g. ọ yi ka ań-kāpātr-n’oń, „he was in his bosom.“
K’ar, pl tr’ar, n. „louse;“ e. g. ọ bā tr’ar trā-laị, „he has many lice.“
Kar, v. a. „wait, wait for, await, expect;“ e. g. tšē kō ri kar, „do not wait for him there;“ — kar-mi ba, w’an! „wait me here, boy!“
Kára, ọ-, pl. a-, n. „mother; mistress;“ e. g. ọ-kára-k’oń, „his mother.“ This form is not used when addressing a mother.
Kára, v. a. „bring, bring away;“ e. g. ’a kára-kō, „they brought him.“
Kára, v. rel. „bring-for-, bring-to-;“ e. g. kára-mi n’antr, „bring me fire,“ = „bring fire for me.“
Káramokọ, ọ-, pl. a-, n. „teacher, schoolmaster;“ lit. „reading master.“ Prob. from the Mand. karamo, „schoolmaster“. Káran, v. n. „read“; also „learn“; e. g. ọ káran ọ-fíno, „he reads well.“ See the next word.
Káran, v. a. „read; learn;“ also „teach;“ e. g. kō káran ań-réka ańe, „go read this letter.“ In the first place from the Mand. karań, but ultimately from the Ar. †, legit.
K'áraň, pl. tráraň, n. "fire-place, hearth;" e. g. ro-káraň, "at the fire-place."

Karándi, o-, pl. a-, n. "scholar, disciple." Mand. karandiňo. E. g. aň-karándi-ň'oň, "his disciples."

Káranje, v. rel. and refl. (rad. kára), "bring with" or "for oneself;" e. g. a káranje a-gbáta, "he brought a mat with himself."

Karmókó, o-, pl. a-, n. = káramókó, o-, which see.

K'áro, pl. tráro, n. "wooden bowl, bowl;" e. g. k'áro k'á-báňa, "a large bowl."

Kas, o-, pl. a-, n. "father; master;" in the pl. also "ancestors, forefathers;" e. g. o-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. Pa Sóri o šeló 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 ratróň, "between-"; e. g. kónó kása-su ratróň, "he intercedes for us;" — a-künk na kása-su ratróň, "there is a fence between us."

K'áši, pl. tráši, n. "breach of the law which subjects the offender to penalty, guilt, trespass;" also "penalty itself." Cf. túmpo káši, under F.

Káši, v. n. "refuse, be not willing, will not; be saucy, be unrelenting;" l káš-ko tra yó ma-pant, ko o káši, "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'áni kásra, "a violent person." From the Ar. ܢܹܨܲܘܐ, violentia.

Katr, v. a. "put" (as a word, or excuse); "fasten; make" (as a heap). See the next word.

Katr k'éré, "make an excuse, make an apology;" e. g. o katr k'éré, "he made an excuse."
K'atrak, pl. tr'atrak, n. "foot"; e.g. ak'atrak-k'ôn, "his foot."

Katrne, v. refl. n. (rad. katr), lit. "put oneself, fasten oneself;" hence "mix oneself in a matter, interfere, meddle;" e.g. têê katrne ka kô ri, "do not meddle by going there."

Katrne, v. refl. a. "put oneself, make oneself" (as an excuse). See next text.

Katrne k'ére, "excuse oneself, make an excuse for oneself;" e.g. ò katrne k'ére, "he excused himself."

Ke, conj. "and," = ka and kô; this form is used before words with or before the vowels e, e and i; e.g. ke me I nañ'-kô, etc., "and when I saw him, etc."

Ke, adv. "then; when," = ka and kô; 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. me "when" precedes; then ke has the sense of "then;" otherwise it has the sense of "when;" e.g. ò yi gbo ka kô ro-Kamp, ke I der, "he was just about going to Freetown, when I came;" — me I bó na bes ro-kun'-ke, ke I fir aû-kála anê, "when I was engaged in digging in the yard, then I found this money."

Note. When ma, or me, or mo, "when" occurs in the antecedent; then the ka, or ke, or kô is generally left untranslated in English. The form ma corresponds with ka, me with ke, and mo with kô. The forms ka, ke and kô in the sense of "then, when" are only used in the minor proposition; but ka ma, ke me, and kô mo, 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, ke and kô may be given by "before." See kô, adv. below.

Ké, pl. tr'é, = k'éñ, pl. tšéñ, n. "property inherited," hence "inheritance, property;" e.g. ak'é-k'ôn, "his inheritance;" ò-kas-ka-mi ò tšla-mi ké kâ-bána, "my father left me a large inheritance."

Ké-ô-kê, = ki-ô-ki, or = kô-kô, adv. "at all, by all means, at all events, however;" with a negation "not at all," or "by no means;" e.g. yô-tši ké-ô-kê, "do it by all means;" —
paş back ké-ó-kē, tšē pağ m'ântr, „however hard it may be, do not forget water."

Kei, ra, pl. tra-, n. „theft, thievery;“ e. g. ra-kei-r'ǒn, „his theft."

Kēia, v. n. „steal, practise theft;“ e. g. o keia ro-petr, „he stole in the town."

Keia, v. a. „steal;“ e. g. o keia c-yóka ro-k'or, „he stole cassadas in the farm."

Keia, kə-, n. verb. „act of stealing, theft;“ e. g. ka-keia-k'ǒn, „his theft."

K'ek, pi.ts'ek, or tr'ek, n. „beard;“ also fig. „a spider's web;“ e. g. o bā k'ek kə-bólī, „he has a long beard.“ See the Note after kótşi.

Keł, ro-, thus they call an arm of the Sierra Leone river, and that part of the Temne country which is contiguous to it.

Kélfə, o-, pl. a-, n. „captain of an army, war-officer, hero, warrior;“ e. g. o-kélfə ō-bāna, „a great hero."

Kélfə, ra-, n. „office“ or „rank of a captain of an army; bravery, heroism;“ e. g. ra-kélfə-r'ǒn, „his bravery.“

K'ēme, pl. tr'éme, n. „hundred;“ e. g. tr'éme trə-rān, „two hundred."

K'éńke, pl. tr'éńke, 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, kéré tr'ef trə bentr-kō, „he wished to come, but something prevented him."

Kére, adv. „even, yea.“ See an ex. in Tradit. p. 28.

Kéré, v. a. „carry, lead, carry away;“ e. g. w'an, kéré ey'étr eyé, „boy, carry these things away;“ also „carry-to-, carry-for-;“ as: kéré-mi ey'étr eyé, „carry these things away for me."

K'ére, pl. tr'ére, n. „excuse, apology.“ See the word katr, above.

K'éren, pl. tš'éren, or tr'éren, n. „grass;“ e. g. k'éren kə-lai, „much grass.“ See the Note after kótşi.
Kēta, v. a. "puzzle, perplex, embarrass;" e. g. atr'eí at'sē tra kēta-mi, "this thing puzzles me."
Kēta, v. n. "be puzzling, be perplexing;" e. g. atr'eí at'sē tra kēta, "this thing is perplexing."
K'etr, pl. tr'etr, or tš'etr, n. "a whip." See the Note after kōtsi.
Ki, pr. obj. "it"; e. g. ə wai-ki ro-petr, "he bought it in town."
Ki', pr. emph. abbr. "it, this" for kia; e. g. ka-lépsò-ka-tši ki' tāho akē, "this is not the end of it," lit. "the end of it (its end) it not this."
Ki-ô-ki, adv. = kē-ô-kē, or kō-kō. See kē-ô-kē.
Kiá, pr. emph. "it, this." Sometimes it refers to the noun k'ə, "time," when it may be given by "this time," in which case it is sometimes preceded by tēnoń, "to day." E. g. ka-bep-ka-mi kia yi tši, "this is my spoon."
Kiá-kē, pr. dem. prox. comp. "this" or "it (is) this" or "this it (is)," lit. "it this;" e. g. ka-bep-ka-mi kia-kē, "this is my spoon," lit. "my spoon it (is) this."
Kiá yi, "namely, that is, that is to say," lit. "it is;" e. g. Kíá yi ho, ak'áfa ka K'úru, kia yi (ho) am-beibgl, "the book of God, that is the Bible."
Kí, a-, pl. e, or trą; or ə-, pl. trą-, n. "ground-pig."
K'íma, pl. tš'íma, n. "smoke;" e. g. k'íma kə-bána, "a great smoke."
Kíma, ma-, n. "soot;" e. g. ma-kíma ma-lai, "much soot."
K'in, adj. num. "one;" e. g. kə-bep k'in, "one spoon."
Kιña, v. rel. = kōna, which see.
Kíra, v. a. "agitate, disturb, trouble" (as people, or water); e. g. w'an, tšē kíra am'ántr, "boy, do not disturb the water."
Kísi, v. n. "escape, be saved;" e. g. ə kísi ri, "he was saved there."
Kísi, kə-, n. verb. "act of being saved" or "of escaping, salvation."
Kísiá, v. caus. "cause to escape, save;" e. g. kōnọ kísiá-mi ri, "he saved me there."
Kọ, v. n. "go." When used as an aux. it may sometimes be given by "come, happen." E. g. sə kọ rok pə-la, "we go
to reap (cut) rice;"— na ko ro-Kamp, "they go to Free-
town."

Ko, conj. "and," = ka and ke; this form is used before words
with or before the vowels o, ọ and u; e. g. ka ma ọ der
etc., "and when they came etc."

Ko, adv. "then, when," = ka and ke; this form is used before
words with or before the vowels o, ọ and u in the minor
proposition. If any time is indicated in the antecedent, or
if the adv. mo, "when" precedes; then ko has the sense of
"then"; otherwise it has the sense of "when"; e. g. ọ yi
ka ko ro-Kamp, ko ọ-tṣik ọ der, "he was about to go to
Freetown, when the stranger came;" — mo ọ yi ka ko ro-
Kamp, ọ tṣik ọ der, "when (as) he was about to go to Free-
town, (then) the stranger came;" — I pon gbo gbal ań-réka,
kọ ọ der, "I had just written the letter, when (then) he
came," = "I had just written the letter before he came."

See the Note after ke, adv.

Ko, pr. obj. "him, her;" e. g. ọ nań'ko, "I saw him."

Ko? pr. inter. "what?" e. g. ko mą ma yọ-e? "what art thou
doing?"

K'ọ, abbr. of k'ọn, "his, her;" this form is used if it comes to
stand between the two constituent parts of a comp. noun;
as: ka-mar-k'ọ-tr'ei, for ka-mar-tr'ei-k'ọn, "his luckiness."

Ko-kọ, adv. = ki-ọ-kt, or = kẹ ọ kẹ, which see.

"what is it?"

Ko ẹ — e? "what is the matter that —? why —?" E. g. ko
ẹ mą fọnta anđ-e? "why doest thou lie down here?"

Ko ẹ ba-e? "what is the matter now?" lit. "what is it now?"
for: ko ọ na yi ba-e?

Ko tr'ei-e? "how is this?" "how comes this?" lit. "what thing?"

Ko tr'ei tra — e? "why —?" "what is the matter that —?"
E. g. ko tr'ei tra mą der-e? "why doest thou come?"

Ko'i, for kóri, v. a. "salute; visit." This form is used in salu-
tations before the obj. pr. of the 2d. pers. plur., as: ko'i-nu,
pa-ńa! "I salute you. Sirs!"
K'ólo, pl. tr'ólo, n. „hollow“ (as in a tree); „cavity“ (as of a bowl); e. g. k'ólo ká-bána, „a large hollow.“
Kólone, v. refl. (rad. kóló), „commend oneself, boast;“ e. g. o kólone gbo ká-tśiũ, „he boasts but in vain.“
Kom, v. a. „bring forth, bear, produce“ (as a woman a child, or a tree fruit); e. g. o-kárá owó kom-mi, „the mother who bare me.“
Kom, v. n. „bring forth, bear, be fruitful, bear fruit; bring forth children, be delivered of a child;“ e. g. aň'gntr aňá na kom he, „this tree does not bear;“ — o-ráni-ka-mi o kom he, „my wife does not bring forth children“ = „is barren.“
Kom, adj. „bringing forth; born, brought forth;“ e. g. aň'gntr a-kóm ma-kómi ma-fíno, „a tree bringing forth good fruit.“
Kóm, ká-, n. verb. „act of bringing forth, birth, parturition, delivery; act of being born;“ e. g. ka-kóm-k'ón, „her parturition,“ or also „his being born;“ — aň-lo na ka-kóm-ka-mi, I tr'a he ni, „as to the time of my delivery, I do not know it;“ — ka-kóm-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-n'óň aná 'a kómáne-kó ŋa tófál, „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 kómáne-kó gbo, „thus he was born,“ lit. „thus they just bare him.“
Kómane, adj. „innate, inborn, natural, hereditary;“ e. g. am-méra n'óň a-kómáne, „his natural temper;“ — r'á ra-kómáne raň, „that is a hereditary thing.“
Kómár, v. rel. „bear, bring forth,“ lit. „bear-at-,“ but the suff. is here redundant; e. g. ro 'a kómár-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 kómára.
Kóm'ra, ra-, pl. trá-, 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."

Kôn', pr. emph. abbr. for kônô, "he, she; him, her;" e. g. kon' táhô yô têši, "it is not he who did it," or "not he did it;" — kon' sôn, "he alone."

K'ôn, pr. poss. "his, her," for ka kô, "of him, of her," with the euph. ʰ added; e. g. ka-bep-k'ôn, "his spoon."

K'ôn, pr. obj. "him, her." This form is used if it follows a comp. loc. prep., which is followed by the prep. ka, k'ôn being a contraction of ka kô like the preceding pr. poss.; e. g. ka-trôn ka Sôri de ka-trôn-k'ôn, "between Sori and between him."

Kôn'â? for kônô-a? pr. inter. "where is he?" = the Hebr. יָשָׁר; e. g. kôn'â Sôri? "where is Sori?" The subst. verb "be" is always implied. Cf. the suff. -A? above.

Kôña, = kûña, v. rel. (rad. kûn, or kôn), "make-to fall down" or "drop off for-" (as the wind, or a person, fruit from a tree for one); e. g. aň-fêf ñà kôña-mi ma-lémre, "the wind made limes to fall down for me."

Kôné, v. refl. (rad. kô), "go away, go, depart, leave, start," lit. "go oneself;" as applied to the water "flow"; e. g. ñ kôné dis ra-fôi, "he left yesterday evening."

Kônkoň, 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. kônkoň ak'úma, kâma e-di e wur, "knock on the box that the dirt may come out."

Kônô, pr. emph. "he, she; him, her;" e. g. kônô yô-têši, "he did it."

K'ônô, pl. tr'ônô, n. "turkish sabre, scimitar, curved cutlass."

Kônô-kônône, pr. refl. "he himself, she herself; himself, herself;" e. g. kônô-kônône ñ yô-têši, "he himself did it."

Kônôň, pr. abs. "he, she; him, her;" e. g. w'úni lás kônôň, "he is a bad person," lit. "a bad (wicked) person he."

K'ônte, pl. tr'ônte, } n. "an instrument resembling a bell with K'ôntêň, pl. tr'ôntêň, } 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-fântr ka am-pôru for it, which signifies "the bed of the foetus;" hence it is also used of the "menses," or the "menstruation" of women (cf. tru k'or), and of "pregnancy"; fig. "the inside" (of a thing); e. g. ak'ór-k'oû ka sûle, "his bowels are loose," = "he has diarrhoea," = o bâ k'or kâ-sûle; — ak'ór-ka-mi ka bañ, "my belly aches," = "I have griping pains;" — ak'ór ka am-pôti, "the inside of the cup." With ro- it is also used as a preposition and postposition; see rok'or.

K'or, pl. tr'or, n. "farm;" e. g. o yi ro-k'or, "he is in the farm."

Köri, v. a. "go to see, visit; salute;" e. g. o kô köri owôntr-k'oû, "he went to see his brother;" — köri 'u, Pa! "I salute thee, Sir!"

Kos, a-, pl. e-, n. "cheek;" e. g. e-kos-y'ôn, "his cheeks."

Kot, v. n. "walk, go about;" e. g. kâli-kô o trâ kot ri, "look him, he is walking there;" — aû-yal aûño ka kot o-fîno, "this boat walks well."

K'ota, pl. tr'ota, n. "cloth;" e. g. k'otaka-fîno, "fine cloth."

Kota, conj. = hâli, "though, although, even if;" e. g. kôta wûnni k'in ka aû-fî-e o trâ der na rônán etc., "although one of the dead would come to them etc."

Kôtâr, v. rel. (rad. kôt), "tie on, tie" (as a cow); e. g. kôtâr o-nâ ka ak'ântr, "tie on the cow to the post;" — kôtâr am-bil ro-ğantr, "tie the canoe to the post."

Kôt'si, = kôt'ri, for kôtârî, v. rel. and revert. "untie, loose, let loose" (as a cow, or a bird from a trap); e. g. kôt'si am-bamp, "let the bird loose;" — kôt'si aû-soîi, "loose the horse."

From kôt, "tie."

Note. The r is frequently changed into s, and vice versa after t, as tšë, for trë, adv. "do not, not;" or as a pr. dem. "this, these."
Kótšine, v. rel. revert. and refl. for kótšine, "lose 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. ah-sot 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. δαίμων 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 krifs.

Krifi, adj. "belonging to a krifi," or "produced by a krifi," hence "superior, extraordinary;" e.g. pə-lə pə-krifi, "krifi's rice" (as they believe that it is not planted by men, but by krifs), also called: pə-yáka. Krifi is used here to indicate the excellency of a thing like the Hebr. בְּרִית in Jon. 3, 3. or in Gen. 10, 9.

Krifi, ro-, "the residence" or "abode of krifs and of departed spirits, the invisible" or "future world, hades," answering to the Gr. αἰδής, and to the Hebr. בְּרִית. See Pref. § 10; and Tradit. p. 36—40.

Kú, a-, pl. e-, n. "Mandingo yam" (which is white).

Kul, adj. "smoked, dried" (as meat); e.g. o-sįm o-kul, "smoked beef."

Kúlo, v. n. "cry, lament;" also "low" (as a cow); "howl"; e.g. a kúlo trāka trōn, "they lamented for him."

Kúlo, kə-, n. verb. "act of crying" or "lamenting" or "lowing; lamentation, crying;" e.g. ka-kúlo-ka-ṇān, "their lamentation."

K'ůma, pl. tr'ůma, n. "box"; also "coffin"; e.g. ar'ůma-ra-mu ra yi ro-k'ůma, "thy shirt is in the box."

Kuňk, a-, pl. e-, or trə-, 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 ńa yi-su ratrōn,
there is a fence between us;" — ọ yi-mi a-kuńsk, "he is a protection to me."

K'úpọ, pl. tr'úpọ, } n. "feather, pen, quill;" e. g. ak'úpọ-ka-mi,
K'úpọ, pl. tr'úpọ, } "my pen." The full form for a writing pen
is k'úpọ kọ-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;" — ọ-ná ọ-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 kṣ; yet when
applied to God we have employed the general form as used
for nouns animate, i. e. ọ; but when used of "heaven," the
form kṣ. This word may also be used of false gods. E. g.
ak'úruka waran tenon, "the sky is bright to day; — K'úru
ọ bápar d'er ó d'er, "God is everywhere present." It seems
to be cognate to the Gr. ὁ θεός, "lord."

K'úrumasāba, n. "God, the supreme Being." This is the most

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 a-n-süm ténoñ, "they closed the fast to day by a public
procession;" — a-n-rígba ọ kus am-bóndo ténoñ, lit. "the
headwoman of the Bondo Institution closed the Bondo cere-
monies 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;" ọ kọ kut,
"he goes to scoop water."

Kut, v. a. scoop, draw, lade" (as water); e. g. sọ kọ kut m'antr,
"we go to draw water."

Kúta, v. rel. "scoop-for-, lade-for-, draw-for-" (as water); e. g.
ọ kúta-mi m'antr, "he scooped water for me."
Kiita, v. a. "plant, sow" (as rice), lit. "cover over" (the rice sown); e. g. saŋ kō kūta pā-lā, "we go to plant rice."

Kwea, o-, pl. a-, n. "one of the Quea people, a Quea Temne."

See Pref. § 4. a.

Kwi, o-, or a-, pl. trà-, n. "alligator."

L.

La, v. n. "be full, increase, be numerous, be plentiful, be abundant;" e. g. ak'āro ka lā, "the bowl is full;" — an-fam ŋa lā ri, "the people are numerous there."

La, v. rel. "be full of, be full with, be filled with;" e. g. ak'āro ka lā m'antr, "the bowl is full of water;" — ə la kā-tšemp, "be was full of wisdom."

La, kā-, pl. pā-, n. "rice." The sing. is hardly ever used. E. g. pā-lā pā-fino, "fine rice."

La, 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. mō ə la yū, "as he used to do;" — mō mō la yū, "as he is used to do;" — ə la kō ri, "he used to go there;" — mē mē la yū, "as I usually do." It answers to the Lat. soleo.

Lafti, 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-bēla, "shift the sail."

Lai, 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 lai ri, "limes are plentiful there."

Lai, adj. "many, numerous, great;" e. g. a-fam a-lai, "many persons;" r'ūnia ra-lai, "a great multitude."

Lai, ə-, adj. but used adverbially "much;" e. g. ə fof ə-lai tràka tròn, "he spoke much about him."

Lākgt, a-, pl. e-, n. "stump of a tree, trunk of a tree, after its
head," or "branches have been cut off;" e. g. o botr-ńī ka ań-ląkét, "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 trę-, 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-lal, "many locusts."

Lámbe, a-, pl. e-, n. "present in token of respect" or "homage, homage, present;" e. g. 'a kére-kó a-lámbe, "they carried a present to him in token of respect" (as to a king); — na yö-kó 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, ká-, n. verb. "act of believing" or "of trusting in; believing, faith, confidence;" e. g. ka-láne-k'ôn, "his faith;" — ka-láne-kó, "the act of believing in him."

Láńba, 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-láńba o-fíno, "look a fine young man."

Láńk, a-, pl. e, n. "thigh; leg" (as of meat); in the pl. "the lap;" e. g. ow'añhét o fánta ka e-láńk ya o-kára-k'ôn, "the little child lies in the lap of its mother."

Láńka, 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 láńka-kó ro-ténta, "they swung him in the hammock."

Lánsa, adv. "perhaps;" e. g. lánsa ꞌo 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. na lap tra yö-tši, "they are ashamed to do it."

Lap, a-, or l-, pl. ma-, n. "shame, modesty;" e. g. ꞌo bá ma-lap, or: ꞌo bá i-lap, "he is ashamed," lit. "he has shame;"
— 197 —

— o wón ma-láp, „he got ashamed,“ lit. „he entered (into) shame.“ The sing. is seldom used.

Lápar, v. rel. „be ashamed of;“ also „forgive;“ e. g. o w’an, 1 lápar-mu gbo! „oh boy, I am but ashamed of thee!“ 0 lápar-mi, „he forgave me.“

Lápar, kà-, n. verb. „act of being ashamed of, act of forgiving, forgiveness;“ e. g. ka-lápar-k’o’n, „his forgiveness.“

Lápar, kà-, pl. trà-, n. „a burning stick, a fire-brand, torch;“ e. g. fil aka-lápar, „turn the torch to and fro“ or „round“ (to keep it burning).

Lápra, a-, pl. e-, n. „a skull-cap, cap;“ e. g. a-lápra a-fino, „a fine cap.“

Láp’ró, v. doubl. rel. for lápara, (rad. lap), „forgive-to-;“ lit. Láp’ra, „be ashamed of (one) for“ or „on account of“ (a thing); e. g. o láp’ro-mi-tši, „he forgave it to me.“

Láp’ró, kà-, n. verb. „act of forgiving-to-, forgiving, forgive- Láp’ra, ness;“ e. g. ka-láp’ro-k’o’n, „his forgiveness.“

Láps’a, v. caus. and inch. lit. „get made late, get made last,

Láps’a, get finished,“ hence „be last.“ As an aux. it serves to express the adv. „last“, or „the last time;“ e. g. kóno láps’a der, „he came last;“ — me I láps’a nahi'-ko, „when I last saw him.“ It is construed with the short form of the Infinitive, and is derived from the obs. root láp, „be late,“ for which they now use the inch. form láp’, „be late, be late.“

Láps’a, adj. „last, hindmost;“ e. g. ka ań-rei a-láps’a, „on Láps’a, the last day;“ — ańá yí a-láps’a, „they who are last.“

Láps’a, kà-, n. verb. „state of being last, end;“ e. g. I ýéma Láps’a, náfk ka-láps’a ka ka-trák, „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-láps’a under k; as also for: ka ka-láps’a in the sense of „at last.“

Láps’a ka-, ka-, see ka-láps’a ka- under k.

Las, v. caus. pass. (rad. la), „be filled,“ hence also „be full“ (as bottles, or as the moon); e. g. ań’of na ýéma las, „the moon wants to get full,“ = „is about to be full.“
Las, adj. „filled, full;“ e. g. an'ôf a-las, „the full-moon.“
Las, v. n. „be bad“ (morally and physically); „be wicked, be evil; be ugly“ (as a person); e. g. ow’úni owé o lâs gba, „this person is very wicked.“
Las, adj. „bad; wicked, evil; ugly;“ e. g. o-béra o-lâs, „an ugly woman.“
Las, o-, adj. but used adverbially „badly, amiss, wrong;“ e. g. ’a rúsam-kâ o-lâs, „they brought him up badly;“ — o yô-mi o-lâs, „he treated me badly;“ — o yô-tshi o-lâs, „he did it amiss.“ Cf. also yô o-lâs, under Y.
Las, a-, or i-, pl. ma-, n. „badness, wickedness, iniquity, bad character, evil;“ e. g. o bâ ma-lâs, „he is of a bad character,“ lit. „he has a bad ch.“ or „badness;“ — anâi-lâs-ôn, = ma-lâs-môn, „his wickedness.“ The sing. is but seldom used.
Lâsa, v. inch. (rad. lâs), „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-la pa lâsâ, „the rice got spoiled;“ — ak’ór-kôn ka lâsa, „she aborted,“ = „she had an abortion,“ lit. „her womb got spoiled.“ See also poru.
Lâsanê, v. caus. rel. and refl. (rad. lâ), „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-bêlâ na lâsanê a-fef, „the sail is full with wind;“ — o lâsanê ak’âro, „he filled the bowl for himself.“
Lâsâr, v. caus. and rel. (rad. lâ), „fill up, fill, make full“ (as a vessel, or as wind a sail); „fulfil“ (as one’s word or promise); e. g. an-fef na lâsâr am-bêlâ, „the wind fills the sail;“ — am’ântr ma lâsâr ak’âro, „the water fills the bowl;“ — o lâsâr ar’îm arâ o trañ-ôa, „he fulfilled the word, which he promised to them.“
Lâsâr, 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’âro ka lâsâr, „the bowl is filled up“ = „is full;“ — am-bêlâ na lâsâr, „the sail is full;“ — am’ântr ma trâ lâsâr, „the tide is getting full.“
Lásăr, v. caus. (rad. lgs), "make bad, spoil, corrupt;" also "transgress, violate" (as a law); lit. "act badly towards;" — o lásăr apa-la, "he spoiled the rice;" also "profane" (as a sacred place).

Lásărne, v. caus. and refl. "spoil" or "corrupt oneself, make oneself offensive; offend, sin;" e.g. o lásărne ka K'árni, "he sinned against God;" — lit. "act badly towards oneself" = "make oneself bad."

Lékane, v. recipr. (rad. lek), "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 lékané he, "they had no sexual commerce with each other as yet."

Lel, a-, or i-, pl. ma-; or sing. a-, pl. e-, 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. pâ tâ léla he 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 gbúké lemp, "he ran fast."

Lemp-lemp, adv. intens. or emph. "very quickly; very fast;" e.g. an'eina lëlalasapa-lalemp-lemp, "the sun ripens the rice very fast."

Lémne, v. a. "bid farewell to;" e.g. o lémne-mi ténoñ, "he bid farewell to me to day."

Lémre, a-, or i-, pl. ma-, n. "lime, species of lemon;" e.g. ma-lémre ma-lái, "many limes."

Leñ, v. n. "sing;" an-fet ané 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, k'ñ, n. verb. "act of singing, singing;" e.g. ka-leñ-k'ñoñ, "his singing."

Leñ, a-, or i-, pl. ma-, n. "song, hymn, poem;" also "air, tune;" e.g. an-leñ ané na rámi o-bőti-trál, "this song sounds
sweetly," lit. "this song sounds sweet to hear;"— i-leň 
i-tóśá, "a soft tune."

Léňa, Campo trā, n. "tail"; e.g. wop 0-nā ka ka-léňa, "hold the cow by the tail;"— ka-léňa ka-bóli, "a long tail."

Léňi, a-, or i-, pl. ma-, n. "flower; blossom;" e.g. ma-léňi ma-fino, "fine flowers."

Léňken, Campo trā, n. "neighbouring yard." With ro- it becomes a prep. or a postp., as also an adv. See rolénken.

Léńki, v. a. "serve" (as God); "wait upon, attend to, attend" (as a servant his master); also "treat well;" e.g. o léńki-mi o-fino, "he serves me well;"— o léńki o-tšik, "he treated the stranger well."

Léň’sir, v. freq. or intens. and rel. (rad. leň), "praise" or "celebrate by singing," lit. "sing about-;" e.g. a leň’sir-ko těnoň, "they celebrated him by singing to day;" also "mock by a satirical song."

Lim, Campo trā, n. "neck" (as of a person, or of a bottle); e.g. ka-lim ka am-bitra, "the neck of the bottle."

Limba, Campo a-, n. "one of the Limba nation, a Limba." See Pref. § 4. c.

Límba, adj. "belonging to the Limba nation" or "country, limba;" e.g. an-tofa-límba, "the Limba country."

Liň, v. a. "draw close" (as a person); "draw, pull, haul; draw up" (as an anchor); e.g. liň ara-béňa o-bákär, "draw the rope tight;"— liň an-fatr, "draw up the anchor."

Liň, v. n. "draw, pull;" e.g. w’an, liň o-fino! "boy, pull well!"

Lo, a-, n. "time;" also "turn;" e.g. me I káne-mu an-lo ńa-tši, "as I told thee that time;"— an-lo ńa-tši gbeň, "that very time;"— an-lo-a-mi ńí-a-ńē, "this is my turn."

Lo ńa-tši, an-, "at that time, then;" e.g. an-lo ńa-tši ra-fă ra yi ńč, "at that time there was no death."

Lo ńoň, } "the other day, lately, a short time ago;" e.g. 'a Lo ńah, } yéma dif-ko lo ńoň, "they wanted to kill him the other day."

Lóko, v. n. "germinate, grow, sprout, come" or "shoot forth" (as seed sown); e.g. pą-la pą lóko, "rice shoots forth."
Lóko, v. a. "grow, bring forth, produce;" e. g. an-tof ané ŋa lóko pâ-lâ pâ-fino, "this ground produces good rice."

Lóko, a-, or i-, pl. e-, or ma-, n. "time;" also "day;" e. g. an-lóko ané, "this time;" — ma-lóko ma-sas, "three times;" — a-lóko a-foi-tr'ei, "a convenient time;" — I kô he ri, hâli a-lóko ŋùn, "I did not go there even once;" — an-lóko ŋa-tši táho ténoŋ, "that time (is) not to day;" — a-lóko a-béki tra kône ŋía-ňé, "this is a fit time to go," lit. "a fit time to go it this." Cf. the pref. i- under the "Addenda" behind.

Lóko, o-, pl. a-, n. "one of the Lóko nation, a Loko." See Pref. § 4. c.

Lóko, adj. "belonging to the Lóko country" or "nation;" e. g. an-tof a-lóko, "the Loko country."

Lóko lôm, } = ka a-lóko lôm, "at a certain time, some time, once, one day, some day, by and by;" e. g. I tši der kôri-mu lóko lôm, "I shall come to see thee some day."

Lóko lôm, a-, "another time, another day, some other day;" e. g. I tši kô ro-Kamp a-lóko lôm, "I shall go to Freetown some other day."

Lóko ó lóko, "always; from time to time, now and then," lit. "time and time;" e. g. ye I më yô lóko ó lóko, "thus I always do;" — o der rôm lóko ó lóko, "he comes to me now and then."

Lól, v. n. "get ripe" (as fruit), "be ripe;" e. g. ma-lémre ma trä lól, "limes are getting ripe." Also "get red hot, get fit for the hammer" (as iron). It is the short form of lôli, "be ripe." See the Note after wos, v. n. below.

Lól, v. n. "be small, be little;" e. g. o-nâ owé o lól, "this cow is small."

Lól, adj. "small, little;" e. g. w'úni lól, "a little person."

Lôm, v. n. "count, reckon;" e. g. o gbôli lôm o-fino, "he can count well."

Lôm, v. a. "count, reckon;" also "tell, relate;" e. g. lôm an-kâla ané a-féra, "count this cash;" — mô o lôm am-pâ, "when he related the matter."
Lom, ka-, n. verb. "act of counting" or "of reckoning;" e. g. ka-lom-na, "the act of counting them;" — a-fam a-lai ña yi ri, ña tasi ka-lom, "many persons are there, they are not to count," lit. "— — they exceed counting."

Lom, adj. "other, another, some, certain; such and such; next;" e. g. w'uni lom, "a certain person;" — a-fam a-lom ña der romi ténou, "some persons came to me to day."

Lôme, kâ-, pl. tâ-, n. "sheep;" e. g. kâ-lôme kâ-bâna, "a large sheep."

Lomp, v. impers. "be right, be proper, be fit;" e. g. o lomp he nañ-i? "was it not right?" — pê lomp fe tra yô atréi atšé, "it will not be right to do this thing." It is the short form of the impers. v. lómpì, which see below.

Lómpar, v. caus. (rad. lomp), "load" (as a gun); "set" (as a trap); lit. prob. "make fit at;" e. g. tšé so lómpar am-píkár, "do not load the gun again."

Lómpì, v. impers. "be right, be proper;" e. g. o-lómpì, "it is right."

Lómpì, adj. "proper, right; righteous; fit, exact;" e. g. ma-pant ma-lómpì, "exact work;" — w'uni lómpì, "a righteous person."

Lómpì, ma-, n. "righteousness, justice, propriety; fitness, exactness;" ma-lómpì-m'ou, "his righteousness;" — o bê ma-lómpì, "he is righteous;" — ma-lómpì-ma-tši, "the propriety of it."

Lôn, v. a. "pour out, shed, spill" (as liquids); "upset" (as a vessel with liquid, or as a storm a canoe); e. g. lôn am'ántr, "pour out the water."

Lóña, } v. inch. "get spilled; run over, overflow" (as water); Lóño, } "capsize, upset, sink, perish" (as a canoe, or people at sea); e. g. am'ántr ma lóña, "the water ran over;" — am-bil ña lóña ro-bañ, "the canoe upset at sea;" — añ-fâm ña lóño ro-m'ántr, "the people perished in the water."

Lop, kâ-, pl. e-, n. "fish;" e. g. kâli, kâ-lop kâ-bâna! "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. ő 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-antr.

Ma-, pref. indef. "a, an;" e. g. ma-bőnè ma-bána, "a great joy."

Ma, adv. "how, as," = mé and mó; this form is used before words with, or before the vowel a; e. g. ar'ím ra K'úru ra tróri-su, ma sa bā tra rámén K'úru, "the word of God tells us, how we are to worship God."

Ma, adv. "when, after; while, as," = mé and mó; this form is used before words with, or before the vowel a; e. g. ka ma ńa ngañ-ko, ńa tśéla-ko, "and when they saw him, they called him;" — ma ńa dìra, "while they slept;" — ma ńa 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," = mé and mó; this form is used before words with, or before the vowel a; e. g. ma an-fañm ané ńa kefa e-tróko, tśía sám ő-baĩ ő sómpa-ńa, "because these people stole fowls, therefore the king punished them."

Ma—? adv. "why?" = mé and mó; this form is used before words with, or before the vowel a, and this sense the forms ma, mé and mó 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 ńa. 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 mañ, before g and k, which is for: ma ńa, or also mam, before b, m and p, which is for: ma mà, or for ma ńam; and in the 2d. pers. pl. they may use the form man, for ma ńa. E. g. ma mà traňk-a? "why art thou silent?" — mañ yŋ yan-a? or: ma mà yŋ yan-a? "why doest thou do so?" — mam

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 1st. pers. sing., they may also employ it for this person; otherwise they use the form me, which see below. E. g. be ma poñ añ-gbálañ, ko ma som-e? „if thou hast done with the rock, what wilt thou eat?“ — ma ŋa ma gbal-e, „while they were writing;“ — re mañ ko-e? „where art thou going to?“ — See more examples in the Traditions. The 2d. pers. sing. may also take the form mañ mañ, 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. trà 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 ŋa 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 mañ and mam, about which see under ma? above, and sometimes ma alone. E. g. ma ma pā hē ho I kōne, = mam pā hē ho I kōne, „thou must not say that I am gone;“ — ŋa ma pā hē ho o kōne, „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 1st. 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 mā pā ḥē ḥō I kōnē, „let thee not say that I am gone.“ But also here, instead of ma mā, they may use the contr. or euph. forms mañ or man, 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. nāñ „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 nāñ, „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“ ma 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 pāla-mi! „come now accompany me!“ = „come now with me!“

More particulars about the particles ma, me and mō will be found in the Grammar.

Ma, pr. subj. „thou“; e.g. mā gbāli ḥē 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’āro-ma-mu, „thy palmoil.“

Ma-nāñ, pr. poss. „their“, lit. „of them;“ e.g. ma-lémre-ma-nāñ, „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-kōmi-ma-tši, „its fruit.“

Ma-tši, pr. dem. log. „that, those;“ e.g. ma-yōs ma-tši, „those deeds.“

Mālānē, v. refl. n. „agree, consent to, agree to, assent;“ e.g. o mālānē ḥē, „he did not agree to.“
Małane, 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.  ámba małane-tši, "we agree to it;" —  ámba małane o-tšik, "he received the stranger with pleasure."

Maleïka, o-, pl. a-, n. "angel"; Mand. maleika. From the Ar. /sdkak/ angelus.

Mam — ? "why doest thou — ?" for: ma  ámb, or for: ma ámb. See the adv. ma? above.

Mam, for: ma ámb, or for: ma ámb; 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’amo, n. "thanks". It is often used as an int. in the sense of "thank you!" or "have thanks!" lit. "thanks!" E. g. m’amo, pâ! "thank thee, Sir!" In order to express emphasis it is repeated, as m’amo! m’amo! "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’amo nañ ó! m’amo nañ ó! "thank you! thank you!" or "that’s right! that’s right!" or like the Ger. "bravo! bravo!" — m’amo nañ ó, nyañ a-bañ! "that is right, ye farmers!" Cf. also: múñi w’uni m’amo below.

Man, euph. form of ma, for which see the part. ma, 3. b. above.

Mañ — ? "why doest thou — ?" for: ma ãñ. See the adv. ma?

Mañ, for: ma ãñ, or for: ma ámb, or ma ámb; 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.  ámba mañ-kò tra yo-tši, "he exhorted him to do it;" —  ámba  k’óñ  ámba mañ-kò, "his father will chastise him." Before m the ñ is also changed into m for the sake of euphony.

Mañ, kò-, or a-, pl. e-, n. "exhortation, admonition; counsel, advice; warning, chastisement;" e. g. a-mañ a-nínis, "an awful warning;" — kò-mañ kò-fíno, "a good counsel."
Máne, q-, pl. a-, n. "friend"; e.g. q-máne-ka-mi, "my friend."

Máne, ma-, n. "friendship, agreement, concord;" e.g. ma-máne ma-ñañ, "their friendship."

Mánk, kñ-, pl. trg-, n. "maize, indian corn."

Mánk, v. a. "hide, conceal; disguise;" also "bury;" e.g. q mánk an-tis, "he hid the knife;" — q mánk e-máne-y'ðñ, "he disguised his thoughts;" — 'a bêne-ko ro-softmax, "they buried him in the ground." Also "keep-from-, hide-before-" or "from-", as tñe mi tñi mánk, "do not hide it from me."

Mánk, adj. "hiding, concealing;" pass. "hidden, concealed;" e.g. r'a ra-mánk, "a hidden thing."

Mánkne, 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 mánkne-mi ro-softmax, "they lay in ambush for me in the road;" — q mánkne-ña, "he hid himself from them;" — q mánnke a-bálma, "he concealed a dagger on his person (body)."

Mánkne, v. refl. n. "hide" or "conceal oneself;" e.g. ína mánkne ro-set, "they hid themselves in the house."

Mánkne, adj. "hidden, concealed, secret;" e.g. tr'eí trg mánnke, "a hidden thing" or "matter."

Mánle, adj. num. "four;" e.g. ma-lémre mánle, "four limes."

Mánle, adj. num. "four;" e.g. ma-lémre mánle, "four limes."

M'antr, n. "water;" also "soup" or "beef-tea; tide;" e.g. m'antr ma-bótî, "good water," lit. "sweet water," i.e. not salt, but fit to drink; — m'antr ma-báki, "a strong tide."

M'antrar, pl. of n'antrar, which see.

Mar, v. a. "help, assist;" e.g. q mar-mi, "he assisted me."

Mar, v. impers. a. "be right" or "proper for, befit, behove, become;" e.g. pê mar-kô tra yô-tësi, "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. mà mar tra yô-tësi, "thou oughtest to do it;" — q mar tshi yo, "he ought to do it."
Mar-tr'eì, kà-, n. "luckiness, happiness;" e. g. ka-mar-tr'eì-k'ôn or ka-mar-k'ò-tr'eì, "his luckiness."

Mára, v. n. "burn, flame" (as fire). See n'antr, "fire."

Màrat-màrat, adv. onom. "making màrat-màrat." This word cannot be given otherwise; it is always used with trom, "ruminating," indicating the sound which ruminating or chewing the cud causes. See Fables p. 62.

Mári, ma-, n. "right, propriety, justice;" e. g. kóno bà ma-mári, "he is in the right," it is the contrary of ma-te>i, "wrong."

Mári-tr'ei, v. n. "be lucky, be fortunate, have good luck, be happy;" e. g. kôn' mári-tr'ei, "he is lucky."

Mári-tr'ei, adj. "lucky, fortunate, happy;" e. g. w'dni mári-tr'ei, "a lucky person."

M'àro, n. "fat; palmoil;" e. g. m'àro ma-làs, "bad palmoil."

Màtas, v. a. freq. (rad. màt), "immerse repeatedly, dip repeatedly, baptize;" e. g. 'a màtas-kà ro-m'àntr, "they dipped him into the water repeatedly."

Mé, adv. "how, as," = ma and mó; this form is used before words with, or before the vowels e and i; e. g. ò tróri-mí, mé I bà tra yò-tòi, "he showed me how I am to do it;" — mé me là yò, "as I use to do."

Mé, adv. "when, after; while, as," = ma and mó; this form is used before words with, or before the vowels e and i; e. g. mé me gbal-e, "while I was writing;" — ké mé I nàñ'-kò, I tóela-kò, "and when I saw him, I called him."

Mé, pr. dem. prox. for amé, used for the comp. dem. pr. màmé, which see.

Mé, conj. "because, as," = ma and mó; this form is used before words with, or before the vowels e and i; e. g. míne, mé I tòe yò ma-pant, I sòto hè a-ram, "I, because I did no work, (I) got no pay."

Mé — ? adv. "why?" = ma and mó; this form is used before words with, or before the vowels e and i, and this sense me 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 me, if another me as the sign of the participle follows.
E. g. me I bes anó-a? „why do I dig here?“ — me me bes anó-a? „why am I digging here?“ for: me I me bes etc.?
Me, part. = ma and mo, 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. I is then generally dropped, so that me stands for: I me; e. g. kono me tila-ùn, „him I am selling;“ — mína me der-anè, „I am coming;“ — ye me là yò, „thus I am always doing;“ for: ye I me là yò. Cf. also the part. tsi under T, as used to form the Future.
2) for the Obligative Mood in the sense of „must, was, had;“ but me alone often stands for: I me, „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 me expresses the Oblig. Mood in the 1st. pers. sing. only. E. g. me pà he ho o kòne, = I me pà he ho o kòne, „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 me is only used for the 1st. pers. sing. a) If me is used in the sense of „let;“ the verb. pr. I may follow; but it is also often, or generally, dropped, so that me stands for: me I, „let me;“ lit. „let I;“ e. g. me I pà he ho o kòne, or: me pà he ho o kòne, „let me not say that he is gone.“
b) If me is used in the sense of „let me,“ the verb. pr. I is of course dropped, as: me pà he ho o kòne, „let me not say that he is gone;“ and thus may coincide with the form under a, above.
Mémár, v. rel. (rad. mem), „try, attempt, endeavour; prove, put to the test,“ lit. „make an attempt at;“ e. g. o méémárá kàgbal, „he tried to write,“ lit. „he attempted writing."
Mer, v. a. „swallow;“ e. g. tšè trom-ñi, mer-ñi gbo, „do not chew it, swallow it only.“
Mer, ra-, pl. tr-, sometimes na-, n. "tongue"; e. g. ra-mer-r'on, "his tongue."

M'er, n. "salt"; e. g. m'er ma-lat, "much salt."

Méra, a-, pl. e-, n. "mind, heart (as the seat of understanding, not the organ), understanding, sense, conscience, temper; it is properly the intellectual part of man;" e. g. o bá he a-méra, "he has no sense;" — am-méra-n'ón ŋa kra-kó, "his mind (conscience) troubles him;" — am-méra aná 'a kómane-kó, "his natural temper," lit. "the mind they bear him with."

Méro, adj. "left" (in opposition to "right"); e. g. ka-trá ká-méro, "the right hand."

Méro, ka-, n. "the right hand" (where ka-trá, "hand" is to be understood).

Mésa, a-, pl. e-, n. "table". From the Spau. mesa; e. g. a-mésa a-lól, "a small table."

M'etr, pl. of n'etr, n. "a fixed time, time, period; festival." The sing. is hardly ever used. E. g. m'etr ma-bólí, "a long period;" — ŋa yó m'etr ma-bána, "they hold a great festival."

M'i, pr. obj. "me"; e. g. o sap-mi, "he flogged me."

Mía, pr. emph. "it, this; they, them, these;" e. g. am'áro-ma-mí mía yi tši, "this is my palm-oil."

Mía-mé, pr. dem. comp. "this, these," lit. "it (is) this, they (are) these." See an ex. under n'éš, "name" below.

Mían, pr. abs. "it, this; they, them, these;" e. g. am'éša-ma-ña mían, "these are their names," lit. "their names (are) these." (Cf. -ù under N.)

M'im, n. "liver"; e. g. m'im ma-bána, "a large liver."

Min', pr. emph. abbr. "I; me;" e. g. min' táho yó-tši, "it is not I who did it."

Mína, pr. emph. "I; me;" e. g. mína yó atréf atše, "I did this thing."

Mínañ, pr. abs. "I; me;" e. g. mínañ-ì? "is it I?"

Minta, v. n. "be bold, venture, dare;" e. g. o mínta tra fós, "he ventures to speak."

Mínta, v. a. "dare, venture, face, dare to face, dare to go near"
to-, dare to vie with-, dare to compete with-, be a match for-; "e. g. o mûntâ he kô, "he does not dare to face him" or also "he is no match for him."

Mîsidi, | a-, pl. e-, n. "mosque, church;" Mand. misero. From Mîsidi, the Ar. مسجد, oratorium, templum Muhammadis ad-

Mîsiri, | seclarum.

Mîsra, n. "Egypt." From the Ar. مصر, Egyptus.

Mô, adv. "how, as," = ma and me; this form is used before words with, or before the vowels o and u; e. g. mā trâra mo o yû-ta-i? "doest thou know how he did it?" — mo mo la yô, "as he uses to do."

Mô, adv. "when, after; while, as," = ma and me; this form is used before words with, or before the vowels o and u; e. g. mo o lîpsâ mu nənîk, "when he last saw thee;" — mo o poñ kûne, ña yîra trîka di, "after he had left, they sat down to eat;" — mo mo dîra-e, "while he was sleeping."

Mô, conj. "because, as," = ma and me; this form is used before words with, or before the vowels o and u; e. g. kûnô, mo o tîsê yô ma-pant, o sôto he a-ram, "he, because he did no work, got no pay."

Mô — ? adv. "why?" = ma and me; this form is used before words with, or before the vowels o and u; and this sense mo 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 3d. pers. sing., and the verb. pr. o is generally dropped after mo, if another mo, as the sign of the participle follows. E. g. mo o bes anô-a? "why does he dig here?" — mo mo bes anô-a? "why is he digging here?" for: mo o mo bes anô-a?

Mô, prep. "according to;" e. g. o yû mo arîm ra o-kas-k'ôn, "he did according to the command of his father." This form does not change its vowel for the sake of euphony.

Mô, part. = ma and me, 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 3d. pers. sing.; the verb. pr. is then generally dropped, so that mo stands for: o mo; e. g. yo mo là yō, "thus he is always doing," for: yo o mo là yō; — mo mo gbal-e, "while he was writing;" — kọọ mo der-ań, "he is coming." Cf. also the part. trà under T, as used to form the Future.

2) for the Obligative Mood in the sense of "must, was, had;" but mo alone often stands for o mo, "he must, he is, he was, he had;" as is also the case when it is used for the participle etc., as stated under 1. above. The form mo is only used for the 3d. pers. sing. — E. g. mo pa he ho I kọne, = o mo pa he ho I kọne, "he must not say that I am gone."

3) for the Hortative Mood in the sense of "let, let him," lit. "let he." Also with this Mood mo is only used for the 3d. pers. sing.

a) If mo is used in the sense of "let," the verb. pr. o may follow; but it is also often, or generally, dropped, so that mo stands for: mo o, "let him;" e. g. mo o pa he ho I kọne, = mo pa he ho I kọne, "let him not say that I am gone."

b) If mo is used in the sense of "let him," the verb. pr. is of course dropped, as: mo pa he ho I kọne, "let him not say that I am gone;" and thus the form may be the same with the one under a, above.

Mo am’ólọ ma-, "according to," lit. "according to the value of—" = mo; e. g. l yō mo am’ólọ ma ad’im-ra-mu, "I did according to thy word."

Mo hō, "as, like;" also "as if;" e. g. w’úni ó w’úni mo yō he ma-pant mo hō K’úru, "no man works like God;" — yō mo hō ma ’a mam-mu; kéré tše yō o-lás, "do as they bid thee; but do not do wrong."

Mo hō ma, "according as, as;" e. g. mo hō mo mo yéma tra mo hō me, { poń yō, "as he will wish to have done." The Mo hō mo, use of the different forms depends on euphony; the first being used for the 2d. pers. sing., and for all three
pers. in the pl., the second for the 1st. pers. sing., and the third for the 3d. pers. sing.

Módu, n. This word is derived from the Susu. The proper sense of the term is "son (of), possessor (of)," like the Hebr. יְנֵה; for it is also used with common names, not only with proper ones, as Telma Módu, "a prater, a loquacious person," lit. "a son of prating." Telma is here, no doubt, the abstr. noun ka-télma, "prating, loquaciousness," the prefix being dropped. In the Susu (and sometimes in the Temne also), this word is frequently joined with the name of the mother to form patronymics of males, or the names of sons. Thus Námína Módu, as used in Temne, was the proper name of the Alikáli of the Port-Loko territory in the author’s time. Námína was the name of one of his father’s wives. As polygamy is common among the Temnes, it is rather a convenient mode of distinguishing the names of the various children of the different wives, who had one common husband. Námína Módu is therefore lit. "the son of Namína." The word Módu is, however, not so frequently used among the Temnes as among the Susus; because the Temnes may express the same thing also in their own way. See Proverb 5, p. 99. (Cf. also Tem. Grammar §. 37, 1. Note 2.)

M’óló, n. "amount, value, price;" e. g. am’óló ma ak’óta, "the price of the cloth;" — ak’óta ka bá m’óló ma-báki, "the cloth is valuable," lit. "the cloth has a high price."

M’ón, pr. poss. "his, her," lit. "of him;" e. g. ma-bóné-m’ón, "his joy."

M’óne, n. "poverty; trouble, misery, distress;" e. g. ō bá m’óne, "he is in trouble," lit. "he has trouble;" = m’óne ma wóp-kó, lit. "trouble holds him."

M’óne, adj. "poor, miserable;" e. g. w’úni móne, "a miserable person."

Móri, o-, pl. a-, n. "a Mohammedan, a mori-man;" derived from móri, "teach, show" (as a road, and in the Mohammedan sense of the word "show the right way," as they pretend to do; for they often set themselves up as teachers). Vei
more; Mand. morolu „religious people.“ The Hebr. מורלע „teacher“ presents itself.

Móri, adj. „belonging to a mori-man“ or „to a Mohammedan;“ e. g. w’uni móri, „a Mohammedan“ or „mori-man.“

Móri, ra-, n. „the Mohammedan religion, Islamism, Mohammedanism;“ e. g. ə won’ da-móri, „he embraced Islamism,“ = ə won’ ka ra-móri, lit. „he entered Islamism.“

Mórka, a-, pl. e-, n. „white ant, termite;“ Lat. termes fatale; e. g. e-mórka e-lai, „many termites.“

Mot, } v. aux. „be first; be before, anticipate.“ As an aux. it
Motá, } serves to express the adverbs „first, before;“ e. g. kông
mot bék, „he arrived first;“ — mot näŋ ko royán, „go ye
first yonder;“ — der roní I motá di, „come to me before
I eat;“ — ə móta mi won, „he entered before me.“ In the
two last senses it is used transitively.

Móta, adj. „first;“ e. g. aŋ-réi a-móta, „the first day.“

Móte, k₃-, pl. tra-, n. „bag, basket (to hang on one’s shoulder, made of a kind of cane); e. g. k₃-móte k₃-bána, „a large bag.“

Mótra, v. n. „sink, go down to the bottom, sink down, go down“ (as a stone in the water, or the sun below the horizon); also „dive“ (as a duck); „be drowned;“ e. g. aŋ-fatr nä
mótra ro-m’antr, „the iron sank in the water;“ — arétr ra
mótra, „the sun went down.“ Cf. the Lat. mergi, and the Gr. ἀναβλέπω.

Mu, pr. obj. „thee;“ e. g. ə tra dif-mu, „he will kill thee.“

Mun, pr. emph. abbr. „thou; thee;“ e. g. mun’ táho, „it is not thou.“

Mun, v. a. „drink; lap“ (as a dog); e. g. ə mun m’antr, „he drank water.“

Mun, v. n. „drink;“ e. g. ə mun be, „he did not drink;“ — ə mun ri, „he drank of it,“ lit. „he drank there.“

Múno, pr. emph. „thou; thee;“ e. g. múno ma lágær an-tis, „thou didst spoil the knife,“ = „it was thou who spoiled etc.“

Múnōn, pr. abs. „thou, (it is) thou; thee;“ e. g. w’uni lág múnōn! „thou art a bad person!“ lit. „a bad person thou!“
Mun's, v. caus. (rad. mun), "give-to drink, make-to drink." Ger. "tränken", = the Gr. ποτίζω; e. g. I mun's-ko, "I gave him to drink." Also "cool-in water" (as redhot iron).

Mut, k₃-, pl. tr₃-, n. "back; outside;" e. g. ka ka-mut-k'ôn, "on his back;" — ka-mut ka am-póti, "the outside of the cup;" — o kála ka-mut, "he returned the back," = "he returned."

With the prep. ro-it becomes also a prep. or postp., for which see romút.

Mútši, v. a. "call, call to, bid, express" (as thanks to one, see the two next words); "invite"; e. g. I mútši-ko, "I called him."

Mútši m'ámo, "give thanks, be thankful," lit. "call thanks."

Mútši w'áni m'ámo, "give thanks to one, be thankful to one;" also "congratulate one;" as: I mútši-mu m'ámo, "I thank thee;" — o mútši-ko m'ámo trákə q-kómra, "he congratulated him on the birth of a child," lit. "— — on account of the woman in child-bed."

Mútši w'áni šêke, "sympathize with one, express one's sympathy to one;" e. g. I mútši-ko šêke, "I sympathized with him." Lit. "I called pity to him."

Mútši w'áni sën'ô, "bid one welcome, welcome one;" e. g. o mútši-mi sën'ô, "he bid me welcome." Lit. "he called welcome to me."

N.

N', pref. indef. and insep. "a, an;" e. g. n'santr, "a fire," for: na-antr.

'N-, abbr. of an-. See an ex. under šyã.

-N, suff abbr. form of -an. See the suff. -aṅ under A.

N'-, pref. indef. and insep. "a, an;" e. g. n'ãntr, "a tree," for: na-ãntr.

-Ñ, a euph. letter added to some Adverbs and Pronouns terminating in a vowel, as toň, "now, for: to; yaň, "thus", for: ya; kóňôň, "he", for: kóńo; etc. This letter corresponds with the Gr. ν ε’φελμοστικόν. These forms are always used at the end of a proposition, though not exclusively; but the
short forms are never used at the end. See more about this in the Grammar.

Na-, pref. indef. "a, an," but generally used for the pl.; e.g. n’antr na-bána, "a large fire;" — na-béña na-bólí, "long ropes."

Na, pr. subj. "it, they;" e.g. an’antr na dímše, "the fire is gone out."

Ná, o-, pl. trę-, n. "ox"; also "cow"; e.g. q-ná q-bána, "a large cow."

Na, part. = nañ, which see.

Ná-, pref. indef. "a, an" (sing. and pl.); e.g. a-fám na-rañ, "two persons;" — na-set, = a-set, "a house."

Ná, pr. subj. "it; they;" e.g. a-bil na yi be ri, "there is no canoe there," lit. "a canoe it is not there;" — añ-fám na kóñe, "the people have left."

Ná, pr. obj. "it; them" (also used for nouns in ma-); e.g. q bal-ña, "he drove them away;" — am’antr loñ-ña, "as for the water pour it out."

Ná, prep. poss. "of;" e.g. añ-set na Sórí, "Sori’s house," lit. "the house of Sori."

Ná, o-, pl. a-, n. "companion, man, one of a company;" e.g. q-ña-mu, "thy companion," lit. "one of thee (thine),," = q-ñañ, which see below.

Ná, pr. emph. "they; them;" but often used for the sing. "he" when joined with other emph. pronouns, or with proper names, implying the copula "and;" e.g. ña Pá Kámú-e, "he and the Iguana."

Ná, pr. subj. "ye, you;" e.g. ná diñ-ña ña-ná, "ye did kill me the cow," = "ye killed me the cow."

Ná-tši, pr. dem. log. "that, those;" e.g. añ-fám ña-tši, "those persons" (spoken of before).

Ná-tši, pr. poss. neut. "its, their," lit. "of it;" e.g. añ-son-ña-tši, "its hair," lit. "the hair (hairs) of it."

Nábi, o-, pl. a-, n. "prophet." From the Ar. نَبِيُّ, propheta.

Náfas, v. caus. (rad. náfá), "make to thrive, make to be well off; execute" or "carry out luckily; make prosperous, help for-
ward; be of use to—; e.g. o náfás ka-tšim, „he carried on the war luckily;“ — o náfás atri'-é atšé, „he carried this thing out luckily;“ — ar'-á arë ra náfás-mi, „this thing helps me forward“ or „is of advantage to me."

Náibì, v. a. „reveal, make known“ (as a secret); „prove, make clear“ (as one's guilt); e.g. náibì ka-ke-fa-k'ó'n, „prove his theft."

Nak, a-, pl. e-, n. „rice boiled“ or „cooked“; e.g. e-nak e-bóti-di, „delicious rice."

Nák-ñak, ká-, n. verb. „act of gnashing“ or „of striking together“ (as the teeth); „act of making a chattering noise with- (the teeth). See the next word."

Nák-ñak e-šék, ká-, n. „act of gnashing the teeth;“ e.g. ká-ñak-ñak-k'ó'n e-šék, „his gnashing of teeth."

Nákát, adj. „fried“ (as meat in a pot); e.g. o-šem o-nákat, „fried beef,“ = u-šem u-nákat.

Nal, v. a. „abuse, use abusive language against; challenge;“ e.g. o nal-mi, „he abused me."

Nám, v. a. „see;“ it is a euph. form of nánk, used before b, f, m and p; e.g. mò o nám-mi etc., „when he saw me etc."

Nám'mà, v. rel. and inch. „get satisfied“ or „satiated with food;“ e.g. o-nà o námrà he, „the cow does not get satisfied."

Probably from an obs. nam.

Náù', v. a. euph. form of nánk, used before g and k; e.g. „I náù'-kò ro-pet, „I saw him in town."

Náñ, part. and adv. = na, used to express the Conjunctive, and a recently past time, or the Imperfect tense, in which latter case it may be given by the adverbs „to day, before“ or „already“, or by the aux. verb „did;“ e.g. be šyá yi náñ-e, ná bap-mi ka ro'-k'or ka o-ná, „if it had been I, ye would have met me in the inside of the cow;“ — I pon' gbal náñ, = I pon' na gbal, „I have written to day;“ — I káne-mu náñ hò: tšè kò, „I told thee before: do not go.“ — I yó-tši náñ, „I did it already;“ — káli an-só, ówó I wáli náñ, „see the horse, which I bought to day;“ — ná-der na ro-i? „did they come yonder?“ The form náñ is used more absolutely
than na; but the latter is often connected with, or prefixed to nouns indicating time, to make that time more definite, when it may be given by "last" or by "this", according to the nature of the noun, with which it is used; e.g. o der na ra-yaŋ, "he came to day at noon;" — na tratrák, "last night;" — na-bāt, "this morning." This particle or adv. is always used of a recently past time, or of events having taken place the same day they are spoken of. Cf. also the longer forms nāna and nānān below.

Nān, pr. subj. "ye", a euph. and stronger form of nā, generally used behind the verb with the Imperative; e.g. dif-kō nān, "kill ye him;" — der nān anō, "come ye here."

Nān, v. a "bite"; e.g. an-trān o nān-mi, "the dog bit me."

Nān, = aňān, pr. dem rem. "that, those;" used if it is the subject of a proposition without the noun; e.g. a-ŋbātā nān, "that is a mat," lit. "a mat that;" but: aň-ŋbātā aňān, "that mat."

Nān, pr. obj. "them," generally used for to express the poss. pr. of the 3d. pers, pl. in connection with the poss. prep., as: am'āro-ma-ňān, "their palm-oil," lit. "the palm-oil of them."

Nān, pr. abs. "they; them;" e. g. nān ḥa yo-tši, "they did it," = "it is they who did it."

Nān, o, pl. a-, n. = o-ňa, "one of one’s family" or "kindred" or "household, companion, one of one’s company;" e. g. o-ňaŋ kōñoŋ, "this (he) is one of their company," lit. "one of their company he;" — owó ka a-ňaŋ, "he who is of their company;" — kāli o-ňaŋ, "look one of their company." The form o-ňaŋ is used more absolutely than o-ňa, which latter form is used with poss. pronouns.

Nāna, adv. "to day." They are stronger forms than na and Nānān, naŋ, and as to the form nānaŋ it may be used quite absolutely; while nāna may be used with nouns indicating time like na, to make this time more definite, as: nānaŋ bāt, "this morning;" — o-der nānaŋ ra-yaŋ, "he came to day at noon;" — o der nānaŋ, "he came to day;" — a-ło réke mā der-e? Nānaŋ, or: I der nānaŋ; "what time didst thou
come?" "To day," or "I came to day;" — nána ra-fot, "last evening;" — nà fer a-bíiù nána gbes, "they beat drum all last night." Also these forms like na and nàn are always used of a recently past time. Cf. na and nàn above.

Nàne, v. n. "think, suppose;" e. g. tro mè nàne-e? "how" or "what doest thou think?" — I nàne bo Sòri kòmpn, "I think it is Sòri," lit. "I think that Sòri he."

Nàne, v. a. "think of, remember, consider, account;" e. g. I nàne-tù, "I remember it;" — I nàne-kò bo w'ùnì sino, "I account him as a good person; — tra sà nàne-tù lòkò ò lòkò, "let us always remember it."

Nàne, a-, or i-, pl. e-, or ma-, n. "thought; meaning, sense;" e. g. K'úru o trára e-nàne-e-su, "God knows our thoughts." Cf. the pref. i- under I above.

Nànk, v. n. "see"; fig. "understand;" e. g. mè nànk-i? "doest thou understand?" or "doest thou see?"

Nànk, v. a. "see, find; look upon, account;" e. g. sà gbàli he nànk K'úru, kërë K'úru o gbàli nànk tr'ëò ó tr'ëò atrá sà yù, "we cannot see God, but God can see every thing which we do." Fig. "perceive, understand."

Nànka, v. rel. "look with-on-." See the next word.

Nànka w'ùnì i-net, "look with pity" or "compassion on one;" e. g. o nànka-mì i-net, "he looks with pity on me."

Nànkané, v. recipr. "see each other face to face, meet each other face to face;" hence also "hold a council, consult together;" e. g. nà nànkané tènoñ, "they held a council to day."

N'áñle, } adj. num. "four;" e. g. a-fàm n'áñle, "four persons."

N'áñle, }

Nant, kà-, pl. trà-, n. "mucus of the nose, snot, snivel."

Nant, v. a. "remove, carry away;" e. g. nant ey'ëtr-'ë-mì, "carry my things away;" — sà nant ey'ëtr eyé a-lo n'ìn, "we carry these things away at one time."

N'anton, n. "fire;" def. an'anton, "the fire," = "hell;" e. g. an'anton na màrà pgr-pgr, "the fire burns briskly;" — an'anton na yò hë ko ò-bàñ, "the fire did not hurt him."
N'ántr, pl. y'ıntr, n “tree”; e. g. ñ’ántr a-bána, “a large tree;” y’ıntr e-lai, “many trees."

Nántra, v. a. “marry” (of the male); e. g. 0-láíba 0 nántra qw’án béra ka Pá Sóri, “the man married the daughter of Mr. Sóri.”

N’ántrar, pl. m’àntrar, n. “tear”; e. g. m’àntrar ma gbáro-ko, “he sheds tears,” lit. “tears flow down from him,” or more fully: m’àntrar ma gbáro-ko e-for, lit. “tears flow down from his eyes;” or: am’àntrar ma gbáro, “the tears flow;” or: e-for-y’on e gbáro m’àntrar, lit. “his eyes flow with tears,”

= “he shedds tears.” The sing. is hardly ever used.

Nap, v. a. “knock, strike, beat; knock-with-;” añ-fäm ṇa yéma ko nap, “the people wanted to beat him;” — 0 nap-ko i-sar, “he knocked him with a stone.”

Náši, v. a. “wipe off, wipe out, blot out” (as the writing on a slate); e. g. Q K’årú, náši ama-trei-ma-mi ma-las! Q God, blot out my sins!

Nášia, v. rel. “wipe off-for-; wipe off-with-; e. g. nášia-mi ama-gbal, “wipe out the letters for me;” — nášia ama-gbal k’óta, “wipe off the letters with a cloth.”

Nátr, v. n. ascend, go up, rise, rise up;” also “go up the country;” e. g. ak’ima ka nátr, “the smoke rises up;” — 0 nátr ro-gbáñ, or also simply: 0 nátr, “he went up the country.”

Nátr, v. a. “go up at-, go up along- or on-; ascend” (as a tree); e. g. 0 nátr aka-bat, “he went up at the brook.”

Nátra, v. caus. “make-to rise up, raise, make to ascend, take up, lift up” (as an oar); e. g. nátra ka-trá-ka-mu, “lift up thy hand.”

Né, pr. dem. prox. “this, these,” for: ańé. This form is used for the comp. dem. pr., as ńa-né, “this,” lit. “it this;” e. g. ań-gbáta-ń’ón ńa-né, “this is his mat,” lit. “his mat it this.”

Né, contr. form for: ńa yi, as: ko né-e? “what is the matter?” lit. “what is it?”

Nei, i-, n. “pity, compassion, mercy;” also “pitiable state;” e. g. 0 bà-ko i-nei, “he had pity on him.”
Nel, a-, or i-, pi.ma-, n. "country yam, common yam" (very white); e.g. ma-net ma-lai, "many yams."

N'et, n. "sun" (as the source of heat); e.g. anéi na bañ téñoñ, "the sun is hot to day;" as the source of light the sun is called a'eté which see.

N'émi, n. "kind of hammock said to have been sent by God." See Tradit. p. 32.

Némtene, prob. a refl. form of an obs. némte, "beseech, beg, intreat, implore, beg for pardon, beg pardon from;" e.g. o némteme-mi, "he begged my pardon."

Népal, a-, pl. e-, n. "the long grass used for thatching;" e.g. e-népal e-fíno, "fine grass."

Népal, adj. "made of grass, thatched with grass;" e.g. a-set a-népal, "a grass-house," or "a house thatched with grass."

Nés, ra-, n. "fear, dread;" e.g. ra-nés-r'ón, "his dread."

Nés, a-, pl. e-, n. "spider;" e.g. a-nés a-bana, "a large spider."

N'és, pl. m'és, n. "name;" also "character; fame;" e.g. am'ésmama-ñañ mía-mé, "these are their names," lit. "their names they these."

Nésa, v. n. "fear, be afraid;" e.g. o nésa, "he is afraid;" — tšé nésa, "do not be afraid."

Nésa, v. a. "fear, dread, be afraid of; respect, honour;" e.g. o nésa-mu, "he is afraid of thee."

Nésam, a-, pl. e-, n. "breath, life, animal life," = ny némte; e.g. o bá he so a-nésam, "he is dead," lit. "he has no life again."

Nésam, adj. "living, alive;" e.g. r'ra ra-nésam, "a living creature."

Ni, pr. obj. "it; them;" e.g. ana-béña, kára-ni, "as to the ropes, bring them."

Ni, a-, pl. e-, n. "portion, share; e.g. kára a-ni'-ami, "bring my share."

Ni, a-, pl. e--; or a-, or i-, pl. ma-, n. "sole of the foot, foot; footstep;" e.g. kót ka ma-ni-ma-mi, "walk in my footsteps."

Ní, pr. obj. "it; them;" e.g. a-ngbáta, o tíla-ní, "as to the mat, he sold it."

Ní'a, pr. emph. "it, this; they, them, these;" e.g. an-tíš, níá
yi-tši, "this is the knife," lit. "the knife it is it," or "as for the knife, this is it."

Ǹña-né, pr. dem. comp. "this, these," lit. "it (is) this, they (are) these;" e.g. ań-set-'a-mi, ńña-né, "this is my house," lit. "my house it (is) this."

Ǹña yi, } "namely, that is, that is to say," lit. "it is-;"
Ǹña yi ho, e.g. I kó baň an-rěka-'a-mi, ńña yi ho am-befbal, "I go to fetch my book, that is the Bible."

N’imisa, n. "trouble of any kind, distress;" e.g. ő won n’imisa, "he got into trouble."

Nin, e-, n. "dung, excrements" (of men and beasts; that of infants they call e-sųų); e.g. e-nin ya trą-ná, "cow-dung."

N’in, adj. num. "one"; e.g. a-set n’in, "one house."

Nina, } adv. "to morrow;" the longer form may be used abso-
Ninan, } lutely; and the shorter may be joined with nouns of time, to make this time more definite; e.g. I tši yō-tši ninaň, "I shall do it to morrow;" — ő trą kal so nina ra-
foř, "he will return again to morrow evening;" — nina bat, "to morrow morning;" — nina tratrák, "to morrow night."

Cf. also anina, and aninaň, under A.

Ninis, o-, n. "terror; fierceness; awfulness, frightfulness;" e.g. ő-ninis ő wop-kō, "he feels terrified," lit. "terror holds him" or "took hold of him."

Ninis, adj., "terrible; fierce; awful, frightful;" e.g. o-šem o-ninis, "a fierce animal;" — r’a ra-ninis, "a terrible thing."

Nqo, adv. "here, hither;" e.g. ő yira nqo, "he lives here." Cf. also anó under A.

Nqo, prep. "here in, here at,. here to;" the adv. "here" is implied; e.g. ő yi nqo-petr, "he is here in this town." Cf.
anó, prep. under A.

N’of, pl. y’of, n. "moon; month; e.g. y’of ą-sas, "three months."

Nɔt, v. a. "take, take away-from-, dismiss-from, take away;" "tšë nɔt ey’ètr-e-mi, "do not take away my things;" — ’a nɔt-ko a-kála, "they took money away from him."

Nqoň, pr. dem. rem. for: naň, used with ło, "time"; see: ło nqoň under L.
N'ôn, pr. poss. "his, her,“ lit. "of him, of her,“ being a contraction of ńa kô, with the euph. ń affixed; e. g. an-tran-n'ôn, "his slaves;“ — an-set-ônh, "his house."

Nôsi-neî, o-, n. "pitiable condition;" also "pity, compassion;“ e. g. ń-o-nôsi-neî ń wop-kô, "he is in a pitiable condition," lit. "a p. c. holds him;“ — K’úru ń nńka-su ń-nôsi-neî, "God looked with pity on us."

Nu, pr. obj. "you;“ e. g. sâ tra bâp-nu ro-petr, "we shall meet you in town."

N'ump, pl. m'ump, n. "fable, tale, story;“ e. g. man tram m'ump, "let us tell stories."

N'ûmpâl, pl. m’ûmpâl, sometimes also y’ûmpâl, n. "shadow of a person“ (when standing in the sun); "shade, soul“ or "spirit (of man),“ = the Lat. umbra. It is also used of the spirit of God. The animal life is called a-nêsâm, which see. Cf. Pref. § 12, b. where more particulars will be found about n’ûmpâl.

Nya, pr. emph. "ye; you;“ but also used for the sing. "thou“ when joined with other emph. pronouns, or with proper names, implying the copula "and;“ e. g. nya yô atr’ef atšé, "ye did this thing;“ — nya kâne der tra dif ń-šem-e? "thou and who came to kill the beast?"

Nyâh, pr. abs. "ye; you;“ e. g. nyân, nyâ lâsâr am-bil ânh, "ye, ye spoiled this canoe."

O.

O-, pref. def. and indef. "a, an; the;“ e. g. ń-bai, "the king" or "a king."

O-, pref. emph. vow. to make nouns with the inseparable pref. w’, and one with d’ definite; as: ow’uni, "the person," from w’âmi, "a person;" — ow’ân, "the child," from w’an, "child;" etc.; od’ér, "the place," from d’er, "a place."

O! int. "oh! o!“ denoting wonder, surprise, also grief and compassion. E. g. ń, ń-póto! "Oh, a white man!“ — ń Pâ, I trára atrâ I pâ! "oh Sir, I know what I say!“

Ó! int. or expl. part. It is placed at the end of saluting or
of exclamatory propositions, when like -e it serves to indicate the Vocative. It is always used with such words, which are addressed directly to another. If it has any sense with such propositions, it is that of „now“ or of the Ger. „doch“. Also the Liberated Africans at Sierra-Leone are fond of affixing the vowel sound o at the end of a proposition, or of a word, especially when calling to another; they may often be heard to say — „come-o!“ = „come now!“ or „come then!“ E. g. sen'-ó, Pa! „welcome, Sir!“ See more ex. in the Colloq. Phras. p. 106—110. Cf. also the Grammar about this particle.

O, pr. subj. „he, she;“ e. g. o fì dis, „he died yesterday.“

O, pr. impers. or irrel. „it;“ e. g. o lómì, „it is right.“

O, for: o pà; or: o pà hò, „he said.“ See Tradit. p. 68.

Ó, conj. or copulative part. „and;“ when it is used to join several nouns or names, then the ó behind the last is to be given by „also“, or it may be left untranslated; and when it occurs twice, or behind two nouns, it may be given by — as well as — „, or by „both — , and — .“ E. g. d'er-ó-d'er, „every place,“ lit. „place and place;“ — Bási ó Sori ó, „Basi as well as Sori;“ — k'óta ó, e-yóka ó, a-tába ó, „cloth and cassadas and tobacco also.“

'O-mi, pr. poss. „my,“ lit. „of me;“ e. g. òd’é-r-0-mi, „my place;“ — o-šém-0-mi, „my meat.“

'O-mu, pr. poss. „thy,“ lit. „of thee;“ e. g. o-šém-0-mu, „thy meat.“

'Q, prep. poss. „of“ for: wó. See the two preceding words.

Q gbo! „oh dear! what is that! oh strange!“ e. g. q gbo, i-sar ña lókó k'ek-e! „oh strange, a stone brought forth a beard!“

Qwé, pr. dem. prox. „this;“ e. g. q-trar qwé, „this slave.“

Qwó, pr. rel. „who, he who; which;“ e. g. q-baì qwó fì, „the king who died.“

Qwón, pr. dem. rem. „that, that one;“ e. g. q-láìba qwón, „that young man.“
P', pref. indef. and inseparable pl.; e.g. p'ìn, „one“; — p'ànle, „four“; — pâ-là p'ìn, „one sort of rice."

Pa, v. n. „say, speak, talk about a matter;“ e.g. ọ pâ gbo ro-sâh, „he speaks only at the mouth“ (not according to what is in his heart); — 'a pâ rokhîn, „they converse together.“

Pa, v. a. „say; state, talk over“ (as a matter); „tell; pronounce;“ e.g. pà-tši roñôh, „tell it to him;“ ọ pâ am-pâ, „he stated the matter.“

Pa, a-, pl. e-, or ma-, n. „saying, word; matter, palaver; statement, subject of inquiry, affair about which one speaks; story;“ e.g. ọ tr̄g pâ am-pâ nînâh, „he will talk over the matter to morrow;“ — mîne bâ 'ma-pâ ma-tši, „I have to talk those matters.“

Pa, ọ-, pl. a-pâ, or pà-ña, n. „Sir, Master, Mr.;“ also „father“ (when addressing one, otherwise ọ-kas is used). When applied to irrational beings it may be given by the def. article „the“ in English, as: Pà Nès, „the Spider,“ lit. „Mr. Spider;“ — kôri 'u, Pà! „I salute thee, Sir!“ Cf. the word kâk in this Vocab. about the form Pà-ña.

Pa-, pref. def. = apa-, „the;“ e.g. pa-lâ, = apa-lâ, „the rice;“ — pa-yâka, „the krîfî rice.“ Cf. krîfî, adj. in this Vocab.

Pa-, pref. indef. pl. e. g. pâ-lâ pâ-fîno, „good rice.“

Pa, pr. impers. or irrel. „it;“ e.g. pâ bône-ko, „he is glad.“

Pa, pr. sub. indef. „it;“ e.g. pâ-lâ pâ bak lemp, „rice grows fast.“

Pa, pr. subj. def. „it;“ e.g. apa-lâ pa lâsâ, „the rice got spoiled.“

Pa-mi, pr. poss. def. „my“ lit. „of me;“ e.g. pa-lâ-pa-mi, „my rice.“

Pa-mi, pr. poss. indef. „my“, lit. „of me;“ e.g. pâ-lâ-pâ-mi, „rice of mine,“ = „my rice.“

Paî, v. n. „jump, leap;“ e.g. ọ paî ro-tof, „he jumped down on the ground;“ — ọ paî ka ka-bat, „he leaped over the brook.“

Paî, v. n. „be ready“ (as for a journey); e.g. mà paî-i? „art
thou ready?" — I pañ, mañ kóñe, "I am ready, let us go;" — I ta pañ he, "I am not yet ready."

Pañ, adv. spec. "very, quite, up to the brim; altogether," used with la, "be full, be numerous;" with láṣar, "fill, make full;" and with káši, "refuse, will not." E. g. atra'ak ña la ri pañ, "the ants are very numerous there;" — láṣar am-póti pañ, "fill the cup up to the brim," or "make the cup quite full;" — o káši bak pañ, "he will not grow at all."

Pañà, v. a. "accompany"; e. g. Sóri o trà pañà-mu ri, "Sori will accompany thee there."

Pañášiṣe, conj. "because;" e. g. o gbáli he tši poñ yó, pañášiṣe o yi he ri, "he cannot have done it, because he was not there."

Páli, adv. "the whole day, all day;" e. g. ña tómó páli, "they danced all day."

Páli gbes, "all day and all night;" e. g. sá tómó páli gbes, "we danced all day and all night."

Páli, v. a. "forget;" e. g. o póñ añ-lápra-n'óñ, "he forgot his cap."

Páliñe, v. refl. a. "forget oneself, forget;" e. g. o póñe-tsi, "he forgot it."

Pañ, v. a. "lack, want, need;" e. g. o pañ he r'áka ó r'áka, "he is not in want of any thing."

Pañ, ká-, n. verb. "act of lacking (a thing); state of being in want, want, distress, lack;" e. g. ka-pañ-k'òñ, "his want."

Páne, v. a. "carry in" or "on the arms" (as a child, or as wood); "embrace, press to one's bosom." Also used as a compliment on meeting with one a second time the same day, in the sense of "meet," when the subj. pronoun is dropped. E. g. o páne e-tók, o kéré-yi ro-set, "he took the wood in his arms, and carried it into the house." See also Colloq. Phras. p. 107 and 110.

Páni-tr'éi, adj. comp. "harmless, innocent, being without fault;" e. g. w'úni páni-tr'éi, "a harmless person."

Pañk, a-, n. "folly, foolishness;" e. g. añ-pañk-n'óñ, "his folly."

Pañk, adj. "foolish;" e. g. w'úni pañk, "a foolish person."

Pañkál, a-, pl. e-, n. "cithern" or "harp," also called "Kroo-harp." It has seven grass strings, is of a triangular form,
and fixed in one half of a split calabash, and is played with the fingers. E.g. o fer am-pánkal, „he plays the harp.“

Pánkal, a-, pl. e-, or trë; or also o-, pl. trë, n. „a large antelope exceeding in size the common native ox,“ with white spots, and long horns, commonly called „bush-cow“. The female has no horns. It is said to put down its horns backwards when running through the bush; but when it is in a fury, it raises them upright for self defence.

Pant, a-, or i-, pl. ma-, n. „work, business; e.g. ma-pant ma-baki, „hard work.“ The sing. is hardly ever used.

Péntñe, v. n. „raise oneself, rise up“ (as one stooping or kneeling down); e.g. o péntñe, „he rose up.“

Pántrane, v. recipr. a. (rad. pantr), „mix“ or „mingle together, put“ or „lay together“ (as people money for a common stock); „mix together promiscuously, confound;“ e.g. ‘a pántrane ah-kála-a-ñañ, „they put their money together.“

Pá-r-pár, adv. onom. „briskly, smartly,“ used with mára, „flame, burn;“ e.g. an’ántr na mára pár-pár, „the fire burns smartly“ or „the fire burns making pár-pár.“

Patr, v. n. „cook; boil; be boiled, be stewed;“ e.g. I poñ patr, máñ kóne di, „I have cooked, let us go to eat;“ — an’ántr ma patr, „the water boils.“

Patr, v. a. „cook, seethe; stew;“ e.g. o patro-sem, „he stewed the meat.“

Patr, adj. „cooked; boiled; stewed;“ e.g. o-sem o-patr, „boiled beef.“

Pe, contraction of pa yi, „it is; e.g. tro pe-e?“ how is it?“ See Colloq. Phras. p. 105.

Pénša, = pëša, v. n. answer in the negative, contradict, refuse, not conced, deny;“ e.g. o pénša ho o trára-mi, „he disowned me,“ lit. „he denied that he knows me;“ — tše pénša, w’an! „do not deny, boy!“

Pénša, v. a. „deny, refuse, reject, object to; give a negative answer to;“ contradict;“ e.g. o pénša-tši, „he denied it;“ — tše pëša-tši, w’an! „do not deny it, boy!“ — o pëša o-trar, „he objected to the slave“ (having a fault).
Péskiane, v. recipr. (rad. peski), „open in various directions, diverge from each other“ (as roads); „lie in different positions“ (as bundles); fig. „disagree, be at variance with each other; differ“ (as words); e. g. e-pa’e-mu e péskiane, „thy statements do not agree;“ — as’o’i tra péskiane ri, „the roads diverge from each other there.“

Péskiane, adj. „diverging from each other, diverging off in various directions; being at variance with each other; different;“ e. g. s’o’i trə-péskiane, „roads diverging from each other;“ — s’im trə-péskiane, „words being at variance with each other.

Petr, kə-, pl. tra-, n. „town;“ e. g. kə-petr kə-bána kə yi ri, „there is a large town there.“

Pi, pr. obj. „it;“ e. g. I wai-pi, „I bought it“ (i. e. rice).

Pía, pr. emph. „it, this;“ e. g. apa-là-pa-mi, pía yi tsi, „as to my rice, this is it,“ = „this is my rice.“

Piá́r’, abbr. of piára, generally used before the int. ó. See the next word, and cf. Colloq. Phras. p. 106—107 for examples with this form.

Piára, v. n. „be all day, spend all day, be well all day, live, spend, be.“ It is often used as an aux. to express the adv. „all day.“ E. g. o piára yō ma-pant, „he did work all day;“ — na piára tōmo, „they danced all day;“ — o piára ro Ma-lal, „he was all day at Malal.“

Píka, v. n. „faint, swoon; get senseless“ (as by a stroke on the head): o píka, „he swooned away.“

Pil, ka-, n. „the west;“ e. g. o yefa ro-pil, „he came from the west.“ With the prep. ro- it becomes also a prep. or a post-position.

Pilor, a-, or i-, pl. ma-, n. „ball“ (for a gun), „bullet;“ e. g. a-pilor a-bána, „a large ball.“

Pim, v. a. „pick, pluck, pluck off“ (as flowers, fruit, or ears of rice), hence also „reap;“ e. g. sə ko pim ma-lémre, „we go to pluck lemons.“

Píma, v. inch. „break, get broken“ (as rope); „tear, get torn“ (as cloth); „get loose“ (as a horse); e. g. an-soi o píma, „the horse got loose;“ — ak’óta ka píma, „the cloth got torn.“
Píñkar, a.-, pl. e.-, n. „gun, musket;“ e. g. a-píñkar a-fno, „a fine gun."

Pólo, v. a. „crown;“ also „crown-as-;“ e. g. ’a pólo o-bat, „they crowned the king;“ — ’a pólo-kó o-bat, „they crowned him (as) king"

Pólpala, = p’ólpéra, n. „gunpowder;“ e. g. p’ólpala pà-lat, „much gunpowder."

P’ón, pr. poss. „his, her;“ lit. „of him, of her;“ being a contraction of: pa kó with the euph. ñ; e. g. apa-lá-p’ón, „his rice."

Poñ, v. n. „have an end, take an end, be over; be finished, be done, be exhausted; be at an end; be expired, be up“ (as a fixed time); e. g. apa-lá pa poñ, „the rice is exhausted;“ — ma-pant-ma-mi ma poñ, „my work is finished."

Poñ, v. a. „finish, make an end to-; go all over“ (as a country); „exhaust“ (as provisions); „wear out“ (as clothes); „destroy“ (as a town); „rout“ (as an army). As an aux. verb it serves to express the past tense in the sense of „have“, or „have done;“ and sometimes it expresses the adverb „entirely, completely, altogether.“ E. g. o yéma poñ ama-pant, „he wants to finish the work;“ — o poñ e-lópra-y’ón, „he has worn out his clothes;“ — ’a dim aka-petr, „they destroyed the town;“ — o poñ gbal, „he has written;“ — o poñ di am-bamp, „he ate the bird altogether;“ or: o poñ kó di, „he ate it altogether.“

Poñ, v. impers. „be enough, suffice; be done;“ e. g. pà poñ, „it is“ or „will be enough."

Poñ, euph. form of poñ, „finish;“ used before d, n and t; as o poñ’ na gbal, „he has written to day;“

Póña, v. rel. „finish-for-, destroy-to-, destroy-for-;“ e. g. ’a póña-kó añ-fam-ñ’ón, „they destroyed him (all) his people."

Poñ’s, v. freq. a. (for póñ’s), „finish, complete, accomplish; fulfil“ (as a promise); „exhaust, spend“ (as money); e. g. I tişi poñ’s ama-pant-ma-mi ténéñ, „I shall finish my work to day;“ — o poñ’s ar’im ará o trañ, „he fulfilleth his promise,“ lit. „he accomplished the word which he pledged (said).“

Póro, am-, n. „the Poro association.“ See Pref. § 18. a.
Póro, a-, pl. e-, n. „porro greegree." See Pref. § 18. b.
Póru, a-, pl. e-, n. „sperm, seed" (for generation); also „foetus, embryo" (as the result of sexual commerce). Both sexes, they say, have such a póru, and if one has no child, or if a woman does not bear children, they say: o bá he a-póru, „she (he) has no seed," = she is barren:" — am-póru-ňön na lása, „she had an abortion," lit. „her embryo got spoiled."
Póti, a-, pl. e-, n. „cup, drinking vessel" (with a handle); e. g. kára a-póti, „bring a cup."
Póto, o-, pl. a-, n. „a white man, a European;" e. g. o-póto o yi he ka ka petrá ké, „there is no white man in this town."
Póto, adj. „european, belonging to a white man" or „to the white man's country;" e. g. a-bil a-póto, „a ship," lit. „a european canoe."
Púre, a-, pl. e-, n. „lover, sweet heart, concubine" (used of both sexes); e. g. o bá a-púre, „he has a concubine," or also „she has a lover."
Putr, v. n. „rise" (as the sun, or moon above the horizon); e. g. an'óf ūn putr, „the moon rises."
Putr, v. a. „burst, open (as the leaves which enclose the ear of rice);" „pierce, lance" (as a boil); „make known, divulge" (as the death of one); e. g. putr am-bóya, „open the boil;" — 'a putr ara-fi, „they made known the death" (as by drumming). Also „bruise" (as a reed); „clean" (as fish by taking out the intestines and scraping off the scales).
Pútu, a-, pl. e-, n. „rectum", Ger. „Mastdarm"; also „tripe."

R.

R', pref. indef. and insep. „a, an;" e. g. r'of, „a cerastes," for ra-of.
Ra, pref. indef. „a, an;" e. g. ra-béña, „a rope."  
Ra, pr. subj. „it"; e. g. ara-béña ra bólí, „the rope is long."  
Ra, pr. poss. „of"; e. g. ra-béña ra Sóri, „Sori's rope," lit. „a rope of Sori."  
R'a, = r'áka, which see.
Ra, prep. indef. "to, in, from, at." It is an indef. form of ra and ro. E. g. o yéfa ra-petr, "he came from a town;" ra kgré-petr, "in a town."

Ra-mi, pr. poss. "my," lit. "of me;" e. g. ara-béña-ra-mi, "my rope."

Ra-ñañ, pr. poss. "their," lit. "of them;" e. g. ara-béña-ra-ñañ, "their rope."

R'a ra-bóti-som, "something delicious to devour" or "to eat;" e. g. I tís som r'á ra-bóti-som, "I shall eat something delicious to devour."

R'a ra-di, pl. y'etr e-di, "something to eat, food, victual;" e. g. o són-mi r'a ra-di, "he gave me something to eat."

R'a ra-tr'ei ó tr'ei, "from every harm." See: béné w'úni ra-tr'ei ó tr'ei under B.

Rábu, o-, n. "Lord." Adopted from the Ar. dominus. It is used of God only. E. g. o-Rábu-ka-su, "our Lord."

Raf, v. a. "establish, make, enact" (as a law); "fix" (as a spear in the ground); also "stab-with-;" e. g. o-balg rafa-ton, "the king made a law;" — o raf-an-sor ro-tof, "he fixed the spear in the ground;" — o raf-kó a-tis, "he stabbed him with a knife;" = o ráfa-kó a-tis.

Ráfa, v. rel. "fix" or "put-for-; stab-with;" e. g. ráfa-mi an-sor ro-tof, "fix the spear in the ground for me." See also the next word.

Ráfa w'úni a-bálma, "stab one with a dagger;" e. g. o ráfa-mi a-bálma, "be stabbed me with etc."

R'áfa, pl. s'áfa, n. "army of war-people, army;" e. g. r'áfa ra-bána, "a large army."

Ráfgr, v. rel. "fix" or "put-for-, put up-against-" (as the porro greegree against one). See Pref. § 18. b.

Rak-rak, v. n. "shake, be loose" (as a tooth, or a blade in a handle); fig. "be of a delicate health" or "constitution;" e. g. e-šek-y'óñ g rak-rak, "his teeth are loose."

R'áka, = r'a, pl. y'etr, n. "something, a thing, an article, a vessel; tool, instrument," pl. also "furniture;" e. g. I ba he r'áka tra som-mu, I have nothing to give thee."
Raka, a-, pl. e-, n. "camp, place enclosed with a war-fence;" e. g. o yi ro-raka, "he is in the camp."
R'aka-ô-r'aka, "every thing, any thing;" with a negative "not any thing, nothing at all;" e. g. o bâ he r'aka-ô-r'aka, "he has nothing at all."
Ram, v. n. "pay, pay a fine;" e. g. o bâ tra ram, "he has to pay a fine."
Ram, v. a. "pay, pay for, reward; requite;" e. g. I gbéli he sóto ak'ôta, tâmbe I ram-ki, "I cannot get the cloth, except I pay for it."
Ram, a-, pl. e-, n. "pay, reward, recompense, wages, premium;" e. g. o sóto añ-ram-û'ôn, "he got his pay."
Ram tr'eî ka 'ra-bomp ra w'ûnî, "visit a thing upon one" (in scriptural language); "recompense" (in the way of punishing); lit. "pay (requisite) a thing upon the head of a person," = "send evil upon one judicially."
Ramâra, v. doubl. rel. (rad. ram). "heal-for-, cure-for-;" also: "cure-with-;" e. g. râmâra-mi ow'ahêt, "cure me the child," or "cure the child for me."
Râmne, v. refl. n. "pray;" e. g. o kô râmne, "he goes to pray," lit. "pay oneself off," then probably "perform one's duty" (as towards God, or towards a krifi), being derived from ram, "pay."
Râmne, v. refl. a. "pray to, worship; pray, beg, beseech;" lit. probably "pay one's duty towards" or "to-." It is used of the worship of God and of krisis. E. g. sô bâ tra râmne K'ûru, "we must pray to God;" — o râmne o-krifi, "he worships a krifi." Cf. the preceding word.
Râmne, kâ-, pl. trâ-, n. "prayer, worship;" e. g. ka-râmne-ka-su, "our prayer."
Râmi, v. n. long form of ram, "sound, tinkle;" fig. "be famous, be renowned;" e. g. am-bitîn na râmi o-fîno, "the drum sounds well." See the next word.
Râmi o-bôti-trâl, "sound sweetly, sound pleasant to the ear" (as a song). See leñ, a-, "song."
Ran, pr. dem. rem. = arán, „that“, used when it is the subject of a proposition without the noun; e. g. ra-béña ra-fino ran, „that is a good rope,“ lit. „a good rope that."

Ran, adj. num. „two;“ e. g. a-fam úa-ran, „two persons."

Rána, v. a. „carry on the back;“ e. g. o rána ow'ahét, „he carried the child on the back."

Ráni, o-, pl. a-, n. „wife;“ e. g. o-ráni-ka-mi, „my wife."

Ránk, a-, pl. e-, or trág; or also o-, pl. trág, n. „an elephant;“ e. g. a-ránk a-bána, „a large elephant."

Rap, v. a. „surround, go round, go around;“ e. g. úa rap an-kúuk, „they surrounded the yard."

Ráp, ka-, n. adultery, fornication (used of both sexes); e. g. ka-ráp-kón, „his adultery;“ — a-fam 'a ka-ráp, „adulterous people,“ lit. „people of adultery."

Rára, o-, pl. a-, „backpart, backside, hinder part“ (of a thing); e. g. ka-rará kán-sets, „the back part of the house;“ — o-báf o bá káz-rará káz-bána, „the king has great support.“ With the prep. ro- it becomes a prep. or a postp., for which see rorará.

Rára, postp. „behind;“ e. g. o yi-mi rará, „he is behind me;“ = rorará.


Ráre, ká-, pl. trág, n. „door; shutter;“ e. g. kánta ka-ráre, „shut the door."

Ráš, adv. „yet, still, first;“ e. g. kár-mi rás, „wait me first;“ — o fét rás, „he is still young."

Rása, a-, pl. é, n. „a creeping plant (bearing a kind of tomato or love-apple), which winds itself round trees very thickly.“ The natives chew the inner white skin of the plant, after the outer green one is taken off, and swallow the juice of it. The fruit is eaten by animals, sometimes also by men. They also call this plant kóroro, pl. tróroro.

Ráta, postp. „under, below, beneath,“ = roráta; e. g. o-wontraka-mu o yi ro-fúnk ráta, „thy brother is under the storehouse."

Ratrón, prep. and postp. „between, in the midst, amongst;“ e. g. 
q tas-narón, "he passed between them;" — yíra-su ra-
tron, "sit between us;" — q wur rattrón ka aň-fám, "he
came out from amongst the people." There is a euph. form
datrón, which see.

Rattrón, adv. "between, in the midst;" e. g. q tas rattrón, "he
passed between;" — q fof arím q-bákár rattrón, "accentuate
the word in the middle," lit. "pronounce the word strongly
in the middle."

Rayér, prep. or postp. "near to, close to, beside, near, at the
side;" e. g. q tas-mi rayér, "he passed near to me;" — q
tráma-mi rayér, = q tráma rayér-ka-mi, "he stands close to
me;" — tšé yíra rayér ka am-mésa, "do not sit near the table."
There is a euph. form dayér, which see.

Rayér, adv. "aside; near;" e. g. q tráma rayér, "he stood near;"
— botr-yi rayér, "put them aside."

Re — ? adv. inter. "where to?" e. g. re maň kó-e? "where art
thou going to?"

Re, ma-, n. "sleep"; e. g. ma-re ma bá-mi, "I am sleepy," lit.
"sleep has me." Also "vision"; e. g. q nánk ma-re, "he
saw a vision."

Re, = de, or = der, v. n. and aux. "come"; de is a euph. form
of re. When used as an aux. it may sometimes be given
by "go" and by "happen"; it is also used to express a re-
mote Future in connection with the particles tši, or trá, or
with ma, me and mó; sometimes also without them, if
used for a Future in the Passive. Otherwise it indicates a
purpose or intention to exercise the energy, expressed by
the principal verb. It is construed with the short, and also
with the long form of the Infinite. E. g. q re he naň, "he
did not come," = q de he naň; — q trá re dif-kó, "he
will kill him by and by;" — ya na ma re yó-mu, "thus they
will be doing to thee;" — ak'ántr ka re gbútras, or also:
ak'ántr ka trá re gbútras, "the stick will be shortened by
and by;" — q re tša, "he comes to trade;" — q re gbal, "he
(came) comes to write"; or: q re tra gbal, "he comes (came)
Re, adv. "here"; e.g. ो यिरा रे, "he lives here."

Re, conj. "and", = दे, which is a euph. form. E.g. माणो रे मिनान षा कोने, "thou and I we will go;" — ो-कस रे ो-कारा-कोने, "his father and his mother."

Re, prep. = दे, which is a euph. form of it, "with, by;" e.g. पा ये रे आ-फोसा ना कोने, "it was not by the power of him," = "it was not by his power;" — ो दी रे मिनान, "he ate with me."

Rēi, a-, or i-, pl. ma-, n. "a day of 24 hours, a day;" e.g. आ-रेई अने, "this day;" — मा-रेई मा-सस, "three days."

Rēka, a-, pl. e-, n. "skin, hide; parchment, paper; letter, book;" e.g. आ-रेका ना का-लोमे, "the skin of the sheep;" — ो सोम्रा-मि आ-रेका, "he sent me a letter." The Mohammedans often use dressed skins to write upon; now they write also on paper.

Rēke? adv. inter. "where?" e.g. रेके आम-बिल-आ-मि-ए? "where is my canoe?"

Rēke? pr. inter. "which? what?" e.g. आ-लोका रेके माघे दे-ए? = आ-लो रेके माघे दे-ए? "what time didst thou come?" — का-पेट्रा का-रेके? "which town?" — वेुडी रेके? "what person?"

Ren, or ren', का, pl. tra-, n. "a year;" e.g. का-रेन्का किई, "one year;" — ट्रा-रेन्का ट्रा-सस, "three years." The g is sometimes cut off before d and t.

Ren', or ren', का, v. a. "put on the top of-, load-with-, put;" e.g. ो रेन्का रेन, का का-ट्रा, "he put the hand upon him;" — ो रेन-का का आयोत, "he put him on the horse;" — ो रेनं रिया का-राउम्प-रोने, "he put it on his head." Ren' is a euph. form, used before words beginning with d, r and t.

Ren', कास, n. probably "night." It is always used with datrōn, when the g is cut off for the sake of euphony. See next word.


Rēn'sa, (for rén'sa), v. freq. and caus. (rad. ren), "mount, ride upon, go" or "be on the top of, be upon," e.g. तसे रेन्सा for the purpose to write." When used for the Future it is best given by "by and by."
e-tōk, "do not go on the top of the wood;" — o rén'sa a-soi, "he rides upon a horse;" — ka-trāk akē ka rén'sa-mi, "this palaver is upon me."

Rén'sa, (for réng'sa), v. freq. and inch. "get on the top, be on the top, rest, be;" e. g. o rén'sa a aïn-soi, "he got on the horse." Also "sit" (as a cap on the head); e. g. aïn-lāpra ṅa rén'sa o-fīno, "the cap sits well."

R'etr, pl. s'etr, n. "a sun", def. ar'ētr, "the sun" (considered as the source of light; an'ēf is the sun as the source of heat); e. g. ar'ētr ra putr, "the sun rises." The pl. may be used if there is a reflection of the sun, as in the water, and there appear to be two suns.

Ri, pr. obj. = di, "it"; e. g. ara-bēña gūtra-ra-ri, "as to the rope short'en it." Di is a euph. form.

Ri, adv. loc. = di, "there"; e. g. tšē ko ri, "do not go there." Di is a euph. form of ri.

Rīa, pr. emph. = dīa, "it, this;" e. g. ar'ūma-ra-mi rīa yī tīši, "this is my shirt," lit. "my shirt this is it." Dīa is a euph. form.

Rī-a, adv. loc. emph. = dī-a, "there"; e. g. ro aïn-gbālañ na ḏōpo, rī-a ḏō bo tra arā-bomp-rō'n. "where the rock was rugged, there he put his head." Dī-a is a euph. form of rī-a.

Rī-an, adv. loc. abs. = dī-an, "there"; e. g. rī-an yī yī, "there he is;" — yī yī rī-an, = rī-an yī yī, "he is there" or "there he is." Dī-an is a euph. form. (Cf. -n under N.)

Rī-an, pr. abs. "it, this;" e. g. ara-bēña-ra-mi rī-an, "this is my rope," lit. "the rope of me it."

Rīan'na, n. "heaven" (as the residence of the blessed); Mand. aryena. From the Ar. Ṝa, hortus, paradisus. E. g. ro-rīan'na, "in heaven."

Rīgbā, a-, pl. e-, n. "headwoman of the Bondo Institution." E. g. aïn-rigbā yī kus am-bōndō, "the headwoman of the Bondo Institution discharged the Bondo girls" or "closed the Bondo ceremonies by a public procession."

R'im, = d'im, pl. s'im, n. "a word, voice; command;" also "promise"; e. g. ar'īm-ra-mi, "my word;" — I trāl r'im ra-bānā,
"I heard a great (strong) voice;" — ar'im ra K'uru, "the word of God." D'im is a euph. form of r'im.

R'in, adj. num. = d'in, "one"; e.g. r'im r'in, "one word;" — ra-béña r'in, "one rope." D'in is a euph. form.

Ro, adv. loc. "yonder, at," or "to some distance;" e.g. kóne ro, "go yonder;" — na yi ri ro, "they are there yonder." Also "where, whereon, wherein;" e.g. ka-fánt'r ro o fánta, "the bed whereon he lay down;" — o sôm a-réka, ro o gbal-e'ho etc., "he sent a letter, wherein he wrote that etc."

Ro, prep. loc. "at, in, to, from, upon, on;" e.g. o yi ro-set, "he is in the house;" — o yéfa ro-petr, "he came from town;" — o kó ro-Kamp, "he went to Sierra-Leone." The sense of this prep. is indicated by the verb with which it is used. There is a euph. form do-, which see.

Ro-be, "wherever"; e.g. ro më ko be l'tši tram-mu, "wherever thou goest, I shall follow thee."

Rodér, prep. and postp. "at the face;" e.g. rodér-ka-mi kôdi, "before my face;" — o yi-mi rodér kôdi, "he is before my face."

Rodí, adv. loc. "ahead, before; on, onwards, forwards;" e.g. sà kô he rodí, "we do not go ahead;" — kô rodí, "go forwards" or "go on" or "go before;" — tràma rodí, "stand ahead." Cf. also kôdi.

Rodí, prep. and postp. "before, in front, beyond;" e.g. o yi-mi rodí, "he is before me," = o yi rodí-ka-mi; — kàra-mi a-ra-béña ará fánta rodí ka arán, "bring me the rope which lies beyond that one;" — o tràma rodí ka an-set, "he stands before the house."

R'of, pl. s'of, n. "a horned viper, cerastes;" e.g. r'of ra-bána, "a large horned viper."

R'ok, v. a. "cut, reap" (as rice); fig. "decide, settle, judge" (as a matter); e.g. 'a kô r'ok pà-là, "they go to reap rice;" — o-bal o trà r'ok am-pà, "the king will settle the matter."

R'ok, kà-, n. verb. "act of cutting" or "reaping, harvest; act of deciding" or "settling" or "judging;" e.g. ka-r'ok-k'òń pà-là, "his reaping rice;" — kà-r'ok kà-fino, "a good harvest."
Rok an-tóuka, ka-, n „the judgment“ (as of the last day).
Róka, v. rel. „cut-for-; cut-with-; reap-for-; reap-with-; reap with-“ (as with joy); fig. „decide-for-;“ e. g. o róka-ko a-tis, „he cut him with a knife;“ — o róka-mi pā-la, „he reaps (cuts) rice for me;“ — o-bai o trá róka-mi am-pā, „the king will settle the matter for me.“

Rokán, adv. loc. „without, out, out of doors;“ e. g. wur rókan, „come out;“ — yíra rókan, „sit without;“ — o tráma rókan, „he stood without;“ — a kéré-ko rókan, „they led him out.“

Rokán, prep. and postp. „at the outside, without;“ e. g. o yi rókan ka ań-set, „he is at the outside of the house.“

Rokin, adv. „together, to one place, at one place, at the same place;“ e. g. na tónklane rokin, „they assembled together;“ — botr-ńa rokin, „put them together.“

Rokón, adv. loc. „up, on high, upwards, above, from above;“ e. g. o yi ri rókon, „he is there above;“ — an-gbal ańa bēka ma-rań rókon, „the second line from above.“ Cf. also roróta.

Rokón, = dokón, prep. and postp. „above, on the top, at the top;“ e. g. o yi rókon ka ań-set, = o yi ka ań-set rókon, „he is on the top of the house.“ Dokón is a euph. form.

Rokör, adv. loc. „at the inside, within;“ e. g. o na yi ri rokör, „it is there within.“

Rokör, prep. and postp. „within, into, at“ or „in the inside;“ e. g. na yi-mi rokör, „it is within me;“ — botr-ńi rokör ka am-póti, = botr-ńi ka am-póti rokör, „put it into the cup.“

Rolénken, adv. loc. „yonder, to the neighbouring yard, to some distance, to the other side;“ e. g. sā kóne rolénken, „we go to the neighbouring yard.“

Rolénken, prep. and postp. „on the other side, beyond;“ e. g. ka-petr ka yi rolénken ka ka-tšen, = ka-petr ka yi ka ka-tšen rolénken, „the town lies on the other side of the hill.“

Rom, a-, pl. e-, n. „leprosy“; e. g. o bā a-rom, „he is a leper,“ lit. „he has leprosy;“ = a-rom na wop-kō.

Romí, pr. comp. „to me, from thee, with me; towards me; against me; at“ or „to my place, there“ or „yonder at“ or „to my
place; "e. g. o der romú, "he came to me;" — o di romú, "he ate at my place."

Romóri, adv. loc. "to the other side" (as of a brook); e. g. o kóne romóri, "he went over to the other side" (of the water).

Romóri, prep. and postp. "to the other side, beyond, to the opposite side" or "shore"; e. g. o tas romóri ka 'ra-boń, "he passed over to the other side of the river."

Romp, k₃-, pl. tr₃-, n. "pestle" (for a mortar); e. g. k₃-romp k₃-lol, "a small pestle."

Romú, pr. comp. "to thee, with thee, from thee, at" or "to thy place, there" or "yonder to" or "at thy place; against thee; towards thee;" e. g. o yi romú, "he is there with thee;" — o tr₃ der romú, "he will come to thee."

R'on, or r'on', pl. s'o'n, n. "way, road;" e. g. o tróri-mi ar'ón, "he showed me the way." The euph. form r'on is used before words beginning with d, as: tróri-mi ar'ón da ro Ma-lal, "show me the way to Malal;" — r'on' da-fino, "a good road."

R'on, pr. poss. "his, her," lit. "of him, of her;" e. g. ar'úma-r'on', "his shirt."

Ro'n, a-, pl. e-, n. "image, figure, idol, mask" (usually made of wood and painted); e. g. o wón a-ro'n, "he put on a mask."

Ro'n, a-, or i-, pl. ma-; or also sometimes a-, in the sing. and e-, in the pl. n. "mountain;" the pl. ma-ro'n is used of a "chain of mountains," hence they call the Colony of Sierra-Leone: ro Ma-ro'n, lit. "at the mountains." E. g. a-ro'n a-bóli rokóm, "a lofty mountain."

Róño,n, pr. comp. "to them, with them, from them; towards them; against them; at" or "to their place, there" or "yonder at" or "to their place;" e. g. o di róño'n, "he ate at their place;" — 'a kálane róño'n, "they returned home," lit. "they returned to their place."

Rónk₃'t, v. n. "be bitter; be harsh, be acerb" (as unripe limes); e. g. ma-ber ma rónk₃'t, "the palmwine is bitter."

Rónko, k₃-, pl. tr₃-, n. "branch of a palm-tree with" or "without the side-leaves, palm-branch;" e. g. o gbak k₃-rónko, "he cut a palm-branch."
Rόνόν, pr. comp. „to him, with him; towards him; against him; at“ or „to his place, there“ or „yonder at“ or „to his place;“ e. g. ό der rόνόν, „he came to him;“ — ό pά rόνόν, „he said to him;“ — ’a yέςα rόνόν, „they came away from him;“ — ό kάλανε rόνόν, „he returned to his place (home).“  
Rόνυ, pr. comp. „to you, with you, from you; against you; towards you; at“ or „to your place, there“ or „yonder at“ or „to your place;“ e. g. ό kόνε rόνυ, „he went yonder to your place;“ — ό der rόνυ, „he came to you.“  
Ro-πιλ, see Πιλ, ka-, n.  
Rόράραν, adv. loc. „behind, at the place behind, behind“ (the house); „abaft, aback;“ e. g. ό yί ri rόράραν, „he is there behind;“ — τράμα rόράραν, „stand behind,“ or „stand abaft.“  
Rόράραν, prep. and postp. „behind, at the back part;“ e. g. ό τράμα mi rόράραν, = ό τράμα rόράρα-κα-μι, „he stands behind me,“ or also „he backs me;“ — ό yί rόράραν ka αν-κυνκ, „he is behind the fence.“  
Rόράτα, adv. loc. „below, beneath;“ e. g. ra yί anό rόράτα, „it is here below;“ — ka rόκόμ hά rόράτα, „from the top down to the bottom.“  
Rόράτα, prep. and postp. „below, beneath, under, at the bottom;“ e. g. re mά botr an-tίs-e? I botr-nί rόράτα ka am-mέσα, „where didst thou put the knife?“ „I put it under the table;“ — owό yί rόράτα-κον, „who is under him“ (i. e. under his power); — ka an-tόf rόράτα, or: rόράτα ka an-tόf, „under the earth“  
Rός, v. n. „serve up food“ (especially rice by taking it out from the pot, in which it was cooked, with a spoon into a dish, with or without e-nάκ, „rice“); e. g. ό bόp-νά ’α τräg rός, „he met them serving up rice.“  
Rός, v. a. „dish up, serve uί,“ (as food); e. g. ’a rόs e-nάκ, „they served up rice.“  
Ro-τόρόν, see Τόρόν, ka-, n.  
Rόν, v. a. „plait, weave;“ e. g. ό τräg rόν kότα kά-φίνο, „he is weaving fine cloths.“  
Rόν, ra-, pl. τräg- n. „the world, the universe;“ e. g. ka ’ra-rόν
á ma der-e, sá trá rók eyé'étr, eyé sá póñ sak anó-rú, "in the world to come we shall reap the things, which we have sown in this world."

Rúba, v. a. "bless"; e. g. o rúba-na, "he blessed them."

Rúba, a-, pl. è-, n. "a blessing"; e. g. a-ni-rúba-ón, "his blessing;"
— a-rúba nañ, "that is a blessing," lit. "a blessing that."

Rúhu, o-, n. "Spirit" (of God). From the Ar. َُّ, anhelitus, spiritus. E. g. o-rúhu ka Kúru, "the Spirit of God."

Rúma, pl. s'úma, n. "a shirt, robe, the long garment worn by the Mandingos;" e. g. ar'súma aré ra fíno, "this robe is good."
Also "afterbirth."

Rúni, o-, pl. a-, n. "a man, male;" e. g. a-rúni a-sas, "three men;"
— a-ni-rúni, "the males."

Rúni, adj. "male"; e. g. a-fáam a-rúni, "men," lit. "male persons;" — w'ahét rúni, "a boy," lit. "a male child."

Rúni o-bi, o-, pl. a-rúni a-bi, n. "a black male, black man, negro."

Rúni o-féra, o-, pl. a-rúni a-féra, n. "a white male, a white man, a European."

Rúnia, pl. s'túnia, n. "multitude, crowd;" e. g. r'únia ra a-fáam ra-báana ra yi ri, "there was a great crowd of people there."

Rúnkâtr, v. a. "mix" (as solids with liquids); "knead" (as dough); e. g. rúnkâtr e-tóf re m'antr, "mix the earth with water."

Rúsam, v. a. "bring up, raise up; nurse; nourish;" e. g. mína rúsam-ko, "I brought him up;" — e-nak e rúsam-su, "rice nourishes us."

S.

S', pref. indef. insep. "a, an;" e. g. s'ádka, "sacrifice;" as'sádka-tr'óén, "his sacrifice." It is a form of tr', or t's for: trá-.
Cf. the form t' below.

Sg, pr. subj. "we;" e. g. ság náñ-ko dis, "we saw him yesterday." Sábát, a-, pl. è-, n. "sabbath." From the English.

S'ádka, n. "sacrifice." Fr. the Ar. َُّ, quicquid datur Deo sacram. The pl. is indicated by joining with it the adj. lat
or gbáti, „many,“ as: s’ádka trá-lá, „many sacrifices.“ In Vei:
sadaka.

Sak, v. a. „scatter disperse; sow;“ e. g. sä kó sak pà-lá ténòn,
„we go to sow rice to day;“ — o sak an-fám, „he disper-
sed the people; — ara sä ma sak, ría sä bà kà-pim,“ what
we are sowing, that we have to reap (pluck).“

Sãk, kà-, pl. trá-, n. „rib;“ also „side;“ e. g. fánta ro-tra-
sãk, „lie on the side;“ — tra-sãk-tr’ôn, „his ribs “

Sáka, v. rel. „scatter-with-, scatter-for-; sow-for-, sow-with-;
sow with-;“ e. g. sáka e-trókó apa-lá, „scatter the rice for
the fowls; — sáka-mi pà-lá, „sow rice for me.“

Sãka, a-, pl. e-, n. „a country dish,“ also called „palaver-sauce,“
(being prepared of various herbs with fish and palm-oil); e. g.
a-sãka a-bôtì-di, „a delicious palaver sauce.“

Sákané, v. spont. or rather recipr. (rad. sak), „disperse;“ e. g.
an-fám na sákané, „the people dispersed.“ Also „separate
from each other, part,“ (as man and wife).

Sákàr, v. rel. (rad. sak), „bespatter-with-, bespatter,“ also, „blot,
stain;“ e. g. o sákàr ak’óta-k’a’n d’úba, „he stained his cloth
with ink.“

Sãkë, v. n. „turn, turn oneself; become changed“ or „altered,“
fig. „become converted,“ (with or without méra, „mind“); e. g. o gbáli he sò sãkë, „he cannot turn himself again;“ —
o-tem o wè o sãkë gba, „this old man is much changed.“

Sãkë, kà-, n. verb. „act of turning oneself; act of being“ or
„getting changed, change;“ fig. „conversion;“ e. g. ka-sãkë-
k’a’n ro-tórô’n, „his turning himself towards the east;“ —
ka-sãkë-k’a’n, „his conversion.“

Sãkë ma-der, „become flesh, become man;“ e. g. o sãkë ma-
der, „he became man“

Sãkì, v. a. „turn, change, make;“ fig. „convert“ (with méra); e. g. o sãkì-kò o-móri, „he made him a Mohammedan;“ — o sãkì am-méra-ô’ô’n, „he converted him.“

Sãkìne, v. refl. a- „turn oneself into-, change oneself into-,“ (as a person into a leopard); „make oneself-;“ e. g. o sãkìne o-sántki, „he made himself a Santki (minister).“
Sal, v. a. "form, build" (as a house, or a pot of mud or clay); e. g. o sal a-set, "he built a house."

Sal, a-, or i-, pl. ma-, n. "finger," also "toe" (of the foot); e. g. ma-sal-m' On, "his fingers."

Såla, v. rel. (rad. sal), "form-for-, build-for-, build-with-, form-with-" e. g. o såla-mi a-set, "he built a house for me."

Sålmà, a-, or i-, pl. ma-, n. "psalm" e. g. ma-sålma ma-sas, "three psalms." Adopted.

Sålkår, adj. "salted, salt." e. g. o-šêm o-sålkar, "salt meat."

Sam, kà-, pl. trå-, n. "an open running sore, a sore, ulcer, wound;" e. g. kà-sam kà-bána, "a large sore."

Sám, adj. "sacred, holy;" e. g. d'êr o-sám, "a sacred place."

Sámàs, v. caus. (rad. sâm), "make sacred, make holy, set apart from common use, sanctify;" e. g. 'a sámàs ô'd'êr ôvé, "they made this place sacred."

Såñ, kà-, pl. trå-, n. "mouth, lip," (also used of the lips of a wound); fig. "advocate;" e. g. ka-såñ-ka-mi, "my mouth," or also "my advocate;" — trå-såñ tra ka-sam, "the lips of the wound."

Såñ ka o-bái, ka-, n. "an ambassador, a herald," lit. "the mouth of a king."

Såñi, n. "acerbity" (as of unripe limes); "quality of setting the teeth on edge;" fig. "pity, regret;" e. g. såñi trå yi ka e-šek'-ê-mi, "my teeth are set on edge," lit. "acerbity is to my teeth;" — ma-lêmre ma bå såñi, "the limes are acerb," lit. "the limes have acerbity," or "such a quality as to set the teeth on edge;" — as'åñi tra wop-mi, "my teeth are set on edge," lit. "the state of having set the teeth on edge holds me;" — o bå såñi tråka troñ, "he has pity on account of him." See Proverb 1, p. 98.

Sånne, v. refl. for: sånne (rad. sån), "bow oneself down, bend oneself down, stoop, make a compliment;" (of males only); "bend itself" (as the blade of a knife); "submit to one's authority, submit;" e. g. o sånne rôññ, "he bowed down to him," or "he made a compliment to him," or "he submitted to him;" — an-tis na sånne, "the knife bends itself;" — o sånne, "he stooped down."
Santki, o-, pl. a-, n. "a minister (of a king);" e. g. o-santki o-las, "a bad minister."

Santr, e-, n. "seed," (especially of rice), e. g. o ba e-santr trāka kūta, "he has (rice) seed to plant (sow)."

Sāntrak, a-, or i-, pl. ma-; or also sometimes a-, pl. e-, n. "nail," (of the fingers or toes); "talon, claw," (of beasts); e. g. o ba e-sāntrak e-bōli, "he has long nails."

Sap, v. a. "strike, flog, beat," (as a person, or as waves a canoe); also "thresh" (as rice); "catch" (as a bird); "get," (as trouble); "scoop, lad out," (as water from a bowl, or food from a dish); e. g. 'a sap-kō, "they flogged him;" — o sap a-rom, "he got leprosy;" — 'a sap e-nak, "they took out the rice;" — o sap-mi kā-tšīn, "he flogged me for nothing;" — o sap m'ōne, "he got trouble," lit. "he catch trouble," (as the Liberat. Africans say).

Sap, v. n. or pass. "be flogged; be caught;" e. g. o sap ro-bolo, "he was caught by the throat."

Šap, ka-, n. verb. "act of flogging" or "of threshing, etc.;" e. g. ka-sap-k'ōn, "his flogging," (actively or passively); "also: a flogging; a threshing."

Sāpa, v. rel. "flog-with; thresh-with; flog-for; thresh-for; lade out-for;" e. g. 'a sāpa-kō k'ētr, "they flogged him with a whip;" — sāpa-mi apa-lā, "thresh the rice for me."

Sāpar, a-, pl. e-, n. "digger," (being a sort of hoe, but running parallel with the handle, and not forming an angle; it is used to dig holes with for the sinking of posts for houses); e. g. a-sāpar a-bāna, "a large digger." Also "an iron bar" (used to dig holes with).

Sāpās, v. freq. a. (rad-sap), "catch in a trap, catch, ensnare, entrap;" e. g. ow'an owē o sāpās e-bamp ūa-rān, "this boy caught two birds in a trap."

Sar, a-, or i-, pl. ma-, n. "a stone;" e. g. ma-sar ma-lāi, "many stones."

Sāra, v. a. "carry on the head, carry, put on the head, be loaded with on the head; put on" (as a cap); "take upon oneself" (as a palaver); "have upon oneself; suffer, have," (as trouble); e. g. I sāra-kō, or: I sāra-kō ro-bomp, "I car-
ried him on the head;" — o sára a-lápra, „he put on a cap;" — mína sára atr‘éí tra-tši, „I take that matter upon me;" — o sára m‘one, „he suffers trouble."

Sas, adj. num. „three;" e. g. a-fám a-sas, or: a-fám ña-sas, „three persons;" — ma-réí ma-sas, „three days."

Sas, ra-, n. „state of being three, trinity."

Sébe, a-, pl. e-, n. „an amulet, a charm“ (as hung round the arm, or neck, etc., and enclosed in leather or cloth; e. g. o bá e-sébe e-lait, „he has many charms“.)

Šek, v. a. „lie, tie on,“ (as a person, or a charm); „gird-with-;“ e. g. ña šek ama-trá-m’óñ, „they tied his hands;“ — šek o-nâ ka ak‘ánt, „tie the cow to the post;“ — I šek-ko a-gbáto, „I girded him with a cutlass,“ or „I tied him on a cutlass;“ — šek an-tról, „tie on the charm.“ Also „fasten,“ as: ko šek am-béla, „go fasten the sail."

Šek, ra-, pl. e-, n. „a tooth;“ e. g. e-šek-y‘óñ, „his teeth."

Šéke! int. „I pity thee!“ It is always followed by: ó, and is pro-

Šékne, v. refl. a. (rad. šek), „tie-on oneself, tie-round oneself, gird oneself with-;“ e. g. o šékne a-gbáto, „he tied a cutlass round himself;“ — o šékne a-tról, „he tied a charm on himself."

Šel, ma-, n. „laughter; scorn, scornfulness, mockery;“ e. g. ma-šel-m’óñ, „his laughter.“ Also „object of mockery,“ as: ’a sáki-kó ma-šel, „they made him an object of mockery."

Šel-tr‘el, adj. „inclined to ridicule“ or „mock at a thing, scornful;“ e. g. w‘úni šel-tr‘el, „a scornful person."

Séline, v. refl. n. (rad. séli), „lean oneself on backwards, recline oneself, recline;“ e. g. o séline ka an‘ánt, „he leaned himself against the tree."

Séline, v. refl. a. „lean oneself upon-backwards, lean oneself back against; rely on-, repose on-, trust on-;“ e. g. o séline an-set, „he leaned himself back against the house;“ — o séline K‘úru, „he relies on God."

Šelo, v. n. „will, be willing, consent;“ e. g. o pá ho: I šelo, „he said: I will."

Sgline, v. refl. n. (rad. seli), „lean oneself on backwards, recline oneself, recline;“ e. g. o séline ka an‘ánt, „he leaned himself against the tree."

Sgline, v. refl. a. „lean oneself upon-backwards, lean oneself back against; rely on-, repose on-, trust on-;“ e. g. o séline an-set, „he leaned himself back against the house;“ — o séline K‘úru, „he relies on God."

Selo, v. n. „will, be willing, consent;“ e. g. o pá ho: I šelo, „he said: I will."

Selo, v. n. „will, be willing, consent;“ e. g. o pá ho: I šelo, „he said: I will."
Selo, ma-, n. "will, pleasure; readiness;" e. g. ma-šelo-m’on, "his will."

Šem, o-, n. "beef, meat," e. g. o-šem o-fino, "good beef."

Šem, a-, pl. e-, or tra-; or also sing. o-, pl. trą-, n. "a wild animal, venison, a beast of the chase, animal, quadruped;" e. g. o-šem o-nínis, "a fierce animal." See the two next words.


Šem ka ka-petr, o-, pl. trą-šem tra ka-petr, n. "a tame beast," lit. "a beast of the town." The sing. may also take the form: a-šem ’a ka-petr, and the pl. e-šem ya ka-petr. The pl. may be given by: "cattle."*)

Šem ka ro-kant, o-, pl. trą-šem tra ro-kant, n. "a wild animal," lit. "a beast of in the wood." The sing. may also take the form a-šem ’a ro-kant, and the pl. e-šem ya ro-kant. See the Note for the preceding word.

Sen’, int. "welcome!" It is always followed by : ő, and is pro-


Séné, int. answering to the English "God bless thee!" It is used after sneezing. See Colloq. Phras. p. 108.

Séna, a pl. e-, n. "a greegree, charm," (used to detect thieves with). It generally consists of a goat’s horn, to which some of its hair, strips of cloth, and some beads, etc. are tied. When it is made use of, fearful curses are pronounced against the offender, which the greegree is to execute upon the hidden criminal.


Séné! int. see sen'! above.

Senk, adv. "all, whole; fully, entirely." It has often the sense of an adj. = be; e. g. o tam ńa senk, "he conquered them

*) Note. There are still some other forms for the sing. and pl., as will be seen in the Grammar.
all," or "the whole of them;" — mo o poñ káne señk, etc., "when he had said all, etc."

Séno; a-, or i-, pl. ma-, n. "arrow," (made of a kind of cane with an iron beard); e. g. o ba ma-séno ma-lat, "he has many arrows."

Set, a-, pl. e-, n. "a house, abode, dwelling, building; nest," (as of birds); e. g. o sal a-set, "he built a house; — o yi ro-set, "he is in the house."

Setáni, n. "Satan, the devil." Fr. the Ar. ʃətān, satanas, diabolus.

Séte, kə-, pl. trə-, n. a rod, stick," (as to flog with, or to drive cows away with); e. g. kə-séte kə-báli, "a long rod."

Šim, v. a. "break, break off, break in two," (as a stick); "break down, pull down" (as a house); o šim ak'ŋtr, "he broke the stick in two."

Šímtər, adj. (rad. šim), "sudden, unexpected;" e. g. ra-fi ra-šímtər, "a sudden death."

Sip, o-, pl. trə- n. "a leopard;" e. g. o-sipo-bana, "a large leopard."

Šíte, v. n. "break the wind."

So, adv. "again, also;" e. g. tšē so yō-tši, "do not do it again."

So, v. n "bend, bow" (as the knee); also "sting, pierce, stab; pierce-with-, stab-with-;" e. g. o so-mi a-tis, "he stabbed me with a knife." See next word.

So tra-wu, "kneel down," lit. "bend the knees;" e. g. o so tra-wu-tr'ōn, "he knelled down."

Sofsali, a-, pl. e-, or trə; or also sing. o-, pl. trə-, n. "an ass;" e. g. o rén'za a-sofsali, "he rides upon an ass."

Soi, a-, pl. e-, or trə; or also sing. o-, pl. trə-, n. "a horse;" e. g. o wañ a-soi, "he bought a horse."

Soi, adv. "softly, quietly, calmly, easily; slowly; secretly;" e. g. o yō-tši soi, "he did it softly;" — o kōt soi, "he walked slowly; — I gbjli yō-tši soi, "he can do it easily."

Soŋ, v. impers. "dawn;" e. g. yökané, pā soŋ! "get up, it dawns!"
Sókane, v. refl. „hunt;“ e. g. ə ko sókane, „he goes (went) a hunting.“

Sókane, ka-, n. „act of hunting, hunting;“ e. g. ka-sókane-k’ôn, „his hunting.“

Sóki, ə-, pl. a-, n. „a seer, one having four eyes“ (as they call it), „one having to do with familiar spirits, one possessed of second sight, augur, wizard;“ e. g. ow’dəni əwé ə yi ə-sóki, „this person is a wizard.“

Sóko, v. n. „be awake, be sleepless, be up during the night, spend the night.“ As an aux. it expresses the adv. „all night.“ E. g. ’a sóko tômo, „they danced all night;“ — ə sóko gbes, „he was awake all night,“ or „he was up all night;“ — ə sóko romí „he spent the night with me.“

Sóm, v. a. „send;“ also „cause;“ e. g. Pa Sóri ə sôm-kô rômí, „Mr. Sori sent him to me;“ — tôla sôm-kô ə yô-tśi, „this caused him to do it.“ Also „send-to,“ as: ə sôm-kô a-rēka, „he sent a letter to him.“

Sóm, v. n. „send;“ also „be the cause;“ e. g. ə sôm trâk’kô tśēla-kô, „he sent to call him;“ — tôla sôm ə dînñe, „this caused him to perish,“ lit. „this is the cause he perished.“

Sóm, ka-, pl. trâ-; or a-, pl. e-, n. „message;“ e. g. ə kêrê-kô a-sôm, „he carried a message to him.“

Sóm, v. a. „devour, eat;“ e. g. ə sôm am-bamp târâp, „he devoured the bird entirely.“ Also „nibble“ (as a rat a wooden bowl.)

Sóm, euph. form of són, „give,“ used before m; see: són, below.

Sóm’pa, adj. „troubling;“ also passively „punished, troubled;“ e. g. tr’eî trâ-sóm’pa, „something troubling,“ or „something which causes trouble.“

Sóm’pa, ka- pl. trâ-, n. „act of punishing, punishment“ (inflicted); e. g. ka-sóm’pa-k’ôn, „his punishment.“

Sóm’pâne, v. refl. „suffer,“ lit. „trouble“ or „punish oneself; be afflicted;“ e. g. ow’dəni əwé ə sóm’pânə ə-lat, „this person suffers much.“

Sóm’pâne, ka-, pl. trâ-, n. „suffering, punishment“ (endured);
"affliction;" e. g. ƙa-sömpàng ƙa-bána ƙa wop-ƙo, "he is greatly afflicted," lit. "great affliction holds him."

Sömr'ra, (for: söm'ra), v. doubl. rel. (rad. söm) "send-to-, send-for-;" also simply "send;" e. g. Pà Söri ƙö söm'ra-mu-ƙi, "Mr. Söri sent it to thee;" — ö söm'ra-ƙo ro-k'or, he sent him to the farm.

Sön, adv. "alone, only;" e. g. min' sön, "I alone;" — kon' sön, "he alone;" — kon' sön táho, "not he alone."

Sön, v. a. give, deliver;" e. g. ƙö sön-ƙi ƙa-bó, "he gave me country-bread;" — ƙö sön anƙ-ƙála ƙa ƙa-kas-k'ın, "he gave the money to his father," = ƙö sön ƙa-kas-k'ın anƙ-ƙála.

Söna, v. rel. (rad. sö), "bend-for-, bow-to-;" (as the knees to one. See next word.

Söna w'ụni tra-wu, "bow the knees to" or "for one, kneel down before one;" e. g. 'a sóna-ƙo tra-wu, "they bowed the knees before him," = "they kneeled down before him."

Sónala, a-, pl. e-, or tra-, or sing. o-, pl. tra, n. "a lion;" e. g. a-sonala a-bána, "a large lion."

Sönd, v. a. abr. (rad. sön), "deliver up, give up, give away; resign" (as an office); "part with;" e. g. ƙa-bá ƙö sönd an-tofk, "the king gave the country away;" — 'a sönd-kọ rọnán, "they delivered him up to them;" — ƙa gbáli ƙe ƙi sönd, "I cannot part with it."

Sör, adj. "daubed over with mud, mudded, made of mud;" e. g. a-set a-sör, "a mud-house."

Sör, a-, pl. e-, n. "a Fula javelin, spear; a stick with an iron fork used for throwing;" also "a long staff tipped with brass" or "silver, borne by old men as a sort of badge of honour."

Sóro, e-, n. "excrement of infants;" e. g. e-sóro ya ow'ahótk, "the excrements of the infant."

Sôt, v. n. "sew;" e. g. ƙo sót a-bána, "he sews with large stitches;" — ƙo sót ƙo-fño, "he sews well."

Sôt, a-, or i-, pl. ma; or also a-, pl. e-, n. "a trick, an artifice; cunning, stratagem;" e. g. ƙa-trar ƙwé ƙa a-söt a-lgó, "this slave has a bad trick." The pl. form ma-sôt, is also used in the sense of "craftiness, cunningness."
Sóte, v. n. "piss, urine, make water."
Sóto, v. a. "receive, get, acquire, obtain;" also "get into" (as into some state); e. g. sā poñ sóto an-ram'-a-su, "we have got our pay;" — o sóto i-nei, "he obtained mercy," or also "he is in a pitiable state so as to deserve pity."
Sóto, kā-, n. verb. "act of getting" or "obtaining."
Sóto a-méra, v. n. "get sense, come to the years of discretion;" e. g. o pon' tō sóto a-méra, he has now come to the years of discretion."
Sótona, v. rel. "obtain-for-, get-for-;" e. g. sōm-mi an-kāla anā mā sótona-mi, "give me the money, which thou didst get for me."
Su, pr. obj. "us;" e. g. o sap-su, "he flogged us."
Sū, kā-, pl. ṭā-, n. "pipe" (as made of corkwood); "trumpet;" e. g. feń aka-sū, "blow the trumpet."
Súle, v. n. "have diarrhoea, have loose bowels; be loose" (as the bowels); e. g. ak'ór-ka-mi ka súle, my bowels are loose."
Súle, adj. "loose" (as bowels); e. g. o ba k'or kā-súle, "he has loose bowels."
Súlima, o-, pl. a-, n. "one of the Sulima nation, a Sulima."
Sūm, a-, n. "a fast;" e. g. 'awop an-sūm, "they hold the fast," or "the Ramadan." Fr. the Ar. ṭūm, abstinencia a cibo, potu etc., ab aurora usque ad solis occasum, jejunium.
Sūma, e-, n. "times." The sing. is not used; it always occurs in the phrase: e-súma yē, "now-a-days, now at this time;" e. g. rēke Yisua o yi e-súma yē-e? "where is Jesus now?"
Sut, v. a. "rub" (as in washing or otherwise); "strike; stroke;" also "shoot with-, fire off-, discharge," (as a gun); "shoot;" e. g. I sut-kō, "I rubbed him;" — o sut ka-trā-k'ōn, "he rubbed his hand;" — o sut am-pinkar, "he discharged the gun."
Sūtne, v. refl. "rub oneself" (as in washing); "strike" or "knock oneself;" e. g. sūtne o-tot, "rub thyself well."
Sūtār, v. rel. "shoot at-, fire at-, shoot," (with or without pinkar);
e. g. ə sūtār-kə, or: ə sūtār-kə a-pōnkər, "he shot him," lit. "he shot at him," or "he shot at him with a gun;" — ə sūtār am-bamp, "he shot the bird."

Sūtāra, v. doubl. rel. "shoot at-with-, fire at-with-," e. g. 'a sūtāra-kə a-pōnkər, "they shot at him with a gun." Also "shoot at-for-," as "sūtāra-mi-kə, "shoot at him for me," = "shoot him for me."

Šyā, pr. emph. "we;" but also used for the sing. "I" when joined with other emph. pronouns, or with proper names, implying the copula "and;" e. g. šyā Pa Sōri sə kənə, "I and Mr. Sori we go;" — šyā an-Tēmne sə t'ra he ama-trei amé, or: šyā 'n-Tēmne etc., "we Temnes do not know these things."

T.

T', pref. indef. insep. "a, an;" e. g. t'amasəre, "an evidence;" it is an abbr. form of tra, which is evident from the fact that the adjective takes the pref. tra-, as t'amasəre tra-gbārañ, "a clear evidence."

Ta, adv. "yet; more;" e. g. ə ta der he, "he did not yet come." It sometimes serves to express the comparative degree, as: rīañ pə-lə pə ta lə, "there rice is more plentiful."

Ta, prep. "except, unless;" e. g. mə gbəli he səto r'āka, ta mə kə ri, "thou wilt not get any thing, unless thou doest go there."

Tabāna, adv. "for ever, ever;" with a negative "never." E. g. an'āntr na ro-yahānnama na gbəli he dīmə tabāna, "the fire in hell will never go out."

Tabāna, adj. "everlasting, eternal;" e. g. an'āntr na-tabāna, "the everlasting fire."

Tabāna tānkañ, adv. emph. "for ever and ever, ever, at any time, to all eternity," = tānkañ tabāna, with a negative "never at any time, not at any time." E. g. sə tra yi ro-rīañna tabāna tānkañ, "we shall be in heaven for ever and ever;" — tabāna tānkañ. I bun be an-tō'ñ'-a-mu, "I never at any time transgressed thy commandment."
Táho, adv. "not; e.g. ye táho, "not so;" — kon' táho yô-tô, "it is not he who did it," or "not he did it;" — min' táho, "it (is) not I;" — ey'etr'-e-mi yia táho, "these are not my things." This negative may be used more absolutely without a verb, which is not the case with he, or fe, and tšè. It generally implies the substantive verb "be" like the Hebr.

Tôkâs, v. n., "learn;" e.g. w'an, mà tôkâs 0-fîno! "boy, thou doest learn well!"

Tôkâs, v. a. "learn;" e.g. mà tôkâs kô-gbal-i? "didst thou learn to write?"

Tôk'sa, v. caus. "make-to learn, teach, instruct;" e.g. mà yêma hó I tôk'sa-mu-i? "doest thou wish me to teach thee?"

Tôk'sa, v. rel. (for: tôkâs), "teach-for-;" e.g. tôk'sa-mi-kô. "instruct him for me;" — o tôk'sa a-fâm kô-tôemp kô-bâna, "he taught people with great wisdom."

Tôk'sa, kô-, n. verb. "act of teaching, teaching, instruction;" e.g. ka-tôk'sa-kôn, "his instruction."

Tálanè, ô-, n. "boundary, termination, end;" e.g. ô-tâlanè wa an-tôsf, "the end of the earth;" — an-nësâm'-a-su anôrû na bá ô-tâlanè, "our life in this world takes an end," lit. "— has an end."

Talôm, adv. "or;" e.g. mà gbôli tran' do-gbân talôm ro-bân, "thou canst go by land or by water."

Tam, v. n. "get the victory, conquer, be victorious;" e.g. am-bôna anê ña tam ka ka-tôim lôkô ô lôkô, "this nation gets always the victory in war."

Tam, v. a. "conquer overcome, subdue, defeat;" e.g. an-Témô ña tam am-Bôlêm, "the Temnes conquered the Boloms."

T'amasère, n. "evidence, witness, testimony;" e.g. at'amasère-trôn trôka qw'ûni qwé, "his evidence about this person."

Tâmbe, prep. "except, unless;" e.g. I tsi kâlanè nñañ, tâmbe k'ânkôl kô bêtômi, "I shall return to morrow, unless a tornado prevent me.

Tâmbe, conj. "unless, except;" e.g. I gbôli he sóto ak'ôta, tâmbe I ram-ki, "I cannot get the cloth, except I pay for it."
Tâme, v. n. "awake, be awake;" e. g. ow'ahêt ə tâme tōn, "the child is awake now."

Tâm, v. a., "awake, rouse from sleep;" e. g. tē tâmi-kə," do not awake him."

Tâmi, adj. "conquering, victorious." It may follow a proper name without a prefix, when it is emphatic and may be given by "the Conqueror," as: Farma Tâmi, "Farma the Conqueror."

Tâmm, adv. spec. "quite, entirely, in profound silence, altogether, completely," used with trânk "be silent;" dim "destroy;" and yîra, "sit;" e. g. q-tem q yîra tâmm, "the old man sat in profound silence;" — q trânk tâmm, "he is quite still."

Tâm'ro, v. rel. inch. and pass. n. (for: tâm'ra or tâm'ra), (rad. tam), "get overcome, get routed, get defeated;" fig. "get tired, get beaten, not succeed, fail to obtain one's object, get baffled in one's attempts, be" or "get disappointed;" e. g. an-Lôko ŋa tâm'ro, "the Lokos were defeated;" — I tūp qa sóto pa-là; kērê I tâm'ro, "I endeavoured to get rice: but I failed to obtain my object."

Tâm'ro, v. rel. inch and pass. a. lit. "get conquered by-, get overcome by-," or "in-," (as an army in war); hence: "not obtain-, fail to obtain, not get, lose;" e. g. î k tâm'ro q-nā, "they missed the cow" (which they sought to catch); — q tâm'ro am-bōk, "he did not get the snake;" — I tâm'ro-kə, "I missed him" (as in pursuing after one).

Tâm'ro, kə-, n. "defeat, overthrow; discomfiture; disappointment;" e. g. kâ-tâm'ro ka ar'āsa-r'ōh, "the defeat of his army."

Tan, q-, adj. but used adverbially "(a) little;" e. g. I dîra gbo q-tan, "I slept but little."

Tan, adj. "little, few;" e. g. m'antr ma-tan, "a little water;" — ma-rēi ma-tan, "a few days."

Tān, for: tānk, which see. This form is used before d. See Fables p. 56. 58.

Tāna, v. n. "be able, prevail." As an aux. it serves to express the Engl. aux. "can," and indicates ability to accomplish
what is denoted by the principal verb, which follows in the short form of the Infinitive. E. g. o tána he, „he is not able;“ — an-fam ané na tána be yó ma-pant, „these persons are not able to do work.“

Tána, v. n. „be able for-, prevail over, be a match for-, be equal to-, be able to keep up“ or „to compete with-;“ e. g. o-lánã ba qwé o tána he qwóin, „this young man is no match for that one;“ — I tána-ko, I am able to compete with him;“ — qw’án o tána-táï, „the boy is able for it.“

Tíns, v. caus. „enable, make able;“ e. g. I tíns-ko tra yó-táï, „I enabled him to do it.“

Táï, conj. „lest, that not;“ e. g. tše ko ri, táï na šek-mu, „do not go there, lest they tie thee.“

Táï, adv. „soon, shortly, by and by;“ e. g. I tōi der táï, or: táï I tōi der, „I shall come soon;“ — o trą sap-mu táï „he will flog thee shortly.“ It may be joined with nouns indicating time, to make that time more definite, as: táï tratrák, „to night,“ or „this night,“ lit. „soon to night.“

Tánk, a-, pi.e-, n. „root,“(of a tree or shrub); e. g. a-tánk a bána, „a large root.“ Cf. Fables p. 56. 58.

Tánka, v. adv. „ever, for ever, always, at all times; some day, Tánkañ, ñ one day, any time; much, very.“ With a negative „never.“ It is also sometimes used in the sense of an adj. denoting „much, many.“ E. g. mą náñ’-ko tánkañ-i? „didst thou ever see him?“ — sá trą ri tánkañ, „we shall be there for ever;“ — I tōi tšélá-mu so tánkañ, „I will call thee again some day;“ — o trą trú tánkañ, „he is very sick;“ — tšé tōi so tánka yó, „never do it again,“ lit „do not do it ever again;“ — o dif a-fam tánkañ, „he killed much people.“ The form tánkañ is used more absolutely, or at the end of a proposition. (Cf. -n under N.)

Tánka be, „very much, exceedingly; e. g. o lázar ak’óta tánka be, „he spoiled the cloth very much.“

Tánkañ ñ tánkañ, „for ever and ever, to all eternity, eternally.“ With a negative „never, not at any time;“ e. g. an’ántr na ro yahánnama na gbáli he dímšé tánkañ ñ tánkañ, „the fire in hell will not go out for ever and ever.“
Tánkañ tabána, = tabána tánkañ, which see.
Tánta, kā-, pl. trā-, n. waterfall, cascade, cataract; "e. g. o yi ro-tánta, "he is at the waterfall."
Tápañ, adv. "formerly, once, in former (old) times, long ago, before-time;" e. g. w'úni o yi ri ro-Ma-lal tápañ, "there was once a person at Malal;" — an-fâm aná yi ka ka-petr aké tápañ, "the people who were in this town in former times."
Tárap, adv. "entirely, altogether; completely, quite; well;" e. g. an-kála-n'ón na dinne tárap, "his money is lost altogether;" — I trára-kō tárap, "I know him well."
Tas, impers. a "surpass, exceed." It may he used to express the Comparative and Superlative degrees, as: sā poñ he bōtar K'úru pā tas r'āka ó rāka, "we have not loved God above every thing," lit. "— — it surpasses every thing.
Tas, a. "surpass, pass, excel;" e. g. kūnō tas an-nábi be, "he is superior to all the prophets," lit. "he surpasses all the prophets;" — mā tas-mi trāka a-fōsa, "thou art stronger than I," lit. "thou excellest me as regards strength." These examples will show that also this form is used to express the Comparative and Superlative. This is also the case with the next word, which see.
Tas, n. "go on, pass, pass on, pass along; pass away" (as smoke); also "exceed excel;" e. g. o tas ka an-set-'a-mi, "he passed at my house;" — ak'ima ka tas. "the smoke passes away;" — I bā a-kála a-ghāti, kēre kūnō tas, "I have much money, but he has more," = "he has more money than I."
Tas, kā-, n. verb. "act of passing" or "of passing along" or "by;" e. g. ka-tas-k'ōn an-set-'a-mi, "his passing at my house."
Tásar, caus. and pass. "exceed, pass, surpass;" e. g. I tása yi, "I am more than that," or "I exceed thus," lit. "I was made to exceed thus." Also this form may be used to express the Comparative and Superlative.
Tásale, a-, pl. e-, n. "a brass pan used for ablutions by the Mohammedans at their prayers, pray-kettle."
Tási, v. a. "surpass, exceed, be superior to, excel; e. g. áň-set-ň'oň ṇá tási áň-set'-a-mi, "his house is superior to my house." Also "be too much for-," (as food for a number of persons); e. g. ey'éétr e-di eyé e tássi-ňa, "this food is too much for them." Like tás above this form is also much used to express the Comparative and Superlative; for which purpose tási is also used intransitively. Tási is the long form of tas.

Tei, v. n. "rot, get rotten, decay, be rotten;" e. g. o-ték e tei, "the fire-wood gets rotten."

Téli, a-, or i-, pl. ma-, n. "a trap, snare" (for birds, or other animals, made of bamboo leaves, or of wooden rope); e. g. o gbàtr ma-téli, "he set a trap."

Télma, adj. "chatting, prating, loquacious;" e. g. w'úni télma, "a loquacious person," = "a prater."

Télma ka-, n. verb. "chatting, prating, loquaciousness;" e. g. ow'dní owé o bá ka-télma, "this person is fond of chatting;" — w'úni ka-télma, "a loquacious person," lit. "a person (of) loquaciousness."

Télma Módu, "a prater, a chatting person, babbler;" e. g. káňe Télma Módu káma o tránk, "tell the prater to be silent."

Cf. the word Módu under M, and Proverb 5, p. 99.

Tem, o-, pl. a-, n. "old man, Sir." It is a title of respect to old men; e. g. o-tem, kóri 'u! "I salute thee, Sir!" The indef. pref. ūna- may be put also behind the noun, as is the case with a few nouns of this class, as: tem-ňa, or: ūna-tem, "old men;" but: a-tem-ňa, "the old men."

Témne, o-, pl. a-, n. "one of the Temne nation, a Temne." About its derivation see Pref. § 2.

Témne, adj. "belonging to the Temne country" or "people, of Temne origin, temne;" e. g. an-tóf a-témne, "the Temne country."

Ten, v. a. "seek, look for-, try to obtain"; e. g. ko r'áka má tén-e? "what doest thou look for?"

Ten, ka-, n. verb. "act of looking for;" e. g. ka-tén-k'óň o-ňá, "his looking for the cow."
Téna, v. rel. "seek-for-, get-for-, provide-for-; procure-for-; supply-with what is necessary;" e. g. w'an, ko téna-mi q-ná, "boy, go look me for the cow;" — o-tem o téna-mi y'etr e-di, "the old man supplies me with food;" — K'úru o téna-mi q-finó, "God provides well for me."

Ténoñ, adv. "to day, this day;" e. g. o yó-tší ténoñ, "he did it to day."

Ténoñ ra-foí, "this evening;" e. g. o trá der ténoñ ra-foí, "he will come this evening."

Ténoñ ra-yañ, "to day at noon;" e. g. I tši kóng ténoñ ra-yañ, "I shall leave to day at noon."

Ténoñ tratrák, "to night, this night;" e. g. o kas-ka-mi o trá der ténoñ tratrák, "my father will come to night."

Tens, v. freq. or intens. a. (rad. ten), "search for-, look for- carefully, seek;" e. g. ko ná tens ri-e? "what do ye search for there?"

Ténşá, v. freq. or intens. and rel. "search for- in behalf of-; look for- diligently in behalf of-, seek carefully for-;" e. g. ténša-mi nán an-láp-ra'-amí, "seek ye my cap for me." Also "seek an occasion for-" (as for war, or palaver); e. g. o ténša kátšim, "he seeks much for an occasion of war" or "of a fight."

Ténta, a-, pl. e-, n. "a hammock;" e. g. o fínta ro-ténta, "he lies in the hammock."

Téri, ma-, n. "wrong" (the contrary of: right), "injustice; impropriety, wrongness" (as of an action); "fault, blame;" e. g. o bá ma-téri, "he is in the wrong;" — 'a soñ-kó ma-téri, "they gave him wrong;" — ma-téri ma atr'eí atrá o yó, "the impropriety of the thing which he did."

Tésa, v. n. "be pleased, be gratified; please, give pleasure, be acceptable, be agreeable;" e. g. K'úru o tésa tráka as'áda-tróñ, "God was pleased with his sacrifice;" — as'áda-tróñ tra tésa ka K'úru, "his sacrifice was acceptable to God;" — an-šeñ ané ná tésa bë, "this wind is not agreeable."

Tésane, v. impers. refl. "please to-, give pleasure to-, delight," lit. "give pleasure to oneself;" e. g. pë tésane-mi tráka tróñ, "I am pleased" or "delighted with him," lit. "it gives plea-
sure to me on account of him;" — pə təssən-kə, "he is delighted," lit. "it delights him."

Təssəs, v. caus. "make to be pleased, gratify, delight, cheer; make acceptable, ingratiating oneself with-; e. g. sa bə tra təssəs-o-baï, "we must make the king pleased;" — atr'eï atšə tra təssəs-mi, "this thing delights me."

Tette, adv. "presently, now, just now, immediately;" e. g. tro sa ma yə tete-e? "how shall we do now?" — kənə yə tette atr'eï atšə-e? "who did now this thing?" — o-lənba o bek tette, "the young man came just now;" — yə-tʃi tette, "do it immediately."

Tetu, a-, pl. e-, n. "a messenger, an apostle;" e. g. o səm'ra a-tetu ka o-baï, "he sent a messenger to the king." Some use the pref. o- in the sing. and a-, in the pl., as: o-tetu-ka-mi, "my messenger," but this form is not much used.

Ti, ma-, n. "pus, matter" (as of a sore); e. g. ma-ti ma-laï ma wur ka ka-sam, "much pus came out from the sore."

Tila, v. a. "sell"; e. g. o tīla ak'ötə, "he sold the cloth."

Tila, v. n. "trade"; e. g. o der tra tīla, "he came to trade."

Tinkər, v. rel. "press down upon-, press upon-," (as upon a debtor); "force" (as one to do a thing); "bear upon-" (as on a sail); e. g. w'an, tinkər am-beï, "boy, press upon the board;" — o tinkər-mi tra ram-kə aŋ-kāla, "he pressed upon me to pay him the money;" — o tinkər-na tra kə ri, "he forced them to go there;" — tinkər am-bələ, w'an! "bear upon the sail, boy!"

Tis, a-, pl. e-, n. "a knife, a country knife;" e. g. kəra ba a-tiṣ! "bring a knife here!"

Tit, v. a. "choose, select, make a choice of-, pick out;" e. g. kəli, e-lop e-gbati, ma gbəli tit e-lom, "look, there are many fish, thou canst pick out some."

To, adv. = tən, "now, then, already;" e. g. kəli tə ak'ötə akə, "look now at this cloth;" — na pon' tə dis waî ey'etr, "they had bought the things already yesterday." See also tən below.
Tof, a-, pl. træ-, n. „country, land;“ e. g. an-tof a-témne, „the Temne country."

Tof, a-, n. „soil, ground;“ e. g. a-tof a-fino, „good soil.“ The def. form is also used for the terraqueous globe, as: an-tof, „the earth“ or „the world;“ e. g. an-tof be, „the whole earth."

Tof, e-, n. „ground, earth“ (as dug out to make mud with for to build houses); hence also „dirt, mud“ (i. e. earth mixed with water); e. g. tšē sākar-mi e-tof, „do not bespatter me with dirt."

Tófæl, adj. „peaceful, quiet, meek, soft, gentle“ (of animate and inanimate objects); „tame“ (as a horse); „mild“ (as liquors); „cool“ (as food); „safe, out of danger; etc.;“ e. g. w’úni tófæl, „a quiet person;“ — an-tot a-témne na yi a-tófæl, „the Temne country is quiet;“ — ma-réi ma-tófæl, „peaceful days;“ — a-sof a-tófæl, „a tame horse;“ — ow’úni owé o bá a-méra tófæl, „this person is of a soft temper."

Tófæl, o-, adj. but used adverbially „gently, softly, easily; peacefully, in peace;“ e. g. o yō-tši o-tófæl, „he did it softly;“ — ’a bān-ko o-tófæl, „they fetched him gently;“ — kūne o-tófæl! „go in peace!"

Tófæl, ma-, n. „peace; gentleness, meekness; tameness; mildness;“ e. g. o bá ma-tófæl ro-méra, „he has peace in his heart;“ — ma-tófæl ma ah-sof, „the tameness of the horse."

Tóf'lo, } v. inch. (for: tófælo), „get quiet, get easy, become pacified; get cool“ (as the sun, or food, or anger); „abate“ (as pain); e. g. am-méra-a-mi na tóf'lo he, be I nám fo ow’án-ka-mi, „my mind does not get easy, if I do not see my child;“ — an’ef na tóf'lo tōn, „the sun gets cool now."

Tóf'la, } v. impers. and rel. „get“ or „become easy with-, get better with-, get comfortable with-, get out of danger with-“ (as with a sick person). It is difficult to give the literal sense of this verb in English, where the object becomes the subject; e. g. pā tóf'lo-kō, „he gets better“ (as a sick person), or more lit. „it gets better with him;“ — pā tóf'lo-
mi ténôh ro-méra, „I feel easy to day in my mind,“ lit. „it got easy with me to day in the mind."

Toi, v. a. „burn, set on fire“ (as a house, or person); „scald“ (as hot water one’s hand); e. g. ’a toi an-set, „they burned the house;“ — am’ântr ma-štî na toi ka-trâ-ka-mi, „the hot water scalded my hand."

Tois, v. freq. or intens. a. „set on fire“ (as many houses); „broil, roast on the fire“ (not in a pot); „bake“ (as bread); e. g. ar’ga ra tois e-set be, „the war-people burned all the houses;“ — tois o-šem, „roast the beef."

Toisa, v. freq. or intens. and rel. „set-on fire for-; broil-for-, roast-on the fire for-; bake-for-; e. g. toisa-mi o-šem, „roast the beef for me."

Tok, kâ-, pl. e-, n. „fire-wood;“ e. g. ma yéma wať e-tok-i? „doest thou want to buy firewood?“

Tok, v. a. „extol, praise;“ e. g. ’a tok o-bař, „they extolled the king."

Tokâs, kâ-, n. verb. „act of praising, praising, praise;“ e. g. ka-tokâs K’ûru, „the act of of praising God."

Tôko, adv. „apart, by itself, separately;“ e. g. o yîra tôko, „he lives by himself;“ — botr atr’gîntr atšè tôko, „put these sticks separately."

Tôko, adv. „now, then,“ = to, and toñ; e. g. kône tôkoñ, Tôkoñ, ñ „go now;“ — anlôko na poñ tôkoñ tas, „the time is now passed“ or „is now up.“ The form tôkoñ is used more absolutely, or at the end of a proposition.

Tómo, v. n. „dance;“ e. g. an-ʃâm na trâ tômo ro-petr, „the people are dancing in town."

Toñ, adv. = to, „now, then, already;“ e. g. der toñ, „come now;“ — ka ka-kal-ka-mi I bâp toñ na poñ tîla an-wut-’a-mi, „at my return I found then (that) they had sold my children.“ It is also sometimes used to express the adv. „too, too much,“ as: ra-bëña ra bûli toñ, „the rope is too long,“ lit. „the rope is long now.“ Toñ is a more abs. form, and also always used at the end of a proposition, which is not the case with to. Cf. the form to above, and the letter n under N.
Ton, a-, pl. e-, n. "a law, commandment;" e. g. e-ton ya K'uru, "the commandments of God;" — o-baï o raf a-ton a-fu, "the king made a new law."

Tônka, v. n. "debate a matter, talk a palaver; expostulate, plead at the bar, litigate, judge;" e. g. Pà Sóri, mûno tônka, "Mr. Sori, do thou talk the matter."

Tônka, v. recipr. "implead each other" (at law): "plead with each other, have a law-suit," or "go to law with each other, debate a case with each other;" e. g. ña kô tônka ro ka o-baï, "they go to have a law-suit with each other at the king's place."

Tônka, a-, pl. e-, n. "a legal case, a law-suit, a matter" or "case to be settled, a case about which they plead at the bar;" e. g. Pà Sóri de mínañ sa ba a-tônka, "Mr. Sori and I have a law-suit;" — o-baï o trâ rok an-tônka, "the king will settle the case."

Tônkas, v. caus. lit. "make to plead," hence "carry to law, implead, prosecute by law, give palaver to, sue, litigate with, expostulate with;" judge" (as a person, not matters), "try, enter into judgment with;" e. g. o tônkas-mi kâ-tšîn, "he sued me for nothing;" — tšë mi tônkas! "do not enter into judgment with me!"

Tônklâ, v. a. "collect, assemble, gather together;" e. g. 'a tônklâ ey'êtr-'e-ñañ be, "they collected all their things;" — o tônklâ aû-fâm ña ka ka-petr be, "he assembled the people of the whole town."

Tônklane, v. recipr. or refl. "assemble, gather themselves, troop together, meet together;" also "accumulate itself" (as sand); e. g. ña tônklane tênoñ, "they met together to day;" — aû-fâm be ña ro-petr ña tônklane rokîn, "all the people of the town assembled together."

Tônto, v. a. "coax, flatter, persuade, entice" (by sweet words); "beguile; allure, tempt;" also "soothe, appease" (as a child crying); e. g. ña tônto-kô kâma kôn' so o kô ri, "they coaxed him, that he also might go there;" — o tônto gbo a-fâm, "he only beguiles people;" — tônto ow'ahêt, "soothe the child."
Tdnto, a-, pl. e-, n. "a trap" or "snare put by sweet and enticing words, allurement; any thing given to another for the purpose to procure his friendship again which was lost by having offended him, or in order to induce him to do a thing, or to comply with one's wish;" e. g. o bótra-mi a-tōntō, "he put a snare for me."

Tor, v. n, "come down, go down, descend; set" (as the sun); "come away" (as the afterbirth); e. g. w'an, tor! "boy, come down!" — o tor ro-gbañ, "he came down the country;" — ar'étr ra tor, "the sun set." With ro-bil, "embark", lit. "go down into the canoe." Cf. the Hebr. נט, Jon. 1, 3.

Tōra, v. caus. "make to come down, bring down; let down, send down;" e. g. K'ūru kōng tōra k'ōm, "it is God who sends down rain" or "who causes to rain;" — w'an, kō tōra am-bēla, "boy, go let down the sail." Also fig. "humble, degrade, abase, bring down low;" as: kōng tōra-kō, "he humbled him."

Tōrané, v. caus. and refl. or spont. "bring oneself down" or "come down of one's own accord;" fig. "humble oneself; come down in one's circumstances" or "affairs; be in a low state" (as one's body, or as regards outward circumstances). E. g. o tōrané ro-set, w'uni tōra he kō, "he came down from the house himself, no one brought him down;" — o tōrané bāli, "he has come down much in his circumstances."

Tōroñ, ka-, n. "the east, sun-rise;" e. g. o yēfa ro-tōroñ, "he came from the East." With the prep. ro- it becomes also a prep. or a postp.

Tōroñ, adj. "eastern"; e. g. a-tōf a-tōroñ, "an eastern country."

Tot, adj. "good, kind, good-natured, gracious;" e. g. w'uni tōt, "a kind person."

Tot, o-, adj. but used adverbially, "kindly, well, good;" as applied to dying "happily;" e. g. o yō-mi o-tot, "he treated me kindly;" — sūtnē o-tot, "rub thyself well;" — o fī o-tot, "he died happily."

Tot, ma-, n. "kindness, goodness, good nature, graciousness;" e. g. o-tem owē o bā ma-tot ma-bāna, this old man is very
kind" or "very good-natured," lit. "this old man has great kindness."

Tr', pref. indef. and insep. (for: trã-), "a, an;" e. g. tr'æntr, "sticks," for: trã-æntr.

Tr', part. (for tra), "let," which see.

Tr' 'o — ! (for: træ ho — !) or for: tʃe ho — ! "mind that — not —!" do not —!" lit. "not that —!" See Fables p. 52.

Trã-, pref. indef. "a, an;" e. g. trã-bep, "spoons." It is sing. and pl.

Trã, prep. poss. indef. "of;" e. g. trã-bep-trã-mi, "spoons of mine," lit. "spoons of me," = "my spoons."

Trã, prep. indef. "for, as to, as regards; on account of; etc.," e. g. ʃ tʃi-mi trã kʃ-yeʃk ma-ðer, lit. "he surpasses me in health," = "he is more healthy than I;" — pa ʃ yi he trã-ra-trã ʃ tʃe bʃpər, "it is not on account of sickness that he was not present." It is the indef. form of tra, which see below.

Trã, pr. subj. indef. "it; they;" e. g. trã-bep-trã-mi trã dʃine, "spoons of mine are lost."

Trã, part. to form the Present tense and the Participle with all persons in both numbers, excepting the 1st. pers. sing.; for which they use the form tʃi, or tri. E. g. ʃ trãð der, "he is coming;" — ʃ trãð sap-mu, "he will flog thee." This part. is used if the Future is to be expressed positively, i.e. if there is no doubt about the event, which is to take place; otherwise they use the forms: ma, me and mo. Cf. the examples under the part. ma, 1.

Tra-, pref. def. "the," = atra-; e. g. tra-bep, or atra-bep, "the spoons."

Tra, prep. poss. def. "of;" e. g. tra-bep-tra-mi, "my spoons," lit. "the spoons of me;" — tra-bep tra Sori, "the spoons of Sori."

Tra, prep. = trãka, "for, to, in order to; about, concerning, as regards, as to; with; on account of, by." It is also used as the sign of the Infinitive. E. g. a-faʃ ʃa gβəli he ʃ.utí tra ma-yɔs-ma-ʃaŋ ma-fíno, "men cannot be saved on ac-
count of their good works;“ — sāgbā tra kal sō nīnān, „we have to return again to morrow;“ — Yīsūa qī tra anī-fam bē, ḍe tra trúnnu sō, „Jesus died for all people, and for you also. “ The form trākā, which is used definitely and indefinitely is more frequently employed. Tra is the def. form of trā which compare, as also trākā. See more about this prep. in the Grammar.

Tra, pr. subj. def. „it; they;“ e. g. tra-bep tra dīnne, „the spoons are lost.“

Tra, conj. = tā, which see.

Tra, part. „let“; used to form the Hortative Mood. When used with the pr. q, „he, she“ or ‚a „they“, which is for ŋa, they generally drop the vowel of the part., and contract its consonants with the following pr., as tr’ q kō di, „let him go eat,“ or „let him go to eat,“ lit. „let he go eat,“ for: tra q kō etc.; — tr’ ‚a dif-kō, „let them kill him,“ lit. „let they kill him,“ for: tra ŋa dif-kō; — tra sā kō ro-Kamp, „let us go to Freetown.“

Trā, kā, pl. ma-, n. „a hand; handle;“ e. g. ma-trā-m’ōn, „his hands;“ — ka-trā ka am-pōti, „the handle of the cup.“

Tr’a (for: trāra), „know“; which see. This form is used before the negative adverbs fe and he, „not“, as: I tr’a he tā, „I do not know it.“

Trā-mi, pr. poss. indef. „my“, lit. „of me;“ e. g. trā-trāla-trā-mi, „hoes of mine“ or „my hoes. “

Trā-mi, pr. poss. def. „my“, lit. „of me;“ e. g. tra-trāla-tra-mi, „my hoes,“ lit. „the hoes of me.“

Trā-mu, pr. poss. indef. „thy“, lit. „of thee;“ e. g. trā-trāla-tra-mu, „hoes of thine,“ = „thy hoes.“

Tra-mu, pr. poss. indef. „thy“, lit. „of thee;“ e. g. tra-trāla-tra-mu, „thy hoes,“ lit. „the hoes of thee.“

Trā-ŋaŋ, pr. poss. indef. „their“, lit. „of them;“ e. g. trā-bep-trā-ŋaŋ, „spoons of theirs,“ = „their spoons.“

Tra-ŋaŋ, pr. poss. def. „their“, lit. „of them;“ e. g. tra-bep-tra-ŋaŋ, „their spoons,“ lit. „the spoons of them.“
Tra-nu, pr. poss. indef. "your", lit. "of you;" e.g. trə trála-tra-nu, "hoes of yours," = "your hoes."

Tra-nu, pr. poss. def. "your," lit. "of you;" e.g. tra-trála-tra-nu, "your hoes," lit. "the hoes of you."

Tra-tši, pr. dem. log. "that, those;" e.g. tra-bep tra-tši, "those spoons" (spoken of before).

Trāk' (for: trāka), prep. which see.

Trāk, a-, pl. e- or trā-; or sing. o-, pl. trā-, n. "a harnessed antelope," commonly called "deer."

Trāk, ka-, pl. trā-, n. "a staff of authority, a walking staff, a staff;" also "palaver, matter;" e.g. ka-trāk kā-bāna, "a great matter."

Trāk, pl. of k'ak, which see.

Trāka, prep. = tra, and trā, which see; "for, for to, to, in order to; about, concerning, as to, as regards; on account of; with; etc."

It is a def. and an indef. form, and may be used either for: tra or for: trā; but trāka is more frequently used than either tra or trā, and like tra it is also used as a sign of the Infinitive. E.g. o fai o-nā o-fet o-bois trāka tron, "he killed the fattened calf for him;" — trāka kāne mā yō ma-pant-e? "for whom dost thou do work?" — am-mēra-h'ōn ā kira-kō trāka atrā o poñ yō, "his conscience troubles him about what he has done" or "on account of what he has done;" — ye pā yi trāka w'ūni ā w'ūni aḥ-lo ŋa-tši, "thus it was with every man that time."

Note. Before the prefix a- the vowel of the prep. is often dropped, as: o pā fō o tas-mi trāk' a-fōsa, "he says that he is stronger than I," lit. "he says that he surpasses me as regards strength."

Trāka 'ra-bomp ra —, "for the sake of —, on account of —, " lit. "for the head of —;" e.g. mā yēma dim aka-petr bē trāka 'ra-bomp ra ka-pañ ka a-ťam tramāt-i? "wilt thou destroy the whole town on account of the lake of five persons?"

Trāka tši, "therefore, wherefore, for this reason," lit. "for it" or "on account of it;" e.g. mā ta poñ he ram ak'ōta; trāka tši I gbāli he mu ki sōn, or I gbāli he sōm-mu-ki, "thou
bust not yet paid for the cloth; therefore I cannot give it to thee."

Trål, v. n. "hear; understand; obey;" e.g. mā trål mo qw'ér q som ak'áro-i? "doest thou hear how the rat nibbles the bowl?"

L trål o-fín, "I understand well;" — qw'an qwē q trål he kō-kō, "this boy does not obey at all."

Trål, v. a. "hear; understand; obey; listen to, hearken to;" e.g. qw'an qwē q trål he ar'ím-ra-mi, "this child does not hear" or "listen to my word;" — q trål he mi, "he does not obey me;" — an-fet ané na trål ar'ím ra q-kas-ka-ñañ lóko ó lóko, "these children always hear (obey) the word of their father."

This form is not used with a personal object, except in negative propositions; if there is a personal object in positive propositions the form trål is used, which see.

Trål, o-, pl. a-, n. "a hearer, one hearing;" e.g. kéré tšē nā gbo yi a-trål; kéré yi nā so a-yō ŋa atrā nā trål, "but be ye not hearers only; but be ye also doers of what ye hear."

Trål, adv. spec. "quite, altogether;" it is used with tšin, "be naked," and with the noun ka-tšin, as used adverbially in the sense of "for nothing, in vain, without cause;" e.g. q-béra qwē q tšin trål, "this woman is quite naked;" — nā rámne gbo ka-tšin trål, "ye pray but in vain altogether."

Trålā, kə-, pl. trā-, n. "a country hoe, a hoe;" e.g. kə-trålā kə-bōlī, "a long hoe."

Trålā, v. a. "hear, hearken to, listen to, obey;" e.g. mā trålā am-bamp-i? "doest thou hear the bird?" — qw'an-ka-mi q trålā ar'ím-ra-mi, "my child listens to my word;" — q trålā he kō, "he does not obey him." Also "feel" (as a smell, or scent); see next word. Cf. also trål, v. a. above.

Trålā am-bontr ŋa-, "get the scent of-, come upon the track of-" (as a dog upon the track of something lost, or of a person), lit. "feel the scent of-"; e.g. be an-trān q trålā am-bontr-ŋ'ōn, ro q kō be. q trał traŋ-kō, "if the dog gets the scent of him, wherever he goes to, he will follow him."

Trålā i-bontr, "feel a smell" or "scent;" e.g. l trålā i-bontr i-fín, I feel a good smell."
Trála w’díni i-bontr, „feel a smell on one;“ e. g. ña trála he kó i-bontr ña an’ántr, „they did not feel a smell of the fire on him.“

Trálné, v. refl. a. „feel“ (as pain etc.); e. g. l trálné r’a ra-lág ka ka-trá-ka-mi, „I feel something bad on my hand;“ lit. „hear“ or „feel oneself.“

Trálné d’or, „feel hungry;“ e. g. o trálné d’or, „he felt hungry;“ lit. „feel hunger.“

Trálpé, v. n. „jump down, light down, come down; step, go, jump;“ e. g. am-bamp o trálpé ro-tóf, „the bird lighted down on the ground;“ — o-lánba o trálpé ro-mantr, „the young man jumped (down) into the water.“ It is also applied to the lightning, or rather to the thunder, when striking into a house; because the Temnes believe that it is the thunder which comes down.

Trám, euph. form of tran, „follow“, used before m, as: o tram-mi, „he follows me.“ See tran.

Trám, v. a. „publish, give public notice of-, inform of-, make known, proclaim“ (as a law); „tell“ (as tales); e. g. kó tram-tshi ro-petr be, „go publish it in the whole town;“ — o tram-tshi ka an-fám be, „he gave notice of it to all the people;“ — o tram-kó, „he made him known;“ — man der nga tram m’ump, „come let us tell tales.“

Tráma, v. n. „stand; be.“ As an aux. it serves to express the English „be about, be on the point,“ to exercise the energy, denoted by the principal verb, which follows in the long form of the Infinitive. E. g. o-tem o tráma ri ro-set, „the old man stands there in the house;“ — o tráma tshi, „he is naked;“ — o-béra o tráma tráka fi, „the woman is on the point of death,“ lit. „— stands to die“ or „is about to die;“ — o tráma o-fíno, „he is well off.“ — Also „stop“ (as one walking); „stay, live“ (as at a place); e. g. r’im ra tšéla-kó: Tráma! „a voice called to him: Stop!“ — o tráma rás ro-Báke Lóko, „he still stays at Port Loko.“

Tráma, a-, or i-, pl. ma-, n. „attitude, posture; state, condition; situation, place, lot; independence; estate, dwelling; etc.;“
e.g. ma-tráma-m'ón ma tésa he, "his attitude does not please" or "is not agreeable;" — o bá ma-tráma ma-fíno, "he is well off," lit. "he has a good condition;" — ma-tráma-m'ón ma yi ra-tšen' dokóm, "his estate is on the top of the hill." The sing. is seldom used; as: añái-tráma-ń'ón ŋa tésa he, = ma-tráma-m'ón ma tésa he.

Tráma kádí, = tráma rodi, "stand before" or "beyond, go before, walk before, be ahead, be first, precede" (as to space or time), "lead the way, place oneself at the head;" also "be contrary" or "unfavourable" (as wind): e.g. k'inka tra-lóme, owo tráma kádí, etc., "one of the sheep which led the way, etc.;" — añ-fef ŋa tráma kádí, "the wind is contrary."

Tráma rayér, "stand near, stand close by, stand aside;" e.g. o-wontr-k'ón o tráma rayér, "his brother stood close by."

Tráma rodi, = tráma kádí, which see; e.g. o tráma rodi ka ka-ráre, "he stood before the door."

Tráma rokán, stand without;" e.g. o-tem o tráma rokán, "the old man stands without."

Tráma w'úni kádí, = tráma w'úni rodi, "stand before one" or "beyond one, go" or "walk before one, be at the head of one, be in front of one, precede one" (in distance or time); also "be in one's way, oppose one;" as applied to wind "be contrary to one, be against one." E. g. kónk tráma-ña kádí, "he goes before them;" — Bé Fóki o tráma Ali-káli Mórsa kádí, "Bey Foki preceded Alikali Morba;" — o-lánba owé o tráma-mi kádí, I gbáli he sóto r'áka, "this young man is in my way, I cannot get any thing;" — añ-fef ŋa tráma-su kádí ténqón, "the wind is against us to day."

Tráma w'úni rayér, "stand close to one, stand near (to) one;" e.g. o-tem o tráma-mi rayér, "the old man stands close to me."

Tráma w'úni rodi, = tráma w'úni kádí, which see.

Tráma w'úni rorárañ, "stand behind one," hence "defend, take one's part, plead one's cause, back;" e.g. o-bái o tráma-kó rorárañ, "the king takes his part."

Tráma v. caus. "make to stand, set up, raise" (as a house of
timber); "place, put, put up; make;" e. g. trámár ak'ántr, "set up the post;" trámár ka-túli ro-bil, "put up the mast in the canoe;" — kó trámár an-póti ka- am-mésa, "go put the cup on the table;" — o trámár ow’ahét tšín, "he made the child naked."

Trámár, v. rel. (rad. tram), "proclaim-to-, make-known to-, publish-to-; acquaint-with-, in form- about-; e. g. an-tétu o trámár an-fám ara-kef, "the messenger made known the theft to the people."

Trámás, v. freq. or intens. a. "proclaim, make known, publish-all about;" e. g. o-bai o trámás an-toň ka an-fám-n'ón be, "the king proclaimed the law to all his subjects," lit. "to all his people."

Tramát, adj. num. "five;" e. g. a-fám tramát, "five persons."

Tramát de raňu "seven," lit. "five and two;" e. g. a-fám tramát de raňu, "seven persons."

Tramát re sas, "eight," lit. "five and (with) three;" e. g. tre-bep tramát re sas, "eight spoons."

Tramát ro kin, "six," lit. "five to one;" e. g. e-gbáta tramát ro kin, "six mats."

Tramát ro n'ánle, } "nine," lit. "five to four;" e. g. e-tis tramát

Tramátnme, v. refl. a. "meditate upon-, think about-, reflect upon-, muse upon-, consider of-;" e. g. o tramátnme atr'ef tra-tši, tro an-náne-na-tši na yi-e, "he thought about that thing, what the meaning of it might be."

Tran, a-, pl. e-, n. "a dog;" e. g. a-tran a-bána, "a large dog."

Tran', euph. form of tran, v. n. "follow," which see. It is used before d and n; e. g. I tši tran'-nu, "I shall follow you," See another example under talóm.

Tran v. n. "follow; pass, go;" e. g. o tran roraráň, "he followed from behind;" — o tran fe ro-roň, "he did not pass in the road."

Tran, v. a. "follow, go after-; follow after-," also "pass, go upon-; follow up-; trace;" e. g. I tran-ko ro-roň, "I followed him in the road;" — o tran-ña ro-Báke-Lóko, "he followed them
to Port Loko; "— o tran ar'ón are', "he passed this road;" — I tši tran atr'efi tra-tši, "I shall follow up that matter."

It has the euph. or abbr. forms tram and tran', which see in loco.

Tran, v. a. "lock," (as a door); "fasten-with a nail, nail" (as a board); "drive in," (as a nail); "make costive," (as medicine the bowels); "tell, pledge," (as a word); "pledge-to," (as a word to one); see the two next words. E. g. tran aka-ráre, "lock the door;" — o poñ tran am-nil, "he has nailed the canoe."

Tran r'im, "make a promise," lit "pledge a word;" e. g. o trañ fo o-bal o poñ tran r'im, fo w'úni ó w'úni qwó mò dif o-lánba, o trág nántra qw'án-k'ón o-béra, "he heard that the king had made a promise, that whosoever kills the man, shall have his daughter to wife."

Tran w'úni r'im, "make a promise to one;" e. g. o tran-mi r'im trágka an-kála, "he made me a promise about the money."

Tráñane, v. caus. and refl. lit. "make oneself to follow after," hence "follow up-, go after-," (as after the scent of a thing); "trace, track;" also "hold to-, keep to-," (as to one's word, or to a road), hence "fulfil; follow after-, follow, do according; imitate, follow the habits of-;" e. g. o tráñane ar'ím-r'ón, "he held to his promise;" — o tráñane 'ma-ni ma o-kas-k'ón, "he followed the footsteps of his father;" — tšé tráñane o-kas-ka-mu, "do not imitate thy father." See also next word.

Tráñane am-bontr na-, "follow the scent of-, follow the track of-;" e. g. an-trán o tráñane am-bontr na qw'ór, "the dog followed the track of the fillentamba."

Tránd, v. abr. a. (rad. tran), "chain, fetter, put-in chains;" e. g. o-bal o tránd-kó, "the king chained him."

Tránd, v. abr. a. (rad. tran) "follow, follow after-; resemble, be like to" (as one to another in character, or otherwise); e. g. o tránd-kó, "he followed after him."

Trándo, adj. "succeeding, following, second;" e. g. ka an-réi a-trándo, "on the following day."
Trank, a-, pl. e-, n. "a species of anteater" or "antbear," living principally on the termites. It is of the size of a goat, with a long small mouth, long claws, and lives in holes under the earth. It has no teeth.

Trank, o-, n. "a cold, coldness" (as of water); "freshness, greenness," (as of a tree or leaf); also "an ague;" e. g. o-trank wa an'ántr, "the coldness of the water;" — o-trank o wop-mi, "I got an ague fit;" — o-trank o wop-kọ na tratrák, "he got a cold last night." Also "rawness" (as of meat).

Trank, v. n. "be silent;" e. g. trank nání! "be ye silent!"

Tr'ánle, adj. num. "four;" e. g. trá-trála tránle, "four hoes;" — trá-gbá tránle, "four scores" = 80.

Trán, adv. spec. "steadily, attentively, indeed." It indicates continuance, and is used with káli, "look at-, look; be alive;" e. g. o káli-mi trán, "he looked steadily at me;" — sá nání-kọ o-káli trán, "we saw him alive indeed."

Trǎnán, pr. comp. "for them; about them; against them; etc.;" It is always preceded by: tra, or tráka. E. g. o fåi o-ná tráka trǎnán, "he killed a cow for them."

Tránnu, pr. comp. "for you; about you; against you; etc." It is always preceded by: tra or tráka; e. g. tra tránnu tǎhọ o dif o-ná, "it is not for you" or "on account of you (that) he killed the cow."

Tr'ántr. pl. of k'ántr, which see.

Trap, v. n. "begin, commence;" e. g. 'a ta trap he tra rok, "they did not yet begin to reap;" — o ta trap he, "he did not yet begin." — It is often used as an aux. to indicate the commencement of an action, or of the exercise of the energy, denoted by the principal verb, which follows in the long form of the Infinitive; or the aux. may also he construed with the verbal noun; as: o trap kà-gbal ań-réka, = o trap tra gbal ań-réka, "he began to write the letter," lit. "he b. writing the letter;" — o trap kà-paň r'àka, "he began to be in want," lit "he began to lack a thing."

Trap, v. a. "begin, commence;" also "invent;" e. g. o trap ka-
yō ma-pa, lit. "he began the doing (of) work," = "he began with the work;" — kōnō trap ka-sal e-bol, "he invented the making of earthen pots." When trap v. n., as an aux., is construed with the verb noun, it might also he considered as a transitive form, and as belonging here.

Trap. ka-, pl. trā-, n. "beginning, commencement;" also "fashion, manner; sort, kind, species;" e. g. ka ka-trāp ka ra-rū arē, "at the beginning of this world;" — o kūta pā-lā mō kā-trāp kā-fu, "he plants rice according to a new fashion;" — o bā e-bamp ka trā-trāp trā-gbānte, "he has birds of various species."

Trap, v. a. "chop, wound;" also "fell, (as a tree);" "chop" or wound-with-;" e. g. o trap-mi, "he chopped me;" — 'a trap-kō a-gbāto, "they wounded him with a cutlass;" — o trap n'āntr, "he fell a tree."

Trāpa, v. rel. "chop" or "wound-for-; chop" or "wound-with-; fell-for-; fell-with-;" e. g. o trāpa-mi a-gbāto, "he cut me with a cutlass;" — trāpa-mi an'āntr anē, "fell this tree for me;" — trāpa-mi-kō, "chop him for me." Also used with one Acc. in the sense of "chop" or "cut with-," as: 'a trāpa kā-bap ka tra-sāk, "they cut the ribs with a hatchet," lit. "they cut with a hatchet at the ribs."

Trāpi v. a. "create, begin; be the author of-, make-from the first; also "invent, contrive, beget," (of the male); e. g. K'uru kōnō trāpi at'uru de an-tōf, "it is God who created the heavens and the earth;" — Pā Sōri kōnō trāpi-mi, "Mr. Sori he begat me." It is the long form of trap.

Trāpi kō-fi, "be the author of death," lit. "begin dying;" e. g. kōnō trāpi kō-fi, "he became the author of death."

Trāpi, kā-, n. "act of creating (a thing, or person), creation;" e. g. ka-trāpi ara-rū arē, "the creation of this world," lit. "the creating this world."

Trāpia, v. rel. "create-for-; create-with-;" e. g. ara-rū arē K'uru o trāpia-ri a'r'am-r'ōn, "as for this world God created it by his word."
Trar, o-, pl. a-, n. "a slave;" e. g. o wai a-trar ña-rañ, "he bought two slaves;" — o-trar o-rúni, "a male slave."

Trar, ra- n. "slavery, bondage;" e. g. o woñ ra-trar, "he got into slavery.

Trar o-béra, o-, pl. a-trar a-béra, "a female slave."

Tr'ar, pl. of k'ar, which see.

Trára, v. n. "know, understand; be acquainted;" e. g. o trára o-fino, "he understands well;" — o trára ro-petr, "he is acquainted in town." It is often used as an aux. to indicate skill in the exercise of the energy, denoted by the principal verb, which follows in the short form of the Infinitive, as: o-béra o trára yak, "the woman understands washing," or "knows to wash clothes;" — o-lánba owe o trára ták'sa, "this young man can teach well," lit. "— understands teaching," or "to teach." With negative propositions the contr. form tr'a is used, as: o tr'a he ták'sa, "he does not understand to teach." Cf. also tr'a above.

Trára, v. a. "know, understand, be acquainted with; be aware of;" e. g. "l trára-kó o-fino, "I am well acquainted with him;" — o trára-tó, "he knows it;" — mà trára am'ólo ma ak'óta-i? "doest thou know the price of the cloth?" — o tr'a he tr'eí ó tr'eí, "he knows nothing at all;" — l trára ka-rámne o-fino, "I understand the prayer well." — Cf. the preceding word about the contr. form tr'a.

Trára, kó-, n. verb. "faculty of knowing, knowledge;" ka-trára-k'ón, "his knowledge."

Trára-tr'eí, v. comp. n. "be learned, he accomplished, be clever;" e. g. ow'úni owé o trára-tr'eí, "this person is learned."

Trára w'úni r'áka, "care for one, regard one, treat one according to rank" or "circumstances," lit. "know something for one;" e. g. o-lánba owé o tr'a he w'úni r'áka, "this young man does not care for a person."

Trásam, v. nom. n. "sneeze;" e. g. o trásam, "he is sneezing."

Trásam-trásam, v. nom. freq. or intens. n. "sneeze much, sneeze repeatedly;" e. g. o-tem o trásam-trásam, "the old man was sneezing repeatedly."
Trassu, pr. comp. "for us, about us; on account of us; against us; etc." It is always followed by tra, or tráka. E. g. Yisua o fí tra trássu be, "Jesus died for all of us," or "for us all."

Tratrák, n. "night;" adverbially "at night, in the night;" e. g. o tšéla-mi tratrák, "he called me at night;" — I díra he na tratrák, "I did not sleep last night." Its prefix is ka-, but it is seldom used. See more about this form in the Grammar.

Tratrák, pi. of kátrák, which see.

Tratšén, adj. "true; righteous, just;" e. g. an-tratšén, "the righteous." It is properly the noun trā-tšén, "truth," but used as an adj., the pref. of the noun being taken as a radical part of the word, (when used adjectively), which is sometimes the case.

Tré, = tšé, adv. "not, do not." See tšé; and cf. the Note after kotši.

Tré, pl. ma-tré, n. "a thing, matter, palaver, case; trouble, harm;" e. g. atré'í atšé, "this matter;" — tré'í trá yi he "there is no palaver;" — trá bá he tré'í, "it does not matter," = "it is of no consequence;" — ma-tré ma no-rū, "the things of this world." — See also: won' do-tré. It is sometimes also used in the sense of "character," especially in the pl. This word has an insep. pref. in the sing., and a separable one in the pl., the insep. pref. of the sing. being taken as radical in the plural.

Tré, v. a. "leave, abandon, forsake; leave off, desist from;" e. g. ar'áfa ra trei an-ráka ténôn tra ko tšim, "the war-people left the camp to day to go to war;" — ow'úni owé o poñ trei o-rání-k'ôn, "this man has left his wife;" — o trei ka-sap ow'ahét, "he desisted from flogging the child." Also "leave behind," (as property); "cede; etc.;" as: tšé trei am-píńkar-á-mu, "do not leave thy gun behind."

Tré'í o tré'í, "any thing, every thing; any matter; only trouble, nothing but trouble;" with a negative "not any thing, not any matter;" e. g. o-lúnba owé o trára tré'í o tré'í, "this young man knows every thing;" — trá bá he tré'í o tré'í, "it
does not matter at all." — See also: bèné w'dni r̃-tr'ẽ ó tr'ẽ.
Tr'ẽ t̄-l̪̃-g̩̊s, "sin;" also "danger;" lit. "a bad thing," or "something bad"; e. g. t̄-l̪̃-g̩̊s t̄-l̪̃-g̩̊s ẙ-e ri, "there is no danger there;" — q ẙ-e tr'ẽ t̄-l̪̃-g̩̊s, "he committed sin."
Tr'éme, pl. of k'éme, which see.
Tr'éme tramát r̄̂ sas, "eight hundred;" e. g. t̄-r̄-rẽn tr'éme tramát r̄̂ sas, "eight hundred years."
Tr'éme tramát r̄̂ k'in, "six hundred."
Tr'ére, pl. of k'ére, which see.
Tri, pr. obj. for: t'si, which see. Cf. the Note after kót'si.
Tri', pr. emph. abbr. "it, this, these," for: tría; e. g. tra-bep atrá mā yémā tšā-tšē-i? De, trī' tāhō; "are these the spoons which thou doest want?" — No, not these.
Tro? adv. inter. "how? of what kind? how much? how many?" e. g. tro sā ma yō-e? "how are we to do?" — tro nā yō-e?
"how many are ye?"
Tro? pr. inter. "what?" e. g. tro sōm q pā yān-e? "what is the cause (that) he says so?" or "what is the cause (that) he speaks thus?" — tro mā nānē? "what doest thou think?"
Tro, kā-, pl. trā-, n. verb. "act of beating rice (in a mortar);" e. g. a-n̄-lāko kā-tro, "the time of beating rice (for supper)," (which is done from 4—6 o'clock P. M., hence also "the time from 4—6 o'clock." The pl. form of kā-tro is used of a plurality of places, where rice is beaten.
Trofātr, adj. num. "ten;" e. g. a-fām trofātr, "ten persons."
Trofātr n̄i'n̄i, "eleven;" e. g. ma-sār trofātr n̄i'n̄i, "eleven stones."
Trōko, a-, pl. e-, n. "a fowl;" e. g. a-trōko a-bānā, "a large fowl."
Trōl, v. a. "rear," (as cattle); "tend, mind, attend to, take care
of, "(as of cattle, or also of men); e.g. o tröl e-tróko, "he rears up fowls;" — o-bai o tröl tra-nä-tr'ôn o-fño, "the king minds his cows well;" — K'ûru o tröl-mi, "God takes care of me."

Tröl, adj. "reared, reared up," (as cattle); "tended, minded, taken care of;" e.g. y'etr e-tröl, "things reared up," = "small cattle."

Tröl, o-, pl. a-, n. "one tending cattle, herd's man, shepherd;" e.g. o-trol ka o-bai, "the herd's man of the king."

Tröl, adj. "clever, skilful;" e.g. w'ûni trol, "a clever person," = "an artisan."

Tröl, a-, pl. e-, n. "medicine;" also "charm, amulet, country-medicine;" — e.g. o di e-tröl, "he took medicine;" — o šékne a-tröl, "he tied a charm round himself."

Trom, v. n. ruminate, chew the cud;" e.g. ow'tr o irla trom, "the goat is ruminating."

Tr'oñ, pr. poss. "his, her," lit. "of him, of her;" e.g. tra-bep-tr'ôn, "his spoons."

Trön, kâ-, pl. trâ, n. "middle, midst, centre; trunk of the body, waist;" e.g. ka-trön ka ka-petr, "the middle of the town;" — ka-trön-k'ôn, "his waist." With the prep. ra-, it becomes a prep. or a postp. — See ratrón, prep.

Trön, pr. "him, her," this form is used after tra or trâka, as: o fâi o-nâ trâka trön, "he slaughtered a cow for him."

Trön ka —, ka-, used as a prep., see ka-trön ka —, under K.

Trond, v. abr. a. "cook for-," (as for a krifí, or for the dead, being considered as a sacrifice); e.g. 'a ko trond o-krifí, "they go to cook for the krifí."

Trónkâr, v. rel. (rad. troîk), "abscond with-, run away to-, flee to-, take refuge with-;" e.g. o-trar o trónkâr Pa Sóri, "the slave absconded with Mr. Sóri."

Trónkâr, v. rel. n. "abscond, run away;" e.g. o-trar o trónkár ka o-bai, "the slave run away to the king." With this form the suff. is rather redundant.

Trôri, v. a. "show, inform; show-to- inform-of-;" e.g. ì ko trôri-mu ar'ôn, "I go to show thee the road;" — an-tétu
the messenger informed me of what the king told him;" — w'úni lóm o tróri-mi, so o-bai o poñ fi, "some person informed me, that the king has died."

Tróri-mi, adj. "first," e. g. añ-reï a-tróri-mi, "the first day;" — añ-fâm a-tróri-mi, "the first people."

Trú, v. n. "be sick, be ill;" e. g. Pa Sóri o trú, "Mr. Sori is sick."

Trú, ra- pl. trá, n. "sickness, illness;" e. g. ra-trú ra-báki ra wop-ko, "he is very ill," lit. "a heavy sickness holds him."

Trú k'or, "have the menses;" e. g. o-béra o trú k'or, "the woman has the menses."

Trút, v. impers. "be hard, be difficult;" e. g. pa trút hê tra yô atr'eî atshe, "it will not be hard to do this thing."

Trút trá, pl. trá-, n. "envy, jealousy;" e. g. o bá kák-trúttrák pór-ráni-k'ôn, "he is jealous on account of his wife," lit. "he has jealousy on account of his wife."

Tš', pref. indef. and inseparable for: tr'; see the Note after kótši. It is an inseparable form of: trá-; e. g. tš'ek, "beards," = tr'ek, for: trá-ek.

Tšá, conj. = tra, "for, because;" e. g. K'úru o gbáli su náñk, tšá o yi d'er ó d'er, "God can see us; for he is everywhere." — I nésa, tšá min tšín, "I was afraid, for I am naked."

See the Note after kótši.

Tšé, adv. = tré, "not, do not." Often used with the Imperative; as: tšé tši yô, "do not do it;" — tšé fatr ri, or: tšé ri fatr, "do not approach there;" — tšé fatr-ña, "do not go near to them;" — tr' a tšé kô bêné ro-petr, "let them not bury him in the town."

Tšé-wop ar'ím ra-, ka-, "the not holding (obeying) the word of;" e. g. K'úru o trá sômpa-nu tráká ka-tšé-wop ar'ím-r'ôn, "God will punish you for not obeying his word."

Tšel, adj. "not related, strange, foreign, other;" e. g. a-fâm a-tšel de añ-fâm-n'ôn gbeñ ña bôtgar hê kô, "strange people and
his own people do not like him;" — k'ântr ką-tšēl, "a foreign language."

Tšēla, v. a. "call, invite;" e. g. kō tšēla am-poī'-a-mu, "go call thy servant." Also "hail," as: aḥ-ḵām aňâň na tra tšēla-su, "those people are hailing us;" also "name," e. g. 'a tšēla-kō Sóri, "they called him Sori."

Tšemp, v. n. "get wise, get intelligent, get sense, get prudent; get sober; be wise, be intelligent, etc.;" e. g. o-lāňba owē o ta tšemp he, "this young man has not yet got wise;" — műno mą tšemp he, "thou hast no sense." It is the short form of tšēmpi. Cf. the Note after woš, v. n.

Tšemp, ką-, n. "wisdom, intelligence, prudence, sense; discretion; soberness;" e. g. Yísua o tąk'sa a-ḵām ką-tšemp ką-bānà, "Jesus taught people with great wisdom;" — ow'ũni owē o bā ką-tšemp, "this person has intelligence."

Tšēmpi, v. n. "be wise, be prudent, be intelligent, be discreet, have sense; be sober;" e. g. o-tem owē o tšēmpi, "this old man is wise;" — o-lāňba owē o tšēmpi so, "this young man is sober again."

Tšēmpi, adj. "wise, prudent, intelligent; sober;" e. g. w'ũni tšēmpi, "a wise person." It may follow a proper name without a prefix, in which case it is emphatic, and may be given by "the Wise," as: Bē Foki Tšēmpi, "Bey Foki the Wise." Cf. Proverb 3, p. 99.

Tšen, v. a. "cut up" (as an animal slaughtered), "cut, carve" (as a fowl), lit. "separate the joints of," (as butchers do with cattle slaughtered); e. g. 'a poň tšen o-na, "they have cut up the cow."

Tšen, tra-, n. "truth, veracity; justice." Also used adverbially in the sense of "indeed, truly, in truth." E. g. atra-tšen tra am-pā-ń'ōn, "the truth of his statement;" — ow'ũni owē o bā ką-tšemp tra-tšen! "this person has sense indeed!"

Tšen', ką-, pl. tra-, n. for: tšen; this form is used before d. See next word.

Tšen, ką-, pl. tra-, n. "a hill;" e. g. o yi ro-tšen' dokōm, "he is on the top of the hill;" — ką-tšen ką-loł, "a little hill."
Tsentsene, adv. "indeed, truly, surely;" e. g. "o trä der téntšene, "he will surely come."

Tšep, v. a. "plant;" e. g. I tši tšep ri y'ìntr," "I shall plant trees there."

Tš'er, pl. of w'er, which see.

Tšer, v. a. "let go, let, dismiss, let loose; forgive; allow, permit;" e. g. tšer-kö, "let him go;" — o-baŋ o tšer an-fâm, "the king dismissed the people;" — I tšer-mu a-méra fino, "I forgive thee with all my heart," lit. "— -- with a good heart;" — tšer an-tis, w'an! "let go the knife, boy!"

Tšéra, v. rel. "let go-for-; remit-to-" (as a debt to one); "for-give-to-;" e. g. tšéra-mi an-tis, w'an! "let go the knife for me, boy!" — o-tem o tšéra-mi atr'eí trás-läs, atrás l yó-kö, "the old man forgave me the evil thing, which I did to him;" — I tšéra-kö ara-beí-r'ön, "I remitted him his debt."

Tši, part. = tri, to form the Participle, and the Future tense in the 1st pers. sing. — E. g. I tši der römú nínaŋ, "I shall come to thee to morrow." Cf. the Note after kótši; as also what has been stated under the part, trä; because what has been said there, applies also to this form.

Tši, pr. sub. and obj. = tri, "it; these; they, them;" e. g. atr'άntr kára-tši anó, "as for the sticks bring them here."

Tšía, v. n. "remain, stay; be left;" e. g. o tšía ro-Ma-lal, "he remained at Malal;" — o-tem o tšía ri són, "the old man was left there alone;" — ma-rei ma-sas ma tšía gbo, "only three days remained;" — na trä tšía nañ ka-raráñ-ka-tši mo ho ma ŋa yí tápañ, "they would remain afterwards as they were before."

Tšía, v. a. "leave, let remain, spare;" e. g. pa-là apá an-fâm ŋa poñ tšía, "the rice which the people have left;" — an-fâm ŋa tšía a-kála a-gbáti ro-set, "the people have left much money in the house" (for themselves).

Tšía, v. rel. "leave, leave-to-, bequeath-to-;" e. g. ma-tófáí mà I tšía-nu, "peace I leave to you;" — o-kas-ka-mi o tšía-mi gbo a-kála a-tan, "my father left me but little money;"
— 280 —

— o-tem o tšia-mi k’e ká-bána, „the old man left me a large property.“

Tšia, pr. emph. „it, this; they, them, these;“ tra-bep-tra-mi tšia yi tši, „these are my spoons,“ lit. = the Germ. „Meine Löffel diese sind es.“

Tšia bá, „therefore, for this reason, this is the reason,“ lit. „it has,“ or „this has;“ e. g. ra-bomp-ra-mi ra baň-mi; tšia bá ma ngañk fe mi ténoñ, „my head pained me; this is the reason (that) thou didst not see me to day.“

Tšia bá tši, „therefore, this is the reason,“ lit. „it (this) has it;“ e. g. ow’ahét-k’oň o lásga apa-la; tšia bá-tši o báñ’as, „his child spoiled the rice; this is the reason (that) he got angry.“

Tšiañ, conj. „therefore, for this reason, this is the reason,“ lit. „it, or this. It is properly the abs. form of the pr. tši, „it.“ E. g. ow’án o poň yo tr’eit tra-las; tšiañ o máñkne, „the boy has done something bad; therefore he hides himself.“

Tšik, o-, pl. a-, n. „a male stranger, pilgrim, guest;“ e. g. o-tšik o der romí ténoñ, „a stranger came to me to day.“

Tšik, ra-, pl. trá-, n. „state of being a stranger, strangership, sojourn, pilgrimage;“ e. g. ra tšik-r’oň ro-Kamp, „his sojourn at Freetown.“

Tšim, v. n. „war, fight, strive, struggle;“ e. g. o kó tšim, „he went to war;“ — o trá tšim ri, „he is fighting there. It is, however, more frequently used in a recipr. sense, „fight together, war against each other, wage war against each other, strive together;“ e. g. tšia sóm ña tšim, „this is the reason they carry on war with each other;“ — ña tšim ri ma-réë ma-rañ, „they fought there for two days.“

Tšim, v. a. „fight with-; war against-, wage war against-, invade;“ e. g. I kó tšim-kó, „I go to fight with him;“ — aň-fam ña tšim-kó, „the people fought against him;“ — Alikáli Fátima Bréma o tšim an-tof a-lóko, „Alikáli Fatima Brema waged war against the Loko country.“

Tšim, ká-, pl. trá-, n. „war, fight, battle, combat;“ e. g. a tšim ri ká-tšim ká-báki, „they fought a great battle there;“ —
"he died in the battle," — 'a tám'ro, ka-tšim, "they lost the battle."

Tšima, adj. "belonging to fighting" or "to war;" e. g. y'etr e-tšima, "arms," or "war-implements," lit. "things belonging to war."

Tšimne, v. refl. lit. "fight with oneself," hence: "struggle, agonize," (as a dying person); fig. "exert oneself much, try hard;" e. g. o tšimne tra sóto pə ŋa, "he exerted himself much to get rice." Also used in a recipr. sense "compete" or "contend with each other, as: 'a tšimne trāka o-béra, "they contend with each other about the woman."

Tšimone, v. rel. and refl., or v. spont. lit. "fight for oneself," or "fight of one's own accord," hence "make haste, hasten, be quick;" e. g. tšimone, kāma mə;kone, "make haste that thou mayest go;" — o tšimone trāka kālanə, "he hastened to return."

Tšin, v. n. "be naked," (as the body); "be bare," (as the head); "be empty," (as a bottle); e. g. ra-bomp-r'oň ra tšin, "his head is bare;" — am-bitra na tšin, "the bottle is empty."

Tšin, adj. "naked; bare; empty;" e. g. ra-bomp ra-tšin, "a bare head;" — a-bitra a-tšin, "an empty bottle."

Tšin, kə-, n. "emptiness." It is often used adverbially in the sense of "for nothing, without cause, in vain; gratis." E. g. ka-tšin ka am-bitra, "the emptiness of the bottle;" — gbə yọ tši gbo kə-tšin, "he did it just for nothing;" — I gbəli he som-mu-ni kə-tšin, "I cannot give it to thee gratis."

Tšir, ma-, n. "blood;" e. g. ma-tšir ma wur-kə, "he bleeds," lit. "blood comes out from him."

Tšis, v. n. "be drunken, be intoxicated;" e. g. qw'unı qwé o tšis, "this person is drunken."

Tšis, adj. "drunken, intoxicated;" e. g. w'unı tšis, "an intoxicated person."

Tūbi, v. n. "repent;" Mand. tubi. Fr. the Ar. تُابَ، conversus fuit a peccatis; poenitentiam ob delictum ostendit. E. g. aq
"pa tra tubi tra-ka ra-bomp ra ma-tret-ma-su ma-las, "we have to repent on account of our sins."

Tubi, k-, n. verb. "repentance;" e.g. ka-tubi-ka-naan, "their repentance."

Tuk, a-, pl. e-, n. "rice straw, stalk of rice after the ears are plucked off," which is generally left standing in the ground, sometimes also cut off, and taken home; and from the roots of which the rice called. e-pasar (second crop) comes out, which is of an inferior quality.

Tuli, ka-, pl. tra-, n. "a mast," (as of a canoe or ship); also "the turret" or "spire on the top of the conical roof of a country house," which is properly the post supporting the conical roof in the middle, reaching down to the ground, and projecting at the outside of the roof on the top, forming, as it were, a little spire. E. g. ka-tuli ka-bana, "the main mast," lit. "the great mast;" — tra-mar ka-tuli ro-bil, "put up the mast in the canoe."

Tunt, v. a. "measure, weigh;" e.g. tunt ak'ota, "measure the cloth."

Tup, v. n. "endeavour, try, try hard, exert oneself," (as to get something); e.g. I tup tra soto pa-la; ke're I tam'ro, "I endeavoured to get rice; but I was disappointed."

Tupas, v. n. prob. a freq. form from an obs. tup, "practise divination, divine, make country fashion," (as they call it), "tell fortune," (by means of sand, or small stones of different colours); e.g. o tra tupas tra-ka Pa Sori, "he is making country fashion for Mr. Sori."

Tushi, v. a. "pull out," (as roots, or the feathers of a fowl); "unroot," (as plants); "pluck," (as a fowl); "extract," (as a tooth); e.g. tushi e-yoka, "pull out the cassadas;" — o-be'ra o tushi am-bamp, "the woman plucked the fowl." Cf. the Ar. نَخَشَتُ, and the Hebr. שָׁנַח extraxit.

U-

U-, pref. indef. "a, an;" used by some as an indef. form of o-; but it is not generally used, o- being used definitely and in-
definitely; it seems to have crept in from the Bolom. E. g.

u-šem, "meat;" but o-šem, "the meat."

'U, abbr. form of: mu, "thee," used with kóri, "salute," as: kóri 'u, Pa! "I salute thee, Sir!"

W.


Wa, pr. poss. "of;" e. g. o-tránk wa amáutu, "the coldness of the water."

W'ahét, pl. a-fét, n. "a little child;" e. g. a-fét a-rúni, "boys;" — w'ahét rúni, "a boy;" — an-fét na trá wol, "the children are playing together." Sometimes they use for the sing. the form o-fét; w'ahét is probably a contraction of: w'an fét, "a young child."

Wai, v. a. "buy, purchase;" e. g. "I wai k'ota, "I bought cloth."

Waña, v. rel. "purchased- for-, purchase" or "buy-with-;" e. g. waña-mi k'ota, "buy me cloth;" — I waña-ñi k'ota, "I bought it with cloth," (as a mat).

W'an, pl. a-wut, n. "a child," (larger than w'ahét). It is also used, without any adjunct, in the sense of "son; boy; young man, youth; friend;" = the Gr. παῖς and Ἐφαίς. E. g. ow'án-ka-mi o-rúni, "my son;" — w'an, yéntra-mi an-tis, "boy, hand me the knife." It is sometimes even applied to an old person in the sense of "friend;" and the pl. is also used of the "young ones" of beasts.

Wañ, kə-, pl. trá-, n. "a chair, a seat;" also "throne;" e. g. o bempa kə-wañ, "he made a chair."

W'an duni, pl. a-wut a-rúni, "a male child, boy;" also "a man."

W'an béra, pl. a-wut a-béra, "a female child, a girl."

Wándi, kə-, trá-, n. "instruction, speech, preaching; lesson;" e. g. o sóf kə-wándi kə-ləs ténən, "he delivered a bad speech to day;" — o ghair an-fám kə-wándi, "he preached to the people," lit. "he imparted instruction to the people."

Wáñki, v. revert. a. "take away the protecting charm from-, deprive- of the protecting charm," (as a farm or fruit-tree);
fig. "deprive of protection, outlaw, proscribe;" e. g. ọ wáńki ań'gntr, "he took away the protecting charm from the tree;" ọ-bat ọ wáńki-mi, "the king outlawed me."

Wárań, v. n. "be bright, be clear," (as the sky or atmosphere); e. g ak'úru ka wárań, "the sky is clear."

Wek, v. a. "draw," (as milk from a cow); "wring out, squeeze out," (as wet cloth, or a sore); e. g. wek ak'óta, "wring out the cloth;" ma ba tra wek aka-sam, "thou must squeeze out the sore."

W'er, pl. t's'er, n. "a rat;" e. g. ọw'ér ọwé, "this rat."

Win, adv. "once, one time; one, one and the same, alike, the same;" e. g. I náń'ko gbo win, "I saw him but once;" an-ton-ń'ń'ń ye ma-sélo-m'ń ma yi gbo win, "his law and his will are just the same." With a negative "never," as: I tr'a he mu win, "I never knew thee."

Win win, "now and then;" Ger. "hie und da," lit. "once once;" e. g. ọ yó-tši gbo win win, "he did it only now and then."

W'ir, pl. t's'ir, n. "a goat;" e. g. ts'ir trá-bana, "large goats."

Wó! int. "alas!" It is expressive of pain, grief, lamentation or pity. E. g. wó! míná! "alas for me!" See Colloq. Phras. p. 108.


Wol, v. n. "play, play together;" e. g. ań-fet na trá wol, "the children are playing together." As to its sense it is rather recipr., but not as to its form.

Wóma, adj. "in the husk" (applied to grain); e. g. pá-la págwóma, "rough rice," or "rice in the husk."

Wón, v. a. "shake out, shake" (as cloth, or the law-broom); "shake off" (as something from one's cloth); "flap, clap" (as the wings); "ply" (as a whip); e. g. wón ak'óta, "shake the cloth;" o wón am-bók, "he shook off the snake."

Wón, v. n. "be long, stay long; last long, last;" e. g. ńa wón di, "they stayed long there;" an-set ané ńa trá wón, "this house will last long;" o wón he, "he will not be long." It is the short form of wóni.
Won', euph. form of won, "go in," used before the prep. do-, as: o won' do-set, "he went into the house; — won' di, "go in there." See next word.

Won, v. n. "go in, come in, enter;" of the sun "set, go down," = the Hebr. נֵּבָא. E.g. o won' ka an-set, "he went into the house," = o won' do-set; — o won gbo, "he went just in;" — ar'étr ra won, "the sun set."

Won, v. a. "get into, enter into, get into" (as into some state, or something into one's body); "enter" (as a house); "join" (as a company); "embrace" (as a religion); "put on, wear" (as clothes); also "get" (as a sore pus); e.g. o won ra-trar, "he became a slave" or "he got into slavery;" — o won' da-nēs, for: o won ra-nēs, "he got afraid," lit. "he entered into fear;" — ña won an-set, "they entered the house;" — o won a-wōnane, "he joined a company;" — o won' da-mōri, "he embraced Islamism;" — ka-sam ka won ma-ti, "the sore suppurates" or "gets pus;" — o won ar'duma-r'ōn lōko ó lōko, "he puts on (wears) his shirt always;" — e-tor e won-mi ro-for, "some earth got into my eyes," lit. "earth got into me at the eyes." With the last ex. the obj. pronoun serves to express the poss. pronoun.

Note. It may be observed here, that this verb is very frequently used in connection with an abstract noun, to form comp. inch. verbs; when won may often be given by "become, get, get into." Also wur in the sense of "bring forth, produce, get," is often used in a similar way, as will be seen from the Temne Grammar and Dictionary. Cf. also wōna below.

Won, = owon, pr. dem. rem. "that, that one;" this form is used if the pr. without the noun is the subject of a proposition, as: w'uni lās won, "that is a bad person," lit. "a bad person that."

Won ka a-fām, "become fashion among people," lit. "enter into people."

Won' do-tr'el, "get into trouble;" e.g. o-lānba o won' do-tr'el, "the young man got into trouble."
Wón w'úni yánfa, for: wón w'úni a-yánfa, "form a conspiracy against one, conspire against one;" e. g. "a wón-ko yánfa, "they conspired against him."

Wóña, v. caus. "make to go in, cause to enter, bring in, lead in;" e. g. o wóña-mi ro-set, "he brought me into the house;" — o wóña-ko ra-trar, "he enslaved him," lit. "he led him into slavery:" — o wóña-ko ma-lap, "he made him ashamed" or "he brought shame (disgrace) upon him."

Note. By this caus. form the comp. inch. form with wón may be made transitive or causative.

Wónane, a-, n. "a company, a society," (especially one whose members have engaged to assist each other in farm-work); e. g. o wón ań-wónane, "he joined the farming company."

Wónane, v. spont. (rad. won), "get fever, get warm" or "hot, have fever;" e. g. o w'áhét o wónane, "the child got fever."

Wón's, v. caus. (rad. wón) "make to go in" or "to enter, put-on-, clothe-with-;" e. g. wón's-ko ar'úma, "put him on the shirt," = "clothe him with the shirt;" — I wón's-ko e-lópra, "I put him on the clothes;" — o wón's-mi y'etr, "he clothed me," lit. "he made me to enter things," (wón's showing here that wearing apparel is intended by y'etr; for this caus. form of wón is to he kept distinct from the other caus. form wóña above; because wón's is always used of putting on clothes, or wearing apparel, or war implements.)

Wón, v. n. "graze, feed;" e. g. tra-ná nä tra won't ro-lal, "the cows are grazing on the grass-field."

Wón, v. a. "graze, feed on; look for-," (as for medicine); e. g. I ko won't e-trol ro-kant, "I go to look for medicine in the bush;" — tra-ná nä pón won't o'd'ér be, "the cows have grazed the whole place."

Wón, ka-, n. verb. "act of grazing, act of feeding, a grazing;" e. g. ka-won't ka tra-ná, "the grazing of the cows."

Wóntr, q-, pl. a-, n. "a brother" or "sister;" also "brother" (without any adjunct), "one born of the same parents;" Germ. "Geschwister."
Wontr o-béra, o-, pl. a-, n. "a sister"; e. g. o-wontr-ka-mi o-béra, "my sister."

Wontr o-rúni, o-, pl. a-, n. "a brother"; e. g. o-wontr-ka-mi o-rúni, "my brother."

Wop, v. a. "take hold of-, hold, seize, apprehend; hit" (as the ball of a gun); "keep, obey" (as a law); e. g. 'a wop-kó, "they seized him;" — an-rom na wop-kó, "leprosy has seized him;" — o wop an-toñ na K'úru, "he keeps the law of God."
Also "catch" (as fish), as: mą wop e-lop-i? "didst thou catch fish?"

Wop, ką-, n. verb. "act of taking hold of-", or "of seizing, capture; a holding, a keeping;" e. g. ka-wop-k'ón an-toñ, na K'úru, "his keeping the law of God."

Wop a-súm, "hold a fast, fast;" e. g. 'a wop a-súm, "they hold a fast."

Wópa, v. rel. "take hold of-by-, hold-with-, hold-for-, seize-for-;" e. g. wópa-mi-kó, "seize him for me;" — o wópa-kó ka-trá, "he held him with the hand."

Wópa wúní t'amasére, "bear evidence against one," lit. "hold one with an evidence;" e. g. o wópa-kó t'amasére, "he bore evidence against him."

Wópne, v. refl. a. "hold oneself to-, take hold of-, hold oneself on-, trust in-, cleave to-; take refuge with-;" e. g. I bun fúmpo; kére I wópne ak'güntr, "I almost fell; but I held myself on the stick;" — o wópne-mi tra némtene-mu, káma mą tše ko sap, "he took refuge with me to beg thee, that thou mightest not flog him."

W'or, pl. tr'or, n. "a species of deer generally called fillentamba" (being a beautiful animal with long slender legs, and a white and brown spotted skin); e. g. I nǽnk w'or, "I saw a fillentamba."

Wórąp, v. n. "dream"; e. g. I wórąp na tratrák, "I dreamed last night."

Wos, v. n. "get dry; be dry; get hard, be hard" (as bread); "get parched, be parched" (as soil); e. g. ad'óba ra wos, "the ink gets dry."
Note. This is the short form of wósi, and expresses the inch.
for also, as is the case with all the short forms of this
class of verbs; while the long form is used more positively,
and never in negative propositions.

Wos, o-, pl. a-, n. „a husband“; e. g. o-wos-k’ôn, „her husband.“

Wósa, v. a. „answer to-, answer for-, answer; answer to- in the
affirmative.“ Ger. „bejahen“. Also „acknowledge, confess; be
willing for-;“ e. g. wósa hê kô, „he did not answer him;“ —
tšê wósa-kô, „do not answer him;“ — ’a wósa-tši, „they
confessed it;“ or also „they were willing for it;“ — o wósa
atr’eî-tr’ôn trâ-lâs, „he acknowledged his sin.“ Also „be
accountable for-.“

Wósa, v. n. „answer, answer in the affirmative; confess; be
willing, consent;“ with träka „account for-;“ e. g. o wósa hê,
„he did not answer;“ — mûno bâ tra wósa träka atr’eî tra-
tši, „thou hast to account for that matter.“

Wósa, kâ-, n. verb. „act of answering“ or „of answering for-
etc.;“ e. g. mûno bâ ka-wósa atr’eî tra-tši, „thou hast to
account for that matter,“ lit. „thou hast the accounting for
that matter.“

Wósi, v. impers. „be dry;“ e. g. pâ-wósi, „it is dry.“ This form
was only met with in a Proverb. See Proverb 2, p. 98.

Wósi, v. n. „be dry, be hard;“ e. g. ka-bô akê ka wósi, „this
bread is dry.“ See: wos above, of which this is the long form.

Wóso, kâ-, pl. trâ-, n. „a yellowish“ or „whitish clay, with which
the Bondo girls rub their body, while under the charge of
the Bondo head-woman, and of which they make chalk.“

Wóto, kâ-, or ra-, pl. trâ-, n. „a baboon, the African orang-outang,
chimpansee,“ (simia satyrus, or simia troglodytes). The „grey
baboon“ is called: kâ-dûmbu, or: kâ-rûmbu (cynocephalus
hamadryas).

Wotr, v. a. „break to pieces, break, smash“ or „dash to pieces;“
e. g. tšê wotr am-bpl, „do not break the earthen pot to
pieces.“

Wu, kâ-, pl. trâ-, n. „knee“; see: sq, v. a. „bow, bend.“

Wul, a-, pl. e-, n. „a thousand“; e. g. e-wul e-sas, „three thousand.“
Wul, a-, pl. e-, n. "a loop, noose, trap" (to catch venison and birds in); e. g. o sap a-bamp ka an-wul, "he caught a bird in the trap."

Wúni, pl. a-fám, n. "a person; man, one, some one;" e. g. wúni k’in, "one person;" — wúni lóm o trúri-mi-tši, "some person informed me of it."

Wúni, ra-, n. "manhood, human nature;" e. g. ra-wúni-r’oŋ, "his human nature."


Wúni bom, pl. a-fám a-bom, or: bom-ŋa, n. "a woman," lit. "a female person." Cf. bom, o-, under B.

Wúni lóm, "some person, some one, a certain person." Cf. wúni above.

Wúni õ wúni, "every one, any one;" with a negative "not any person, no man, none, no one;" e. g. wúni õ wúni o sbi b a tre’ef atšé, "no man can do this thing;" — wúni õ wúni owó tše ko lāne, "every one who does not believe in him."

Wur, v. n. "go out, come out, go forth, come forth;" also "jut out" (as a stone from a wall); "project" (as a point of land into the sea); "rise" (as the sun, = the Hebr. נבר); etc. With the prep. ro- this verb may have the sense "go out to-" or "from-" or "in-" or "into-," or "come out to-" or "from-" or "in-" or "into-"; thus: o wur ro-petr, may signify "come" or "go out from the town," or also "come out (from some place) into the town." E. g. o wur ro-set, "he came out from the house," = o wur ka an-set; — ña wur he ténqoŋ, "they did not come out to day;" — arétr ra wur, "the sun rises."

Wur, v. a. "put forth, send forth, produce, emit, get;" also "come out from-;" e. g. ma-léñi ma wur i-bontri i-fíno, "the flowers smell sweetly," lit. "the flowers put forth a good smell;" — an-ság-ñ’oŋ ña wur ma-tšir, "his finger bleeds," lit. "his finger emits blood;" — an’-fatr ña wur ma-gbak, "the iron gets rusty;" — an’-áñtr ña wur e-bópar, "the tree gets leaves;" — an’-áñtr ña wur ma-léñi, "the tree gets blos-
soms;" — an-nēs q wur tr'ātrak trā-lai, "the spider got many legs" (i. e. when it came into existence, cf. Fable II. p. 56); — ma-tšir ma wur-kō, "he bleeds," lit. "blood comes out from him." See also the Note after wōn, v. a.

Wur i-bontr, "emit a smell, smell." See ex. under the preceding word.

Wūra, v. caus. "make to come out, pull out, draw out, take out; put forth, stretch forth" or "out; find out, invent;" e. g. q wūra a-tis, "he took out a knife;" — kōnō wūra an-gbātō ka am-bom-ūn-ā-tāi, "he drew out the cutlass from its sheath;" — q wūra gbo ara-bomp-r'ōn, "it only stretched forth its head."

Wut, a-, pl. of w'an, which see.

Y.


Ya, ò-, pl. a-, n. "mistress, lady, madam;" also "mother" (when addressing her, otherwise ò-kāra is generally used); e. g. kāli ò-yā-ka-mi, "see my mistress;" — kōri 'u, Ya! "I salute thee, Madam!" This form corresponds with pā, "master, etc."

Ya, prep. poss. "of;" e. g. ey'ētr ya Sōri, "Sori's things," lit. "the things of Sori."

Ya, adv. = ye and yō, "thus, so, in this way, in the same manner, the same kind." This form is used before words with the vowel a, as: ya ūn yō-e, "thus they did;" — ya ūn pā, "thus they said;" — ya a-fām ūn ma lá yō, "so people are always doing."

Ya-tāi, pr. poss. neut. "its; their," lit. "of it;" e. g. e-bōpar-ya-tāi, "its leaves" (as of a tree).

Ya-tāi, pr. dem. loc. "that; those;" e. g. ey'ētr ya-tāi, "those things" (spoken of).

Yahannama, n. "hell, place of torment;" Mand. yahaniba; Ful. tshahannima. From the Ar. ۶۰۰۰, gehenna, inferni ignis, infernus. E. g. ro-yahannama, "in hell."

Yat, adj. "worthless, of no value, trifling, vain, vile, mean;" e. g. wōnī yat, "a mean person;" — rā ra-yai, "a worthless thing."
Yal, ra-, n. "worthlessness, vanity, vileness, meanness;" e. g. ra-yal-r'oin, "his meanness."

Yak, v. n. "wash clothes;" e. g. 'a kō yak ro-bat, "they go to wash clothes at the brook;" — q-béra qwe q trāra yak, "this woman can wash well," lit. "knows to wash."

Yak, v. a. "wash" (as clothes); "cleanse" (as a sore); e. g. yak aka-sam-ka-mu, "cleanse thy sore;" — I kō yak ey'ètr'-e-mi e-lôpra, "I go to wash my clothes."


Yal, a-, pl. e-, or trā, n. "a boat;" e. g. a-yal a-fino, "a fine boat."

Yañ, ra-, pl. trā-, n. "middle part of the day, noon, midday;" also "the clear part of the day from sun-rise to sun-set;" e. g. q der na ra-yañ, "he came to day at noon." The pl. is hardly ever used.

Yañ, adv. = ya, "thus, in this way;" e. g. I yéma he ki yañ, "I do not want it in this way," (as a wooden bowl). Yañ is the abs. form of ya. (Cf. -n under N.)

Yánfa, a-, pl. e-, n. "a trick; deceitfulness, deceitful character, deceit, treachery;" e. g. qow'úni qow'ə bā yañfa, "this person is deceitful," lit. "this p. has deceitfulness;" — q yō-mi yañfa, "he played me a trick," lit. "he did me a trick" or "deceitfulness."

Yánfa, adj. "deceitful, treacherous; e. g. w'úni yánfa, "a deceitful person."

Y'ankra, n. "long trousers, as worn by the Mandingos and Susus;" e. g. y'ánkra yéin, "one pair of trousers;" — ey'ánkra-y'oin, "his trousers."

Y'ánle, } adj. num. "four;" e. g. e-tis y'ánle, "four knives."

Y'ánle, }

Yante, ma-, n. "a kind of millet," also called: k'éne, pl. p'éne.

Yāo, adv. "yes; well;" e. g. ma yésa ro-Báke Lóko-i? Yāo. "doest thou come from Port-Loko?" "Yes."

Yāri, a-, or i-, pl. ma-, n. "a cat;" e. g. a-yāri a-fet, "a kitten."

Yāro, a-, pl. e-; or a-, or i-, pl. ma-, n. "a diamond snake," also
called "devil" or "magic snake" (much dreaded by the Natives). See Pref. § 13. b.

Yáwe! int. "oh dear! alas! ah! oh!" indicating disappointment or regret. E.g. yáwe, pā-ka-mi! "alas, my father!" This expression is used by women when crying after the death of their husband.

Ye, pref. indef. used with the num. adj. rān, "two", and with other adjectives in the def. state; e.g. e-gbáta ye-rān, "two mats."

Ye, adv. = ya, yo, "thus, so, in this way, in the same manner, the same kind;" e.g. ye táho-i? "is it not so?" — ye pā yi, "thus it is;" — ye I me la yō, "thus I am always doing."

It is generally used before words with the vowels e, i and ə.

Ye, pr. dem. prox. (for: eyé), "this; these;" used with the comp. dem. pronoun yīa-ye, "it (is) this; they (are) these;" and in the phrase: e-súma ye, "at this time." Cf. súma, e-. — It is also often used after: fo, or: ho, "say"; about which see: fo ye.

Yéfa, v. n. "come away, go away" (from); "depart; descend, originate;" e.g. q yéfa ro-petr, "he came away from the town;" — q yéfa rōn̄n̄, "he went away from him," or "he turned away from him."

Yéhudi, q-, pl. a-, n. "a Jew"; e.g. a-yéhudi a-lai, "many Jews."

Yéli, q-, pl. a-, n. "a public singer" (who extols or degrades one by singing); also "minstrel, courtjester, merry Andrew" (as kept by chiefs for their amusement); "a public beggar."

Yem, ra-, pl. tra-, n. "a lie, a falsehood;" e.g. q bā ra-yem, "he is a liar," lit. "he has falsehood."

Yéma, v. n. "tell a lie" or "falsehood, lie;" e.g. q yéma gbo, "he told but a lie."

Yéma, v. n. "want, wish." As an aux. it has often the sense of "be about, be upon the point." E.g. I yéma mun, "I want to drink;" — ka-sam ka yéma yeənk, "the sore wants to heal" or "is about to get heal;" — pə yéma sok, "it is about to dawn" or "it wants to dawn;" — ma-lémre ma yéma ləl-aŋ, "the limes are about to get ripe." When used
as an aux., it is construed with the short form of the Infinitive.

Yéma, v. impers. "want, be about." See the preceding form.

Yéma, v. a. "want, need, be in need of;" e. g. I yéma-ñí hálí, "I want it much."

Yém'sa, v. freq. and rel. (rad. yéma), "tell a lie about-" or "against-" or "of-"; e. g. o yém'sa-mi gbo, "he only told a lie about me."

Yeňelõ, } adv. "now"; e. g. pā yěneň tókoň! "speak then now!"

Yenën,}

Yeňk, v. n. "get well, get heal" (as a sore); with negative propositions also "be well, be heal;" e. g. ka-sam ka poň yeňk, "the sore has got well." It is the short form of yěnki, "be well, be heal." See the Note after wos, v. n. above.

Yeňk ma-ðer, "get well in body, get restored to health."

Yeňk ma-ðer, ka-, n. "state of being well, health;" e. g. ka-yeňk-k'ôň ma-ðer, or: ka-yeňk ma-ðer-k'ôň, "his health."

Yeňkás, v. caus. "heal, cure, make well," (often used with ma-ðer, "body"); e. g. o som-mi e-trol tra yeňkás-mi, "he gave me medicine to cure me." See next word.

Yeňkás w'dni ma-ðer, "cure a person's body, make one well, restore one's health;" as: o yeňkás-mi ma-ðer, "he restored me to health," lit. "he cured me (as to the) body." The obj. pr. serves here, as it were, for a poss. pronoun.

Yentr, v. a. "deliver, hand over, give, give up, deliver up;" e. g. o yentr aň-réka, "he delivered the letter;" — 'a yentr-kô, "they delivered him up." Also "deliver up-with-" or "by-", as: 'a yentr-kô a-sot, "they betrayed him," lit. "they delivered him up by a stratagem."

Yéntra, v. rel. "deliver-to-, hand-to-, hand-for-;" e. g. w'án, yéntra-mi a-tis, "boy, hand me a knife."

Yer, v. a. "share, give; divide, share out to-, distribute, apportion;" also "share-with-"; e. g. yer-mi mun, "give me to drink;" — o yer șem, "he shared the meat;" — o yer-mi ka-bô, "he gave me of the bread," or "he shared the bread with me."
Yérane, v. a. recipr. „share among each other;“ e. g. ňa yérane ak’ôta, „they shared the cloth among each other.“

Yérane, v. rel. and refl. „share in-, have a part“ or „share in-, partake of-oneself;“ e. g. ơ yérane ơ-šem, „he has a share in the meat.“

Yése, v. n. „get loose“ (as rope); „get“ or „be in disorder, get“ or „be scattered“ (as a bundle of sticks); „go to ruins, decay, dilapidate, fall to pieces,“ (as a house); e. g. aň-set ńa yése, „the house goes to ruins;“ — ka-fánt’r ka yése, „the bed is not made.“

Y’éttr, pl. of r’a, or r’áka, which see.
Y’éttr e-di, pl. of r’a ra-di, which see.

Y’éttr e-lópra, n. „wearing apparel, clothes;“ e. g. ơ bâ y’éttr e-lópra e-fino, „he has fine clothes.“

Yi, adv. „thus, so;“ it may be sometimes given by „this;“ e. g. kánkô K’uru pa tše ñu yi yi! „God grant that it may not be thus with thee!“

Yi, v. impers. „be;“ e. g. ye pa yi, „thus it is."

Yi, v. n. „be, exist;“ e. g. Pa Sori o yi hê ri, „Mr. Sori is not there;“ — ơ kas-ka-mi ơ yi ro-petr, „my father is in the town.“

Yi, v. a. „be to-, be-for-, be with-; consist of--; happen to-, befall;“ e. g. tr’eî trâ yi-mi ro-méra, „I have something at heart,“ lit. „something is with me in the mind;“ — trâ yi-mi trâka kô ro-kamp, „I intend to go to Freetown;“ — ơ kâne ńa atrá ma yi-ńa, „he told them what would befall them.“

Yi, ma-, n. „state, condition;“ e. g. ma-ńi-m’oń ro-kîñi, „his condition in Hades.“

Yi, pr. obj. „it; them;“ e. g. ey’étr-e-mi kéré-yi ro-set, „as to my things carry them into the house.“

Yîa, pr. emph. „it, this; they, them, these;“ e. g. e-gbáta-e-mi yîa-ye, „these are my mats,“ lit. „my mats they these;“ — ey’étr eyé yîa I yéma, „these things them I want.“

Yîan, pr. abs. „it, this; they, them, these;“ e. g. ey’étr-e-mi yîan, „these are my things,“ lit. „my things they“ or
"these". These abs. forms imply the copula "be". (Cf. -n under N.)

Yif, v. a., "ask; ask-for-, beg-for-;" e. g. q yif-mi tráka an-réka lókó ó lókó, "he always asks me for the letter;" — q yif-ña ráka, "he begged them for something;" — ña yif-kó ho yé: Tra ság kó-i? "they asked him: Shall we go?"

Yiki, a-, n. "glory, majesty; dignity, state, honour;" e. g. an-yikí-ň'oň, "his glory;" — o-bař owé o bà a-yikí a-bána, "this king has a great state."

Yíkis, v. caus. "glorify, dignify, honour;" e. g. an-fám na yikí-kó, "the people glorified him."

Yím'ra, v. dim. and inch. (rad yim), "wither, fade" (as leaves), lit. "get reddish;" e. g. e-bópgr ya an'áŋntr e tré yím'ra, "the leaves of the tree are withering."

Yín, adj. num. "one;" e. g. yánkra yín, "one pair of trousers."

Y'intr, pl. of n'ángntr, which see.

Yíra, v. n. "sit down, sit; live, dwell; also "settle" (as dreggs); e. g. q yíra anó, "he sits here," or "he lives here;" — kó yíra ri, "go sit down there." It is probably a rel. and caus. form of: yi.

Yísa, v. a. "hoist" (as a sail); "cock" (as a gun); e. g. w'an, yísa ri am-béla, "boy, hoist the sail there."

Yó, v. n. "act, do;" e. g. yo q yó, "thus he did."

Yo, v. a. "do; make;" (as a table); "raise;" (as an army); "do-with-, do-to-, treat;" e. g. q yo ma-pant, "he does work;" — I yo-kó mo a-boí, "I treated him as a servant;" — tšè so yo-tši, w'an! "do not do it again, boy!" As an aux. it indicates causation of the energy, denoted by the principal verb, and is construed with the def. verb. as: kóno yo-kó o këła, "he caused him to steal." lit. "he made him he steal;" — múnó yo-kó o fi, "thou wast the occasion of his death."

Yó, k-, n. verb. "act of doing" or "making, a treating, a doing;" also "habit, fashion;" e. g. ka-yó-k'ón añ'r'ef atšé, "his doing this thing;" — ka-yó-k'ón kía-kë, "this is his fashion."
Yo, 0-, pl. a., n. "a doer"; e. g. an-yo na ar'ım ra K'uru, "the doers of the word of God."

Yo, adv. "thus, so, in this way, in the same way" or "manner, the same kind;" e. g. yo o pā, "thus he said;" — yo o yo, "thus he did." This form is used before words with the vowels o and u.

Yo o-lās, "act wrong, do wrong;" e. g. o yo o-lās, "he acted wrong."

Yo w'uni ka-tšiñ, "treat one in a mean" or "vile manner;" e. g. o lánga yō-mi ka-tšiñ, "the man treated me in a vile manner."

Yo w'uni o-bāki, "deal hardly with one, treat one severely;" e. g. 'a yō-kō o-bāki, "they treated him severely."

Yo w'uni o-bān, "hurt one, harm one, injure one," lit. "treat one painfully;" e. g. an-fām na yō-na o-bān, "the people hurt them."

Yo w'uni o-lās, "do wrong to one, treat one badly;" e. g. o-w'uni owē yō na o-lās, "this person treated them badly."

Yo w'uni o-tot, "do good to one, treat one kindly" or "well;" e. g. an-fām anē na yō-mi o-tot, "these people treated me well."

Yo w'uni tr'eī tra-fino, "treat one well," lit. "do one a good thing;" e. g. o-tem o yō-mi tr'eī tra-fino, "the old man treated me well."

Yo'f, pl. of ŋ'of, which see.

Yożat, adj. "soft" (as a pillow); e. g. ka-fān't r kā-yożat, "a soft bed."

Yo'ka, v. a. "take, take up, take away; take on oneself, assume" (as an office); e. g. o yo'ka ak'āntr, "he took up the stick;" — o yo'ka an-trōko, "he took away the fowl;" — o yo'ka ra-yōla, "he made himself a gentleman," lit. "he took (assumed) the rank of a gentleman;" — o yo'ka ma-der ma w'uni, or simply: o yo'ka ma-der, "he took on himself a human body," = "he became man."

Yo'ka, a-, pl. e-, n. "a cassada root;" e. g. e-yo'ka e-fino, "good cassadas."
Yoka k'or, "conceive, become pregnant," lit. "take a belly;" e.g. o-bëra q yoka k'or, "the woman conceived."

Yyokane, v. refl. n. "take oneself up," hence "rise, get up; rise up as — ;" e.g. w'an, yyokane, pa sok! "boy, get up, it dawns!" — añ-fâm be ña yyokane, "all the people got up;" — o yyokane o-kélfa, "he rose up as a war-officer;" — o yyokane ka ra-fl, "he rose from death." Also fig. "recover, get well again" (rise up, as it were, from a sickness), as: o-tem q poñ yyokane so, "the old man got well again."

Yyokane, v. rel. and refl. "take to oneself, take on" or "upon oneself, assume;" e.g. o yyokane ra-kélfa, "he took on himself the office of a captain of the army," = "he made himself a captain of the army;" — o yyokane ma-der ma w'uni, "he took on himself a human body," = "he became man" or "he became incarnate," for which they may also say simply: o yyokane ma-der.

Yola, o-, pl. a-, n. "a gentleman, a rich man;" e.g. o yi q-yola q-bána, "he is a great gentleman."

Yola, ra-, n. "state" or "rank of a gentleman, gentlemanship;" e.g. o bá ra-yola, "he is a gentleman."

Y'on, pr. poss. "his, her," lit. "of him, of her;" e.g. ey'étr-y'on, "his things."

Yon, adv. = yañ which see. This form is not much used; they rather use yañ for it.

Yon, kô-, pl. trô-, n. "a bamboo stick hollowed out to about the middle of its length;" it is used to catch fish with. On one of its ends it is widely opened, and then gets more and more narrow; at the other end it is tied together. If the fish goes in at the open end, and reaches the middle of it; it cannot come out again. The stick is left in the water for this purpose sometimes a whole day.

Yona, v. rel. (rad. yô), "do-for-, make-for-; do-with-, make-with-; do work with-;" e.g. o-lánba o yôna-mi ma-pant, "the young man does work for me;" — o yôna-mi a-mésa, "he made a table for me;" — o yôna ka-bap, "he does work with the axe;" — yôna ka-bap aké ma-pant, "do work with this axe."
Yóna, adj. "belonging to doing work with, doing with, using for;" e.g. y'etř e-yóna ma-pant ro-tol, "tools to do work with in the ground." = "agricultural implements."

Yóne, v. refl. (rad. yó), "happen, come to pass, take place;" also "be fulfilled" (as a prophecy); lit. "do itself;" e.g. atr'ei alšé tra yóne ténoň, "this thing happened to day;" — atrá K'úru o pā tąpah-e, tra yóne ténoň an-lq ané, "what God spoke long ago, has come to pass at this day," or "what God foretold, has been fulfilled at this time."

Yós, a-, or i-, pl. ma-, n. "a deed, work, achievement, action; custom, habit, manners;" e.g. ma-yóś-mohn, "his deeds;" — ma-yóś ma am-böna ané, "the customs of this nation;" — ma-yóś-m'ón ma-kabane, "his wonderful deeds;" — an-yóś ané aná o yó na tesa he, "this deed which he did does not please."
THE BORROWER WILL BE CHARGED AN OVERDUE FEE IF THIS BOOK IS NOT RETURNED TO THE LIBRARY ON OR BEFORE THE LAST DATE STAMPED BELOW. NON-RECEIPT OF OVERDUE NOTICES DOES NOT EXEMPT THE BORROWER FROM OVERDUE FEES.

Harvard College Widener Library Cambridge, MA 02138 (617) 495-2413