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## $27254.51$



## A Collection

of<br>Temne Traditions, Fables and Proverbs, with an English Translation; as also some<br>\title{ Specimens of the Author's awn Temne Compositions and Translations; }<br>to which is appended<br>A Temne-English Vocabulary.<br>By<br>The Rev. C. F. Schlenker,<br>Missionary of the Church Missionary Society.

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### 27254.51



## 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 mach deviating from the truth, as represented to us by the Mosaic accounts.

It seems, however, that some Mohammedan traditions have been mixed up with tbe 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 oat 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 -ne, „self"; because they believe that the Temne nation will ever exist.

The word ought, therefore, to be written „Témne", and not "Tímne", as is often done, or even „Timmanee".
§ 3.
The Temne country, as to its extension, reaches about from $11^{\circ} 15^{\prime}$ to $13^{\circ} 10^{\prime}$ of western longitude, and from $8^{\circ} 15^{\prime}$ to $9^{\circ} 6^{\prime}$ 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-Temne a-toron, „the eastern Temnes."
2. An-Temne a-pil, „the western Temnes."
3. Am-Mabanta, „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 Bake 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

[^1]now living, between the Temue 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 Mơrba lived before Álikáli Fatima's time. F'átima Bréma was the predecessor of Namina Mọ́du, who was Álikáli of the PortLoko 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 Álikắli, 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 procared 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 defloured, 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'à ra-sam, pl. y'etr e-sam, lit. ,"a holy" or „sacred thing," or „a thing set apart from common use for some particular object;" and then as ap-
plied to persons: ,,people set apart from common use for a particular object." Thus the name of the work, which these people do, is applied also to the persons who do it, and we have here an Abstractum pro Concreto, as is sometimes the case in Temne. (For r'ă ra-sam is generally not used of animate objects; though they may say r'a ra-ṅésam, , 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.

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\text { § } 10 .
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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

[^2]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 Dálu Mốdu; kére 0 fálañ, 0 yi ri ro ka an-tof na añ-Súlima; 0 bă a-trar a-laĩ, de a-kála a-gbáti, 0 yi o-yóla obána. „Álikáli put to death a brother of Dalu Modu; but he transmigrated, he is there in the country of the Sulimas; he has many slaves, and much property, and is a great gentleman."

It deserves to be remarked, that the country, in which these persons are said to live again, is always a very distant one.
c) They also assert that a child, which has died and been buried, may be born again in a natural way, which they express by the verb kal kom, „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 firc." 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-ma-bóne, ,the place of joy," in opposition to which they call the place of torment also: od'ér o-las, „the bad place." Otherwise they call the place of happiness also: riánna, „heaven", and: fírdans, „paradise", which two terms are, however, also of foreign origin, and derived from the Arabic, and have also been introduced by the Mohammedans. (Cf. Temne Gramm. § 6.)
f) The state or condition of the happy they express by: ma-tráma ma-fíno, „a prosperous" or "happy condition," and that of the unhappy by: ma-trạ́ma ma-las, ,,a bad" or .,unhappy condition," or also by: m’óne ma-bána, „great misery." (Cf. Traditions pag. 37. 39.)
g) But the Temnes seem to believe that both places, i. e. the place of happiness and the place of torment, are contained
in the Hades itself, and not existing somewhere else, or separately. (Cf. the word krifi, ro-, in the Vocabulary behind.)

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\text { § } 11 .
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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'úrumasäba, 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'ûru, we have not been able to find out. Perhaps it is for: ma sa bã, = sà ma bã, 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,

[^3]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 hat before a town, or at its entrance, which is dedicated to the Krif, or tutelary spirit of the town; before whom they set food from time to time, or at certain periods.

But the concrete noun $\mathbf{0}$-krifi is also used for the abstract, and they use 0 -krifi for „luck", as: 0 ba 0 -krifi 0 -fino, „he has good luck," lit. „he has a good krifi;" - o ba o-krifi o-las, „he has bad luck," lit. „he has a bad krifi."

A male Krifi they call: $\mathbf{0}$-kríi $\mathbf{o}$-rúni, and a female one: Q-krífi $\mathbf{o}$-béra.

The sacrifices which they bring to these Krifis, and which are called: s'adka ${ }^{*}$ ) (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.

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\text { § } 12 .
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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: and-soki, „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-baki, lit. „the dead ones, the manes," or ${ }_{n}$ the shades of the departed. " To these stones they bring their sacrifices; and we may often hear them saying: 'a ko trond ambaki, "they go to cook for the dead, " or „for the manes; ${ }^{*}$ or: 0 trond 0 -krifi, „he cooks for the Krifi."
b) The immortal part of man they call: an'úmpal, pl. am'úmpal, sometimes also: ey'úmpal. It properly signifies „the shadow

[^4]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 ${ }_{\text {ndeparted }}$ spirit, soul," = the Gr. $\boldsymbol{\pi} \boldsymbol{o} \pi v \varepsilon \tilde{\nu} \mu \alpha$. 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.

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\text { . § } 13
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a) The Krifis are said to reside in the wood or bush, and sometimes to make a noise before sun-rise, as if one were striking a tin-pan. Some, they say, look like White men, some like the Mori-men (Mohammedans), i. e. of a Mulatto complexion. They assert that God made the Krifis, and that they are invisible; only certain persons (as stated in the preceding section) can see them.

Sometimes, they say, a shine may be seen like the glimmer of a lamp early in the morning, which, they say, is the Krifi when passing round the town.
b) "The diamond snake," or „the devil snake," or „the magic snake" called: añ-yáro in Temne, they believe to be a Krif. 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 yáro 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 persoun 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."

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\text { § } 15 .
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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.

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\S 16 .
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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.

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\text { § } 17 .
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The Bondo-Institution among the Temnes called: am-bondo, 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 o-ko-bóndo, pl. a-ko-bóndo. *)

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\text { § } 18 .
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a) The Porro Association is a secret society called: amporo, and a member of it is called: 0 -ko-póro, pl. a-ko-póro.*) It is for men only, and exists chiefly on the Rokel. All the members of it are tattooed on their nape. It is chiefly of a political nature, and they assume a great deal of power, and are very violent, especially when offended by one not initiated into their society, upon whom they look as unclean, calling him: Q-gborka, 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 frequeutly excommunicate persons by fixing a Greegree called: a-poro at their yard, or at their farms, consisting of a stick, at the top of which they tie some leaves or grass,

[^5]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-póro, „they fixed there a pórre," or „they fixed a porro greegree," or „the sign of excommunication there;" - 'a rafar-ko am-póro, „they excommunicated him," lit. „they fixed the porro greegree for him." ${ }^{*}$

Note. The author was once an eyewitness of the violent character of these people. Already their look indicates their character. When the author went once down the Rokel to Sierra Leone, he was obliged to stay at some little town on shore to wait for the tide. One of his boat-crew happened to spit on the foot of such a pórro man, not intentionally but accidentally. The porro 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.

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\text { § } 19 .
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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.)

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\text { § } 20 .
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Though Proverbs collected from the Natives are in some respects of great use for the acquisition of the language; yet
they will not always enable the student to form general rules for the construction of the language; because with Proverbs the construction is often very peculiar, and the expressions so concise; as would not be tolerated in common language or conversation; and as regards the collection of materials for a Grammar, Fables and Stories are far more preferable for this purpose.

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

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\text { § } 21 .
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With regard to the Temne Addresses in P. II. Chapt. II. they are expressed in plain Temne, the same truth being sometimes imparted in different ways; as may be expected, and as was necessary with such an audience as that one was to which they were delivered.

## § 22.

a) The Vocabulary has been adapted to the Contents of this book only, and those words only (with a few exceptions) have been inserted, which occur in this publication. The original sense of each word has been given; but not all the other senses derived from it. It may be observed here, that what we have called relative verbs, whose suffix is -na, or -a, generally govern two, and sometimes even three Accusatives; one of which sometimes expresses the object in whose behalf, or in whose favour or disfavour the energy of the verb is exercised; and sometimes the instrument by which the action, indicated by the verb, is performed; and sometimes the material of which a thing is made. Another class of rel. verbs have the suff. -ar, or -r, which expresses various prepositions. As regards verbal nouns with the prefix ka-, see the observation under this prefix in the Vocabulary.
b) In order to make the Vocabulary more intelligible to the reader, it may be well to notice here in short, what has been stated in the Grammar more fully, that the Prefix, which is
prefixed to nouns, might also be called the Article; that it assumes various forms, and that it has an indef. as well as a def. form in both numbers. Most of them are made def. by the vowel prefix a -, and a few by e -, and some by 0 -, 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. P. Schlenker.

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

[^6]
## Pronounciation 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.
a sounds like a in - father.

| ¢ | " | " the ger. a in - Mann. |
| :---: | :---: | :---: |
| е | " | " the ger. e in - legen. |
| è | " | " the ger. e in - wenn. |
| $\underline{0}$ | " | " the ger. à in - Bär. |
| - | " | " a in - happy, fat. |
| I | " | " ee in - see. |
| Y | " | " i in $-\sin$. |
| 0 | " | " 0 in - no, home. |
| ¢ | " | " the ger. o in - von, wollen. |
| $\square$ | " | " a in - all, water. |
| ¢ | " | " 0 in - hot, not. |
| 0 | " | , $\mathbf{u}$ in - rule. |
| ŭ |  | 00 in - foot. |

b) Imperfect vowel sounds.
a This is the only one used in Temne, and is a short deep pectoral sound. As to its power it comes nearest to the $\mathbf{u}$ in - but, or in - tub. See Tem. Gram. § 16, 1.b.
c) Diphthongs.
ai sounds like the ger. ai in - Kaiser, or like the engl. i in mine.
au " " ou in - house, or like the ger. au in - Haus.
ei " " the ger. ei in - leiden, or like the engl. ey in eye.
oi " " the gr. oc in - xowós, as pronounced on the Continent.
@i " " 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 he pronounced like a diphthong.
ai Both vowels have their proper sound; but are so contracted in pronouncing them as to form a short diphthong.

## 2. Consonants.

a) Simple.

The letters $\mathbf{b}, \mathbf{d}, \mathbf{f}, \mathbf{k}, \mathbf{l}, \mathrm{m}, \mathbf{n}, \mathbf{p}, \mathbf{r}, \mathbf{s}, \mathbf{t}$, have the usual english sounds.
$g$ like $g$ in - gold.
h " h in - horse.
n " ng in - king, or like the ger. ng in - Gesang.
s. " sh in - show,
w " w in - we, waft.
$y$ " $y$ in - year.
b) Compound.

Of these there are only two, viz -
gb and ts. The latter sounds like ch in - church.
Note 1. Whenever the forms mm, nind, and rr are met with at the end of a word, which is the case with some adverbs, the voice dwells upon them, not on the vowel preceding them, on which account these consonants have been doubled. E. g. tamm, „very".

Note 2. Long vowels are marked as usually by ( ${ }^{-}$), as: a, e, etc. Though the short vowels have been marked in the
preceding table by the usual sign (") to show their corresponding sound in other languages; yet for brevity's sake this mark will be left away in the following pages. It is, therefore, to be borne in mind, that every vowel not having the mark of a long one, is short.
Note 3. Long diphthongs have the usual sign of length placed on the second vowel, thus : ai. When they receive the accent,

- it is always placed on the last of the two vowels, e.g. atreí.

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. traliti. Diphthongs pronounced very long have been marked in the same way, that is by doubling them, as: laũau.
Note 5. If two vowels standing together are to be sounded distinctly or separately, the usual mark of diaeresis has been employed, as: a-réi, ,,a day."
Note 6. If $r$ follows $t$, and is to be pronounced together with $t$, as is often the case both at the beginning and at the end of a word; the $r$ is pronounced rather faint, much like tr in ,true" or in ,truth".
Note 7. The accented syllable is indicated by the accute accent; e. g. fálir. If a word has two accents the stronger one is marked by a double accent; e. g. K'úrumasảba.

- 5 :


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## Corrigenda et Addenda.

## 1. Corrigenda.

| $\begin{aligned} & \text { Page. } \\ & 15, \end{aligned}$ | $\begin{gathered} \text { Line } \\ 9 \end{gathered}$ | from |  | For <br> ake | Read take. |
| :---: | :---: | :---: | :---: | :---: | :---: |
| 24, | 11 |  |  | me e-súma | mo e-sứma. |
| 37, | 4 | from | bottom, | returnes | returns. |
| 105, | 10 | " | " | Nothing but trouble! | Nothing at all ! |
| 107, | 1 | " | " | yêfa-i? | yéfa-e? |
| 107, | 5 and 8 | " | " | sen | sen'. |
| 108, | 5 | from | top, | sen-e | séne. |
| 110, | 4. 5 and 8 | from | bottom, | sen nắn | sén' ną́. |
| 146, | 11 | " | " | a rope and rope | a rope. |
| 247. | 13 | " | " | so, v. n. | so, \%. a. |
|  |  |  | 2. A | ddenda. |  |

105. Line 2 from bottom, after: „Thou, how art thou?" add: or „Thou, what news?"
106. Line 1 from bottom read: $\left.\begin{array}{l}\text { re mă yéfa-e? or } \\ \text { ro mă yéfa-e? }\end{array}\right\}$
107. Fil, v. a. „turn round" (as a sling); „move" or „turn to and fro; swing to and fro" (as a hammock); e. g. tše fil 0 w'ahét, „do not turn the child to and fro."
108. I, pr. subj. „I"; e. g. I poń ama-pant, „I have done with the work."
" I-, pref. indef. „a, an;" its pl. form is always ma-, never e-. E. g. i-yắri, „a cat."
109. P'in, adj. num. „one kind, one sort;" e.g. på-lă p'in, ,one sort of rice."

## Part I.

## A Collection

of

Temne Traditions Fables and Proverbs.

## Ara-bomp I.

Ma-Káne ma-kur tráka añ-Kélfa a-báki nia an-Témne.
Bē Fárma 0 yéfa ro-tơrọn, 0 won ri, 0 yi 0 -kêlfa 0 -bána. Pa tási trå-kómra tr'ẹme trạ-sas mo 0 yi tạ́pañ.

Añ-lo ña-tši an-Témnẹ ${ }^{\text {t }}$ ) na bă he a-pínikar, na bă he a-gbatop; ǹa bă gbo tr'ąntr, de e-sor, de e-bántra, de ma-séno, de e-bóka, de e-tis trạ́ka tšim. $\mathbf{Q}$ dim an-tọ be.. $\mathbf{Q}$ yóka ra-kélfa ro-
 dee e-piñkar, de p'ólpala, de e-gbáto, de r'etr e-tšíma bẹ. $\mathbf{Q}$ won ro-tóronn, $Q$ tor he lemp ro-Báke Lóko. ${ }^{2}$ ) $\mathbf{Q}$ dif a-Límba, de 9 tíla-ña; 0 won ri; 0 dif a-Lóko, ko o dim ri tamm. ${ }^{3}$ ) 0 der ka an-tọ ǹa an-Témne, o yíra ro-Bélia. ${ }^{4}$ )

Ko 0 tšim Bé Yáre, owó gbúke, ko 0 won ro-m'antr de
 y'ọ́ étrol be; ko Bē Fárma $\varrho$ tšía 0 yíra ri; ko $\underline{0}$ wur, $\varrho$ tšim an-tọf ña an-Témnẹ be, o poñ-nii. Ko o bal am-Báka, añá yi ro-Báke Lóko tápañ, na tor ro-bil, ṅa kónẹ ro-pil; de am-Marún, de añ-făm be ña gbúke; ko $q$ bal am-Bólạm de ań -Kwéa, ña yêfa ro-Báke Lókq; 0 poñ bal ro-Kẹl be, ka ña be ña gbúke.

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 Loko country. A town lying near it was called „Yare".

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## 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 billhooks, 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 siraightways 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 ${ }_{n}$ fled".
3) See what is stated about this people in the Preface § 4. d.
4) By this name the Settlers were called, who first settled at Sierra Leone.
$K_{0} \rho$ yíra ka an-tof ǹa Kwéa, o tšim he so; 0 fi, ko pa
 ka yi hẹ tạ́pañ. Bē Fárma o tóra am-bắntra. ${ }^{1}$ ) Fárma Támi 0 šek 0 -póto, ${ }^{2}$ ) 0 ko faī; 0 šek 0 -bal, ${ }^{2}$ ) 0 ko faī, mo 0 tási-ko. Tr'eī tră yi he so, ko pa won 'a tšim fe so (or: ko pa won ka 'a mớta tšim). K 0 pa won ka kă-tšim kă ma der, hă Pã Korómbo 0 yókane 0 -kẹlfa; $\rho$ dim an-tof a-témne be, 0 tšim hă 0 bēk nọ-Báke Lớko. 0 tšim he no-Báke Lóko, $\rho$ tíla gbo ka am-póto. Mo 0 paī kà-der nq-Bákẹ Lóko, ka-petr ${ }^{2}$ ) aká 9 díra, 0 yif a-fẹt a-rúni; 0 yóka-ṅa, 0 kára-ña, o re tíla. Mo 0 bạp 0 -kómra, 0 kóri 0 -kómra, 0 wúra tr'óta de ma-ber, 0 soñ 0 kómra, 0 pă họ: „Be ow'án-ka-mu $o$ bēka am'ôlo, I tši tillako." $\mathbf{Q}$ wúra a-pínkar, $\mathbf{Q}$ soñi-nii ka $\mathbf{Q}$-rứni. Na gbăli he dif-ko; 'a trap-ko, añ-gbáto ña woñ fe; 'a sútara-ko a-pínkar, ama-pílor ma wop he ko; $\rho$ gbạli fálir. Be $\rho$ der ra-petr, $o$ tóṅkla añ-


Korómbo 0 ǹatr, $\underline{0}$ dim tráo-petr tramát ro kin, ko 0 pă ho: „I tšim fe so." $\mathbf{Q}$-kẹlfa ka Korómbo, Ya Fúra, o tráma kådí, 0 ko trap aka-tšim; ko $\rho$ gbip a-fam, $\rho$ dif a-fáom táṅkañ. Antof a-tớrợ ña tóṅkla r'g̣fa ra-bána, 'a re gbañ-ko ka as'óñ be, ka ar'ăfa ra trạp käotšim ro-tọrọn.

Korómbo Fúnti kón@ yi Q-kélfa Q-báki, ka 'a tšim an-

1) Lit. ${ }_{\text {„ B. F. brought down the bow", which phrase is }}$ 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-bắntra ǹa Farma, „Farma's bow;" or also: am-b. ña k'úru, "the bow of heaven."
2) The Singular for the Plural.

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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 throa!; 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. ${ }^{\text { }}$ ) Here at Port Loko be did not fight, he only traded with the Europeans. When he was ready to come here to Port Lokg, 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 Eastcountry collected a large army, they went and prevented ${ }^{2}$ ) him in all the roads, and the army began war in the East.

Korombo Funti was an old captain, and they invaded the

[^7]tof a-témne be; ka'a ko tšim an-tof a-loko be, ka 'a poñ nii dim, hă w'û́ni k'in 0 tšía 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 ǹ'áñle. An-tof añá bēka trofátr-e, Ya Fúra 0 pă ho: „I kóne, ar’ạfa-ra-mi ra lásår." Korómbo o pā roñoóni: „Tšẽ ko;" kére 0 kóne, o tšía Korómbo $\mathbf{o}-\mathbf{k}$ 'élfa $\mathbf{o}$-báki; ko o ko tšim an-lof anáá béka
 ratrơn. Ka añ-fam, añá 0 poñ bal ka trą-tof tramát ro kin, na kal, ña der ña máñkne Ya Fúra; kére kóno tr'a he tši. R’áfa ra-bána ra der tšim-ko, na bal-ko; 0 der yíra ratróñ; na der tšim-ko ri, kére ña gbạ́li he. K@ 0 sōm $\mathbf{0}$-kệfa $\mathbf{Q}$-log ka Korómbo tráka kánẹ-ko h $\mathbf{Q}$ : „'A tšim-mi, der mar-mi." Kére onkẹlfa, owó o sơm, $\boldsymbol{o}$ băp ro-r'oñ añ-fám, añá mánikne Ya Fúra, ka 'a tšim-ko ma-réi tramát ro kin. Ko o-kêlfa oo-báki $\mathbf{q}$ kálane ka Ya Fúra; kére añ-fạon-ñ’ọ ña kóne ka Korómbo, na kánẹko bọ: „'A poñ-su ro-r'oǹ." Dé o-kệlfa $\mathbf{Q}$-báki 0 ko káne so Ya Fúra họ: „Ṅa poǹ-su ro-r’oǹ." Ma Ya Fúra 0 trąl atšé, 0 yókane de ar'ģfa-r'@ń be, ña der tšim ro-r'oñ y'of ye-rạñ, ko 0 foì-hé-tas. Ko Korómbo o yéfa ro-pil, o der gbañ's Ya Fúra ro-r'oñ trạ́ka mar-ko tra tšim. Ya Fúra ar'ğfa-r'oñ ra yi k'éme k'in; ṅa bēk so ką-petr kå-lom, ka añ-fam ña ka-petr ña dim-ńa. Ka ar'ģfa, ará yi roráránin-e, ra laī, nia re tas bẹ, ka ña šek añ-fám bé, ña teit e-set-'e-ṅañ; kéree añáa 'a gbip, na dif he ṅa. Ka ña der bap so ka-petr kăo-lom; añá ma tráma rodí, ṅa poñ ña dif

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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: „l 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 ${ }^{\text { }}$ ) 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, ${ }^{2}$ ) 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, ${ }^{3}$ ) they entirely killed them

1) Or: „routed."
2) Lit. „which was behind ${ }^{\text {" }}$.
3) The avant-guard.

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bę; kére a-laí ṅa bēk so, ṅa tšim, ka ña dif añ-fạm, ña tas. Ṅa der so băp ką-petr kă-lom, ka añá tráma rodí, na yi tr'ême trą-rạñ, na dim-ña so be ; kére ar'ąfa ra-lai rorárạñ ra bêk, ña tšim añ-fạm, ña dif-ña, ka ǹa tas. Ma ña ko båp so ką-petr kă-lom, Ya Fúra o pa ho: „Mań gbán’sane kapetr." Ka ǹa gbán̉'sane ka-petr ka-tši, 'a tšim ri ma-réi tramát ro kin; ka 'a poñ dif ar'ģfa ra Ya Fúra, ǹa tšía gbo a-tan. Ma
 ǹa gbúké; ka Ya Fúra 9 toi ri be, 0 tas, 0 ko bąp Korómbo.
 Ma nañk ma nia poń dif añ-wut ña añ-fam-i?" Ka ña kálane so. Añá pon ko kánika Ya Fúra, nia tra poñ ko na wop, mo Korómbo 0 bēk, 9 der bal añ-fam. Ya Fúra, m@ 0 kal-e, 0 der gbo yíra hă 0 fi; w'û́ni 0 dif he ko. Kére atra-petr-tr'@ń be w'an dúni 0 yi he ri sọ, a-fẹt gbo dẹ a-bom; a-láṅba nia yi he ri, ña poñ ǹa dif ro-tórọn. K K Korómbo $\mathbf{Q}$ kal botr a-láñba ri be ka tra-petr tra-š̌i be, ko 9 tšía so 0 -kẹ́lfa $Q$-bána sõn; 0 tam añ-fam ka 'ra-ru be, am-póto $\delta$ am-bi $\delta$ bé. Ka ka-lápso nia dif ko.

Korómbo, mo 0 tam a-fạm be, tšíań ña bótra-to yáñfa - trą́ka mẹ́når ko dif. Ka ña sọn-ko a-bẹra a-gbáti; 'a kánẹ ambéréa ña-tší, ma ña ma rū-ko añ-fon-e, káma ña kára añ-fonñ’oñ. Am-bútu, ro $\underline{0}$ mo botr ara-bomp-r'oń, mo 0 fánta, añi-lo ña ma ko yak-e, am'ántr amá 'a wêk, ne botr am'ántr ma-tši ka

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all; but many arrived again, and they fought, and killed the people, and passed on. They came and met again another town, and thase who were in advance, ${ }^{1}$ ) anounted 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!
a-bitra, ṅa kére-ña ka am-Mớri. Mo o gbåk e-sántrack, o pa ka am-béra: „K0 fíta-mi-yi." Ka ña yóka ña kérè-yi ka añ-fáom, añá ten-ko ara-bomp-e. Ma na káne-ko họ: „Mañ kóne gbánne;"" ña ko gbo ka añ-gbánne na na-tši. Ko Korómbo o bă r’áfa ra-bána: kére ar'ạ́fa-r'ọn o bā, ǹa poñ ko woñ yáñfa. N̉a tơnto Korómbo, káma 0 der tráka dif-ko; kérẹ kóno tr'a he tši Ka am-baī ǹa tên r'ğ́fa ra-bána; ña poñ kóne tratrák ro ka Korómbo. Mo 0 der gbánnẹ-ña, ar'ạfa ra gbátro ro-kant be; a-baī tramát ro kin ña der yíra ka k'ạntr k'in. O-baī, owó yi ow'û́ni-k'ọn gbeñ, o yíra ka ak'ğ́ntr. Mo Korómbo o bēk, ǹa kúlo, nia liñko, 0 yíra ka ka-troñ ka a-baī ǹa-rąñ, ǹa tra kúlọ; Korómbo o tra kúlo. Nं yif-ko ho: „W'an-ka-su, ko tr'eī tra ma poñ-su-e?" K0 owó liñ-ko, 0 botr-ko ka e-lañk-y’oñ, $o$ tra kúlo. O-bai $Q$-lom 0 noī-ko, 0 botr-ko ka e-làñk-y'oń. Korómbo o
 ka-tši 0 wúra am-balma, 0 rok-ko ka ka-lim, 0 fai-ko; am-bai a-lom be ña gbúke, ña woñ ro-kant. Korómbo o yókanẹ, o pã ho: „Man tšim nạan! !" K0 0 dif a-kélfa trọfátr. M0 0 kal botr añ-gbáto-ǹoñ ka am-bom-ña-tši, $\rho$ fúmpo, ko $Q$ fi.

Ar'étr ra gbépar gbeñ, ko $\mathbf{0}$ fúmpo; ka ma ar'étr ra mótra, ǹa nạǹk fe ri so, hă på bēka ma-réi tramát ro kin. Añá bêka ma-réi tramát dé rạñ, ma ar'étr ra gbépar 'ra-bomp ratrơñ, ka ṅa mot ri nặin. Kére Korómbo, na poñ ko dif; kéré 0 tra gbáląp; hă ña mañk-ko 9 tráa gbáląp. Ka añ-gbáto-ñ’oń, w'úni ó w'úni $\varrho$ gbagli he nii wúra ka am-bom; ta $Q w$ 'án-k'oń, 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 them ${ }^{2}$ ) 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: ${ }^{\text {„Let us fight togother!" And he killed ten captains. When he }}$ 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 reaehed 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

[^8]wúra-ñi. Mọ 0 poñ fi, w'ûni ó w'úni $Q$ yớka ra-kệlfa, ka na tšim.

Kă-tšim ka poñ tabána, pa tơfla ka an-tơ a-témne be; ${ }^{\text {º }}$ ) 'a tšéla am-póto, 'a der gbánné. Ka am-baĭ d, am-póto ó, ṅa fọ d'im r'in, ña pă họ: „Tr' 'a tšē yō so r'ąfa ra-bána, támbe r'ạfa tră-gbă trå-rån, de tră-gbă trå-sas gbo; på poñ. Be w'úni 0 yō r'ăfa trą-gba tr'áñle, o fúmpo k'áši, tr' 0 ram; pakásife 0 yéma laǵsar an-tof. YQ Koróınbo 0 y@ tǵ̣pañ, $Q$ lásą̣ an-lof.

## Ara-bomp II.

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

Añ-kas-'a-su ña káne he su o-laī trạ́ka ka-bẹmpa 'ra-rü, ña kánẹ-su gbo $\mathrm{fo}^{2}$ ) mo K'úru $\underline{0}$ bémpa ara-rū-e, 9 ren'-ri ka 'rabomp ra w'úni bána, ${ }^{3}$ ) owọ yi roráta. Ow'úni owé kóno sára ara-rū. Nía kànẹ-su fo ey'íntr be, de ak'éreń be, de ey'étr be, eyé lớko ka 'ra-ru, e yi añ-fon ǹa 'ra-bomp ra ow'úni owé; de ey'étr e-nésąm be e yi atr'ár tra 'ra-bomp-r'on. ${ }^{2}$ ) $\quad$ Owó 'a reñ tápañ ara-ra ka 'ra-bomp-e, 0 poñ fi, w'úni lọm kóng

1) Or: „the whole Temne country became quiet (pacified)."
2) Or: fo ara-rư aré ra rénsa ka 'ra-bomp ra w'û́ni 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-ru be, ak'éreñ, de ey'íntr be, e yi añ-fon-ñ’ọn. E-lop ó r'à ra-ñésąm be, añá yi ro-tof de ro-m'antr nia yi atr'ar-tr'on. ${ }_{n}$ 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."

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and unshealhed 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. ${ }^{5}$ )

Our fathers did not tell us mach 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: ${ }_{\eta}$ 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. ${ }^{\text {in }}$ this world, etc."
kal sára ara-rū aré. Ma 'a reñ-k $\varrho$ 'ra-rū, 0 yíra, $Q$ sắke ro-tóroñ.
 gbáli he tši trára; támbe añ-lo ña mo sáke ro-pil, a -fagm ña trára-tši; påkásife añ-lo na-tši an-tof na bóne, ${ }^{1}$ ) hā e-set de y'intr e fúmpo. Añ-lo ǹañ ow'úni owé 0 mo fúmpo, $o$ fi-e, ara-rú be ra poñ, de r'áka ơ r'áka ka 'ra-rū aré ra trå dínne. Pa won gbo-e K'úru 0 yóka ara-rū aré, kấma $o$ kal botr ra-rū ra-fu. K'ứru o bémpa he ra-rū ra-bak tabána; pà won o kal botr ra-rũ ra-fu. Atrá añ-fạm a-bi, de am-póto ña tră pă tráka ara-rū, fo ara-rū aré ra tră poñ lọ́ko lom, tră yi tră-tšeñ.

Ka ka-trąp, mo K'ứru o bémpa ara-rũ, 0 bémpa a-fam ǹarặn ka an-tof, ${ }^{2}$ ) Q-rứni rẹ $\mathbf{Q}$-béra. Añ-lọ ñañ K'úrru o bémpa 'ra-rū, w'úni ó w'úni $\underline{0}$ yi he ri hā ka añ-réi mo K'û́ru $o$ bémpa Q-rúni de o-bẹra. Mo K'úru o poñ bémpa-ña, ǹa yíra gbo, $\mathbf{o}$ sonn fẹ ña r'ā ra-di. Na trǵ̣lne d'or, ka na pă ka K'úru: „Ma poñ bémpa-su; kére ko ráka są ma di-e?" Ka añ-lo ña-tši ña




1) Or: mo o sáke gbo ro-pil-e, ara-rū be ra bóne, etc., ${ }_{n}$ as soon as he turns towards the West, there arises an earthquake, etc."
2) Or: Mo K'û́ru 0 trápi ara-rũ be, 0 wúra a-fagm ña-rañ, etc. „When God created the whole world, he took out two persons, etc."
3) Or: Na trạlne d'or, 'a pā ka am-boī (owó mo yō mapant ka-trónin-ka-ñañ de ka-trọn ka K'ưru): „Mo K'ứru 0 wúrasu anó, ko są ma re di-e?" Am-boī 0 kóne, $\mathbf{o}$ k $\mathfrak{c}$ káne K'úru. K'úru 0 wúra pă-lā pą-féra, 0 soñ ka am-boī, o kére-pi. $\mathbf{Q}$ wúra trà-romp de trą-dir, 0 soñ ka am-boī, o kára-tš̌i. Apa-lā pía ma ko gbąm, 'a rúnką̧tr-nii re m’antr; nía ña ma di. „They felt hungry, and they said to the servant (who was transacting matters between them and between God): „As God has taken us out here, what shall we go eat?" The servant departed, and
carries this world again on the head. When they put the world on him, he was in a sitting posture, and turned towards the East. They told us that this person turns himself, but that he turns softly, so that people cannot know it; ${ }^{\text {t }}$ ) 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 floar 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’à ra-di ra-lom. K'úru o soñ fe nea n'antr añ -lo ña-tši. Ar'á ra-di aré néa di kă-reñ k'in. Ka-rárạñoka-tši ǹa yif K'úru so: „Aré ría sa ma di gbo lóko ó lọ́ko-iq" ') Tšíañ K'úru o
 di. Ka ka-reñ aká hếka trą-rạñe K'úru o soñ-ña y'êtr e-di be, ${ }^{2}$ ) de e-šém añá yi 0 -lómpi tráka di; 0 sómra ka am-boī, káma $\rho$ kére-yi, yía ña ma ko di. Ka añ-lo ña-tši $\rho$ trọ́ri-ña $s 0$ e-šem, anía ma tše di-e. E-lom 'a ma tše di-e. Q kára-yi be rokín, 0 gbáski-yi; $\rho$ botr eyé 'a ma di-e tọ́ko; eyé 'a ma tšè di-e, $o$ botr-yi tớko; $\rho$ trọri-ña eyé 'a ma di, de eyé 'a ma tšē di. Añ-lọ nia-tši ña tr'a he tr'eì ó tr'eī, támbe trạka ką-di gbo. Ka-ráragnin-ka-lši K'úru e tróri-ña e-trol be, de ey'étr be tráka yō ma-pant ka an-tof, ką-trála, de a-sápąr, de kă-bap, de a-bóka; 0 soñ́-ṅa so n'antr. Ṅa trớma a-tšiñ, néa bă he y'etr e-lópra.

Ma 'a nagnìk ña bă y'etr e-di e-laī, ña sōm am-boi, kấma 0 ko káne K'úru ho: „Téte så bā y'étr édi e-laī; kére sa yi gbo ǹa-ráni: tro sa ma 〕ō-e sa yi a-laī-e ${ }^{9 \times}$ K'úru 9 pã: „Trå bā he tr'eī; kar-mi." K'ứru 9 ko bañ a-trọl, trą-bot tramát re sas, 9 son ka am-boi, káma 0 kérẹ-tši, de káma nà di-tši. ${ }^{3}$ )

1) Or: Ṅa ta nạm fe so r'ā ra-di ra-lom. Tšíañ na kane so am-boī, ká́ma 9 k $\underline{0}$ káne K'ứru fo yē: „Eyé yía sa ma di gbo lọ́ko ó lớko-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'û́ru 9 kal wúra y'etr e-di be, „God took out again all sorts of victuals."
3) Or: Ma na yif K'úru yañ-e, K'úru 0 kálane; ko téte 0 sōm am-boī-ǹ’on. Am-boī o kára-ña e-trol e-lom, káma ña di-yi, kấma ña yi a-laī. ${ }_{n}$ When they asked God thus, God returned; and presently he sent his servaut. The servant brought them some medicines, that they might eat them, (and) that they might increase." Or also: Ma ǹa yif K'úru yaǹ-e, K'úru 0 pā: „Tra bà he tr'eī, kar-mi." Ko K'úru 0 ko bañ a-trol, tra-bot tramát re sas; atra-rạn tráo-féra 0 soñ ka am-boī, kắma 9 kére-tši. Am-boī $\rho$ kére an-trol, $o$ ko soñ-ña. Q-béra 9 pă fo, etc. ${ }_{n}$ 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.

[^9]1) I. e. ,agricultural implements."

Fo K'ưru o bêmpa-ña ṅa-rạñ ña trára-tši; kére ña tr'a he, ma 'a ma yo ña yi a-laī. Ma am-boì $\rho$ kára e-trol-e, 0 -béra $o$ pă fo kóno m@ mot di an-trol; kére am-boī Q šélo he trạ́ka tši, o pã: „Kar-mi, káma l ko trơri-tši ka Pâ." Tšfan o kálane trắka kánẹ K'ưru, atrá o-béra o poñ pā-e. K'úru o pă ka am-boī: „Kо sọǹ-ko atra-bána tră-rañ, káma 9 mot tši di." Ka am-bō̄ 0 kơne, 0 soñ-ko-tši; ko 0 -béra 0 di atra-ráñ. Tšíań 0 -bẹ́ra 0 tas trę́ka a-féla; tšfíñ a-bẹ́ra be nia ma tru k'or, ma añóf ña las, talớm ma an’’of ña fi. ${ }^{1}$ ) Am-boi 0 wúra an-tramát ro kin, atrá tšía, 0 sọn $Q$-rúni trà-sas re $Q$-bẹra trå-sas. Q-rúni 0 di an-trol-ñ’on, 0 mun so m'antr. ${ }^{2}$ ) Ma ǹa poñ di e-trol-e, ńa bă fọ́sa trạ́ka sóto a-wut; kẹ́re atr'é atšé trą gbạli he yi, támbe
 0 wósa. Ko K'úru $\rho$ sọn-ko a-trol a-lom, $\rho$ pã: „Ko botr ma-lap ka ow'úni bom, ko botr ka-bak ra-for ka $\boldsymbol{o}^{w}$ 'án dúni. Tšíañ a-fam a-rứni be ña yi a-báki ra-for; tšíañ so a-fạm a-bom ña bā ma-lap.


1) Or: Am-bōi $\underline{o}$ kóne, $\mathbf{o}$ ko bēk ka K'ứru, o pā: „ $\mathbf{O}$-béra o pa ho kóno mo mọt di an-trol." K'ûru o kánẹ-ko fọ káma Q yō mo o-béra 0 yéma, kắma 0 mot di an-troll. E-trol e yi tră-bot tramát rẹ sas: $Q$-bẹ́ra 0 yôka atrá ta yi tră-bána, 0 ditsì. Tšíañ a-béra be na yeñk he so ma-der ka añ'bf a-fi, de ka an'’of a-las." The servant departed, and went and came to God, and said: „The woman said that she must first eat the medicine." God told him that he might do as the woman wanted, and that she might first eat the medicine. The medicines consisted of eight pills: the woman took the two larges ones, and ate them. This is the reason that all women are not well again at new moon, and at full moon."
 trol tramát ro kin, eyé tšía; o-bẹ́ra o sóto e-sas, o-rúni 0 sóto e-sas. Ma ña pon di, etc. ${ }^{n}$ 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 power ${ }^{2}$ ) 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", $={ }^{\prime}$ is done ${ }^{\mu}$.
2) Or ${ }_{n}$ ability"

Q lap trăka yō-tši; kérẹ o-rúni kóno ta báki ra-for, kóno ko trạp tra yō-š̌i. ') Ma 'a fąnta, 0 -béra 0 yôka k'or. Ma am-bọi $\rho$ der, o-bẹra $\rho$ tróri-ko ak'br; am-boi 0 ko tróri K'úru, fo 0 -béra ak'ôr-k'on ka bána. K'ứru $Q$ soñ-ko y'êtr e-lópra tra ko sôn-ña, ka 0 -bẹ́ra re o-rúni. Q kára-yi, o re s@̣ínina. Ma ak'ór-k'ọn ka poñ bak, 0 kōm w'ahẹt rúni o-bi. Q kal yớka k'or, ko 0 kōm w'ahết béra $\mathbf{0}$-féra. $\mathbf{Q}$-bêra 0 kal so yôka k'or, $\mathbf{q}$ kōm trą-bári, w'ahẹ́t rúni re w'ahẹ́t béra; $\mathbf{0}$-rúni 0 yi 0 -féra, ko 0 -béra 0 yi o-bi. Ma am-boi 0 der, 'a káné-
 0 kóne, 0 ko káne K'úru, fo añ-fám, añá 9 bémpa, na poñ sóto a-wut; aña-rúni ǹa råñ, de aña-bęra ña rạn. ${ }^{2}$ ) Mo 0 ko káne

 bi; tšíañ 'a pă, káma l re yif-mu fo tro 'a ma yō-ña-e." K'úru 0 pă: „Kơne, ko gbáski-ṅa; kére ana-féra ro-m'antr rayér; añabi bolr-ña ro-gbañ." Am-boī 0 der, 0 gbáski-ṅa, 0 y@ m@ K'úru
 K'úru $Q$ wúra y'etr be, $\rho$ soñ so ka am-boī, $Q$ pă „Kóne". Anná ro-gbañ 9 soñ, káma $\varrho$ kérẹ-ña y'êtr e-yọna ma-pant be rọ-tof;
 k'or, ko 0 kōm w'ahẹ́t rúni $Q$-bi. Q-béra 9 yóka so k'or, kQ 0 re kõm w'ahét béra $\mathbf{0}$-féra. Aká béka ma-sas-e 0 kōm trą̣bári, 0 -rứni 0 féra, $\mathbf{Q}$-béra 9 bi. Am-boī $\underline{0}$ der, 'a káne, etc. ${ }_{n}$ - - 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 ${ }^{4}$.
2) Or: Ma am-boi 0 der, 9 nànk-ña, $\rho$ kóne, $\rho$ k $\mathfrak{k a n e}$ K'ưru, fo añ-fám - - - nia rañ. TŠíañ K'úru 0 sōm-k 0 so, kấma 0 gbáski añ-wut. K0 0 der, 0 gbáski añ-wat a-féra ka ann-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; ${ }^{6}$ )

1) Lit. "the woman showed him the belly."
2) Lit. „that the woman her belly was great " or „big".
3) To this day, when a girl gets betrothed to her future husband, the latter gives her clothes, as she wears none before that time.
4) Lit. ${ }^{n}$ Depart, go and separate etc."
5) Or: „caused him etc."
6) Lit. „things to do all sort of work with in the ground."
añá ro-m'antr, $\rho$ ko yer-na y'etr e-yóna ma-pant be rom'antr. Ka añ-féra $o$ soñ a-fam a-trol, de añá sot-añ, de añá gbal. Añá ro-gbañ, 0 soñi-ña a-kábi. Añ-fạm a-trol ña bémpa é-set trạka añ-fạm a-féra, de trạ-bil tráa-pólo tráka kot ro-bañ; káma ña sóto a-kála, ko káma na yi a-yóla; ko 0 botr-ña rom'antr rayér. Añ-wut a-bi 0 botr ro-gbañ, de ka trą-tšeń, de ka trą-gbơnko; $\rho$ lágk'sa-ña tráka bémpa e-set e-népal, de e-set e-sor, de tráka baf k'or, ko 0 yō-ña tra y 0 ma-pant ma-báki be; kére a-fáom a-féra nia bà he ką-yo 'ma-pant amé, néa bă he kąyŏ e-trol, ña túpås he; ama-treī amé be 'a botr-ña ka añ-fá a-bi gbo. Tšíañ añ-fám a-féra, K'ứru $Q$ reñ-ña rokóm ka añ-
 w'úni féra, hâli 0 yi gbo w'ahẹ́t rúni, a-fạm a-bi na yi-ko roráta, ña mínta he ko. Atrá-bóna be ka ra-ra aré ña yéfa ka añ-wut añét a-féra, de ka añ-wut añé a-bi.
 gbáski-ña, aña-féra ña ko kőm a-wut tramát ro kin, aña-bi ña kóm tramát ro kin; aña-féra a-bẹ́ra a-sas de a-rúni a-sas; añabi a-rứni a-sas de a-béra a-sas. Ma añ-wut ña-tši ña poñ bak, ǹa kal so kōm, añé tramát ro kin, añé tramát ro kin. Anna-bi ya ña kóm so, aña-féra ya ña kóm so. Am-boi 0 ko káne K'ứru fọ: „Añ-fạm ña ma lâ-añ." K'úru o pa ka am-boī:
as to those close the water side, he went and gave them all sorts of shipping implements. ${ }^{1}$ ) 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 ${ }^{2}$ ) 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, ${ }^{3}$ ) they do not practise divination; ${ }^{4}$ ) 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." ${ }^{5}$ ) When he had separated them, the white (people) went and brought forth six children, the black (people) went and brought forth six children; the white ones three females and three males; the black ones three males and three females. When those children had grown up, they also brought forth children again, these six, (and) these six. The black ones brought forth black children again, ${ }^{6}$ ) the white ones brought forth white children again. ${ }^{6}$ ) 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. ${ }^{\text {white }}$ 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-ña trá-bóna." 0 kóne, o ko yer tra-bóna señk. Añaféra ña bā tră-bóna-trą-ñañ, $\mathbf{Q}$-bẹ́ra re $\mathbf{Q}$-rúni $\mathbf{Q}$-kin, $\mathbf{Q}$-béra re $\mathbf{0}$ rúni $\underline{o}-\mathrm{k}^{\prime} \mathrm{in}$. Aña-bi, o ko yer-ña trą-bóna, mo 0 poń yer añaféra bé; kẹ́re ania-féra ña yi rặ kă-petr k'in, de aña-bi na yi rą kå-petr k'in. Ma ña ma bêka a-laī-e, am boī 0 ko káne K'úru fọ: „Añ-fám-'a-min 'a gbáti toñ-e." K'úru o pā: „Tr' 'a ko soñina an-tof ña tra-bóna-tra-ñañ." Mo o der-e, o yer am-
 gbánte, ma tra-bóna tra yi tră-laĩ.

Ka ka-trąp, mo K'ứru o bémpa w'úni, a-fạm na yi fe trą́ka fi, mę e-súma yē ka ra-trư, de ka kă-bánisa ma-dẹ. Añ-lo ñatši ra-trū ra yi hẹ, ra-fi ra yi hẹ. Añlo na na-š̌i añ-făm, añá K'úru o mot kára ká ra-rū-e, ña tră kǵli kă-bak ką-bána; a-lom ña kg̣li ña béka trą reñ tr'émẹ tramát ro kin, ${ }^{1}$ ) a-lom tr'ẹme tramát re sas, a-lom ña tása yi; ${ }^{2}$ ) ña fi he, K'ứru 0 sōm gbo, 'a re bañ-ña. K'ứrumasäba 0 botr taǵpañ m'etr ma-bôli ka w'û́ni ó w'úni, $o$ re bañ he ko lemp. Be K'û́ru $\rho$ yéma yớka w'úni, Q mọt sōm am-bōi-n’’on ronoóńn, owó mo re káne -ko, fo K'ứru
 poñ, káma o bénẹne. Ow'úni, ma am-bọi o poñ káné-ko yañ-e, o bénẹne trạ́ka aka-treī añ-ñañ; o soom ka añ-fạm-ñ'on bé, de
 ǹa-tši ña bēk-e; am-boī ǹa K'úru $\underline{0}$ der s $\mathbf{s}$, ow'úni 0 yốkane, 0 kóne gbo re am-boī, $Q$ nạñk fe ra-fi. Ye pag yi trắka w'úni ó w'úni añ lo ne na-tši.

[^10]„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. ') As to the black (people), be 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.

[^11]Kére ka a-lớko lom 'a re kōm o-láṅba, owó yi w'úni las, de w'ứni kásra; kóno yi so w'úni bána, o bă a-kála a-gbáti, de a-trar a-lai, de y'etr e-trol e-laí, de e-bop e-laī; pwó tšé trára w'ûni ó w'úni rááka, 0 yo gbo mo 0 yéma; 0 botr m'ơne ka añ-ñań be: kóno re trápi ką-fi ka 'ra-ru. Mo K'ứru 0 soñ-ko a-fósa a-bána, 0 yi 0 -kélfa, 0 yi 0 -yóla. Am-boi 0 ko káne K'úru fo. "Ow'án-ka-mu 0 yi w'úni lass." K'ưru 0 pa ka ambor: „Kóne, bañ-ko; káne-ko, fo an-lo-n’’ñ ǹa poñ." Ma am-

 Ka trå-reñ trą-laī am-boì o der tra bañ-ko lớko ó lóko; kére o šélo he; ko 0 pã ka ka-laǵpso fo 0 gbagli he ri ko kóko. Amboi 0 kálane, 0 ko káne K'úru $\mathrm{f}_{\mathrm{Q}}$ : „ Ow wann-ka-mu 0 šélo he trắka der." Mo K'ứru 0 trạl atšé, 0 pā họ: „Yáo, pa bóneé-mi ma ma kánê-mi atšé; kéré I tši sōm a-fagm a-lom." K'úru $Q$
 laī, ǹa pã: „Pâ, sa re bañ-mu." 0 pā: „I ko he ri." ŃNa pā so: „Sa treî fe mu, mañ kónẹ." Tšían o yókane, 9 sap-ña. Ṅa kálane, 'a ko káne K'úru ho: „Pă, ow'án-ka-mu e sapsu, o foī he kára." K'úru o pă: „Yíra nån, I ts̄i sôm owó mo ko bañ-ko o-tớfal-e; I tši sôm e-boi ǹa-rañ, añá ma kárako soī." Tră-reñ trą-rañ tră tas, o sôm fe w'úni; ka-reñ kå-lom, aká béka tră-sas-e, K'úru 0 mot sṑn Pá Ra-tru, o


1) Or: Tšíań, ma am-boī o der trâka $Q w$ 'ûni owé tra re bañ-ko, $\rho$ šélo he tra ko re am-boí, ma añ-lóko-ñ'on na poñ. Ka trą-ren trå-laī, 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 mańy years, etc."
2) Or: Yañ K'úru 0 mot som Pa Ra-tru, kon' e yi w'ûni báki; 0 kọne ka añ-set ña ow'úni, 0 wop-ko, 0 pá: „I re bañmu;" kére ña nặn̉k fe ko kốkō. Qw'ûni o fánta, o gbğli he so yókane, 0 gbğli he sạ́kẹ. Ka ka-bạt Pã Ra-fi, owó yi, etc. ${ }_{n}$ 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: ${ }_{n}$ 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 soflly." 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."

[^12]Pã Ra-trũ o yi w'úni báki; o kóne ka añ-set ña ow'úni, o bapp-ko o fánta ka an-ténta-ñ’oñ; o pã rợớñ: „I wop-mu ténọn. Ma 'a re bañ-ınu, mă káši, mína Ra-Irū I re bañ-mu, I wop-mu ténoñ." $Q$ w'úni o yókane, o káli-kǵli, o nậnk fe w'úni. $\mathbf{O}$ tšéla am-boīn’’on, 0 pã: „Tšéla añ-fam-'a-mi be.." Am-boī $\underline{0}$ tšéla-ña; añ-fam ña der, na re yíra ka añ-set be, ña yif-ko: „Ko né-e?" $\mathbf{O}$ pă: „Pă Ra-trū $\underline{0}$ wop-mi; kẹrẹ I nąm fé ko." Pă Ra-trua o pã hó: ,.Mína wop-ko; mo o lā kaši $\mathrm{f}_{0} \mathrm{o}$ ko he, tšíañ $o$ trū, I wopko tếnoñ." Añ-fám be, añá yi ri, na trạl ar'ím ra Pã Ra-trū; kẹ́re ña nặìk fe ko kốkō. Ow'úni 0 fánta, o sọ́ko gbẹs, $\underline{0}$ díra hẹ, o gbăli he so yókane, o gbạli hẹ sáke é. Aka-bạt Pā Ra-tra o pā họ: „Ra-trū ra bak-mu-e." Ka ar'étr ra-bąt Pā Ra-fi, owó yi ol-láńba, o bēk. Ma Pā Ra-fi o der, o káne o $q$-mánẹ-k'ọn Pā Ra-trũ, fo ow'úni $\mathbf{o}$-kásra owé o gbắli he yíra so anó o-bóli, fo kon' $o$ gbăli he bā-ko i-neī, fo o gbắli be piấra anó ténọn, fo 0 tră kére-ko. Na be ro-set na tral ar'ím-ra-ñañ; kére ne nagáli hẹ nañ̉k-ña. ${ }^{1}$ ) Ma Pā Ra-fi o poñ pã yañ-e, o yốka añ-ñésáam

1) Or: Ka ar'étr ra-băt Pā Ra-fi o bēk. Mo o der-e, o pā ho: ${ }_{n}$ Pă Ra-fi o bēk, ma Pá Ra-trū o wop-mu; kérẹ mína I bēk, ma piấra he anó ténoǹ, I tši kérẹ-mu." Nंa be nèa tră atra-fof-tra-ñañ; kérẹ ña nagñk fẹ ña. Pã Ra-fi o wúra téte añṅésạm ǹa $o w$ 'ứni, ǹa kónẹ, na ko tróri K'ứrumasäba ho: ${ }^{n} \mathrm{Sa}$ poñ ama-pant, amá ma sọǹ-su." Am-boi o yif K'úrumasäba ho: „Tro ma yō-e, mo ow'úni $\underline{o}$ fi-e? ${ }^{\prime}$ K'û́ru 0 wúra y'êtr e-bésa ro-tof, o sọn-k $\mathbf{q}$; $\underline{0}$ wúra y'etr e-lópra, de e-gbata, $\underline{0}$ pā: ${ }_{\text {n }} \mathrm{Be}$ ana-féra etc." At the early sun Mr. Death arrived. When he came, he said: ${ }_{n}$ 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: ${ }_{\text {nWe }}$ Wave done with the work, which thou gavest us (to do)." The servant asked God: ${ }_{\text {„How }}$ must they do, as the man is dead? ${ }^{\prime \prime}$ 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: ${ }^{\prime}$ If the white (people) etc."
${ }^{*}$ ) That is Mr. Sickness and Mr. Death went, etc.

Mr. Sickness was an old person; be went into the house of the person, and met him lying down in his hammock; he said to him: „l 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: „1 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'.
 ña poñ yō ama-pant-ma-n̉añ, fo ow'û́ni 0 poñ fi.

Ka añ-fam-ñoń be, de añ-wut-ñoń, de an-trar-ñ’on, na trap tra kúlo, ṅa pā ho: „O-kas-ka-su o fi! O-kas-ka-sı o fi!" Fo añ-lo ña-tši ǹa ta tr'a he bōk trạ́ka w'úni fi.

Añ-lo ña-tši am-boī $\underline{0}$ káne K'úru: „ 0 w'úni $\underline{o}$ fi, tro 'a ma yō-kō-e?" K'úru 0 wúra y'êtr e-bésa e-lom, a-sáparo, de katrála, $\underline{0}$ soñ -yi ka am-boī; $\mathbf{Q}$ wúra so tróta, de a-gbáta; $\underline{0}$ tróriko só, tro ma yơ-e trạ́ka béne owó fi-e, o pã: „Be aña-féra 'a fi-e, $\operatorname{tr}$ ' 'a bémpa k'úma, 'a botr-ko ri, 'a mañk-ko ro-tof; be w'úni bi $\rho$ fi-e, tr' 'a bes, 'a botr-ko ka trớta. de a-gbáta, 'a mañk-ko; be w'úni móri o fi-e, tr' 'a won'’s-ko y'ànkra y'in, de r'úma r'in, de a-lápra ñ'ìn, 'a mañk-ko." Tšíaǹ am-boi o kára
 tši ña trára trấka mañk a-fám, e-bóna be ka 'ma-yos-ma-niañ; añfạm a-féra ka tr'úma; an-Témne ka a-gbáta, de tróta, de tr'åntr. Trąka owó fi-e, K'úru $\underline{0}$ pā: „K $\mathbf{q}$ nă béné-ko, nă won's-ko ey'étr el-lópra." N்a kónee, ña ko bénẹ-ko. Ma 'a poñ ko béne, 'a ko káne K'úru fo. „Sa poñ ko bẹné." K'úru o ko wúra a-bítiñ, de k'éñke, de ma-ber, 0 sọniña, o pă: „Tra ña ko bōk-ho, káma ña
of the man, and the man died. (Then) they went, ${ }^{1}$ ) and told God that they bad 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." ${ }^{\mathbf{4}}$ ) 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 it ${ }^{7}$ ) (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'enke in the Vocabulary.
7) i. e. ,the liquor.'
mun ma-ber, káma 'a tšis, káma 'a tớmọ, káma 'a tšê so nésa." Ma ra-fi ra yi ra-nf́nis-e, a-fám ǹa wọn ra-nẽs: tšf́añ 0 sōm am-boil-ñoń, o pă ronóoń: „Kére ey'étr eyé, káma o-nínis o poñ." Tšt́an d'er ó d'er w'úni 0 fi, 'a putr ara-fi, 'a trå fer, 'a trạ tómo, 'a trą mun ma-ber. Tráa won ka a-fạm a-bi be, be w'úni 9 fi, 'a trag wol, 'a trás tọmo.

Ka ka-rárặn-ka-1ši K'úru, mo o kğ̣li a-fạm 0 -nósi neī, o sómra so r'áka ka 'ra-rū, An'émi, aná bálane ma a-tẹ́nta; tša 9 náne, fo w'úni lọm $Q$ gbăli he so yókane mo owó yi tápañ. An'émi ané na yi tra yénkas so w'û́ni ma-der, be $q$ tru. Be w'óni lom 0 trü-e, 'a botr-ko ka an'émi, 'a laǵnika-k 9 , $\rho$ trạ kal yeñk ma-dẹr. Am-boi 0 soñ an'émi tráka a-fạm bé; kére w'úni kásra 0 yi so, owó soñ fe an'émi ka w'úni ó w'úni, ma 'a ma trū; kére 9 mañk an'émi ka ak'úma-k'on. Mo K'úru 9 nạnk-tši, 0 lạ́sar an'émi ka ak'úma, ro 0 mañk-ni-e, ow'úni 0 tr'a he tši. Tšlan mo kọno-kọnone 9 trū, 9 sóm káma ña wúra an'émi ka ak'úma trạ́ka yénikas-ko ma-der; kére ma ña kéra-ni, 'a botr-ko ri, 'a lăńka-ko win-e; ara-bén̉a ra an'émi ra píma, kon' $\mathbf{q}$ fúmpo ro-tof, 0 f.

Ka ka-rấrån aké K'ứru o soñ a-fọsa ka Ra-tru de ka Ra-fi, káma ña kot d'ẹr ó d'ę ka 'ra-ru be; táni lọko lom w'úni lom




1) Or: Ka ka-rấrạn aké Ra-trū de Ra-fi ña bă fósa ka
 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 dea!h 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, ${ }^{1}$ ) 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 ${ }^{2}$ ) 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 ${ }^{3}$ ) person. That time people were hearing, that this person was sick ; presently also they were hearing,

[^13]fo o fi. Kére o lomp fẹ fo w'úni ó w'úni o yo q las; pakaśsife a-fam tramát rẹ sas ña rapp-ko; ǹa-ráni ña yi ka ka-tră-k'oń kă-

 káne K'úru tr'eì ó tr'eī atrá w'úni mo y@̣: ña ma mar añ-fạm a-féra ka ka-tšim, de ka tr’eī trą-las be. Tšían a-fáom a-féra ña túpas he, néa fak he o-krifi, ǹa šek he a-trol, ña ba he a-séna trăka tšim; kérẹ nia trą tam ka kăo-tšim.

## Ara-bomp III.

Ma-Ḱane ma an-Témne ma-kur trắka'ma-Tráma') ma W'úni ka-ráráan ka ra-Fi.

## 1.


 ó tr'eī, Q báki gbo!" 'A pă so: „Ma ma piấra ro-krífi páli, mă kal
 der bañ-mi, ko $\mathbf{Q}$-kas-ka-mi $\rho$ bal-mi, opa ho: „Kálane, ko káne-ña:

1) Or: ma-yi, ${ }_{\text {state }}{ }^{\text {u }}$.
2) Or: Ko r'áka ra bán’’sa-mu-e? ${ }_{n}$ What thing did hurt thee? ${ }^{\text {a }}$
3) Or: Be w'û́ni 0 fi băt, $Q$ piấra páli ro-krífi. Añ̀lo ar'étr

 Ma mă piára ro-kríf hă mă kal so der, ko tr'eī tra mă kal-e? ${ }^{\text {u }}$ Téte o wósa-ña: „I kal he tr'eī ó tr'eĩ, 'a sóm-mi gbo." Añ-
 0 -ma-bóne, 0 på-tši; etc. etc. „If a person dies in the morning, he spends all day in Hades. When the sun gets cool, he sneezes. At that time the old people are going to him, and ask him: ${ }_{n}$ 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: ${ }^{\text {n }}$ I did not return for any matter, they just sent me." At that time he tells them what

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that he was dead. ${ }^{1}$ ) But it is not proper for any one to act wrong; because eight persons surround him; two are at his right hand; two are at his left hand; two are before (him); (and) two are behind him, when he is walking. These are telling God every thing which man does; they are helping the white people in the war, and in every danger. Therefore white people do not use country fashion, they do not set up a Krifi, ${ }^{2}$ ) they do not tie on amulets, ${ }^{3}$ ) (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?" ${ }^{4}$ ) He answers, and says: „Nothing but trouble!" ${ }^{5}$ ) 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. ${ }^{\text {NEvery }}$ trouble, it is but hard!"
w'úni ó w'ûni tra 9 nésa K'úrumasảba, tra 9 nésa 'ra-rū, tra 9 tše yọ tr'eī trą-las, tra 9 nêsa so w'úni bom; ${ }^{1}$ ) tra 9 nêsa w'û́ni mónẹ ${ }^{1}$ ) de w'úni báki." ${ }^{1}$ )
„Be w'úni bom 0 bála, tra 0 nêsa 0 -wos-k'oñ; be 0 nésa he 0 -wos-k'oñ-e, 0 yø he ko 0 -tot-e; m'ọne ma-bána ma trą kar-ko ro-kríi, be 9 poń fi. Be $q$-béra $\rho$ bótrąr he am-méra ka

 $\rho$ sap-ko ką-tšiñ; kére $Q$-ráni-k' 0 ñ $\rho$ nal he ko, $Q$ yóka he apúre, ko be 0 -wos-k'on $\rho$ bótrar he am-méra ka 0 -ráni-k'ọn; be Qw'úni ka-tši 0 fi, $\rho$ tráa kóne ka an'ántr, ka m'ọne ma-bána."
„Trákka pă-lã so ña sōm-mi tra kánẹ-nu, kấma na bótrặ amméra trạ́ka på-lă, káma na tšē laǵsạ pą-lă. Be w'úni o lắsạr
 apa-lă; ${ }^{2}$ ) tšía sōm K'úru $Q$ tóra e-láma de tš'er tra lásáor apa-lã."

 tši. 0 pã: „I nå̃k d'ẹr 0 -ma-bóné, ma-pant ó ma-pant ma yi he ri, ma-bơne gbo; 'a piấra gbo ña bóntrạs añ'és ña K'úrumasäba páli gbes."
„Atšé, atrá ǹa pā, I der tra trớri-nu." Mo o poń pã atšé,
 móta, ka añ-réï a-trándo, ka añ-réï an̉á béka ma-sas, hāñ ña bêka ma-réï m'áñle 0 mọta fọf ro-kríf.
6) The Singular for the Plural.
7) Or: „Because people are wasting rice; therefore etc."

Every man let him fear ${ }^{1}$ ) 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 ${ }^{2}$ ) 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." ${ }^{3}$ )

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. " ${ }^{4}$ )
„These (words), which they said, I came to tell you." When he has said these (things), the man dies again, and returnes 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.

[^14]2.

W'úni 9 yi ri ka an-lo ña Fátima Bréma, añ'és-n’’on Lénsene, $\mathbf{Q} w$ ó fi ro-Ráka, ${ }^{1}$ ) ka 'a kára-ko ro-Kábata, 'a béne-ko ri; ko pa won mo o-trar-k'oń 0 fi ro-Gbónko. 0 fil gbo, o băp Pa Lénsene ro-kríf. Pă Lénsene 0 pă roñón : „Kálane, I tši sōmmu . Be mă kọ-e, káné Mọri Lámina trắka tra-bap, atrá ña ma tens-e, tra yi rorárag̣ñ. Tra ña láfti añ-sar, tra ña bẹs ri; dî-añ tra-bap trá-pớto tra yi, dí-añ an-tásale ña yi; tra ña káli añsar, añá fatr ro-kuñk-e, kấma ña faǵli-ñi, káma ǹa bẹs ri; dí-añ tra-bap trą-témne tra yi. Tra ña ko kóli ro-bat, ǹa natr akabat, ṅa ko káli ka atr'ģntr trą-bána, kấma ña káli ak’ọlo, ro atr'ántr tra gbép'trane; rí-añ ak'úma ka yi; tr' 'a ko wúra-ki. Be 'a wúra-ki, Móri Lámina tra 0 bénẹ-ki trạ́ka Lahaí ow'ánk'oñ. Be o trạ béne ak'úma, tra 0 tẹn a-trọko a-féra, de agbẹ́ra, káma 0 bémpa ak'úma señik, káma 0 soni $k i \quad k a ~ o w ' a ́ n ~$ k'ơn, be 0 sótọ a-méra. ${ }^{2}$ ) Kánẹ so Móri Lámina: „"Be mă bă trắka ram w'úni a-kála, ram-ko Q-fíno. Míne, mẹ I tšé bă rabeī ra w'úni, ${ }^{3}$ ) I bap o-fíno ro-krífi."" Kánệ-tši a-yóla sẹnk,
 ka yi ro-krífi trắka tr’ọn. Tra ña nésa yáñfa; w'úni ơ w'ứni Qwó tšè nésa yáñfa, be $\mathbf{Q}$ fi-e, $\rho$ trạ trấma ka m’ọne ma-bána ro-kríf."

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," $={ }_{n}$ if one owes money to a person."

## 2.

There was a man in the time of Fatima Brema, ${ }^{\text { }}$ ) whose name was Lensene, who died in the Camp, and they brought him to Kabata, and buried him there; and it is long since bis 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-ketle; ${ }^{2}$ ) 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 Labai, his son. When he is keeping the box, let him look for a white fowl, and for rice flour, that he may perform all the ceremonies requisite for the keeping of the box, ${ }^{\text {s }}$ ) 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."

[^15]Q-Irar $o$ der ka Móri Lámina, o káne-ko ama-treī amé be; ko mo o poń káne señk, 0 pa hon : „Me I fi-e, I tši wur he so ro-krífi, I kóne tọ́ tabána." Mo 0 poñ pă atšé, 0 fil so, 0 kal he so der.

## Ara-bomp IV.

## M'ump.

Añ'úmp I .
Pã Kámu de Pã Trann-añ.
${ }^{\text {1 }}$ ) Pă Kámu de Pā Trạn na yi ri tạ́pañ. Pă Kámu o yi ro-kant ro-petr rayér; Pā Trạn o yi ro-petr. Pă Kámu o tră
 ko an'és lớko ó lớko. Mo 0 nạñk Pā Tran-a, 0 pă ho : „W'an, mun' mári-tr'eī ro-petr!" Pâ Trạn o pã: „Yáo, mañ kóné." Ṅa kóne ro-petr. Pâ Trạn 0 pă so: „I tši raǵna-mu, ma mă

1) Or: Pă Kámu $o$ yi ri tạ́pañ. $\mathbf{Q}$ tral 'a tră tšéla Pā Trạn lớko ó lợko. Pă Kámu o tšéla Pā Trạn, o pă ho: „ Pā Trạn, mun' mári-tr'eī!" Pă Trạn o pã ho: „Min' mári-tr'eī-i? ${ }^{*}$ $\mathbf{0}$ wósa-ko a-lọ ǹin, ka Pà Tran 0 pā họ: „Mañ kóne, rénsami ro-mut." 0 rénsa Pâ Trạn; 0 kérélko ràdgbóniktọ. Na yóka

 be I kot-e; múnọ ma nåñ gbo yañ-e, má pā ho min' máritr'eĩ: tšía sōm ma nånk yañ. **) Pã Kámu 0 paî ro-tof, 0 won' do-kant.
${ }^{*}$ ) Lit. sit sent thou didst see thus (so). $ع$

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 lguana 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

[^16]
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 'a botr $Q$-šem ka k'áro. Pa Trạn $Q$ yóka $Q$-šem ro-k'áro. Qw'a-
 o yốka kă-ļ́pậtr, o sap Pa Kámu ro-mut ka Pa Trạn. Pá Trạn 0 gbúke (o bă Pă Kámu), ña ko yíra rokáñ. 'A botr a-nak atan, 'a re sọn Pã Trăn-añ; kére añ-nak, ma ña yi a-tan, na bē' he tra ña ṅa-rå̃. Ma 'a poñ som $\mathbf{o}$-šem 'a wúra tra-bant, 'a re fáka Pă Trạn-añ. Pã Trạn-añ o på ka Pă Kámu: „W'an,
 e-šek tra sọm trą-bant. Ma Pă Trąn 0 poñ som tra-bant, $q$
 tra di. Pâ Trann o ko mun am'ántr; 'a yóka k'etr, 'a gbánta Pā Kámu; mo o rénsa Pã Trån, ak'êlr ka be' ${ }^{\prime}$ ) hẹ Pā Trạn. Pã Trạn $Q$ wur, na ko yíra rokán. Pá Kámu o pă ho: „I yéma kơnẹ." Kére Pă Trạn o pã: „Tšè ko, w'an; min' mári-tr'eī. ma tra sớto ténọn a-bóya." 'A bā trą-bant, 'a re fáka-ña-tši. Pā Trăn 0 pã: „W'an, der, sa re som q-šem." Pâ Kámu o pā: „Di gbo; mína, I bă he e-šek." Pā Trạn, mo o poñ som atra-bant, $\rho$ pã: „Mañ kóne rolẹ́nken." Na ko băp ${ }^{3}$ ) rolẹ́nken 'a trå ros. Pā Trạn $q$ k $\ell$ loñ am'ántr, 'a yóka k'êtr, 'a sapko; kére Pā Kámu kóne mo sóto ka-sap gbo. 'A bal-bal Pā Trạn-añ, o gbúkẹ. Pã Kámu o pã so: „I yéma kóne." Pā Trån 0 pã: „Tše ko, ani-lámbe-'a-su ña yi rodí, mañ kóne." 'A kớne roléninẹn, 'a bạp ${ }^{1}$ ) 'a tră di. Pá Kámu o yi ro-mut ka Pà Trann-ań. Pá Trạn $\boldsymbol{e}$ ko loñ am'ántr, 'a wop Pã Trạn-añ,

1) For: bapp-na 'a etc., ${ }_{n}$ met them they etc."
2) Or: băp, „meet."
3) For: băp-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 eal; as for me, l 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,
4) Lit. „My meat not at all etc.," or "Meat of me not at all."
5) Or ${ }_{\text {„ }}$ serving up boiled rice etc."

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'a sap, ${ }^{1}$ ) 'a wúra ko rokán ka sap-añ. Pá Trann 9 gbúke, $\mathbf{o}$ kơne ro-kant, ro 'a yêfa, ǹa Pã Kámu-e. Pâ Tran 9 pã: „Man kónẹ." Pá Kámu o pã: „I ko he so, o báki ro-petr." Pã Kámu $q$ gbúke, 0 ko mániknẹ. Pā Trån 0 pã: „I kóné." Pā Kámu 0 pã: „Kóné, $o$ báki ro-petr, 1 der he so." Pã Trạn 0 pă: „Der, są kóne, ma mă pā min' mári-tr'eí ro-petr-e." Pâ Kámu 0 pă: „I ko he so."

Tštañ Pâ Kámu 0 mínta he so w'úni, $\rho$ der he ro-petr; $\rho$ yi gbo ro-kant. Pã Trạn 0 nậ̀k gbo so Pā Kámu, 0 gbip-ko, 0 kára ${ }^{1}$ ) ro-petr, 'a re poñ-ko som. 'A yif Pă Trăn-a $\mathbf{f}_{0}$ : „Ko né ma ma kíra Pā Kámu-e?" Kon’ o pã: „I tróri-ko kà-mártr'eī; mo 0 pã min' mári-tr'eī." Tšíań Pā Kámu 0 mínta he so w'úni; 9 minta he so Pã Tran-añ; 9 mínta he so ro-petr.

## Añ'úmp II.

Pă Nés-añ, ǹa Pă Trañk-añ, ǹa Pă Tába.
 trol tra-nă-tr'@ń, ka Pā Nēs 9 ko kọ́li atra-nã;

1) Object: ko, ${ }_{\text {nim }}{ }^{\text {" }}$ dropped, as is someting the case.
2) Or: Q-baī 0 trọl tra-nã-tr'ọn, ka Pă Nẽs $\mathbf{Q}$ k $\underline{0}$ kg̣li-ña, ko 0 re káne Pã Tába fọ: „ $\mathbf{Q}$-nă ka 0 -baī 0 -bána, mañ ko difkõ." Pá Tába 0 pã ho : „Tro są ma yơ-e?" Kére Pa Nēs 0 pā fọ: „Mína trára sot; be pą poñ bía, mañ kóne." Ma a-fám ǹa poñ díra, o ko tớmi Pá Tába, e pā ho: „Mañ kónẹ." K0 0 yókane, ña kónẹ. Ma ña ko bēk ka $\varrho$-nā-e, Pā Nēs $Q$ sut $Q$-nā, $\varrho$ pā:
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: $\boldsymbol{}$ 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 ${ }^{2}$ ) Spider, and the Ant-Eater, and Mr. Taba. ${ }^{3}$ )
Is it not so that there was once a Spider? A (certain) king took care of bis cows, and the Spider went to look at the cows;

1) Or: ${ }_{n}$ 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, c or swhen they go arrive at the cow etc.a
**) Or rather: srubbed.я

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 Q-baí, owó yi $\mathbf{Q}$-bána, mañ kóne dif-ko tra som." Pâ Tába o pă: „I mínta he, tro să ma yō-e? ${ }^{\text {º }}$ Pă Nês 0 pă: „Mína, I trára sot." Pã Tába 0 pả: „Ko a-sot ñañ añé-e? ?" På Nēs 9 pă: „Mañ kóne ro-lal, ro atra-nă ña ma wont-e." Ṅa kóne ro-lal, ña ko băp Pã Trañk-a, 0 tră bēs ro-tof. Pã Nēs o pã rợóñ: „Ma mam bẹs anơ-a? Be atra-nã tra 0 -baī na woñ ka am-bi-e, ma tráo sótọ a-pã de ką-trạk." Ma Pã Trañk-a o trạl atšé, $\rho$ nésa, $\rho$ kóne roléniken, 0 kéra e-tof tra botr ka am-bi, añá o bémpa. Pā Trank 0 pã so: „I yéma ko fótané." Pā Nēs 0 pã: „Man kóne rơ romú, ro mañ díra-e." Kére 0 bótra Pă Trañk-a yánifa, káma 0 trára, ro 0 mo díra. Nỉa ko so. Ma ǹa ko bẻ ri-e, Pā Nēs 0 pă ho: „I tši kálane." Pâ Trañk-a 0 pā họ: „Kơnẹ, ma-rē ma bā-mi." Pã Nēs 0 kớne, 0 ko bañ Q-na 0 -bána ka 0 -baī, 0 kára-ko, 0 re wọña-ko ro-bi; od'ér, ro Pã Trañk-a $o$ fánta, o fatr ri, 0 kálane ro-petr. $Q$-baī $o$ pā ka añ-fẹt-ñ’oñ: „Kơne năñ, kǵli atra-nā ro-lal, pa yéma bía." $\dot{N} a \mathrm{ko}$ bañ-ña. Nंa ko băp $Q$-nã $\rho$ yi ro-bi, $\rho$ wúra gbo 'rabomp. Añ-fẹt ña gbúke, ña ko káne 0 -baī $\mathrm{f}_{0}$ : „ O -nā 0 woñ


[^17]and when he saw a large cow, he came and told Mr. Taba: ${ }_{n}$ 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 slecping. 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: ${ }^{\text {a }}$ ) „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".
pă rọnání: „Mań kóne wúra nạń $Q$-nă ro-bi." Ṅa be nia ko ri, ña băp 0 -nã 0 fí toñ. Añ-fạm ña bẹs, ña wúra $Q$-nã ka am-bi. Q-baí 0 pă ho: „Atr'eí atšé tra kéta-mi, $Q$-nă $Q$-bána 0 der $\mathbf{f}$ anó; ko tr'eī-e?" Pá Nēs 0 pă ho: „Tr' 'a tšéla Pâ Trañk-a, kóng yi ro-lal." „Na pā ho: „Ma să tšé trára ro o yi-e."
 ko; Pā Trañk-a 0 wósa. Q-baī o pã so: „Der ba lẹmp-a! " Pã Trañk 9 bēk. Q-baí 9 pã so: „W'an-ka-mi, der ba, káli tr'eī-a!" Mo 0 bēk ri, $q$-baī 9 pā roñóñ: „Káne yō ama-pant amé, káma $Q$-nā-ka-mi 0 der fi rẹ-e? ?" Pã Trañk $o$ pã ho: „Mína yō ama-pant amét; kérẹ min' láho kára $Q$-nã anó; min' táho dif-ko." Pà Nēs 0 ko fatr Pā Tába, 0 kánẹ-ko sọī: „Pā Trañk-a, sa tráa som-k ténoñ." $\mathbf{O}$-baí de Pã Trañk 'a trạ tơñ̉ka. Q-baī Q pā: „Pā Nēs, Pá Trañk-a kon’ tấho yi ro-lal-i?" Pâ Traǹk o pā: „Mína yi ro-lal; kére min' táho dif o-šém." Pā Nēs 0 pă họ: „Ma trå lơnka_-i? Me I la kánẹ-mu-e: ťēē bęs ro-lal, rí-añ e-šem ña ma wont; be $\rho$-nā $\rho$ der gbo, $\rho$ won ro-bi-e, $\underline{0}$ fi gbo-e, múno dif-kQ." $Q$-baī $Q$ yif Pâ Trañk-a:
 măo difa-mi 0 -nā!" Pā Nēs 0 kóne soī ka 0 -sántki, 0 ko kánẹko: „Wop-kø năñ, kono dif $Q$-nā." Pā Trañk-a 9 tră tónka de o-baī-añ. Q-sántki o wop Pā Trañk-a, o pā: „Mă tớnkas o-baī

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: „l was on the grassfleld; but it was not I who killed the beast." The Spider said: ${ }^{\text {nArt }}$ 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 AntEater, and said: „Thou doest expostulate in vain with the king;" and said: „As he killed the cow of the king, let them kill him. " ${ }^{3}$ )
5) That is: „When we ——— is (how can we call him ?)" It is rather an elliptical expression.
6) Lit. „he go tell him: (as the Lib. Africans say) $=$,he went to tell etc."
7) Lit. „let them kill him ye."

Pā Nēs $\rho$ pā: „Áwa, tr' 'a dif-ko;" mo o yéma di ${ }^{1}$ ) Pâ Trañk-a. N̉a dif Pá Trañk. O-bai o pã: „Mañ kéreo-ko, káma są ko bénê-ko ro-petr." Kérẹ Pà Nēs o pã: „Tr' 'a tšē ko béne ropetr, bénệ-ko ka ro-lal ka ka-petr-k’oñ." Ma Pã Nẽs o pã yañ-e, ña bénẹ Pā Trañk ka am-bi, ro o-nā o fi. Ma ña poń bénẹ-ko, $Q$-baī $o$ pã: „Mañ kóne nån ro-petr, káma 1 ko yer
 pā so: „Pâ Nēs kóno sōm I trára owó diffa-mi $Q$-nā-e, tr' 'a soñ-ko a-lagñk." Ṅa sọñ-ko. Añ-fąm ña sákane, 'a kóne fánta. Ma añ-fáom ña poñ díra-e, Pă Nēs 0 wur, 0 tšéla Pã Tába; ña ko bañ Pā Trañk ro-lal, ṅa kére-ko ka añ-set-ñ’on rorárañ; ña ko poñ ko tšen sęink, $q$ yer Pã Tába. Ka Pā Tába 0 pă ho:
 sot-i?" Ka ña som-ko hă aǹ’of ǹa fi. Pã Tába o pă ho: „Yáwe, añ-lo ǹañ ką-som o-šem!" Pa Nés o pã: „Mań kar táni tratrák, są trặ som anina 0 -šem." Ma pă bía, ka a-fạm ña pon díra, o ko tšéla Pā Tába; ña kóne, ǹa ko bạp tra-nã tra
 Q-bána, 0 pā: „Nā, šite! Nā, šite! !" Q-nā 0 šíte, ṅa won’ do-k'or-k'onn, ǹa Pā Tába. Pâ Nēs o trớri Pă Tába ka ka-but, 9 pā ho: „Tšè gbàk anọ." $\mathbf{O}$ wúra a-tis, 0 soñ Pā Tába; kére

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 doest 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

[^18]Pá Tába 0 pá: „I tr’a he tši;') gbăk, káma 1 káli." 0 pă: „Yáo, kára ka-mơte." Pā Nês q trą gbąk, o sọn Pã Tába; kóno botr ka ka-móte. Ṅa lásąr ka-móte. $Q$ wúra so an-trol, 0 sut
 di $\mathbf{Q}$-šem ka-tši ma-réi máánle. A-lơko lom tratrák Pâ Nês o ko tšèla Pă Tába, o pā: „Mañ kóne." Na ko bąp atra-na tra o-baĩ. Pă Nēs 0 der, 0 wúra an-trol, $\rho$ sut 0 -nă, 0 pă: „Nã,

 ro-kápatr." Kon' o kóne ka tšen ka añi-fi-añ. Pá Tába o kg bạp m’áro ma-laī ka ka-but, $\mathbf{o}$ ko gbạk ara-béna ra ka-but; 0 nā $o$ fúmpo, 0 fi. Pă Tába $\rho$ tr'a he tši; kérẹ Pā Nēs $o$ tráratši. Pă Nēs 0 pă ho: „Pã Tába, o-nă 0 fi!" Pá Tába 0 pã: „Tro sa ma yơ-e, m@ o-nã o fi-e?" Pá Nēs 9 pă: „Ma máṅknẹ: mína, I tši mánikne ka am'ím." Pă Tába o pă: „Mína, me I tše trára sot-e, I tši yíra anớ." Pã Nēs 0 mánìne ka am'ín; Pâ Tába 0 woñ ka am-pútu. Ma pa poñ sok ba̧t, añ-fẹt ña
 ǹa ma tšen 0 -nă, 'a trápa ką-bap ka tra-są̨. Pă Nēs 9 pă rok'or ka $\mathbf{Q}$-nā: „ $\mathbf{T r}^{\prime}$ ' $\mathbf{0}$ ma trap-mi-e! $\mathbf{T r}^{\prime}{ }^{\prime} \mathbf{0}$ mă trap-mi-e! ${ }^{\text {" }} \mathbf{M o}_{\mathbf{o}}$ o pa yañ-e, ña nésa; 'a ko káne $\mathbf{Q}$-bai, fo reáka ra fof ka $\mathbf{o}$-šem rokór. Q-bal 9 bēk, o på: „Trap nă ba so-a!" Kére Pâ Nēs

[^19]Mr. Taba said: „I do not know it; cut, that I may look at." He said: „Yes, ${ }^{\text { }}$ ) 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 al night the Spider went and called Mr. Taba, and said: „Let us go." They went and met the cows of the king. The Spider came, he took out the medicine, he stroke ${ }^{2}$ ) 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 hinself at the liver; Mr. Taba went into the rectum. When it had fully dawned, the children of the king, said: „Oh dear, Sir, the cow is dead!" They went and cut up the cow. When they were cutting up the cow, they chopped with an axe at the ribs. The Spider said within the cow: „Mind, that thou doest not chop me! Mind, that thou doest not chop me!" ${ }^{4}$ ) 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 cutcing at the breast." He he was cutting etc.
4) Lit. „Not that thou chop me! Not that — me!"

0 kal máṅkne roléńken ta ro-k'or. Ma nia poñ trap-e, 'a ko nạñ'-ko de ka-móte-k'oñ; 'a wúra-ko de ka-mọte, na ko šekko. Ma 'a poñ tšen 0 -šesm sẹ̃nk, ña ko sap Pâ Nēs-añ. 0 baí o pã: „Pă Nês-añ, kónoñ mo póṅa-mi 0 -šém, tr' 'a sap-ko." Ma 'a gbánta-ko win-e, o kúlo, o pā: „Šya Tába, šya yi! Šya Tába, šya yi!" $\mathbf{Q}$-baī 0 pā: „Tr' 'a treī ba ką-sap-ko-a, tr' 'a yif-ko ba." Nंa yif Pâ Nēs: „Nya kánẹ der tra dif o-šem-e ? ${ }^{\text {c }}$ O pã: „Šya Tába, šya dif $\mathbf{Q}$-šem." Nंa pă: „Kóna Tába?" 0 pã: „I tr'a he ro 0 to-e." K0 9 baī 0 pã: „Ma yémsa Tába; mun' sõn, múno dif-kg." Kẹre Pá Tába q yi ka am-pútu, o máñkne. Nंa wúra am-pútu, 'a soñ añ-fet tra ko yak ro-bat. Na kóne ro-bat, na ko gbaī am-pútu, ṅa won am-pútu ro-m'antr. Ma ña won-ñi ro-m'antr yań-e, Pã Tába 0 wur, $o$ ko trąlpe romóri, 0 pă ho: „Ko na yō-mi yañ-e?" Añ-fet ña pă: „0 gbo, Pâ-ka-mi, sa tr'a he tši!" W'ahết 0 -lom 0 ko tróri-tši ka o-baī; o-bai 0 der, 0 kǵli Pă Tába, 0 pâ roñóñ: „Ko neé-e?" Pā Tába 0 pâ: „Añ-fet ña yō-mi gbo kă-tšiñ, na sákar-mi gbo e-nin ya $Q$-nă! ! $Q$-baī 0 ko bañ r'úma, de y'ánkra, $Q$ kára, o soñ Pã Tába, o pă: „Búko, w'an-ka mi!" Mo o poñ búko, ña wur ro-petr. Pă Nês Q pa s@: „Pã Tába šya yi." Kére kon' 0 pénša. Na pă ho: „Tšéla q-ráni ka Pă Tába, káma sa
hid himself again in another place of the belly. When they had done with chopping, they went and saw him and his basket; they pulled him out and the basket, and went and tied him. When they had cut up the whole of the beast, they went and flogged the Spider. The king said: „The Spider, he was destroying me the beast, let them flog him." When they struck him once, he cried, and said: „I and Taba, we were together! I and Taba, we were together!" ${ }^{1}$ ) 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 doest tell a lie about Taba; thou alone, thou didst kill it." But Mr. Spider was in the rectum, he hid himself. They took out the rectum, and gave (it) to the children to go and wash (it) at the brook. They went to the brook, and went and burst the rectum, and shook out the bag into the water. While they thus shook it out into the water, Mr. Taba came out, and went and jumped to the other side, and said: „Why treat ye me in this way?" The children said: „Oh dear, Sir, ${ }^{3}$ ) we did not know it!" Some child went and informed the king of it. The ting 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 copala 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 ña tšéla-ko, ǹa yif-ko. $\mathbf{O}$ pă ho: „Pâ Tába o dírá he anó, ar'étr ra laī dis mo $o$ wur ro-set, o kóne." Q-baí $o$ pă ho: „Pâ Nēs kónoñ; mo o pă fo kon’ de Pă Tába na dif o-nă-e, o yémsa-ko gbo." Pâ Tába 0 pã: „Káli-mi anớ; o yémsa-mi; be šya yi nañ-e, na båp-mi ka ro-k'or ka 0 -nā."

Ṅa pă tọ: „Tr' 'a sap Pă Nês-añ, kóno dif o-nă." $\dot{\text { Na }}$ kérẹ-ko ka a-batr, 'a gbåk ka-rọñko ka am-batr, 'a sápa-ko karóning. Tšíañ 0 wur tr'átråk tră-laī. Q-baī 0 pă: „Tr' 'a tšerko." Ma ña tšer-ko, o kóne, o ko tru; o yókane, o bă tr'átrạk tră-gbáti; 0 gbúke, 0 kóne ro-kant.

## An'úmp III.

## Ow'ahét de am-Bamp-añ.

W'ahét 0 yī ri tắpañ, 0 gbậr ma-téli ka a-tąn' dấta, ko o sápas a-bamp. Ámbá, mo 0 poñ ko som, o kal so lómpar amatéli, ko o kal sápas a-bamp; ko o gbúke o kótši am-bamp, ko o kérẹ-ko ro-bánika; kére o-kára-k'on o bal-ko ro-gbántrani tra



 o pā ho: „I poń ko som." K 0 ow'ahẹ́t 0 bōk, o pā ho: „Bom, soñi-mi am-bamp-'a-mi! Bom, soñ mi am-bamp-'a-mi, $\mathbf{Q}$ wó I dif ro-


1) Or: „broil."
2) The preposition ro- before the first tån' dáta belongs here also to the following tånta and tan' dáta.
may inquire of her." When they had called her, they inquired of her. She said: „Mr. Taba did not sleep here; the sun was still high yesterday when he went out of the house, and went away." The king said: „It is the Spider; when he said that he and Mr. Taba killed the cow, he only told a lie against him." Mr. Taba said: „Look me here; he told a lie against me; if it had been $1,{ }^{1}$ ) ye would have met me in the belly of the cow." They then said: „Let them flog the Spider, be 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 nany 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 molher 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 reñ-tš̀i ro-lákką rokóm; ke me e-mórka na poñ tši som, ow'ahẹ́t o pa ta e-mórka: „Mórka, soñ-mi tra-mañk-tra-mi! Mórka, soñmi tra-mañk-tra-mi, atrá Q-bom 0 soñ-mi! 0 -bom 0 som am-bamp-’a-mi, owọ I dif ro-tạn' dấla, tánta, tạn' dáta." Åmbă, ê-mórka ṅa sála-ko e-bol; ko o kére-yi ro-bat ka ka-tą́nta trạ́ka kut. Ka ma ka-tánta ka ma wotr e-bol eyán, e pã họ: „Tánta, sọñ-mi é-bol-'è-mi! Tánta, sọn-mi é-bol-'e-mi, eyé e-mórka nia soñ-mi! E-mórka ña som tra-mañk-tra-mi, atrá 0 -bom 0 soñ-mi; o-bom 0 som am-bamp-'a-mi, owó 1 dif ro-tạn' dáta, tấnta, tạn' dắta." Ka-tǻnta ka soñ-ko a-fak; ka ma a-bar 0 mo yôka-ko, o pā ho: „Bar, sọǹ-mi añ-fak-'a-mi! Bar, sọǹ-mi añ-fak-'a-mi, owó Tắnta $0^{1}$ ) sọñ-mi! Tánta $0^{1}$ ) wotr e e-bol-'e-mi, eyé e-mórka ña sálami; e-mórka nia som tra-mañk-tra-mi, atrá $\mathbf{0}$-bom 0 soñ-mi; $\mathbf{Q}$ bom $\underline{0}$ som am-bamp-'a-mi, owó 1 dif ro-lån' dáta, tagnta, tån' dấta." Ambá am-bar 0 fáka-ko k'úpo k'in. Ambá, ma añ-fef ǹa ma kérę-ki, o pă ho: „Fef, soni-mi ak'úpo-ka-mi! Fef, soñmi ak'úpo-ka-mi, aká am-bar 0 soñ-mi! Am-bar 0 som añ-fak-
 mórka ña sála-mi; e-mórka nia som tra-mañk-tra-ıni, atrá $\mathbf{Q}$-bom 0 soñ-mi; o-bom 0 som am-bamp-'d-mi, owó 1 dif ro-tăn' dáta, tánta, tăn’ dáta." Agmbá, añ-fef ña kóña-ko ma-lel ma-lar. Ąmbá, ma trä-wóto ña poñ di ama-lel-e, e pā hQ: „Wóto, soñmi ama-lel-ma-mi, amá añ-fef ña kóṅa-mi! Añ-fef ṅa kére ak'úpo-ka-mi, aká am-bar 0 soñ-mi; am-bar 0 som añ-fak-'a-mi, owó tánta 0 soñi-mi; tánta $\mathbf{o}$ wotr e-bol-'e-mi, eyé e-mórka nia sálami; e-mórka ña som tra-mañk-tra-mi, atrá $\mathbf{Q}$-bom 9 soñ-mi; $\mathbf{0}$-bom 0 som am-bamp-'a-mi, owó I dif ro-tạn' dáta, tánta, tạn' dáta."
5) The Cataract is here personified, hence the pronoun 0 , ${ }^{\text {he }}$ ".
he put it on the lop 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 pols! 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 rool, 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 ') 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 carring 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 calaract 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."
[^20]Âmbá, ra-wóto 0 pa ho: „I bă he r'áka tráka soñ." $\mathrm{K}_{0} 0$ šek ara-wóto; ko mo 0 poñ ko šek, 9 kére-ko ro-petr.

## An'ómp IV.

## Pă Rañk re Pá W'ir-añ.

Pâ Rañk de Pá W'ir ǹa yi ri tápañ; ka ña gbákane kąwont ro-lal. Pă Rañk, kọno pă ho: ,Mína tas-mu trạ́ka kăwont." Pa W'ir-ań 0 pă ho: „De, mă yéma; mína tas-mu." Pâ Rañk 0 pă ho: „Tro mă tas-mi-e?" Pă W'ir-añ 0 pă ho:
 ka Pâ Sóñala, káma sa tớnika." A̧mbá, ña kóne ka Pã Sónala. Pá Sóñala 0 pă họ: „Pă Rañk, ko nèe-e, ną der-e?" Pă Rañk 0 pă họ: „Pa W'ir $q$ fárki-mi; Pă W'ir $q$ loll, mína bána; 0 pă fo 0 tas-mi ká-wont." Pâ Sóniala 0 pă ho: „I ta rok he am-
 ro-lal-e, man trạp nạn ano-kant ką-wont." Pa Rañk 0 pă ho: „I šélo." Pã Sóñala 0 pă ho: „Áwa!" Pã Rañk 0 yi ka katră kă-dío ro-r’oñ; Pā W'ir 0 yi ka ka-trā ka-méro; Pă Sóñola 0 tráma ro-r'on̉. Pā Rañk o kére ka-trā rokơm, $o$ šim ey'íntr, $\underline{0}$ tră som e-bópar-ya-tši, ko 0 pā ho: „Pâ W'ir 9 tólone ką-tšiñ, I tas-ko." Pā W'ir $\rho$ pă họ: „Mañ ko gbo, be på yi ho mą tas-mi." Pă Sónala 0 pă họ: „Mañ ko nagn gbo, nyañ I me káli-añ." Ka ar'étr ra ką-trọ Pâ Sónala 9 pă họ: „Ma wur nạ̊́ ro-lal." Ma ña bēk ro-lal-e, Pã W'ir-añ 0 pã hQ: „Ma wont năn, mañ gbákanẹ nagñ."

Well the baboon said: „I have nolhing to give." And he tied the baboon, and when he had tied him, he carried him into the town.

Fable IV.
The Elephant and the Goat.
There was once an Elephant and a Goat; and they contended with each other in grazing on the grass-field. As to the Elephant, he said: „I surpass thee in grazing." The Goat said: „No, thou doest tell a lie; I surpass thee." The Elephant said: „How doest thou surpass me?" The Goat said: „Let us graze all night and all day." ${ }^{1}$ ) 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 bim." The Goat said: ${ }^{\text {LLet }}$ 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 $40^{\prime}$ clock ${ }^{3}$ ) the Lion said: „Let us go out to the grass-field." When they arrived at the grassfield, the Goat said: „Let us graze, let us vie with each other." ${ }^{\mathbf{4}}$ )

[^21]Ar'étr ra woń, ka Pā W'ir o pă ho: „Mína, I ta nám'ra hẹ."
 „Ma wont nąn hā ka-ren' datrớñ ka bêk." Ka-ren' datrọn ka bêk-e, ka Pã Sónala 0 pá ho: „Mañ kóne toñ ro-gbálañ."

Añ-gbálaǹ 'a bána, e-búma e yi he ri trákia wont. Ṅa wur ka añ-gbálañ ratrón gbeñ. Añ-Sónala 0 pa ho: „Ma fólane nạñ, man díra nạñ o-tan." Na faǵnta ro-gbảlañ. Pá Rañk 0 ko fánta ta añ-gbálań, ro ña yi a-fíno; Pà W'ir o ko fánta, ro añgbálañ ṅa gbópe, dif-añ') 0 botr ara-bomp-r'on. På Rañk o díra; Pă Sónala 0 díra; Pa W'ir 0 díra; kére 0 trą trom. Pa
 Sónala 0 pă ho, „Pá W'ir, ko mań som-e?" Pá W'ir o pã ho: „I ta nám'ra he." Pâ Sónala o pă họ: „Pã Rañk, ma trą
 Pâ Sónala o pã ho: „I tr'a he ar'á rañ 0 mo som-e, yif-ko." Pă Rañk-a 0 pă ho: „Ma są fánta ka añ-gbálañ ratrọ́n, e e-búma e yi fe ri. Pá W'ir, ko ma ma som-e?" Pa W'ir o pă ho: „I tši som añogbálañ, I nąm fe e-búma." Pã Rañk 0 pă ho: „Be mą poñ añ-gbálañ-e, ko mă ma som-e?" 0 pa ho: „l tši som r'à ra-bóli-som." Pā Rañk o yókane, o ko rodí, o ko fónta. Pā Sónala 0 pă ho: „Ma fátrane nạñ, mína yi tra rok an-tónka, I ta rôk he nii." Ṅa kóne ka Pã Rañk, ǹa ko fatr-
 pá ho: „Mañ kóne nạñ ka wont-añ!" Pá Sónala 0 pa ho: „Áwa, ma rạp nąñ ań-gbálań ka wont-añ." Ma ña poñ wont be,

1) Or: dí-a.


The sun set, and the Goat said: „As for me, 1 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? ${ }^{(1)}$ The Lion said: „l 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 Goal 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? ${ }^{\text {" }} \mathrm{He}$ 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 magrat-maragt. 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 ${ }_{n}$ even" or ${ }^{\text {s }}$ mooth, not rugged ${ }^{4}$.
2) This is an onomatopoetic adverb. See it in the Vocabulary.
3) Or: „something delicions to eat."
4) Or: ${ }^{\text {in }}$ grazing.*

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na wur ro-gbálañ, na trąma. Pa W'ir o sánne, o pántne, o tra trom. Pă Raǹk 0 pă ho: „A, w'an owé mo nám'ra hẹ! " Tš́a ba Pá Sónala 0 pa ho: „Añ-lóko na ka-rok an-tơnika ñ́a bêk-añ. Pă W'ir-añ, tšē wúra-ko ro-petr ka a-făm; m@ 0 tše nám'ra, káma a-fagm ña mar-ko tra soñ-ko y'etr e-di." Pā Sóñala $o$ botr Pă Rañk ro-kant. Pã Raǹk $o$ nésa Pã W'ir-añ, 9 gbúke-ko. Pā Sóñala 9 pā ho: „Ko ñée? ?" Pã Rañk 0 pă ho: ${ }_{n}$ I mínta he Pā W'ir-añ ka-wont-k'oń; 0 tr'a he ar'á rañ 0 m som-e; $\rho$ trá díra, $\rho$ trà wont." Pă Sóniala 9 pā ka Pā Rañk:
 de e-kuñk; a-fạm ña mínta he mu; yi ro-kant; ma tagna he Pâ W'ir ką-wont. Ma Pã W'ir o poń som añ-gbálań, 9 tráa sommu." Tš́añ Pă Rañk 9 gbúke, 0 kọne ro-kant, 0 wur he so ro-petr.

Q ko nal Pâ Síp-añ, o pă rọiọñ: „Sa gbákane ką-wont, mína de Pa W'ir-añ, ko o bun mi som; 0 som ébúma; sa ko fánta rą̣-gbálañ, ko 0 som añ-gbálañ. Ro añ-gbálañ ña gbópégbópe, dî́-añ Pă W'ir $q$ fánta, 9 pă ho: „Be I poñ som añgbálañ, 1 tši som r'a ra-bớti som." Tšíañ Pâ Rañk 9 gbúke, o ko nal Pă Sip-añ, o pā rọn’ọń: „Gbípa-mi Pă W'ir-añ; tánikañ, ro mą nạñ'-ko be, gbip-ko. I tr'a he ro sa ma gbániane, I mínta he ko so; lánsa ro są ma gbánane, o trá poń mi som. I bóya-mu Pă W'ir-añ, gbípa-mi-ko." Tšíań o-Sip 0 mo gbip toñ Ow'ír; Pă Raǹk kóno bóya-ko tạ́pañ ka Pa Sip-a. Pã Rañk
they went out on the rock, and stood. The Goal 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. ${ }^{\text { }}{ }^{1}$ ) 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: ${ }_{n}$ We were contending with each other in grazing, 1 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, 1 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, whereever thou doest see him, catch him. I do not know where we may meet each other, I do not dare to cope with him again; perhaps where we are meeting each other, he will entirely devour me. I make thee a present of the Goat, ${ }^{2}$ ) 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) Tkat is ${ }_{n}$ he is grazing even while he sleeps".
2) That is „I deliver him up to thee" or: „into thy hand."
[^22]0 náne ho ro ña gbánne gbo, Pa W'ir 9 trą poǹ ko som; tšítan 0 nésa, tš̂tan $\rho$ sont-ko ka Pa Sip-an.

## Antiomp V .

Pa Nês-añ, na Pa Bō-añ, ña Pa Trak-añ, ña Pa K’álma, ña Pa Pánkal, ña Pa W'or-ań.

Pă Nês-añ o kánẹ Pá Bō: „Mañ kére-mi kag-sôkané!" Pa Bo o pă ḥ: „I šélo." Kérẹ Pâ Nẽs 0 bótra-ko a-tónto. Ma Pă Nês 0 ko bąp a-sar ro-kant, na lớko k'ek-e, 0 på ho: „0 gbo, i-sar ña lớko k'ek-e!" Mo o pà yañ, o fúmpo, o piấra ri pâli, $Q$ tá̛me to ra-fọ. Tšíañ $Q$ bótra añ-ñañ a-yáñfa trạ́ka somña: tšíañ 9 ko tšéla Pâ Bo: „Mañ kóne sókane." N̉a kóne, ña
 kar-mi ka ań-sar: l ko bom." Pă Bo 0 ko yíra ka k'ğtr, $Q$ kǵli añ-sar, añá ba k'ek-e; kére På Nés 0 ko he tra bom, 0 ko tráma gbo; káma Pã Bo o mot-ko bêk ka añ-sar. Mo 0 der-e, 0 pă ho: „Pã Bō, mañ kóne." Kéré Pă Bo 0 pă ho: „Káli, ma añ-sar ǹa lọko k'ek-e!" Ma Pá Bō o pà yañ-e, 0 fúmpo ri; ka Pã Nês 0 yôka-ko, 0 kérẹ-ko roñ’ón, 0 ko poń ko di, kon' de añ-wut-n'oń. ${ }^{1}$ ) Mo 0 poń di Pâ Bo -ańee, $\rho$ tšéla Pa Trạk, o pa ho: „Man kére-mi ka ka-sókane." Ṅa kóne, ña Pā Trąk-añ. Ma ña fatr ka añ-sar-e, Pâ Nês 9 káne Pá Trąk: „Tas rodí, mína, 1 tši sôte.""

1) That is the Spider and his children consamed him.
thought that where they would but meet, the Goat will entirely devour him; therefore he was afraid; therefore he gave him to the Leopard. ${ }^{1}$ )

> Fable V.

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

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

1) Or: ${ }_{n}$ he gave him into the hand of the Leopard."
2) Or: „Come now, carry me to a hanting!"
3) Or: ${ }_{n}$ wood."
4) That is ${ }^{2}$ a spider's web".
5) The Aorist for the Pluperfect, which is sometimes the case.

Pá Trąk $\rho$ tas, $o$ ko trąma $o$ tră kọli añi-sar. Pă Nês $o$ der, 0 pà ho: „Mañ kóne." Kére Pa Trạk 0 pa ho: „Pă Nēe, kąli, ma añ-sar ña lớko k'ek-e! Ma Pá Trak o pă yañ-e, o fúmpo ri; ka Pa Nes 9 yóka-ko, $q$ kére-ko roñ’ón, $q$ ko di-ko, kon' de añ-wut-ńoń.

Lóko lom På Nès o tšéla Pa K'álma, o pă rọn’ơn: „Mañ kóne sốkane." Ǹ Na kơne, ǹa Pā K'ģ́lma. Ma ña bēk ka añ-


 sar ǹa lớko k'ek-e!" Mo o pã yañ-e, Q fúmpo ri. Pâ Nēs, mo 0 káli $o$ tána he yớka Pa K’álma, m@ o yi q-bána, 0 kónẹ ka gbúke 0 ko tšéla añ-wut-n’’on. Ṅa der, ńa re bañ-ko, ña ko poń ko di. Pa Nès $q$ kal tšéla Pa Pánkal, q: ${ }^{1}$ ) „Mañ kóne sókane." Pă W'or o pã ho: „Atr'eí atšé tra kéta!" Ań-ñañ ǹa pã: „Ko née-e?" Pā W'or o pă ho: „Ka-sókane aké, ma 'a tšē kal so!" Pă Pánkal o pă ho: „Mañ kóne, Pā Nês!" Na kóne. Pa W'or 0 trañ-ña; kére na nạm fe ko. Ma ña bēk ka añ-sar-e, Pă Nés o pă ka Pã Pánıàl: ${ }_{n} K_{0}$ kar-mi ka ak'ántr ką-bána, I ko bom." Kérẹ Pa W'or 9 mánkne ro-kant, 9 trạ kg̣li-
 o bēk-e, : $^{1}$ ) „Mañ kóné, Pă Páñkal! Ko mă ma kaǵli-e?" ${ }^{2}$ ) Pá Páñkal 0 pā họ: „Káli, ma añ-sar ña bă k'ek-a!" Mo 0 pã


[^23]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 ? ${ }^{\text {s }}$ ) The Fillentamba said: „This hunting, because ${ }^{4}$ ) 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: ${ }^{\text {stopped }}{ }^{\text {. }}$.
2) See the word rasa in the Vocabulary.
3) Or „What is the matter?"
4) Or ${ }_{n}$ - when they do not etc.! ${ }^{4}$
ka ma 'a re bañ Pā Pánkalol, na ko som-ko. Ma Pá W'or-a o nañk yañ-e, $o$ kóne, 9 to káne añ-ñañ be.

Lóko lom so Pã Nês o ko káne Pã W'or-a, o pă ho: „Mań kóne sókane." Pā W'or 0 pā ho. „I sélo, mañ kóné." Ṅa kơnẹ. Ma ña bêk ka aǹ-sar-e, Pă Nês 9 pā ho: „Pá W'or, ko kar-mi ka ak'ğ́ntr ką-bána, l ko bom." Ma Pá W'or o bēk ri, $\rho$ tas, $\rho$ ko tráma rodí ka añ-sar. Ma Pā Nēs 9 bēk, $\rho$ pá ka Pã W'0i-a: „Rit-a I pă nañ ho ma kar-mi-i?" Pá W'or 0 pă ho: „Ar'ón' táhọ-i?" Pâ Nēs o pã so: „Der ba." Pā W'or $\rho$ der; ǹa trą́ma ka añ-sar. Pã Nēs $\rho$ pă ho: „Ma ma trañka?" Pā W'ọ o o pā họ: „Tro me pā-e?" Pā Nés o pă so:
 Pă Nês o pã so: „Múno, mă tšemp hé." Pā W'or 9 pã: „I tšémpi." Pă Nēs o pā so: „A, Pă W'or!" Kon’ 0 pă ho: „A,
 so: „Kĝli ba tọñ-a!" Pā Nēs-a o pā so: „Pā yénèen." Tšíañ Pā W'or 0 pã: „Tro me pâee?" Pă Nēs o pā tọ: „R'áka ra lókọ rááka." Pâ W'or 0 pă: „R'áka ra lọkọ rááka." Pā Nēe $o$ pă họ: „Pă ba tọña!" Pâ W'or 9 pā: „Pā ba tọǹ-a!" Pã Nēs o pā ho: „A, Pã W'ơ, múno, mă kẹ́ta! Pā yếnèn tớkọn!" Pā W'or $\underline{0}$ pă: „Tro me pã-e? ?" Pá Nēs 0 pă ho: „Pă ba: Sar-lo-." ${ }^{1}$ ) Pâ W'ơr 0 pă yi. Pã Nēs o pã so: „Pā ba: A-sar ña lợko k'ek." Pă W'or 0 pă yi; ka ña ña-rañ ña fúmpo ri. Pa yi aka-băt, ma ǹa ña-rå̀n ña fúmpo ri, ka ar'étr ra yéma won, ma na kal yókane. Ma ña yókane, Pă Nēs o pă ho: „Pă W'or, ko née ba-e?"

[^24]and they came to fetch the Bushoow, 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 Fillenlamba 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?" ${ }^{1}$ ) The Spider said again: „Come here." The Fillentamba came; they stood at the stone. The Spider said: „Why art thou silent?" The Fillentamba said: „What shall I say?" The Spider said again: „Thou, doest thou not see?" The Fillentamba said: „I see nothing." The Spider said again: „As for thee, thou hast no sense." The Fillentamba said: „I have sense." The Spider said again: „Ah, Mr. Fillentamba!" He said: „Ah, Mr. Spider!" The Spider said again: „Look here now!" The Fillentamba said again: „Look here now!" The Spider said again: „Speak now." Therefore the Fillentamba said: „What shall I say?" The Spider said now: „Something grew something?" The Fillentamba said: „Something grew something." The Spider said: „Speak then now!" The Fillentamba said: „Speak then now!" The Spider said: „Ah, Mr. Fillentamba, as for thee, thou art puzzling! Speak then now!" The Fillentamba said: „What shall I say?" The Spider said: ${ }_{n}$ Say now: Sar-lo-." The Fillentamba said it. ${ }^{2}$ ) 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?

[^25]Pá W'or $o$ pā: „Tr'eī trà yi he ri." Pā Nēs 0 pā họ: „Tro me pā-e?" Tšíañ Pā W'or o pā: „Tro me pāe ? ?" Pã Nēs o pā: „Pã: Añ̀sar ña lộko k'ek." Ma Pã Nēs o pă yañ-e, o fúmpo ri; kérẹ Pā W'ọr o pă he yi so; o kóne, o ko káne añ-facm-ñ’oǹ bẹ, 0 pā họ: „W'úni ó w'û́ni, be Pā Nēs 9 ba-mu ka ka-sókane, o poñ mu som. Be ma ko ro-kant-e, ma nå̀n a-sar, na ba k'ek-e, mam pă fe ho: ${ }^{1}$, $A$-sar na lóko k'ek!‘ Be ină pā yi, mă tră fúmpo ri, Pā Nēs o trạ poñ mu som."

> Añ'úmp VI.

Pā Nēs-a, na Pā Bō-añ, ña Pā Trañk-añ, ña Pá Sip-añ.
Pā Nēs kóno mo ko ka lạ́sar tr'eî-añ; tşíańn 'a ma yơ-ko obáki, 'a bun ko dif; tšíań $\underline{0}$ tráo káne Pā Bō lọ́ko ó lớko: „'A bun mi dif!" Pá Bō o yif-ḳ: „Ko yi ką-bun fi-e?" Pá Nēs o pā: „Mă tr’a be kå-bun fi-i?" A-lọko lom Pā Nēs 0 kóne, o ko keía ka $\mathbf{0}$-baī; 'a wop-ko ri, 'a pā: „Tr' 'a dif-ko." Q-baī
 Pā Bō roñ’ọn. Pā Bō o pā họ: „O gbo, Pă Nēs! Ko yō-mu yañ-e?" Pā Nēs o pã: „I bun fi." Pā Bō 0 pă sọ: „Ko yi
 kà-bun fi." Nंa díra. Ka ka-băt Pâ Nēs o pã ka Pã Bō: „Mań kóne, I ko tróri-mu ką-bun fi; mañ kóne ba ro-lal ka añ-wul-


1) For: ma ma pa 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, and the Bushgoat, and the Ant-Eater, and the Leopard.
The Spider he was going about spoiling a thing; therefore they dealt hardly with him, and almost killed him; therefore he was always telling the Bushgoat: „They almost killed me!" The Bushgoat asked him: „What does almost dying mean ?" ${ }^{1}$ ) 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. ${ }^{2}$ ) 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." ${ }^{3}$ ) The Bushgoat did not know, that the Spider had carried his children

1) Lit. ${ }_{n}$ What is almost dying?"
2) That is at the Bushgoat's place.
3) Or ${ }_{n}$ noose ${ }^{4}$.
ro-lal, $q$ ko wọna-ña ro-bi, néa ba e-tis. Añ-wut ña Pâ Nês, o-
 añ;" ${ }^{2}$ ) de añ'és nea 0 -fet: „Gbápne Nant ro-Kos." ${ }^{3}$ ) Nंa kóne,
 ara-bomp-r'@ń; añ-fét ña Pâ Nês ña wop-ko roráta; rí-ań 0 kére Pá Bō-añ. Pă Nês q bēk gbo, o pâ: „Mañ kóne Iráma rodí." O pá: „O gbo, Pa Bó! Kớli, ma ką-lóme ka o-baī 0 mo wón ro-bi-a!" Ka Pă Bo o wop ara-bomp, ka Pâ Nēs o pă: „Karmi, l tši ko gbagk k'ạntr." Pá Bo o tr'a he, fo añ-wut na Pá Nés na yi ro-bi. Ma Pā Nēs 0 m@ gbạk k'antr yañ-e, ann-wutñ’on ña liñ aka-lọme ro-bi, Pa Bó 9 wop ara-bomp, añ-wut ña Pâ Nēs ña gbăk aka-lim ka ka-lơmẹ. Pă Bo o liñ, 0 wúra 'rabomp ra ka-lơme fas. Añ-fet na kóne ka gbúke, na ko wur ka am-bi; a-lom ${ }^{4}$ ) ña kóne roñán ro-k'or. Pã Bō o tră tšéla: „Pă Nēs-e! Pă Nēs-e, dér-ó!" Pă Nēs o bēk, o pã: „Ko nèe-e?"، O pá ho: „l gbớti ara-bomp ra ka-lợme!" Pâ Nēs o pã: „A w'an! I kánę-mu nañ hQ: kar-mi!" Pã Nês $Q$ sōm $\mathbf{Q}$ w'ahét-k'on
 'ra-bomp. O-baí o der dẹ ań-fam-ñ’oń, o pà ho: „Ko nẹe-e?" Pă Nēs $o$ pă: „Pă Bó o gbóti aka-lóme 'ra-bomp." Pa Nēs $\mathbf{o}$ kal káne Pă Bō soī: „'A trạ́ma trạ́ka wop-mu; be na yéma wop-mu, gbúke, mă wọn ka am-bi ña Pâ Trañk." O-baī o pã: „Tr' 'a wop-kọ." Pâ Bo o gbúke, 0 kóne; 'a bal-bal-ko, $\mathbf{o}$
4) Or: Gbánne kă-Yoń, lit. „Carry a Yoñ." See Yoñ, kăin the Vocabulary behind.
5) Lit. „Remove Chaff."
6) Lit. "Apply oneself Snot to the Cheeks." The prefix is dropped with the nouns.
7) Or: ṅa-rañ ña kóne 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): „Gbanne Yon-a;" the name of the second (was): „Nant-e Fukañ;" and the name of the youngest (was): „Gbápne Nant roKos." 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!" ${ }^{\text {t }}$ ) The Spider came and said: „What is the matter?" He said: „I plucked off the head of the sheep!" The Spider said: ${ }_{\text {n }}$ 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
8) Lit. „they had knives."
9) Or: ${ }_{n}$ Let us go before. ${ }^{\mu}$
10) Or: ${ }_{n}$ was getting into etc.l ${ }^{\mu}$
11) Like the Germ. ${ }^{\text {n }}$ komm doch!"
12) Or: „flee."
won ka am-bi. 'A ko tra tens-ko; kére añ-fam na tr'a he fo 0 woñ ro-bi. Pâ Nēs o kóne, o ko sánne ro-bi, o pa ho: „Pā Bó, mà yi rę-i?̣ Pá Bó o wósa: „I yi rę anọ." Pã Nēs o wúra a-fok ña m’er, o soñ Pa Bo, 0 káné-ko $\mathrm{f}_{\mathrm{Q}}$ : „Be ṅa yéma mu gbip ténoñ̇-e, añá ma der wop-mu-e, feñ-ña am'ér ro-for." Mo o poñ pă yañ-e, o pā ka añ-fạm: „Káli-ko anọ!" $\mathbf{O}$ kal sánne, 0 káne Pá Bo ho: „Be mă feñ ${ }^{1}$ ) aın'ér ro-for-e, be 'a bal-bal ow'úni ka-tši; wur, ma kọne romi ro-k'or." Añ-fạm be
 tr'a hẹ bẹs tra wúra Pã Bō-añ. 'A pã: „Pâ Nēs, tro să ma yō-e?" 0 pă h $\mathbf{Q}$ : „Ma sa yi bé, sa tr'a he bess; tr' 'a ko tšéla Pã Trañk-a." Ṅa sōm o-láṅba, o $\mathbf{k}_{0}$ tšéla Pã Trañk, ko 0 bēk. O-baí 0 pă ḥ: „W'an-ka-mi, Pā Trañk, bésa-mi anó, mă wúrami Pâ Bō!" Pă Trañk o šélo; ko 0 trặp aka-bęs. Ma Pā Trañk-añ 0 mo bes-e, Pā Nēs 0 sōm an-wut-ñ’@ǹ, ña wúra aka-
 hāñ 0 ko båp Pā Bō. Pâ Bō 0 yớka m'er ma-laĩ, 0 botr ka
 0 pă: „E-tof e woñ-mi ro-for." Q-baī Q pa hQ: „Fệi-ko nắn, na wúra-ko e-tof ro-for " Q-lán̉ba $Q$ feñ e-for-y'oń; e-kant e wur, e woñ 0 -lániba ro-sån. Q-láñba 0 pã: „A, Pã Trañk o bă e-kant e-bơti gbā!" Ka Pâ Nẽs 0 pă ho: „Tráka e-kant tşfan
13) 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: ${ }_{n}$ Mr. Bushgoat, art thou here?" The Bushgoat answered: „I am here." The Spider took out a parcel of salt, and gave (it) to the Bushgoal, and said to bim: ${ }^{\text {When }}$ When 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: ${ }_{n}$ 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 digged till he came and met the Bushgoat. The Bushgoat took much salt, and put (it) into his mouth, and blew the salt into the eyes of the Ant-Eater. The Ant-Eater said: „Earth got into my eyes." The king said: „Blow ye on him, and take out the earth from his eyes." The young man blew into his eyes, some gum of the eye came out, and got into the young man's mouth. The young man said: „Ah, the Ant-Eater has a very sweet ${ }^{\text {s }}$ ) gum of the eye!" And the Spider said: „About the gum of the eye, about this (only)

[^26]
 O-bai 9 pă: „Pă Trank, der ba, I mémąr-a!" Pă Trañk 0 pénša, 0 der he. $\mathbf{Q}$-bal 9 ko ri, $Q$ ko fent-ko ro-for, e-kant e woń 0-bai ro-săn, e pá: „A w'an, mun' bóti gbat" Pa Trañk
 Pã Trank 0 pă: „I der he so; ma mă pa min' bóti." Q-baí o ko ri; Pá Trank o gbúke, na bal-bal-ko de ka-bor-k'oń be, ǹa poǹ ań-lal, ńa batr Pâ Trank. Pa Nês 0 pã: „ $\mathrm{Tr}^{\prime}$ 'a difko, káma na trára, mo o yi kă-bot-e." N̉a dif Pa Trañk. Ma ǹa ma tšen-ko-e, Pâ Nês 0 pă: „I kóne, I ko bañ ka-móte-kami." 0 kőne. $q$ ko båp Pà Bo, 9 yi ro-bi (ro Pa Trañk o lá nañ bés-e); o káne-kq: „Wur, mą kóne ro-k'or." Pá Bó o kóne. Pă Nés $Q$ kálane, 0 ko bąp 'a poñ tšen Pa Trañk-a. Q-bat 0 pă: „Pă Nês, de yer 0 -šem, múno sōm-a sa sóto 0 -
 0 yer $Q$-šém!" $Q$-bai $Q$ pã: „I šélq." 'A wúra a-lañk, na son Pâ Nês, de a-fi, de aka-léña, ṅa son-ko. Na poǹ yer 0 -šem señk. O-baị 0 pâ: ${ }_{n}$ Mań kal nañ trań ro, káma są ko wúra
 O-bal 0 k $\mathfrak{k}$ kğli ro-bi, 9 pă ho: „Pá Nês, der ba, kğli-a! Káli ba, m@ w'úni $\underline{0}$ kot ano-bi-a!" Pâ Nés $Q$ pă: „ $\mathbf{O}$ gbo! Pá Bō kọnoń;
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 AntEater refused, he did not come. The king went there, he went and blew into bis 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 Bushgoal, 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: ${ }^{\prime} M r$. 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 meal!" 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: ${ }_{n}$ 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."
 hQ: „Kóne romi ro-k'or." $Q$-bat 0 pă: „Mañ kal nạń ropetr." N̉a ko bêk ro-petr. Pâ Nês $q$ kơne ro-k'or, $o$ ko bañ Pá Bo, o kára-ko, 0 re mañk-ko ka añ-kant rorárặn. Q-bai 0 kal tšéla Pã Nês-añ, 0 pã rọnóñ: ${ }_{\text {„ Man ténsa-mi Pă Bō, múno }}$ trára ma-sot!" Pa Bo, kónoñ 'a ma ten') be, 'a nåm fe ko. Pá Bó 0 tral mo 0 -baī 9 mo bánisa ro-petr, 0 mínta he so wur ro-petr. Pá Nēs o ko pă ka Pã Bó: „Tro peee? Tro pee-e?" Pã Bō 0 pă: „A, I bun fi ro-bi, Pă Nēs!" Kóno pă: „Mă trára
 so: "Ma ta tr'a he kábun fi." Pá Bo 0 mínta be so wnr ropetr. Pâ Nēs 0 pã: „Kar-mi, I tši tróri-mu kạa-bun fi, kar gbo!" Pâ Nēs 0 kóne ro-kant, 0 ko nậñk añ-wut ǹa Pâ Sip-a. $\mathbf{Q}$ kálane, o bêk ka Pā Bō, o pă ho: „Ra-bomp-ra-mi ra bañ; Pā Bō, mam pafa-mi, I ko wont a-trol." Ṅa ko bapp añ-wul ña
 fókia-mi añ’ǵntr añáńn, (ro tra-sip ña-rañ ña fánta)." Pá Bō o ko nạǹk-ña, 0 tšéla Pā Nês-a. Pā Nēs 0 bēk, o pă: „O gbo! Ko ê-šém ña ñè-e?" Pá Bo o pă: „Mam ba-ña." Pă Nēs o pā so: „Mam ba-ña." Ṅa yóka-ña. Ma ña kónẹ 0 -tan-e, Pá Nēs o pâ: „Man dif-ṅa." Ǹa dif-ña. Pá Nēs o kal káne Pă Bō, 9 pā ho: „Kơne romú ro-k'or, I tši bapp-mu téte." Pã Bō
4) 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 Bushgoal: „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
5) Lit. „How is it? How is it?"
6) Lit. „Doest thou know to day almost dying?"
7) Lit. „he said etc."
8) 

 fe ǹa so; ko mo 0 trániane am-bontr ro 'a kére-ha, 0 ko bēk ro-k'or ka Pă Bó; 0 băp Pa Bo 9 tra lap an'ántr. Pá Nês $q$ der, 0 mánkne, $\rho$ trå kạli Pă Bo; mo o poñ trára, fo Pă Sip 0 tra der tra tén aǹ-wut-ñ’on. Pá Sip 0 der ten añ-wut-ñ'oń, o pả ho: „Pā Bo, káne tára añ-wut-'a-mi anọ-e ? ${ }^{\circ} \mathbf{O}$ ko yókaǹa, 'a poǹ fitoǹ. $\mathbf{O}$ pă so: „Pă Bō, múno dif ań-wut-'a-mi-i?" Pâ Bõ 9 gbúke. Pá Sip o piára ko bal-bal pâli. Pâ Bo o ko
 Q bēk anới?" O-bai Q pă: „O yi re." 0 yif so Pă Sip: „Ko neé-e?" Pâ Sip 9 pã so: „ 0 poñ dif ań-wut-'a-mi." $Q$ baī 0 pa ho: „Káli-ko rorárạñ; 0 dif lo ṇ̀ñ ką-lợme-ka-mi."
 bal-bal-ko, hăñ $o$ ko mánikne ka Pă Nês; Pã Sip o nạñ fẹ ko so. Pă Sip 0 kal kóne ka 0 -baī, 0 yif-ko so ho: „Pá Bo o bēk anọ-i?" 0 pã: „I nạñ̀ fe ko." Pã Nẽs o kóne, 0 to yóka añi-wut ña Pā Sip, 0 ko kal-ña, 0 patr-ina; 0 treī añ-fatr ro-k'g̣rań, 0 kóne ro-petr, 0 băp Pâ Sip-a, ña trą pă re Q-baî-ań trạ́ka añ-wut. Pa Nēs Q pă roñání: „Ko tr'ei tra ná ma pã anớe?"، Pā Sip o pá so: „Pă Bõ o poñ dif añ-wut-'a-mi." Pâ Nès 0 pá: „A, Pã Bó! Yo o yi gbo

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 ${ }^{2}$ ) 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. ${ }^{3}$ ) 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 ${ }^{4}$ ) 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 ${ }_{n}$ at the king's place etc."
„Tens-ko." Pá Sip o wur, o kóne trạka ką-tẹ Pâ Bó; 0 k gbánné-ko ro-r'oń; o bal-bal-ko. Pá Bõ o ko mánikne so rokant, Pă Sip $o$ nagnik fe ko so; kérẹ Pâ Bo 0 ko mañkne rorárạñ ka Pà Nês. Pâ Nês o trạ́la-ko ri, o ko nặn'-ko ri, 0 pă: „Main kóne di, I poǹ patr." Pâ Bo o pã: „I mínta he, o-baī o poni mi wáúki." Pâ Nēs 0 pă so: „I kára-mu e-nak anới?"، Pa Bō o pã: „Yáo, kára anó." Pâ Nēs o kérẹ-ko e-nak; na yíra gbo, ǹa di. Pa Nēs 0 pá so: „Tro pe-mu-e, Pâ Bó?" Pa Bó 0 pã: „I bun fi; ǹa bun mi dif" Pã Nēs 0 pă so : „Ma trára ténọn kå-bun fi-i?̣" $\mathbf{O}$ pã: „I trára-ki ténoǹ." Pã Nēs 0 på ho: „Ma mă pă nañ fo mą tr'a he ki nañ-a." Pã Bō 0 pā so: „Kérẹ 1 trára-ki ténoñ." Pã Nēs 0 pă so: „Man di lẹmp lẹmp, káma ma gbứke. Be Pā Sip 0 trála am-bontr-'a-mu-e, ro må ko be, 0 trá trañ-mu; kóne o-bóli." Pá Bó 0 gbúke so (ma ña poñ di), 0 kóne 0 -bóli. Pá Sip 0 tensko, hản 9 támro; 9 kóne so ka 0 -baī. Pâ Nēs so, mo 9 trára, fo Pá Sip o kóne ka o-bai, 0 ko ri so. 0 bap Pá Sip, $\rho$ tra pâ-tši so trạ́ka Pã Bó. O-baí o pă ka Pā Sip: „Ro mă nạñ'ko bê, bătr-k 0, mag kára-ko romi." Pâ Nēs 0 pă so: „Ro mă nagñ'ko be, gbip-ko, mą kára." Kon' so 0 kóne, 0 ko bañ Pã Bō; $甲$ kánékQ, fo ka-trak ka poñ. Ma ña bêk ro-petr-e, Pā Nēs $q$ káne Pá Bõ: „Trañ anó, káma mă ko wur rorárặ ka q-baī." Kon’ 0 kal kóne ka Yâ Sip-añ, 0 pă ho: „Kóne rorárăñ ka q-baí, mă ko mánikne ro-r'oñ; Pā Bó, I poñ kára-ko."
„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, l 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, wherever thou goest, he will follow thee; go far away." The Bushgoat fled again (when they had eaten), and went far away. The Leopard sought him, till he was .tired; ${ }^{1}$ ) 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."
[^27]
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Pã Sip o ko mánikne ri; Pá Bò o bêk; Pă Sip o wop-ko. Pā Bō $\rho$ kúlo. Q-baí 9 pā hQ: „Ko née-e? Káne mo kúlo rorárặñe ?" Pá Sip 0 pã: „I sôto Pâ Bō." Q-baí 9 pă: „Kára-ko." Pâ Sip 9 kára-ko, 'a dif-ko. Ma ña poñ dif Pā Bō-e, Pâ Nẽs o bêk. Q-baí o pā: „Tro să ma yō-ko-e ?" Pă Sip o pã:
 ko." Ṅa poñ-ko tšen señk. Pă Sip 0 pă ho: „Tr' 'a yer Pã Nês-a o-lai, kóno sōm I sóto-ko." Q-baí 0 pá ka Pà Sip so: „Ro má năñk a-bó be, gbip-kg."

Tšíañ Pă Sip 0 trą gbip trą-bo, na ma náníkane he so tánikañ; ro 0 nañ'-ko, 0 gbip-ko. Tšíañ so añ-wut ña Pã Bó, ǹa trơri Pã Yári fo: „Be mă nạñ̀ Pâ Nês-ań, gbip-ko, w'úni las woñ." Tšíañ so $\mathbf{Q}$-sip 0 nagñk gbo a-bote, 0 gbip-ko, 0 poñ ko som; de a-yári, be 0 nañik gbo a-nēs-e 0 som-ko.

An'úmp VII.
O-Bair re Q'wán-k'oń 0 -béra, de Pă Támba.
Q-bai 0 -logm 0 kōm tǵpañ w'abẹ́t béra, ko 9 yi $Q$-fíno tánka be, ko 9 rúásm-k 0 , hañ 9 poñ bak; ka a-fạm a-rúni ña yéma-
 0 soñ $a$-kála a-gbáti ka 0 -baī, $Q$-kas ka $\delta$-béra; ko 0 -kas-k' 0 ñ 0 pã ho: „Botr añ-kála-'a-mu; be mă bontr ar'áka, ará yi ka añsẹ́be rok'ór-e, $\mathbf{0}$-bẹra mą nántra-ko." Kére 0 tr'a he ar'áka,

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

This is the reason that the Leopard is catching bushgoats, they never meet each other again face to face; where he sees him, he catches him. This is also the reason that the children of the Bushgoat told ') 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. ${ }^{4}$
2) Lit. $n^{a}$ bad person that."
3) Lit. „came to seek" or „came to obtain her."
4) Lit. ${ }_{n} \mathrm{My}$ wife that one."
5) ${ }_{n}$ (as for) the woman, thou marriest her."
ará yi ka añ-sébe rok'ór-e; ko 0 -kas ka $\underline{0}$-béra 0 pã: „Ma támro, kálane." Ko 0 -yóla $\mathbf{Q}$-lom 0 der so, 0 re ten 0 -bórko, ko 0 soñ so a-kála a-gbáti. Q-kas ka 0 -béra 0 pă so: „Botr añ-kála-'a-mu; be ma bontr ar'áka, ará yi ka añ-sếbe rok'ór-e, ma nántra $Q$-béra." Kére $Q$-lániba $q$ támro, $\varrho$ tr'a he arááka, ará yi ka aǹ-sébe rok'ór, ko 0 -kas 9 pã: „Kálane." Ka añ-fáa be ka an-tof na der mémar, ka ña támro; ña tr'a he ar'áka, ará yi ka añ-sébe rok'ór. K $\mathrm{K}_{0}$ Támba $\rho$ yếfa ro-tóroñ $\mathbf{Q}$-bóli, $\mathbf{Q}$ re ten o-bórko, o pà hq: „I tši sótọ-kq, $\mathbf{0}$-ráni-ka-mi wơn." Ka añfạm ña pã ho: „Támba, mạ yéma, mă lána he ko sóto, ma a yôla be ña poń támro." K 0 m 0 o kónẹ, 0 bã e e-trơko, 0 ba på-lă på-féra, de på-lă pa wóma; ko 0 bă w'ỉr, 0 bă ma-yánte, de m'áro, de étuk ya på-lă. Ko mo o kóne, o bạp Pă Ra-

 ko bap Pâ Kwī-añ, o pă: „Ko née-e? K Kon’ o pă: „D'or ra báki-mi." 0 wúra ow'ír, ko 0 soní-ko. $Q$ tas, 0 ko bąp Pā
 „D’or ra báki-mi." Támba 0 wúra e-trọ́ko ña-rąñ, $\mathbf{q}$ soñi-ko. Ma Pā R'of-añ $q$ poń di e-tróko, $Q$ wúra a-trol, $Q$ soń Pã Támba. An-trol, añ'és-ña-tši nífa yi: ką-wóso. $\mathbf{O}$ pā ho: „Be a-bōk 9 ṅañ w'û́ni, an-trol añé nita ma yō, ñía w'û́ni mo mun;
6) 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 ${ }^{1}$ ) 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 anulet; 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 ${ }^{1}$ ) the damsel, and said: „I shall get her, she is my wife." ${ }^{2}$ ) And the people said: „Tamba, thou doest tell a lie, thou art not able to get ber; when ${ }^{3}$ ) 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, ${ }^{4}$ ) and palm-oil, and rice-straw. And as he went, he met the Hedgehog, ${ }^{5}$ ) hunger was heavy upon them; he asked them: „What is the matter?" They said: „Hunger is heavy upon us." And he gave them straw. When they had eaten it, he passed on, and went and met the Alligator, and said (to him): „What is the matter?" He said: „Hunger is heavy upon me." He took out the goat, and gave (it) to him. He passed on, and went and met the Cerastes, and said (to him). „What is the matter that thou doest lie here?" The Cerastes said: „Hunger is heavy upon me." Tamba took out two fowls, and gave (them) to him. When the Cerastes had eaten the fowls, he took out a medicine, and gave (it) to Mr. Tamba. As to the medicine, the name of it is: ka-wóso. He said: „If a snake bites a person, this medicine they must make, this one must drink;
7) Or: „to obtain. ${ }^{4}$
8) Lit. ${ }^{\text {my }}$ wife that one."
9) Or: „because all etc."
10) A kind of millet.
11) Or: „Grass-cutter." See the word in the Vocabulary.
kấma pa tớflọ-ko." Pa R'of-añ o pā so: .,Tr' 'a ko tẹn mafit ${ }^{1}$ ) ma w'úni yáñfa, tr' 'a botr-ña ka an-trol." Támba $Q$ tas, o ko bapp Pã Tr'ak-ṅa, o pã roñón: ${ }^{2}$ ) „Ko nèe-e?" 0 pă: ${ }^{3}$ ) „D'or ra bañ-su." $\mathbf{Q}$ wúra ma-yánte, de m’áro, o sọi ka Pa
 ka ow'ahél béra, o pã rọnợn fọ: „I der tẹn ow'ahẹ́t bẹ́ra trę́ka nántra-ko. $\mathbf{Q}$-sántki ka 0 -baī 0 pá ho: „A Támba, múno yai Qwé má der tẹn $\mathbf{o}$-béra owé-i?" Támba o pā: ,I tši nántrako, $Q$-ráni-ka-mi woǹ." D'or ra báki ka a-boi ña $Q$-baī, ko Támba o wúra pa-lá, 0 soñi-ko. Ma am-boī o poñ di-e, o kóne ro ka Pâ Támba, o ko bóntra-ko ey'étr, eyé yi ka añ-sébe ro-k’ór-e; nia ko díra. Ka-bat 'a ko yíra tráka pă tra ka-nántra. O-kas ka o-béra o yif Támba ho: „Ma yéma o-bórkọ-i? Bontr ar’áka, ará yi ka añ-sêbe rok'ór." Támba o pā: „I trora-š̌i; kẹ́rẹ 1 mínta hẹ." O-kas o pā sọ: „Bontr-yi, trą bà he tr'ei.." Q pá: "I šéllo." Támba o pă bo: „Añ-fon nia Pã, mo o yi o-fẹt-e tápañ, de aka-bont-k'oń, de e-sántrak-y'oń, y'́an yi rok'ór ka añ-sébé." Ma Támba o pa vañ-e, 0 -sánıki 0 pā: „Má
 ka-sü-ka-mi ka dínne tápañ ro-lal; be mă wúra-ki, mă nántra
12) The indefinite form for the definite one, as it cannot be misunderstood.
13) Or: rońañ, „to them." See the word k'ak, which is the Sing. of tr'ak in the Vocabulary behind.
14) Or: Nia pã: „they said:"
that it may get better with him. ') 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, ${ }^{2}$ ) and said to him: ${ }^{3}$ ) „What is the matter?" He said: ${ }^{3}$ ) „Hunger troubles us." He took out penne seed, and palmoil, 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: „l come to look for ${ }^{4}$ ) the girl in order to marry her." A minister of the king said: „Ah Tamba! Thou, such a worthless fellow, ${ }^{5}$ ) thou doest come to look for this woman?" Tamba said: „I shall marry her, she is my wife." ${ }^{6}$ ) 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 damsel ${ }^{7}$ ) 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, ${ }^{8}$ ) 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
[^28]Q-bẹ́ra." Támba 0 pá: „Yáo, I tši wúra-ki." $\mathrm{K}_{\mathrm{Q}} \mathrm{mo} \mathrm{Q}$ kọnẹ rolal, 0 ko băp Pâ Ra-bem-añ, o yif-ko: „Re mañ $\mathbf{t}_{0}$-e, Támba? " Q pă: „l kọ tẹn aka-sa ka o-baĭ, ka dínne tạ́pañ-e." Pá Ra-bem-a 0 pă ho: „Kar-mi, l ko bảña-mu-ki." 0 ko bañ-ki, 0 soñ Támba. Támba 0 kére ka-su ka 0 -baī. Kére 0 -sántki $o$ pâ ho: „Mą yéma, ki táho." K $\mathrm{K}_{\mathrm{Q}} \mathrm{Q}$ wop-ko, 0 yō-ña 'a sap-
 pă so: ${ }_{n} A k$ 'ónte-ka-mi ka dínne tápań ro-bañ; be mą wúra-ki, I tši soñ-mu o-béra." Támba o pā: „I tši wúra-ki." Támba 0 kóne, $Q$ ko bąp Pă Kwi-añ; kon' 0 pă ho: „Támba, ko néee?" 0 pã: „I ko wúra ak’ọnte ka $Q$-baī, aká dínne tạ́pañ robañ." Pã Kwī-a $o$ kóne téte, 0 ko wúra-ki, 0 soñ Támba. Támba o kára-ki ka o-baí, o re soñ-ko. Q-sántki o pă ho: „A, w'úni las! Tr' 'a bal-ko!" $\mathbf{O}$-bai 0 pă: „ $\mathrm{D}_{\mathrm{Q}}$, I bal he ko." O-baí 0 pă so: „Támba, apa-lā-pa-mi an-fẹt na poñ pántrane-pi de ma-yánte; be mă poñ wúra ama-yánte ka pa-lă, mă tra nántra Q-bơrko." Támba Q pâ: „I šélo, I tši wúra-nia." Támba Q pā: „Tr' 'a kára apa-lã." Ṅa kára-pi. 0 yíra ro-set, 0 trá wúra apa-là ka ama-yánte. Mo o mo yọ ama-pant amé, Pà Tr'ak ${ }^{1}$ ) 0 bēk, ña gbáti, ǹa yif Támba: „Ko ma yọ anó-e? ${ }^{\text {© }}$ Támba 0 pã ho: „ $\mathbf{Q}$-baī $\varrho$ soñini ama-pant amé, káma I wúra

[^29]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 Grasscutter, 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 doest tell a lie, it is not this." And he seized him, and caused them to beat him. The king said: „Let him go." They let him go. And the king said again: „My cymbal ${ }^{5}$ ) was once lost in the sea; ${ }^{6}$ ) if thou doest find it out, 1 shall give thee the woman." Tamba said: „I shall find it out." Tamba left, and happened to meet the Alligator; he said: „Tamba, what is the matter?" He said: „I go to find out the cymbal of the king, which was formerly lost in the sea." ${ }^{6}$ ) 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 penneseed from the rice, thou shalt marry the damsel." Tamba said: ${ }_{n}$ 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 $\mathrm{Ants}^{\mathrm{s}}$ ) came, they were numerous, (and) they asked Tamba: „What doest thou do here? Tamba said: „The king gave me this work, that 1 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'onte in the Vocabulary.
6) Or: „in the water."
7) Or: „took it out."
8) The wole species is implied.

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apa-lă ka ama-yánte amé." Pã Tr'ak o pă: „Yíra, kar-su." Téte ña poñ wúra apa-lă ka ma-yánte be; apa-lã pá-féra rą kăbalaí k'in, ama-yánte rą kă-balaí kă-lom. Támba 0 yốka alrabalaí trą-rañ atšé, o ko trámạ-tš̌i ka 0 -baī, 0 pă: „l poñ." Q-sántki 0 pā ho: „Támba 0 yi w'úni las, tr' 'a faī-ko." Nंa yôka-ko, ña sap-ko, 'a trănd-ko. Q-baī $\rho$ táné añ-ráni-n’ọn ñ’áńlẹ, 0 pã: „Kóné, na ko kúta-mi m’antr, 1 yema búko." Nंa kóne, de w'ahẹ́t bẹ́ra $q$-lom, $\rho$ bếka tramát. Ma nia ko-e, Pā R'of $o$ gbatr-ña') be, támbe ow'ahẹ́t béra $\mathfrak{o}$ gbatr') he ko. Ow'ahét 9 gbúke, 9 de káne $\mathbf{o}$-baī ho: „Pā R'of 9 gbatr ${ }^{1}$ ) ambórko be ro-bat." 'A kóne, 'a ko bañ-ña, 'a kára. ${ }^{2}$ ) W'úni ó w'úni 0 tr'a he an-trol trạka yénikas-ña ma-der; ña poñ píka bé, ṅa fánta. Q-baī 0 pā: „Tr' 'a tšéla Támba, kóno trára Ir’eī. " Ṅa tšéla Támba; 0 der, 0 -bai 0 pá rọnóñ: „Támba, kğli ań-ráni-'a-mi, ṅa trå fi; Pă R'of o gbatr-ṅa; ${ }^{1}$ ) mă trára an-trol nia-tši-i? ?" Támba 0 pă ho: „l trára." Q-baī 0 pă so: „Yóna-mi an-trol-e." Támba 0 pā: „Tr' 'a ko ten ma-fit ${ }^{3}$ ) ma w'úni yáñfa; míañ me yớna-nì; téte ña tráa yơkane." $\mathbf{Q}$-baī 9 pã: „I málane." Q yóka a-bar, 0 sut-nii 0 -sántki ra-bomp, ma-fit ${ }^{3}$ ) ma wur; na yóka-ña, ña-sọn Támba; kon’ Q yốka-ña, $Q$ rúnkatr-ña ka antrol. Q soñini ka Q-béra Q-kin, 0 yókané. Q-bal o pã: „Bá-sąra-mi, w'an-ka-mi!" Támba 0 pã so: „Téna-mi ma-fit ${ }^{3}$ ) ma w'úni yáñfa, amé ma poñ." $Q$-baī 0 y 0 'a sut $Q$-sántki $Q$-lom ka 'ra-bomp so; ma-flt ${ }^{3}$ ) ma wur, ña soñ-ṅa ka Támba; 0 yóka, 0 botr ka an-trol tráka Q-béra $\mathbf{Q}$-lom; Q \ókane so. Q-baī Q pă so: „W'an-ka-mi, rámąra-mi to lemp añ-ráni-'a-mi naa-rặ,

[^30]the rice from this penne-seed." The Ants said: „Sit down, (and) wait us." Presently they had taken out the rice from all the penneseed; 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: ${ }_{n}$ 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,

[^31]añá tšfa." Támba Q pă so: „Tr' 'a kára ma-fit ma w'û́ni yáñfa." 0 kal sut 0 -sántki 0 -lolm, 'a wúra ma-fil-m'oń, 'a sọn Támba; kon' 0 yớka-ṅa, $\rho$ botr ka an-trol, 0 soñ am-béra ña-rañ, añá tšía; ǹa yeñt téte ma-derr, na yókane. Kére añ-sántki a-lọm na $\Omega$-bai, añá tšía, nèa gbúke, ña kóne. Ma añ-sántki, añá tšía, ña gbúke, ǹa poñ kóne; $\mathbf{Q}$-baĩ 0 wúra y'etr e-lópra, $\rho$ soń Támba; 0 soñ-ko so o-bơrko, owó o der tápań tra re ten-e. O-baī 0 wúra so ka-léniken kă-lom ka ka-petr-k'oń, o soni-ki ka Támba. 0 wúra so trą-petr tra a-trar trå-råñ, de an-trar be, o soñ-tši Támba; kon’ o sáke so 0 -yóla $Q$-bána. Ko 0 -baī $\underline{0}$ bak; mo 0 poń bak yañ-e, 0 soñ Támba an-tof-ñ’on, 0 pă ho: „Be I fi-e, Támba, kơno na ma pólo o-baī." Mo o-baī o re fiee, ǹa wúra 'ra-bai, ǹa soñ Támba; kon' 0 kal so sóto a-fósa, de a-kála, $\rho$ tas 0 -bai tápañ.
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 leff, ${ }^{1}$ ) 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 neigbouring 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, hin 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. ${ }^{3}$ )

1) Or: ${ }^{\text {who remained. }}$.
2) Or: „took," or „picked out."
3) Lit. „he surpassed the king before."

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## Chapter V.

## Proverbs.

- The following ones were met with by the author: -

1. $\Lambda s^{\prime}$ áni tra wop ko, lit. „The state of having set the teeth on edge holds him," = "One's teeth are set on edge." Sense: ${ }_{n}$ 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 al, comes upon him, on his return he may say: as'áni tra wop-mi; and if asked to go to such a place again, he will refuse to do so by saying: 1 ko he ri, as'éni tra wop-mi, „I do not go there, I learned wit."
2. Mer, pa rónkal, pa wósi; lit. „Swallow, it is bitter, it is dry." Sense: Take a thing patiently, however trying it may be." Or like the Germ. proverb: „Was ich nicht ändern kann, nehm' ich geduldig an."
Note. The pronominal form pa, as used with the verb wosi, which is the long form of wos, "get dry, be dry," and which, therefore, according to analogy ought to be 0 ; can only be accounted for on the ground that it is used with a proverb; where greater liberty is allowed with regard to the form of words, than in other common language. Another reason for which this form seems to be used, is to make it agree with the form of the preceding pronoun. The short form of wosi could not have been used here, because it is a positive proposition; but wos has the sense of "get dry"; only in negative propositions it has also the sense of „be dry". See the Note after wos, v. n. in the Vocabulary.

For the better understanding of this provèrb it may be observed, that rónkat has reference to the acerb taste, which unripe fruit has (as unripe limes), which makes it very unpleasant to swallow; and wosi 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 SierraLeone, which forms one of its ingredients.
3. Séne Tšémpi o tas am-baī kà-tšemp; lit. „Senge the Wise exceeded kings in wisdom." Sense: „Thou art wiser than I, I will not contend with thee."
Note. Senge is a fabulons person, said to have lived in the first world, and to have been greatly renowned on account of his wisdom. (Cf. the word tšémpi, adj. in the Vocab.).
4. Ak'ór ką-fot ka tąna he añ-kápątr; lit. „The emply belly (stomach) is no match for the chest." Sense: „A man cannot work well without eating."
5. Télma Mốdu ${ }^{\text {t }}$ ) o bentr a-tšik ką-tas; lit. „A loquacions person (a babbler) hinders strangers from going on;" i. e. „he must talk to them before they go on."
6. Far-far $\underline{o}$ yi he kótšine ; 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.

Thas 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: „Fór-fag o yi he kótšine."
Note 2. As to the form of this word, it is either an adjective, when w'ûni, na 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 abone. If it is taken as

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an abstr. noun in 0 -, 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 yo, ${ }_{n}$ make," ased in reference to a bird caught in a trap, which struggles to get loose. (Cf. the Note at the $8^{\text {th }}$. the proverb below.)
7. Mą bar gbo tšímne, mă trä bar sap; lit. „Ti.e more thou strugglest, the more thou wilt be caught." The sense of this is much the same with the preceding one. The more a person struggles to extricate himself from a palaver at the Bare, or Court-house, by talking much and passionately; the more he will get entangled in it, by his incautions and unguarded expressions.
8. Tráma kądí 9 gbip he bom-añ; lit. „To stand ahead does not catch a woman;" or: „The being fist does not etc.;" or: „One being first does not catch a woman;" or: „A being first does not catch a wiman," 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 $\mathrm{i}^{1}$; but he who tikes 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 trạma kadi, the greater part of what has been stated about the form far-far in the $6^{\text {th }}$. proverb above, applies also to this: Traǵma kådi is either to be taken as an abstr. noun with the prefix 0 -, which, in that case, we must suppose to be dropped here; or it is to be looked upon as a verbal adjective, when w'ứni may be understood. The latter supposition seems to be the correct one. The form trạ́ma kịdí might possibly be an Infinitive absolute, in which case the pronoun 0 would be the irrelative or impersonal one. See the Preface § 20.
9. Añ-kil 0 bẹntr a-méra gbántanẹ; or: Pā Kil 0 bentr amera ${ }^{1}$ ) gbántane $;^{2}$ ) lit. „The ground-pig prevents a mind spreading itself," that is „hinders an agreement, or „a harmony of mind."

1) Or: „plan, desig4."
2) Or: ${ }_{\text {naking }}$ itself known, " or: ${ }_{\text {„ diffusing itself." }}$

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 trānd o-póto; o rak-rak, kére $\mathbf{o}$ bákar ; lit. „He is like a European; he is of a delicate constitution, yet he is strong." This may be spoken in reference to a person, who is of a delicate health, but nevertheless able to do a great deal; because they say that Europeans in Africa are in general of delicate health, but yet able to accomplish a great deal in war and also otherwise.

## Part II.

## Some Specimens

of
the Aathor'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, Pā! (Yã! Wan!) A. „1 salute thee, Sir! (Madam!
B. Agmbá! Kóri-'u, Pâ! (Yã! W'an!)
B. „Very well!') I salute thee, Sir! (Madam! Child!)"
A. Tro pe-e?
or:
Tro pa yi-e?
or:
Tro pe-mu-e?
$\left.\begin{array}{c}\text { A. „How is it?" or "What } \\ \text { news?" or: } \\ \text { „How art thou?" }\end{array}\right\}$ or:
„How art thou?"
B. Agñ añ! Múno, tro pe-e?
B. „So so! Thou, how art
thou?" or:
"Tolerably well! Thou, how
etc.?"
or: or:
Tr'ei ó tr'ei! Múno, tro pe-e?
or:
„Nothing but trouble! Thou, how art thou?" or:
O báki gbo! Múng, tro pe-e?"
"It is but hard! Thou, how art thou?" or:
„Only trouble! Thou, how art thou?"
or:
or:
Tr'ei ó tr'ei tráa yi he! Mún 0 , tro pe-e?
„Very well! ${ }^{2}$ ) Thou, how

- art thou?"

1) Or: „Thank you! I etc.! ${ }^{( }$
2) Lit. ${ }_{n}$ There is nothing the matter!"
A. An díra-i? or: Ma díra-i?
B. Yấo, I díra. Múnoo, mà díra-i?
„Hast thou slept well?"
${ }_{n} Y e s, 1$ did sleep well.
Thou, didst thou sleep well?"
b) If a person is not well he may say:
B. De, I díra be; ra-tru ra báki-mi ténoǹ.
B. „No, I did not sleep; I am very ill to day."
A. Ko báñsa-mu-e?

B Ra-bomp-ra-mi ra bañ. or:
Ra-bomp ra bañ-mi. or:
Ma-der-ma-mi ma bañ be. or:
1 sóko wónane.
A. Ma bã tra tẹn e-trọl.
B. Yáo, I ko ten-yi.
A. Re man ko-e?
B. I ko ro-k'or. or:

1 ko ro-petr.
A. "What hurts thee?" or:
"What pains thee?"
B. „My beid aches." or:
„The head pains me." or:
„My skin hur:s me all over." or:
"I had fever all night."
A. „Thou must look for medicine. "
B. „Yes, I go to look for it."
A. „Where art thou going to?"
B. "I go to the farm." or:
„I go to town."
c) On parting they may say:
A. Mam piấr'ó, Pa! (Ya!)
B. Ąmbá! Mam piár’oó, Pâ! (Yá!)
A. „Let us live (be) well all day, Sir! (Madam!)" or: „Good bye,Sir!(Madam!)"
B. „Very well!') Let us live (be) well all day, Sir! (Madam!)" or: „Very well! Good bye, Sir! (Madam!)"

[^33]d) If it is toward evening, one does not say: Mam piấr'-ó, etc.! but:
A. Man díra-ó, Pál (Yâ!)
A. „Let us sleep well, Sir! (Madam!)" or:
„Good night, Sir! (Madam!)"
B. Ambá! Man díra-ó, Pá!
(Yâ!)
B. „Very well!') Good night, Sir! (Madam!)" or:
„Very well! ${ }^{1}$ ) 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 salufation: Kóri-'u, etc.! bat:
A. Pánê-mu, Pā! (Yã!) or:
Pánê-mu-ó, Pâ! (Yã!)
A. „I have met thee, Sir! (Madam!)"
B. Ámbáa! Páne-mu, Pâ! (Yã!)
A. Ám piár'-i? or: Ma piár'-i?
B. Yáo, I piárí $\mathbf{o}$-tan!
B. „Very well! I have met thee, Sir! (Madam!)"
A. „Hast thou been well?" or: „Hast thou lived well?"
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:

| $\left.\begin{array}{l}\text { A. Sẹn-ó, Pa! (Yá!) or: } \\ \text { Sẹ́nétó, Pā! (Yá!) }\end{array}\right\}$ or: | A. „Weleome, Sir! (Madam!)" or: |
| :---: | :---: |
| Sén-ó! Sen-ó, Pā! (Yâ!) or: | „Welcome! Welcome, Sir! |
| Q-tem, sen-ó! | „Sire, welcome!" |
| B. Ąmbá! Kóri-'u, Pâ! (Yâ!) | B. „Very well!') I salute thee, Sir! (Madam!)" |
| A. Ro ma yêfa-i? | A. „Where doest thou come from? ${ }^{\prime}$ |

1) Or: „Thank you! etc.! "

## B. I yéfa ro-Báke elớko. <br> or: <br> I yéfa ro-Kamp.

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

> g) If one sneezes, they say:

| A. Sẹn-e! | A. „God bless thee!"" Germ. |
| :--- | :--- |
| „Zur Genesung!" |  |
| B. Åmbá! | B. "Very well!" or: „Thank <br> you!" |

h) If one visits a sick person, he addresses him thus:
$\left.\begin{array}{l}\text { Séke-ô! or: } \\ \text { Šéke ó! }\end{array}\right\}$

## or:

Séké-ó! Séké !
Šéke-ó! Šéke! $\}$
or:
Woì! Tran̉k gbo, ${ }^{\text { }}$ ) Pâ! (Yā!) „Alas! Be but quiet, Sir! or:
Woī! Woi! Má trū ra-tra, Pā! (Yā!) or:
Woì! Woi, Pā! (Yá!) Ma trua ra-tru! ${ }^{2}$ )
"I am sorry!" or: ${ }_{\text {„ }}$ I pity thee!"
or:
„I am very sorry!" or:
„l pity thee very much!"
or: (Madam!)" or:
„Alas! Alas! Thou. art ill indeed, Sir! (Madam!)" or:
„Alas! Alas, Sir! (Madam!) Thou art ill indeed!"
i) If they want to show their sympathy with one, or to condole with one on the death of a near relative, they say:

Trañk gbo, ${ }^{\mathbf{4}}$ ) Pă! (Yâ!) $\quad$ „Be but quiet, Sir! (Madam!) or: or:
Trañk gbo!') Trañk gbo, Pá! „Be but quiet! Be but quiet, (Yā!) or: Sir! (Madam!)" or:
Woì! Woi! Trañk gbo, Pâ! „Alas! Alas! Be but quiet, Sir! (Yă!) (Madam!)"

[^34]j) If one goes on a journey, he may have to tell compliments from others; as one would say to one going to Port-Loko:

Námina Mọ́du ó, (I) kóri-kọ; „Tell Namina Modu and Ali Áli Bóndo ó, (l) kóri-ko. Bondo how do you do for me." ${ }^{1}$ )
Lit. „As to Namina Modu, salute him; as to Ali Bondo, salute him."
k) One coming from Port-Loko might say to one:
A. Nánina Módu o kóri-mu. A. „Naınina Modu salutes thee."
B. Åmbá! Åmbá!
B. „Very well! Very well!" ${ }^{2}$ )

1) Or on meeting the messenger one would ask him:
A. Námina Mớdu 9 yi ri-i?
A. „Is Namina Modu there?*
B. $\mathbf{Q}$ yi ri; $\mathbf{0}$ kóri-mu.
B. „He is there; he salutes thee."
A. Åmbá!
A. „Very well!" Or: „Thank you!"
m) If an aged person, or one of superior rank is addressed, the salutation is:
A. O-tem, kóri-'u! or: Kóri-'u, A. „Sir, I salute thee!"
o-tem! or:
O-tem báki, kóri-'u!
Kóri-'u, bom! ${ }^{9}$ ) or:
Bom, kóri-'u! ${ }^{4}$ )
or:
${ }_{\text {nSire, I }}$ I salute thee!"
„I salute thee, Madam!" or:
„Madam, I salute thee! ${ }^{-}$
n) If an aged person, or a saperior, speaks to one, and the person addressed does not distinctly hear, what he said, he says:

Tro ma pā-e? or.
Ko r'áka-e? or:
„How doest thou say?" or:
„What is it?" or:

1) Or: „Salute N. M. and A. B."
2) Or: „Thank you! Thank you!‘
3) Or: Kori-'u, ō-bom!
4) Or: Q-bom, kóri-'u!

| Pã? or Pâal? | ${ }^{\text {Sir }}$ ? ${ }^{\text {a }}$ |
| :---: | :---: |
| Yá? or Yâ-i? or Na? | „Mam?* or „Mada |

o) In sending one's compliments to a gentleman by his domestics, one may say to them:
$\left.\begin{array}{l}\text { Kóri Pâ-ñ! or: } \\ \text { Kóri Pā-añ! } \\ \text { Kóri Yâ-'n! or: } \\ \text { Kóri Yā-añ! }\end{array}\right\}$
"Salute the Master!" or:
"Remember me to thy Master!
„Salute the Mistress!" or:
„Remember me to thy Mistress! " $\}$
p) If the Plural is to be expressed, the forms are as follows:

Kó’i-nu, Pâ-ña!
Kó'i-nu, Yâ-ña!
Kó'i-nu, a-fet!
Mam pấr' nạn-ó, Pã-ña!
Mam piár' nąñoó, Yā-ña!
Man díra nạñóo,') Pâ-ña!
Mạn díra nąñob, Yā-ña!
Tro pe nañ-e?
Pánénu, Pâ-ña!
Pánẹ-nu, Yā-n̉a!
Sen nañ-ó!

Sen nàn!

„I salute you, Sirs!"
„I salute you, Madans!"
„I salute you, children!"
„Good bye, Sirs!"
„Good bye, Madams!"
„Good night, Sirs!"
,Good night, Madams!"
„How are ye?" or „How do ye do?"
„I have met you, Sirs!"
„I have met you, Madams!"
„Welcome ye!" or „Welcome to you!"
\#l am sorry for you!" or:
„I pity you!"
„God bless you!" Germ. „Zu eurer Genesung! ${ }^{*}$
„Ye are very welcome!" Lit.
„Welcome ye! Welcome ye!"
2. Of Worship.
$\begin{array}{ll}\text { A. Man der nạñ rámne K'úru- } & \text { A. "Let us pray to God." or: } \\ \text { masäba. } & \text { "Let us worship God." }\end{array}$

1) Lit. „Let as sleep ye, etc.!"
or .
"Let us praise God by singing."
B. „Let us go to Church."
A. „Wait me, I will bring my book with me."
B. „Make great haste then."
A. "Thou, canst theu 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 meaning ${ }^{3}$ ) of the prayers?"
B. „I understand a word now and then; ${ }^{4}$ ) but I understand 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."
B. Mań ko ro-mísídi.
A. Kar-mi, 1 tši kárane añ-réka-'a-mi.
B. Tšímone toń lẹmp.
A. Múno, mă trára kárañ-i?
B. I trára k'in k'in.
or:
Áníkó, I trára o-tan.
A. Ma trára kárañ trą-témnẹ-i?
B. Àn, I trára $q$-tan.
A. Ma trára ama-lein ma-témnẹi?
B. Ąñ, I trára-ña gbárañ.
A. Ma tral atra-rámne rok'ór-i'?
B. I tral k'in k'in; kẹre I tral aka-rámné ka $\mathbf{Q}$-Rábu gbárań.
A. Añ-réka ña K'úru, mag bốtąr-ni-i?
B. Agñ, I bớtar-ñi táñka be ; añréka añé ña tas ẹ-réka ẹlom be.
A. O-póto 9 gbair-su ka-wándi kal-fíno téngñ.
B. Ąń, $Q$ tróri-su ar'ím ra K'úru trä-lšeñ.
tor .
or:
Ma léñ’sir nạ̊ñ K'úrumasäba.
2) Lit. „I know one one."
3) Lit. „Doest thou know to read Temne?"
4) Lit. „Doest thou understand the pr. in the inside (within'?"
5) Lit. „I understand one one, etc."
6) Or: kére ka-rámne ka o-Rábu, I trąl-ki gbárañ; ,,but as to the Lord's prayer, I perfectly understand it."
A. Tén@ń kía $Q$ laǵpso gbaía-su ká-wándi; o kálane so tọi ka an-tof, aña 'a kómąrko, trặka kal bákaşae mader.
B. Káñko K'ứru o mar-su tra wop ar'ím, ará o poń trọri-su e-lọko e-lai ; káma să tšè yi gbo a-tral; kére kấma sag yi so a-yơ n̉a alrá są pon tral!
A. „To day he preached the last time to us; he returns now again to his native country, ${ }^{1}$ ) to recruit his bealth again."
B. „May God help us to hold the word, which he has shown us many times; that we may not be hearers only; but that we may also be doers of what we have heard!"

## 3. Of the School.



1) Lit. „to the country where they bare him."
2) Lit. „this book the book of God that."
A. Ma bă k’âri, de d'úba, de k'úpo-i?
A. „Hast thou paper, and ink, and a pen?"
B. „Yes, I have these things."
A. Ma tăkà às ką-leñ ma-leñ ma-témné-i?
A. „Hast thou learned to sing Temne hymns?"
B. Ásin, I trára kag-leñ-ña.
A. Ma trára ka-lom-i ?
B. De, I trap gbo ras tra taǵkas
kă-lom.
A. Básar 0 -fino, káma mă rráraki lemp.
B. Àñ, l bā ey'étr eyé.
B. „Yes, I can sing them."
A. „Doest thou know arithmetic?"')
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, Pā!
B. Ámbá! Kóri-'u! Ma yéma woñ-i?
A. Åñ, I tši wọn.
B. De yíra, kạ́li kă-wañ kă yi ri.
A. M'ámo, $\Omega$-tem; I tši yíra anọ́ ka am-mésa rayếr.
B. Tše yíra ro-rắre rayér, afef a-báki na yi ri.
A. Tră bã he mi tr'eĩ, o-trañk 0 gbagli he mi wop.
B. Ma yéma fánta ro-ténta, talọm 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, $\mathrm{Sir}{ }^{2}$ ) 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."


## 5. Of Eating and Drinking.

A. De yíra ro-mésa. or:
Mañ gbelgbétne ka ka-di.
B. Ma rámne K'ứru tra rứba ey'éstr-'e-su e-di.
A. Káli r'ả ra-bóti-di, a-nak-ó, a-sặka $\boldsymbol{b}$.
B. I bótar he a-soǵka, yer mi Q-šem $\mathbf{Q}$-tois.
A. Ma yéma 0 -šem $\mathbf{Q}$-nákat-i?
B. De, I tši di an-trọko apatr. ${ }^{3}$ )
A. Ma bólar he ka-di ka-lopi?
B. $\mathrm{De}_{\mathrm{e}}$, I di he kag-lop.
A. Mína, d'or ra bā-mi, I tši di $Q$-šem $Q$-sálkarar, de malel. 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 delicious to eat, rice, and palaver sauce."
B. ${ }^{\prime}$ I do not like palaver-sauce, give me roast beef."
A. „Doest thou want fried beef?"
B. „No, I shall eat of the stewed 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: $\mathbf{Q} \mathbf{~} \boldsymbol{Q}$ 'a patr, „which they stewed."
4) Lit. „hunger has me."

Mina, I tši di 0 -šem 0 -kal, de kă-lop ką-kul.
B. Yéntra-mi am'ér, de tra-
gbénibe.
A. Ąm bótar e-yóka, de e-kúi? ${ }^{2}$ )
B. Añ̀, I bótar-yi táńka be.
A. Káli a-tis a-lom; mă yéma kă-bep-i?
B. De, I yéma hè ką-bep.
A. Ma yéma mun ma-ber-i?
B. De, I tši mun m'antr.
„As for me, I shall eat broiled beef, and smoked fish." ')
B. „Hand me the salt and the pepper."
A. „Doest thou like cassada, and Mandingo yams?"
B. „Yes, I like them very much."
A. „See there is another knife; doest thou want a spoon?"
B. „No, I do not want a spoon."
A. „Doest thou wish to drink liquor?"
B. „No, I shall drink water."

## Chapter II.

## Addresses delivered to the Temnes.

1. 

On John 14, 6.
„Yísua 0 pă rọnón: Míne yi ar'óñ, de atra-tšeñ, de añ-ñésąm: w'û́ni ó w'û́ni $\rho$ tạ́na he der ka 0 -kas, támbe ka ka trâ-ka-mi." Yó 14, 6.

I poñ der anó tra tróri-nu ar'ón' da-fứtia r'in, ará K'úru $Q$ kánê-su ka ar'ím-r'oń; påkásife K'úru o yéma káma a-fạm be d'é $\delta$ d'er ña Irára ar'ón aré, na tral ar'ím-r'oń. Tša K'û́ru $Q$ botr w'úni ka 'ra-ru aré, káma o lẹnki-ko, káına 0 yikis owó bémpa-ko. Tráka tši K'úrumasäba mo $Q$ bémpa w'úni, Q bémpako $Q$-fíno de $Q$-tot; tr'eí ó tr'eī trą-las tra yi he ronóńn. Kére w'úni $\rho$ lắsąr an-tọn ǹa K'úrumasäba, tšía bă-tši ña kánta ar'ón' da ro-riánna, ka ra-fi ra woñ ka 'ra-ru be; pąkásife a-fąm be ña yi a-lags, ña be ña poñ sậke a-gbę́ña ña K'ứru ro-méra. Kére

1) Or: „dried fish."
2) Or: ma-neil-i? „country-yams?"
 botąr he ką-nạñ’-ko ka añ-fósa ña ra-fi, de ka añ-fósa na Setáni; Q bána-ko i-neī, ko o kánti r'on' da-lọm ro-riánna.

Ka an-tọn ǹa Músa K'úru o pã ho: Be ma yọ at'reí atšé
 he so a-fósa tra yō ma-treī ma K'úrumasäba, ká̀ma pă tésane-ko; am-méra ǹa w'úni ña yi a-las hâli; w'úni ó w'úni 0 yi he 0 wọ gbăli wop au-tọn ṅa K'ứru o-fíno. Trạ́ka tši w'úni ó w'úni o gbắli he kísi, e gbăli he ko ro-riánna tráka ra-bomp ra ma-yosmọn ma-fíno. Ma-yos-ma-su ma-fíno ma gbắli he kánti riánna tra trássu; K'ưru $\rho$ trára-tši $\mathbf{Q}$-fíno. $\mathbf{O}$ s@ñ-su an-tọn-ñ@ñ káma sa năñ̀ ghárañ ra-yaī-ra-su, de ma-las-ma-su; ká́ma sa trára sa bă he a-fọ́sa tra wop an-tọin-ñ@ñ Q-fíno, ma pa bónẹ-ko, de káma să nặink sa gbắli he wọn ro-riánna trạ́ka 'ma-yos-ma-su; tša a-fạm be nia poń lásąr an-ton ña K'úru e-lọko e-laí. Tšíañ o kánti r'on' da-lom tra trássu ka ka-sómpane de ka 'ra-fi ra Yísua Qw'án-k'on gbeñ. Ar'ón aré ra yi ar'on' da i-neī. Šya be sa yi a-fam a-lags rodí ka K'úrumasäba, w'úni ó w'úni 9 yi he 0 -ffino de 0 -traţtsén rodí ka K'úru; kere šya be sa gbáli kísi ka ar'ón aré, ará K'û́ru 0 pon trơri-su ka ar'ím-r'on tšía yi mo ho ye ka ka-láne Yísua. W'úni ó w'û́ni owó yéma der ka K'úru ka r'on' da-lọm, tšía yi ho tráka ama-yos-mọn ma-fíno gbeñ, $Q$ tąna he der roñóñ tabána, $\underline{q}$ trá dínne gbo. W'úni lom 0 yi he, onábi 0 -lom 0 yi he, 0 wọ tagna mar-nu tra ko ro-riánna, támbe Yî́sua ow'án ka K'úrumasäba. Kóno yi atra-tšéñ, kóno yẹ́fa ka k'û́ru tra trớri-su ama-šélo ma K'úru 0 -kas-k'on, de tráka fi tra trássu.

W'û́ni ơ w'úni, o-nábi ó nábi, owó mo tšẽ trớri-nu atšé, atrá I poñ trớri-nu, $\rho$ tróri-nu ra-yem, ko 9 pá he trå.tšeñ. W'úni
 ra-yem, pakášife e láne he at'amasére, atrá K'úru o poñ soñ-su trğka
 tabána trạ́ka ra-bomp ra Yísua ow'án-k’on gbo sōn. W'úni ó w'úni owó láne ow'án ka K'úrumasảba, e trạ sôto a-ṅésạn a-tabána; kere w'úni ó w'úni owg tšē láne ow'án ka K'úrumasäba, 9 gbğli


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o báni ara-ru; påkášife $\mathbf{Q}$-maleíka $\delta$ maletetka 0 tánna be su mar, 0 -nábi of nábi $o$ tą́na he su mar; w'ûni $\delta$ w'úni $Q$ tagna he wop an-toñ ṅa K'úru o-fíno. Mahámadu kon’ so 0 lásear an-toń ña K'úru, ma a-fam a-lom nia pon yọ; Yísua kon' sōn Q bã hẹ tr'eī ó tr'eī trą-lags. Añ-nábi be, añá K'úru 0 poñ sōm ka a-fám
 ka-sóto ka-lápar ka ma treī-ma-ṅañ ma-lass ka ma-tšir ma Yísua; paḱásifẹ w'úni ó w'úni o bā ma-treī ma-lặ rodí ka K'ứru. Mahámadu 0 bă kă-kísi tráka ra-bomp ra Yísua gbo sōn. Yísua
 K'úrumasäba.

Mo K'úru kóno-koٍnone o poñ botr ar'ón aré tra trássu, sa bă ką-lánẹ fọ ar'ón aré ra béki-su, są bă ką-wop ar'ón' da-tši, ka sa gbạli trára trą-tšeñ, fo K'ứru o pẹ́nša hẹ w'û́ni ó w'ûni, owó der rọnớn ka aróńn aré, påkésifẹ K'úru o taǵna he yéma. W'û́ni ó w'û́ni owó láne fọ Yísua o yi ow'án ka K'úru, K'úru o trá bótar-ko; kére w'úni ó w'úni owó pénša, fọ Yísua o yi ow'án ka K'úrumasäba, owó pénša, fo Yísua o poñ der ka 'raru tra báni-su, ow'û́ni owé o gbẹ́na K'úru, ko K'úru $\mathbf{o}$ báñsarrko, 0 trá sóm'ra-ko ro-yahánnama. Kére w'úni ó w'úni owó láne Yísua, o bă ka-wop so an-tọn-ñoń, añá o poñ trớri-su ka ar'im-r'@ñ, kía yi ho ka am-beíbagl; packásife ak'áfa aké gbo sōn kía yi gbo ak'áfa ka K'úru.

Yísua o kánẹ-su fo så bă ką-bótą K'úru ka am-méra-'a su be, de ka añ-fớsa-'a-su bẹ; fọ są bâ tra méma̧r, kấma są yérane atr'eì trą-fíno, atrá Yísua o sôtona-su ka ra-fi-r'on. W'úni ot w'û́ni owọ yéma K'úru tra bā-ko i-neī, o gbaǵli nii sơto trặka rabomp ra Yísua gbo sōn. K'úru o tráo málane aka-rámnẹ-ka-nu ka an̉'és ǹa Yísua gbo; be na rámne hẹ K'ûru ka añés ña Yísua, K'úru 0 šélo he tra trạ́la-nu, na rámne gbo kà-tšiñ tral.

A-fagm ña poń wúra s'on' tra-laī tráka der ka K'úru. A-lom ǹa tẹns w'û́ni, talớm o-nábi trắka kása-ña ratrớn ; a-lom so ña náne ña gbăli der ka K'úru tra 'ma-yog-ma-ṅañ ma-fíno, de tra ka-wop-ka-ñañ a-sum. Kére ar'ón' d'in ra yi ri gbo; Yf́sua kóno yi ar'ón' da-tratšéń, ará ma gbáli kérẹ a-fagm ro-riánna. Kơoq-kọngne 9 pā ho: W'úni ó w'úni 9 gbąli he der ka K'ứru,

Q-kas, támbe ka ka-trá ka-mi. Šya be sa̧ ba tra náši ama-treī-ma-su ma-lăs ka ma-tšir ma Yísua; sa bă tra lánẹ-ko tráka kalápar ama-trei-ma-su ma-ląs be. Q-rứhu ${ }^{\text {t }}$ ) ka Kúru o bă tra
 treì amé támbe Yísua. Trăka tši ñ’ès a-lom néa yi he, a-fọsa a-lom ña yi hé, ańá gbáli fứtia-su, támbe Yísua sōn. R’áka of r'áka ra tána he kéré-nu ro-riánna ka-rárạ̃í ka ra-fi, támbe ama-tšir ma Yísua, amá 9 poñ loñ trấka 'ma-trei-ma-su ma-ląs. Sya be są bã ma-trei ma-las ma-laī; kére K'úru $\rho$ šélo tra láparsu trạkka ra-bomp ra Yísua, be sa némtenee-ko trắka tši. Be sa yéma hẹ K'ứru tra lápąr-su tráka ra-bomp ra Yísua, o gbăli he tšera-su ama-tret-ma-su ma-las kókó, sa gbăli he wọn ro-riánna tạ́ǹkañ.

A-mánẹ-'a-mi! I némtené-nu, tše nạ láné ama-yos-ma-nu trắka ka-fútia-nu; tše na láne 0 -nábř trăka ka-fútia-nu, ña gbăli he fátia-nu kī ó ki! Kére lánẹ nåñ Yísua sơn trạ́ka ka-fátia-nu. I trára fọ na ta láne he Yísua trắka ka-fútia-nu; kere trap nagñ ténoñ tra yō-tši; tróńkar nagn roñón lẹmp, táni añ-lớko a-fíno ${ }^{2}$ ) ǹa tas tra tránnu, táni nă fi ka 'ma-treī-ma-nu ma-lą̧, ną dínne tabána. Be Yísua 9 náši ama-trei-ma-nu ma-lą ka ma-tšir-m'@ñ, na 'tráa ba ma-toffal ka e-méra-'e-nu, pa tráa foi-nu tr'eī, na tra yi ma a-fagm, an̉á poñ wur n'ímisa na-bána, na gbắli he so nésa ra-fi. Háli nạ trára nań na trạ fi anínañ, na gbăli he nésa, pạkásife ną trára, na trá bã ma-bóne ma-bána ${ }^{3}$ ) ro-riánna karárạ̃ ka ra-fi. Kêre be nă lánẹ hê Yísua, be nă láne Mahámadu, be nă rámnẹ-k̊, nă gbạli hẹ fúti, ną trą nésa ra-fi; pąkásife K'úru 0 poñ trơri-su fo r'on' d'in día yi ri gbo trạ́ka a-fagm bẹ. $Q$-póto ó, w'úni bi $\delta$, $Q$-yóla ó, 0 -móne ó, nia be ǹa bă ką-fáti trąka Yísua ow'án ka K'úrumasäba sōn; ko w'úni ó w'úni Qwó tše láne Yísua gbo sõn trắka fútia-ko, $e$ gbạli he fúli tabána, $\rho$ bă gbo tra ko ro-yahánnama.

[^35]Me I yeffa no ka-lápso, I náne hẹ fo I tši der so ka an-tof añé, pakášife ra-tra ra-báki ra wop-mi. Kére pa tésanẹ K'úru tra kára-mi so anó, de tra trơri-nu so ar'ím ra K'úru! I yi anó trą-reñ trá-laī, I tróri-nu ar'ón' da K'úru e-lọko e-laī; kére na wop he ri, pạkésife na bótrạr he e-méra-'e-nu ka 'ma-treī ma K'úru, náo bótrą e-méra-'e-nu tra ey'étr ya no-rū. Tšía bā-tši pa bán'sane añ-fám, aña poñ sôm-su anó tra tróri-nu ar'ím ra K'úru, ka na šélo he káma o-póto o yíra so ré; kẹre na yéma he nu noì ar'ím ra K'û́ru be, ña trạ treī rąs w'úni k'in anọ́ tra gbaïr-nu ka-wandi, be pa yi ho nyañ tsémpi tra tral ar'ím ra K'úru, de tra wop-ri so. Ke míne so I tsíi der win win tra gbaía-nu ką-wándi. Kére 1 tši yfra d’er ó-lom tra káli, be pa yi añ-fáo, añá yi ri, ne šélo tra málane ar'ím ra K'úru, ará me ko trớri-ña; tša K'ûru o yéma káma a-fẹm bẹ d'ẹr ô d’ẹ na tral ar'ím-r'on.

A-máné-'a-mi! I némtẹne-nu, be na bóta̧r am'úmpăl-ma-nu, láne nạn Yísua, wópuê-ko nạñ tráka fútia-nu! Kánko K'úru o mar-nu tra yō atr'eī atšé I kanee-nu lemp; táni nạ fi ka 'ma-treī-ma-nu ma-lăs, na poń fe tši yō, táni na dínne tabána. Ra-fi ra ma der-añ tra trássu be, ko be na pon he sóto ka-lápar ka 'ma-trei-ma-nu ma-ląs ka ka-trã ka lísua, hảñ ma nă yi anọ-rũ, na gbăli he fúti, nă bă kå-dínne tabána! Kére be Yísua o poñ tšéra-nu ama-treī-ma-nu ma-las, na gbăli he nésa ra-fi, na gbăli he nésa ka-rok an-tónika ka añ-réi a-lápso, na trå fi mo ho na ko díra, ka ną trára fe nă tra wur so ka tra-bóma-tra-nu ka aiirêi a-lápso, na trạ ko ro-riánna tra yíra ri ka ma-bơnẹ ma-bána, amá gbăli he poñ tánkan ó ó tánkan.

## 2.

On 2 Cor. 5, 19. 20.
E-méra-'è-su de ar'ím ra K'úru ra tróri-su fo K'úrumasäba kóno mo soñ-su ey'étr e-fíno be. Ka ka-trạp K'úru o bémpana w'úni e-tọ, ko kóno mo soñ-ras w'úni ó w'û́ni a-ñésam. K'úru o botr añ-lo ña ka-kōm-ka-su, de od'ér ro 'a kómar-su; kóno
 ó tr'eì.

Ka-báni-ka-su ka 'ra-trar ra setáni ka yi ama-pant ma K'úru. Kóno wúra as'ádka tra báni-su. $\mathbf{Q}$ sơm ${ }^{2} w^{\prime}$ 'an-k'oñ, $\rho$ reñ-ko ama-Ireī-ma-su ma-las be: ko K'úru $Q$ málane as'ádka, atrá Yísua 0 kára tra trássu. Yísua o káne e e-tétu-y’onn tra trámå ar'ím ra-lot aré ka a-fag be. Añ $l_{0}$ na-tši K'úru $o$ bémpa w'úni, w'úni 0 yi 0 -máne ka K'úrumasäba; kére w'úni 9 lássar an-ton ǹa K'úru, tšía bă-tši K'ứru $\rho$ báñ'są-ko, $k \varrho$ w'úni 9 nésa K'úru. Ama-lắs ma w'û́ni ma lásạar ama-máne ka-trơn ka K'úru de katrớn ka w'úni. E-méra-’ę-su e lă ma-gbẹnia tráka K'úru, ko K'úru 0 bán'săr-su tráka 'ma-treī-ma-su ma-lags. A-fagm be 'a gbéña K'úru ka e-méra-'è-ñañ, na yọ ma-treī ma-las ma-laī. Kére K'úru o wúra s'ádka, kấma kon' de šyan sa máne so. Šya są gbąli he yo káma K'úru de šyañ sa kal mánẹ; kẹ́re K'úru kono gbą́li yơ-tši. $\quad$ Q bă-su i-neī, o sōm Yísua ow'ánk'ọn owó yókane ma-der, owó kása-su ratrớn, de owó wop antọn ǹ na K'úru o-fíno tra trássu, ka ka-bẹlañin-ka-su; pâkásifẹ šya
 kấma 0 fi; kấma K'úru 0 gbăli su tšéra 'ma-treī-ma-su ma-las. Yísua kón' $\rho$ bă he tr'ei ó treī trą-las, kon' 0 sómpane gbo ka ka-bélán-ka-su. Yañ K'úru 0 kála ma-máne ka-tróni ka a-fam de ka-tróni-k'on. 0 yéma he su so reñ ama-treî-ma-su ma-lags, be sa wópne-ko, be sa wop ar'ím-r'oñ. K'úru 0 sélo tra lápar ama-treī -ma-su ma-lås trạ́ka ra-bomp ra Yísua, be są lánẹ Yísua, be sa wópne qw'an ka K'úru.

K'úru 9 yéma káma konn' de šyañ są kal máne; 0 tšéla a-
 kấma są málane ama-mánẹ-m’oñ, káma są láne Yísua. Yisua kơno gbăli fútia-su kon' sôn.

I poñ der ronú, K'úru o sôm-mi roná, káma I trớri-nu ar'ímr'on. Na gbặli hẹ katr k'ére, be nạ wop hẹ ri, påkášife na trára-ri; ną gbăli he kánẹ K'úru ka añ-réï a-lắpso: „I tr’a he nañ ar'ím-ra-ınu-e." K'úru 9 tráo tơníkas-nu ka ar'ím, ará I trórinu lớko ó lớko; 1 trớri-nu atrá na bả ką-yọ, káma ną kísi; be na kísi hẹ, nyañ nya bâ-tši. Šya be sa yi a-fam a-las rodí ka K'ứrumasäba; w'û́ni ó w'ưni ka-trợń-ka-nu 0 poñ lắsar an-toñ
 treī ma-ląs ma-laī,

A-mánee-'a-mi! Bótrár nå̀n am-méra, ną bả ra-beī ra-bána ka K'úru, na gbạli he ram-ko-e r'áka ó r'áka! Kére Yísua kóno wop ara-beī-ra-nu, kóno gbăli ram-ri, be na láne-ko. K'úru o šélo tra lápar ama-treī-ma-nu ma-lăs trắka ra-bomp ra Yísua. I der rọnú ka añ’és ña Yísua de ka ka-bélañ-k'oń, I nẹmtẹne nu káma na málane ama-mánẹ-m’oñ. Be na láne Yísua, be na málane ka-fúti-k'ọn mo ho a-bóya, be na yéma fúti ka 'ma-tšir ma Yísua gbo, amá 0 loñ tra tránnu bẹ; K'úru $o$ šèlo tra lápaçnu. K'ưru 0 gbąli he málane w'úni ó w'ûni, támbe owó mo der roñoón ka añ'és na Yísua ow'án k'ọn. K'íru o pā ho: „Kơnẹ nặn ka 'ra-rū be, trámąs nagin ar'ím ra-tọt ka a-fám be. W'úni ó w'ûni owọ láne, 'a mátą̧-kọ, ${ }^{1}$ ) 0 trạ fúti; kêre w'úni ó w'úni owó tšé lánẹ, 9 tra dínnẹ." Be na básar ka-tšē-wop ar'ím ra K'ưru, na láne be Yísua; K'úru 0 tra sómpa-nu kăo sómpa kă-bána; be na inálane he ka-sōm-ka-mi, na fárki ka-sōm ka K'úrumasäba, k 0 K'úru 0 trą sōm-nu ro-yabánnama tra sómpane ri tabána tánikañ. Na bă tra wop ar'ím ra K'úru ano-rũ; pagkásife be na poñ fi, na gbăli he wop-ri so. K'úru 9 soñ-su a-lọko ano-rua gbo tráka bénene tra riánna.

Be o-baī $q$-lom $o$ yéma mar w'úni móné; kére ow'úni katši 0 pénsa, 0 málane fe ar'ím ra $\mathbf{Q}$-baĩ, 0 fárki ama-tot ma 0 baī; o-baī ka-tši mo bán’sąr he ko-i? Kére K'úrumasâba 0 yéma sọñnu ará tas r'áka ó r'áka ará o Q-baī 0 gbăli sọñ-nu. W'úni ó w'úni 0 gbăli he lápar ama-treī-ma-nu ma-las; kẹ́re K'úru 0 šélo tra lápąr-nu, be na láne Yísua; kere o gbơli he lápar-nu támbe na lánẹ Yísua $\mathbf{q}$ w'án ka K'úrumasäba,

Pakašife K'ứru o pã: „Kóne nån ka 'ra-ra be, trámąs nąń ar'ím ra-tot ka a-fam be ;" I poñ der ronú. I poñ trel $\mathbf{Q}$-kas-ka-mi, de añ-máné-'a-mi, de an-tof añá 'a kómar-mi, I poñ der ka an-tof-'a-nu, ro trá-trü-trą-laī tráa wop-mi, ro a-póto a-gbáti na fil ka der-ka-ṅañ gbo ka an-tof anéé; kéré Ir'eí ó tr'eī tră gbăli

[^36]
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he mi bentr; păkésíife I yéma tróri-nu ar'ón' da K'ûru, káma na trára-ri, káma nă wop-ri, káma nå sóto ma-bóne ma-bána roriánna.

Be ná wop ar'ím ra K'úru, ará I trớri-nu, på bónê-mi háli, I tši mútši K'úru mámo trą́ka tši. Kére be ną wop he ar'ím ra K'úrumasäba, ará I tróri-nu lọ́ko ó lọko, nyañ nya bă-tši, nyañ nya bă ka-wósa-tši, K'úru 9 tráa sómpa-nu trắka tši.

R'on' d'in ra yi ri gbo tráka fúti; r'on' d'in ra yi gbo, ará ko ro-riánna; a-fąm be na bă tra kot ka ar'ón aré, am-póto de añ-fạm a-bi. K'úru $\rho$ trọri-su ar'óń aré ka ar'in-r'ọn, ará I trámąs-nu. K'áru o soñ fe w'ûni tr'áfa trą-rañ, kére k'áfa k'in gbo; ka a-fam be 'a bă tra wop ak'áfa aké; w'úni ó w'úni qwó mo tše wop ak'áfa aké, o gbăli he ko ro-riánna, o trá dínee gbo, K'úru 0 trạ soom-ko ro-vahánnama tra sómpane ri táñkan tabána. A-laī ka-trơñina-nu ǹa ma pă ho: „Añ-réka, añá sa bă, ñía yi bo alukrána, ña yi a-fíno tra trássu, ña béki añ-fạm a-bi; ka ak’afa ką-póto kía yi ką-ino tra am-póto, ka bêki am-póto." Pag yi he yañ. Añi-réka-'a-nu ñta yi ho alukrána, dẹ añ-réka a-póto e-yi fe win; kére e péskiané. Alukrána ǹa tróri-nu ar'ím ra w'úni gbo; kére añ-réka añá I kára-nu, ǹa trớri-nu ar'ím ra K'úru trâ-tšeñ. K'úru 0 gbăli he soni a-fą́m e-réka ye-rạñ epéskiane, ar'ím ra K'úru ra yi trå--šeñ tánikañ tabána. W'úni ó w'úni owó kárañ añ-réta a-póto de añ-réka na Mahámadu a-méra fíno, Q gbạli trára fọ añ-réka a-pốto ña tási alukrána; añ-réka a-póto nifa yi gbo ar'ím ra K'úru.

A-máne-'a-mi! Bótrar nảí am-méra! Yłsua kóno mo tơnkasnu ka ań-réi a-lápso, be na wop ar'ím-r'oń ó, be na wop he ri

 ka-nu. Ak'áfa-ka-nu ka trọri hẹ nu atr'eī atšé; kére ak'afa ka K'úru ka kánẹ-su-tši, ka kánẹ-su fo Yísua ow'án ka K'úrumasäba 0 trą tơninas-nu ka ${ }^{\text { }}$ ) añ-réka-nioñ, nî́a yi ho ka ${ }^{1}$ ) am-beibal ; pa yi he ka añ-réka-'a-nu, nía yi ka ${ }^{\prime}$ ) alukrána. Alukrána nia káne hẹ nu fo Yísua o yi ow'án ka K'úrumasäba. Mahámadu o på fo kon'

1) Or: mo etc.
bána 0 tas Yísua; kére 0 kólone gbo kă-tšiñ, 0 yéma gbo; K'úru o sơm he ko kóko. N'ēs a-lom ña yi he ri, añá gbăli fútia-su,
 trạ́ dínne gbo.

Mahámadu o tiñ̀kar a-fá aná tše šélo tra wop-ri. Kére K'úru o gbẹ́na atr'ei atšé, 0 yéma he są tíníăr a-fagm tra wop ar'ím-r'oń; 0 kánẹ-su gbo: Be ná wop ar'ím-ra-mi, be na láne Yísua, nă tră sóto ma-bóne mabána ro-riánna; kéré be na o wop he ar'ím-ra-mi, be na láne he Yísua; na trå dínne gbo, nă trạ sómpane ka an'ántr tánikañ tabána. Yo 0 pá, kére 0 tinỉar he w'úni ó w'úni, mo Mahámadu 0 poñ yo tạ́pañ.

Káṅko K'úru 0 mar-nu, ұáma nă tšé gbo trạl ar'im-r'@ń kătšiñ, ará I trơri-nu; kẹ́re kấma nă yọ-ri so ; káma nă wọn roriánna, de káma na sóto ri ma-tráma ma-fíno táñkan ớ tánkañ.

## 3.

## On Jude v. 14. 15.

 ama-yos-ma-ñañ, K'úru 0 poń gbal-tši ka am-méra ña a-fạm bee. Sa nañk a-fạm a-lai añâ ma yø̄ ma-trei ma-lags ma-laí, talóm matreī ma-fíno, ṅa sốto he a-ram trạ́ka tş̉i ano-rú; kérẹ n̉a trạ sól $Q$-ñi ka 'ra-rū ará ma der-e. O-nábj Énok, qwó kǵli pá won he ka-rấrặ́ ka 'ra-fi ra Ádam, de añ-făm añá yi ka 'ma-réi ma-tši, na trára, fo K'úru o trą rôk ètónika ya a-fam ka añ-réí a-láp'so. Énok kóno trámas-tši, o pā ho: „Kạ́li, $q$ Rábu 0 m 0 der-e re e-wul e-laī ya am-maleíka-ñoñ tra rok e-tónika ya afạm a-ląa be trộka 'ma-treī-ma-ñañ ma-lăs, aıná ña yō;" ko o mañ añ-fám, añá yi ka 'ma-réĭ ma-tši, káma ña túbi. Énok 9 kánẹ-su fo Yísua o tra der so ka añ-réi a-láp'so. 0 tróri-su
 ram a-fam a-las be mo am'ọlo ma ama-yos-ma-ñań. E-tétu ya Yísua be ne na pã rim r'in, ña kánẹ-su fo šya be sa ba tra tráma ka Yísua rodí, káma o rớka-su e-tónika. Ña kánẹ-su fọ Yísua kóno mo rọk an-tớnika ña añ-kģ́li de añ-fi. K'úru $\rho$ yentr ka-
rok an-tơníka ka añ-rêi a-ląp’so ka Ytsua; pákásifẹ o yi ow'án ka w'ûni. Kóno fil trâka a-fạm be, ko $o$ trá der so mo ow'án ka w'úni ka e-bunt ya k'úru. Énok $\rho$ káne-su fo $\rho$ trá der re am-maleíka-ñoń, añá ma paía-ko ka e-bunt ya k'úru. E-wul elai ǹa trą tor ka k'úru de kon' tra búndas ań-yiki na añ-réï ǹatši, de tra yíkis-ko owó trápi-ña. Ka-der ka Yísua añ-lo ña-tši ka tră tas ka-der-k'on ką-trótroko, mo 0 der tra sáke ma-dę, de tra sómpane tra trássu.
$\mathrm{S}_{\mathrm{a}}$ bă tra bótrâr am-méra, kâma să bénẹne trắka añ-réï ñatši, káma sa bậ-ko $o$ fíno. Yísua $q$ tra der tra tơñkas a-fagm be, pa yi he tra tróri añ-yíki-ñoń gben; kére tra rok an-tơnka na a-fạm ka an-tọ bẹ. Añ-fagm be añáa poñ kǵ̣li ka 'ra-rua aré, de w'óni $\delta$ w'ûni owó 'a tšée ta kom ka 'ra-ru aré, Yísua o trạ tšéla-ña rọnón rodi. Am-báki de añ-fêt, añ-yóla de am-móné, ǹa be ña trą wur ka tra-bóma-tra-ńañ, de añá yi a-kąli añ-lo ǹa-tši ka an-tơf, ǹa be néa bă tra trąma ka Yísua rodí. $\mathbf{Q}$ tra
 e-náne e-mánkne ya am-méra-ñ’oń be. Añ-lớko nia-tší anáá Yísua 0 mo fétą am-méra, ${ }^{1}$ ) na tra ko ro-riánna; kére añá Yî́sua o mo ǹap, ${ }^{2}$ ) ña tră bal-ña, káma ña yêfa ro-d'er-k'oǹ kadí. Ytsua
 fita-ña ka an'ántr na-tabána. Yísua $\rho$ trà tợn̉kas a-fạm trạ-tšeñ. Be sa fớfar a-fåm trắka 'ma-treī-ma-ñañ ma-las ña kátrne tr'ére. Kére Yísua kơnọ-kőnone 0 trą wópa-ña t'amasére, 0 trạ tróriǹa ara-yal ra atr'éree-tra-ñań, o trą ñaíbi ama-yos ma-lạs, amá ǹa yō-e, as'ím trạ-ląs atrá ña fof-e, de ee-náne e elás eyé yi ka e-méra-'e-ñan ka t'amasére trą tră-tšen, hă ña gbăli he pénša. E-tétu ya Yísua so, añá trámą-ña arím ra K'ứru, ǹa trạ wúra t'amasére trạka traññáñ. Yísua owó mo tọnkas-su, $\rho$ trára od'ẹ́r ro a-fạm ña yō ama-trei-ma-ñaí ina-las ma-mánikne be, ko o tra từkarr-ña tra wósa atra-tšeñ tra ka-rok-k’ọn an-tơnka, aká sômǹa ka an'ántr na-tabána.

Ka añ-réï na ka-rok étớnka ya a-fąm Yísua $\mathbf{o}$ trạ botr ama-

1) Or: 0 mo sqñ ma-mári, nia etc.
2) Or: 0 mo sqñ ma-téri, ña etc.

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trąma ma-tabána ma w'ûni ó w'úni. A-tan ña yi ri gbo, añá ma náne atr'ef atšé. A-fạm a-laī na kạ́li m@ ho ña bă tra kǵ̣li tabána ano-ru. Be w'úni o fi ra-fi ra-šimtar, ña náne ho atšé trá gbăli he yơne roñán. Na mar tra bénẹne trạ́ka 'ra-fi lọko ó lọ́koo; káma be ara-fi ra der, na tšē ri nésa, káma ra tše der ronú, ma na tšé ri náne. Kére be na wópne he Yísua, be na yéna he fúti ka 'ma-tšir-m'oń gbo, na poñ he bénẹne trạka rafi; pakásifé K'úru $\rho$ ta poǹ he lápar ama-treī-ma-nu ma-lás; ko be K'û́ru 9 poñ fe tséra-nu ama-treī-ma-nu ma-lags, ra-fi ra trą yentr-nu ka an'ántr na-tabána ro-yahánnama. Ya sa ba tra kǵli, de tra bótrne lớko ó lọko, m@ ho sa kar ka-der ka Yísua a-réi ó a-réí, káma să gbaǵli bă ma-bóne ka ka-der-k'oñ. Ya sa bă tra káli a-réï ó a-réĭ, mo ho ma sa ma yéma tra poń kğli, ma ra-fi ra fátrar.

A-mánẹ-'a-mi! Pa mar-nu tra trạp kă-bénene tráka añ-rêī na-tši lẹmp. Trą-reń e-wul tramát tráo poñ tas, mo Enok 0 fof as'ím tra-tši trą́ka ka-der ka Yísua, ke e-tétu ya Yísua be ña pă r'im r'in; na kánésu fọ Yísua, owọ yi tra tớñas-su, o fatrår lemp. $Q$ trą der tšentšene, be añ-lôko, añá K'úru o poñ botr, ǹa bek. Kére Yísua 0 fatr w'ûni ó w'úni, pakásáife ma 'ra-fi ra băp-su, yan ka-rok an-tónka ka ma bąp-su so. Be na káli ka-túbi-ka-nu, a-pañik ñañ; påkásífe na tr'a he a-lọ́ko réke ra-fi ra ma der tra tránnu; be pa yi ka ka-reñ ką-lom, talọm ka ań-réi a-lom, talọm ka añ-gbéleñ a-lọm, nå tr’a hẹ tši. Tráka tši bẹ́nẹne nạn trắka ra-fi, faǵle nạñ ka ar'ón'-da-nu ra-las; kóne nạñ ki Yísua ka è-méra-'ę-nu bẹ, káma na gbăli bă ma-bơne rọnơon rodí, be 9 der-e. Rámne nạñ K'úru, káma 9 sạ́ki e e-méra-'è-nu, de káma ną saǵkẹ a-wut ña K'úru.

Šya be sa poñ lásagr an-tọn na K'úru ka ee-náné-'e-su, ka as'ím-tra-su, de ka 'ma-yos-ma-su. Kánę gbăli lápar ama-treī-masu ma-lạs-e? Káne gbăli naši ama-treī-ma-su ma-las ka añ-réka, añá K'úru $\varrho$ gbal tráka tr'eī ó tr'ei sa y yo-e? Am'ántraror-ma-su ma gbắli he yợ-tši, r'ákā ó r'âka ra gbăli he yō-tši, támbe ama-tšir ma Yísua; kóne gbăli yak-su ka 'ma-treī-ma-su ma-las be, kóno gbăli lápar ama-yos-ma-su ma-las bẹ; be kon' 0 yak fe su, sa
trå fi ka 'ma-trei-ma-su ma-las, ka sa bă tra sómpane ara-ban' da K'úru ro-yahánnama tánikañ ó tánikañ.

Ten's nàn a-ni ǹa ka-fúti, aká Yísua o poñ waía-su ka 'ma-tšir-m'onn; tšè ną mémar tra botr ama-yos-ma-nu ma-fíno ka kabélạ̊n ka 'ma-tšir ma Yísua, K'úru o gbắl he málané-ña. Kérẹ an̉á ma láne Yísua, na gbăli kar añ-rêi na ka-der ka Yísua re ma-bóneé; pakášife kon', owó mo tónikas-ña, o waía-ña 'ma-tširm'oń gbeñ; pą yi kon' owó na láne, owó ña wópne, owó poñ nášia ma-trei-ma-ñań ma-lås ama-tšir-m’oñ. Yísua kóno-kőnonee,
 nån, añáa 0 -kas-ka-mi 0 poń rúba, sôto nạn ak'e ka 'ra-baī, ará ǹa poñ bénẹne trăka tránnu!" Añá lánẹ Yísua ǹa trạa tráma rơnóńn rodí re ma-bóne ; kére añá tšē lánẹ-ko, añá tšē trăla-ko, ña gbắli he trą́ma rọnọón rodí, 0 -nt́nis $Q$-bána $o$ tráo wop-ña, pạkašife Yísua 0 trá sōm-ña ka an'ántr na-tabána.

W'û́ni owó tšē bénẹne trạ́ka ra-fi, o bă tra nésa ra-fi, påkásife râfí ra trą̣ yentr-ko ka kă-sómpane kă-bána ro-yahánnama.
 pakásife be 0 fi, $\underline{0}$ tráo fúti ka-sómpane $k a$ 'ra-rú aré be tánikañ tabána, ko 0 tra yíra ka K'û́ru rokōm tánỉañ ó tánikañ.
 be na poñ he bénenee, be ra-fil ra bēk-e, nạ bā he so a-lớke trắka bénene ka-rárǻa ka ra-f; nă gbğli he so yọ ma-pant, ną gbáli he so tứbi ka-rárạ̊í ka ra-fi. Są sak e-sąntr ka 'ra-rū aré, kére ka ra-rū ará ma der-e są tră rok eyé sá poñ sak.

A-máné-'a-mi! Bótrạr nặn am-méra, káma nă sak e-săntr e-fíno trạ́ka 'ra-rū ará ma der-e, káma na gbăli so rọk a-yíki a-tabána ro-riánna rokớm, kấma nå gbăli bā ma-bơne, be Yísua o der so ka añ-réï a-láp’so tra tơnkas a-fạm bé. Be na bótar am'úmpal-ma-nu, béneñe nån tráka ra-fi; añ-ṅésą̣-'a-nu ano-ra ña yi a-búrap; kére añ-ṅésam añá sa bă ka 'ra-ra ará ma der-e, ǹa bă he o-tálane, nia tră wọn táṅkañ tabána; ko w'û́ni ớ w'úni Qwó tšee poñ láne Yísua, 0 tra ko ro-yahánnama tra sómpane ri tabána; kẹ́re w'úni ó w'úni, Qwó poñ wópne Yísua trăka kąfúti, $\boldsymbol{e}$ tráa ko ro-riánna tra sơto ri ma-bơne ma-tabána. Be ra-fi
ra båp-nu, na poñ he bénẹne, ną trą túbi trặka ts̄i ka-rấrạn ka ra-fi; kére añ-lo ña-tši na tra túbi gbo ka-tšiñ.

Añ-fạm añá poñ bénẹne téte trắka ra-fi, a-fåm a-tšempi de a-mári-tr'eī ǹañ; pakáašife be ra-fí ra bēk, aun-maleîka na K'úru ǹa tra kére am’úmpal-ma-ñañ ro riánna tra yíra ri tánikañ ó táñkañ; kére añ-fạm aña tšē poñ bénenee, a-fạm a-pañk ñañ; pagkášife be na fi, setáni 0 trą kére am'úmpal-ma-ñañ royahánnama tra sómpane ri ką-sómpanẹ ką-bána tánikañ tabána.

K'an̉ko K'úru káma ną fi ar'ón' da-fíno, de káma šya be sa gbánnẹ-so ka ka-tră ką-dío ka K'úrumasảba rokóm ka añ-réi a-láp’so trą́ka yíra rọnọñ ro-riánna táñkañ ó tánikañ!

## 4.

On Luke 10, 10-16.
Yísua 0 pã ka añ-karándi-ṅon, mo 0 sōm-ña tra gbaī kà wándi: „Be nă woń rặ ką-petr, ka na málane he nu; wur nàn ka as'óñ tra ka-petr ka-tši, ka pã năñ: Háli ka-bof ka ka-petr-ka-nu so, aká gbáp’sa-su, sa kónikoñ-ki ronú; kére trára nạñ atsé fo ara-baí ${ }^{1}$ ) ra K'úru ra poñ fátrar-nu. Ke I kánẹ-nu, fo alr'eí tra añ-făm ña ro-Sódom tra tráo yi físa ka aǹ-réi ía karok an-tónika, pą tas atr'eí tra ka-petr ka-tši. Qwó mo trála-
 fárki-nu, $Q$ fárki $\mathbf{Q} w \underline{\text { ón }}$ sōm-mi."

Kóta mo Yísua 0 yọ ma-yọ ma-kabáne ma-laī ka-trớn ka añ-fạm ña añ-Yéhudi, kóta m@ o ták'sa-ña ką-tšemp ką-bána, de a-fọsa a-bána; añá lánée-ko mo bo ow'án ka K'úrumasäba, ña yi gbo a-tan. Yísua 0 trára-tši 0 mơta tráp ką-tók'sa-ña. Trę́ka tši $o$ káne añ-karándi-ñoñ, fo a-fam na tra yō-ña, ma na y $\overline{0}$ ko; ko o káné-ña atrá ña bā kå-yọ tráka ka-petr, aká tšē ña málane $;$; 0 kàné-ña fo ña bă tra tróri añ-fám na ka-petr ka-lši fo ara-ban' da K'úru ra rénsa-ṅa; pakásisié na málane fe ar'ím ra K'úru. K 0 Yísua kóno-kọnọne 0 trơri-su ka-sómpa, aká ma der-e ka tra-petr be, atrá tšē wop ar'ím-r'on. Yísua o káne-

[^37]su w'ôni $\delta$ w'úni owó tše wop ar'ím-r'on, o tră sómpane royahánnama tabána. Sódom ka yi ką-petr kă-bána tápañ; ko pakkésife an-fạm ña ro-Sódom ña yo ma-trei ma-las ma-laī, K'úru $o$ dim-ña ka an’ántr, aná tor ka k'úru. K'ûru $o$ sôm fe ar'ím-r'oń ka añ-fagm na ro-Sódom, 0 mañ fe ña tra fále ka ar'ón'-da-ñań ra-ląs; kére păkášife néa yó ma-lrel ma-las ma-laī, Q dim-ña. Kére rọú K'î́ru o poñ sōm ar'ím-r'@ñ ka ka-sąñ-ka-mi; 1 poñ der ronú, ko K'úru 0 mañ-nu ka ka-så̀i-ka-mi, káma na wop ar'ím-r’oń; $Q$ tróri-nu atrá 0 pon yóna-nu, $Q$ trórinu fo 0 poñ sōm Yı́sua $\mathbf{q w ' a ́ n - k ' o n ́ ~ t r a ~ f u ́ t i a - n u ~ k a ~ k a ~ s o ́ m p a n e - ~}$ k'ọn, de ka 'ra-fi-r'ọn. Ak'áfa ka K'úru, kía yi ho am-beíbal
 kōm ro-k'or sōn; káma w'û́ni ó w'û́ni owó lánẹ-ko, o tšē dínne, kére káma $o$ sóto a-ñésą̣ a-tabána." Yísua 0 fi tra tránnu mo ho s'ádka trạ́ka ra-bomp ra ama-trei-ma-nu ma-lags. Amatreī amé be añ-fạm ña ro-Sódom ña tr'a he na tạ́pañ; trạ́ka ts̄i be nyań nag wop fe ar'ím ra K'ưru, ará 0 sôm ronú ka ka-trá-ka-mi, o tră sómpa-nu, pă tas añ-fạm ña ro-Sódom. Yísua 0 káne añ-karándi-ṇ̀ó tra kónikoñ ka-bof ka tr'átragk-tra-ñañ ka añ-făm, añá tšē wop ka-sōm-k’’ñ; o káne-ña tra tróri-ña, fo K'úrru $o$ báñ'sąr-ǹa háli. Yísua, mo 0 ñatr ro-riánna, 0 káne añ-karándi-ñ'̣ǹ, káma ña ko ka 'ra-rũ be, tra trámas ar'ím-r'oń ra-tọt ka a-fagm be, tra są́ki a-fam be a-karándi-ñ’ọn. 0 káne-
 w'ûni owó tšē lánẹ-ko mo $Q$ w'án ka K'ứrumasäba, de $\mathbf{~}$ wó tšē wop-ko mo o-fútia ka a-fagm, o trà dínne gbo. Be K'úru o sómpa añ-fạm náa ro-Sódom 0 -bañ, pâkésifé na yo ma-treī malass, hắli ma ña tšè bă ar'ím-r’oñ; o tráa sómpa-nu pa tas-ña, be na fárki ka-sōm ka Yísua, ow'án ka K'úrumasãba, de be ną kaši tra wop-ki. Be o-baī o-lom o sōm a-tétu ka añ-fam-ñ’on tra kére rim rọnáń, añ-fam naa-tši na bă tra wop ar'ím ra an-tétu mo ar'ím ra $o$-bai; ko be néa fárki ar'ím ra an-tétu, ña fárki ar'ím ra o-bai, owó sōm-ko. Ye pa yi so, be a-fáo ña wop he ar'ím ará étélu ya Yísua na trámar-ña ka an'és ña Yísua, na fárki Yísua kóno-kőnọne, owó sōm e-létu tra trámạs ar'ímrọn; ko $\mathbf{q} w \underline{\text { ón }}$ fárki ar'ím ra' Yísua, $\mathbf{o}$ fárki ar'ím ra K'úrumasäba,
pakašife kóno som Yísua ow'án-k’oǹ tra fátia-sı ka ka-sómpanek'oń, de ka 'ra-fir'on. Be a-fagm ña fárki an-tétu ña $\mathbf{Q}$-bal, $\mathbf{Q}$ baī owơń $Q$ trå sómpa añ-fạm ña-tši tráka tši. Ye pa yi so, K'ứru $o$ tráo sómpa w'úni ó w'úni, $\mathbf{q} w$ ó tše wop ar'ím ra Yísua,
 sómpa-ko, pa tas añ-fam ña ro-Sódom, añá K'úru 0 dim ka an'ántr, aná tor ka k'úru. Háli ma a-fagm a-lat ña tšē láne Yísuạ, 0 trặ lấsar ar'ím-r'on, ará 0 på: „W'úni ó w'û́ni owó mo láne, o trá kísi; kere w'ûni ó w'úni owó mo tše láne, o tra dínne." Ar'ím ra K'úru ra yi trå-tšeñ, háli ma a-fáa be ña tšé ri láne. Pag bé he trạ trạl ar'ím ra Y'sua gbo, tra nánéri ra-fíno de ra-tratšéń, na bă tra yơ-ri so. Be w'úni, owó bă ra-trư, o sóto e-trol, 0 bă tra di-y.i, be $o$ yéma sóto kă-yeñk ma-der. Ye páa yi so, be są yéma sóto ma-treì ma-fíno ka ar'ím ra K'ứru, są bă tra yọ atrá $\rho$ trọ́ri-su ka ar'ím-r'ọn. Be na gbạ́li na nạñk ama-yi ma añ-fạm, añá yi ro-Sódom tápañ, be na gbăli na nåñk ka-kúlo-ka-ñañ, de ka-ñák-ñak-e -šek-kañañ, na tráa náníka nañ añ-fạm ña-tši i-neī. Kére kóta ka-sómpanẹ-ka-ñañ ka yi ka-bañ; ka-sómpane ka añá ma fárki, añá ma ts̄è wop ar'ím ra Yísua, ará I poñ trámar-nu e-lơko e-lai tápań, ka trą tas o-bána. Be na wop ar'ím, ará I trámạr-nu, na wop he ar'im-ra-mi gbeñ; kére na wop ar'ím ra K'úru, owo sôm-mi ronú; ka be na wop he ar'ím, ará I tróri-nu, na owop he ar'ím ra K'úru; ka trára nạñ, be na y y yañ-e, nă trå bã k’áši ką-bána rodí ka K'úru. E-lọko e-laĩ I poñ der ronú tápañ, I poñ der ka añ'és na Yísua tra trámar-nu ar'im ra-tot, tra mañ-nu, káma na málane ka-fúti-k'ṗ̇, aká 0 pon̉'s tra tránnu so, 'de káma na tórane rodí ka K'úru trăka 'ma-treí-ma-nu malass; kấma Yísua o gbagli tšéra-nu-ña. Míne yi a-tétu ña Yísua; kono sôm-mi ronú tra tšéla-nu ka ka-bélañon-k'oñ; káma na lánẹko, káma na wop ar'ím-r'oń ka trą-tšeñ. Be ną trála fe mi, na trála he Yísua, owó sơm-mi ronú, na fárki owó tą́na kísia-
 fárki $\mathbf{Q} w \underline{\text { ón }} \mathrm{m}$ @ re gbąk ama-treī-ma-nu ka-rắrạń ka ra-fi. W'úni 6 w'úni owó tšé tragl ar'ím ra Yísua, Yísua 9 tra tråmar-ko ka ka-trā-k'oñ ką-méro ka añ-réi a-láp'ṣ; ka añá ma tráma ka ka-
méro-k'oń be, $\rho$ trą sōm-ña ro-yahánnama, ka an'ántr na-tabina. Be a-fạm ne fárki an-tétu ña $Q$-bal, na fárki 0 -baI; pạkásife antétu 0 yi ka-sạñ ka $q$-bai. Ye pá yi so, be a-tétu na Yísua o trámar-nu ar'ím ra K'áru, Yísua kóno kőnone kóno fófar-nu ka ka-sặn-k’onn. Trą́ka tši be a-tetu ña Yísua $Q$ trơri-nu ka-sōm ka Yísua, pa yi mo ho Yísua kóno-kọnone o tor ka k'úru tra trớri-nu-ki. Tră yi tr'el trą-bána trą-fíno tra trąl ar'ím ra K'úru-
 tétu ya Yísua ṅa der he roñán. A-laī ña trą šélo nañ tra wopri lẹmp de ma-bóne, be pa yi na gbğli tral-ri gbo. Be añ-făm ña ro-Sódom 'a pon' nañ trạl tąpañ, atrá nyań na poñ trąl, na tráa pon' na túbi tsésentšene. Trákka tši atr'et tra an-făom na roSódom tra tra yi físa ka aǹ-réi̇ a-láp’so, pą tas atr'eí tra añá ma trạl ar'ím ra K'ứru; kére ne na yo fe atrá ña poñ trạl. Nyañ na poń tral ar'ím ra K'úru; lére ną yọ fe atrá na poñ trąl. E-wul e-lai ya a-fam, añá yi ro-kríf, ña tábi háli; pakásifé na poń fárki ar'ím ra K'úru ano-ru; ke be pa gbạli na yi ña trą kal so ano-rũ, néa trą wop nañ ar'ím aré lemp de ma-bơné; kére ña gbagli he so kal.

A-máne-'a-mi! Bótrąr nån am-méra ka 'ma-treĩ amé! Téte nă bà a-lợko a-fol-tr'ei tra túbi, de tra $\mathbf{t o}$ ka Yísua trạ́ka sọto ka-lápą ka 'ma-treī-ma-nu ma-ląs. Lánsa ną bă he so a-lọko trạka tši nínañ. W'úni ó w'úni owơ fárki an-tonn ña Músa, nia dif-ko, na bă he ko i-neI. Kére ka-sómpane ka añá ma fárki Yísua, ow'án $^{\text {ka }}$ K'úrumasäba, de añá ma fárki ama-tšir ma Yísua, amá 0 loñ trẹ́ka trañńáñ, amá gbąli fetąr-ña sőn; - kasơmpane ka añ-fạm na-tši ka tra tas o-bána. Pă yi he tr'eì trą-lọl tra fârki ama-lšir ma Yísua, owó yíra téte ka ka-dfo ka K'úrumasäba rokóm, owó mo kal der tra tónikas a-fám be, de Qwó bă ara-gbáka téte ro-riánna de ka an-tof, hă 0 botr aña gbẹ́na-ko be ka ma-nī-m'oń ráta.

A-făo a-mári-tr'eì ñañ, añá ma trạl ar'ím ra K'úru, de añá ma wop-ri so! A-fąm a-mári-tr'eī nená, añá ma sóna Yísua tra-wu anọ-rú re ma-bóné; káma na tšē bă tra sóna-ko tra-wu la añoréi a-láp'so de o-nínis ro-yahánnama!

Ténoñ kía I lăp'so gbafa-nu ką-wándi, pagkásife I tši kálane
ka an-tof a-póto, ke I tši lémnẹ-nu ténQñ. Trą-reñ trofátr trạrañ trá poń tas, me I móta der ka an-tof 'a-nu tra trámar-nu ar'ím ra K'úru, ke I poñ gbaïr-nu ką-wándi ẹ-lóko e-laĩ. Kére hâli I poñ gbata-nu ką-wándi e-lọko e-laī, w'úni k'in 0 yi he ka ka-trọn-ka-nu, owó wop as ím-tra-mi trạ́ka tésås am-méra-mi. Na poí tral ar'ím ra K'úru e-lọko e-lai; kéré na trăl-ri gbo, na poñ fe wop-ri. Nyań na bă atr'eí atšé, nyań na bà tra wósa ka K'úrumasảba tráka ka-tše ex-wop arím-r'oñ, ko $\rho$ tra sómpa-nu tráka tši. Na gbăli he kátr k'ére, na gbaǵli he pã ka K'úru ka añ-réi a-lắp'so fo yè: „Sa trạl he nañ ar'ím-ra-mu, sa tr'a he nañ ama-šélo-ma-mu;" pakášife na poñ tral ar'ím-r'0ñ, na poñ trára ama-šélo-m'oñ; e-tétu ya Yísua ǹa pon tróri-nu ar'ím-r'on de ama-šélo-m’ọn; kére ną yéma he ri wop. 1 kánẹ nu fo K'úru 0 poñ som $\mathbf{Q} w$ 'án-k'oń gbeñ ka 'ra-ru aré tra fi trạ́ka afạm, káma ña tšé bă kå-dínnę; kére kấma ña gbăli sôto kalápar ka 'ma-treī-ma-ṅań ma-ląs, de káma ña gbăli ko ro-riánna. Be nă láne Yísua, be ną sệline -ko, be ną wop ar'im-r'oñ, be na treī ka-yø ma-treī ma-lags; K'úru 9 tră tšéru-nu ama-treī-manu ma-las, o tră sọñ-nu a-ñésạam a-tabána ro-riánna.

A-máne-'a-mi! Bótrąr nån am-méra, trập nån ténoñ tra wop ar'ím ra K'úru, ará I poñ trơri-nu; káma na tšē dínne tabána; kére káma na fúti ka 'ra-ban' da K'úrumasäba. Némtene nạ̊́ K'úru, káma o mar-nu tra láne-ko, tra wop ar'ímr'oń, de tra y@ tr'eí ó tr'eī, atrá 9 poñ káné-nu ka ar'ím-r'on. Némtẹne-ko nận tra fútia am'úmpal-ma-nu, de tra bă-nu i-net, de tra tănag-nu, káma na gbạli sạ́ke roñơñ; tša pa yi hẹ ka añ-fọsa na nyañ na gbắli sạ́ke ka K'ứru; kọṇ bă tra mar-nu trâka yō-tši.
 de kấma ną sóto ma-tráma ma-fíno ro-riánna. Riánna 0 yi od'ér $\mathbf{0}$-ma-bóné; ka-sómpane $\delta$ kag-sómpane ka yi he ri, ra-tru ó ra-tra ra yi he ri, m'ơne ó m'óne ma yi he ri; kére mabơne gbo tánkañ ó tánkañ.

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## Chapter III.

## The ten Commandments.

## (E-togh trofatr.)

K'úrumasäba $\rho$ fof as'im atré be, o pa ho:

1. Míne yi Yehófa Qk'úru-ka-mu, owó wúra-mu ka an-tof ǹa Mísra, ka añ-set ña ra-trar. Tše bă trứru trå-lọm támbe minan. ${ }^{1}$ )
2. Tšé bẹ́mpane a-rọn ó a-roñ a-fos, talọm ra-bálane ó rabálane ra r'áka ó r'ảka ará yi ka ak'úru rokóm, talọ́m ará yi ka an-tọf rokóm, talọm ará yi ro-m'antr ka an-tọ roráta. Tše sọna-yi tra-wu, de tšé léninki-yi: tša míne Yehơfa Qk'úru-kamu I yi K'úru owó bā ka-trutr, owó ram ama-treī ma-ląs ma añ-kas ka tra-bomp tra añ-wut hã ka 'ra-kómra, ará bêka trăsas dẹ̉ ará bêka tr’ánle ka añá gbẹ́na-mi; de owó bâ i-neī trạka e-wul ya añá bótar-mi, de añá wop e-toń-ée-mi.
3. Tšé bontr añ'és ǹa Yehofa Qk'úru-ka-mu ką-tšiñ; tša Yehớfa 0 gbăli he nąìk w'úni, owó bontr añ'ès-ñon ką-tšiñ, mo w'úni páni-tr'eì.
4. Náne añ-réī ña ań-Sábat tra wop-ñi a-sąm. Ma-rêỉ tramát ro kin ma yi tra yō ma-pant, dẹ ma yi tra yọ ama-pant-ma-mu bé; kére añ-réi, aná béka tramát de rạn, ña yi añ-Sábat ǹa Yehófa $Q k$ 'úru-ka-mu: ka añ-réi an̉é ma gbáli he y@̄ mapant ó ma-pant, pa yi he múno, pa yi he ow'án-ka-mu o-rúni, pa yi he ow'án-ka-mu o-béra, pa yi be am-bọi-'a-mu a-rúni, pa yi he am-boii-'a-mu a-béra, pa yi he tra-šem-tra-mu tra ka-petr, pa yi he $\mathbf{Q}$-tšik, owó yíra ka tra-petr-tra-mu: tša ka ma-réi framát ro kin Yehơfa 0 bémpa atr'úru de an-tof, de ka-bañ, de r'áka of r'áka ará yi ri rok'ór, ko 9 fótane ka añ-ré̇ añá béka tramát de rạñ: tšían Yehớfa 0 rúba añ-rêi nia añ-Sábat, $\mathbf{k} 0$ @ sámạas-ṅi. ${ }^{2}$ )
1) Or: tr'úru trą-tšel rayér-ka-mi; „strange gods beside me."
2) Or: $q$ yØ-ñi a-sąm; „he made it sacred."
5. Nésa o-kas-fa mu de o-kára-ka-mu; káma ma bol ań-nésesam-'a-mu ka an-tof, añá Yehofa Ok'úru-ka-mu 0 soñ-mu.
6. Tše dif.
7. Tše yo kag-rąp.
8. Tšè kef́a.
9. Tšè soñ t'amasére tra ra-yem tráka 0 -fátranẹ-ka-mu.
10. Tšé bă a-féla trğka añ-set ṅa $Q$-fátrané-ka-mu; tše ba a-féla tráka $Q$-ráni ka $Q$-fátranẹ-ka-mu, pa yi he trạ́ka am-boin'’on a-rúni, pa yi he trắka am-boi-ñ'ọn a-bẹra, pa yi he trắka
 © r'âka, ará o-fátrane-ka-mu o bă.

## Chapter IV.

## Translation of some Psalms.

$$
\text { Añ-Sálma } 1 .
$$

1. W'û́ni mári-tr'ei woñ, qwó tšè kot ka ka-mañ ka añfam a-las, de $\rho$ ow tše tráma ka ar'ón' da añ-fam añá y y 0 -las, de owó tše yíra ka ka-wan ka añ-fam a-šel-tr'ei.
2. Kéré owó tésa trạ́ka an-tọn ña Yehơfa, de owó tramtrámne an-tọn-ñ’̣n ra-yań de tratrák-añ.
3. $\mathbf{O}$ bálane m@ ñ'antr ańá 'a tšep ka tră-bat tra m'antr rayér, añá sọn ama-kốmi-ma-iši ka añ-lơko-ṅa-tši; de e-bópar-

4. Pá yi he yañ trạ́ka añ-fam a-lags; kére (na yi) m@ efuk, eyé añ-fef ña fálira.
5. Tšfañ añ-fạm a-las na gbğli he trạ́ma ka ka-rok antónika, pą yi he añ-fam añá yō $\mathbf{Q}$-las ka añ-gbánne nia añ-fam a-tratšén. ${ }^{\text {² }}$ )
6. Tša Yehơfa 0 trára ar'on' da añ-fåm a-trątšéń; ${ }^{2}$ ) kére ar'on' da añ-fam a-las ra dínne.
1) Or: ña an-tratšén; „ of the righteous."
2) Or: da an-tråtšen; nof the righteous."

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## Añ-Sálma 23.

1. Yehoffa 0 yi 0 -trol-ka-mi; I gbğli he pań ráka.
2. Q yō-mi I fánta rą trą-lal trạ k'éreñ ką-fíno; $Q$ kére$m i^{\prime}$ ) ka am'ántr ma $\mathbf{Q}$-fótane rayér.
3. © kal bákas an'úmpal-'a-mi; ${ }^{2}$ ) 0 kére-mi ka as'ón' tra ma-lómpi trăka ra-bomp ra añ'és-ñ’oǹ.
4. Añikó, kóta me I kot ${ }^{9}$ ) ka ka-gbónikal ka añ-foir na ra-
 romi; ka-sẹte-ka-mu ${ }^{6}$ ) de ka-trąk-ka-mu tra bẹfat-mi.
5. Mą bẹnęna-mi a-mésa trğka ką-di rod’ér ka añ-gbéña-'a-mi kadí; ${ }^{6}$ ) am-pøti-'a-mi ña lâ paI. ${ }^{7}$ )
6. Ma-tot de ma-býña ma tra tram-mi gbo ama-réi ma añ-nésagm-'a-mi be; ke I tši yíra ka añ-set na Yehớfa tabána.

$$
\text { Añ-Sálma } 126 .
$$

A-leñ ǹa tra-tšik.

1. Mọ Yehớfa $\rho$ kála e-fúnti ya Síon, sa yi m@ ho añá ma wóråp.
2. An-lo ña-tši tra-sà̀-tra-su tra lásane ma-šel, de tra-mer-tra-su (tra lásané) ma-leñ: añ-lo náa-tši na pa ka-trớn ka añkárri: Yehơfa 9 poñ yọ́na-ña ma-treī ma-bána.
3. Yehớfa 9 poñ yọna-su ma-treit ma-bána; pa bóne-su. ${ }^{8}$ )
1) Or: $\mathbf{0}$ bobtrar-mi am-méra ka etc., „he takes care of me at etc."
2) 0 r : añ-ṅésam-'a-mi.
3) Or better: Ye pa yi so, me I kot etc.; „thus it is also when I walk etc."
4) Or: tš้a etc.
5) Or: ak'ǵntr-ka-ma.
6) Or: rod'ér ka añá gbẹ́na-mi kadi.
7) Or: ña lā hă ña lóña.
8) Or: så bā ma-bóne. Or: tšía sōm pa bónẹ-su.
4. Kála s@, o Yeh $\delta$ fa, e-fúnti- $\mathbf{e}-\mathrm{su}, \mathrm{m}_{\mathrm{Q}}{ }^{\mathrm{I}}$ ) atra-bat tra antof na ka-dío!
5. Añá sáka e-sąntr m’ántrar, ǹa trą re róka ma-bơne.
6. Ṅa wur ña tas ka bok-añ, ǹa bánane e e-są̣tr, ña kálane so ǹa der re ma-bóne, nia kárane ama-gboñ-ma-ñañ.
Note. The first verse, if translated literally is as follows: ${ }_{n}$ 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. in Kal is always to be taken intr. in the sense of ${ }^{2}$ return", or ${ }_{n}$ 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 occurs several times, and only once it is given tr. by ${ }^{2}$ turn, bring back ${ }^{\text {" }}$; but even there it will give a better sense in rendering it by ${ }_{n}$ return to ${ }^{\text {" }}$, 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 ${ }^{2}$ is given tr. in the common version; but where it will give a very good sense when rendered by ${ }_{\text {neturn to }}{ }^{\text {" }}$; viz. in Ps. 14, 7. 85, 4. and Jes. 52, 8.

When taken intr. the Engl. version of the $1^{\text {st }}$. verse of the preceding Psalm would be as follows: ${ }_{\text {„ When the Lord }}$ turned himself to the returning (i. e. conversion) of Zion, etc.;" and in Temne : Mo Yehớfa 9 sáke ka ka-sáke ka Síon, etc., or more fully: ka ka sáke ka am-méra ka Síon etc.

As has also the sense of „be converted", may be given by conversion, hence ששוּב שׁיקָה = „return to the returning," or „return (turn oneself) to the conversion;" and ,שׁוּב שִׁבוּת of etc."

1) Or: Kálane s@, o Yehófah, ka ra-fúnti-ra-su, m@ etc.; ${ }_{\text {nreturn again, }}$ o Jehova, to our captivity, as etc."

## Chapter V.

## Hymns.

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

1. 

Să bā a-set na yi rokóm, Ña las e-set no-rü; Ke be să fi sa kóne ri, Tra yíra ri rokóm.
2.

Ṅa yi a-set a-bákar gbañ, Na yi he ka an-tof;
Na teī he me e-set e-lom, Ṅa yi ri ro rokóm. ${ }^{1}$ )
3.

Yehơfa kóno bémpa-ñi, A-fagm ña sal he nìi; Añ-set añé na yése he, A-fag nà šim he ní.
4.

Añ'úmpal-'a-mi ña bósne gba, Tra bêk añ-set ña-tší; Ṅa yéma treī añ-set no-ru, Tra bă añá rokóm.
5.

Są kar ra-fi, pá bónę-su;
Tša ría yō så treí Añ-set-'a-su a-yaí añé, Tra woń añ-set a-fu. ${ }^{2}$ )

1) Or: $\dot{N} a$ won na tas 'ra-ru.
2) Or: Tra woń añ-set rokóm.
2. Ama-Bótar de ama-Tot ma K'úrumasába.

## (P. M. Or like: Though troubles assail etc. ${ }^{\text { }}$ )

1. 

Yehófa rokóm,
Q yō-mi $\mathbf{Q}$-tot;
Q dīs-mi, $\rho$ muns-mi, $\rho$ lošir-mi so,
0 bótragr-mi 'méra, 0 náńnika-mi 'neí;
Hã r'áka ra gbăli he yọ-mi $\mathbf{Q}$-bañ.
2.

Yehófa rokóm,
Q bémpa-mi gbẹtr;
O báni-mi so ka 'ra-trar ra $\mathbf{0}$-las;
O yõ-mi ow'án ka q-kas-k'oñ rokóm;
Q tšer-mi I ñatr ro-riánna b' I fi.
3.

Yehơfa rokóm,
Añ-fósa-ñ'oñ sōn,
Ṅa béné-mi tot ama-réi-ma-mi be.
0 yō-mi I fánıla, I díra so gbes, Q yõ-mi I tǻme, I yókane rậs.
4.

Yehớfa rokóm,
0 káli-mi tot;
Q yọna-mi atr'eí trą-kabáne tra-sši, Qw'án-k'@ń $\rho$ fi ka ka-bẹllăñ-ka-mi; I trára toń kóne mo bótar-mi gba. ${ }^{2}$ )

## 5.

Mo kóng mi ba, I nésa he so;
Tša r'áka ra-sómpa ra gbáli he fatr;
O búmar-mi lọko ó lớko trą-tšeñ, Ka r'ấka ra-fíno I gbăli he pañ.

[^38]6.

Yehófa rokóm Ka-lắpso ka-tši, Q som a-malefika tra kére-mi ro, Ro Yísua 9 yíra rokóm ka ka-wañ, Ro m'ọne 6 m'ọ́ne ma gbăli he woñ.

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

(Praise God from whom etc.)
1.

K'úru $\rho$ soñ érúba bę, Mañ léñsir-ko, — tšè tši pălne, Tok-ko a-fam be ka 'ra-ru, Nya a-maleíka ǹa k'úru.
2.

K'úru $\mathbf{q}$-Kas, mañ léñir-ko;
Léṅsir $\mathbf{Q w ' a ́ n - k ' o n ̃ ~ k o ̄ m ~ g b o ~ s o n n ; ~}$ K'úru 0 -Rúhu lénisir nagñ, Ra-Sas ra-sąm mañ léñsir nạñ.

## Chapter VI.

## The Lord's Prayer.

(Ka-rámne ka 0 -Rába.)
Pā-ka-su, ọwó yi ro ka riánna, káńkoo ${ }^{1}$ ) añ'és-'a-mu ña yi a-są̣; káṅko ${ }^{1}$ ) ara-bai-ra-mu ra bēk; kánikg ${ }^{1}$ ) ama-Šélo-ma-mu ma yóne ka an-tof, ma ma yóné ro ka riánna. Yer-su ténoń ar'à-ra-su ra-di, ará béki. Tšéra-su ama-treī-ma-su ma-las, ma šyań sa tšer so ańa ma yọ-su o-lą. Tšē su wọña ka r'ā ragbọsa; kére wúra-su ka ma-trei ma-lags. Tša múno bà 'ra-bai, de añ-fósa, de añ-yíki tánikañ ó tán̉kañ. Amína.

1) Or: tra, „let".

## Part III.

## Temne-English Vocabulary.

Note. See the Preface § 22.

## Abbreviations explained.

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

## A.

A-, pref. indef. „a, an"; e. g. a-set, „a house".
A-, pref. emph. vow. to make compound indef. prefixes, as: ka-, ma-, na-, etc. or $\mathbf{k}$, tr', etc. definite; e. g. ama-bóne, „the joy", from ma-bóne, „joy"; ak'ántr, „the stick", from k'antr, „a stick". See Pref. § 22. b.
-A, suff., being a weaker form of -añ, used relatively only. It may be affixed to nouns, pronouns and to some local adverbs; e. g. kía, „it", from ki, „it".

- A, suff., often added at the end of a proposition for the purpose to make the last vowel sound agree with a preceding vowel sound a, or to cause a sort of quibble. Sometimes it is used after exclamatory sentences, as: der ba lemp-a! „come here quickly!"
-A ? inter. suff., depending on euphony, and used with ma? me? and $m q$ ? when having the sense of ${ }^{n}$ why? " e. g. mam bes an $\emptyset-a$ ? ${ }^{n}$ 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. אֵי - E. g. an-tis-a? „where is the knife?" or: an-tis nifla? lit. „the knife where is it?" = nif-a an-tis-a? lit. „where is it the knife;" mun'-a? "where art thou?" $=$ the Hebr. אַיָּ Gen. 3, 9.; trítu? or tší-a? „where are they (spoons, sticks etc.)?" for tría-a? or tšía-a? More particulars about the use of this suff. will be found in the Temne Grammar.
A! int. „ah! oh! now! well!" It is expressive of wonder, dislike, censure, and approval, also of joy or grief, pain and compassion; e. g. a w'an! noh boy!"
'A, abbrev. form of na, pr. subj. „they, it;" e. g. 'a sap-ko, "they flogged him."
'A-mi, pr. poss. abbr. „my", for: na-mi, lit. „of me;" e. g. añ-set-'a-mi, ${ }^{n} \mathrm{my}$ house."
'A-mu, pr. poss. abbr. „thy", for: na-mu, lit. nof thee;" e. g. añ-set-'a-mu, „thy house."
'A-ñan, pr. poss. abbr. „their", fow: na-ñań, lit. „of them;" e. g. añ-set-'a-ṅan, „their house."
'A-nu, pr. poss. abbr. nyour", for: na-nu, lit. nof you;" e. g. añ-set-'a-nu, „your house."
'A-su, pr. poss. abbr. „our", for: na-su, lit. nof us;" e. g. ań-set-'a-su, „our house."
Aka-, def. pref. $==k a-$, „the"; e. g. aka-bep, $:=$ ka-bep, „the spoon;" but ka-bep, „a spoon."
Aká, pr. rel. „which"; e. g. ka-bep aka l waī, „the spoon which 1 bought."
Aké, pr. dem. prox. „this"; e. g. ak'ánir aké, „this stick."
Alikáli, n. title of the kings of the Port-Loko territory. Lit. „the chief judge." It seems in the first place to be derived from the Mandingo Alkáli, „alcaid", or „alcalde", and ultimately from the Ar. قَاضِي ,قَاضٍ, judex, and with the article: summus judex. In Temne the $i$ is inserted after the Arab. article al- for the sake of euphony. The Chiefs of the Sikhs in India are called: akali, which no doubt comes from the same root.

Am, euph. form of ma, "thou", used before $b, m$ and $p$ with interrogative propositions; e. g. am poñ di-i? nhast thou eaten?" - See ma in loco.
Am-, pref. def. „the", used before the letters $b, m$ and $p ;$ e. g. am-bitra, „the bottle."
Ama-, pref. def. „the"; e. g. ama-ber, „the liquor."
Amá, "pr. rel. „which"; e. g. ma-lémre amá l bã, „the limes which I have."
Ambá! int. and adv. „well! thank you!" Cf. for examples Colloquial Phrases. pag. 105 etc.
Ame; pr. dem. prox. sing. and pl. „this, these;" e. g. ama-trei amé, "these things."

Amína, (adv. „amen", „so be it." From the Ar. ${ }^{\prime}$ Amíni, $\}$ ita sit. The Temnes say amíni, the Mori-men amína. An-, pref. def. „the", used before the letters $\mathbf{d}$, n and $\mathfrak{t}$; e.g. an-tis, „the knife."
An, euph. form of ma, „thou", used before $d$, $n$ and $t$ with interrogative propositions; e. g. ån 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. añ-gbáta, „the mat."

- Ań, suff., indicating wilh verbs a continuance of the energy of the verb, with which it is used, while one speaks of it, as: na ma dī-añ, "they are eating." It is generally used with participial propositions. If a verb, having more than one syllable, terminates in a, then the vowel of the suff. is cut off, as: tóno me tilla-'n, „him I am selling."
- Ań, 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. nīań, „it", from nii; as: an-tis-'a-mi ñfañ, „this is my knife," lit. „my knife it."
Ań, euph. form of ma, „thou", used before $g$ and $k$ with interrogative propositions; e. g. ån ko ro-petr-i? „art thou going to town? ${ }^{*}$
Ań, adv. "yes", used with a nod of the head. It is an almost inarticulate sound; e. g. $\mathbf{o}$-kas-ka-mu o yi ri-i? Án, 0 yi ri; „is thy father there?" „Yes, he is there."
Ań añ! int. or adv. „so so! tolerably well! nothing particular! pretty well!" It is an almost inarticulate sound. See Colloq. Phras. p. 105.

Aná, pr. rel. „which"; e. g. na-béña ana I kára, „ropes which I brought."
Aña-, pref. def. „the"; e. g. anda-set, „the house."
Aná, pr. rel. sing. and pl. „who, they who; which." When referring to a noun of place, it, may be given by „where"; e. g. ań-set añá 0 sal, „the house which he built."

Añai-, pref. def comp. „the"; as añai-yắri, „the cat," = añ-yắri.
Ané, pr. dem. prox. „this"; e. g. an'ántr ané, „this fire."
Añé, pr. dem. prox. sing. and pl. „this, these";" e. g. añ-fam añé, „this people."
Anáñ, pr. dem. rem. sing. and pl. „that, those." Sometimes merely ñañ, which see; e. g. „añ-fam añán, „those persons."
Anína, \} nína, or nînañ, adv. „to morrow"; e. g. anínañ lơko
Anínañ, $\}_{\text {wúnon }} I$ tši kóne, , to morrow about this time I shall go." The longer form may be used absolutely.
Ąñkó, adv. „yes"; e. g. ma kóne ro-k'or-i? Åñkó; „doest thou go to the farm?" „Yes."
And́, adv. emph. „here"; e. g. o yi fe and, „he is not here."
And, prep. prox. „here at, here in, here from, here to." It implies the adv. „here"; e. g. ano-petr, „here in this town."
Apa-, pref. def. „the"; e. g. kára pa-lā apa-fíno, „bring the rice the good one."
Apá, pr. rel. „which", e. g. pá-lă apá I waĩ, „rice which I bought."
Ara-, pref. def. „the"; e. g. ara-béna, „the rope."
Ará, pr. rel. „which"; e. g. ra-bénia ará I gbăk, „a rope and rope which I cut."
Aré, pr. dem. prox. „this"; e. g. ara-bénia are. „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."
Atsèt, $=$ atré, pr. dem. prox. sing. and pl. „this, these;" e. g. atr'eí atšé, „this matter." See the Note after kotski.
Áwa! int. „well! well now! very well!" Germ. „wohlan!" Lat. age! e.g. áwa, sa kóne! „well, we go!"

## B.

B', abbr. of be, which see; e. g. b' I fi, ${ }_{n}$ when I die."
Ba, adv. „now, here;" e. g. kg̣li ba! „look here!"
Bă, v. a. "have, possess;" also „have-for-, have-on-" (as pity on one, see the next word); e. g. o ba he a-kála, „he has no money." As an aux. v., bă 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: ma bă tra gbal, "thou must write," lit. „thou hast to write."
Bă w'úni i-net, „have mercy" or „pity upon one;" e. g. 9 bămi i-neĩ, „he had pity on me."
Bă w'úni tr'eI, „be a matter to one, concern one;" e. g. múng trą bă tr'eī-i? Yấo, mínẹ trạ bā tr'ei; „does it concern thee?" „Yes, it concerns me."
Baf, v. a. „make" (as a farm), „cultivate, clear" (as land for a farm); e. g. 0 ko baf a-tof, „he goes to clear land for a farm."
Bai, $\mathbf{Q}^{-}$, pl. a-, n. „king"; e. g. $\mathbf{\Omega}$-bai ka an-tof, „the king of the country."
Bal, ra-, pl. trą-, n. „kingdom, government, office of a king;" e. g. ra-baI-r'oń, „his kingdom."

Bak, v. impers. „be hard, be trying;" e. g. pą bak he, be mą mémgr o-fíno, „it will not be hard, if thou doest try well." It also serves to express the adv. „hardly", as: pag bak ri mo 9 fútia añ-ñésam-ñ’oñ, „he hardly saved his life there," lit. „it was hard there when he saved his life." It is the short form of báki.
Bak, v. inch. and n. „get" or „be strong; get old, grow up, grow; come to the full time" (as applied to pregnancy); e.g. I bak toń, „I got old now;" - Q kaśi bak, „he will not grow" (as a child).
Bak, kag-, n. „strength, hardness, firmness; age;" e. g. ka-bak-ka-tši, „its hardness" (as of wood); ka-bak-k'oń, „his age."
Bak ra-for, ką-, n. comp. „boldness, audacity, impudence, want
of modesty;" lit. „strength (as regards, or of the eye;" e. g. o bā ka-bak ra-for, „he is bold," lit. „he has boldness." Bak, adj. „lasting"; e. g. ra-rū ra-bak tabána, „a world lasting for ever."
Bak, v. rel. „be streng for-on-with-, be heavy on-" (as a sickBaki, $\int_{\text {ness on a person); „be older than-;" e. g. q báki-mi }}^{\text {a }}$ o-tan, he is a little older than l." Short form also: „get strong for-, get heavy upon?, be trying for-."
Báka, 0-, pl. a-, n. „one of the Baka nation." See Pref. § 4.d. Bákar, adj. „strong, firm, fast;" (radi bak.) E. g. $\underline{o}$ fofa rim rabákar, „he spoke with a strong voice."
Bakar, $\boldsymbol{o}^{-}$, adj. but used adverbially, „fast, firm, firmly, tight." See an ex. under liñ, v. a.
Bakar, v. rel. n. (rad. bak) "be strong, be firm, be fast" (as a post etc.); „be hard" (as wood); e. g. ak'ántr ka bákar, „the post is firm." The suffix is rather redundant.
Bákas, v. caus. (rad. bak), "make strong, strengthen" (as the heart, or body); „make heavy;" e. g. Q bákąs ka-but-ka-mi, $=0$ bákas-mi ka-but, „he strengthened, my heart," = „he encouraged me."
Bákas an'úmpal naa- ('a-), „strengthen the soul of-, refresh one's
 Bákasne, v. caus. and refl. (rad. bak), „strengthen oneself, refresh oneself" (as by food etc.); also „encourage oneself" (with or without ka-but, „heart"); e. g. 9 bákasne, , he encouraged himself."
Bakasne ma-der, „refresh one's own body, recruit one's own health;" e. g. 0 bákasne ma-der, „he refreshed his body."
Báke, ką-, pl. trä-, n. „wharf, landing-place, port." From báke, "go on shore, land."
Báke Lóko, n. prop. „The town Port Loko." See Pref. § 4. c. Báki, v. rel. long form of bak, which see above.
Baki, adj. „strong, hard; heavy, serious" (as a palaver); e. g. tr'ei trá-báki, „a serious matter;" „grievous" (as an illness); „great" (as a battle); „laborious" (as work); e. g. ma-pant ma-baki, „hard work;" „old" (of rational objects).

Bâki, ó, adj. but used adverbially, „strongly"; e. g. añ-fef ña feñ o-báki, „the wind blows strongly."
Báki, v. impers. „be hard, be trying;" e. g. q báki, „it is hard."
Báki, y. impers. a. „be hard for-, be trying for-;" e. g. 9 bákiko tra yō-tši, „it was hard for him to do it."
Baki, 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'ántr ma báki ténoǹ, „the tide is strong to day."

Báki ra-for, adj. comp. „bold, impudent, wanting modesty;" e.g. w'úni 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. $\S 12$, a. and cf. the Hebr. עֵם עוֹלָם Hez. 26, 20.
Bal, v. a. „drive away, expel, drive;" e. g. 'a bal-ko, „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-ko o.bañ, „they pursued hotly after him."
Bal-bal, ká-, n. verb. „act of pursuing after, chasing; persecution;" e. g. ka-bal-bal-k'on o-šem, „his chasing the animal."
Bála. v. inch. (rad. bal), „get married, marry" (of females); e. g. o-béra 0 poń bála, „the woman has got married."
Balaí, ką-, pl. trá-, n. „basket"; e. g. kă-balaí kă-bána, „a large basket."
Bálane, v. prob. caus. and refl., or spont. (rad. bal), „be like." Often followed by: m@- „as"; e. g. ra bálane mo a-bōk, „it is like a snake."
Bálane mo (ho), „be like as, resemble;" e. g. ra bálane mo ho a-bok, „it resembles a snake."
Bálane, ra-, pl. e-, n. „likeness, representation, picture;" e. g. ra-bálanee-r'oñ, „his likeness."
Bálma, a-, pl. e-, n. „country-knife, dagger;" e. g. 9 bă a-bálma, "he has a dagger."
Bamp, a-, pl. e-, n. „bird"; e. g. a-bamp a-fino, „a fine bird."

Bañ, v. a. „pain, cause pain to-, hurt;" e. g. ka-sam ka bañmi, "the sore pains me."
Bañ, v. n. „be angry, be cross" (habitually so); „ache, ail;" also „be hot" (as the sun); e. g. ra-bomp-ra-mi ra bañ, „my head aches;" - ow'úni owé 9 bañ, „this person is cross."
Bań, adj. „angry, cross; painful, severe;" e. g. w'úni bañ, „an angry person."
Bañ, $\mathbf{0}$-, adj. but used as an adv. „severely, hotly, sharply, painfully." Cf. yō-w'úni o-bañ, under Y.
Bañ, v. a. „fetch"; e. g. ban̉ a-tis, „fetch a knife."
Bañ, ra-, n. „anger, indignation, wrath;" e. g. ra-ban'-d'@ń, „his wrath."
Bañ, ka-, n. „the sea, as opposed to dry land;" ro-bań, „at sea." Bána, v. n. „be large, be big, be great;" e. g. míne bána, „I am great."
Bána, adj. „large, big, great; heayy" (as a tornado); e. g. Q-nă o-bána, „a large cow."
Bána, 0-, adj. but used adverbially, „greatly, much;" applied to sewing „with large stitches," e. g. 0 sot $\varrho$-bána, „he sews with large stitches."
Bána, v. rel. (rad. bă), „have-for-, carry-for-;" e. g. $Q$ bána-ko k'óta, „he has cloth for him."
Bána, v. rel. (rad. bañ), „fetch for-;" e. g. báṅa-mi a-tis, „fetch me a knife."
Bánane, v. rel. and refl. „have with oneself, carry with oneself;" e. g. o bánane an kála, „he carried the money with himself."

Báni, v. a. „redeem, ransom;" e. g. $\rho$ báni-mi ka 'ra-trar, „he redeemed me from slavery."
Báni, ká-, n. verb. „act of redeeming, redemption;" e. g. ka-báni-k'on, , his redemption."
Bán̉ka, ká-, pl. trą̨-, 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.

Bán'sa, for báṅasa, v. caus. and inch. (rad. bañ), „get angry, be angry" (occasionally so), lit. „get angered," or „get made angry;" e.g. o-bai Q bán'sa, „the king got angry." Applied to the sea ${ }^{\text {roar, rage." }}$
Bán'sa, v. freq. and caus. (rad. bañ), „pain, hurt, cause pain to; ail;" e. g. an'ántr na bánisa he ko, „the fire did not hurt him."
Bán’’sa, kă-, n. „anger" (occasional); „pain"; e. g. ka-bán’’sak'oń, „his anger." Applied to the sea: „roaring, raging," $=$ the Hebr.
Bán’’sane, v. impers. freq. or intens. caus. and refl. (rad. bañ), „grieve, displease to, pain, make angry," lit. „cause pain to oneself;" e. g. pą bán’'sanẹ-ña, „it grieved them."
Bán'sarar, v. caus. inch. and rel. (rad. bań), „get angered at-," or „about-," or „with-, be angry with -, be displeased," or „vexed with-," or „about-;" e. g. Pā Sóri 0 bán’’sar-mi, I tši foffar-k 0, ,Mr. Sori is angry with me; I shall speak to him."
Bant, ka-, pl. tra-, n. „bone"; e. g. ką-bant ką-lol, „a small bone."
Bántra, a-, pl. e-, n. „bow; arch;" also „spring" (of a gunlock); fig. „war". See Tradit. pag. 4.
Bap, kä-, pl. tra--, n. „country axe, hatchet."
Bap, v. a. „meet, meet with, find;" e. g. l băp-ko ro-r’oń, „I met him on the road."
Bap Q-fíno, „fare well, meet with a happy lot, be well off;" e. g. 0 båp 0 -fíno ro-krifi, „he met with a good lot in Hades."
Bápar, v. rel. (rad. băp), „be present;" e. g. \& bắpar he ténoń, "he was not present to day."
Bar, a-, pl. e-, n. „species of hawk white and black living of fish."
Bar, v. a. „add, put more, increase" (as wages); e. g. I tši bar aǹ-ram-'a-mu, „I shall increase thy wages."
Bar, v. n. and aux. „go on, continue." As an aux. it expresses continuance of the exercise of the energy indicated by the principal verb, or a progress of the same, as: 0 bar ko sap, „he went on to flog him," = „he flogged him more."

It also expresses the adv. „more;" or also „more and more"; in the latter case it is generally followed by gbo, „but". When it is repeated and followed by gbo, it serves to express the words: „the more -, the more -." It is generally construed with the short form of the Infinitive, sometimes also with the verb. noun. See Proverb 7, p. 100.
Bar, $\}^{\text {a-, pl. e-, n. „bar, iron bar; country bar worth about }}$ Bára, ${ }^{\text {s."" Derived from the Span. bara. }}$
Bári, kä-, pl. trä-, n. „twin"; e. g. o kōm tră-bári, „she brought forth twins."
Básar, v. rel. a. „continue, continue with-, go on with-, persevere in-, with-;" prob. rel. form of an obs. bas; e. g. básar akakarañ, „go on with the reading."
Básaro, v.rel. n. „continue, persevere;" e. g. o básąr he, „he does not continue."
Básara, v. rel."(properly doubly rel.), „continue for-, go on with-for-, persevere for-; persevere with-" or „in- for-," i. e. „go on with" (a thing) „for" (another, or) „in behalf of" (another); e. g. básara-mi ama-pant amé, „go on with this work for me."
Bat, ka -, pl. tra-, n. „water-brook, brook," e. g. ro-bat, „at the brook."
Bat, adj. „early"; e. g. ka ar'étr ra-bat $Q$ der, „at an early sun he came," i. e. soon, when the sun was not up long get.
Bat, adv. „in the morning, early;" also spec. in the sense of „fully" when used with the verb sok, „dawn"; e. g. 0 der bat, „he came early."
Bat, kå-, or ra-, pl. trä-, n. „morning". The pl. is seldom used. E. g. ra-băt ra-fíno, „a fine morning."
Batr, v. a. „seize, take hold of, apprehend;" e. g. batr-k0, „seize him."
Batr, a-, pl. e-, n. „a small young palm-tree."
Be, adv. „when"; e. g. be I fi-e, „when I die."
Be, conj. „if"; e. g. be 9 der he etc., „if he does not come etc." Bē, n. „bey, king" or „chief".
$\mathrm{B}_{\mathrm{e}}$, adv. in form, but often used in the sense of an adj. „all,

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whole, every; all kind, all sort, all sorts;" as applied to place „all over, every where;" e. g. añ-fam be, „all the people;" - ey'étr be, „all sorts of things."
Bē', abbr. of bēk, ${ }^{1}$ ) v. impers. „be sufficient, be enough, suffice;" e. g. pa bë' he, „it is not enough."

Bè', abbr. of bēk, ${ }^{1}$ ) v. n. „arrive, reach, be sufficient, be enough, suffice;" e. g. $o$ ta bë’ he, „he has not yet arrived."
Béfáat, v. a. „comfort, soothe, make quiet" (as a child); e. g. o béfat-kq, „he comforted him."
Beĩ, ra-, pl. trä-, n. „debt" (receivable and payable); e. g. 9 bă he ra-beī, "he has no debt" (to pay).
Beíbal, a-, pl. e-, n. „Bible". From the English.
Bēk, v. a. „arrive at, come to, reach;" e. g. ar'ąfa ra bēk akapetr, „the army reached the town."
Bēk, v. n. „reach, arrive, come, come near;" e. g. o poñ bēk, „he has arrived."
Béka, v. a. „amount to, make, be worth;" also „call, hold as;" e. g. añ-gbáta añá béka e-sas, „the $3^{\text {rd }}$. mat," lit. „the mat which makes three." See next word.
Béka w'úni ra-yem, „call one a liar, give the lie to one;" e.g. 0 béka-mi ra-yem, „he called me a liar."
Béki, v. a. (rad. bek), „be fit for-, be proper for-, be suitable for-, suit;"‘ e. g. am'ơlo amé ma béki ama-pant, „this amount suits the work."
Béki, v. n. (rad. bek), „be fit, be sufficient, be enough, suffice; e. g. am'ơlo amé ma béki, „this price is sufficient. Long form of bēk.
Béki, adj. „fit, proper, suitable" (as a person, or as time); sufficient, enough; worthy; due;" e. g. w'úni béki, „a worthy person;" - a-ram a-béki, „a suitable reward;" - ey'étr e-béki, „sufficient materials."
Bếla, a-, pl. e, n. „sail" (as of a canoe or ship); e. g. am-bếla

[^39]a-bána, „the main sail," lit. „the large sail;" - w'an, yísa ri am-bèla, „boy, hoist the sail there."
Bélañ, ká-, pl. trą-, n. „side, part, region" (as of a house, or country): also „place, stead;" e. g. ka ka-bẹlañ̀-k'ọn, „in his stead."
Bem, ra-, pl. trä-, n. „hedge-hog, grass-cutter," so called because this animal cuts grass. It is a kind of urchin, resembling the porcupine; but has only strong hairs instead of quills. It lives of rice and groundnuts.
Bémpa, v. a. „make, repair, put in order; perform the usual" or „necessary ceremonies for (a thing);" e. g. o bémpa aka-fantr, „he made the bed."
Bémpa, kä-, n. verb. „act of making, etc.;" e. g. ka-bémpa 'rarū, "the making of the world."
Bémpana, v. rel. (rad. bémpa), „make-for-; make-with-, make-of-" (as a table of wood); e. g. o bémpana-mi a-mésa, „he made a table for me."
Bémpane, v. rel. and refl. „make for" or „to oneself;" e. g. o bémpane a-mésa, „he made a table for himṣelf."
Beñ, a-, pl. e-, n. „board"; e. g. a-beń a-bóli, „a long board."
Bénia, ra-, pl. na-, n. „rope" (especially the wooden country one), „any rope, string;" e. g. ra-bénia ra-bóli, „a long rope."
Béña ra ka-but, ra-, pl. na-béña na tra-but, „heart-string."
Béné, v. a. „keep, preserve;" e. g. o béne 0 -šem, „he preserves the meat;" also ,bury"; e. g. 'a béné-kq, „they buried him."
Bénẹ w'úni o-tot, „"keep one well;" e. g. o bénẹ-ko o-tot, „he
Bẹne w'úni tot, keeps him well."
Béne w'û́ni rą-tr'eī, „keep one from harm;" e. g. 9 bénẹ-mi rạtr'eĩ, „he keeps me from harm."
Bẹne w'û́ni rạ-tr'eī ó tr'eī, „keep one from every harm;" e. g. K'úru 0 benee-mi ră-treī ô treī, „God keeps me from every harm."
Bénẹna, v. rel. (rad. benee), „prepare-for-, make-ready for-" (as food for one); e. g. o bẹ́nẹna-mi r'ă ra-di, „he prepared some food for me."
Bénẹne, v. refl. a. „prepare, make ready," lit. „prepare-for oneself" (as things for a journey); c. g. I bénęne ey'étr-'è-mi,
„I made my things ready." Also „prepare oneself for-, make oneself ready for-" (as for a journey); e. g. o bénene ratšik, „he makes himself ready for a journey."
Bénene, v. refl. n. „prepare oneself, make oneself ready;" e. g. I poǹ bénene, „I have made myself ready."
Bénéne, ką, n. verb. „act of making oneself ready, act of preparing oneself, preparation;" e. g. ka-bénene-k'oń, „his preparation."
Bentr, v. a. „prevent, hinder;" e. g. o bentr-mi tra ko ro-kamp, „he prevented me from going to Freetown;" also „withhold-from-" (as money from one); e. g. $Q$ bentr-mi añ-k'ála-'a-mi, „he withholds my money from me."
Bep, kă-, pl. tră-, n. „spoon"; e. g. ką-bep kă-bána, „a large spoon."
Ber, ma-, n. „intoxicating liquor of any kind;" also „palmwine"; e. g. ma-ber ma-fíno, „good palmwine."

Béra, adj. „female"; e. g. w’an béra, „a girl," lit. „female child." Béra, $\mathbf{Q}$-, pl. a-, n. „woman, female;" e. g. $\mathbf{o}$-bếra $\mathbf{o}$-fíno, „a fine woman."
Béra $\mathbf{Q}^{-b i, ~ 0-, ~ p l . ~ a-b e ̣ ́ r a ~ a-b i, ~ n . ~ „ b l a c k ~ f e m a l e . " ~}$
Bẹ́ra $\mathbf{0}$-féra, $\mathbf{0}$-, pl. a-bẹra a-féra, n. „white female."
Bes, v. a. „dig"; e. g. bes avbi, „dig a pit."
Bes, v. n. „dig, make a hole," or „grave"; e. g. tšé ri bes, „do not dig there."
Bes, ką-, n. verb. „act of digging, etc.;" e. g. ka-bes-k'öń, „his digging."
Bésa, v. rel. (rad. bees), „dig for-, dig-for-; dig with-, dig-with-;" e. g. bésa-mi a-bi, „dig a hole for me."

Bésa, adj. „belonging to digging," as: y'êtr e-bésa, „digging tools."
Bi, adj. „black, dark;" e. g. k'óta kă-bi, „black cloth." "
Bi, a-, pl. e-, or tráo-, n. „pit, hole;" e. g. a-bi a-bóloñ, „a deep pit."
Bía, v. inch. (rad. bi), ..get dark, get black;" e. g. ka-rintr ka bía, „the sky gets dark."
Bía, v. impers. inch. „get dark"; e. g. pa bía, „it gets dark."

Bil, a-, pl. e-, or trá-, n. „canoe"; a-bil a-póto, „a ship," lit. „a white man's canoe."
Bilin, a-, pl. e-, n. ${ }_{n}$ mud-sofa, joined to a wall at the inside of a house, any sofa;" e. g. a-biliñ a-bána, , a large mud-sofa." Bítiǹ, a-, pl. e-, n. „drum"; e. g. o fer am-bitiñ, „he beats the drum.".
Bitra, a-, pl. e-, n. „bottle"; e. g. a-bitra a-tšini, „an empty bottle."
Bō, kä-, pl. trä-, n. „cake, country bread" (as made of rice flour and honey; e. g. kă-bo kă-fíno, „fine country-bread."
Bō, a-, pl. e-, or trä-, or also $\mathbf{0}$ - in the sing. and tra-in the pl., n. „a species of antelope of the size of a goat, black, and having long retroverted horns," also called: „bushgoat." Between its horns it has long red hairs.
Bof, káo, n. „dust" (as in the street); e. g. ka-bof ka-laī, „much dust."
 Boīs, adj. „faltened"; e. g. $\mathbf{0}$-nã $\mathbf{o}$-fêt $\mathbf{Q}$-boīs, „a fattened calf." Bōk, v. n. ..weep, cry, lament;" e. g. ow'ahẹ́l 0 tra bōk, „the child is crying."
Bōk, v. a. „weep for-, bemoan, bewail, lament;" e. g. tra ña ko bōk-ko, „let them go and bewail him."
Bōk, a-, pl. e-, n. „snake, serpent;" e. g. a-bōk a-las, „a bad snake."
Bóka, a-, pl. e-, n. „bill-hook"; e. g. a-bóka a-bána, „a large bill-hook."
Bol, a-, pl. e-, n. „country made pot, earthen pot" (for cooking); e. g. a-bol a-fíno, „a fine earthen pot."

Bol, v. a. „prolong" (as life). See the next word.
Bol añ-ṅésam, „prolong life, have long life;" e. g. kániko ma bol añ-nésésam! "mayest thou have long life!"
Bolagm, $\mathbf{0}$-, pl. a-, n. „one of the Bolom nation, Bolom."
Bóli, adj. „long"; e. g. ra-béña ra-bôli, „a long rope."
Bobli, $\mathbf{Q}^{-}$, adj. but used adverbially, „long, a long time; a long way, a far way off, far away;" e. g. o kóne $\mathbf{Q}$-bóli, „he went far away."

Bólo, a-, pl. e-, n. „throat"; e. g. o wop-ko ro-bólo, „he held him by the throat."
Bom, adj. „female"; e. g. and-fam a-bom, „the women, the females."
Bom, $\mathbf{o}^{-}$, pl. a-, n. „woman, female;" also „mother, madam." For the pl. form a-bom they also use: bom-na, 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 nia añgbato, „the sheath of the cutlass."
Bom, v. n. „ease nature, ease oneself; dung;" e. g. 0 ko bom, „he went to ease nature."
Bóma, ká-, pl. trå-, n. „grave"; e. g. 'a bes kă-bóma, „they dig a grave."
Bomp, ra-, pl. trä-, n. „head"; also „chapter"; e. g. ra-bompr'oń, „his head."
Boñ, ra-, pl. trä-, n. „river"; e. g. ra-bon’ da-bána, „a great river;" for ra-boń ra-bána.
Bóna, a-, pl. e-, or trä-, n. „nation;" e. g. a-bona a-bána, „a great nation."
Bóndo, am-, n. „the Bondo institution;" also „the ceremonies connected with it." See Pref. $§ 17$.
Bónia, 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: pa bónẹ-ko, „he is glad," lit. „it gladdens him."
Bóne, v. n. „move"; e. g. ara-ru be ra bóne, „the whole world moves."
Bónę; ma-, n. „joy, gladness, happiness;" e. g. ma-bónę-m’@ń, „his gladness."
Bóné-tr'eī, ką-, n. comp. „haughtiness, presumption;" e. g. ka-bónee-tr'eī-k'oń, „his haughtiness."
Bont, ká-, pl. trá-, n. „navel, navel-string."
Bontr, v. a. „call, name, mention;" e. g. bontr am'ólQ-ma-tš̌i, „mention the price of it."

Bontr añ'és ña-, v. comp. „guess", lit. „call the name of-;" e. g. be mă bontr an'és ña ar'áka ará yi etc. „if thou doest guess the thing, which is etc."
Bontr w'úni an’’és, „call one by name, call one's name;" e. g. o bontr-ko an'és, „he called him by his name."
BQntr, a-, or i-, pl. ma-, n. „smell, scent, odour" (good or bad); e. g. i-bontr i-fíno, „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. bontrami an'és-ñ'on, "mention me his name."
Bóntras, v. freq. a. (rad. bontr), „call over" (as names), „name; praise;" e. g. na bóntras am'és-ma-ñań, „they called over their names."
Bóparr, a-, pl. e-, n. „leaf"; e. g. e-bópar eyé, „these leaves."
Bor, káo, pl. trá-, 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, 0-, pl. a-, n. „damsel; a young woman" (married or nol); e. g. Q-bórko o-fíno, „a fair damsel."

Bósne, v. n. „long, have a great desire." Prob. a refl. form of an obs. bos; e. g. $\rho$ bósne tráka $\varrho^{\prime}$ 'án-k'oń, „he longs for his son."
Bósne, a-, pl. e, n. „longing, auxious desire;" e. g. am-bósnen'’ñ, „his longing,"
Bot, v. n. „get sweet, be sweet, be delicious, be savoury." Short form of bóti. E. g. añ-sģka añe ña bot he, „this palaver sauce is not savoury." See the Note after wos, $\mathbf{v}$. $n$.
Bot, ką-, n. „sweetness, deliciousness;" e. g. ka-bot ka e-nak, „the deliciousness of the rice."
Bot, ka-, pl. tra-, n. „ball, lump" (as of soap); „pill" (as of medicine); e. g. tra-bot trą-sas, „three pills."
Bótar, v. rel. (rad. bot), „love, like," lit. „be sweet toward-;" e. g. a botar-ko, , he loves him."

Bótar, ma-, n. „love"; e. g. ma-bótar ma K'úru, „the love of God."

Bóti, v. n. (rad. bot), „be sweet, be savoury, be delicious" (as food); e. g. ań-sąka añé ǹa bóti, „this palaver sauce is delicious."
Bóti-di, adj. comp. „delicious to eat;" e. g. y'étr e-bơti-di, „delicious food."
Bóti-som, adj. comp. „delicious to devour;" e. g. r'a ra-bơti-som, „something delicious to devour."
Bóti-tral, 0-, adj. but used adverbially, „sweetly", lit. „sweet to hear" (applied to singing or music); e. g. añ-fẹt añé nia leñ 0 -bóti-tral, „these children sing sweetly." See rámi below.
Botr, v. a. „put, put down, place, set; fix" (as time); e. g. botrnii rayér, „put it aside."
Bótra, v. rel. (rad. botr), „put-for-, place-for-;" e. g. bótra-mi-ri ro-k'úma, „put it in the box for me."
Bórra w'úni a-tónto, „put an allurement" or „enticement for one, put a snare for one;" e. g. 'a bótra-ko a-tónto, „they put a snare for him."
Bótra w'úni yáñfa, „act deceitfully against one," lit. „put deceitfulness" or „a trick for one;" e. g. a bobtra-mi yañfa, „he acted deceitfully against me."
Bótrar, v. rel. (rad. botr), „put-to-, put-at-, set-to-" (as the mind to a person or thing); e. g. bótrar-ñi am-méra, „set the mind to it," $=$ „take care of it."
Bótrar am-méra ka-,\} "set the mind to-, take care of-, mind, Botrąr am-méra ro-, $\}$ set the heart to-;" e. g. 9 bótrar amméra rońóñ, „he takes care of him."
Bótrąr w'úni am-méra, „put the mind to one, take care of one;" e. g. o bótrar-mi am-méra; „he takes care of me."

Bóya, v. a. „make a present to-with- or of-, present-with-, make a present with- or of-," as: I bóya-mu-tši, „I make thee a present of it;" - 0 bob́ya-mi ow'ír, „he made me a present with the goat;" - o bóya-ko ka Pă Sip, nhe made the Leopard a present of him."
Bóya, u-, pl. e-, n. „present, gift;" e. g. a-bóya a-fíno, „a fine present."

Búko, v. n. „bathe, wash oneself;" e. g. I ko 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-laĩ 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. ni. and aux. „miss, make a mistake." As an aux. it serves to express the adv. „almost, nearly," as: o bun ko dif, „he almost killed him."
Bun, ka-, n. verb. „act of missing, mistake;" ka-bun fi, „almost dying."
Búndås, v. caus. (rad. búnda), „make large, enlarge, make great;" fig. „magnify, glorify;" e. g. 9 búndas an-set-n’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’ąntr ka-búrap, „a short stick."
But, kä-, pl. trå-, n. „heart" (as the organ; also used figuratively as the seat of courage, etc.); e. g. ka-but-k'on, „his heart."
Bútu, a-, pl. e-, n. „bag"; also „pillow"; e. g. a-bútu a-y@fat, „a soft pillow."
D.

D', prcf. insep. and indef. „a, an;" e. g. d'im, „a word,", for da-ím.
Da, prep. poss. „of"; it is a euph. form of: ra; e. g. ar'ón'-dasu, „our road;" - ar'ón' da K'úru, „the way of God." See the Note at the end of this letter.
Da, pref. indef., euph. form of ra, „a an;" e. g. r'on' da-fíno, „a good road."
Da-tš̌i, pr. dem. log. „that", being a euph. form of: ra-tši; e.g. ar'on' da-tši, „that road."
Dấta, postp. „below, beneath," being a euph. form of. ráta; e. g. ro-tãn’ dáta, „under the root," for ro-tank ráta. This form is used after nouns terminating in $\dot{n}$, or $\dot{n} k$, when the $g$ or gk is cut off.

Datróñ, postp., euph. form of ratróñ, „in the middle, amongst."
It is used after nouns terminating in $\dot{n}$, when the $g$ is cut off. E. g. $o$ tráma ka ar'ón' datrớn, „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. $\rho$ tas ka 'ra-bon' dayér, $=0$ tas ro-bon' dayér, „he passed close to the river;" - $\rho$ tas ro-r'on' dayér, „he passed by the side of the road." It is used after nouns terminating in $\dot{n}$, 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 hẹ 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. $\rho$ 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 impetas. E. g. de, I nå̀k fe ko, „no, I did not see him."
De, conj.. „and"; e. g. pa-lậ de e-yốka, „rice and cassadas."
Der, v. n. and aux. = de, or: re, „come"; e. g. $\rho$ der romí, „he came to me." It is construed in the same way as: de, which see.
Der, kä-, n. verb. „act of coming, coming;" e. g. ka-der-k'pń, „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-m'oń, „his body."
D'er, n. „place"; def. form: od'er, „the place;" e. g. d'er $\mathbf{o}^{-}$ fíno, „a good place."
D'ęr ó d'er, „everywhere, anywhere;" e. g. K'û́ru 0 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. $\rho$ di e-trol, „he took medicine."
Di, v. n. „eat"; e. g. di ri, „eat of it," lit. „eat there;" di ka-, „eat out of-."

Di, adj. „eating"; e. g. r'á ra-di, „something to eat."
Di, ka-, n. verb. ,act of eating, an eating, meal;" e. g. ka-di ka-bat, „a breakfast."
$\mathrm{Di}, \mathrm{pr}$. obj. = ri, of which it is a euph. form, „it"; e. g. tšē gbon'- di, „do not touch it." See the Note at the end of this letter.
Di, adv. loc. „there". It is a euph. form of ri, used before n and before $\dot{\mathrm{n}}$, when the g is dropped. E. $\mathrm{g} \boldsymbol{o}$ won di, ,he was long there."
Día, pr. emph. „it, this," being a euph. form of: ría; e. g. ar'ón' da ro-Ma-lal día-rē, „this is the road to Malal."
Dí-a, adv. loc. emph. „there"; e. g. ro añ-gbálañ ña gbópe, dí-a 0 botr ara-bomp-r'on, „where the rock was rugged, there he put his head;" - dí-a o sótọni, „there he got it."
Dí-añ, adv. loc. abs. „there, at that place," it is a euph. form of: rí-añ; e. g. dí-añ I sóto-ñi, „there I got it." (Cf. - in under N .)
Dif, v. n. „kill, commit murder;" also „kill beef; be fatal" (as an illness); e. g. 9 poh dif-i? „has he killed beef?"
Dif, v. a. „kill, execute, murder;" also „prove fatal to" (as a sickness); e. g. 'a dif-k 0, ,they killed him."
Difa, v. rel. „kill-to-, kill-for-; kill-with-;". e. g. 0 difa-mi antróko, „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 lown."
D'im, pl. s'im, n. „word, voice;" e. g. ad'ím-r'@n, „his word;" D'im is a euph. form of: r'im.
Dímše, v. n. „go out" (as fire); e. g. an'ántr na dímše, „the fire went out."
D'in, adj. num. „one", being a euph. form of rin; e. g. r'on' d'in, „one way."
Dinne, v. refl. (rad. dim) „perish, get lost," lit. „destroy oneself;" e. g. ka-lóme 0 dinne, „the sheep got lost."
Díne, ką-, n. verb. „act of perishing, perishing; destruction, ruin, perdition;" e. g. ka-dínne-k’’ñ, „his perdition."

Dị́, adj. „right" (in opposition to left); e. g. ka-tră ka-dío, „the , right hand."
Díp, ka-, n. „the right" (hand); also „the South."
Dir, ká-, pl. trá-, n. „mortar" (as to beat rice in); e. g. ka-dir ką-bána, „a large mortar."
Díra, v. n. „sleep, go asleep;" e. g. ǹa ko díra, „they went to sleep."
Dis, adv. „yesterday"; e. g. 0 der dis, „he came yesterday."
Dis, v. caus. (rad. di), „give-to eat, feed;" e. g. e-bamp na dīs an-fet-'a-hañ, „the birds feed their young ones."
Dis ra-foit, „yesterday evening, last evening;" e. g. o bēk dis ra-foi, „he arrived last evening."
Dis tratrák, „yesterday night," e. g. ǹa der dis tratrák, „they came yesterday night."
Do-, prep. „into, in, at, to, from;" e. g. 0 won' do-set, „he went into the house." It is a euph. form of ro-, which see.
Dok $\delta m$, postp., euph. form of rokom, „on the top, upon;" e.g, 0 yi ro-tšen' dokóm, „he is on the top of the hill;" 0 yifa ka an-ron' dokom, „he lives on the top of the mountain." See the Note at the end of this letter.
D'oń, pr. poss. „his, her." It is a euph. form of roń; e. g. ra-ban'-d’@n, „his anger."
D'or, n. „hunger"; def. form ad'ór, „the hunger." It is a noun in ra-; e. g. d'or ra bā-mi, „I am hungry;" lit. „hunger has me." D'úba, n. „ink", = r'úba; e. g. d'úba ra-laī, „much ink;" def. form: ad'ába, „the ink."
Dóni, adj. „male", it is a euph. form of: r'úni; e. g. w'an dúni, ${ }^{\text {na }}$ boy," lit. „a male child."
Note. The euph. forms with d under the preceding letter are used after words terminating in $\dot{n}$, when the $g$ is dropped, as: r'on' da-fíno, ${ }^{\text {a }}$ good road, " for: r'oǹ ra-fíno; - ar'on' da-tši, ${ }^{\text {that }}$ road, " for: ar'on ra-tši.

## E.

E-, pref. def. and indef. „the"; e. g. e-tis, „knives", or „the knives."

E, pr. subj. „it; they;" e. g. ey'étr-'e-mi e dínne, my things are lost."
E-, pref. emph. vow. to make nouns with the inseparable pref. $y^{\prime}$ definite, as: ey'étr, „the things," from: y'etr, „things". Cf. Pref. § 22. b.

- E ? suff. indirect inter. used at the end of a proposition, if already an inter. adverb precedes; e. g. re mań 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 $Q$-bêra 0 nésa hẹ $Q$-wos-k'on-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. -an in loco.) It is also sometimes affixed to adverbs, or at the end of exclamatory pro positions 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 wilh obligative and participial propositions.
- E , this form is sometimes used for the preceding one in the capacity of an expletive parlicle.
'E, prep. poss. „of"; e. g. ey'étr-'e-mi, „my things," lit. „the things of me."
'E-mi, pr. poss. „my", lit. „of me." See the preceding word.
'E-ṅañ, pr. poss. „their", lit. „of them;" e.g. ey'étr-'e-ñań, „their things."
Eyáń, pr. dem. rem. „those"; e. g. ey'étr eyáñ, „those things." Eyé, pr. rel. „which"; e. g. ey'étr eyé I sóto, „the things which I got."
Eyē, pr. dem. prox. „these"; e. g. ey'étr eyé, „these things."


## F.

Fai, v. n. „be hot, have a burn, be burned;" e. g. I fai 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."
Faī, v. a. „cut one's throat, kill, slaughter, butcher;" e. g. 'a faīko, „they cut his throat."
Fak, a-, pl. e-, n. „skate" (fish).
Fak, v. a. „throw down; fell" (as a tree); also „set up" (as a krifi for worship); e. g. o fak an-tis-'a-mi, „he threw down my knife."
Fáka, v. rel. „throw-to-, throw-unto-, throw-for-, let drop-" or „fall-for-" (as a child, or a thing to one); e. g. fáka-mi ka-bo, „throw the bread to me:"
Fálañ, v. n. „escape from the gqeve by a sort of transmigration," (see Pref. $\oint 10$ b.). Also „apostatize ${ }^{\mu}$ (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. $Q$ fálañ ka 'ra-móri, , he apostatized from Islamism."

Fále, v. n. (rad. falo), „turn, turn away; be turned away;" e. g. o fále roñón, "he turned away from him."
Fáali, v. a. „turn, move away, turn aside, remove, shove aside;" e. g. făli ak'án'r, „turn the stick aside."

Fálir, v. n. „fly"; e. g. am-bamp 0 falir o-bóli rokóm, „the bird soars high up."
Fálira, v. caus. „make to fly about, waft about, drive about" (as the wind chaff); e. g. añ-fef na fálira e-fuk, „the wind wafts the chaff about."
Fạm, a-, n. the pl. of w'úni, "person", which see. The sing. form 0 -fam, is not much used; e. g. añ-fam añé, „these persons," $=$ „this people."
Fam a-rúni, a-, n. pl. „males, men;" lit. „male persons."
Fam a-bom, a-, n. pl. „females, women," lit. „female persons."
Fánta, v. n. „lie down;" e. g. o ko fánta, "he went to lie down."
Făont'r (for fántå), kăo-, pl. trăo-, n. „bed"; e. g. ka-făont'r-k'oñ, „his bed."
Far-far, prob. adj. onom. „making far-far." See Proverb. 6, pag. 99 about this word.

Fárki, v. a. „despise, slight, set at nought; degrade;" e.g. © fárki-kq, „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 suddennes of separation, and is used with wúra, "take" or "pull out," and with gboti, „tear off;" e. g. 0 wúra-ki ka ka-trã-k’oń 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. tšē ri fatr, „do not go near there."
Fatr, v. a. „go near to, come near to, approach, be close" or „near to;" e. g. 9 fatr-mi, „he is elose to me."
Fátrane, v. recipr. „come near together, come close to each other, approach each other;" e. g. ma fátrane nån, „let us come near together."
Fátrane, $\mathbf{\varrho}$-, pl. a-, n. „neighbour, one living close to another;" e. g. 0 -fátranee-ka-mi, „my neighbour."

Fátrår, v. rel. n. „draw near;" e. g. ra-fi ra fátrąr, „death draws near." The suff. is rather redundant here.
Fátrąr, v. rel. a. „draw near to, approach, be near to;" e. g. fátrar-mi, „draw near to me."
Fe, = he, adv. „not"; e. g. w'úni ó w'úni o nạm 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. é-, n. „wind, breeze;" e. g. añ-fef ǹ nén óbáki ténoñ, „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 ña e-lop ǹa wop-mi, „I have a desire for fish," lit. „a desire of fish holds me."
Feñ, v- a. „blow, play" (as a wind-instrument); blow-on-, blow-into-;" e. g. 9 fen aka-sü, ,he blew the trumpet;" - 'a feñ-ko e-kul, „they blew into his nostrils."
Feñ, v. n. „blow" (as the wind, or into some thing); e. g. $\underline{\rho}$ feñ
ka e-kul-y'oń, „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. 0 -lániba 0 trä fer, „the young man is playing on a stringed instrument."
Fer, v. a. „play, strike" (as a stringed instrument); „beat" (as the drum); e. g. $Q$-yéli $\varrho$ wé $Q$ fer am-pañagl $Q$-fíno, „this minstrel plays the cithern well;" - $Q$-lániba 0 fer am-bítiñ, „the young man beats the drum."
Féra, adj. „white, clean;" as applied to rice „deprived of the husks;" e. g. pą-la pag-féra, „clean rice."
Fet, v. n. „be young; be tender" (as roots); „be fresh". (as palmwine); „be new" (as the moon); e. g. 0 fet ras, „he is still young."
Fet, adj. „young; tender" (as plants); e. g. e-yóka e-fet, „tender" or „young cassadas."
Fet, a-, pl. of w'ahét, which see. The sing. $\mathbf{Q}$-fet, is sometimes used.
Fétar, v. rel. (rad. fet), „make white, make clean" (as rice, or clothes); „clear up, make plain" (as a palaver); „cleanse, whitewash" (as a wall); „make to blush." (The natives being of a dark colour get a whitish appearance when made to blush. Thus if one is convinced of his guilt, after having denied it, by clear facts, and if those present scold him for it, he will blush). With am-méra, „clear one of a charge, justify." (Cf. next word). E. g. o fétar am-pă, „he cleared up the matter;" - 'a fétar-ko ténoǹ, „they made him blush to day." Fétąr am-méra ǹa w'úni, „clear one of a charge, declare one's Féląr w'û́ni am-méra, \} innocence, acquit one, justify one," lit. „make clean one's heart;" e. g. 'a fétar-ko am-méra ténoñ, „they cleared him of the charge to day."
Fi, v. n. „die, be dead;" as applied to the phases of the moon, „be done" or „over, die away, be in the last quarter"; hence also „be new"; e. g. $Q$ fi ar'ón' da-fíno, „he died happily," lit. „he died the good road;" - be an’'f nia 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'úni fi, „a dead person."
Fi, ká-, n. verb. „act of dying"; also „mortality"; e. g. ka-fi ka w'úni, „the mortality of man."
Fi, ra-, pl. trä-, n. „death"; sometimes the abstract stands for the concrete „a dead (one)"; e. g. ra-fi-roń, „his death."
$\mathrm{Fi}, \mathrm{a}-$, pl. e-, n. „loin, hip" (also used of the meat of an animal slaughtered); e. g. 'a soni-ko 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 na 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-fam a-fíno, „good people;" - r'im ra-fíno, „a kind word."
Fíno, o-, adj. but used adverbially „well, kindly;" e. g. o yōmi o-fíno, „he treated me well."
 paradisus.
Físa, adj. „better". See an ex. pag. 127.
Fit, ma-, n. „brains, brain;" also „marrow" (of bones).
Fita, v. a. „cast away, throw away, throw, fling;" e. g. w'an, tšè ri fita, „boy, do not throw it away."
Fita, v. rel. „throw-away for-;" e.g. fíta-mi am-bitra an̉é, „throw this bottle away for me," $=$ „throw me this bottle away."
Fo, conj. „that", = ho; often used before direct and indirect speech, and frequently answering to the Gr. of $\boldsymbol{\sigma}$. It may often be given by „saying" in direct speech, and by „that" with indirect speech. It is probably the verb. adjective from fo, „say". E. g. mă yéma fol t tạk'sa-mu-i? „doest thou want me to teach thee?" lit. „doest thou want that I teach thee?"

FQ, v. n. „say," $=$ bo. It is generally followed by yē, which seems to be the dem. pr. for eyé, „these" (words); in the $1^{\text {st }}$ person sing. the pers. verbal pronoun is often, or generally dropped. When followed by yẽ, 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 yè, man kóne ro-Kamp aninań, „I say, let us go to Sierra-Leone to morrow," for: I fo yê etc., lit. „I say these (words) etc.;" I fo yē, w'an etc., „I say, boy etc.;" - 0 fo ye, 0 gbáli he der, „he says he cannot come." FQ alone, or also: fo yē may be used with direct and indirect speech, as: 0 f 0 : Man kóne nína bąt, "he said: Let us go to morrow morning," or: $\mathfrak{q}$ fo yè: Mañ kóne etc., „he said: Let us go etc.," lit. "he said these (words): etc."
$\mathbf{F}_{\mathbf{Q}}$, adj. verb. $=$ hQ, „saying". See fo, conj.
$\mathbf{F}_{0}$ yè, $=$ ho yē, see $\mathbf{f}_{0}$, v. n .
Fof, v. n. „speak, talk;" e. g. I ko fof rọíán, „I go speak to them;" - 0 gbğli he fof, „he cannot speak."
Fof, ka-, pl. tra-, n. „speech, word;" in the sing. „act of speaking;" e. g. ka-fof-k'on, „his speaking."
Fof d'im r'in, „make an agreement" or „treaty," lit. „speak one word;" e. g. ña fof d'im r'in trăka tši, „they made an agreement about it."
Fófar, v. rel. (rad. fof), ,speak to, address, speak with, reason with, warn;" e. g. I tši fọfar-ko, „I shall speak to him."
Fofar, kă-, pl. trä-, n. verb. „act of addressing (one); address;" e. g. ka-fófar-k'on añ-fam, „his addressing the people."

FQi, ra-, pl. trá-, n. „evening"; e. g. ra-foi ra poñ bêk, „evening has arrived."
Fol-kára, v. n. comp. „be easy to bring" or „to bring away;" e. g. ow'úni $q$ wé $\rho$ fol-he-kára, „this person is not easy to bring away."
Poi-tas, v. impers. comp. „be easy to pass;" e. g. pa foi ri tas, , it will be easy to pass there; ${ }^{\text {- }} \mathbf{o}$ foir ri tas, „it is (was) easy to pass there."
FQI-tr'eI, v. n. comp. „be of such a charaeter 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: ma foī he tr'eī, „thou doest not joke about a thing;" also „be convenient" (as time).
Foi-tr'eī, adj. „sociable, good-natured; convenient, seasonable" (as time); „easy, happy;" e. g. a-lớko a-foin-tr'eī, „a convenient time;" - w'úni foil-tr'eī, „a person well off."
Foī w'û́ni tr'eī, v impers. a. „be easy for-, be well with -" = „be comfortable, be happy, be well off;" e. g. pa foī-ko-tr'eĩ, „it is getting better with him," = „he is getting well off;" 0 for-ko-tr'eī, „he is comfortable," lit. „it is well with him." Foir, a-, pl. e-, or tra-, n. „shadow, shade, shelter" (as of a tree); e. g. añ'ğntr nia 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 ṅa m'er, „a parcel of salt."
Fókia, v. revert. and rel. (rad. fok), „unwrap-for-; bark-for-, take off-for-" (as the cover of a parcel for another); e. g. fókiami añ'ǵntr añé, „bark this tree for me."
Fon, ra-, pl. a-, n. „hair"; e. g. añ-fon-ñ’oń, „his hair."
For, ra-, pl. e-, n. „eye"; e. g. e-for 'e-su, „our eyes."
Fósa, a-, n. „power, influence, might, ability;" e. g. o bā hẹ ri a-fósa, „he has no influence there," $=$,he is not able to do any thing there."
Fot, adj. „addle, barren" (as an egg); „empty" (as a box, or as the stomach): e. g. ra-mes ra-fot, „an addle egg."
Fótane, v. refl. „rest oneself, rest, repose;" e g. I ko fólane Q-tan, „1 go to rest a little." Prob. from an obs. fóta.
Fótane, $\mathbf{\Omega}$-, n . loc. „resting place, place of repose;" e.g. $\mathbf{\Omega}$-fọ́tane-'o-mi, „my resting-place."
Fu, adj. „new"; e. g. k’óla ką.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-gbagfta.
Fúmpo, v. n. „fall down, fall;" e. g o fúmpo ri, „he fell down there."

Fúmpo kásí, „become liable to a fine or penally, become guilty of a breach of the country law."
Fuñk, a-, pl. e-, or trą-, n. „store-house" (for grain or for agricultural productions), „barn"; e.g. a-fuǹk a-bána, „a large store-house."
Fúnti, a-, pl. e-, n. „prisoner of war, captive."
Fúnti, ra-, n. „captivity"; e. g. ra-fúnti-ra-ṅań, „their captivity." Fúti, v. n. „escape, be saved;" e. g. ofúti ri, „he was saved there." Fúti, ka-, n. verb. „act of escaping, escape, deliverance, salvation;" e. g. ka-fúti-ka-su, „our salvation."
Fútia, v. caus. „make to escape, save;" e. g. kóno fútia-mi, „he saved me."
Fútia, adj. „saving"; e. g. ar'ón' da-fútia, „the saving way," i. e. „the way by which one is saved."

Fútia, $\mathbf{0}$-, pl. a-, n. „saviour"; e. g. 0 -fútia-ka-mi, „my Saviour." Fútia, ką, 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. páo bónee-mi ténọn gba, „I am very glad to day;" - a, K'úru $\varrho$ bótar-su gba! „oh, God loves us much!"
Gbā, kå-, pl. trå-, n. „score, twenty;" e. g. trá-gbă trą-rặ, „two scores," $=$ „forty"; - trą-gbă tră-sas, „three scores," $={ }^{\text {sixly." }}$
Gbaĭ, v. a. „split" (as wood); „bursl, open" (as a nut); „tear" (as cloth); fig. „impart" (as instruction); „interpret" (as dreams); e. g. 9 gbaí ak'óta, „he tore the cloth."

Gbaía, v. rel. „split-for-; tear-to- or for-; open-for-;" fig. „impart-to-;" o gbaía-mi ak’obta, „he tore the cloth to me," = „he tore me the cloth."
Gbair, v. rel. (rad. gbaī), ,impart-to-, give-to-" (as instruction), lit. as it were „tear off-towards-." See the next word.
Gbaía w'úni kă-wándi, „impart instruction to one, preach to Gbair w'úni ką-wándi, one;" e. g. o.gbair-ko kg.-wándi, „he gave him instruction."

Gbak, ma-, n. „rust"; e. g. añ-fatr nia bă ma-gbak, „the iron is rusty," lit. „the iron has rust."
Gbalk, v. a. „cul" (as wood); cut off, decide, settle" (as a matter), ,,determine"; e. g. o gbak ak'ántr, ,,he cut the stick."
Gbak, v. n. „cut; judge, give an opinion."
Gbăka, v. a. „cut; decide, judge" (as a matter); „rule over, govern;" e. g. kánẹ mo gbăka an-tof añé-e? „who is governing this country?"
Gbạ́ka, kå-, n. verb. ,"act of governing" or „of ruling, reign, government;" e. g. káne bă ka-gbắka ka an-tof-e? „who has the government of the country?"
Gbắka, ra-, n. „office of governing (a country); government;" e. g. káne bă 'ra-gbăka ra an-tof-e? ,who has the government of the country now?"
Gbákane, v. recipr. „vie" or „contend with each other;" e. g. 'a gbakane ka ka-lam ma-sar, „they vied with each other in throwing stones;" - 'a gbákane ka gbúke, „they vie with each other in running," $=$,they ran a race."
Gbal, v. a. „write; make a sketch of, sketch;" e. g. o gbal aréka, „he wrote a letter."
Gbal, v. n, „write; make a sketch; e. g. 9 gbal $\mathbf{Q}$-fíno, „he writes well."
Gbal, ka-, n. verb. „act of writing, writing;" e. g. I năñk ka-gbal-k'oǹ añi-réka, „I saw his writing the letter," = „I saw hin writing the letter."
Gbal, a-, or i-, pl. ma-, n. „line, letter, character" (as of a book); pl. also „writing"; e. g. ma-gbal ma-fino, ,good writing." Also ,,sketch; mark."
Gbála, adj. rel. „belonging to writing;" e. g. k'úpo ką-gbála, „a pen," lit. „a feather to write with."
Gbálañ, a-, pl. e-, n. „rock, rocky place;" e. g. a-gbálań a-bána, „a large rock."
Gbálap, v. n. „twinkle with the eyes, twinkle;" e. g. $\varrho^{\text {g tra gbalap, }}$ „he is twinkling with the eyes."
Gbaǵli, 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 gba̧li he yọ-tši, $=0$ gbăli he tši y $\overline{\text { g }}$, „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 gbagli-tši, „he is able for it." Gbagm, v. a. „beat, pound, bruise to powder" (as in a mortar); e. g. gbam apa-lă, „pound the rice."

Gbań, a-, pl. trä-, n. „dry land" (as opposed to the sea); „country;"
e. g. ro-gban, ,in the country" (in opposition to the city).

Gbań, 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 gbañ, „the post stands very fast."
Gbań, v. a. „lay acrosi"" (as a bridge); „meet; oppose, prevent, obstruct" (as a road); ,,waylay"; e. g. 'a gbań-ko ro-r'oń, „they waylaid him in the road."
Gbánane, v. recipr. „meet each other;" e. g. I tr'a he ro sa ma gbánane, „I d'ont know where me may meet each other."
Gbánnę, v. refl. a. (rad. gbañ), ,meet with, meet;" also „lay across oneself," hence „carry on the shoulder;" e. g. 0 gbánne ak'ántr, ,he carried the stick on the shoulder;" 0 gbánne-ko ro-r'on, „he met with him in the road."
Gbánne, v. refl. n. „meet, meet together, assemble;" e.g. 'a gbanne ro-r'on, „they meet in the road."
Gbánne, a-, pl. e-, n. ,,meeting, assembly;" e. g. añ-gbanne ña an-fam, „the meeting of the people."
Gban's, v. caus. „go to meet;" e. g. o gban’'s Pâ Sóri, „he went to meet Mr. Sori."
Gbán'sane, 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. mań ğbán’sanę-ko nå̀n, „let us surround bim."
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."
Gbą́ntåñ, a-, pl. e-, n. „porch, piazza;" e.g. $\varrho$ tráma ro-gbăntąñ, „he stood in the piazza."

Gbántane, adj. refl. „spreading itself, making itself known, diffusing itself;" also „making known, advertising;" e. g. w'úni gbántane tr’eī, „a person advertising a matter," or „a person making known a matter." Prob. from an obs. gbant.
Gbánte, adj. „different, various, diverse;" e. g. e-bamp e-gbánte, ,,various birds."
Gbántrani, a-, pl. e-, n. „outskirts" or „boundary of a farm where it borders on the bush" or „forest"; e. g. o yo ma-mant ro-gbántrani, „he does work at the outskirts of the farm."
Gbápne, v. refl. (rad. gbap), „fasten itself, fix itself, adhere;" e. g. ma-kíma ma gbápnę ka e-kos-y'@ń, „soot adheres to his cheeks." Gbáp'sa, v. freq. and inch. a. „get fastened to, adhere to, stick to; keep close to, attend to;" e. g. w'an, gbáp'sa-mi rayer, „boy, keep close to my side."
Gbárań, adv. „clearly, plainly, well, fully;" e. g. o káne-ko-tši gbárań, „he told it plainly to him."
Gbáski, v. a. „separate, part, divorce; divide; distinguish;" e. g. gbáski atra-lolome ka atš'ir, ,,separate the sheep from the goats."
Gbáta, a-, pl. e, n. „mat"; e. g. a-gbáta a-lol, ,,a small mat."
Gbáti, v. n. „be numerous, be many, be plentiful; e. g. pa-lă pa 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-ñ'oń, ,his cutlass."
Gbatr, v. a. „sel" (as a trap); „waylay, lie in ambush for-, set a trap for-;" e, g. o gbatr $\mathbf{0}$-sem, ,he set a trap for the animal;" - 0 gbatr-mi ro-r'oń, ,he lay in ambush for me in the road.".
Gbatr, v. a. „knock, tap sharply" (as on a door, or on one's head); ,strike" (as a bell); „sting" (used of the cerastes); e. g. o gbatr-mi, „he knocked me;" - o gbatr aka-ráre, „he knocked on the door."
Gbătro, v. n. „be round about;" e. g. nia gbắtro ro-petr bé, „they were all round the town."
Gbéleń, a-, pl. e, n. „bell; hour;" e. g. pa yi gbo añ-gbelen ña añ-réï añá béka e-sas, „it is but the 3d. hour of the day."

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Gbeń, adv. „indeed, very, verily, just, exactly." It has often the sense of the adj. „own" without a prefix. E. g. o lópra to gbeñ, „he is now dressed indeed;" - añ-lo naa-tši gbeñ, „that very time;" - ow'án-ka-mi gbeñ, „my own child."
Gbéña, v. a. „hate"; e. g. o gbéña-mi, „he hates me."
Gbẹna, ką-, n. verb. „act of hating, hatred;" e. g. q gbẹna-ko ka-gbénia ka-bána, „he hates him very much," lit. „he hates him (with) a great hatred."
Gbẹña, ma-, n. „hatred;" e. g. ma-gbệiǹ amá 0 gbęña-mi, ma etc., „the hatred with which he hates me, it etc."
Gbẹ́nbe, ką-, pl. trą-, n. „pepper of any kind;" e. g. ką-gbénibe ka-yim, „red pepper, cayenne."
Gbéngbeń, v. a. „question, examine by questioning, inquire into by questioning, examine;" e. g. I tši gbẹngbeñ-ko trąka 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'etr ra pon gbépar, „the sun has reached the meridian;" - ra-yóla-r'on ra gbépar, „his gentlemanship has reached the highest point (its zenith);" - ka-bóne-tr'eī-k'oń ka pon' to gbépar, „his presumption had now reached the highest degree." It is sometimes followed by rokóm, „on top," as: 0 poñ gbépar rokóm, „he has reached the top."
Gbépar, v. rel. a. (rad. gbep), go on the top of-;" fig. „reach" or „rise to the rank of-;" e. g. o gbépar ra-yóla, „he rose to the rank of a gentleman;" - 0 gbépar añ-set, ,he went on the top of the house."
Gbépar 'ra-bomp ratrón, „rise to" or „reach the zenith" or "meridian" (as the sun at noon), lit. „rise to the very middle of the head;" e. g. ma ar'étr ra gbépar 'ra-bomp ratrón etc., ",when the sun reached the meridian etc."
Gbép'trane, v. recipr. (rad. gbep), ,join together, be close together, be near to each other;" e. g. ma yíra sa gbép’trane, „let us sit close together," lit. „let us sit we are close together."

Gbéra, a-, n. „flour" (as made of rice); e. g. a-gbéra a-laī, „much rice-flour."
Gbes, adv. „all night, the whole night;" e. g nánañ gbes, „all last night."
Gbétgbëtne, v. refl. „recline" or ,,sit down with the legs close logether" (as the Temnes do at their meals), „sit down with
 $\mu \alpha \iota$; or = the Lat. accumbere; hence „sit down" or „recline to a meal." This form is used of old people and of women. Gbátgbätne, or gbátigbätinẹ 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-baī 0 wọn trặka kǵ̣li añá poñ gbẹ́tgbệtne ka añ-fánta nia ka-nántra, "the king went in to see those who had sat down to the marriage feast;" - but: w'an, tšè gbátgbätne, ,,boy, do not sit down astride."
Gbetr, adv. „middlingly, just right, just, good, well; quite, fully; accurately, minulely;" e. g. o wañ gbo gbetr ténoñ, „it is but partially clear to day;" - I yif-ko-tši gbètr, „I asked him minutely about it."
Gbetr, adj. „middling, right, just right, good, arcurate; e.g. mapant ma-gbetr, „accurate work;" r'a ra-gbetr, „a thing just right."
Gbip, v. a. „catch, capture, make-prisoner;" e. g. 9 gbip antroko, ,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 nañ'-ko gbo win, „I saw him but once;" - be I poñ gbo-e, I tši der, „as soon as I have done, I shall come," lit. "when I have but done etc."; - mQ 0 yéfa gbo ro-petr, ña kóne, „as soon as he came from town, they went away." Cf. also the aux. v. bar in loco.

Gbo gbetr, „just exactly, but just;" e. g. ar'étr ra putr gbo gbêtr, m@ 0 kóne, „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. 9 trap gbo ras tra yõ ma-pant, ,he only just began to do work."
Gbo toń, "then now, now;" e. g. mañ kóne gbo toń, sag sóto ey'étr-'e-su, „let us then go now, we have got our things."
Gboń, a-, or $\mathbf{i}-$, pl. ma-; n. „bundle" (as of rice cut), ., handful, a sheave;" e. g. a-gboń ña pą-lă, „a sheave of rice."
Gbónkal, ka-, pl. tráo, n. „dale, valley."
Ghonko, a-, pl. e-, or tráa, n. „old forest, forest" (where the timber trees have not yet been cut out); e. g. $Q$ yi rogbonk g , , he is in the forest."
Gbónkto, a-, pl. e-, n. „kitchen"; e. g. a yi ro-gbóńkto, „he is in the kitchen."
Gbópe, v. n. „be rugged, be uneven, be rough" (as ground or a stone); e. g. an-tof na gbópe ri, ,the ground is rugged there."
Gbope-gbópe, v. freq. or intens. n. „be very rugged, be very uneven, be very rough;" e. g. an-tof na gbópe-gbópe ri, "the ground is very uneven there."
Gborka, $\mathbf{0}$-, pl. a-, n. „one not initiated into the secret society of the Bondos" or „of the Porros; one ceremoniously unclean." Cf. Pref. § 18, a.
Gbósa, adj. „belonging to tempting" or „alluring" or „seducing, tempting;" e. g. r'a ra-gbósa ra yi ri, „there is a templation there," lit. „a tempting thing is there;" from the v. rel. gbósa, ${ }_{\text {„tempt-with-," (rad. gbos, „tempt.") }}$
Gboti, v. a. „pluck-off, tear-off, pull-off, pluck" (as fruit from a tree, or a rope); e. g. a gbóti ma-lémre, „he plucked limes."
Gbúke, v. n. „run, run away, flee;" e. g. añ-fám be néa gbúke, ${ }^{n}$ all the people ran away."
Gbúke, v. a. „run away from, flee from;" e. g. a gbúke-mi, „he Temne - Wðrterbuch.
ran away from me;" - $\mathbf{0}$ gbúke am-bōk, „he fled from the snake."
Gbutr, v. n. „be short;" e. g. ak'ántr ka gbutr, „the stick is short."
Gbútras, v. caus. „shorten, make short;" passively „be shortened;" e. g. gbútrąa-ki, „shorten it;" - ak'ántr ka re gbútrasas, „the stick will be shortened."

## H.

Ha , conj. = hāñ „so that, in somuch that;" e. g. ǹa kánee-su fo ow'úni owé 0 saǵke; kére 0 sấke soī, hā a-fạm ña gbåli he tši trára, „they told us that this person turns bimself; but he turns himself softly, so that people are not aware of it."
Hă, adv. = hāñ „till, until;" e. g. I kar-ko, hā pă léla-mi, „I waited for him, till I was tired," lit. „till it tired me."
Hâli, conj. „though, although;" e. g. be na náne gbo trạ́ka keía, hấli ną keía he etc., „if ye only think of stealing, although ye do not steal etc."
Hấli, adv. „very, much;" e. g. ak'óta aké I gbâli he ki sond, I yéma-ki hấli, „as for this clọh I cannot part with it, I am much in need of it."
Hâlisa, adv. „moreover, yet, still, still yet, yet still;" e. g. na y@̃ ma-pant hấlisa," = hálisa ṅa yō ma-pant, „they still do work;" - kón@ m@ soni-su ras ey'étr be, „he is yet giving us all things still."
Hāñ, conj. = hā, which see.
Hán, adv. = hā, which see.
He, adv. „not", $=$ fe which see; e g. Q ta der he, „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.
$H_{0}$, conj. $=\mathrm{fo}$, which see.
$\mathbf{H}_{\mathbf{0}}$, v. n. „say", $=\mathbf{f} \mathbf{0}$, which see.
$\mathrm{H}_{0}$, adj. participial „saying", $=\mathrm{f}_{\mathbf{0}}$, which see.
$\mathbf{H}_{0}$ yē, $=$ fo yē, which see.

## I.

-I? direct inter. suff. placed at the end of the proposition; e.g. I der royáń-i? „shall I come yonder?" - I treī toñ-i? „shall I leave off now?"
'I, abbr. form of ni, pr. obj. „it", used after the letter n. See an ex. in Temn. Trad. p. 6.
Iyóó, adv. „yes"; e. g. ko Qw'ahẹ́t o pă họ: Yâ, tọisa-mi ambamp. Q-kára-k'@n $Q$ pā hQ: lyóō; „and the child said: Mother, broil me the bird. His mother said: Yes."

## K.

K', pref. indef. and insep. „a, an;" e. g. k'antr, „a stick," for ka-ántr.
Ka, prep. „in, into; to; at ; from; for; with; according; while;" e. g. 9 wur ka ań-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 kal.
Ka, prep. poss. „of". It is the def. form of ka; e. g. Q-kas ka Q-baĩ, „the father of the king."
$K a, ~ c o n j . ~ „ a n d ", ~=~ k e ~ a n d ~ k o ; ~ t h i s ~ f o r m ~ i s ~ u s e d ~ b e f o r e ~ w o r d s ~$ with or before the vowel a; e. g. ka na pā ho: etc., „and they said: etc."
Ka, adv. ${ }^{\prime}$ then; when," $=k e$ and $k 0$; this form is used before words with or before the vowel a; and in the minor proposition. If any time is indicated in the antecedent, or if the adv. ma in the sense of ${ }_{n}$ when" precedes; then ka has the sense of "then"; otherwise it has the sense of ${ }_{n}$ when"; e. g. o poǹ gbo der-e, ka ña móta kóne, , as soon as he bad come, then only they left," = "he had just come, before they went away;" - 0 yi ka der, ka an-tšik ńa bēk, „he was just coming, when the strangers arrived." See the Note after ke, adv.
Ka, pr. subj. def. „it"; e. g. ka-bep ka dinne, „the spoon is lost." Kä-, pref. indef. „a, an;" e. g. ka-bep, „a spoon." With verb.
nouns it may often be given by „to" with a following Infinitive, for which the verb. noun often stands. Verb. nouns derived from transitive verbs may still take an object in the Acc.
Ka, prep. poss. „of". It is the indef. form of ka; e. g. ka-bep ka Sóri, „a spoon of Sori."
Ka, pr. subj. indef. ,.il"; as: ka-bep-ka-mi ka dinne, „a spoon of mine is lost."
Ka a-lóko lom, „at a certain time, once;" = lóko lom.
Ka-mi, pr. poss. def. „my", lit. „of me;" e.g. ka-bep-ka-mi, „my spoon."
$K_{\mathrm{o}}-\mathrm{mi}$, pr. poss. indef. „my", lit. „of me;" e. g. ka-bep-ka-mi, lit. „a spoon of me," = „a spoon of mine" or „my spoon."
Ka-mu, pr. poss. def. „thy", lit. „of thee"; e. g. ka-bep-ka-mu, „thy spoon."
Ka-mu, pr. poss. indef. „thy", lit. „of thee;" e. g. kă-bep-ka_-mu, lit. „a spoon of thee" $=$,a spoon of thine" or „thy spoon."
Ka-ñañ, pr. poss. def. „their", lit. „of them"; e. g. ka-bep-ka-ñañ, „their spoon."
 „a spoon of them," $=$ „a spoon of theirs" or „their spoon."
Ka-nu, pr. poss. def. „your", lit. „of you;" e. g. ka-bep-ka-nu, "your spoon."
Káanu, pr. poss. indef. „your", lit. „of you;" e. g. kă-bep-kaa-nu, „a spoon of you," $=$ „a spoon of yours" or „your spoon;" - ka -bep-ką-nu kíań, „this (is) a spoon of yours," lit. „a spoon of yours this (it)."
Ka ka láp'so, \} „at last," lit. „at the end;" e. g. $\mathbf{o}$ der ka ka-
Ka ka-láp’'sa, lag̣’s 0 , , at last he came," or „he came at last."
Ka-láp'so, \} $n$. but used adverbially, „the last time," lit. ,the
Ka-láp'sa, end;" for which they more generally use the aux. v. laǵpso, „be last." E. g. me I ko ri ka-lăpso, „when I went there the last time."
Ka-láp'so-ka-tši, \} "at last, afterwards," lit. „at the end of it;"
 last he gave me my things."

Ka ka-rárąan-ka-tši, \} „afterwards, after this," lit. „at its back" Ka-rárañin-ka-tši, $\}$ or „at the back of it;" e. g. ka ka-rárañon-ka-tši I tši der, „afterwards I shall come."
Ka ka-rárạ̊n aké, \} "after this," lit. „at the back (of) this;" e. g.
Ka-rárañ aké, ka ka-rárån aké o tšè tši so yō, (or: 0 tšē so yō tsil), „after this he did not do it again."
Ka-ráráan, n. but used as a prep. „after", lit. „the back;" e. g. ka-rắrån ka ka-tšim, „after the war." The preposition ka, „at" is dropped before the noun.
Ka-su, pr. poss. def. „our", lit. „of us;" e.g. ka-bep-ka-su, „our spoon."
Kă-su, pr. poss. indef. „our", lit. ,,of us;" e. g. kad-bep-ką-su, „a spoon of us," $=$ „a spoon of ours," $=$ „our spoon."
Ka-troñ, n. but used as a prep. „between, amongst, among," lit. „the middle;" e. g. ka-troñ ka an-fagm, „amongst the people." See the observation at the n. ka-rárañ above.
Ka-tši, pr. dem. log. „that"; e. g. ak'egntr ka-tši, „that log of timber" (spoken of).
Ka-tši, pr. poss. neut. „its", lit. „of it;" e. g. ka-rā-ka-tši, „its branch," lit. „the branch of it."
Kabáne, adj. „wonderful, astonishing, extraordinary;" e. g. tr'eī trą-kabáne, „a wonderful thing."
Kábi, $\mathbf{Q}$-, pl. a-, n. „blacksmith".
Kadí, adv. „before, abead, forwards, onward;" e. g. \& ko kadí, „he went forwards;" - traǵma kadí, „stand ahead."
K'afa, pl. 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-réka, which see.
Kafri, $\mathbf{0}$-, pl. a-, n. „infidel, unbeliever, healhen." From the Ar. ${ }^{8}$, $\boldsymbol{6}$, infidelis; Mand. kafir.
K'aídi, $\}$ pl. tr'afri, n. „paper". From the Ar. ${ }^{8}$, ${ }^{\mathbf{8}}$, charta; K'aíri. e. g. k’aíri kadifino, ,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 ña belonging to Pa is here put behind Tr'ak instead of behind Pă, as it
would not do to say Pā-ña Tr'ak; because Tr'ak is here taken as a ṇame to which Pä-ña, „Messrs." is applied. Pā belongs to those nouns which may take the indef. pl. pref. behind instead of before the noun, as will be seen from the Temne Grammar. The pr. may follow in the sing., though the noun is in the pl., and vice versa; as all of them are taken as one whole, or the sing. for the whole species. See Fables p. 90.
Kal, v. n. „return". As an aux. it serves to express the adv. „again"; e. g. I tši kal soń-mu-tši, „I shall give it to thee again;" - kal kánta ka-rấre, „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-bópar be, ,the fire scorched all the leaves;" - kal $\mathbf{Q}$-šem, „broil the meat." Kal, adj. „scorched" (as the leaves of a tree by a fire, or as the feathers of a fowl, or the hairs of a skin on a fire); „broiled"; e. g. e-bópar e-kal, „scorched leaves;" - 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-bánia, „ransom". See the word bar, a-in loco. The word is also used of money in the sing. without any adjunct; as: o bă 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. kónọ kála ma-mánẹ-ma-ṅań, „he effected their reconciliation," lit. „he restored their friendship;" - I tši kála-ko-tši, ${ }_{\mathrm{n}} \mathrm{I}$ shall revenge myself on him for it," lit. ${ }^{\mathrm{I}}$ I shall give it back to him;" - 0 kala-mi-tši, „he returned it to me."
Kalane, v. spont., or caus. and refl. (rad. kal), „return"; lit. „return of one's own accord" or „bring back oneself;" e.g. mań kálane, „let us return;" - $Q$ kálane so ro-Báke Lóko, „he returned again to Port-Loko."
Kğli, v. n. „look, look about; be awake; live;" - e. g. a kạgli
o-fino, „he looks well about;" - ko ma ma kğli-e? „what art thou looking at?"
Káli, v. a. „look at;" e. g. o kg̣li-mi, „he looked at me."
Káli, adj. „waking, awake, alive;" e. g. w'úni káli, „a person awake."
Káli, v. a. „postpone, defer, put off; detain;" e. g. káli ka-kóné-ka-mu ro-kamp, „postpone thy going to Freetown;" - 0 kali $\mathbf{o}$-tšik, „he detained the stranger."
Kạli-ką́li, v. freq. or intens. n. „look all about, look out" (as one on a watch, or as a spy).
Kğli w'úni $Q$-nósi-neī, „look with pity (compassion) on one;" e. g. 0 kğli-mi $\mathbf{q}$-nósi-neī, „he looked with pity on me."

Káli w'úni Q-tot, „ „look well upon one, look with favour upon
Kali w'úni tot, one, take good care of one;" e. g. o kǵlimi tot, „he takes good care of me."
K'ģlma, pl. tr'ğlma, n. „a large black antelope with white lips and long retroverted horns, about the size of a year old calf, and of great strength, so as to fight with a leopard." Its meat has a strong disagreeable smell.
Káma, conj. „that"; e. g. kánệ-ko káma 0 der, „tell him that he may come."
Kámu, a-, pl. e-, or trá; or 0-, pl. trá-, n. „an iguana, guana."
Kamp, ro-, „Freetown (in Sierra-Leone)," so called, because the setllers, when they arrived there, made a camp near the shore, lit. „at the camp." From the Engl.
Káne ? pr. rel. inter. „who"? e. g. kánẹ yō atr'eí atšé-e? „who did this thing?"
Káne, v. a. „tell, command; say to, relate;" o kánẹ-ko-tši, „he told it to him."
Káne, a-, or i-, pl. ma-, n. „saying; history, narration; news;" e. g. I ko tral añ-káne ña an-tšik, „l go to hear the news from the strangers."
Kánika, v. a. „confine" (as water by a dam); „obstruct one's progress; surround, besiege "(as a town); „detain by force;" e. g. 'a kánika añ-set, „they surrounded the house."

K'ánkal, pl. tr’ánkăl, n. „tornado, thunderstorm;" e. g. k’ánkal ka-bána ka tráo der, „there is a heavy tornado coming."
Kánko! int. expressing the Oplative, „may! grant that! o that!" e. g. káṅı@ K'úru o mar-mi! „may God help me!" It is constr. with the def. verb.
Kant, e-, n. „gum of the eyes;" Ger. „Augenbutter"; Lat. pituita crassa, gramia.
Kant, a-, pl. trą-, n. „wood, bush, wood lands, young forest;" e. g. 9 yi ro-kant, „he is in the bush."

Kánta, v. a. „shut" (as a door); e. g. k'ánta ka-ráre, „shut the door."
Kấnti, v. revert. a. (rad. kấnta), „open" (as a door); e. g. kấnti karắre, „open the door."
K'åntr, pl. tr'antr, n. „stick, log of timber" (felled); „timbertree" (standing); e. g. k'ạntr kă-bőli, „a long stick."
Kápą̣t, a-, pl. ẹ, n. „breast, chest; bosom;" e. g. 0 yi ka añ-kǵpatr-n’’on, „he was in his bosom."
K'ar, pl. tr’ar, n. „louse;" e. g. o bā tr’ar tră-laī, „he has many lice."
Kar, v. a. „wait, wait for, await, expect;" e. g. tsee ko ri kar, „do not wait for him there;" - kar-mi ba, w'an! „wait me here, boy!"
Kára, o-, pl. a-, n. „mother; mistress;" e. g. o.kára-k’oñ, „his mother." This form is not used when addressing a mother.
Kára, v. a. „bring, bring away;" e. g. 'a kára-ko, „they brought him."
Kára, v. rel. „bring-for-, bring-to-;" e. g. kára-mi n’antr, „bring me fire," $=$, „bring fire for me."
Káramőko, $\mathbf{0}-$, pl. a-, n. „teacher, schoolmaster," lit. „reading master." Prob. from the Mand. karamo, „schoolmaster".
Kárañ, v. n. „read"; also „learn"; e. g. $\mathbf{Q}$ kárañ 0 -fíno, „he reads well." See the next word.
Kárañ, v. a. „read; learn;" also „teach"; e. g. ko kárañ añ-réka ané, „go read this letter." In the first place from the Mand. karan, but ultimately from the Ar.
 the fire-place."
Karándi, $\mathbf{0}$-, pl. a-, n. ,,scholar, disciple." Mand. karandiño. E. g. añ-karándi-ṅ’oń, „his disciples."

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

Karmóko, o-, pl. a-, n. = káramöko, o-, which see.
K'áro, pl. tr’áro, n. „wooden bowl, bowl;" e. g. k’áro ką-bána, „a large bowl."
Kas, $\mathbf{0}$-, pl. a-, n. „father; master;" in the pl. also „ancestors, forefathers;" e. g. 0 -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. Pã Sóri 0 šélo he kása, „Mr. Sori will not intercede."
Kása, v. a. „intercede for-, interpose between-, interfere between-, interpose in behalf of-; be" or „stand between-;" also „make peace between-, effect a reconciliation between-." It is always followed by ratrợn, ,between"; e. g. kón@ kása-su ratrơn, ,,he intercedes for us;" - a-kuñk nia kása-su ratróń, „there is a fence between us."
K'áši, pl. tr'aši, n. „breach of the law which subjects the offender to penalty, guilt, trespass;" also „penalty itself." Cf. fúmpo káši, under $\mathbf{F}$.
Káši, v. n. „refuse, be not willing, will not; be saucy, be unrelenting;" I kánę-ko tra yō ma-pant, ko $Q$ 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'úni kásra, „a violent person." From the Ar. ${ }^{3}$, ${ }^{3}$, violentia.
Katr, v. a. „put" (as a word, or excuse); „fasten; make" (as a heap). See the next word.
Katr k'ére, „make an excuse, make an apology;" e. g. 9 katr k'ére, „he made an excuse."

K'átrak, pl. tr'átrak, n. ,foot"; e. g. ak'átrak-k'oń, „his foot." Kátrne, v. refl. n. (rad. katr), lit. „put oneself, fasten oneself;" hence „mix oneself in a matter, interfere, meddle;" e.g. ts̄ē kátrne ka ko ri, „do not meddle by going there."
Kátrne, v. refl. a. „put-oneself, make-oneself" (as an excuse). See next word.
Kátrne k'ére, „excuse oneself, make an excuse for oneself;" e. g. o kátrne k'ére, „he excused himself."
Ke, conj. „and", = ka and ko; this form is used before words with or before the vowels e, e and i; e. g. ke me I năñ'ko, etc., „and when I saw him, etc."
Ke, adv. „then; when," $=$ ka and $k 0$; 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 bas the sense of „then"; otherwise it has the sense of „when"; e. g. o yi gbo ka ko ro-Kamp, ke I der, ,he was just about going to Freetown, when I came;" - me I bo na bes ro-kunk-e, ke I fir añ-kạla añé, „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 ko is generally left untranslated in English. The form ma corresponds with ka, me with ke, and mo with ko. The forms ka, ke and ko in the sense of „then, when " are only used in the minor proposition; but ka ma, ke me, and ko mo, may be used in the antecedent in the sense of ${ }_{n}$ and when", and in the minor in the sense of "then when", or "then" or ${ }_{n}$ when" simply. Sometimes ka, ke and ko may be given by „before". See ko, adv. below.
K'e, pl. tr'e, = k'eń, pl. tšén, n. „property inherited," hence „inheritance, property;" e. g. ak'é-k'oń, „his inheritance;" - $\mathbf{Q}$-kas-ka-mi $\rho$ tšía-mi k'e ką-bána, „my father left me a large inheritance."
 all events, however;" with a negation „not at all," or „by no means;" e. g. yō-tši ké-ó-kē, „do it by all means;" -
pa back kē- $\boldsymbol{\sigma}-\mathrm{kẽ}$, tšè pal m'ántr, „however hard it may be, do not forget water."
Kei, ra, pl. trăo-, n. „theft, thievery;" e. g. ra-keī-r'ọn, „his theft."
Kë̈la, v. n. „steal, practise theft;" e. g. 0 keīa ro-petr, „he stole in the town."
Keía, v. a. „steal;" e. g. $\frac{1}{}$ keía e-yóka ro-k’or, „he stole cassadas in the farm."
Keía, ką-, n. verb. „act of stealing, theft;" e. g. ka-keía-k'oñ, „his theft."
K'ek, pl. tš'ek, or tr'ek, n. „beard"; also fig. „a spider's web;" e. g. 0 bă k'ek ką-bóli, "he has a long beard." See the Note after kótši.
Kel, ro-, thus they call an arm of the Sierra Leone river, and that part of the Temne country which is contiguous to it.
Kélfa, $\mathbf{0}$-, pl. a-, n. „captain of an army, war-officer, hero, warrior;" e. g. $\mathbf{Q}$-kẹ́lfa $\mathbf{Q}$-bána, „a great hero."
Kélfa, ra-, n. „office" or „rank of a captain of an army; bravery, heroism;" e. g. ra-kélfa-r'@n, „his bravery."
K'éme, pl. tr'ẹme, n. "hundred"; e. g. tr'émè trą-rañ, „two hundred."
K'énke, pl. treénike, 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 inade of iron or brass, and resembling a large thimble.
Kére, conj. „but"; e. g. $o$ yéma der, kẹre tr’eí trå bêntr-ko, „he wished to come, but something prevented him."
Kêre, adv. „even, yea." See an ex. in Tradit. p. 28.
Kére, v. a. „carry, lead, carry away;" e. g. w'an, kére ey'étr eyé, „boy, carry these things away;" also „carry-to-, carry-for-," as: kérẹ-mi ey'étr eyé, „carry these things away for me."
K'ére, pl. tr'ére, n. „excuse, apology." See the word katr, above.
K'éreń, pl. tš'éreń, or tr'éreñ, n. „grass"; e. g. k'éreñ kă-laī, „much grass." See the Note after kótši.

Kẹ́ta, v. a. „puzzle, perplex, embarrass;" e. g. atr'eí atšé tra kéta-mi, „this thing puzzles me."
Kéta, v. n. „be puzzling, be perplexing;" e. g. atr'eí atšé tra kéta, „this thing is perplexing."
K'etr, pl. tr'etr, or ts'etr, n. „a whip". See the Note after kótši. Ki, pr. obj. „it"; e. g. o waī-ki ro-petr, „he bought it in town." Ki', pr. emph. abbr. „it, this" for kía; e. g. ka-lắpso-ka-tši kỉ táho aké, „this is not the end of it," lit. „the end of it (its end) it not this."

Kía, pr. emph. „it, this." Sometimes it refers to the noun k'a, „time", when it may be given by „this time," in which case it is sometimes preceded by ténoñ, „to day." E. g. ka-bep-ka-mi kía yi tši, „this is my spoon."
Kía-kē, pr. dem. prox. comp. „this" or „it (is) this" or „this it (is)," lit. „it this;" e. g. ka-bep-ka-mi kía-kē, „this is my spoon," lit. „my spoon it (is) this."
Kía yi, „namely, that is, that is to say," lit. „it is;" e. g. Kía yi họ, \} ak’áfa ka K'úru, kía yi (họ) am-beíbăol, „the book of God, that is the Bible."
Kil, a-, pl. e, or tra; or $0^{-}$, pl. tra--, n. „ground-pig."
K'íma, pl. tš̀íma, n. „smoke"; e. g. k'íma ka-bána, „a great
K'imo, pl. tšime, $\}$ smoke."
Kíma, ma-, n. „soot"; e. g. ma-kíma ma-laī, „much soot."
K'in, adj. num. „one"; e. g. kä-bep k'in, „one spoon."
Kina, v. rel. = kóṅa, which see.
Kíra, v. a. „agitate, disturb, trouble" (as people, or water); e. g. w'an, tše kíra am'ántr, „boy, do not disturb the water."
Kísi, v. n. „escape, be saved;" e. g. 2 kísi ri, „he was saved there."
Kísi, kă-, n. verb. „act of being saved" or „of escaping, salvation."
Kísia, v. caus. „cause to escape, save;" e. g. kóno kísia-mi ri, „he saved me there."
$K_{0}$, v. n. "go". When used as an aux. it may sometimes be given by „come, happen." E. g. sa ko rok pą-là, „we go
to reap (cut) rice;" - na ko ro-Kamp, „they go to Freetown."
$K_{0}$, conj. „and", = ka and ke; this form is used before words with or before the vowels $\mathbf{o}, \mathrm{\rho}$ and $\mathbf{u}$; e.g. ka ma na der etc., ${ }_{n}$ and when they came etc."
$K_{0}$, adv. „then, when," = ka and ke; this form is used before words with or before the vowels 0 , 0 and $u$ in the minor proposition. If any time is indicated in the antecedent, or if the adv. mo, „when" precedes; then $k 0$ has the sense of „then"; otherwise it has the sense of „when"; e. g. o yi ka $\mathrm{k} \boldsymbol{0}$ ro-Kamp, ko $\mathbf{Q}$-tšik $\underline{o}$ der, „he was about to go to Freetown, when the stranger came;" - mo 0 yi ka ko roKamp, $\rho$ tšik $\rho$ der, „when (as) he was about to go to Freetown, (then) the stranger came;" - I poñ gbo gbal añ-réka, ko 0 der, „l had just written the letter, when (then) he came," $=$ „l had just written the letter before he came." See the Note after ke, adv.
K $\mathbf{0}$, pr. obj. „him, her;" e. g. I nañ’-ko, „I saw him."
Ko? pr. inter. „what?" e.g. ko ma ma yø̄-e? „what art thou doing?,
K'0, abbr. of k'pn, „his, her;" this form is used if it comes to stand between the two constituent parts of a comp. noun; as: ka-mar-k'Q-tr'eī, for ka-mar-tr'eī-k'@ń, „his luckiness."

Ko née-e? "what is the matter? why?" for: ko na yi-e? lit. "what is it?"
Ko ne - e? „what is the matter that -? why -? ${ }^{\text {e }}$ E. g. ko ne mag fánta anơ-e? „why doest thou lie down here?"
Ko ne ba-e? „what is the matter now ?" lit. „what is it now?" for: ko ǹa yi ba-e?
Ko tr'eī-e? „how is this?" „how comes this?" lit. „what thing?"
Ko tr'eī tra - e? „why -?" „what is the matter that - ?" E. g. ko tr'ei tra ma der-e? „why doest thou come?"

Ko'i, for kóri, v. a. „salute; visit." This form is used in salutations before the obj. pr. of the 2 d . pers. plur., as: ko'i-nu, pa-ña! „I salute you. Sirs!"

K'ollo, pl. tr'olo, n. „hollow" (as in a tree); „cavity" (as of a bowl); e. g. k'ólo ką-bána, „a large hollow."
Kólone, v. refl. (rad. kólo), „commend oneself, boast;" e. g. 9 kólone gbo ka-tšing, „he boasts but in vain."
Kōm, v. a. „bring forth, bear, produce" (as a woman a child, or a tree fruit); e. g. $\mathbf{0}$-kára $\mathbf{o w o ́}$ kōm-mi, „the mother who bare me."
Kōm, v. n. „bring forth, bear, be fruitful, bear fruit; bring forth children, be delivered of a child;" e. g. an’'ántr añé ña kōm he, „this tree does not bear;" - o-ráni-ka-mi 0 kōm he, „my wife does not bring forth children" $=$ „is barren."
Kōm, adj. „bringing forth; born, brought forth;" e. g. añ'ántr a-kōm ma-kómi ma-fíno, „a tree bringing forth good fruit."
Kōm, ka-, n. verb. „act of bringing forth, birth, parturition, delivery; act of being born;" e. g. ka-kōm-k'on, „her parturition," or also „his being born;" - añ-lo ña ka-kōm-ka-mi, I tr'a he ni, ,as to the time of my delivery, I do not know it;" - ka-kōm-ko, „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-ñ’on añá 'a kómanẹ-ko ṇa tớfala, „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 kómanę-ko gbo, „thus he was born," lit. „thus they just bare him."
Kómane, adj. „innate, inborn, natural, hereditary;" e. g. amméra ñ’ọn a-kómane, „his natural temper;" - r’ā ra-kómane rañ, „that is a hereditary thing."
Kómar, v. rel. „bear, bring forth," lit. „bear-at-," but the suff. is here redundant; e. g. ro 'a kómar-k 0 , „where he was born," lit. „where they brought him forth."
Kốmi, n-, or i-, pl. ma-, n. .fruit"; e. g. ma-kómi ma-fíno, „good fruit."
Kó́m'ra, $\mathbf{o}^{-}$, pl. a-, n. „a woman in childbed," for kómąra.
Kôm'ra, ra-, pl. trą-, n. „generation, offspring, descendants,
posterity;" also „one's domestics, those under one's control," or „under the bead 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."
Kon', pr. emph. abbr. for kóno, „he, she; him, her;" e. g. kon' táho yó tši, „it is not he who did it," or „not he did it;" - kon' sōn, „he alone."

K'oń, pr. poss. „his, her," for ka ko „of him, of her," with the euph. ń added; e. g. ka-bep-k'oñ, „his spoon."
K'on, pr. obj. „him, her." This form is used if it follows a comp. loc. prep., which is followed by the prep. ka, k'on being a contraction of ka ko like the preceding pr. poss.; e.g. ka-tron ka Sóri de ka-troñ-k'oń, ,between Sori and between him." Kón'a? for kono-a? pr. inter. „where is he ?" = the Hebr. אֵי ; e. g. kón'a Sóri? „where is Sori?" The subst. verb „be" is always implied. Cf. the suff. - A ? above.
Ḱńa, = kíña, v. rel. (rad. kiñ, or koñ), „make-to fall down" or „drop off for-" (as the wind, or a person, fruit from a tree for one); e.g. añ-fef nia kóña-mi ma-lémre, „the wind made limes to fall down for me."
Kóne, v. refl. (rad. ko), „go away, go, depart, leave, start," lit. „go oneself;" as applied to the water „flow"; e. g. 9 kóne dis ra-foin, ,he left yesterday evening."
Ḱnǹkoñ, 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. kóṅkoñ ak'úma, kấma e-di e wur, „knock on the box that the dirt may come out."
Kóno, pr. empl. „he, she; him, her;" e. g. kóno yō-tši, „he did it."
K'óno, pl. tr'óno, n. „turkish sabre, scimitar, curvated cutlass." Kóno-könone, pr. refl. „he himself, she herself; himself, herself;" e. g. kónq-kőnone 0 yõ-tši, „he himself did it."
Kónoñ, pr. abs. „he, she; him, her;" e. g. w'úni las kónoń, „he is a bad person," lit. „a bad (wicked) person he."
K'onte, pl. tr'onte, $\}^{n}$. „an instrument resembling a bell with K'ónteñ, pl. tr'ónteñ, $\}_{\text {some rings on it to hold it with the }}$
fingers, while it is struck with some fingers of the other hand." It is made of iron or brass, and used by Cbiefs, when they wish to pause, or stop a little in speaking or in their address to the court, and to give a sign to their women to applaud him by clapping their hands.
K'or, pl. tr'or, n. „belly, abdomen; bowels;" also sometimes applied to the „womb", though they have the word: ka-fantr ka am-póru for it, which signifies „the bed of the foetus;" hence it is also used of the "menses", or the "menstruation" of women (cf. trü k'or), and of „pregnancy"; fig. „the inside" (of a thing); e. g. ak'or-k'on ka súle, „his bowels are loose," $=$ „he has diarrhoea," $=0$ bă k'or ka-súle; - ak'ór-kami ka bañ, „my belly aches," = „I have griping pains;" ak'or ka am-póti, „the inside of the cup." With ro- it is also used as a preposition and postposition; see rok'ór.
K'or, pl. tr'or, n. „farm"; e. g. 9 yi ro-k'or, „he is in the farm."
 k'on, „he went to see his brother;" - kóri 'u, Pá! „I salute thee, Sir!"
Kos, a-, pl. e., n. „cheek"; e. g. e-kos-y'oń, „his cheeks." Kol, v. n. „walk, go about;" e. g. káli-ko o tra kot ri, „look him, he is walking there;" - añ-yal ané na kot o-fíno, „this boat walks well."
K'óta, pl. troota, n. „cloth"; e. g. k'óta ka-fíno, „fine cloth." Kóta, conj. = háli, „though, although, even if;" e. g. kóta w'úni k'in ka añ-fi-e $\underline{o}$ tráa der na rọíán etc., „although one of the dead would come to them etc."
Kótar, v. rel. (rad. kot), „tie on, tie" (as a cow); e. g. kótar o-na ka ak'ğntr, „tie on the cow to the post;" - kótar ambil ro-kantr, „tie the canoe to the post."
Kótši, = kót'ri, for kótari, v. rel. and revert. „untie, loose, let loose" (as a cow, or a bird from a trap); e. g. kótši ambamp, „let the bird loose;" - kótši añ-soĩ, „loose the horse." From kot, „tie."
Note. The $r$ is frequently changed into $s$, and vice versa after $t$, as tšé, for trē, adv. „do not, not;" or as a pr. dem. „this, these."

Kótšine, v. rel. revert. and refl. for kótarine, „loose oneself, make oneself free, untie oneself" (as a cow, or horse, or a bird from a trap, or a person from some difficulty); e. g. aǹ-soi 0 kotšine, „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. $\delta \alpha u \dot{c}^{v} v o v$ or $\delta \alpha i \mu \omega v$. See Pref. §§. 11-13 and $\delta \alpha i \mu \omega \nu$ in Passow's Gr. Lexicon. The religion of the Temnes consists properly in the worship of these krifis.
Krifi, adj. „belonging to a krifi," or „produced by a krifi," hence „superior, extraordinary;" e. g. på-lă på-krífi, „krifis rice" (as they believe that it is not planted by men, but by krifis), also called: pa-yáka. Krifi is used here to indicate the excellency of a thing like the Hebr. אֵלדים in Jon. 3, 3. or in Gen. 10, 9.
Krifi, ro-, „the residence" or „abode of krifis and of departed spirits, the invisible" or "future world, hades," answering to the Gr. $\boldsymbol{\alpha} \delta \eta \xi$, and to the Hebr. and Tradit. p. 36-40.
Ku, a-, pl. e-, n. „Mandingo yam" (which is white).
Kul, adj. „smoked, dried" (as meat); e. g. on-šesm $\mathbf{Q}$-kul, „smoked beef."
Kúlo, v. n. „cry, lament;" also „low" (as a cow); „howl"; e. g. 'a kúlo trạ́ka troń, „they lamented for him."
Kúle, kä, n. verb. „act of crying" or „lamenting" or „lowing; lamentation, crying;" e.g. ka-kúlo-ka-ṅañ, „their lamentation."
K'úma, pl. tr'úma, n. „box"; also „coffin"; e. g. ar'úma-ra-mu ra yi ro-k'úma, „thy shirt is in the box."
Kuñk, a-, pl. e-, or trä-, n. „fence, barrier, hinderance;" also „yard", or „the place fenced in;" also „the metal bandle on a gun, because it is, as it were, a fence to protect the trigger"; fig. „protection"; e. g. 0 -kára-ka-mi $o$ yi ro-kuñk, „my mother is in the yard;" - a-kuñk na yi-su ratrón, Temne - Wörterbuch.
„there is a fence between us;" - 0 yi-mi a-kunk, „he is a protection to me."
K'úpo, pl. tr'úpo, $\}^{\text {n. }}$ „feather, pen, quill;" e. g. ak'úpo-ka-mi, K'úpa, pl. tr'úpa, ${ }^{\prime}$ „my pen." The full form for a writing pen is k'úpo ka-gbála, lit. „a feather to write with."
Kur, adj. „old, ancient" (not applied to rational beings, for which they use báki; but to inanimate things, and to irrational beings); e. g. e-lópra e-kur, „old wearing apparel," or „old clothes;" - 0 -nā 0 -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 ka; yet when applied to God we have employed the general form as used for nouns animate, i. e. $\mathbf{0}$; but when used of "heaven", the form ka. This word may also be used of false gods. E. g. ak'û́ru ka wárań ténoǹ, „the sky is bright to day; - K'úru 0 bápar d'er ó d'er, „God is everywhere present." It seems to be cognate to the Gr. ó xv́poos, „lord."
K'ứrumasäba, n. „God, the supreme Being." This is the most solemn name of the Deity. Cf. Pref. $\mathbb{\$} 11$. a.
Kus, v. a. „empty" (as a box); „pour out" (as liquids); also „close by a public procession and festival" (as the great fast, or the Ramadan of the Mohammedans; or the initiatory course of instruction of the Bondo Institution, after which the Bondo girls or women are discharged); hence also: „discharge; keep, hold" (as a feast); e. g. kus ak'úma, „empty the box;" 'a kus añ-süm ténon, „they closed the fast to day by a public procession;" - añ-rígba 0 kus am-bóndo ténoń, lit. „the headwoman of the Bondo Institution closed the Bondo ceremonies to day by a public procession," = "the headwoman of the Bondo Institution discharged the Bondo girls to day."
Kut, n. n. „scoop water, lade water, draw water;" 0 ko kut, „he goes to scoop water."
Kut, v. a. scoop, draw, lade" (as water); e. g. sa ko kut m'antr, „we go to draw water."
Kúta, v. rel. „scoop-for-, lade-for-, draw-for-" (as water); e. g. 9 kúta-mi m'antr, „he scooped water for me."

Kúta, v. a. „plant, sow" (as rice), lit. „cover over" (the rice sown); e. g. sa ko kúta påla, „we go to plant rice."
Kwéa, o-, pl. a-, n. „one of the Quea people, a Quea Temne." See Pref. §4. a.
Kwi, Q-, or a-, pl. trą-, n. „alligator."

## L.

La, v. n. „be full, increase, be numerous, be plentiful, be abundant;" e. g. ak'áro ka lā, „the bowl is full;" - añ-fam na lă ri, „the people are numerous there."
La, v. rel. „be full of, be full with, be filled with;" e. g. ak'áro ka lā m'antr, „the bowl is full of water;" - 0 là kag-tšemp, „he was full of wisdom."
La, ką, pl. på-, n. „rice". The sing. is hardly ever used. E. g. pă-lă pag-fíno, „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. mo 9 lā yō, „as he used to do;" - mo mo la y a , „as be is used to do;" - 0 lă ko ri, „be used to go there;" - me me lă yõ, ${ }_{n}$ 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. lafti am-bil, „turn the canoe upside down;" - lafti am-bệla, „shift the sail."
LaI, v. n. „be many, be numerous, be plentiful, be great;" applied to the sun „be" or „stand still bigh (above the horizon);" e. g. ma-lémre ma laì ri, „limes are plentiful there."
Lai, adj. „many, numerous, great;" e. g. a-fam a-lai, „many persons;" r'únia ra-laī, „a great multitude."
LaI, 0 -, adj. but used adverbially ${ }^{\boldsymbol{n}}$ much"; e. g. $\mathbf{\rho}$ fof $\mathbf{0}$-lai tráka tron, ${ }^{\text {he }}$ spoke much about him."
Lagkat, a-, pl. e-, n. „stump of a tree, trunk of a tree, after its
head," or „branches have been cut off;" e. g. 0 botr-nii ka añ-lákat, „he put it on the stump."
Lákte, v. n. „look up, lift up the eyes, look upwards;" e. g. o lákte, „he looked up."
Lal, a-, pl. e-, or tra-, n. „grass-field, pasture-field;" e. g. o yi ro-lal, „he is on the grass-field."
Láma, a-, pl. ee, n. „locust"; e. g. e-láma e-laī, „many locusts."
Lámbe, a-, pl. e-, n. „present in token of respect" or „homage, homage, present; e. g. 'a kére-ko a-lámbe, „they carried a present to him in token of respect" (as to a king); - nia yō-ko a-lambe, „they did homage to him."
Láné, v. a. „believe. believe in, trust in, confide in;" e. g. o láne he tši, „he does not believe it;" - 0 láne Yísua, „he believes in Jesus."
Láne, v. n. „believe, confide;" e. g. o lánẹ hé, „he does not believe."
Lane, ka--, n. verb. „act of believing " or „of trusting in; believing, faith, confidence;" e. g. ka-lánẹ-k'oñ, „his faith;" -ka-láne-ko, „the act of believing in him."
Lánba, 0 -, 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 $\mathbf{Q}$-láñba $\mathbf{o}$-fíno, „look a fine young man." Láńk, a-, pl. e, n. „thigh; leg" (as of meat); in the pl. „the lap;" e. g. ow'ahẹt o fagnta ka e-lặnk ya 0 -kára-k’oñ, ,the little child lies in the lap of its mother."
Láṅka, 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 laǵnika-ko ro-ténta, „they swung him in the hammock."
Lánsa, adv. „perhaps; e. g. lánsa 0 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. ña lap tra yō-tši, "they are ashamed to do it."
Lap, a-, or i-, pl. ma-, n. „shame, modesty;" e. g. $Q$ bā malap, or: $\mathbf{q}$ bă i -lap, „he is ashamed," lit. „he has shame;"

- 0 woń ma-lap, „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, I lápar-mu gbo! „oh boy, I am but ashamed of thee!" $\mathbf{Q}$ lápar-mi, „he forgave me."
Lápar, ka-, n. verb. „act of being ashamed of, act of forgiving, forgiveness;" e. g. ka-lápąr-k'oñ, „his forgiveness."
Lápatr, kä-, pl. tră-, n. „a burning stick, a fire-brand, torch;" e. g. fil aka-ląpatr, „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-fíno, .a fine cap."
Láp'ro, $\}$ 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'ro, $\}_{\text {ka-, }}$ n. verb. „act of forgiving-to-, forgiving, forgive-
Láp'ra, $\}_{\text {ness; e. g. ka-láp'ro-k'oń, „his forgiveness." }}$
Láp'so, \} v. caus. and inch. lit. „get made late, get made last,
Láp'sa, get finished," hence „be last." As an aux. it serves
to express the adv. „last", or „the last time;" e. g. kono

I last saw him." It is construed with the short form of the
Infinitive, and is derived from the obs. root lap, „be late,"
for which they now use the inch. form lápo, "get late, be late."
Láp'so, $\}$ adj. „last, hindmost;" e. g. ka añ-rèi a-láp'so, „on
Láp'sa, ${ }^{\text {l }}$ the last day;" - añá yi a-laǵp'so, „they who arẹ last."
Láp'so, $\}_{\text {ką-, n. verb. „state of being last, end; e. g. I yéma }}$

the palaver." The def. form is sometimes used to express the adv. „the last hime," for which see ka-lap'so under k;
as also for: ka ka-láp'so in the sense of „at last."
Láp'so ka-, ka-, see ka-lápso ka- under k.
Las, v. caus. pass. (rad. lă), „be filled," hence also „be full" (as bottles, or as the moon); e. g. añ'of nia yéma las, „the moon wants to get full," = ,is about to be full,"

Las, adj. „filled, full;" e. g. an'tf 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 owe 0 las gba, „this person is very wicked."
Ląs, adj. „bad; wicked, evil; ugly;" e. g. Q-béra 0-las, „an ugly woman."
Las, $\mathbf{o}$-, adj. but used adverbially „badly, amiss, wrong;" e. g. 'a rúsam-ko o-las, „they brought him up badly;" - o yōmi 0 -las; ,"he treated me badly;" - o yō-tši 0 -las, , ,he did it amiss." Cf. also yo $\mathbf{Q}$-las, under $Y$.
Las, a-, or i-, pl. ma-, n. „badness, wickedness, iniquity, bad character, evil; e. g. o bā ma-las, „he is of a bad character," lit. „he has a bad ch." or „badness"; - anai-las-ñón, = ma-las-m'0n, „his wickedness." The sing. is but seldom used. Lása, v. inch. (rad. lǻs), „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-lă pa lása, „the rice got spoiled;" - ak'ór-k'on ka lăsa, „she aborted,"" $=$ „she had an abortion," lit. „her womb got spoiled." See also póru.
Lásané, v. caus. rel. and refl. (rad. lā), „fill for oneself" (as a vessel); also „be filled with-, be full with-" (as a sail with wind); lit. „fill itself with-;" e.g. am-bềla nia lásane a-fef, „the sail is full with wind;" - 0 lásane ak'áro, „he filled the bowl for himself."
Lásar, v. caus. and rel. (rad. lă), „fill up, fill, make full" (as a vessel, or as wind a sail); „fulfil" (as one's word or promise); e. g. añ-fef nea lásąr am-bêlla, „the wind fills the sail;" - am'antr ma lásąr ak'áro, „the water fills the bowl;" - 0 lásą ar'ím ará 0 trañ-ña, ,he fulfilled the word, which he promised to them."
Lásar, caus. rel. and pass. „be filled up, be full" (as a vessel, or sail); „be fulfilled" (as a promise); fig. „be complete" (as a number); e. g. ak'áro ka lásąr, „the bowl is filled up" $=$, is full;" - am-bệla ña lásąr, „the sail is full;" - am'anntr ma trą̣ lásar, , the tide is getting full."

Lásą, v. caus. (rad. lags), ,,make bad, spoil, corrupt;" also „transgress, violate" (as a law); lit. „act badly towards;" - 0 láśsar apa-lă, "he spoiled the rice;" also „profane" (as a sacred place).
Lásąrné, v. caus. and refl. „spoil" or „corrupt oneself, make oneself offensive; offend, sin;" e. g. o lysagrne ka K'ưū, „he sinned against God;" - lit. ,,act badly towards oneself" = ,make oneself bad."
Lékane, v. recipr. (rad. lék), „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 lékene 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), ${ }_{\text {nake }}$ mared, tire;" e. g. pa ta 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.; 0 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;" - 0 gbúke lemp, „he ran fast."
Lemp-lemp, adv. intens. or emph. „very quickly; very fast;" e. g. an'ef na loglas apa-la lemp-lemp, „the sun ripens the rice very fast."
Lémne, v. a. „bid farewell to;" e. g. q 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-laī, „many limes."
Leñ, v. n. „sing"; añ-fet añé nia len $\mathbf{0}$-fíno, „these children sing well." Also „blossom, get blossoms."
Leñ, v. a. „sing"; e. g. ǹa len i-leñ, „they sung a hymn."
Leñ, ką, n. verb. „act of singing, singing;" e.g. ka-leñ-k'oń, „his singing."
Lent, a-, or i-, pl. ma-, n. „song, hymn, poem;" also „air, tune;" e. g. añ-leñ añé ña rámi 0 -bơti-trăl, „this song sounds
sweetly," lit. „this song sounds sweet to hear;" - i-leń i-tófal, , ${ }^{\text {a }}$ soft tune."
Lénea, ka-, pl. trä-, n. „tail"; e. g. wop $\boldsymbol{\rho}$-nā ka ka-léṅa, „hold the cow by the tail;" - ká-léna ka-bóli, „a long tail."
Léni, a-, or i-, pl. ma-, n. „flower; blossom;" e. g. ma-lénii mafíno, „fine flowers.".
Léniken, ką-, pl. tráa-, n. „neighbouring yard." With ro- it becomes a prep. or a postp., as also an adv. See roléñken.
Lénki, v. a. „serve" (as God); „wait upon, attend to, attend" (as a servant his master); also „treat well;" e. g. o lénéki-mi o-fíno, „he serves me well;" - o léṅki $\underline{o}$-tšik, , he treated the stranger well."
Lén'sir, $\}$ v. freq. or intens. and rel. (rad. leñ), „praise" or „cele-
Len'sir, brate by singing," lit. „sing about-;" e. g. 'a lén’'sir-
 by a satirical song."
Lim, ká-, pl. trå-, n. „neck" (as of a person, or of a bottle); e. g. ka-lim ka am-bitra, „the neck of the bottle."

Límba, o-, pl. 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-tof a-límba, „the Limba country."

Liñ, v. a. „draw close" (as a person); „draw, pull, haul; draw up" (as an anchor); e. g. liñ ara-bénia 0 -bákaro, ${ }^{2}$ draw the rope tight;" - lin añ-fatr, „draw up the anchor."
Liñ, v. n. „draw, pull;"e. g. w'an, liñ $\underline{0}$-fíno! „boy, pull well!" Lo, a-, n. „time"; also „turn"; e. g. me I kánê-mu añ-lo niatši, „as I told thee that time;" - añ-lo na-tši gbeń, „that very time;" - añ-lo-'a-mi nifa-ñé, „this is my turn."
Lo ña-tši, añ-, „at that time, then;" e. g. añ-lo na-tši ra-fi ra yi he, „at that time there was no death."
Lo ñon, $\}$ nthe $^{\text {the }}$ other day, lately, a short time ago;" e. g. 'a
Lo niañ, yéma dif-ko lo ñon, „they wanted to kill him the other day."
Lóko, v. n. "germinate, grow, sprout, come" or „shoot forth" (as seed sown); e. g. pä-lā pa lêko, „rice shoots forth."

Lóko, v. a. „grow, bring forth, produce;" e. g. an-tof añé ña lóko pa-lā pa-fíno, „this ground produces good rice."
Lók ${ }^{2}$, a-, or i-, pl. e-, or ma-, n. „time"; also „day"; e. g. añlơko anéé, „this time;" - ma-lóko ma-sas, „three times;" - a-lớko a-fôi-tr'eī, „a convenient time;" - 1 ko he ri, háli a-lớko ñ'in, „I did not go there even once;" - añlớk $\underline{0}$ na-tši táho ténọn, „that time (is) not to day;" - alọk $\underline{0}$ a-béki tra kọne nińáàē, "this is a fit time to go," lit. „a fit time to go it this." Cf. the pref. i- under the ${ }_{n}$ 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. añ-tof a-lóko, „the Loko country."
Lóko lom, ) = ka a-lóko lom, „at a certain time, some time,
Lóko lom, a- $\}_{\text {once, one day, some day, by and by;" e.g. I tši }}$ der kóri-mu lókọ lom, „I shall come to see thee some day."
Lóko lom, a-, „another time, another day, some other day;" e. g. I tši ko ro-Kamp a-lóko lom, „l shall go to Freetown some other day."
Lóko ó lọko, „always; from time to time, now and then," lit. „time and time;" e. g. ye I me yọ lọko ó lóko, „thus I always do;" - $Q$ der romí lọko ó lọko, „he comes to me now and then."
Lol, v. n. „get ripe" (as fruit), „be ripe;" e. g. ma-lémre ma tră lol, „limes are getting ripe." Also „get red hot, get fit for the hammer" (as iron). It is the short form of lóli, ${ }_{n}$ be ripe." See the Note after wos, $v . n$. below.
Lol, v. n. „be small, be little;"e. g. Q-nã $\rho^{2}$ é 9 lol, „this cow is small."
Lol, adj. „small, little;" e. g. w'úni lol, „a little person."
Lom, v. n. „count, reckon;" e. g. 9 gbğli lom 0 -fíno, „he can count well."
Lom, v. a. „count, reckon;" also „tell, relate;" e. g. lom añkála anéé a-féra, „count this cash;" - m@ $Q$ lom am-pā, ${ }_{n}$ when he related the matter."

Lom, ka-, n. verb. „act of counting" or „of reckoning;" e. g. ka-lom-ńa, ,the act of counting them;" - a-fam a-lai na yi ri, ṅa tási 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'úni lom, „a certain person;" - a-fam a-lom ǹa der romí ténon, "some persons came to me to day."
Lóme, káo-, pl. trá-, n. „sheep"; e. g. ką-lóme ka-bána, „a large sheep."
Lomp, v. impers. „be right, be proper, be fit;" e. g. o lomp he nañ-i? „was it not right?" - páa lomp fe tra yō atr'eí atsée, „it will not be right to do this thing." It is the short form of the impers. v. lompi, which see below.
Lómpar, v. caus. (rad. lomp), „load" (as a gun); „set" (as a trap); lit. prob. „make fit at;" e. g. tšē so lómpar am-pínkar, „do not load the gun again."
Lómpi, v. impers. „be right, be proper;" e. g. $Q$-lómpi, , it is right."
Lómpi, adj. „proper, right; righteous; fit, exact;" e. g. ma-pant ma-lómpi, „exact work;" - w’úni lómpi, „a righteous person."
Lómpi, ma-, n. „righteousness, justice, propriety; fitness, exactness;" ma-lómpi-m’@n, „his righteousness;" - 9 bă malompi, „he is righteous;" - ma-lómpi-ma-tši, „the propriety of it."
Lón, v. a. „pour out, shed, spill" (as liquids); „upset" (as a vessel with liquid, or as a storm a canoe); e. g. lōn am'ántr, „pour out the water."
Lóña, $\}$ v. inch. „get spilled; run over, overflow" (as water); Lónó, „capsize, upset, sink, perish" (as a canoe, or people at sea); e. g. am'ántr ma lóña, „the water ran over;" - ambil nia lóña ro-bañ, „the canoe upset at sea;" - añ-fam na a lofno ro -m'antr, „the people perished in the water."
Lop, ką-, pl. e-, n. „fish"; e. g. káli, ką-lop ką-bána! „look, a large fish!"
Lópra, adj. „belonging to dressing" or „clothing"; also „dressed;" e. g. y'etr e-lópra, „clothes" or „wearing apparel."

Lošir, v. a. „elothe, dress, give clothes to;" e. g. 9 lošir-mi, "he clothed me." Also „wrap in" (as a corpse in cloth).

## M.

M', pref. indef. and insep. „a, an;" e. g. m'antr, „water; tide," for ma-ántr.
Ma-, pref. indef. „a, an;" e. g. ma-bóne ma-bána, „a great joy." Ma , adv. „how, as," = me and mo; this form is used before words with, or before the vowel a; e. g. ar'im ra K'úru ra trơri-su, ma sa bă tra rámne K'úru, „the word of God tells us, how we are to worship God."
Ma, adv. „when, after; while, as," = me and mo; this form is used before words with, or before the vowel a; e. g. ka ma na nań-ko, na tšéla-ko, ,,and when they saw him, they called him;" - ma nia dīra, „while they slept;" - ma ǹa 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," $=$ me and m@; this form is used before words with, or before the vowel a; e. g. ma añ-fam añé ña kefa e-trôko, tšía sôm $Q$-baí 9 sómpa-ña, „because these people stole fowls, therefore the king punished them." Ma-? adv. „why?" = me and mQ; this form is used before words with, or before the vowel $a$, and this sense the forms ma, me and mo have, if they are followed by the inter. suff. -a? at the end of the proposition. The verb. pronouns of the 2d. pers. sing. and pl. are sometimes contracted with this adv., the vowel of the pr. being cut off; and in the 3d. pers. plur. they may use 'a after ma? instead of na. The form ma? is used with the 2 d . pers. sing. and with all three persons in the pl.; the 2d. pers. sing. takes the form man, before $g$ and $k$, which is for: ma añ, or also mam, before $b$, $m$ and $p$, which is for: ma ma, or for ma am; and in the 2d. pers. pl. they may use the form man, for ma na. E. g. ma ma trañk-a? „why art thou silent?"، - mañ y $\overline{\text { ® }}$ yaño? or: ma ma yø yañ-a? „why doest thou do so ?'، - mam

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bes anó-a? „why doest thou dig here?" - ma mam bes and-a? „why art thou digging here? ${ }^{\circ}$ - man bes anó-a? „why do ye dig here?" - ma na ma bes ano-a? „why are ye digging here?" - ma 'a bes anó-a? „why do they dig here?" for ma ña bes and-a?
Ma, part. = me and ma, used for various purposes:

1) for to express the Participle, and the Present, and sometimes also the Fulure tenses, in the 2d. pers. sing., and in all three pers. of the pl.; if the form mina „I" is used for the $1^{\text {st. }}$ pers. sing., they may also employ it for this person; otherwise they use the form me, which see below. E. g. be mă poñ añ-gbálań, ko ma ma som-e? „if thou hast done with the rock, what wilt thou eat?" ma na ma gbal-e, „while they were writing;" - re man k 0 -e? „where art thou going to?" - See more examples in the Traditions. The 2d. pers. sing. may also take the forms 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. trą under T, as used to form the Future.
2) for the Obligative Mood in the sense of „must, were, had." Sometimes ma alone stands for na ma- or for 'a ma-, „they must, they were, they had," in this Mood. For the 2 d . pers. sing. they may also here use the contr. or euph. forms man and mam, about which see under ma? above, and sometimes ma alone. E.g. ma ma pa he ho I kone, = mam pă he ho I kóne, „thou must not say that I am gone;" - na ma pa he ho o kóne, „they must not say that he is gone away." The form ma is used with this Mood for the 2d. pers. sing., and for all three pers. in the pl., as also for the 1 st. pers. sing., if the pr. mina is used. It may be observed here with regard to the contr. forms, that the part. and the verb. pr. are sometimes transposed without affecting the sense.
3) for the Hortative Mood in the sense of „let", and „let us". a) If ma is used in the sense of „let", the verb. pr. follows,

as: ma ma pā he ho I kóne, „let thee not say that I am gone." But also here, instead of ma ma, they may use the contr. or euph. forms mañ or mam, according as euphony may require it. (Cf. about these forms the adv. ma? above.)
b) If ma is used in the sense of „let us," it is not followed by the verb. pr.; except if more than two persons are spoken of, in which case the pr. nán "ye" follows the verb. When ma has this sense, it takes the euph. forms mam, man and mań; viz. mam before $b, m$ and $p$; man before $d, n$ and $t$; and man before $g$ and $k$. E. $g$. man dī nạn, „let us eat," lit. „let us eat ye;" - ma fánta, „let us lie down;" - mañ kóne, „let us go." When used in the sense of "let" má is used for the 2 d . pers. sing., and for all three persons in the plural.
Note. When the particles ma, mam, man and man are followed by a verb wiih a pers. object, they may be given by „come now!" as: mam paia-mi! „come now accompany me!" $={ }_{\text {ncome now with me! }}{ }^{\text {c }}$

More particulars about the particles ma, me and mo will be found in the Grammar.
Ma, pr. subj. „thou"; e. g. ma gbăli he yō̃-tši, „thou canst not do it."
Ma-mi, pr. poss. „my", lit. „of me;" e. g. ma-lémre-ma-mi, „my lemons."
Ma mu, pr. poss. „thy", lit. „of thee;" e. g. am'áro-ma-mu, „thy palmoil."
Ma-ñañ, pr. poss. „their", lit. „of them;" e. g. ma-lémre-manañ, „their lemons."
Ma-nu, pr. poss. „your", lit. „of you;" e.g. ma-yi-ma-nu, „your state."
Ma-tši, pr. poss. neut. „its, their;" e. g. ma-kómi-ma-tši, „its fruit."
Ma-tši, pr. dem. log. „that, those;" e. g. ma-yos ma-tši, „those deeds."
Málane, v. refl. n. „agree, consent to, agree to, assent;" e. g. 0 málane he, „he did not agree to."

Málane, v. refl. a. „accept, receive, agree to" (as to an opinion, etc.); „approve of, consent to; embrace, welcome, receive with pleasure" (as a stranger); e. g. sa málane-tši, „we agree to it;" - 0 malane $\mathbf{o}$-tšik, „he received the stranger with pleasure."
Maleíka, Q-, pl. a-, n. „angel"; Mand. maleika. From the Ar. ${ }^{8}{ }^{\circ} \mathrm{J}^{8}{ }^{2} 0$, angelus.
Mam -? „why doest thou —?" for: ma ma, or for: ma am. See the adv. ma? above.
Mam, for: ma ma, or for: ma máa see the part. ma, 1. 2. and 3. a above.

Mam, euph. form of ma, for which see the part. ma, 3. b. above. M'ámo, n. „thanks". It is often used as an int. in the sense of „thank you!" or „have thanks!" lit. „thanks!" E. g. m'ámo, pā! „thank thee, Sir!" In order to express emphasis it is repeated, as m'ámo! m'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'ámo nǻn ó! m'amo nån of! „thank you! thank you!" or „that's right! that's right!" or like the Ger. „bravo! bravo!" - m'amo nåñ ó, nyań a-baf! „that is right, ye farmers!" Cf. also: mútši w'úni m'ámo below.
Man, euph. form of ma, for which see the part. ma, 3. b. above. Mañ -? „why doest thou - ?" for: ma añ. See the adv. ma? Mañ, for: ma añ, or for: ma ma, or ma má; see the part. ma, 1. 2. and 3. a.

Mañ, euph. form of ma, for which see the part ma, 3. b.
Mań, v. a. „admonish, exhort, advise; bid; warn, chastise;" e. g. 0 mañ-ko tra yō-tši, „he exhorted him to do it;" - 0 -kask'on 9 tra mañ-ko, „his father will chastise him." Before $m$ the $\dot{n}$ is also changed into $m$ for the sake of euphony.
Mań, ką-, or a-, pl. e-, n. „exhortation, admonition; counsel, advice; warning, chastisement;" e. g. a-mañ a-nínis, „an aw ful warning;" - ką-mañ ką-fíno, "a good counsel."

Máne, o-, pl. a-, n. „friend"; e. g. Q-máne-ka-mi, „my friend." Máne, ma-, n. „friendship, agreement, concord;" e. g. ma-máne ma-ṅań, „their friendship."
Mañk, kă-, pl. tră-, n. „maize, indian corn."
Mañk, v.a. „hide, conceal; disguise;" also „bury"; e. g. 9 mañk an-tis, „he hid the knife;" - 0 mañk e-náne-y'on, „he disguised his thoughts;" - 'a bénę-ko ro-tof, „they buried him in the ground." Also „keep-from-, hide-before-" or „from-", as tšè mi tši mankk, „do not hide it from me."
Mañk, adj. „hiding, concealing;" pass. „hidden, concealed;" e.g. r'à ra-mañk, „a hidden thing."
Máṅne, 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 mánkné-mi ro-r'on, „they lay in ambush for me in the road;" - $Q$ mánkné-ña, „he hid himself from them;" - o mánkne a-bálma, „he concealed a dagger on his person (body)."
Máṅkne, v. refl. n. „hide" or „conceal oneself;" e. g. ña máṅkne ro-set, "they hid themselves in the house."
Máñne, adj. „hidden, concealed, secret;" e. g. tr'eī trą máñkne, „a hidden thing" or „matter".
$\left.\begin{array}{l}\text { M'áñle, } \\ \text { M'ánle, }\end{array}\right\}$ adj. num. „four"; e.g. ma-lémre m'ánle, "four limes."
M'antr, n. „water"; also „soup" or „beef-tea; tide;" e. g. m'antr ma-bodti, „good water," lit. „sweet water," i. e. not salt, but fit to drink; - m'antr ma-báki, „a strong tide."
M'ántrar, pl. of n'ántrar, which see.
Mar, v. a. „help, assist;" e. g. 0 mar-mi, „he assisted me."
Mar, $\mathbf{v}$. impers. a. „be right" or „proper for, befit, behove, become;" e. g. pa mar-ko tra yō-tši, „it behoves him" or „it will become him to do it."
Mar, v. aux. indicating duty and propriety, and expressing the Engl. „ought". It is constr. with the long and with the short form of the Infinitive. E. g. ma mar tra yō-tši, „thou oughtest to do it;" - 9 mar tši yo, "he ought to do it."

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Mar-tr'eī, kăo, n. „luckiness, happiness;" e. g. ka-mar-tr'eī-k'oǹ or ka-mar-k'Q-tr'eī, „his luckiness."
Mára, v. n. „burn, flame" (as fire). See n'antr, „fire".
Mărặt-márát, adv. onom. „making mąráat-márat." This word cannot be given otherwise; it is always used with trom, „ruminate", indicating the sound which ruminating or chewing the cud causes. See Fables p. 62.
Mári, ma-, n. „right, propriety, justice;" e. g. kóno bā ma-mári, „he is in the right;" it is the contrary of ma-téri, „wrong".
Mári-tr'ei, v. n. „be lucky, be fortunate, have good luck, be happy;" e. g. kon' mári-tr'eī, „he is lucky."
Mári-tr'ei, adj. „lucky, fortunate, happy;" e. g. w'ûni mári-tr'eĩ, „a lucky person."
M'áro, n. „fat; palmoil;" e. g. m'áro ma-las, „bad palmoil."
Mătăs, v. a. freq. (rad. măt), „immerse repeatedly, dip repeatedly, baptize;" e.g. 'a mátas-ko ro-m'antr, „they dipped him into the water repeatedly."
Me, adv. „how, as," = ma and mo; this form is used before words with, or before the vowels e and i; e. g. o tróri-mi, me I bă tra yō-tši, „he showed me how I am to do it;" me me lă yõ, „as I use to do."
Me, adv. „when, after; while, as," = ma and mo; this form is used before words with, or before the vowels $e$ and $i$; e. $g$. me me gbal-e, „while I was writing;" - ke me I nañ'-ko, I tséela-ko, ,and when I saw him, I called him."
Mē, pr. dem. prox. for amé, used for the comp. dem. pr. míamé, which see.
Me, conj. „because, as," = ma and mo; this form is used before words with, or before the vowels e and $i$; e. g. mine, me I tše yō ma-pant, I sóto he a-ram, „I, because I did no work, (I) got no pay."
$\mathrm{Me}-$ ? adv. „why ?" $=$ ma and mo; 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 1 st . 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 1 bes anó-a? ,why do 1 dig here?" - me me bés anó-a? „why am I digging here?" for: me I me bes ctc.? $\mathbf{M e}$, 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 1st. pers. sing.; the verb. pr. 1 is then generally dropped, so that me stands for: I mé; e. g. kóno me tila-'ń, „him I am selling;" - mína me der-añ, „I am coming!" - ye me lā yõ, „thus l am always doing," for: ye I me lă yd. Cf. also the part. tši 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: $1 \mathrm{me}, \ldots 1$ 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 pa he ho o kóne, = I me pā he ho o kóne, „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 mee stands for: me I, „let me," lit. „let I;" e. g. me I pa he ho o kóne, or: me pă he ho o kóne, ,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 pa he ho $\underline{0}$ kóne, „let me not say that he is gone," and thus may coincide with the form under a, above.
Mémar, v. rel. (rad. mèm), ,try, altempt, endeavour; prove, put to the test," lit. „make an attempt at-;" e. g. 0 -mẹ́mar kagbal, „he tried to write," lit. „he attempted writing."
Mer, v. a. „swallow;" e. g. tšé trom-ñi, mer-ñi gbo, „do not chew it, swallow it only."

Mer, ra-, pl. trą-, sometimes na-, n. „tongue"; e. g. ra-mer-r'oń, „his tongue."
M'er, n. „salt", e. g. m'er ma-lai, „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 ba he a-méra, „he has no sense;" - am-méra-ñ’on nia líra-ko, „his mind (conscience) troubles him;" - am-méra añá 'a kómane-ko, „his natural temper," lit. "the mind they bear him with."
Méro, adj. „left" (in opposition to „right"); e. g. ka-trā ką-méro, „the right hand."
Mére, ka-, n. „the right hand" (where ka-tra, „hand" is to be understood).
Mésa, a-, pl. e-, n. „table". From the Spau. mesa; e. g. a-mésa a-lol, „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-bóli, „a long period;" - ña yõ m'etr ma-bána, „they hold a'great festival."

- Mi, pr. obj. ,,me"; e. g. 9 sap-mi, „he flogged me."

Mía, pr. emph. „it, this; they, them, these;" e. g. am'aro-ma-mi mfa 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'és, „name" below.
Míañ, pr. abs. „it, this; they, them, these;" e. g. am'és-ma-ñan mfañ, „these are their names," lit. „their names (are) these." (Cf. -in under N.)
M'im, n. „liver"; e. g. m’im ma-bána, „a large liver."
 I who did it."
Mína, pr. emph. „I; me;" e.g. mína yø atr'ef atšé, „I did Míne, this thing."
Mínañ, pr. abs. „l; me;" e. g. mínañ-i? ,is it 19 ?
Minta, v. n. „be bold, venture, dare;" e. g. 9 minta tra fof, „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. $\mathbf{g}$ minta he ko, ,he does not dare to face him" or also „he is no match for him."
Misidi, ${ }^{\text {a-, pl. e-, n. „mosque, church;" Mand. misero. From }}$ Mišidi, the Ar. ${ }^{\mathbf{8}} \underset{\sim}{\text { on }}$, oratorium, templum Mubammedis asMisiri, seclarum.

Mo, adv. nhow, as," = ma and me; this form is used before words with, or before the vowels $o$ and $u$; e.g. ma trára mo 9 y $\grave{0}$-tši-i? „doest thou know how he did it?" - mo m@ lă yo, „as he uses to do."
Mo, adv. ${ }_{n}$ when, after; while, as," = ma and me; this form is used before words with, or before the vowels o and $u$; e. g. mo 9 lápse mu nặ̀̀, „when he last saw thee;" - mo 0 poń kóne, néa yfra tráka di, , after he had left, they sat down to eat;" - mo mo díra-e, „while he was sleeping."
Mo, conj. „because, as," = ma and me; this form is used before words with, or before the vowels o and u; e.g. kono, mo 0 tše yo ma-pant, 0 sóto he a-ram, "he, because he did no work, got no pay."
$\mathbf{M}_{\mathbf{Q}}-$ ? adv. ${ }^{\text {n why }}$ " $=$ ma and me; this forin 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. 0 is generally dropped after mo, if another mo, as the sign of the participle follows. E. g. mo $\boldsymbol{o}$ bes an $\phi-\mathrm{a}$ ? „why does he dig here?" - mo mo bes and-a? „why is he digging here?" for: mo 0 mo bes and-a?
 „he did according to the command of his father." This form does not change its vowel for the sake of euphony.
Me, part. $=\mathrm{ma}$ 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: 0 mo ; e. g, yo mo lă yõ, „thus he is always doing," for: yo 0 mo lā y@ ; - m@ mo gbal-e, nwhile he was writing;" - kóno mo der-añ, „he is coming." Cf. also the part. tra 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 0 mq , „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 pā he ho I kone, $=0$ mo pă he ho 1 kone, , 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 $m \rho$ is used in the sense of „let", the verb. pr. 9 may follow; but it is also often, or generally, dropped, so that mo stands for: mo $\mathbf{Q}$, „let him;" e.g. mo $\rho$ pā he ho I kóne, = mo pá he ho I kóne, „let him not say that I am gone."
b) If $m o$ is used in the sense of "let him," the verb. pr. is of course dropped, as: mo pă he họ 1 kóne, „let him not say that I am gone;" and thus the form may be the same with the one under a, above.
Mo am'oll ma-, „according to," lit. „according to the value of -", $=\mathrm{mo}$; e. g. I yø mo am'øl $\varrho \mathrm{ma}$ ad'ím-ra-mu, „I did according to thy word."
Mo ho, „as, like;" also „as if;" e. g. w'úni ó w'úni mo yọ he ma-pant mo ho K'úru, „no man works like God;" - yō mo ho ma 'a mam-mu; kére tšē yō o-las, „do as they bid thee; but do not do wrong."
Mo ho ma, , „according as, as;" e. g. mo ho mo mo yéma tra Mo ho me, $\}$ poil yō, "as he will wish to have done." The Mo ho 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. בּבַּל, for it is also used with common names, not only with proper ones, as Tẹlma Mớdu, „a prater, a loquacious person," lit. „a son of prating." Têlma is here, no doubt, the abstr. noun ka-têlma, „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 Námina Mơddu, as used in Temne, was the proper name of the Alikali of the Port-Loko territory in the author's time. Námina 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 busband. Námina Mớdu is therefore lit. „the son of Namina." The word Módidu 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'ólo, n. „amount, value, price;" e. g. am'óle ma ak'óta, „the price of the cloth;" - ak'óta ka bã m'ŏlo ma-báki, „the cloth is valuable," lit. „the cloth has a high price."
M'oń, pr. poss. „his, her," lit. „of him;" e. g. ma-bóné-m’oń, „his joy."
M'óne, n. „poverty; trouble, misery, distress;" e. g. q bā m'óne, „he is in trouble," lit. „he has trouble;" = m'óne ma wopko, lit. „trouble holds him."
Mone, adj. „poor, miserable;" e. g. wúni móne, „a miserable person."
Móri, $\varrho$-, 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
móre; Mand. morolu „religious people." The Hebr. מוֹרֶה "teacher" presents itself.
Móri, adj. „belonging to a mori-man" or „to a Mohammedan;" e. g. w'úni móri, „a Mohammedan" or „mori-man."

Móri, ra-, n. „the Mohammedan religion, Islamism, Mohammedanism;" e.g. 0 won' da-móri, „he embraced Islamism," $=0$ wonn ka ra-móri, lit. „he entered Islamism."
Mórka, a-, pl. e-, n. „white ant, termite;" Lat. termes fatale; e. g. e-mórka e-laĩ, „many termites."

Mot, v. aux. „be first; be before, anticipate." As an aux. it
Móla, $\}_{\text {serves to express the adverbs „first, before;" e. g. kong }}$ mot bêk, „he arrived first;" - mot nạ̊n ko royán, „go ye first yonder;" - der romi I mota di, „come to me before 1 eat;" - 0 móta mi woñ, „he entered before me." In the two last senses it is used transitively.
Móta, adj. „first"; e. g. ań-réï a-móta, „the first day."
Móte, kä-, pl. tráa-, n. „bag, basket (to hang on one's shoulder, made of a kind of cane); e. g. kă-móte ka-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. añ-fatr nia motra ro-m'antr, „the iron sank in the water;" - ar'étr ra mótra, „the sun went down." Cf. the Lat. mergi, and the Gr. $\delta \dot{v} v \omega$.
Mu, pr. obj. „thee"; e. g. 9 tra dif-mu, „he will kill thee."
Mun', pr. emph. abbr. „thou; thee;" e. g. mun' táho, nit is not thou."
Mun. v. a. „drink; lap" (as a dog); e. g. 9 mun m’antr, „he drank water."
Mun, v. n. „drink"; e. g. 9 mun be, „he did not drink;" 0 mun ri, ,he drank of it," lit. „he drank there."
Móno, pr. einph. „thou; thee;" e.g. máno mą lásagar an-tis, „thou didst spoil the knife," $=$ „it was thou who spoiled etc."
Mónoń, pr. abs. „thou, (it is) thou; thee;" e.g. w'úni las múnon! „thou art a bad person!" lit. ${ }^{\text {a }}$ bad person thou!"

Mun's, v. caus. (rad. mun), „give-to drink, make-to drink," Ger. „tränken", = the Gr. $\pi o \pi t \zeta \omega$; e. g. I mun's-ko, „I gave him to drink." Also „cool-in water" (as redhot iron).
Mut, káo-, pl. tráa-, n. „back; outside;" e. g. ka ka-mut-k'oñ, „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'amo, „give thanks, be thankful," lit. „call thanks."
Mútši w'úni m'amo, „give thanks to one, be thankful to one;" also „congratulate one;" as: I mútši-mu m’ámo, „I thank thee;" - 0 mútši-ke m’ámo tráka 0-kómra, „he congratulated him on the birth of a child," lit. „- - on account of the woman in child-bed."
Mútši w'ûni šę́ke, ${ }_{n}$ sympathize with one, express one's sympathy to one;" e. g. I mútsil-ko šéke, „I sympathized with him." Lit. „I called pity to him."
Mútši w'úni sęn'-ó, „bid one welcome, welcome one;" e. g. o mútši-mi sen'-ó, „he bid me welcome." Lit. „he called welcome to me."

## N.

$\mathbf{N}$, pref. indef. and insep. ${ }^{\mathrm{a}}$, an;" e. g. n'antr, ${ }^{\mathrm{a}}$ fire, " for: na-antr.
'N-, abbr. of an-. See an ex. under šyã.
$-'$ '̃, suff abbr. form of -añ. See the suff. -añ under $A$.
$\dot{\mathbf{N}}$ '-, pref. indef. and insep. ${ }_{n} \mathrm{a}$, an;" e. g. ǹ’antr, „a tree," for: ǹa-ǵntr.

- $\dot{N}$, a euph. letter added to some Adverbs and Pronouns terminating in a vowel, as ton, „now, for: to; yan, „thus", for: ya; kónon, „he", for: konop; etc. This letter corresponds with the Gr. $\nu$ é $\varphi \varepsilon \lambda x v \sigma \tau \iota x o ́ v$. 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-bóli, „long ropes."
Na, pr. subj. „it, they;" e. g. an'ántr na dímše, „the fire is gone out."
Nã, $Q$-, pl. tră-, n. „ox"; also „cow"; e. g. Q-nā Q-bána, „a large cow."
Na, part. $=$ nañ, which see.
 persons;" - ṅa-set, = a-set, „a house."
$\dot{N} \mathrm{a}$, pr. subj. „it; they;" e. g. a-bil na yi he ri, „there is no canoe there," lit. „a canoe it is not there;" - ań-fam na kóne, "the people have left."
$\dot{N} \mathrm{Na}$, pr. obj. „it; them" (also used for nouns in ma-); e. g. $\mathbf{o}$ bal-na, „he drove them away;" - am'ántr loñ-ña, „as for the water pour it out."
$\dot{N}$ á, prep. poss. „of"; e. g. añ-set ǹa Sóri, „Sori's house," lit. „the house of Sori."
$\dot{N} a, e^{-}$-, pl. a-, n. „companion, man, one of a company;" e. g. 0 -nia-mu, „thy companion," lit. „one of thee (thine)," = Q-ṅañ, which see below.
$\dot{N} \mathrm{a}$, 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 Pà Kámu-e, „he and the Iguana."
Na, pr. subj. „ye, you;" e. g. na difa-mi 0 -nā, „ye did kill me the cow," $=$,ye killed me the cow."
 persobs" (spoken of before).
$\dot{N}$ a-tši, pr. poss. neut. „its, their," lit. „of it; e. g. añ-fon-ña-tši, „its hair," lit. „the hair (hairs) of it."
Nábi, $\mathbf{Q}$-, pl. a-, n. "prophet". From the Ar.
Náfas, v. caus. (rad. náfa), „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 náfas ka-tšim, „he carried on the war luckily;" - 0 náfas atr'eí atšé, „he carried this thing out luckily;" - ar'á aré ra náfas-mi, „this thing helps me forward" or „is of advantage to me."
Ńaíbi, v. a. „reveal, make known" (as a secret); „prove, make clear" (as one's guilt); e. g. naíbi ka-keía-k'ọn, „prove his theft."
Nak, a-, pl. e-, n. „rice boiled" or „cooked"; e. g. e-nak e-bótidi, „delicious rice."
Ṅak-ñak, ka-, 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."
Nak-ñak e-šek, ka-, n. „act of gnashing the teeth;" e. g. ka-nak-ñak-k'on $e$-šek, „his guashing of teeth."
Nákąt, adj. "fried" (as meat in a pot); e. g. 0 -šém 0 -nákăd, "fried beef," $=\mathbf{u}$-šem u-năkạt.
Nal, v. a. „abuse, use abusive language against; challenge;" e.g. o nal-mi, „he abused me."
Nam, v. a. „see"; it is a euph. form of nañk, used before b, f, $m$ and $p$; e. g. mo 0 nam-mi etc., „when he saw me etc." Nám'ra, v. rel. and inch. "get satisfied" or „satiated with food;" e. g. $Q$-nà 0 nám'ra hẹ, "the cow does not get satisfied." Probably from an obs. nam.
Nąn’, v. a. euph. form of nănik, used before $g$ and $k$; e. g. „I năn'-ko ro-petr, „I saw him in town."
Naǹ, 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 šyă yi nañ-e, na bagp-mi ka ro-k'or ka 0 -nă, „if it had been I, ye would have met me in the inside of the cow;" - I pon gbal nañ, =I pon' na gbal, "I have written to day;" - 1 kánẹ-mu nań ho: tše ko, „I told thee before: do not go." - I y $\overline{0}-\mathrm{tš}$ nañ, „I did it already;" - kǵli añ-soĩ, owó I wai naǹ, „see the horse, which I bought to day;" - na-der na ro-i? „did they come yonder?" The form nan 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. 9 der na ra-yañ, „he came to day at noon;" - na tratrák, „last night;" - na-bagt, „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 nána and nánañ below.
Nañ, pr. subj. „ye", a euph. and stronger form of na, generally used behind the verb with the linperative; e. g. dif-ko nañ, „kill ye him;" - der nąn anó, „come ye here."
$\dot{N}$ ñn, v. a „bite"; e. g. an-tran 0 ñañ-mi, „the dog bit me."
$\dot{N} a n \dot{n},=$ annán, pr. dem rem. "that, those;" used if it is the subject of a proposition without the noun; e. g. a-gbáta nann, "that is a mat," lit. „a mat that;" but: añ-gbáta ańán, „that mat."
Nann, pr. obj. „then", generally used for to express the poss. pr. of the 3 d . pers, pl. in connection with the poss. prep., as: am'áro-ma-ṅañ, „their palm-oil," lit. „the palm-oil of them." Ṅañ, pr. abs. „they; them;" e. g. ñañ na yō-tši, „they did it," $=$ „it is they who did it."
Ńañ, $\mathbf{0}$, pl. a-, n. = $\mathbf{0}$-ña, „one of one's family" or nkindred" or „household, companion, one of one's company;" e. g. Qnann kónoń, „this (he) is one of their company," lit. „one of their company he;" - owó ka a-ñan, „he who is of their company;" - kǵli 0 -nañ, „look one of their company." The form 0 -nan is used more absolutely than 0 -na, which latter form is used with poss. pronouns.
Nána, \} adv. „to day." They are stronger forms than na and Nánañ, nañ, and as to the form nánañ it may be used quite absolutely; while nána may be used with nouns indicating time like na, to make this time more definite, as: nána băt, „this morning;" - 0 -der nána ra-yañ, „he came to day at noon;" - o der nánañ, „he rame to day;" - a-lo réke mă der-e? Nánañ, or: I der nánañ; „what time didst thou
come?" „To day," or „I came to day;" - nána ra-fof, „last evening;" - ña fer a-bitini nána gbę, „they beat drum all last night." Also these forms like na and nan are always used of a recently past time. Cf. na and nań above.
Náne, v. n. "think, suppose;" e. g. tro mą náné-e? „how" or ${ }_{n}$ what doest thou think ?" - I náné ho Sóri kónọn, „I think it is Sori," lit. ${ }^{n} 1$ think that Sori he."
Náne, v. a. „think of, remember, consider, account;" e. g. I nánẹtši, „I remember it;" - I nánê-ko ho w'úni fíno, „I account him as a good person; - tra sa nánétší lớko ó lớko, „let us always remember it."
Náne, a-, or i-, pl. e-, or ma-, n. „thought; meaning, sense;" e. g. K'úru $\underline{0}$ trára énáne-'e-su, „God knows our thoughts." Cf. the pref. i- under I above.
Năñk, v. n. „see"; fig. „understand;" e. g. ma nặnk-i? „doest thou understand?" or „doest thou see?"
Nagnk, v. a. „see, find; look upon, account;" e. g. sa gbagli he nåñk K'ứru, kẹ́rẹ K'úru 0 gbăli nạñ tr'eī ô tr'eī atrá sa yõ, ${ }_{n}$ we cannot see God, but God can see every thing which we do." Fig. „perceive, understand."
Nánika, v. rel. „look with-on-." See the next word.
Nañka w'úni i-nei, „look with pity" or „compassion on one;" e. g. 0 nánika-mi i-neI, „he looks with pity on me."

Náñane, v. recipr. „see each other face to face, meet each other face to face;" hence also „hold a council, consult together;" e.g. ña nagnikane ténoñ, „they held a council to day." $\left.\begin{array}{l}\text { Nंáñle, } \\ \text { N'ánle, }\end{array}\right\}$ adj. num. „four"; e. g. a-fam ñ’áñle, "four persons."
Nant, ką-, pl. tra-, n. „mucus of the nose, snot, snivel."
Nant, v. a. „remove, carry away;" e. g. nant ey'étr-'e-mi, „carry my things away;" - są nant ey'étr eyé a-lo ǹin, nwe carry these things away at one time."
N'antr, n. „fire"; def. an'ántr, „the fire," = „hell"; e. g. an'ántr na mára par-par, „the fire burns briskly;" - an'ántr na yo he ko 0 -bañ, , the fire did not hurt him."

N'ąntr, pl. y'intr, n „tree"; e. g. ñ’åntr a-bána, „a large tree;" - y'intr e-laī, „many trees."

Nántra, v. a. „marry" (of the male); e. g. $Q^{-l}{ }^{\text {landba }} 0$ nántra 0 w'án béra ka Pâ Sóri, „the man married the daughter of Mr. Sori."
N'antrar, pl. m’ántrara, n. „tear"; e. g. m’ántrăr ma gbáro-ko, „he sheds tears," lit. „tears flow down from him," or more fully: m'ántrar ma gbáro-ko e-for, lit. „tears flow down from his eyes;" or: am'antrar ma gbáro, „the tears flow;" or: e-fọr-y'on e gbáro m'ántrar, lit. „his eyes flow with tears," $=$ „he sheds tears." The sing. is hardly ever used.
Nap, v. a. „knock, strike, beat; knock-with-;" añ-fam na yéma ko nap, „the people wanted to beat him;" - 0 nap-ko i-sar, „he knocked him with a stone."
Nap, v. a. „condemn, find guilty, convince one of his guilt;" e. g. 'a ñap-ko trâka ra-keī, „they condemned him for theft." Náši, v. a. „wipe off, wipe out, blot out" (as the writing on a slate); e. g. Q K'û́ru, náši ama-treī-ma-mi ma-lags! „O God, blot out my sins!"
Nášia, v. rel. „wipe off-for-; wipe off-with-; e. g. nášia-mi amagbal, „wipe out the letters for me;" - nášia ama-gbal k'óta, ,wipe off the letters with a cloth."
Natr, v. n. ascend, go up, rise, rise up;" also „go up the country;" e. g. ak'íma ka natr, „the smoke rises up;" - o natr ro-gbañ, or also simply: 0 natr, „he went up the country."
Natr, v. a. „go up at-, go up along- or on-; ascend" (as a tree); e. g. 0 natr 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. ńátra ka-trā-ka-mu, „lift up thy hand."
Ṅe, pr. dem. prox. „this, these," for: anéé. This form is used for the comp. dem. pr., as nifa-nē, „this", lit. „it this;" e.g. ań-gbáta-n’’on ńta-ṅé, „this is his mat," lit. „his mat it this."
 lit. „what is it?"
Neĩ, i-, n. „pity, compassion, mercy;" also „pitiable state"; e.g. o bā-ko i-neī, „he had pity on him."

Nei, a-, or i-, pl. ma-, n. „country yam, common yam" (very white); e. g. ma-neì ma-laī, „many yams."
N'eI, n. „sun" (as the source of heat); e. g. aneí na bañ ténọ̀, „the sun is hot to day;" as the source of light the sun is called ar'etr which see.
N'émi, n. „kind of hammock said to have been sent by God." See Tradit. p. 32.
Nẹ́mlẹne, prob. a refl. form of an obs. némte, „beseech, beg, intreat, implore, beg for pardon, beg pardon from;" e. g. 0 némtenẹ-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."
Nês, ra-, n. „fear, dread;" e. g. ra-nẽs-r’̣ń, „his dread."
Nēs, a-, pl. e-, n. „spider"; e. g. a-nēs a-bana, „a large spider."
N'ês, pl. m'ēs, n. „name"; also „character; fame;" e. g. am'és-ma-ṅañ mía-mé, „these are their names," lit. „their names they these."
Nésa, v. n. „fear, be afraid;" e. g. o nésa, „he is afraid;" tšè nésa, , do not be afraid."
Nésa, v. a. „fear, dread, be afraid of-; respect, honour;" e. g. 0 nésa-mu, „he is afraid of thee."
Ṅésąm, a-, pl. e-, n. „breath, life, animal life," $=\dot{\eta} \psi v \chi \eta \eta^{\prime}$ e. g. 0 bă he so a-nésam, „he is dead," lit. „he has no life again."
Ṅésăm, adj. „living, alive;" e.g. r'ã ra-ṅésăm, „a living creature."
Ni, pr. obj. „it; them;" e.g. ana-béna, kára-ni, „as to the ropes, bring them."
Ni, a-, pl. e-, n. „portion, share; e. g. kéra añ-ni-'a-mi, „bring my share."
Ni, a-, pl. e-; or a-, or i-, pl. ma-, n. „sole of the foot, foot; footstep;" e. g. kot ka 'ma-ni-ma-mi, „walk in my footsteps."
$\dot{N i}$, pr. obj. „it; them;" e. g. añ-gbáta, $Q$ tila-ní, „as to the mal, he sold it."
Nía, pr. emph. „it, this; they, them, these;" e. g. an-tis, ńfa
yi-tši, „this is the knife," lit. „the knife it is it," or „${ }_{\text {„ }}$ as for the knife, this is it."
Ṅta-néé, pr. dem. comp. „this, these," lit. „it (is) this, they (are) these;" e. g. añ-set-'a-mi, ñía-ñé, „this is my house," lit. „my house it (is) this."
Nía yi, \} "namely, that is, that is to say," lit. „it is-;" Nía yi ho, e. g. I ko bañ añ-réka-'a-mi, ṅta yi ho am-betbal, ${ }_{n} \mathrm{I}$ go to fetch my book, that is the Bible."
N'ímisa, n. „trouble of any kind, distress;" e. g. 0 woñ n'ímisa, „he got into trouble."
Nin, e-, n. „dung, excrements" (of men and beasts; that of infants they call e-sórọ); e. g. e-nin ya trą-nā, „cow-dung."
Nं'in, adj. num. „one"; e. g. a-set ńin, „one house."
Nina, $\}^{\text {adv. „to morrow;" the longer form may be used abso- }}$
Ninan, lutely; and the shorter may be joined with nouns of time, to make this time more definite; e. g. I tši yō-tši nínań, "l shall do it to morrow;" - 0 tră kal so nína rafoī, "he will return again to morrow evening;" - nína batt, „to morrow morning;" - nína tratrák, „to morrow night." Cf. also anína; and anínañ, under A.
Nínis, o-, n. „terror; fierceness; awfulness, frightfulness;" e. g. o-nínis 9 wop-ko, ,he feels terrified," lit. „terror holds him"، or „took hold of him."
Ninis, adj. „terrible; fierce; awful, frightful;" e. g. $\mathbf{Q}$-šem $\mathbf{Q}$-nínis, „a fierce animal;* - r'a ra-nínis, „a terrible thing."
$\mathrm{N} \rho$, adv. „here, hither;" e. g. o yíra no, „he lives here." Cf. also anø under A.
No, prep. „here in, here at,. here to;" the adv. „here" is implied; e. g. o yi no-petr, ,he is here in this town." Ce. anó, prep. under $A$.
$\dot{N}^{\prime}$ 'of, pl. y'of, n. „moon; month; e. g. y'of $\mathbf{\varepsilon}$-sas, „three months."
NoI, v. a. „take, take away-from-, dismiss-from, take away;" „tšé noì ey'étr-'e-mi, „do not take away my things;" - 'a noī-ko a-kála, „they took money away from him."
 under $\mathbf{L}$.

Ń'@ń, pr. poss. „his, her," lit. „of him, of her," being a contraction of na ko, with the euph. ǹ affixed; e. g. an-trarǹ’ń, „his slaves;" - añ-set-ñoñ, „his house."
Nósi-neĩ, $\mathbf{0}$-, n. , „pitiable condition;" also „pity, compassion;" e. g. Q-nósi-neī $\mathbf{Q}$ wop-k 0 , ,he is in a pitiable condition," lit. „a p. c. holds him;" - K'úru 0 nạ́nka-su o-nọsi-neī, „God looked with pity on us."
Nu, pr. obj. „you"; e. g. sa tra båp-nu ro-petr, „we shall meet you in town."
N'ump, pl. m'ump, a. ${ }_{n}$ fable, tale, story;" e. g. man tram m'ump, „let us tell stories."
Ńúmpal, pl. m'úmpgl, sometimes also y'úmpal, $n$. ${ }_{n}$ shadow of a person" (when standing in the sun): ,shade, soul" or ${ }^{\text {nspirit }}$ (of man)," = the Lat. umbri. It is also used of the spirit of God. The animal life is called a-ñésam, which see. Cf. Pref. $\S 12$, b. where more particulars will be found about ǹ'úmpal.
Nyã, 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 yø atr'eí atšé, „ye did this thing;" - nyă káne der tra dif 0 -šem-e? „thou and who came to kill the beast?"
Nyãń, pr. abs. „ye; you;" e.g. nyăń, nyã lásąr am-bil an̉é, „ye, ye spoiled this canoe."

## 0.

O-, pref. def. and indef. ${ }^{2 a}$, an; the;" e. g. 9 -bai, ${ }^{\text {the king" }}$ or „a king."
O-, pref. emph. vow. to make nouns with the inseparable pref. $w^{\prime}$, and one with d' definite; as: $\mathbf{o w}$ 'óni, „the person," from w'úmi, na person;" - ow'an, „the child," from w'an, „child"; etc.; od'ér, rthe place," from d'er, „a place."
$0!$ int. „oh! o!" denoting wonder, surprise, also grief and compassion. E. g. o, 0-póto! „Oh, a white man!" - 0 Pá, I trára atrá I på! „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 0 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, Pä! „welcome, Sir!" See more ex. in the Colloq. Phras. p. 106-110. Cf. also the Grammar about this particle.
Q, pr. subj. „he, she;" e. g. $\mathbf{q}$ fi dis, „he died yesterday."
Q, pr. impers. or irrel. „it"; e. g. 9 lómpi, „it is right."
Q, for: o pã; or: o pă ho, „he said." See Tradit. p. 68.
Ó, conj. or copulative part. „and"; when it is used to join several nouns or names, then the of 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't̂ta $\delta$, e-yóka $\delta$, atába $\delta$, „cloth and cassadas and tobacco also."
$-\mathbf{O}-\mathrm{mi}$, pr. poss. „my", lit. „of me; e. g. od'èr-' $\mathrm{Q}-\mathrm{mi}, ~ „ m y$ place;" - $\mathbf{Q}$-šem-' Q -mi, „my meat."
' $\mathbf{Q}-\mathrm{mu}$, pr. poss. „thy", lit. „of thee;" e. g. $\mathbf{o}$-šem-' $\mathbf{Q}-\mathrm{mu}$, „thy meat."
'Q, prep. poss. „of" for: wQ. See the two preceding words.
$\mathbf{O}$ gbo! „oh dear! what is that! oh strange!" e.g. $\mathbf{e}$ gbo, i-sar na lóko k'ek-e! „oh strange, a stone brought forth a beard! ${ }^{*}$
Qwé, pr. dem. prox. „this"; e. g. Q-trar $\mathrm{Qw}^{\mathrm{E}}$, „this slave."
Owg, pr. rel. „who, he who; which;" e.g. Q-bai ewd fi, „the king who died."
Qwón, pr. dem. rem. „that, that one;" e. g. 0 -lániba $Q w \notin \dot{n}$, , that young man."

## P.

$P^{\prime}$, pref. indef. and insep pl.; e.g. p’in, „one"; - p’áǹle, „four"; - pă-lă p'in, „one sort of rice."

Pa, v. n. „say, speak, talk about a matter;" e. g. o pã gbo rosañ, "he speaks only at the mouth" (not according to what is in his hearl); - 'a pa rokín, "they converse together."
Pa, v. a. „say; state, talk over" (as a ma'ter); „tell; pronounce;" e. g. pā-tši roñón, „tell it to him;" 0 pã am-pă, „he stated the matter."
Pá, a-, pl. e-, or ma-, n. „saying, word; matter, palaver; statement, subject of inquiry, affair about which one speaks; story;" e. g. $q$ trą pă am-pa nínañ, "he will talk over the matter to morrow;" - mine bă 'ma-pã ma-tši, „I have to talk those matters."
Pā, 0-, pl. a-pā, or pā-ña, n. „Sir, Master, Mr.;" also „father" (when addressing one, otherwise $o$-kas is used). When applied to irrational beings it may be given by the def. article "the" in English, as: Pā Nès, „the Spider," lit. „Mr. Spider;" - kóri 'u, Pá! „I salute thee, Sir!" Cf. the word k'ak in this Vocab. about the form Pã-ṅa.
Pa -, pref. def. = apa-, „the"; e. g. pa-lă, = apa-lã, „the rice;" - pa-yáka, „the krifi rice." Cf. krifi, adj. in this Vocab.

Pag-, pref. indef. pl. e. g. pă-lă pă-fíno, "good rice."
Pag, pr. impers. or irrel. „it"; e. g. pa bóne-ko, ,he is glad."
Pag, pr. sub. indef. „it"; e. g. på-lă pa bak lẹmp, „rice grows fast."
Pa, pr. subj. def. „it"; e.g. apa-lă pa lăsa, „the rice got spoiled."
Pa-mi, pr. poss. def. „my". lit. „of me;" e. g. pa-lă-pa-mi, „my rice."
Pag-mi, pr. poss. indef. "my", lit. „of me;" e. g. pă-lă-pa_-mi, „rice of mine," $=$ „my rice."
Pai, v. n. „jump, leap;" e. g. o paī rotof, "he jumped down on the ground;" - 0 pai ka ka-bat, „he leaped over the brook. ${ }^{\text {. }}$
Pai, v. n. „be ready" (as for a journey); e. g. mà paī-i? „arl
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thou ready?" - I pai, mañ kóne, „I am ready, let us go;" - I ta pai he, „l am not yet ready."

Pai, adv. spec. „very, quite, up to the brim; altogether, " used with là, „be full, be numerous;" with lấsar, „fill, make full;" and with káši, „refuse, will not." E. g. atr'ák na là ri paí, „the ants are very numerous there;" - lásar am-póti paĩ, nfill the cup up to the brim," or "make the cup quite full;" - o kaši bak paī, „he will not grow at all."

Pafa, v. a. „accompany"; e.g. Sóri $\rho$ tra paía-mu ri, „Sori will accompany thee there."
Pagkášife, conj. „because"; e. g. a gbăli he tši poñ yọ, pakkásife 0 yi he ri, „he cannot have done it, because he was not there."
Páli, adv. „the whole day, all day;" e. g. na tómo páli, „they danced all day."
Pâli gbẹs, „all day and all night;" e. g. sa tọ́mo páli gbes, ${ }^{n} w e$ danced all day and all night."
Pal, v. a. „forget"; e.g. o pal añ-lápra-ñ’’ń, „be forgot his cap." Pálne, v. refl. a. „forget oneself, forget; e. g. a paǵlnẹ-tši, „he forgot it."
Pañ, v. a. „lack, want, need;" e. g. 9 pañ he r'áka ó r'áka, „he is not in want of any thing."
Pan, kad, n. verb. „act of lacking (a thing); state of being in want, want, distress, lack;" e. g. ka-pañ-k’oń, „his want."
Páne, v. a. "carry in" or „on the arms" (as a child, or as weod); „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 pánę e-tok, 0 kére-yi ro-set, „he took the wood in bis arms, and carried it into the house." See also Colloq. Phras. p. 107 and 110.
Páni-tr'eì, adj. comıp. „harmless, innocent, being without fault;" e. g. w'ûni pánii-tr'eĩ, „a harmless person."

Pänk, a-, n. „folly, foolishness;" e. g. añ-pañik-n’’ón, „his folly." Pagnik, adj. „foolish"; e. g. w'úni pąñk, „a foolish person." Pánkal, a-, pl. e-, n. „cithern" or „harp", also called „Krooharp." It has seven grass strings, is of a triangular form,
and fixed in one balf of a split calabash, and is played with the fingers. E. g. $\rho$ fer am-pannkal, "he plays the harp."
Pánkal, a-, pl. e-, or trą-; or also $0-$, pl. trą-, 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 selfdefence.
Pant, a-, or i-, pl. ma-, n. „work, business; e. g. ma-pant mabáki, „hard work." The sing. is hardly ever used.
Pántrie, v. n. „raise oneself, rise up" (as one stooping or kneeling down); e. g. o pántne, „he rose up."
Pántrane, v. recipr. a. (rad. pantr), „mix" or „mingle logether, put" or „lay together" (as people money for a common stock); „mix together promiscuously, confound;" e. g. 'a pántrane añ-kála-'a-ṅań, „they put their money together."
Par-parr, adv. onom. „briskly, smartly," used with mára, "flame, burn;" e.g. an'ántr na mára par-par, „the fire burns smartly" or „the fire burns making par-par."
Patr, v.n. „cook; boil; be boiled, be stewed;" e. g. I poǹ patr, mañ kone di, „I have cooked, let us go to eat;" - am'ántr ma patr, „the water boils."
Patr, v. a. „cook, seethe; stew;" e. g. o patr 0 -šem, „he stewed the meat."
Patr, adj. „cooked; boiled; stewed;" e. g. o-šem Q-patr, „boiled beef."
Pe, contraction of pa yi, „it is; e. g. tro pe-e?" how is it?" See Colloq. Phras. p. 105.
Pénša, = péša, v. n. answer in the negative, contradict, refuse, not concede, deny;" e. g. o pénša ho $o$ trára-mi, „he disowned me," lit. „he denied that he knows me;" - tšē pénša, w'an! „do not deny, boy!"
Pénša, \} v. a. „deny, refuse, reject, object to; give a negative Péša, \}answer too-, contradict;" e. g. o pénša-tši, „he denied it;" - tšē péša-tši, w'an! „do not deny it, boy!" - 0 péša 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-pã-'e-mu e péskiane, „thy statements do not agree;" - as'ón 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'on trá-péskiane, „roads diverging from each other;" s'im trá-péskiane, „words being at variance with each other. Petr, kà-, pl. trä-, n. „town"; e. g. kąo-petr kă-bána kă yi ri, „there is a large town there."
Pi, pr, obj. „it"; e. g. I waī-pi, „I bought it" (i. e. rice).
Pía, pr. emph. „it, this;" e. g. apa-lã-pa-mi, pía yi tši, „as to my rice, this is it," $=$ „this is my rice."
Piár', 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. 9 piấra yø ma-pant, „he did work all day;" - na piára tọm@, „they danced all day;" - 0 piára ro Ma-lal, „he was all day at Malal."
Píka, v. n. „faint, swoon; gel senseless" (as by a stroke on the head): 0 pika, „he swooned away."
Pil, ka-, n. „the west;" e. g. 0 yéfa ro-pil, „he came from the west." With the prep. ro- it becomes also a prep. or a postposition.
Pílor, a-, or i-, pl. ma-, n. „ball" (for a gun), „bullet"; e. g. a-pílor a-bána, „a large ball."
Pim, v. a. „pick, pluck, pluck off" (as flowers, fruit, or ears of rice), hence also „reap"; e. g. sa ko pim ma-lémre, „we go to pluck lemons."
Píma, v. inch. „break, get broken" (as rope); „tear, get torn" (as cloth); ${ }^{n g e t}$ loose" (as a horse); e. g. añ-soi 0 píma, "the horse got loose;" - ak’óta ka píma, „the cloth got torn."

Pínkar, a-, pl. e-, n. „gun, musket;". e. g. a-pínikar a-fíno, „a fine gun."
Polo, v. a. „crown"; also „crown-as-"; e.g. ‘a pólo Q-bat, „they crowned the king;" - 'a polo-ko $\mathbf{Q}$-bal, „they crowned him (as) king"
P'ólpala, $=$ p’ólpara, n. „gunpowder;" e. g. p’ólpagla pą-lai, „much gunpowder."
P'oń, pr. poss. „his, her," lit. „of him, of her," being a contraction of: pa ko with the euph. ñ; e. g. apa-lá-p’oń, ,his rice."
Poń, 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-la pa pon, „the rice is exhausted;" - ma-pant-ma-mi ma poñ, „my work is finished."

Poń, 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 pon ama-pant, „he wants to finish the work;" - 0 pon e-lópra-y'on, „he has worn out his clothes;" - 'a dim aka-petr, „they destroyed the town;" - 0 poñ gbal, „he has written;" - 0 pon di am-bamp, „he ate the bird altogether," or: 0 pon $k \boldsymbol{d i}$, „he ate it altogether."
Poń, v. impers. „be enough, suffice; be done;" e. g. pa poñ, „it is" or „will be enough."
Pon', euph. form of pon, „finish", used before $d$, $n$ and $t$; as 0 pon' na gbal, „he has written to day."
Póña, v. rel. „finish-for-, destroy-to-, destroy-for-;" e.g. 'a póṅako añ-fam-ì’ń, „they destroyed him (all) his people."
Pon's, v. freq. a. (for póñas), „finish, complete, accomplish; fulfil" (as a promise); „exhaust, spend" (as money); e. g. I tši pon's ama-pant-ma-mi ténoń, „l shall finish my work to day;" o pon's ar'im aráa 0 trań, ,he fulfilled his promise," lit. „he accomplished the word which he pledged (said)."
Póro, am-, n. „the Poro association." See Pref. § 18. a.

Póro, a-, pl. è, n. „porro greegree." See Pref. § 18. b.
Pobru, a-, pl. e-, n. „sperm, seed" (for generation); also „foetus, embryo" (as the result of sexual commerce). Both sexes, they say, have such a poru, and if one has no child, or if a woman does not bear children, they say: o bă he a-póru, „she (he) has no seed," = she is barren;" - am-póruǹ’on ǹa lása, ,she had an abbortion," 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, Q-, pl. a-, n. „a white man, a European;" e. g. Q-póto o yi he ka ka petr aké, „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 bā 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. añ'óf nia 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. „reclum", Ger. „Mastdarm"; also „tripe".

## R.

R', pref. indef. and insep. „a, an;" e. g. r'of, „a cerastes", for ra-gf.
Ra, pref. indef. „a, an;" e. g. ra-béna, „a rope."
Ra, pr. subj. „it"; e. g. ara-béña ra bóli, „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. 9 yéfa rą-petr, ${ }^{\text {he }}$ e came from a town;" rą ką-petr, „in a town."
Ra-mi, pr. poss. „my", lit. „of me;" e. g. ara-béna-ra-mi, „my rope."
Ra-ñañ, pr. poss. „their", lit. „of them;" e. g. ara-béna-ra-ñañ, "their rope."
R'a ra-bóti-som, „something delicious to devour" or „to eat;" e. g. I tši som r’a 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. 0 soǹ-mi r'a ra-di, „he gave mé something to eat."
Rą-tr'el ó tr'ei, „from every harm." See: bênẹ w'úni rą-tr'el ó tr'eí under $\mathbf{B}$.
Rábu, o-, n. „Lord". Adopted from the Ar. ${ }_{3}^{\mu}$, dominus. It is used of God only. E. g. Q-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. Q-bai 9 raf a-toń, „the king made a law;" - 0 raf añ-sor ro-tof, „he fixed the spear in the ground;" - 0 raf-ko $a$-lis, „he stabbed him with a knife," $=0$ ráfa-ko a-tis.
Ráfa, v. rel. „fix" or „put-for-; stab-with;" e. g. ráfa-mi aǹ-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. 9 ráfa-mi a-bálma, ${ }^{\text {b }}$ be stabbed me with etc."
R'ğfa, pl. s'ǵfa, n. „army of war-people, army;" e. g. r'ğfa rabána, „a large army."
Rafar, v. rel. „fix" or „put-for-, put up-against-" (as the porro greegree against one). See Pref. $\$ 18 . \mathrm{b}$.
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'on e rak-rak, „his teeth are loose."
R'áka, $^{\prime}=$ r'a, pl. y'etr, n. „something, a thing, an article, a vessel; $^{\prime}$ tool, instrument," pl. also „furniture"; e. g. I ba he r'aka tra som-mu, I have nothing to give thee."

Ráka, a-, pl. e-, n. „camp, place enclosed with a war-fence;" e. g. $o$ yi ro-ráka, „be is in the camp."

R'áka-ó-r'áka, „every thing, any thing;" with a negative „not any thing, notling at all:" e. g. $o$ bă be r'áka-ó-r'áka, „he has nothing at all."
Ram, v. n. „pay, pay a fine;" e. g. $\rho$ ba tra ram, „he has to pay a fine."
Ram, v. a. "pay, pay for, reward; requite;" e. g. I gbąli he sóto ak'óta, támbe I ram-ki, „I cannot get the cloth, except I pay for it."
Ram, a-, pl.e-, n. „pay, reward, recompence, wages, premium;" e. g. o sóto añ-ram-ñ'@ñ, „he got his pay."

Ram tr'ei ka 'ra-bomp ra w'úni, „visit a thing upon one" (in scriptural language); „recompense" (in the way of punishing); lit. „pay (requite) a thing upon the head of a person," $=$ „send evil upon one judicially."
Rámara, v. doubl. rel. (rad. ram), „heal-for-, cure-for-;" also: „cure-witḥ-;" e. g. rámąra-mi ow'ahét, „cure me the child," or „cure the child for me."
Rámne, v. refl. n. „pray"; e. g. $q$ ko rámne, „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".
Rámne, v.refl. a. „pray to, worship; pray, beg, beseech;" lit. probably „pay one's duty lowards" or „to-". It is used of the worship of God and of krifis. E. g. sa ba tra rámne K'úru, ,,we must pray to God;" -- 0 rámne 0 -krifi, „he worships a krifi." Cf. the preceding word.
Rámne, ką-, pl. trą-, n. „prayer, worship;" e. g. ka-rámnę-ka-su, „our prayer."
Rámne a-krifi, ká-, n. „krifi worship," lit. „a worshipping krifis." Rạ́mi, v. n. long form of rạm, „sound, tinkle;" fig. „be famous, be renowned;" e. g. am-bitiń ña rą́mi $Q$-fíno, „the drum sounds well." See the next word.
Rámi $\mathbf{0}$-bóti-tral, „sound sweetly, sound pleasant to the ear" (as a song). See leñ, a-, „song".

Rañ, pr. dem. rem. = arán, „that", used when it is the subject of a proposition without the noun; e. g. ra-béna ra-fíno rañ, ,that is a good rope," lit. ,,a good rope that."
Rañ, adj. num. „two"; e. g. a-fąm ña-rañ, „two persons."
Raǵna, v. a. „carry on the back;" e. g. $\rho$ rána ow'ahét, „he carried the child on the back."
Ráni, o-, pl. a-, n. „wife"; e. g. Q-ráni-ka-mi, „my wife."
Rañk, a-, pl. e-, or trą-; or also 0 -, pl. trá-, n. „an elephant"; e. g. a-rañk a-bána, „a large elephant."

Rap, v. a. „surround, go round, go around; e. g. nia rạp añkunk, „they surrounded the yard."
Rap, kag-, n. adultery, fornication" (used of both sexes); e. g. ka-rap-k'oń, „his adultery;" - a-fam 'a ką-rap, „adulterous people," lit. „people of adultery."
Rárañ̀, kă-, n. „backpart, backside, hinder part" (of a thing); fig. „support, backing;" e. g. ka-rárạñ ka añ-set, „the back part of the house;" - o-bal $\rho$ bă ką-rárañ kå-bána, „the king bas great support." With the prep. ro- it becomes a prep. or a postp., for which see rorárañ.
Ráråñ, postp. „behind"; e. g. o yi-mi rárå̀ǹ, „he is behind me;" $=$ rorắrañ.
Ráråñi-ka-tši, ,ka-, see: ka-rấrån-ka-tši, and: ka ka-ráráañ-ka-tši.
Ráre, kå-, pl.trą-, n. „door; shutter;" e. g. kánta ka-ráre, „shut the door."
Ras, adv. „yet, still, first;" e. g. kár-mi rąo, „wait me first;" 0 fet rass, ..be is still young."
Rása, a-, pl. e., n. „a creeping plant (bearing a kind of tomata 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 k'óroro, pl. tr'óroro.
Ráta, postp. „under, below, beneath," = roráta; e. g. Q-wontr-ka-mu 0 yi ro-fuñk ráta, „thy brother is under the storehouse."
Ratrón, prep. and postp. „between, in the midst, amongst;" e.g.
o tas-ña ratrón, „he passed between them;" - yíra-su ratrơn, ${ }^{\text {sit }}$ between us;" - 0 wur ratrón ka ań-fam, „he came out from amongst the people." There is a euph. form datrón, which see.
Ratrón, adv. „between, in the midst;" e. g. $Q$ tas raloǵn, „he passed between;" - fof arím $\mathbf{Q}$-bákąr ratrơn, ${ }^{\text {n }}$ 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. o tas-mi rayér, „he passed near to me;" - 0 trą́ma-mi rayẹ́r, $=0$ tráma rayẹ́r-ka-mi, „he stands close to me;" - ts̄e yíra rayệr ka am-mésa, „do not sit near the table." There is a euph. form dayér, which see.
Rayér, adv. „aside; near;" e. g. 9 trą́ma rayêr, „he stood near;" - botr-yi rayér, „put them aside."

Re -? adv. inter. „whereto?" e. g. re mań $\mathbf{k} \mathbf{0}$-e? „where art thou going to?"
Rē, ma-, n. „sleep"; e. g. ma-rē ma bā-mi, „I am sleepy," lit. „sleep has me." Also „vision"; e. g. 9 nañik ma-rē, nhe 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 remote Future in connection with the particles tši, or trą, or with ma, me and mo; 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 lnfinite. E. g. 9 re he nañ, „he did not come," $=0$ de he nañ; - 9 trag re dif-ko, "he will kill him by and by;" - ya na ma re yd-mu, „thus they will be doing to thee;" - ak'ǵntr ka re gbútras, or also: ak'ántr ka trą re gbútras, „the stick will be shortened by and by;"- $\rho$ re tila, „he comes to trade;" - o re gbal, „he (came) comes to write", or: $Q$ re tra gbal, „he comes (came)

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for the parpose to write." When used for the Future it is best given by „by and by."
Re, adv. „here"; e. g. o yíra re, „he lives here."
Re, conj. „and", $=\mathrm{deg}_{\underline{g}}$, which is a euph. form. E. g. múnoñ re mínañ sa kóne, „thou and l we will go;" - o-kas re o-kára-k'oń, „his father and his mother."
Re, prep. $=$ de, which is a euph. form of it, „with, by;"e.g. pa yi he re añ-fósa na kóngn, ,it was not by the power of him," = „it was not by his power;" - 0 di re mínañ, „he ate with me."
Réï, a-, or i-, pl. ma-, n. „a day of 24 hours, a day;" e. g. añréī ańé, „this day;" - ma-réï ma-sas, „three days."
Réka, a-, pl.e.e, n. „skin, hide; parchment, paper; letter, book;"
e. g. añ-réka ǹa ka-lơme, ,the skin of the sheep;" - 0 sóm'ra-mi a-réka, „he sent me a letter." The Mohammedans often use dressed skins to write upon; now they write also on paper.
Réke? adv. inter. „where?" e.g. réke am-bil-'a-mi-e? „where is my canoe?"
Réke? pr. inter. „which? what?" e. g. a-lơko réke mą der-e? = a-lo réke ma der-e? „what time didst thou come?" - kàpetr ką-réke? „which town?" - w'óni réke? „what person?"
Reñ, or ren', ká-, pl. tră-, n. „a year"; e. g. kă-reń k'in, „one year;" - trą-ren' trå-sas, „three years." The $g$ is sometimes cut off before $d$ and $t$.
Ren', \} v. a. „put on the top of-, load-with-, put; e.g. 0 ren-
Reñ, ko ka-trã, nhe put the hand upon him;" - 0 reñ-k $\rho$ ka ań-sol, „he put him on the horse;" - o ren' ri ka 'ra-bomp-r'@ñ, „he put it on bis head." Ren' is a euph. form, used before words beginning with $\mathrm{d}, \mathrm{r}$ and t .
Reñ, kag-, n. probably „night". It is always used with datrón, when the $g$ is cut off for the sake of euphony. See next word.
Ren' datrón, ka-, n. „midnight". See Fables p. 62.
Rén'sa, (for réñasa), v. freq. and caus. (rad. reñ), „mount, ride upon, go" or „be on the top of, be upon," e. g. tše rén'sa
e-tok, „do not go on the top of the wood;" - 0 rén'sa a-sol, „he rides upon a horse;" - ka-Irak aké ka rén'sa-mi, „this palaver is upon me."
Rén'sa, (for rénasa), v. freq. and inch. „get on the top, be on the top, rest, be;" e.g. 9 rén'sa ka añ-sol, „he got on the horse." Also „sit" (as a cap on the head); e. g. añ-lápra nia rén'sa o-fíno, "the cap sits well."
R'etr, pl. s'etr, n. „e sun", def. ar'étr, „the sun" (considered as the source of light; an'et is the sun as the source of heat); e. g. ar'etr 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-béna gbútras-ri, „as to the rope shor'en it." Di is a euph. form.
Ri, adv. loc. = di, "there"; e. g. tše ko ri, „do not go there." $D i$ is a euph. form of ri.
Ría, pr. emph. = día, „it, this;" e. g. ar’úma-ra-mi ría yi tši, "this is my shirt," lit. „my shirt this is it." Día is a euph. form.
Rí-a, adv. loc. emph. = dí-a, „there"; e.g. ro añ-gbálań na gbópe, rí-a $Q$ botr ara-bomp-ron, ${ }_{n}$ where the rock was rugged, there he put his head." Di - a is a euph. form of rit-a.
Rí-añ, adv. loc abs. = dí-añ, "there"; e. g. rí-ań 0 yi, „there he is;" - 0 yi ri rí-añ, = rí-añ ri 0 yi, „he is there" or „there he is." Ditan is a euph. form. (Cf. -ñ under N.)
Rf́añ, pr. abs. „it, this;" e. g. ara-béna-ra-mi ríañ, „this is my rope," lit. „the rope of me it."
Riánna, n. „heaven" (as the residence of the blessed); Mand.
 riánna, „in heaven."
Rígba, a-, pl. e-, n. „headwoman of the Bondo Institution. E.g. añ-rigba 9 kus am-bóndo, „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'ím-ra-mi, „my word;" - I tràl r'im ra-bána,
„I heard a great (strong) voice;" - ar'im ra K'úru, „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-béna r'in, „one rope." D'in is a euph. form.
Ro, adv. loc. „yonder, at," or „to some distance;" e. g. kone ro, „go yonder;" - na yi ri ro, „they are there yonder." Also „where, whereon, wherein;* e. g. ka-fant'r ro 0 fánta, „the bed whereon he lay down;" - 0 sōm a-réka, ro 0 gbal- $e^{-}$ ho etc., "he sent a letter, wherein he wrote that etc." '
Ro, prep. loc. „at, in, to, from, upon, on;" e. g. 9 yi ro-set, ,he is in the house;" - 0 yeffa ro-petr, "he came fron town;" - 0 ko 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 ma ko be Itši tram-mu; „wherever thou goest, I shall follow thee."
Rodér, prep. and postp. „at the face;" e. g. rodér-ka-mi kadí, ${ }_{\text {nbefore }}$ my face;" - 0 yi-mi rodér kadí, „he is before my face."
Rodi, adv. loc. „ahead, before; on, onwards, forwards;" e. g. sa ko he rodí, „we do not go ahead;" - ko rodi, ${ }^{n}$ go forwards" or „go on" or „go before;" - trạ́ma rodi, „stand ahead." Cf. also kadí.
Rodi, prep. and postp. „before, in front, beyond;" e. g. 9 yi-mi rodí, „he is before me," = o yi rodí-ka-mi; - kára-mi a rabéna ará fą́nta rodí ka aráñ, „bring me the rope which lies beyond that one;" - 9 tragma rodí ka añ-set, „he stands before the house."
R'of, pl. s'of, n. ${ }^{2}$ a horned viper, cerastes;" e. g. r'of ra-bána, ${ }^{n}$ a large borned viper."
Rok, v. a. „cut, reap" (as rice); fig. „decide, settle, judge" (as a matter); e. g. 'a ko rok pa-lă, „they go to reap rice;" -o-bai $Q$ tra rok am-pa, „the king will settle the matter."
Bok, kag-, n. verb. „act of cutting" or ${ }_{n}$ reaping, harvest; act of deciding" or „settling" or „judging;" e. g. ka-rok-k'pı́ pąlă, „his reaping rice;" - ką-rok kg.fíno, na good harvest."

Rok an-tónka, 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;" - 0 róka-mi på-lã, „he reaps (cuts) rice for me;" - o-baī $\rho$ tráa rớka-mi am-pā, „the king will settle the matter for me."
Rokán, adv. loc. „without, out, out of doors;" e. g. wur rokán, „come out;" - yíra rokáñ, „sit without;" - 0 trắma rokán, „he stood without;" - 'a kére-ko rokán, „they led him out."
Rokán, prep. and postp. „at the outside, without;" e.g. 9 yi rokan ka añ-set, „he is at the outside of the house."
Rokín, adv. „together, to one place, at one place, at the same place;" e. g. ṅa tónklane rokín, „they assembled together;" - botr-ña rokin, „put them together."

Kokgm, adv. loc. „up, on high, upwards, above, from above;" e. g. 9 yi ri rokơm, „he is there above;" - añ-gbal añá béka ma-rå̀ rokóm, „the second line from above." Cf. also roráta.
Rokom, $=$ dokom, prep. and postp. „above, on the top, at the top;" e. g. 0 yi rokóm ka añ-set, $=0$ yi ka añ-set rokóm, „he is on the top of the house." Dokóm is a euph. form.
Rokór, adv. loc. „at the inside, within;" e. g. ǹa yi ri rokór, „it is there within."
Rokor, prep. and postp. „within, into, at" or ,in the inside;" e. g. ǹa yi-mi rokór, „it is within me;" - bofr-nii rokór ka am-póti, = botr-ñi ka am-póti rokór, „put it into the cup."
Rolénken, adv. loc. „yonder, to the neighbouring yard, to some distance, to the other side;" e. g. „sa kóne rolénken, „we go to the neighbouring yard."
Roléniken, prep. and postp. „on the other side, beyond;" e. g. ka-petr ka yi rolénken ka ka-lšen, = ka-petr ka yi ka katšen rolegnken, "the town lies on the other side of the hill."
Kom, a-, pl. e-, n. „leprosy"; e. g. o bā a-rom, „he is a leper," lit. „he has leprosy;" = a-rom na wop-ko.
Romi, 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. 0 der romí, „he came to me;" - 0 di romí, „he ate at my place."
Romóri, adv. loc. „to the other side" (as of a brook); e. g. 9 kóne romóri, "he went over to the other side" (of the water).
Romorri, prep. and postp. „to the other side, beyond, to the opposite side" or „shore"; e. g. $\rho$ tas romóri ka 'ra-boñ, „he passed over to the other side of the river."
Romp, ką-, pl. trą-, n. „pestle" (for a mortar); e. g. káo-romp kag-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. 0 yi romú, „he is there with thee;" 0 tra der romú, „be will come to thee."
R'oń, or r'on', pl. s'oń, n. „way, road;" e. g. a tróri-mi ar'oń, „he showed me the way." The euph. form r'on' is used before words beginning with d, as: tróri-mi ar'on' da ro Ma-lal, „show me the way to Malal;" - r'on' da-fíno, „a good road."
R'@ń, pr. poss. „his, her," lit. „of him, of her;" e. g. ar'û́mar'oń, „his shirt."
Roń, a-, pl. e-, n. „image, figure, idol, mask" (usually made of wood and painted); e. g. 9 won a-roñ, „be put on a mask."
Roń, a-, or i-, pl. ma-; or also sometimes a-, in the sing. and $\mathrm{e}-$, in the pl. n. , mountain"; the pl. ma-ron is used of a „chain of mountains," hence they call the Colony of SierraLeone: ro Ma-roń, lit. „at the mountains." E. g. a-roń abóli rokóm, „a lofty mountain."
Ronán, 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. 9 di rońań, „he ate at their place;" - 'a kálane rọ̇áñ, „they returned home;" lit. „they returned to their place."
Rónkat, v. n. „be bitter; be harsh, be acerb" (as unripe limes); e. g. ma-ber ma rónkat, „the palmwine is bitter."

Rónko, ką-, pl. tráa-, n. „branch of a palm-tree with" or „without the side-leaves, palm-branch;" e.g. 9 gbal ka-rónkg, „he cut a palm-branch."

Roñó, 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. $\rho$ der ronóń, "he came to him;" - o pā rońǿn, „he said to him;" - 'a yéfa rọióń, „they came away from him;" - 0 kálane roñón, „he relurned to his place (home)."

Ronú, 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. 9 kóne ronú, „he went yonder to your place;" - $\quad$ der ronú, „he came to you."
Ro-pil, see Pil, ka-, n.
Rorấrañ, adv. loc. "behind, at the place behind, behind" (the house); „abaft, aback;" e.g. o yi ri rorắråi, „he is there behind;" - trąma rorắrạñ, „stand behind," or „stand abaft."
Korárąn, prep. and postp. "behind; at the back part;". e. g. 0 trą́ma mi rorắrån, $=0$ trą́ma rcrárånñ-ka-mi, „he stands behind me," or also "he backs me;" - 0 yi rorárạ̊n ka añkunk, "he is behind the fence."
Roráta, adv. loc. „below, beneath;" e. g. ra yi anó rorála, „it is here below;" - ka rokóm hā roráta, "from the lop down to the bottom."
Roráta, prep. and postp. „below, beneath, under, at the bottom;" e. g. re má botr an-tis-e? l bolr-ñi roráta ka am-mésa, "where didst thou put the knife? "I put it under the table;" - owó yi rorấta-k'on, „who is under him" (i. e. under his power); - ka an-tof rorắta, or: rorắta ka an-tof, "under the earth"
Ros, 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-nak, „rice"); e. g. $\mathbf{a}$ băp-ña 'a tră ros, "he met them serving up rice."
Ros, v. a. „dish up, serve up" (as food); e.g. 'a ros e-nak, „they served up rice."
Ro-tóroń, see Tør@ń, ka-, n.
Rū, v. a. „plait, weave;" e. g. $Q$ trą rū k'ôta kăofifino, „he is weaving fine cloth."
Ru, ra-, pl. trá-, n. „the world, the universe;" e. g. ka 'ra-ra
ará ma der-e, sa trạa rok ey'étr, eyé są poń sak ano-rü, „in the world to come we shall reap the things, which we have sown in this world."
Rúba, v. a. „bless"; e. g. o rúbu-ṅa, „he blessed them." Rúba, a-, pl. e-, n. „a blessing"; e. g. añi-rúba-ñ’’ñ, „his blessing;" - a-rúba nañ, „that is a blessing," lit. „a blessing that."

Rúhu, 0-, n. „Spirit" (of God). From the Ar. ${ }^{\circ}$ ', ${ }^{\circ}$, anhelitus, spiritus. E. g. o-rúhu ka K'úru, „the Spirit of God."
R'úma, pl. s'úma, n. „a shirt, robe, the long garment worn by the Mandingos;" e. g. ar'úma aré rá fíno, „this robe is good." Also nafterbirth."
Rúni, $\mathbf{0}$-, pl. a-, n. „a man, male;" e. g. a-rúni a-sas, „three men;" - añ-rúni, „the males."

Rứni, adj. „male"; e. g. a-fam a-rúni, „men", lit. „male persons;" - w'ahẹt rû́ni, „a boy," lit. „a male child."
Rúni $\mathbf{Q}$-bi, $\mathbf{Q}$-, pl. a-rúni a- bi, n. „ablack male, black man, negro."
Rúni 0 -féra, $Q$-, pl. a-rúni a-féra, n. „a white male, a white man, a European."
R'únia, pl. s'únia, n. „multitude, crowd;" e. g. r’únia ra a-fạm ra-bána ra yi ri, „there was a great crowd of people there."
Rúnkatr, v. a. „mix" (as solids with liquids); „knead" (as dough); e. g. rúnkatr e-tof re m'antr, „mix the earth with water."

Rúsąm, v. a. „bring up, raise up; nurse; nourish;" e.g. mína rúsam-ko, „l brought him up;" - e-nak e rúsąm-su, „rice nourishes us."

## S.

S', pref. indef. insep. „a, an ;" e. g. s’ádka, „sacrifice;" as’ádkatr'on, „his sacrifice." It is a form of tr', or tš' for: Irag-. Cf. the form $t^{\prime}$ below.
Są, pr. subj. „we;" e. g. są nagñ-ko dis, „we, saw him yesterday." Sábat, a-, pl. e-, n. „sabbath." From the English.
 sacrum. The pl. is indicated by joining with it the adj. lai Temne-Wörterbuch.
or gbáti, „many," as: s'ádka trá-lẫ, „many sacrifces." In Vei: sadaka.
Sak, v. a. ,scatter disperse; sow;" e. g. sa ko sak pallā ténoń, ,we go to sow rice to day;" - o sak and-fam, „he dispersed the people; - ará sa ma sak, ría są bā kaa-pim," what we are sowing, that we have to reap (pluck)."
Såk, ką-, pl. trå-, n. „rib;" also „side;" e. g. fánta ro trasak, „lie on the side;" - tra-salk-tr'ón, „his ribs "
Sáka, v. rel. ,,scatter-with-, scatter-for-; sow-for-, sow-with-; sow with-;" e. g. sáka e-tróko apa-lā, „scatter the rice for the fowls; - sáka-mi på-lā, ,sow rice for me."
Sạ́ka, a-, pl. e-, n. „a country dish," also called „palaver-sauce," (being prepared of various herbs with fish and palm-oil); e. g. a-sớka a-bóti-di, „a delicious palaver sauce."
Sákane, v. spont. or rather recipr. (rad. sak), „disperse ;" e. g. añ-fag na sákane, ,the people dispersed." Also „separate from each other, part," (as man and wife).
Sákar, v. rel. (rad. sak), ,bespatter-with-, bespatter," also, „blot, stain;" e. g. o sákar ak'óta-k'on d'üba, ,he stained his cloth with ink."
Sáke, v. n. „turn, turn oneself; become changed " or „altered," fig. „become converted," (with or without méra, „mind"); e. g. 9 gbăli he so sáke, „he cannot turn himself again ;" -0-tem owé 0 săke gba, ,this old man is much changed."
Sáke, kà-, $n$. verb. „act of turning oneself; act of being" or ,,getting changed, change;" fig. „conversion;" e. g. ka-săkek'oń ro-tóron, „his turning himself towards the east;" - ka-sáke-k'ọn, „his conversion."
Săke ma-der, „become flesh, become man;" e. g. o sǻke mader, ,he became man "
Sáki, v. a. „turn, change, make;" fig. „convert" (with méra); e. g. o sagki-ko o -móri, „he made him a Mohammedan;" - $\mathbf{o}$ sáki am-méra-ño'ṅ, „he converted him."
Sąkine, v. refl. a- „turn oneself into-, change oneself into-," (as a person into a leopard); „make oneself-;" e. g. 0 sákine Q-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'oñ, „his fingers."

Sala, v. rel. (rad. sal), ${ }^{\text {form-for-, build-for-; build-with-, form- }}$
with-;" e. g. 0 sála-mi a-set, „he built a house for me."
Sálma,' a-, or i-, pl. ma-, n. ${ }^{n}$ psalm;" e. g. ma-sálma ma-sas, „three psalms." Adopted.
Salkar, adj. „salted, salt;" e. g. 0-šem 0-sálkar, ${ }^{\text {salt meat." }}$
Sam, ká-, pl. tra-, n, „an open running sore, a sore, ulcer; wound;" e. g. káo-sam ką-bána, ${ }_{n}$ a large sore."
Sam, adj. „sacred, holy;" e. g. d'er $\mathbf{Q}$-sąm, „a sacred place."
Sámas, v, caus. (rad. sąm), „make sacred, make holy, set apart from common use; sanctify;" e. g. 'a są́mås od'ér owé, „they made this place sacred."
Sañ, ká-, pl. traa-, n. „mouth, lip," (also used of the lips of a wound); fig. „advocate;" e. g. ka-sañi-ka-mi, „my mouth," or also ${ }_{n}$ my advocate;" - tra-sañ tra ka-sam, „the lips of the wound."
Sań ka $\varrho$-baī, ka-, n. „an ambassador, a herald," lit. „the mouth of a king."
S'ǵni, n. „acerbity" (as of unripe limes); „quality of setting the teeth on edge;" fig. „pity, regret;" e. g. s'ģni tră yi ka e-sek-'e-mi, „my teeth are set on edge," lit. „acerbity is to my teeth;" - ma-lémre ma bă s'ğni, „the limes are acerb,"
lit. „the limes have acerbity, " or ${ }^{\text {n }}$ such a quality as to set the teeth on edge;" - as'áni tra wop-mi „my teeth are set on edge," lit. „the state of having set the teeth on edge holds me;" - o bă s'ạni trạ́ka troñ, , he has pity on account of him. ${ }^{*}$ See Proverb 1, p. 98.
Sánne, v. refl. for: sánine (rad. sañ), „bow oneself down, bend oneself down, stoop; make a compliment", (of inales only); „bend itself" (as the blade of a knife); „submit to one's authority, submit;" e. g. 9 sánne rọión, "he bowed down to him," or "he made a compliment to him," or "he submitted to him;" - an-tis nia sánne, „the knife bends itself;" - 0 sánne, „he slooped down."

Sántki, o-, pl. a-, n. „a minister (of a king);" e. g. Q-sántki $\mathbf{o}^{-}$ las, „a bad minister."
Sagntr, e-, n. „seed," (especially of rice), e. g. o ba e-săntr trăka kúta, „he has (rice) seed to plant (sow)."
Sántrak, a-, or i-, pl. ma-; or also sometimes a-, pl. e-, n. „nail," (of the fingers or toes); "talon, claw," (of beasts); e.g. 0 bă e-sántrak e-bóli, „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-ko, „they flogged him;" - o sap a-rom, „he got leprosy;" - 'a sap e-nak, „they took out the rice;" - 0 sap-mi ka-tšin, „he flogged me for nothing;" - o sap m’óne, „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 roboln. „he was caught by the throat."
Sap, ka-, n. verb. „act of flogging" or „of threshing, etc.;"e.g. ka-sap-k'oń, „his flogging," (actively or passively); „also: a flogging; a threshing."
Sápa, v. rel. „flog-with-; thresh-with-; flog-for-; thresh-for-; lade out-for-;" e. g. 'a sápa-ko k'ẹtr, „they flogged him with a whip;" - sápa-mi apa-lă, „thresh the rice for me."
Sápar, 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-sápąr a-bána, „a large digger." Also „an iron bar" (used to dig holes with).
Sápas, v. freq. a. (rad- sap), „catch in a trap, catch, ensnare, entrap;"e. g. ew'an owé 0 sápas e-bamp ña-rạn, „this boy caught two birds in a trap."
Sar, a-, or i-, pl. ma-, n. „a stone;" e. g. ma-sar ma-laī, „many stones."
Sára, 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 sára-ko, or: I sára-ko ro-bomp, ${ }_{n}$ I car-

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ried him on the head;" - 0 sára a-lápra, „he put on a cap;" - mína sára atr'eí tra-tši, „I take that matter upon me;" - $\quad$ sára m'óne, „he suffers trouble."
Sas, adj. num. „three;" e. g. a-fam a-sas, or: a-fagm ña-sas, „three persons;" - ma-réï ma-sas," three days."
Sas, ra-, n. „state of being three, trinity."
Sébe, a-, plee-, n. „an amulet, a charm" (as hung round the arm, or neck, etc., and enclosed in leather or cloth; e. g. $\rho$ ba e-sébe e-lai, „he has many charms".
Šek, v. a. „tie, tie on," (as a person, or a charm); ,,gird-with-;" e. g. ña šek ama-trä-m'@ń, ,they tied his hands;" - šek 0-nå ka ak'ǵntr, „tie the cow to the post;" - I sek-ko agbato, „I girded him with a cutlass," or „I tied him on a cutlass;" - šek an-trol, „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'oń, „his teeth."
Séke! !int. „I pity thee!" It is always followed by: $\mathbf{o}$, and is proŠéke! perly a noun signifying ,"pity." See Colloq. Pbras. p. 108. 110., and cf. also mútši w'úni šêke.

Šékne, v. refl. a. (rad. šek), „tie-on oneself, tie-round oneself, gird oneself with-;" e. g. $\underline{o}$ šékne a-gbáto, „be tied a cutlass round himself;" - 0 sékne a-trol, „he tied a charm on himself."
Šel, ma-, n. „laughter; scorn, scornfulness, mockery;" e. g. ma-šel-m'oń, „his laughter." Also „object of mockery," as: 'a sáki-ko 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."
Sêline, v. refl. n. (rad. sêli), „lean oneself on backwards, recline oneself, recline;" e. g. 0 sẹline ka añ’ántr, „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. 0 séline andset, „he leaned himself back against the house;" - 0 sêline K'úru, „he relies on God."
Šélo, v. n. „will, be willing, consent;" e. g. 9 pă ho: 1 sélo, „he said: I will."

Šélo, ma-, n. „will, pleasure; readiness;" e. g. ma-šèlo-m'oñ, „his will."
Šem, 0 -, n. „beef, meat," e. g. $\mathbf{Q}$-šem o-fíno, „good beef."
 venison, a beast of the chase, animal, quadruped;" e.g. 0 -šem 0 -nínis, ,"a fierce animal " See the two next words.
Šem e-trol, e-, n. „cattle of the larger kind," lit. „beasts reared up." The small cattle are called: y'etr e-trol, lit. „things reared up."
Šem ka ka-petr, $\mathbf{0}^{-}$, 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, 0-, pl. trâ-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'! $\}^{\text {int. „welcome!" } \text { It is always followed by : } \quad \text {, and is pro- }}$
Séne!! bably a noun signifying ,,welcome." See Colloq. Phras. p. 107. 110.

Séne! 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.
Séñe, n. prop. See Proverb. 3, p. 99.
Séne! int. see sẹn'! above.
Senik, adv. „all, whole; fully, entirely." It has often the sense of an adj. $=$ be; e.g. q tam nia señk, ,,he conquered them

[^40]all,"* or „the whole of them;" - mo 9 poñ káne señk, etc., "when he had said all, etc."
Séng; a-, or i-, pl. ma-, n. „arrow," (made of a kind of cane with an iron beard); e. g. o bă ma-séno ma-laī, „he has many arrows."
Set, a-, pl. e-, n. „a house, abode, dwelling, building; nest," (as of birds); e. g. 0 sal a-set, ,he built a house; - 0 yi roset, „he is in the house."
Setáni, n. „Satan, the devil." Fr. the Ar. ${ }_{8}^{8}$ شَ شْيْطَ, satanas, diabolus.
Sête, kă-, pl. trä-, n. a rod, stick," (as to flog with, or to drive cows away with); e. g. kâ-sêtẹ kă-bogli, „a long rod."
Šim, v. a. „break, break off, break in two," (as a stick); „break down, pull down" (as a house); 9 šim ak'ántr, „he broke the stick in two."
Šímlar, adj. (rad. šim), „sudden, unexpected;" e. g. ra-fi rašímtar, „a sudden death."
Sip, 0-, pl. tră- n. ,,a leopard;" e, g. $\mathbf{0}$-sip $\mathbf{q}$-bána, ,,a large leopard."
Šite, v. n. „break the wind."
SQ, 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. 0 so-mi a-tis, „he stabbed me with a knife." See next word.
So tra-wu, „kneel down," lit. „bend the knees;" e. g. 9 so tra-wu-trońn, „he kneeled down."
Sófali, a-, pl. e-, or trá ; or also sing. 0 -, pl. trá-, n. „an ass;" e. g. a rén'sa a-sófali, „he rides upon an ass."

Sol, a-, pl. e-, or trá-; or also sing. $\mathbf{Q}$-, pl. tra-, n. ,a horse;" e. g. 9 wait a-soī, „he bought a horse."

Soi, adv. „softly, quietly, calmly, easily,; slowly; secretly ;" e. g. 0 yo-tši soi, „he did it softly;" - 0 kot soit, „he walked slowly; - I gbaǵli vō-tši sọi, „he can do it easily."
Sok, v. impers. „dawn;" e. g. yókane, pá sok! „get up, it dawns!"

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Sókane, v. refl. „hunt;" e. g. o ko sókane, „he goes (went) a hunting."
Sókane, ka-, n. „act of bunting, bunting;" e. g. ka-sókane-k'@ń, „his hunting."
Sóki, $\mathbf{o}-$, 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. Qw'úni Qwé 0 yi $\mathrm{Q}^{-}$ sóki, „this person is a wizard."
Sókg, 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 tóm@, „they danced all night;" 0 sóko gbes, „he was awake all night," or „he was up all night; - 0 sók 0 romi nhe spent the night with me."
Soim, v. a. „send;" also „cause;" e. g. Pă Sóri 0 sōm-ko romí, "Mr. Sori sent him to me;" - tšía sōm-ko 0 yō-tši, „this caused him to do it." Also „send-to-," as: 0 sōm-ko a-réka, „he sent a letter to him."
Sōm, v. n. „send"; also „be the cause;" e. g. 9 sóm tráka tšélako, „he sent to call him;" - tšía som 0 dinne, „this caused him to perish," lit. "this is the cause he perished."
Söm, kä, pl. trą-; or a-, pl. e-, n. „message;" e. g. $\quad$ kére-ko a-sōm, „he carried a message to him."
Som, v. a. „devour, eat;" e. g. a som am-bamp tárap, „he devoured the bird entirely." Also „nibble" (as a rat a wooden bowl.)
Som, euph. form of sqñ, ,,give", used before m; see: sod, below.
Sómpa, adj. „troubling"; also passively „punished, troubled;" e.g. tr'eí trå-sómpa, „something troubling," or ,,something which causes trouble."
Sómpa, ką- pl. trá-, n. „act of punishing, punishment" (inflicted); e. g. ka-sómpa-k'oń, ${ }_{n}$ his punishment. ${ }^{*}$
Sómpane, v. refl. "suffer," lit. "trouble" or "punish oneself; be afflicted;" e. g. ow'úni owé $\mathbf{o}$ sómpane $\mathbf{o}$-laI, „this person suffers much. ${ }^{\text {a }}$
Sómpane, kạ̊-, pl. trå-, n. „suffering, punishment" (endured);
„affliction;" e. g. kă-sómpane ka-bána ka wop-kQ, ${ }^{\text {h }}$ he is greatly afflicted," lit. ${ }^{n}$ great affliction bolds him.".
Sóm'ra, (for: sómąra), v. doubl. rel. (rad. sorm) ${ }_{n}$ send-to-, send-for-;" also simply „send;" e. g. Pā Sóri 0 sóm'ra-mu-ñi, ${ }_{n}$ Mr. Sori sent it to thee;" - 0 sóm'ra-ko ro-k'or, he sent him to the farm."
Sonn, adv. „alone, only;" e. g. min' sön, „l alone;" - kon' sõn, „he alone;" - kon' sõn táho, ${ }^{\text {not }}$ not be alone."
Soǹ, v. a. give, deliver;" e. g. o som-mi ka-bö, , he gave me country-bread;" - o soń añ-kála ka 0 -kas-k'on, , he gave the money to his father, ${ }^{*}=0$ sQñ 0 -kas-k'on añ-kála.
Sóna, v. rel. (rad. so), „bend-for-, bow-to-," (as the knees to one. See next word.
Sóna w'úni tra-wu," bow the knees to" or „for one, kneel down before one;" e. g. 'a sóna-kg tra-wn, „they bowed the knees before him," $=$ „they kneeled down before him."
Sóñala, a-, pl. e-, or trä-, or sing. 0-, pl. tră, n. ${ }^{\text {a }}$ a lion;" e. g. a-sónala a-bána, ${ }^{2}$ a large lion."
Sond, v. a. abr. (rad. soń), ${ }^{\text {deliver up, give up, give away ; resign" }}$ (as an office); „part with; e. g. e-baĭ 0 sond an-tof, „the king gave the country away;" - 'a sond-ko roñán, „they delivered him up to them;" - I gbạli he ni sond, „l cannot part with it."
Sor, adj. „daubed over with mud, mudded, made of mud; e. g. a-set a-sor, $n^{\text {a mud-house.". }}$
Sor, a-, pl. e-, n. „a Fula javelin, spear; a stick with an iron fort 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. „excrements of infants; e. g. e-sórg ya ow'ahêt, „the excrements of the infant."
Sot, v. n. „sew;" e. g. o sot o-bána, „he sews with large stitches;" - 9 sot 0 -fino, „he sews well."
SQt, a-, or $\mathbf{i}-$, pl, ma-; or also a-, pl. e-, n. ${ }^{\text {a }}$ trick, an artifice; cunning, stratagem;"e.g. $Q$-trar $q$ owé $\rho$ bă a-sol a-lass, „this slave has a bad trick." The pl. form ma-sot, is also used in the sense of „craftiness, cunningness."

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Súte, v. n. „piss, urine, make water."
Sóto, v. a. „receive, get, acquire, obtain;" also „get into" (as into some state); e.g. sa poń softe ań-ram-'a-su, ${ }_{n}$ we have got our pay;" - $\rho$ sóto i-neĩ, „he obtained mercy," or also , he is in a pitiable state so as to deserve pity."
Sótq, ka-, n. verb. „act of getting ${ }^{\text {o }}$ or „obtaining. ${ }^{*}$
Sóto a-méra, v. n. „get sense, come to the years of discretion;" e. g. o pon' to softo a-méra, he has now come to the years of discretion."
Ş́tọna, v. rel. „obtain-for-, get-for-;" e. g. sóm-mi añ-kála añá ma sótona-mi, "give me the money, which thou didst get for me."
Su, pr. obj. „us;" e. g. o sap-su, „he flogged us."
Su, kä-, pl. tra-, n. „pipe" (as made of corkwood); „trumpet;" e. g. feń aka-sa, „blow the trumpet."

Súle, v. n. „have diarrhoea, have loose bowels; be loose" (as the bowels); e. g. ak'or-ka-mi ka súle, my bowels are loose." Súle, adj. „loose" (as bowels); e. g. a bā k'or ką-súle, „he has loose bowels."
Súlima, $\mathbf{Q}$-, pl. a-, n. „one of the Sulima nation, a Sulima."
Sam, a-, n. „a fast;" e. g. 'a wop añ-sum, "they hold the fast," or „the Ramadan." Fr. the Ar. ${ }^{\text {g }}$, abstinentia a cibo, potu etc., ab aurora usque ad solis occasum, jejunium.
Súma, 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. réke Yísua 0 yi e-súma yê-e? „where is Jesus now ?"
Eut, v. a. „rub" (as in washing or otherwise); „strike; stroke;" also „shoot with-, fire off-, discharge," (as a gun); „shoot; ${ }^{4}$ e. g. I sut-k $0, ~ „ I$ rubbed him ;" - 0 sut ka-tră-k'oń, „he rubbed his hand;" - 0 sut am-pinkar, „he discharged the gun."
Sútne, v. refl. „rub oneself" (as in washing); „strike" or „knock oneself;" e. g. sútne $\mathbf{g}$-tot, „rub thyself well."
Sútgr, v. rel. „shoot at-, fire at-, shoot," (with or without piñkar);
e. g. $q$ sútar-ko, or: 0 sútar-ko a-pínkar, „he shot him," lit. „he shot at him," or „he shot at him with a gun;" 0 sútar am-bamp, „he shot the bird."
Sútara, v. doubl. rel. „shoot at-with-, fire at-with-," e. g. 'a sútara-ko a-pińkar, „they shot at him with a gan." Also „shoot at-for-," as „sútara-mi-ko, „shoot at him for me," $={ }^{\text {shoot him for me." }}$
Šyã, pr. emph. ${ }_{n}$ we;" but also used for the sing. „I" when joined with other emph. pronouns, or with proper names, implying the copula ,and;" e. g. šyă Pā Sóri sa kóne, „l and Mr. Sori we go;" - syă an-Témne sa t'ra he amatreī amé, or: šyã 'n-Témne etc., „we Temnes do not know these things."

## T.

T', pref. indef. insep. „a, an;" e. g. l'amasére, nan evidence;" it is an abbr. form of tra, which is evident from the fact that the adjective takes the pref. trå-, as t'amasére tragbárañ, „a clear evidence."
Ta, adv. „yet; more;" e. g. $q$ ta der he, „he did not yet come." It sometimes serves to express the comparative degree, as: rían pa-lā pa ta lă, „there rice is more plentiful."
Ta, prep. „except, unless;" e. g. ma gbáli he sóto r'áka, ta ma $k y$ ri, „thou wilt not get any thing, unless thou doest go there."
Tabána, adv. „for ever, ever;" with a negative „never." E. g. an'ántr na ro-yabánnama na gbăli he dímše tabána, „the fire in hell will never go out."
Tabána, adj. „everlasting, eternal;" e. g. an'ántr na-tabána, „the everlasting fire."
Tabána tánikañ, adv. emph. „for ever and ever, ever, at any time, to all eternity," = tánkań tabána, with a negative "never at any time, not at any time." E. g. sa trå yi ro-riánna tabána tánikan, „we shall be in heaven for ever and ever;" - tabána tánikain.I bun be an-ton'ㄱa-mu, „I never at any time transgressed thy commandment."

Táho, adv. „not; e. g. ye tábo, „not so ;" - kon ${ }^{\circ}$ táho yō-tši, „it is not he who did it," or „not he did it;" - min' táho, „it (is) not 1;" - ey'étr-'e-mi yía táho, ${ }_{n}$ these are not my things." This negative may be used more absolutely without a verb, which is not the case with he, or $f_{e}$, and tše. It generally implies the substantive verb „be" like the Hebr. אין
 doest learn well!"
 to write?"
Tấk'sa, v. caus. „make-to learn, teach, instruct;" e. g. mą yéma ho I tâk'sa-mu-i? „doest thou wish me to teach thee?"
Ták'sa, v. rel. (for: tắkåsa), „teach- for-;" e. g. tág'sa-mi-ko. „instruct him for me;" - o tág'sa a-fąm kăo-tšemp ka-bána, ,he taught people with great wisdom."
Tádik'sa, ką-, n. verb. „act of teaching, teaching, instruction;" e. g. ka-tágk'sa-k'oń, „his instruction."
Tálane, $\mathbf{Q}$-, n. „boundary, termination, end;" e. g. $\mathbf{Q}$-tálane wa an-tof, „the end of the earth;" - añ-nèsagm-' $\alpha$-su anora na na bă $\mathbf{Q}$-tálane, „our life in this world takes an end," lit. n- - has an end."
Talọm, adv. „or;" e. g. mą gbạli tran' do-gbań talọm ro-bañ, "thou canst go by land or by water."
Tam, v. n. „get the victory, conquer, be victorious;" e. g. am-bóna añé na tam ka ka-tšim lóko of lóko, „this nation gets always the victory in war."
Tam, v. a. „conquer overcome, subdue, defeat;" e. g. an-Témne na tam am-Bólam, „the Temnes conquered the Boloms."
T'amasére, n. „evidence, witness, lestimony ; e. g. at'amaséretr'ọn tráka ow'úni $\mathbf{o} w e ́$, , his evidence about this person."
Támbe, prep. „except, unless;" e. g. I ts̃i kálane nínañ, támbe k'ánkal ka bentr-mi, „l shall return to morrow, unless a tornado prevent me.
Támbe, conj. „unless, except;" e. g. I gbăli he sọto ak'ota, támbe I ram-ki, ${ }_{n} \mathrm{I}$ cannot get the cloth, except I pay for it ."

Tąme, v. n. „awake, be awake;" e. g. $Q_{\text {w'abét }} 9$ táme toñ, "the child is awake now."
Támi, v. a., „awake, ronse from sleep;" e. g. tšè támi-ko," do not awake him."
Tami, 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 Támi, „Farma the Conqueror."
Tamm, adv. spec. „quite, entirely, in profound silence, altogeTher, completely," used with trank „be silent;" dim „destroy;" and yíra, "sit;" e. g. o-tem 0 yfra tamm, „the old man sat in profound silence;" - 0 trañ tamm, "he is quite still."
Tám'ro, v. rel. inch. and pass. n. (for: támarọ or támąra), (rad. tam), nget 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. añ-Lóko ǹa tám'ro, "the Lokos were defeated;" - I tap éa sóto pa-là; kére I tám'ro, „I endeavoured to get rice: but I failed to obtain my object."
Tám'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, miss; lose;" e. g. 'a tam'ro Q-nă, "they missed the cow" (which they sought to catch); - o tám'ro am-bok, „he did not get the snake;" - I tám'ro-ko, „I missed him" (as in pursuing after one).
Tám'ro, kä-, n. „defeat, overthrow; discomfiture; disappointment;" e. g. ka-tám'ro ka ar'áfa-r'on, „the defeat of his army."

Tan, $Q$-, adj. but used adverbially „(a) little;"e.g. I díra gbo o-tan, "I slept but little."
Tan, adj. „little, few;" e. g. m'antr ma-tan, „a little water;" -ma-réi ma-tan, „a few days."
Tagn', for: tañk, which see. This form is used before d. See Fables p. 56. 58.
Tąna, v. n. „be able, prevail." As an aux. it serves to express the Engl. aux. „can", and indicates ability to accomphish
what is denoted by the principal verb, which follows in the short form of the Infinitve. E.g. 0 tána he, „he is not able;" - añ-fam añé na tagna be yø ma-pant, „these persons are not able to do work."
Tagna, 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-Iániba owe o tána be owón, „this young man is no match for that one;" - I tána-ko, I am able to compete with him;" ow'an 0 tána-tši, „the boy is able for it."
Tănąs, v. caus. „enable, make able;" e. g. I tánasas-ko tra yō-tši, „I enabled him to do it."
Táni, conj. „lest, that not;" e. g. 'šē ko ri, táni ǹa šek-mu, „do not go there, lest they tie thee."
Táni, adv. „soon, shortly, by and by;" e. g. I tši der táni, or: táni I tši der, „I shall come soon;" - 0 trạ sap-mu táni „he will flog thee shortly." It may be joined with nouns indicating time, to make that time more definite, as: táni tratrák, „to night," or „this night," lit. „soon to night."
Tañk, a-, pl. e-, n. „root," (of a tree or shrub); e. g. a-tañ̀n a bána, „a large root." Cf. Fables p. 56. 58.
Tánka, $\}^{\text {adv. „ever, for ever, always, at all times; some day, }}$
Tánkañ, ${ }^{\text {l }}$ 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 nañ̀'-ko tánikañ-i? „didst thou ever see him?" - sa tra yi ri tannkañ, „we shall be be there for ever;" - I tši tšéla-mu so tánikañ, „I will call thee again some day;" - 0 trạ tru tánkañ, „he is very sick;" - tšē tši sQ tánika y@̃, „never do it again," lit „do not do it ever again;" - 0 dif a-fam tánikan, ${ }^{\text {ne }}$ he killed much people." The form tánikań is used more absolutely, or at the end of a proposition. (Cf. -n under $N$.)
Tánika be, „very much, exceedingly; e. g. a lásaror ak'óta tánika be, "he spoiled the cloth very much."
Tánkañ $\delta$ 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 gbagli he dímše tánkań $\delta$ tạnikañ, „the fire in hell will not go out for ever and ever."

Táñkaí tabána, $=$ tabána tán̉kañ, which see.
Tagnta, kă-, pl. trå-, n. waterfall, cascade, cataraet;" e. g. 0 yi ro-tánla, „he is at the waterfall."
Tápañ, adv. „formely, once, in former (old) times, long ago, before-time;" e. g. w'úni 9 yi ri ro-Ma-lal tạ́pañ, „there was once a person at Malal;" - añ-fáom añá yi ka ka-petr aké tápañ, „the people who were in this town in former times."
Tárąp, adv. „entirely, altogether; completely, quile; well;" e. g. añ-kála-í’on ña dínne tárąp, „his money is lost altogether;" - I trára-ko tárą̣, „I know him well."

Tas, v. impers. a „surpass, exceed." It may he used to express the Comparative and Superlative degrees, as: sa poñ he bótąr K'úru pa tas r'áka ó ráka, „we have not loved God above every thing," lit. „- - it surpasses every thing.
Tas, v. a. „surpass, pass, excel;" e. g. kóng tas añ-nábi be, „he is superior to all the prophets," lit. „he surpasses all the prophets;" - mą tas-mi tráka a-fósa, „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, v. n. ${ }^{n}$ go on, pass, pass on, pass along; pass away" (as smoke); also „exceed excel;" e.g. 9 tas ka ań-set-'a-mi, „he passed at my house;" - ak'íma ka tas. „the smoke passes away;" - I bă a-kála a-gbáti, kérẹ kóno tas, „I have much money, but he has more," $={ }_{n}$ he has more money than I."
Tas, ka-, n. verb. „act of passing " or „of passing along" or „by;" e. g. ka-tas-k'oń ań-set-'a-mi, „his passing at my house."
Tása, v. 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. „ ${ }^{\text {a brass pan used for ablutions by the Mo- }}$ hammedans at their prayers, pray-kettle."

Tási, v. a. „surpass, exceed, be superior to, excel; e. g. añ-setn'̣n ǹa tási añ-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'étr e-di eyé e tássi-ña, „this food is too much for them." Like tas 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.
Teĩ, v. n. „rol, get rotten, decay, be rotten;" e. g. e-tok 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. 0 gbătr ma-téli, „he set a trap."
Têlma, adj. „chatting, prating, loquacious;" e. g. w'úni têlma, ${ }_{\text {„a }}$ loquacious person," $=„^{\text {a }}$ prater. ${ }^{*}$
Têlma, ką, n. verb. „chatting, prating, loquaciousness;" e. g. Qw'úni owé 9 bă kă-tếlma, „this person is fond of chatting;" — w'úni kă-têlma, „a loquacious person," lit. „a person (of) loquaciousness."
Têlma Môdu, „a prater, a chatting person, babbler;" e. g. káne Tẹlma Mớdu káma 9 trañk, „tell the prater to be silent." Cf. the word M $\phi d u$ under M, and Proverb 5, p. 99.
Tem, $\mathbf{Q}$-, pl. a-, n. „old man, Sir." It is a title of respect to old men; e. g. $\mathbf{Q}$-tem, kóri 'u! „I salute thee, Sir!" The indef. pref. na- may be put also behind the noun, as is the chase with a few nouns of this class, as: tem-na, or: na-tem, „old men;" but: a-tem-nia, „the old men."
Témne, $\mathbf{Q}^{-,}$, 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-tof a-témne, „the Temne country."
Ten, v. a. „seek, look for-, try to obtain"; e. g. ko r'aka mă ten-e? „what doest thou look for?"
Ten, kag, n. verb. „act of looking for;" e. g. ka-ten-k'oń $\mathbf{\rho}$-na, „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 on-nă, „boy, go look me for the cow;" - o-tem 9 téna-mi y’étr e -di, „the old man supplies me with food;" - K'úru 0 téna-mi $\mathbf{0}$-fíno, „God provides well for me."
Ténoǹ, adv. „to day, this day;" e. g. 9 yō-tši ténoñ, „he did it to day."
Ténọ́ ra-foī, „this evening;" e. g. a träo der ténoñ ra-foī, „he will come this evening."
Ténọ́n ra-yań, „to day at noon;" e. g I tši kọne ténoñ ra-yañ, „I shall leave to day at noon."
Ténoń tratrák, „to night, this night;" e. g. q kas-ka-mi 9 tră der ténon tratrák, „my father will come to night."
Tens, v. freq. or intens. a. (rad. ten), „search for-, look forcarefully, seek;" e.g. ko na tens ri-e? „what do ye search for there?
Ténša, v. freq. or intens. and rel. „search for- in behalf of-; look for- diligently in behalf of-, seek carefully for-;" e.g. tènssami nąñ añ-lápra-'a-mi, „seek ye my cap for me." Also „seek an occasion for-" (as for war, or palaver); e. g. $Q$ ténša kątšim, "he seeks much for an occasion of war" or „of a fight."
Tếnta, a-, pl.e-, n. „a hammock"; e. g. q fánta 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 bã ma-téri, „he is in the wrong;" - 'a soñ-ko ma-téri, „they gave him wrong;" - ma-téri ma atr'eí atrá 0 yõ, „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 $q$ tésa tráka as'ádkatr'oǹ, „God was pleased with his sacrifice;" - as'áadka-tr'oń tra tésa ka K'úru, „his sacrifice was acceptable to God;" -añ-fef añé néa tésa he, „this wind is not agreeable."
Tésane, v. impers. refl. „please to-, give pleasure to-, delight," lit. ${ }_{n}$ give pleasure to oneself;" e. g. pa tésanẹ-mi tráka troñ, ${ }^{n}$ I am pleased ${ }^{*}$ or „delighted with him," lit. „it gives plea-
sure to me on account of him;" - pa lésane-kq, nhe is delighted," lit. „it delights him."
Tésąs, v.caus. „make to be pleased, gratify, delight, cheer; make acceplable, ingratiate oneself with-; e. g. są bā tra tésas obaĩ, „we must make the king pleased;" - atr'eí atšé tra tésas-mi, „this thing delights me."
Téte, adv. „presently, now, just now, immediately;" e. g. tro sa ma yọ tete-e? „how shall we do now?" - káne yọ téte atr'eí atšé-e? „who did now this thing?" - o-láǹba $q$ bēk téte, „the young man came just now;" - yõ-tši téte, „do it immediately."
Tétu, a-, pl. e-, n. „a messenger, an apostle;" e. g. 9 sóm'ra a-tétu ka $Q$-baī, „he sent a messenger to the king." Some use the pref. 0 - in the sing. and a-, in the pl., as: $Q^{-t e t u-k a-~}$ $\mathrm{mi},{ }_{n} \mathrm{my}$ messenger," but this form is not much used.
Ti, ma-, n. „pus, matter" (as of a sore); e. g. ma-ti ma-lai ma wur ka ka-sam, „much pus came out from the sore."
Tíla, v. a. „sell"; e. g. $\frac{1}{}$ tila ak'óta, „he sold the cloth."
Tíla, v. n. „trade"; e. g. Q der tra tíla, „he came to trade."
Tiñ̉aror, 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, tinkar am-beñ, „boy, press upon the board;" - 0 tínkar-mi tra ram-ko añ-kála, „he pressed upon me to pay him the money;" - $\mathbf{o}$ tinkar-ña tra ko ri, nhe forced them to go there;" - tínkgr am-bềla, w'an! „bear upon the sail, boy!"
Tis, a-, pl. e-, n. „a knife, a country knife;" e. g. kára ba a-tis! „bring a knife here!"
Tit, v. a. „choose, select, make a choice of-, pick out;" e. g. kóli, e-lop e-gbáti, mă gbăli tit e-lom, „look, there are many fish, thou canst pick out some."
$\mathrm{T}_{\mathrm{Q}}$, adv. = toñ, „now, then, already;" e. g. kğli to ak'öta aké, „look now at this cloth;" - ña pon' to dis wai ey'étr, „they had bought the things already yesterday." See also ton below.

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Tof, a-, pl. trä-, n. „country, land;" e. g. an-tof a-témne, „the Temne country."
Tof, a-, n. „soil, ground;" e. g. a-tof a-fíno, „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. tše sakar-mi e-tọf, ndo not bespatter me with dirt."
Tofal, 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 tófal, „a quiet person;" - an-tof a-témne nia yi a-tófal, „the Temne country is quiet;" - ma-réi ma-tofal, „peaceful days;" - a-soì a-toffal, „a tame horse;" - ow'úni qwé 0 bă a-méra tơfal, „this person is of a soft temper."
Tofal, 0 -, adj. but used adverbially „gently, softly, easily; peacefully, in peace;" e. g. o yō-tši $\mathbf{Q}$-toffal, , he did it softy';" 'a bañ-ko $\mathbf{0}$-toffal, nthey fetched him gently;" - kóne $\mathbf{Q}$ tofalal ${ }^{n g o}$ in peace!"
Tofal, ma-, n. „peace; gentleness, meekness; |tameness; mildness;" e. g. $\rho$ bà ma-toffal ro-méra, „he has peace in his heart;" - ma-tofal ma añ-sol, „the tameness of the horse."
Toflo, ${ }^{\text {v. inch. (for: tofalo }), ~ „ g e t ~ q u i e t, ~ g e t ~ e a s y, ~ b e c o m e ~ p a c i-~}$
Tofla, fied" or „quiet; get cool" (as the sun, or food, or anger); „abate" (as pain); e. g. am-méra-'a-mi nia tofflo he, be I nag fe $\mathbf{o w}$ 'an-ka-mi, ${ }^{m} \mathrm{my}$ mind does not get easy, if I do not see my child;" - an'ef na toflo ton, nthe sun gets cool now."
Tofla, v. impers. and rel. „get" or „become easy with-, get
Toflo, 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. pa tofllo-kg, ,he gets better" (as a sick person), or more lit. ${ }^{\text {it }}$ gets better with him;" - pa toflo-
mi téngń ro-méra, ${ }^{1}$ feel easy to day in my mind," lit. ,it got easy with me to day in the mind."
Toí, v. a. „burn, set on fire" (as a house, or person); „scald" (as hot water one's hand); e. g. 'a toi ani-set, „they burned the house;" - am'antr ma-fai ma toi ka-tra-ka-mi, „the hot water scalded my hand."
TQīs, 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'gfa ra tois e-set be, „the war-people burned all the houses;" - tois $\mathbf{Q}$-šem, „roast the beef."
Toisa, v. freq. or intens. and rel. „set-on fire for-; broil-for-, roaston the fire for-; bake-for-; e. g. tofsa-mi 0 -šem, „roast the beef for me."
Tqk, ka-, pl, e-, n. „fire-wood;" e. g. ma yéma wal e-tok-i? „doest thou want to buy firewood?"
Tok, v. a. „extol, praise;" e.g. 'a tok o-baĩ, „they extolled the king."
Tókas, kä-, n. verb. „act of praising, praising, praise;" e. g. ka-tókasas K'úru, „the act of of praising God."
 lives by himself;" - botr atr'ğntr atšé tớko, „put these sticks separately."
Toko, $\}^{\text {adv. }}$ „now, then," $=t_{0}$, and toni; e. g. kóne tókoń,
 now passed" or „is now up." The form tókoñ is used more absolutely, or at the end of a proposition.
Tóm@, v. n. „dance"; e. g. añ-fam ña tráa tómo ro-petr, „the people are dancing in town."
Toń, adv. = to, „now, then, already;" e.g. der toñ, „come now;" - ka ka-kal-ka-mi I bap toń nia pon tíla añ-wut-'a-mi, „at my return I found then (that) they had sold my children." It is also sometimes used to express the adp. „too, too much," as: ra-béna ra boli toń, „the rope is too long," lit. „the rope is long now." Ton 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 in under $\mathbf{N}$.

Toǹ, a-, pl. e-, n. „a law, commandment;" e. g. e-toń ya K'úru, „the commandments of God;" - $\mathbf{Q}$-baī $\rho$ raf $a-t \neq n$ a-fu, „the king made a new law."
Tónika, v. n. „debate a matter, talk a palaver; expostulate, plead at the bar, litigate, judge;" e. g. Pâ Sóri, múno tơnka, „Mr. Sori, do thou talk the matter."
Tǿnka, v. recipr. ,implead each other" (at law): „plead with each other, have a law-suit," or ngo to law with each other, debate a case with each other;" e.g. na ko tónika ro ka 0 baĩ, „they go to have a law-suit with each other at the king's place."
Tónka, 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. Pă Sóri de mínañ są bã a-tóníka, „Mr. Sori and 1 have a law-suit;" - $\mathbf{o}$-bat $Q$ tráo rok an-tónka, „the king will settle the case."
Tónikas, 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. 9 tóninas-mi ką-tšin, ${ }^{\text {he }}$ sued me for nothing;" - tšè mi tơnkas! „do not enter into judgment with me!"
Tónkla, v. a. „collect, assemble, gather together;" e.g. 'a tóñkla ey'étr-'e-ñań be, „they collected all their things;" - 0 tónkla añ-fam na ka ka-petr be, "he assembled the people of the whole town."
Tónklane, v. recipr. or refl. „assemble, gather themselves, troop together, meet logether;" also „accumulate itself" (as sand); e. g. ña tóniklane ténoń, „they met together to day;" - añfagm be na ro-petr ña tónklane rokin, „all the people of the town assembled together."
Tónto, v. a. „coax, flatter, persuade, entice" (by sweet words); „beguile; allure, tempt;" also ${ }^{\prime}$ soothe, appease" (as a child crying); e. g. ña tọnto-ko káma kon' so 0 ko ri, „they coaxed him, that he also might go there;" - 0 tonte gbo a-fam, nhe only beguiles people;" - tónte ow'ahẹt, nsoothe the child."

Tonto, 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. a bótra-mi a-tónt 0 , ${ }^{\text {nhe }}$ 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!" - 0 tor ro-gbañ, „he came down the country;" ar'etr ra tor, „the sun set." With ro-bil, „embark", lit. „go down into the canoe." Cf. the Hebr. יָּ, Jon. 1, 3.
Tóra, v. caus. „make to come down, bring down; let down, send down;" e. g. K'û́ru kóno tóra k'Qm, „it is God who sends down rain" or „who causes to rain;" - w'an, ko tóra ambếla, „boy, go let down the sail." Also fig. „humble, degrade, abase, bring down low;" as: kóno tóra-ko, „he humbled him."
Tórane, 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. 0 tórane ro-set, w'û́ni tóra be ko, „he came down from the house himself, no one brought him down;" - o tórane háli, ,he has come down much in his circumstances."
Tóroñ, ka-, n. „the east, sun-rise;" e. g. a yéfa ro-tọron, „he came from the East." With the prep. ro- it becomes also a prep. or a postp.
Tøøroǹ, adj. „eastern"; e. g. a-tof a-tóroñ, „an eastern country." Tot, adj. „good, kind, good-natured, gracious;" e. g. w'úni tot, „a kind person."
Tot, $\mathbf{0}$-, adj. but used adverbially, ,kindly, well, good;" as applied to dying „happily"; e.g. 0 y g -mi 0 -lot, „he treated me kindly;" - sútne 0 -tot, „rub thyself well;" - 0 fil 0 tot, „he died happily."
Tot, ma-, n. „kindness, goodness, good nature, graciousness;" e. g. $q$-tem $\mathrm{owé}$ o bă ma-tot ma-bána, this old man is very
kind" or „very good-natured," lit. „this old man has great kindness."
Tr', pref. indef. and insep. (for: trą-), „a, an;" e.g. tr'antr, ,.sticks", for: tra-ántr.
Tr', part. (for tra), „let", which see.
 not -!" do not - !" lit. „not that -!" See Fables p. 52.
Trá-, pref. indef. „a, an;" e. g. trą-bep, „spoons". It is sing. and pl .
Tra, prep. poss. indef. „of"; e.g. trá-bep-trá-mi, „spoons of mine," lit. „spoons of me," $=$ „my spoons."
Tra, prep. indef. „for, as to, as regards; on account of; etc.," e. g. $o$ tási-mi tră ka-yeñk ma-dęr, lit. „he surpasses me in health," $=$ „he is more healthy than I;" - pa yi he tra ra-tru 0 tšē bápar, „it is not on account of sickness that he was not present." It is the indef. form of tra, which see below.
Tră, pr. subj. indef. „it; they;" e. g. tră-bep-tră-mi trą dínne, „spoons of mine are lost."
Tra, part. to form the Present tense and the Participle with all persons in both numbers, excepting the $1^{\text {st. }}$ pers. sing.; for which they use the form tši, or tri. E.g. 9 tra der, „he is coming;" - 0 tra 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 Sóri, „the spoons of Sori."
Tra, prep. = tráka, „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-fagm na gbąli he fúti tra ma-yøs-ma-ñañ ma-fíno, „men cannot be saved on ac-
count of their good works;" - są bă tra kal so nínañ, „we have to return again to morrow;" - Yísua $\rho$ fi tra añ-fam be, de tra tránnu so, „Jesus died for all people, and for you also." The form tráka, which is used definitely and indefinitely is more frequently employed. Tra is the def. form of trặ which compare, as also trạkka. See more about this prep. in the Grammar.
Tra, pr. subj. def. „it; they;" e. g. tra-bep tra díne, „the spoons are lost."
Tra, conj. = tša, which see.
Tra, part. „let", used to form the Hortative Mood. When used with the pr. 0 , "he, she" or 'a "they", which is for na, they generally drop the vowel of the part., and contract its consonants with the following pr., as tr' o ko di, „let him go eat," or „let him go to eat," lit. „let he go eat," for: tra 0 k $\boldsymbol{e t c}$.; - tr' 'a dif-k $\mathbf{0}$, „let them kill him," lit. „let they kill him," for: tra nia dif-k@; - tra sà ke ro-Kamp, „let us go to Freetown."
Tră, ká-, pl. ma-, n. „a hand; handle;" e. g. ma-trã-m'oń, „his hands;" - ka-trā ka am-póti, „the handle of the cup."
Tr'a (for: trára), „know", which see. This form is used before the negative adverbs $f e$ and he, nnot", as: I tr'a he tši, „I do not know it."
Tră-mi, pr. poss. indef. „my", lit. „of me;" e. g. tră-trála-trámi , „hoes of mine" or „my hoes."
Tra-mi, pr. poss. def. „my", lit. „of me;" e. g. tra-trála-tra-mi, „my hoes," lit. „the hoes of me."
Tră-mu, pr. poss. indef. „thy", lit. „of thee;" e. g. tra-trála-trămu, „hoes of thine," $=$ „thy hoes."
Tra-mu, pr. poss. def. „thy", lit. „of thee;" e. g. tra-trála-tramu, „thy hoes," lit. „the hoes of thee."
Tra-nàn, pr. poss. indef. „their", lit. „of them;" e. g. trą-bep-tră-ǹañ, „spoons of theirs," $={ }^{\prime}$ their spoons."
Tra-ṅań, pr. poss. def. „their", lit. „of them;" e. g. tra-bep-tra-niañ, „their spoons," lit. „the spoons of them."

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Tráanu, pr. poss. indef. „your", lit. „of you;" e. g. trá trála-tră-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. Ira-bep tra-tši, „those spoons" (spoken of before).
Trák' (for: trạka), prep. which see.
Tràk, a-, pl.e- or tran-; or sing. e-, pl. trá-, n. „a harnessed antelope," commonly called „deer".
Trak, káo-, pl. tráo, n. „a staff of authority, a walking staff, a staff;" also „palaver, matter;" e.g. ką-trạk kă-bána, „a great matter." Tr'ak, pl. of k'ak, which see.
Tráka, prep. $=$ tra, and tră, 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: tráo; but tráka is more frequently used than either tra or tra, and like tra it is also used as a sign of the Infinitive. E. g. 0 faī $Q$-nă $Q$-fẹt $\boldsymbol{Q}$-boīs trắka tronn, „he killed the fattened calf for him;" - trạ́ka káne ma yg ma-pant-e? „for whom doest thou do work?" - am-méra-ñ’@ń ña kira-ḳ trạ́ka atrá 0 poñ yọ, „his conscience troubles him about what he has done" or "on account of what he has done;" - ye pa yi trạ́ka w'úni of w'úni añ긍 ña-tši, „thus it was wilh every man that time."
Note. Before the prefix a- the vowel of the prep. is often dropped, as: o pa fo 0 tas-mi trak' a-fósa, „he says that he is stronger than $I$," lit. „he says that he surpasses me as regards strength."
Trắka 'ra-bomp ra -, "for the sake of -, on account of -," lit. „for the head of 一;" e. g. ma yéma dim aka-petr be trăka 'ra-bomp ra ka-pań ka a-fagm tramát-i? „wilt thou destroy the whole town on account of the lake of five persons? ${ }^{\text {? }}$
Tráka tši, „therefore, wherefore, for this reason," lit. „for it" or „on account of it;" e. g. mă ta pon he ram ak't́ta; trạ́ka tši I gbăli he mu ki soń, or 1 gbăli he som-mu-ki, „thou
hast not yet paid for the cloth; therefore I cannot give it to thee."
Tral, v. n. „hear; undersland; obey;" e. g. ma tral mo ow'ér $\underline{o}$ som ak'áro-i? „doest thou hear how the rat nibbles the bowl?" -- I tral o-fíno, „I understand well;" - ow'án owé o tral he kō-k $\overline{\text {, }}$ „this boy does not obey at all."
Tral, v. a. „hear; understand; obey; listen to, hearken to;" e.g. Qw'án owé $\rho$ trall he ar'im-ra-mi, „this child does not hear" or "listen to my word;" - $Q$ tral he mi, ${ }^{\text {he }}$ does not obey me;" - añ-fẹt añé ña trąl ar'ím ra $\mathbf{o}$-kas-ka-ñañ lớko ó lọ́ko, "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 trğla is used, which see.
Trall, Q-, pl. a-, n. „a hearer, one hearing;" e. g. kérẹ tšē na gbo yi a-tràl; kẹ́re yi na so a-yō ina atrá ną trąl, „but be ye nol hearers only; but be ye also doers of what ye hear." Tral, 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. o-béra $\mathbf{o w e ́} \mathbf{o}$ tšiń tral, „this woman is quite naked;" - na rámne gbo ką-tšiń tral, „ye pray but in vain altogether."
Trála, kă-, pl. tră-, n. „a country hoe, a hoe;" e. g. kă-trála ká-bóli, „a long hoe."
Trála, v. a. „hear, hearken to, listen to, obey;" e. g. mă trăla am-bamp-i? „doest thou hear the bird?" - ow'an-ka-mi 0 trăla ar'ím-ra-mi, "my child listens to my word;" - 0 trála he ko, „he does not obey him." Also „feel" (as a smell, or scent); see next word. Cf. also tral, v. a. above.
Tréla am-bontr ña-, „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-trąn 0 trála am-bontr-n’’ñ, ro 0 ko be, $Q$ tra trañ-ko, „if the dog gets the scent of him, wherever he goes to, he will follow him." Tréla i-bontr, „feel a smell" or „scent"; e. g. 1 trâla i-bontr i-fíno, l feel a good smell."

Trg̣la w'úni i-bontr, ${ }_{n}$ feel a smell on one;" e. g. nia trǵla he $k 0$ i-bontr nia an'antr, „they did not feel a smell of the fire on him."
Trạlne, v. refl. a. „feel" (as pain etc.); e. g. 1 trálne r'a ra-ląs ka ka-trā-ka-mi, ${ }^{n}$ I feel something bad on my hand;" lit. "hear" or "feel oneself."
Trálne d'or, „feel hungry;" e. g. o trălne d'or, „he felt hungry;" lit. „feel hunger."
Trálpe, v. n. „jump down, light down, come down; step, go, jump;" e. g. am-bamp 0 trą́lpe ro-tof, „the bird lighted down on the ground;" - 0 -lánba 0 traglpe 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.
Tram, euph. form of Irań, „follow", used before m, as: $\boldsymbol{o}$ trammi , „he follows me." See tran.
Tram, v. a. „publish, give public notice of-, inform of-, make known, proclaim" (as a law); „tell" (as tales); e. g. ko tramtši ro-petr be, „go publish it in the whole town;" - 0 tram-tši ka an-fam be, „he gave notice of it to all the people;" - 0 tram-ko, „he made him known;" - man der nagn tram m'ump, "come let us tell tales."
Tráma, v. n. ${ }^{\text {stand }}$; 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. 0 -tem 0 tragma ri ro-set, „the old man stands there in the house;" - 0 tráma tšiñ, ${ }_{n}$ he is naked;" - 0 -béra 0 trama tráka fi, „the woman is on the point of death," lit. „- stands to die" or „is about to die;" - 0 tráma 0 -fíno, ,he is well off." - Also „stop" (as one walking); „stay, live" (as at a place); e. g. r'im ra tšéla-kp: Tráma! ${ }^{\text {a }}$ voice called to him: Stop!" - 0 tráma rạs roBake Lóko, , he still stays at Port Loko."
Trą́ma, a-, or i-, pl. ma-, n. „attitude, posture; state, condition; situation, place, lot; independence; estate, dwelling; etc.;"
e.g. ma-tráma-m'oń ma tésa he, „his attitude does not please" or „is not agreeable;" - 0 bă ma-tráma ma-fíno, „he is well off," lit. „he has a good condition;" - ma-trğ́ma-m'@ń ma yi ra-tšen' dokóm, „his estate is on the top of the hill." The sing. is seldom used; as: añai-trómma-n'’on ǹa tésa he, $=$ ma-trạ́ma-m'ọn ma tésa hẹ.
Tráma kådí, = tráma rodí, „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'in ka tralogme, owó trắma kadi, etc., „one of the sheep which led the way, etc.;" - añ-fef ña trą́ma kédi, „the wind is contrary." Tráma rayér, „stand near, stand close by, stand aside;" e. g. Q-wontr-k'oń 9 trạ́ma rayẹ́r, „his brother stood close by."
Tráma rodí, $=$ trạ́ma kădí, which see; e. g. 9 tráma rodí ka ka-rấre, „he stood before the door."
Trạ́ma rokáń, stand without;" e. g. $\mathbf{Q}$-tem 9 traǵma rokán, „the old man stands without."
Tráma w'úni kạdí, --: trạ́ma w'úni rodí, „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. kóno trámaǹa kådí, „he goes before them;" - Bē Fọ́ki $\rho$ tráma Alikáli Mórba kădí, „Bey Foki preceded Alikali Morba;" -o-láñba owé 0 tráma-mi kadí, I gbạli he sôte rááka, „this young man is in my way, I cannot get any thing;" - ańfef nia tráma-su kadí tén@ñ, „the wind is against us to day." Tráma w'úni rayér, „sland close to one, stand near (to) one;" e. g. 0 -tem 0 tráma-mi rayér, „the old man stands close to me."
Tráma w'úni rodí, = tráma w'úni kagdí, which see.
Tráma w'úni rorárañ, „stand behind one," hence „defend, take one's part, plead one's cause, back;" e. g. Q-bai 9 tráma-ko rorárgan, „the king takes his part."
Trämar, v. caus. „make to stand, set up, raise" (as a house of
timber); „place, put, put up; make;" e. g. trámar ak'ğ́ntr, ${ }_{n}$ set up the post;" trámar ka-uúli ro-bil, „put up the mast in the canoe;" - ko trámar am-póti ka- am-mésa, ngo put the cup on the table;" - 0 trámă $o$ w'ahét tšiñ, „he made the child naked."
Trámar, v. rel. (rad. tram), „proclaim-to-, make-known to-, publish-to-; acquaint-with-, in form- about-; e. g. an-tétu $\varrho$ trámar añfam ara-ker, nthe messenger made known the theft to the people."
Trámąs, v. freq. or intens. a. „proclaim, make known, publishall about; „e. g. o-baī 0 trámas an-toni ka añ-fam-n'ọh be, "the king proclaimed the law to all his subjects," lit. „to all his people."
Tramát, adj. num. „five;" e. g. a-fam tramát, „five persons."
Tramát de rån „seven," lit. „five and two;" e. g. a-fạm tramát de rañ, „seven persons."
Tramát res sas, „eight," lit. „five and (with) three;" e. g. trą-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 ǹ’ánle, ${ }^{2}$ nine," lit. „five to four;" e. g. e-tis tramát
Tramát ro ñ’ánle, $\int_{\text {ro n'ánle, „nine knives." }}$
Tramtrámne, v. refl. a. „medidate upon-, think about-, reflect upon-, muse upon-, consider of-;" e. g. 9 tramtrámne atr'eí tra-tši, tro aù-nạne-ña-tši na yi-e, „he thought about that thing, what the meaning of it might be.*
Trąn, a-, pl. e-, n. „a dog;" e. g. a-trạn 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, „l shall follow you," See another example under talóm.
Trañ v. n. „follow; pass, go;" e. g. 0 trañ rorárañ, „he followed from behind;" - $Q$ tran fe ro-r'oh, „he did not pass in the road."
Trañ, v. a. „follow, go after-, follow after-," also „pass, go upon-; follow up-, trace;" e. g. I trañ-ko ro-r'on, „I followed him in the road;" - 0 trañ-ña ro-Báke-Lóko, „he followed them
to Port Loko;" - $o$ trañ ar'oń aré, „he passed this road;" - I tši tran atr'ef tra-tši, „I shall follow up that matter." It has the euph. or abbr. forms tram and tran', which see in loco.
Trañ, 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. trañ aka-raŕre, „lock the door;" - 0 poñ trañ am-bil, „he has nailed the canoe."
Trañ rim, „make a promise," lit „pledge a word;" e. g. o tral
 lánba, $\rho$ trá nántra 0 w'án-k’on 0 -béra, , he heard that the king had made a promise, that whosoever kills the man, shall have his daughter to wife."
Trañ w'úni r'im, „make a promise to one;" e. g. 9 trañ-mi r'im tráka ań-kála, „he made me a promise about the money."
Tránane, 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 tránane ar'im-r'on, „he held to his promise;" - $\mathbf{\rho}$ tránane 'ma-ni ma $\mathbf{Q}$-kask'on, , he followed the footsteps of his father;" - tše tránane $Q$-kas-ka-mu, „do not imitate thy father." See also next word.
Tranane am-bontr nia-, „follow the scent of-, follow the track of-;" e. g. an-tran $\rho$ tránane am-bontr na $0 w{ }^{\prime}$ ór, „the dog followed the track of the fillentamba."
Trånd, v. abr. a. (rad. trañ), „chain, fetter, put-in chains;" e. g. o-bai $\varphi$ trănd-k 0 , „the king chained him."
Trănd, v. abr. a. (rad. trañ) „follow, follow after-; resemble, be like to" (as one to another in character, or otherwise); e. g. $\rho$ trănd-ko, "he followed after him."

Tránde, adj. „succeeding, following, second;" e. g. ka aǹ-réï atránd, „on the following day."

Trañk, a-, pl. e-, n. na 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.
Trañk, 0 -, n. „a cold, coldness" (as of water); „freshness, greenness," (as of a tree or leaf); also „an ague;" e. g. $Q$-trank wa ann'antr, "the coldness of the water;" - 0 -trank 0 wop$\mathrm{mi}, ~ „ I$ got an ague fit;* - 0 -trañk 0 wop-ko na tratrák, „he got a cold last night." Also „rawness" (as of meat).
Trañk, v. n. „be silent;" e. g. trañk nån! „be ye silent!"
Tr'ánle, \} adj. num. „four;" e. g. tra-trála tr’ánle, „four hoes;" Tr'áñle, ${ }^{\text {- }}$ tr'åntr tránle, ${ }_{\text {„ four sticks;" - tră-gbă trấnle, }}$ ${ }^{\prime}$ four scores" $=\mathbf{8 0}$.
Traíń, adv. spec. ${ }^{\text {steadily, attentively, indeed." It indicates }}$ continuance, and is used with kǵli, „look at-, look; be alive;" e. g. $\rho$ kǵli-mi trañn, ${ }_{n}$ he looked steadily at me;" - sa

Trañinán, pr. comp. „for them; about them; against them; etc.;" It is always preceded by: tra, or tráka. E. $\dot{\mathrm{g}}$. $\boldsymbol{\rho}$ faī $\mathbf{Q}$-nă trắka trañńán, „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 tâho 0 dif 0 -nă, „it is not for you" or „on account of you (that) he killed the cow."
Tr'antr. pl. of k'gntr, which see.
Trąp, v. n. „begin, commence;" e. g. 'a ta trap he tra rok, „they did not yet begin to reap;" - 0 ta trag he, nhe 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: $\mathbf{\rho}$ trạp kag-gbal añ-réka, $=\mathbf{o}$ trap tra gbal ań-réka, „he began to write the letter," lit. „he b. writing the letter;" - 0 trap ką-pañ r'áka, nhe began to be in want," lit „he began to lack a thing."
Tragp, v. a. ${ }_{n}$ begin, commence; * also ${ }_{n}$ invent;" e. g. 9 trąp ka-
yØ ma-pant, lit. „he began the doing (of) work," = „he began with the work;" - kóng 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.
Trạp. ká-, pl. trá-, n. „heginning, commencement;" also „fashion, manner; sort, kind, species;" e. g. „ka ka-trạp ka 'ra-rū aré, „at the beginning of this world;" - o kúta pa-lā mo katrąp ką.fu, "he plants rice according to a new fashion;" -- 0 bã e-bamp ka tră-tråp tră-gbánte, „he has birds of various species. ${ }^{\text {" }}$
Trap, v. a. „chop, wound;" also „fell," (as a tree); „chop" or wound-with-;" e. g. 9 trap-mi, „he chopped me;" - 'a trapko a-gbáto, „they wounded him with a cutlass; - 0 trap n'antr, „he fell a tree."
Trápa, v. rel. „chop" or „wound- for-; chop" or „wound-with-; fell-for-; fell-with-;" e. g. 9 trápa-mi a-gbáto, „he cut me with a cullass;" - trápa-mi añ"ǵgntr añé, ${ }_{n}$ fell this tree for me;" - trápa-mi-ko, „chop him for me." Also used with one Acc. in the sense of „chop" or „cut with-," as: 'a trápa ka-bap ka tra-sak, „they cut the ribs with a hatchet," lit. ,they cut with a hatchet at the ribs."
Trápi v. a. „create, begin; be the author of-, make-from the first; also „invent, contrive, beget," (of the male); e. g. K'úru kóno trǵ̣pi at'rúru de an-tof, „it is God who created the heavens and the earth;" - Pâ Sóri kóno trápi-mi, „Mr. Sori he begat me." It is the long form of trap.
Trapi ka-fi, „be the author of death," lit. „begin dying;" e. g. kóng trápi ka-fi, „he became the author of death."
Trápi, ka-, n. „act of creating (a thing, or person), creation;" e. g. ka-trápi ara-rū aré, „the creation of this world," lit. „the creating this world."
Trápia, v. rel. „create-for-; create-with-;" e. g. ara-ru aré K'úru 0 trépia-ri ar'ím-r'@ń, ,as for this world God created it by his word."

Trar, 0 -, pl. a-, n. „a slave;" e. g. $\underline{\rho}$ waì a-trar ṅa-rañ, „he bought two slaves;" - $\mathbf{o}$-trar 0 -rúni, „a male slave."
Trar, ra- n. „slavery, bondage;" e. g. o wọn ra-trar, „he got into slavery.
Trar $\mathbf{0}$-bẹra, $\mathbf{0}$-, 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. 0 trára Q-fíno, „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: $\mathbf{Q}$-béra 9 trára yak, „the woman understands washing," or „knows to wash clothes;" - Q-láñba qwé 0 trára tạk'sa, „this young man can teach well," lit. „- - understands teaching," or "to teach." With negative propositions the contr. form tr'a is used, as: 0 tr'a he tắksa, „he does not understand to teach." Cf. also tr'a above.
Trára, v. a. „know, understand, be acquainted with; be aware of-; e. g. „I trára-ko o-fíno, „I am well acquainted with him;" - o trára-tši, „he knows it;" - ma trára am’ólo ma ak'otta-i? „doest thou know the price of the cloth?" 0 tr'a he tr'eì ó tr'ei, „he knows nothing at all;" - I trára ka-rámne 0 -fíno, „I understand the prayer well." - Cf. the preceding word about the contr. form tra.
Trára, ką-, n. verb. , „faculty of knowing, knowledge;" ka-trárak'oń, „his knowledge."
Trára-tr'eī, v. comp. n. „be learned, he accomplished, be clever;" e. g. ow'úni owé $\boldsymbol{\rho}$ trára-tr'eī, „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
 man does not care for a person."
Trásąam, v. onom. n. „sneeze;" e. g. 9 tră trásaam, „he is sneezing."
Trásąm-trásam, v. onom. freq. or intens. n. ${ }^{n}$ sneeze much, sneeze repeatedly;" e. g. $\mathbf{Q}$-tem $Q$ trą Irásăin-trásacam, „the old man was sneczing repeatedly."

Trássu, pr. comp. „for us, about us; on account of us; against us; etc." It is always followed by tra, or tráka. E. g. Yísua 0 fi tra trássu be, „Jesus died for all of us, " or „for us all."
Tratrák, n. „night;" adverbially „at night, in the night;"e. g. 0 tšéla-mi tratrák, „he called me at night;" - I díra he na tratrák, „I did not sleep last níght." Its prefix is ką-, but it is seldom used. See more about this form in the Grammar.
Tr'átrak, pl. of k'átrak, which see.
Tråtšeñ, adj. „true; righteous, just;" e. g. an-trątšén, „the righleous." It is properly the noun trą-tšen, „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.
Trè, = tšé, adv. „not, do not." See tšē; and cf. the Note after kotši.
Tr'eì, pl. ma-treī, n. „a thing, matter, palaver, case; trouble, harm;" e. g. atr'ef atšé, „this matter;" - tr'eī tra yi he „there is no palaver;" - tráa bă he tr'eī, „it does not matter," $={ }_{n}$ it is of no consequence;" - ma-treì ma no-rũ, „the things of this world." - See also: won' do-trei. 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.
Treī, v. a. „leave, abandon, forsake; leave off, desist from;"e. g. ar'ạfa ra treì añ-ráka ténoń tra ko tšim, „the war-people left the camp to day to go to war;" - ow'úni $\mathbf{q}$ wé 0 pon trei o -ráni-k'ọn, „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: tše treì am-pínkar-'a-mu, „do not leave thy gun behind."
Tr'eì ó tr'eĩ, „any thing, every thing; any matter; only trouble, nothing but trouble;" with a negative ${ }_{n}$ not any thing, not any malter;" e. g. $Q$-lạ́niba 0 wé $\rho$ trára tr'ei $\delta$ tr'el, „this young man knows every thing;" - trag bà he tr'el 6 tr'eī, nit
does not matter at all." - See also: béne w'úni rą-tr'eī ó tr'eī.
Tr'eí tráa-las, „sin;" also „danger;" lit. „a bad thing," or „something bad"; e. g. treī trą-las tră yi he ri, „there is no danger there;" - 0 yō tr'eī tră-lặ, „he committed sin."
Tr'éme, pl. of k'éme, which see.
Tr'ẹme tramát rẹ sas, „eight hundred;" e. g. trą-reñ treẹme tramát re sas, „eight hundred years."
Tréme tramát ro k'in, „six hundred."
Tr'ére, pl. of k'ére, which see.
Tri, pr. obj. for: tši, which see. Cf. the Note after kólši.
Tri', pr. emph. abbr. „it, this; these," for: tría; e. g. tra-bep atrá ma yéma tš̌́a-tšē-i? De, tri’ táhó; „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 sa ma yō-e? „how are we to do ?" - tro na yi-e? „how many are ye?"
Tro? pr. inter. „what?" e. g. tro sōm 0 pā yañe? „what is the cause (that) he says so?" or "what is the cause (tbat) he speaks thus?" - tro mą náne? „what doest thou think ?"
Tro, käo, pl. trá-, n. verb. „act of beating rice (in a mortar);" e.g. añ-lókg ka-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 ka-tro is used of a plurality of places, where rice is beaten.
Tio pe-e? for: tro pa yi-e? „how is it?" or „what news?" or also „how art thou?" = tro pe mu-e? Cf. Colloq. Phras. p. 105. See next word.

Tro pe mu-e? for: tro pa yi-mu-e? „how art thou?" or „how is it with thee?" Cf. Colloq. Phras. p. 105.
Trofátr, adj. num. „ten;" e. g. a-fáom trofátr, „ten persons."
Trofatr ñ'in, „eleven;" e. g. ma-sar trofátr ñin, „eleven stones."
Trơko, a-, pl. e-, n. „a fowl;" e. g. a-trớko a-bána, „a large fowl."
Trol, v. a. „rear," (as cattle); „tend, mind, attend to, take care
of, " (as of cattle, or also of men); e. g. a trol e-tróko, , he rears up fowls;" - 0 -baI $Q$ trol tra-nā-tr'on 0 -fíno, „the king minds his cows well;" - K’úru $\rho$ trol-mi, „God takes care of me."
Trol, adj. „reared, reared up." (as catte); „tended, minded, taken care of;" e. g. y'etr e-trol, „things reared up," $=$ "small cattle."
Trol, $\mathbf{q}$-, pl. a-, n. „one tending cattle, herd's man, shepherd;" e. g. $\mathbf{Q}$-trol ka $\mathbf{Q}$-baī, „the herd's man of the king."

Trol, adj. „clever, skilful;" e. g. w'úni trol, „a clever person," $=„$ an artisan."
Trol, a-, pl. e-, n. „medicine;" also „charm, amulet, countrymedicine;" - e.g. 0 di e-trol, , he took medicine;" o šéne a-trol, „he tied a charm round himself."
Trom, v. n. ruminate, chew the cud;" e. g. ow'ir 0 tráo trom, „the goat is ruminating."
Tr'oń, pr. poss.. „his, her," lit. „of him, of her;" e. g. tra-beptr'oń, „his spoons."
Troñ, ká-, pl. tră, n. „middle, midst, centre; trunk of the body, waist;" e.g. ka-tron ka ka-petr, „the middle of the town;" - ka-tron-k'on, „his waist." With the prep. ra-, it becomes a prep. or a postp. - See ratrón, prep.
Troń, pr. „him, her," this form is used after tra or tráka, as: o faĩ $\varrho$-nã tráka troñ, „he slaughtered a cow for him."
Troì ka - , ka-, used as a prep., see ka-tron ka -, under K. Trond, v. abr. a. „cook for-," (as for a krifi, or for the dead, being considered as a sacrifice); e.g. 'a ko trond 0 -krifi, „they go to cook for the krifi."
Trónkar, v. rel. (rad. troñk), „abscond with-, run away to-, flee to-, take refuge with-;" e. g. o-trar o trónkar Pá Sóri, „the slave absconded with Mr. Sori."
Trónikar, v. rel. n. „abscond, run away;" e. g. e-trar 0 trónikar ka $Q$-baĩ, "the slave run away to the king." With this form the suff. is rather redundant.
Tróri, v. a. „show, inform; show-to-inform- of-;" e. g. I ko tróri-mu ar'ón, „l go to show thee the road;" - an-tétu

0 tróri-mi atrá o-bai 0 kane-ko, „the messenger informed me of what the king told him;" - w'úni lom 0 tróri-mi, fo o-bai 9 pon $f$, „some person informed me, that the king has died."
Trớtrọko, adj. „first," e. g. aṅ-réï a-trótroko, „the first day;" - añ-fam a-trótroko, „the first people."

Tra, v. n. „be sick, be ill;" e. g. Pā Sóri o trū, „Mr. Sori is sick."
Trü, ra- pl. tră, n. „sickness, illness;" e. g. ra-trua ra-báki ra wop-ko, „he is very ill," lit. „a heavy sickness holds him."
Tru k'or, „have the menses;" e. g. Q-bẹ́ra 9 trù k'or, „the wôman has the menses."
Truī, v. impers. „be hard, be difficult;" e. g. pa trui he tra yo atr'et atsee, "it will not be hard to do this thing."
Trutr kä-, pl. tră-, n. „envy, jealousy;" e. g o ba kag-trutr tráka $\mathbf{Q}$-ráni-k'on, „he is jealous on account of his wife," lit. „he has jealousy on account of his wife."
Ts', pref. indef. and insep. for: tr'; see the Note after kotši. It is an insep. form of: tra-; e. g. tš'ek, „beards," $=$ tr'ek, for: tra-ek.
Tša, conj = tra, „for, because;" e. g. K'úru 0 gbăli su nạñk, tša 0 yi d'ér ód'er, „God can see us; for he is everywhere." - I nésa, tša min' tšin, ${ }^{\text {n }} \mathrm{I}$ was afraid, for 1 am naked." See the Note after kotši.
Tšé, adv. = trè, „not, do not." Often used with the Imperative; as: tše tši yõ, "do not do it;" - tšē fatr ri, or: tše ri fatr, „do not approach there;" - tše fatr-ina, „do not go near to them;" - tr' 'a tše ko bêne 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 0 trạ sómpa-nu trâka ka-tšē-wop ar'ímr'@ń, „God will punish you for not obeying his word."
Tšel, adj. „not related, strange, foreign, other;" e.g. a-fam a-tšel de añ-fam-ñ'on gbeñ na bótar he ko, „strange people and
his own people do not like him;" - k'antr kăotšel, „a foreign language."
Tšéla, v. a. „call, invite;" e. g. ko tšéla am-boii-'a-mu, „go call thy servant." Also „hail," as: añ-fagm añán nia tră tséla-su, „those people are hailing us;" also „name," e. g. 'a tšélako 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-láàba owé $q$ ta tšemp he, „this young man has not yet got wise;" múno ma tšemp he, „thou hast no sense." It is the short form of tsémpi. Cf. the Note after wos, v. n.
Tšemp, kä, n. „wisdom, intelligence, prudence, sense; discretion; soberness;" e. g. Yísua e tạ́k'sa a-fagm ką-lšemp ką-bána, „Jesus taught people with great wisdom;" - Qw'úni owe 0 bã kad-tšemp, „this person has intelligence."
Tsémpi, v. n. „be wise, be prudent, be intelligent, be discreet, have sense; be sober;" e. g. o-tem owé 0 tšempi, „this old man is wise;" - Q-láñba owé 0 tšémpi so, „this young man is sober again."
Tšémpi, adj. „wise, prudent, intelligent; sober;" e. g.w'úni tšempi, „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 Fọ́ki Tšempi, „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 pon tšen 0 -nā, „they have cut up the cow."
Tšeñ, trą-, n. „truth, veracity; justice." Also used adverbially in the sense of „indeed, truly, in truth." E. g. atra-tšen tra am-pā-n’’on, „the truth of his statement;" - $\mathbf{Q}$ w'úni owé o ba kăotšemp tră-tšeñ! „this person has sense indeed! "
Tšen', ká-, pl. trä-, n. for: tšeñ; this form is used before d. See next word.
Tšeñ, kąo, pl. tra-, n. „a hill;" e. g. a yi ro-tšen' dokóm, „he is on the top of the hill;" - ka-tšen kaa-lol, „a little hill."

Tšéntšene, adv. „indeed, truly, surely;" e. g. „ tră der téntšene, „he will surely come."
Tšép, v. a. nplant;" e. g. I tši tšep ri y'intr," „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-ko, „let him go;" - o-baī 0 tšer añ-fam, "the king dismissed the people;" - I tšer-mu a-méra fíno, „I forgive thee with all my heart," lit. n- -- 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, bòy!" - 0 -tem 0 tšéra-mi atr'eí trą-las, atrá 1 yō-ko, nthe old man forgave me the evil thing, which I did to him;" - I tšéra-ko ara-beī-r'pñ, „I remitted him his debt."

Tši, part. $=$ tri, to form the Participle, and the Future tense in the $1^{\text {st. pers. sing. - E. g. I tši der romú ninañ, „I shall }}$ come to thee to morrow." Cf. the Note after kotsǐi; as also what has been stated under the part. trą ; because what has been said there, applies also to this form.
Tši, pr. sub. and obj. = tri, „it; these; they, them;" e. g. atr'ǵntr kára-tši anó, „as for the sticks bring them here."
Tsía, v. n. „remain, stay; be left;" e. g. 9 tšía ro-Ma-lal, „he remained at Malal;" - 0 -tem 0 tšfa ri sōn, „the old man was left there alone;" - ma-réi ma-sas ma tšía gbo, „only three days remained;" - ña tra tšía nañ ka-rárạñ-ka-tši mo ho ma na yi tápañ, „they would remain afterwards as they were before."
Tšía, v. a. „leave, let remain, spare;"e. g. pa-lă apá añ-fạm ña pon tšía, „the rice which the people have left;" - añ-fag ña 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-toffal mía I tš̌ta-nu, „peace I leave to you;" - $\mathbf{o}$-kas-ka-mi 0 tšfami gbo a-kála a-tan, „my father left me but litlle money;

- o-tem 0 tsíáa-mi k'e ką-bána, „the old man left me a large properly."
Tšía, pr. emph. „it, this; they, them, these;" tra-bep-tra-mi tšía yi tsí, "these are my spoons," lit. = the Germ. „Meine Löffel diese sind es."
Tšía ba, "therefore, for this reason, this is the reason," lit. „it has," or „this has;" e. g. ra-bomp-ra-mi ra bañ-mi; tšia bă mă nặik fe mi ténoñ, „my head pained me; this is the reason (that) thou didst not see me to day."
Tšía bā tši, "therefore, this is the reason," lit. „it (this) has it;"
 child spoiled the rice; this is the reason (that) he got angry."
Tšían, conj. „therefore, for this reason, this is the reason," lit. „it, „or" this." It is properly the ahs. form of the pr. 1 ši, „it."
 boy has done something bad; therefore he hides himself."
Tšik, $\varrho^{\text {- }}$, pl. a-, n. „a male stranger, pilgrim, guest;" e. g. $\mathbf{Q}^{-1 \text { šik }}$ o der rọí ténọn, „a stranger came to me to day."
Tšik, ra-, pl. trall-, n. „state of being a stranger. strangership, sojourn, pilgrimage;" e. g. ra tšik-r'oń ro-Kamp, „his sojourn at Freetown."
Tšim, v. n. „war, fight, strive, struggle;" e.g. o ko tšim, „be went to war;" - o tra tšim ri, "he is fighting there." It is, however, more frequently used in a recipr. sensc, „fight together, war against each other, wage war against each o!her, strive together;" e. g. tšía sōm na tšim, „this is the reason they carry on war with each other;" - na tšim ri ma-réi ma-rañ, „they fought there for two days."
Tšim, v. a. „fight with-; war against-, wage war against-, invade;"
e. g. I ko tšim-ko, „I go to fight with him;" - añ-fam na tšim-ko, „the people fought against him;" - Alikáli Fátima Bréma 0 tšim an-tọ a-lơko, „Alikấli Fatima Brema waged war against the Loko country."
Tšim, kă-, pl. tră-, n. „war, fight, battle, combat;" e. g. 'a Išim ri ká-tšim kă-báki, „they fought a great battle there;" -
o fi ka ka-tšim, „he died in the battle," - 'a tám'ro. katšim, „they lost the battle."
Tšíma, adj. „belonging to fighting" or „to war;" e. g. y'etr etšíma, „arms," or „war-implements," lit. „things belonging to war."
Tsímne, v. refl. lit. „fight with oneself," hence: „struggle, agonize," (as a dying person); fig. „exert oneself much, try hard;" e. g. 9 tšimne tra sóto pa lá, „he exerted himself much to get rice." Also used in a recipr. sense „compete" or „contend with each other, "as: 'a tšímne trą́ka $\mathbf{Q}$-béra, „they contend with each other about the woman."
Tším@ne, 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. tsímone, káma mą kóne, „make haste that thou mayest go;" - 0 tšimone trăka kálane, „he hastened to return."
Tšini, v. n. „be naked," (as the body); „be bare," (as the head); „be empty," (as a bottle); e. g. ra-bomp-r'oñ ra tšiñ, „his head is bare;" -- am-bitra nea tšin, „the bottle is empty."
Tšiñ, adj. „naked; bare; empty;" e. g. ra-bomp ra-tšiǹ, „a bare head; - a-bittra a-š̌iñ, „an empty bottle."
Tšiñ, ką-, n. „emptiness." It is often used adverbially in the sense of „for nolhing, without cause, in vain; gratis." E. g. ka-tšin ka am-bitra, „the emptiness of the bottle;" - 0 yōtši gbo ką-tšing, „he did it just for nothing;" -- I gbagli he som-mu-ñi ka-tšinn, „I cannot give it to thee gratis."
Tšir, ma-, n. „blood;" e. g. ma-tšir ma wur-ko, „he bleeds," lit, „blood comes out from him."
Tšis, v. n. „be drunken, be intoxicated;" e. g. ow'úni owé $\rho$ tsis, „this person is drunken."
TŠis, adj. „drunken, intoxicated;" e. g. w'úni tšis, „an intoxicated person."
Túbi, v. n. „repent;" Mand. tubi. Fr. the Ar. تَتابَ, conversus fuit a peccatis; poenitentiam ob delictum ostendit. E.g. są
ba tra túbi trạ́ka ra-bomp ra ma-trei-ma-su ma-las, „we have to repent on account of our sins."
Túbi, kä-, n. verb. „repentance;" e.g. ka-túbi-ka-nañ, „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-pásar (second crop) comes out, which is of an inferior quality.
Túli, 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 ou!side of the roof on the top, forming, as it were, a little spire. E. g. ka-túli ką-bána, „the main mast," lit. „the great mast;" - trámar ka-túli ro-bil, „put up the mast in the canoe."
Tunt, v. a. „measure, weigh;" e. g. lunt ak'óta, „measure the cloth."
Tup, v. n. „endeavour, try, try hard, exert oneself," (as to get something); e. g. I tup tra sọ́to på-lā; kére I tám're, „I endeavoured to get rice; but I was disappointed."
Túpas, v. n. prob. a freq. form from an obs. lup, „practise divination, divine, make country fashion," (as they call it), „tell fortune," (by means of sand, or small stones of different colours); e.g. Q trą túpąs trạ́ka Pa Sóri, „he is making country fashion for Mr. Sori."
Túsi, v. a. „pull out," (as roo's, or the feathers of a fowl); „unroot," (as plants); „pluck," (as a fowl); „extract," (as a tooth); e. g. „túsi e-yóka, „pull out the cassadas;" - obéra 0 túsisi am-bamp, „the woman plucked the fowl." Cf. the Ar.


## U.

$\mathbf{U}$-, pref. indef. „a, an;" used by some as an indef. form of $\mathbf{Q}$-; but it is not generally used, $\Omega$ - being used definitely and in-
definitely; it seems to have crept in from the Bolom. E. g. u-šem, "meat;" but 0 -šem, „the meat."
'U, abbr. form of: mu, „thee," used with kóri, „salute," as: kóri 'u, Pá! „I salute thee, Sir!"

## W.

W', pref. indef and insep. „a, an;" as: wir, „a goat," for: wo-ir. Wa, pr. poss. „of;" e. g. o-tranik wa am'antr, „the coldness of the water."
W'ahét, pl. a-fett, n. „a little child;" e. g. a-fet a-rúni, „boys;" w'ahẹt rúni, „a boy;" - añ-fẹt na trá wol, „the children are playing together." Sometimes they use for the sing. the form o-fet; w'ahét is probably a contraction of: w'an fet, „a young child."
Waĩ, v. a. „buy, purchase;" e. g. „I waī k'óta, „I bought cloth." Waía, v. rel. „purchase- for-, pnrchase" or „buy-with-;" e. g. wat́a-mi k'óta, „buy me cloth;" - I wafa-ñi k'óta, „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. $\pi \alpha i \check{s}$ and $\mathcal{\varepsilon}^{\prime} \vartheta \alpha a i ̃ \rho o s . ~ E . ~ g . ~ o w ' a n-~$ ka-mi 0-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, ką, pl. trą-, n. „a chair, a seat;" also „throne;" e. g. $q$ bémpa ka-wań, „he made a chair."
W'an dúni, 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, kăo-, trä-, n. „instruction, speech, preaching; lesson;" e. g. $Q$ fof kă-wándi ka-las ténoñ, „he delivered a bad speech to day;" - 0 gbair añ-fam kä-wándi, „he preached to the people," lit. „he imparted instruction to the people."
Wánki, v. revert. a. „take away the protecting charm from-, de-prive- of the protecting charm," (as a farm or fruit-tree);
fig. „deprive of protection, outlaw, proscribe; * e. g. 9 wán̉ki an'ántr, „he took away the protecting charm from the tree;" - o -bai Q wánki-mi, „the king outlawed me."

Wárañ, v. n. „be bright, be clear," (as the sky or atmosphere); e. g ak'úru ka wárañ, „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;" - mă ba tra wek aka-sam, „thou must squeeze out the sore."
W'er, pl. tš'er, n. „arat;" e. g. ow'ér owé, „this rat."
Win, adv. „once, one time; one, one and the same, alike, the same;" e. g. I nån’-ko gbo win, „I saw him but once;" - an-toññ’oń ye ma-sélo-m'@n 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. 9 yŏ-tši gbo win win, ,he did it only now and then." W'ir, pl. tš̀ir, n. „a goat;" e. g. ts'ir trạ-bána, „large goats."
Woì! int. „alas!" It is expressive of pain, grief, lamentation or pity. E. g. woí mínañ! „alas for me!" See Colloq. Phras. p. 108.

Woì! Woí! int. emph. „alas! alas!" See Colloq. Phras. p. 108.
Wol, v. n. „play, play together;". e. g. añ-fet na tră 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. pa-la pawóma, „rough rice," or „rice in the busk."
Won, 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. won ak'óta, ${ }^{\text {nshake }}$ the cloth;"- ${ }^{0}$ won am-bok, "he shook off the snake."
Won, v. n. „be long, stay long; last long, last;" e. g. ña won di, ,they stayed long there;" - ań-set anie na tra won, „this house will last long;" - o won he, „he will not be long." It is the short form of wóni.

Won', euph. form of won, ${ }^{\text {go }} \mathrm{in}$," used before the prep. do-, as: 0 won' do-set, „he went into the house; - won' di, „go in there." See next word.
Wgn, v. n. „go in, come in, enter;" of the sun „set, go down," $=$ the Hebr. א. E. g. $\mathbf{q}$. won ka añ-set, , he went into the house, " $=0$ won' do-set; - 0 won gbo, „he went just in;" - ar'etr ra woń, „the sun set."
Woñ, 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. $Q$ won ra-trar, ,he became a slave" or „he got into slavery;" - 0 won' da-nés, for: 0 woǹ ra-nēs, „he got afraid," lit. „he entered into fear;" - na won ań-set, „they entered the house;" - 0 woñ a-wónane, „he joined a company;" - 0 won' da-móri, „he embraced Islämism;" - ka-sam ka wón ma-ti, „the sore suppurates" or „gets pus;" - 0 won ar'úma-r'@n lọko ó lơko, "he puts on (wears) his shirt always;" - e-tof 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 of the verb 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 wóṅa below.
Woń, = owón, pr. dem. rem. „that, that one;" this form is used if the pr. without the noun is the subject of a proposition, as: w'úni las woń, "that is a bad person," lit. „a bad person that."
Woñ ka a-fagm, „become fashion among people," lit. „enter into people."
 „the young man got into trouble."

WQñ w'úni yáñfa, for: woñ w'úni a-yáñfa, „form a conspiracy against one, conspire agairst one;" e. g. 'a wôṅ-ko yáñfa, „they conspired against him."
Wona, v. caus. „make to go in, cause to enter, bring in, lead in;" e.g. 9 wóna-mi ro-sel, „be brought me into the house;" - 0 wóna-ko ra-trar, ,he enslaved him," lit. „he led him into slavers :" - $\mathbf{0}$ wóna-ko ma-lap, ,he made him ashamed" or „he brought shame (disgrace) upon him."
Note. By this cans. form the comp. inch. form with won may be made transitive or causative.
Wóniane, a-, n. „a company, a sociely," (especially one whose members have engaged to assist each other in farm-work); e. g. o woñ añ-wóniane, „he joined the farming company."
Wónane, v. spont. (rad. won), „get fever, get warm" or „hot, have fever;" e. g. $\mathbf{0}$ w'ahẹ́t $\mathbf{0}$ wónane, „the child got fever."
Won's, v. caus. (rad. woí) "make to go in" or „to enter, put-on-, clothe-with-;"e. g. won's-kg ar'úma, „put him on the shirt," $=$ „clothe him with the shirl;" - I won's-ko e-lópra, „I put him on the clothes;" - 0 won's-mi y'etr, „he clothed me," lit. „he made me to enter things," (wons showing here that wearing apparel is intended by y'etr; for this caus. form of won is to he kept distinct from the other caus. form wóna above; because non's is always used of putting on clothes, or wearing apparel, or war implements.)
Wont, v. n. „graze, feed;" e. g. tra-nā ña tră wont ro-lal, „the cows are grazing on the grass-field."
Wgnt, v. a. „graze, feed on; look for-," (as for medicine); e. g. 1 ko wont e-trol ro-kant, „I go to look for medicine in the bush;" - tra-nã ña poń wont od'ér be, „the cows have grazed the whole place."
Wont, kna-, n. verb. „act of grazing, act of feeding, a grazing; e. g. ka-w@nt ka tra-nã, „the grazing of the cows."

Wontr, o-, pl. a-, n. „a brother" or „sister"; also „brother" (without any adjunct), "one born of the same parents;" Germ. „Geschwister".

Wontr 0-béra, 0-, pl.a-, n. „a sister"; e. g. 0-wontr-ka-mi q-béra, „my sister."
Wgntr 0 -rúni, 0 -, pl. a-, n. „a brother"; e. g. 0 -wontr-ka-mi 0 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-ko, „they seized him;" - añ-rom ña wop-ko, „leprosy bas seized bim;" - 0 wop an-toñ ña K'úru, „he keeps the law of God." Also „catch" (as fish), as: ma wop e-lop-i? „didst thou catch fish?"
Wop, ka-, n. verb. „act of taking hold of-," or „of seizing, capture; a holding, a keeping;" e. g. ka-wop-k'oń an-toń .na K'úru, „his keeping the law of God."
Wop a-süm, „hold a fast, fast;" e.g. 'a wop a-suim, „they hold a fast."
Wópa, v. rel. „take hold of-by-, hold-with-, hold-for-, seize-for-;" e. g. wópa-mi-ko, „seize him for me;" - o wópa-ko ka-tră, „he held him with the hand."
Wópa wứni t'amasére, „bear evidence against one," lit. „hold one with an evidence;" e. g. $\mathbf{\rho}$ wopa-ko 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 fúmpe; kére 1 wópne ak'ǵntr, „ 1 almost fell; but 1 held myself on the stick;" - 0 wópné-mi tra némtene-mu, káma ma tse 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 nạnk w'or, „l saw a fillentamba."
Wórąp, v. n. „drean"; e. g. I wórąp na tratrák, „I dreamed last night."
Wos, v. n. „get dry: be dry; get hard, be hard" (as bread); nget parched, be parched" (as soil); e. g. ad'úba ra wos, nthe ink gets dry."

Note. This is the short form of wosi, and expresses the inch. form 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'oń, „her husband." Wosa, v. a. „answer to-, answer for-, answer; answer to-in the affirmative," Ger. „bejahen". Also „acknowledge, confess; be willing for-;"e. g. 9 wósa he ko, "he did not answer him;" tšē wósa-ko, „do not answer him;" - 'a wósa-tši, „they confessed it;" or also „they were willing for it;" - 0 wósa atr'et-tr'on trą-las, „he acknowledged his sin." Also „be accountable for-."
Wosa, v. n. „answer, answer in the affirmative; confess; be willing, consent;" with tráka „account for-;" e. g. Q wósa he, „he did not answer;" - múno bā tra wósa trğ́ka atr’eí tratši, „thou hast to account for that matter."
Wósa, kä-, n. verb. „act of answering" or „of answering for-, etc.;" e. g. múno bā ka-wósa atr'eí tra-tši,, „thou hast to account for that matter," lit. „thou hast the accounting for that matter."
Wósi, v. impers. „be dry;" e. g. pa-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-bō aké ka wósi, „this bread is dry." See: wos above, of which this is the long form.
Wóso, ka-, pl. trą-, 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, ka-, or ra-, pl. trá-, n. „a baboon, the African orang-outang, chimpansee," (simia satyrus, or simia troglodytes). The,, grey baboon" is called: kă-dúmbu, or: kăo-rúmbu (cynocephalus hamadryas).
WQtr, v. a. „break to pieces, break, smash" or „dash to pieces;"
e. g. tšè wotr am-bol, , do not break the earthen pot to pieces."
Wu, ką-, pl. tră-, n. „knee"; see: so, 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. 0 sap a-bamp ka ań-wul, „he caught a bird in the trap."
W'úni, pl. a-fam, n. „a person; man, one, some one;" e.g. w'úni k'in, „one person;" - w'úni lom $Q$ tróri-mi-tši, „some person informed me of it."
Wúni, ra-, n. „manhood, human nature;" e. g. ra-wúni-r’@ń, „his human nature."
W'úni bána, pl. a-få a-bána, n. „a giant," lit. „a big person."
W'úni bom, pl. a-fam a-bom, or: bom-ṅa, n. „a woman," lit. „a female person." Cf. bom, $\mathbf{Q}$-, under $\mathbf{B}$.
W'úni lom, „some person, some one, a certain person." Cf. w'úni above.
W'úni ó w'úni, „every one, any one;" with a negative „not any person, no man, none, no one;" e. g. w'úni ó w'úni 0 gbăli he yō atr'ef atšé, „no man can do this thing;" - w'úni ó w'û́ni qwó tšè ko láne, „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. א্ָָ ); 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: 9 wur ro-petr, may signify ${ }^{n}$ come" or "go out from the town," or also „come out (from some place) into the town." E. g. 9 wur ro-set, „he came out from the house," = 0 wur ka añ-set; - na wur he ténon, "they did not come out to day;" - ar'étr ra wur, „the sun rises."
Wur, v. a. „put forth, send forth, produce, emit, get;" also „come out from-;" e. g. ma-léni ma wur i-bontr i-ff́no, „the flowers smell sweetly," lit. „the flowers put forth a good smell;" - añ-sal-ñ’on ǹa wur ma-tšir, „his finger bleeds," lit. „his finger emits blood;" - añ-fatr ǹa wur ma-gbak, „the iron gets rusty;" - an'ámr na wur e-bópar, „the tree gets leaves;" - añ’’́ntr ña wur ma-léni, „the tree gets blosTemne - Wörterbuch.

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soms;" - añ-nēs 0 wur tr'átrạk trạ-lai, „the spider got many legs" (i. e. when it came into existence, cf. Fable II. p. 56); - ma-tšir ma wur-ko, „he bleeds," lit. „blood comes out from him." See also the Note after won, v. a.
Wur i-bontr, „emit a smell, smell." See ex. under the preceding word.
Wúra, v. caus. „make to come out, pull out, draw out, take out; put forth, stretch forth" or „out; find out, invent;" e. g. 0 wúra a-tis, „he took out a knife;" - kónọ wúra añ-gbáto ka am-bom-ña-tši, „he drew out the cutlass from its sheath;" - 0 wúra gbo ara-bomp-r'on, „it only stretched forth its head."
Wut, a-, pl. of w'an, which see.

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\mathbf{Y}
$$

$\mathbf{Y}^{\prime}$, pref. indef. and insep. „a, an," as y'etr, „things", for: ye-etr. Yă, $\mathbf{Q}$-, pl. a-, n. „mistress, lady, madam;" also „mother" (when addressing her, otherwise 0 -kára is generally used); e.g. káli o-yā-ka-mi, „see my mistress;" - kóri 'u, Yá! „I salute thee, Madam!" This form corresponds with pā, „master, etc."
Ya, prep. poss. „of"; e. g. ey'étr ya Sóri, „Sori's things," lit. „the things of Sori."
Ya, adv. = ye and yo, „thus, so, in this way, in the same manner, the same kind." This form is used before words with the vowel a, as: ya na yō-e, nthus they did;* - ya ña pă, „thus they said;" - ya a-fám na ma lă yō, „so people are always doing."
Ya-tši, pr. poss. neut. „its; their," lit. „of it;" e. g. e-bopar-ya-tši, „its leaves" (as of a tree).
Ya-tši, pr. dem. loc. „that; those;" e. g. ey'étr ya-tši, nthose things" (spoken of).
Yahánnama, n. „hell, place of torment;" Mand. yahaniba; Ful.
 infernus. E. g. ro-yahánnama, „in hell."
 w'úni yai, na mean person;" - r'â ra-yaī, na worthless thing."

Yai, ra-, n. „worthlessness, vanity, vileness, meannes;" e. g. ra-yai-r'0ń, „his meanness."
Yak, v. n. „wash clothes;" e. g. 'a ko yak ro-bat, „they go to
 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 ko yak ey'étr-'è-mi e-lópra, „l go to wash my clothes."
Yáka, ka-, pl. pa-, n. „rice of a superior quality," also called: pą-là pą-krifi, „krifi rice." Cf. the word krifi, adj.
Yal, a-, pl. e-, or tráa, n. „a boat"; e. g. a-yal a-fíno, „a fine boat."
Yañ, ra-, pl. trá-, n. „middle part of the day, noon, midday;" also „the clear part of the day from sun-rise to sun-set;" e. g. 0 der na ra-yañ, „he came to day at noon." The pl. is hardly ever used.
Yań, 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). Yan is the abs. form of ya. (Cf. -n under N.)
Yáñfa, a-, pl. e-, n. „a trick; deceitfulness, deceitful character, deceit, treachery;" e. g. ow'úni owé 0 bă yañfa, „this person is deceitful," lit. „this p. has deceitfulness;" - 0 y 0 -mi yánfa, "he played me a trick," lit. „he did me a trick" or „deceiffulness".
Yáñfa, adj. „deceitful, treacherous; e. g. w'úni yạ́nfa, „a deceitful person."
Y'ánkra, n. „long trowsers, as worn by the Mandingos and Susus;" e. g. y'ánkra y'in, „one pair of trowsers;" - ey'ánkra-y'oń, „his trowsers."
$\left.\begin{array}{l}\text { Y'áñle, } \\ \text { Y'ánlé, }\end{array}\right\}$ adj. num. „four"; e. g. e-tis y'áñle, „four knives."
Yánte, ma-, n. „a kind of millet, " also called: k'éne, pl. p'éne. Yáo, adv. „yes; well;" e. g. ma yệfa ro-Báke Lókọ-i? Yáo. „doest thou come from Port-Loko?" „Yes."
Yári, a-, or i-, pl.ma-, n. „a cat"; e. g. a-yári a-fet, „a kitten."
Yáre, 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, pã-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. rañ, „two", and with other adjectives in the def. state; e. g. e-gbáta ye-rañ, „two mats."
$Y_{e}$, adv. = ya, yo, „thus, so, in this way, in the same manner, the same kind;" e. g. ye tấho-i? „is it not so?" - ye pa yi, „thus it is;" - ye I me lā yō, „thus I am always doing." It is generally used before words with the vowels $e, i$ and a. Yé, pr. dem. prox. (for: eyé), "this; these;" used with the comp. dem. pronoun yía-yē, „it (is) this; they (are) these;" and in the phrase: e-súma yē, „at this time." Cf. súma, e-. - It is also often used after: $\mathbf{f 0}$, or: hq, „say"; about which see: fo yē.
Yéfa, v. n. „come away, go away" (from); „depart; descend, originate;" e.g. 0 yêfa ro-petr, „he came away from the town;" - 0 yéfa ronóón, „he went away from him," or „he turned away from him."
Yéhudi, 0 -, pl. a-, n. „a Jew"; e.g. a-yéhudi a-laī, „many Jews." Yéli, $\mathbf{0}$-, 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. trá-, n. „a lie, a falsehood;" e. g. o ba ra-yem, „he is a liar," lit. „he has falsehood."
Yéma, v. n. „tell a lie" or „falsehood, lie;" e. g. 9 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 yeñ, „the sore wants to heal" or "is about to get heal;" - pa yéma sok, „it is about to dawn" or „it wants to dawn;" - ma-lémre ma yéma lol-añ, „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. l yéma-ñi hâli, „I want it much."
Yém'sa, v. freq. and rel. (rad. yéma), „tell a lie about-" or „against-" or „of-"; e. g. 0 yém'sa-mi gbo, „he only told a lie about me."
$\left.\begin{array}{l}\text { Yénėéñ, } \\ \text { Yẹ́nẹn, }\end{array}\right\}$ adv. „now"; e. g. pā yénéẹn tớkonn! "speak then now!"
Yenik, v. n. „get well, get heal" (as a sore); with negative propositions also „be well, be heal;" e. g. ka-sam ka poń yeñk, „the sore has got well." It is the short form of yénki, „be well, be heal." See the Note after wos, v. n. above.
Yeñk ma-der, „get well in body, get restored to health."
Yenk ma-der, ka-, n. „state of being well, health;" e. g. ka-yeñk-k'on ma-der, or: ka-yeñk ma-der-k'oń, „his health."
Yénkas, v. caus. „heal, cure, make well," (often used with mader, „body"); e. g. o som-mi e-trol tra yénkas-mi, „he gave me medicine to cure me." See next word.
Yénkas w'úni ma-der, „cure a person's body, make one well, restore one's health;" as: 0 yénkas-mi ma-der, „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. 0 yentr ań-réka, „he delivered the letter;" - 'a yentr-ko, „they delivered him up." Also „deliver up-with-" or „by-", as: 'a yentr-ko 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'an, 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;" - 0 yer 0 -šem, „he shared the meat;" - 0 yermi ka-bo, „he gave me of the bread," or „he shared the bread with me."

Yérane, v. a. recipr. „share among each other:" e. g. na yérane ak'óta, „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. 0 yérane 0 -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); ${ }^{n g}$ go to ruins, decay, dilapidate, fall to pieces," (as a house); e. g. añ-set ña yése, „the house goes to ruins;" - ka-fant'r ka yése, "the bed is not made."
Y'etr, pl. of r'a, or r'áka, which see.
Y'etr e-di, pl. of r'a ra-di, which see.
Y'etr e-lópra, n. „wearing apparel, clothes;" e.g. o bă y'etr e-lopra e-fíno, „he has fine clothes."
Yi, adv. „thus, so;" it may be sometimes given by „this"; e. g.
 be thus with thee!"
Yi, v. impers. „be"; e. g. ye pa yi, „thus it is."
Yi, v. n. „be, exist;" e. g. Pā Sóri 0 yi he ri, „Mr. Sori is not there;" - 0 kas-ka-mi 0 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'eī tra yi-mi ro-méra, „I have something at heart," lit. „something is with me in the mind;" - trä yimi tréka ko ro-kamp, „I intend to go to Freetown;" - 0 káne na atrá ma yi-ña, „he told them what would befall them."
Yi, ma-, n. „state, condition;" e. g. ma-yi-m'@n ro-kríi, „his condition in Hades."
Yi, pr. obj. „it; them;" e. g. ey'étr-'e-mi kére-yi ro-set, „as to my things carry them into the house."
Yta, pr. emph. „it, this; they, them, these;" e. g. e-gbata-'e-mi yfa-yē, „these are my mats," lit. „my mats they these;" - ey'étr eyé yía I yéma, „these things them I want."

Yfań, pr. abs. "it, this; they, them, these;" e. g. ey'étr-'e-mi yfan, „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. 0 yif-mi trăka añ-réka lóko of lóko, „he always asks me for the letter;" - 0 yifǹa r'áka, „he begged them for something;" - nia yif-ko ho yé: Tra sa ko-i? „they asked him: Shall we go?"
Yíki, a-, n. „glory, majesty; dignity, state, honour;" e. g. ań-
 king has a great state."
Yíkis, v. caus. „glorify, dignify, honour;" e. g. añ-fam nia yikisko, „the people glorified him."
Yím'ra, v. dim. and inch. (rad yim), „wither, fade" (as leaves), lit. „get reddish;" e. g. e-bopar ya an’’éntr e trag yím'ra, „the leaves of the tree are withering."
Y'in, adj. num. „one"; e. g. y'ánikra y'in, „one pair of trowsers." Y'intr, pl. of n'gntr, which see.
Yíra, v. n. „sit down, sit; live, dwell; also „settle" (as dreggs); e. g. 0 yíra anó, „he sits here," or „he lives here;" - ko 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, yisa ri am-béla, „boy, hoist the sail there."
$Y_{0}$, v. n. „act, do;" e. g. yo 0 yø, „thus he did."
Yø, v. a. „do; make," (as a table); „raise," (as an army); ${ }_{n}$ do-with-, do-to-, treat;" e. g. $o$ yø ma-pant, „he does work;" - I yõ-ko m@ a-bol, „I treated him as a servant;" - tše so yō-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-ko 0 kefa, „he caused him to steal." lit. „he made him he steal;" - múno yō-ko $\rho$ fi, „thou wast the occasion of his death."
$\mathbf{Y}_{\varrho}$, ka $_{0}$, n. verb. „act of doing" or „making, a treating, a doing;" also „habit, fashion;" e. g. ka-yọ-k'on atr'et atšé, „his doing this thing;" - ka-yo-k'onn kía-ké, „this is his fashion."
$Y_{0}, 0-$, pl.a-, n. „a doer"; e. g. añ-yọ ña ar'ím ra K'úru, „the doers of the word of God."
$Y_{Q}$, adv. „thus, so, in this way, in the same way" or "manner, the same kind;" e. g. yo o pá, „thus he said;" - yo 0 yø, „thus he did." This form is used before words with the vowels $o$ and $u$.
Yō o-las, ,act wrong, do wrong;" e. g. 9 yō $\mathbf{o}$-las, „he acted wrong."
Yọ w'úni kă-tšiñ, „treat one in a mean" or „vile manner;" e.g. 0 lániba 0 yõ-mi kă-tšiń, „the man treated me in a vile manner."
Yọ w'úni 0 -báki, „deal hardly with one, treat one severely;" e. g. 'a yō-ko $\mathbf{Q}$-báki, „they treated him severely."

Yo w'úni $\mathbf{o}$-bañ, „hurt one, harm one, injure one," lit. „treat one painfully;" e.g. añ-fam na yō-ña o-bañ, „the people hurt them."
Yō w'úni $\underline{0}$-las, „do wrong to one, treat one badly;" e. g. $\mathbf{Q}$ w'úni owé $_{0} 9$ yō na $\underline{0}$-las, „this person treated them badly."
Yö w'úni 0 -tot, „do good to one, treat one kindly" or „well"; e. g. añ-fam ańé na yō-mi $\mathbf{Q}$-tot, „these people treated me well."
Yō w'úni tr'eī trą-fíno, „treat one well," lit. „do one a good thing;" e. g. $\mathbf{Q}$-tem $\mathbf{o}$ y $\mathbf{0}$-mi tr'eī trą-fíno, „the old man treated me well."
Y'of, pl. of n'of, which see.
Yoffat, adj. „soft" (as a pillow); e. g. ka-fant'r ka-yófat, „a soft bed."
Yóka, v. a. „take, take up, take away; take on oneself, assume" (as an office); e. g. 9 yớka ak'ántr, „he took up the stick;" - 0 yóka an-trơko, „he took away the fowl;" - 0 yóka ra-yola, „he made himself a gentleman," lit. „he took (assumed) the rank of a gentleman;" - 0 yóka ma-der ma w'û́ni, or simply: 9 yốka ma-der, „he took on himself a human body," = „he became man."
Yt́ka, a-, pl.e., n. „a cassada root;" e. g. e-yóka e-fíno, „good cassadas."

Yóka k'or, „conceive, become pregnant," lit. „take a belly;" e. g. $Q$-béra 9 yóka k'or, „the woman conceived."

Yókane, v. refl. n. „take oneself up," hence „rise, get up; rise up as -;" e. g. w'an, yókane, pa sok! „boy, get up, it dawns!" - añ-fam be na yókane, „all the people got up;" - o yókane 0 -kèlfa, , he rose up as a war-officer;" - 0 yókane ka ra-fi, „he rose from death." Also fig. „recover, get well again" (rise up, as it were, from a sickness), as: o-tem 0 poñ yókane so, „the old man got well again."
Y 6 kane, v. rel. and refl. „take to oneself, take on" or „upon oneself, assume;" e. g. $Q$ yókane ra-kẹlfa, „he took on himself the office of a captain of the army," $=$, he made himself a captain of the army;" - 0 yókane ma-der ma w'úni, „he took on himself a human body," $=$, he became man" or "he became incarnate," for which they may also say simply: $\rho$ yókane ma-der.
Yóla, o-, pl. a-, n. „a gentleman, a rich man;"e.g. $\rho$ yi 0 -yóla 0 -bána, ${ }^{\prime}$ he is a great gentleman."
Yola, ra-, n. „state" or „rank of a gentleman, gentlemanship;" e. g. $Q$ ba ra-ytla, „he is a gentleman."

Y'oń, pr. poss. „his, her," lit. „of him, of her;" e. g. ey'étry'on, „his things."
Yon, adv. $=$ yan which see. This form is not much used; they rather use yan for it.
Yoń, káo-, pl. tráa-, 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.
Ygna, v. rel. (rad. yØ), „do-for-, make-for-; do-with-, make-with-; do work with-;" e.g. 0 -lániba 0 yóna-mi ma-pant, „the young man does work for me;" - 0 yóna-mi a-mésa, „he made a table for me;" - 9 yóna ka-bap, „he does work with the axe:" - yơna ka-bap aké ma-pant, „do work with this axe."

Y@́na, adj. „belonging to doing work with, doing with, using for;" e. g. y'etr e-yóna ma-pant ro-tof, „tools to do work with in the ground," $={ }^{\prime}$ agricultural implements."
Yóne, v. refl. (rad. yø), „happen, come to pass, take place;" also „be fulfilled" (as a prophecy); lit. „do itself;" e.g. atr'ef atšé tra yóne ténoń, „this thing happened to day;" - atrá K'úru Q pă tápañ-e, trą yóne ténoń añ-lo añe, ${ }^{2}$ what God spoke long ugo, has come to pass at this day," or "what God foretold, has been fulfilled at this time."
Yos, a-, or i-, pl. ma-, n. „a deed, work, achievement, action; custom, habit, manners;" e. g. ma-yos-mon, „his deeds;" -ma-yos ma am-bóna añe, „the customs of this nation;" -ma-yos-m'oń ma-kabáne, ${ }^{\text {nis }}$ wonderful deeds;" - añ-yos añé añá 9 yф ña tésa he, ${ }^{2}$ this deed which he did does not please."

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[^0]:    $\therefore$
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[^1]:    *) A tract of the Quea-Country has been lately ceded to the English Government at Sierra Leone.

[^2]:    *) See the term: krifi, ro-, in the Vocab. behind.

[^3]:    *) Cf. the word k'ứru in the Vocabulary.
    **) See the word: krifi, both the noun and the adjective in the Vocabulary behind.

[^4]:    *) See this word in the Vocab. behind.

[^5]:    *) For an analysis of these forms see the Temne Crammar § 23.

[^6]:    *) A few words omitted in the Vocabulary will be found under the sAddendar behind.

[^7]:    1) It is to be borne in mind that the speaker lived at Port Loko, and that it was written there.
    2) Or: ${ }^{2}$ way-laid him etc."
[^8]:    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."
[^9]:    me." Then God went to fetch medicine, eight pills; the two white ones he gave to the servant, that he might carry them. The servant carried the medicine, and gave (it) to them. The woman said that, etc."

[^10]:    1) Or: a-loom ña bak trą-reñ tr'émẹ tramát ro kin, $n$ some got six hundred years old," etc.
    2) Or: a-lom nia tási; „some exceeded (this age)."
[^11]:    1) Lit. „a woman and one man, a woman and one man," or: ${ }_{n}$ a woman with one man, etc.;" i. e. each couple formed one nation, as one the French, another the English, etc.
    2) Or ${ }_{n}$ abruptly".
[^12]:    man lay down, he could not get up again, nor could he turn himself. In the morning Mr. Death, who was etc."

    1) Lit. „who did not know any thing for any person."
    2) Lit. ${ }^{\text {nhe }}$ came to begin dying in the world."
[^13]:    1) Thus the Temnes do to this very day. As soon as one dies, they discharge muskets, making known the death thereby.
    2) Or: ${ }_{n}$ every where in etc. ${ }^{4}$
    3) Or: „of such and such etc."
[^14]:    1) Or also: „honour, respect etc." Sense: „let every one fear God etc."
    2) Or: „waste."
    3) Lit. ${ }_{n}$ 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."
[^15]:    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 pntting the sacrifice a little while in the box for the Krifi.
[^16]:    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: ${ }^{\text {nLet us go, get on my back." He got on the back of the Dog, }}$ 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: she was willing for him for once, $\times$ i. e. either granting that he was lucky; or to take the Iguana once with him to town.
    ${ }^{* *}$ ) Lit. sthou, thou only seest thus, thou saidst that I etc.s
    2) Lit. ${ }^{\text {MMr. Iguana and Mr. Dog." }}$
    3) Or: „Well, let etc."
[^17]:    „Nā šite! Nă šíte!" Ko o-nã o síte, ña won’ etc.

[^18]:    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".
[^19]:    1) Or: I tr'a he yi; „I do not know thus," = „I cannot do this."
[^20]:    1) Lit. „formed".
[^21]:    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."

    1 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."

[^22]:    Temne - Fabeln.

[^23]:    1) This is for: 0 pã, or for: 9 pă ho: „he said: *
    2) Or: Ko mañ káli-e?
[^24]:    1) These two words, as will be seen, form an imperfect beginning of the phrase: ${ }_{n} \mathrm{~A}$-sar na lơko k'ek-e!"
[^25]:    1) Or: ${ }_{n}$ Is not here the road? ${ }^{4}$ Lit. „The road not (it)? ${ }^{\mu}$
    2) Lit. ${ }^{n}$ thus ${ }^{"}$ or ${ }_{n} \mathrm{so}$ ".
[^26]:    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."
[^27]:    1) Lit. „till he was overcome."
    2) Lit. „he was talking it over again about etc."
[^28]:    1) Lit. „that it may get easy with him, ${ }^{*}={ }_{\text {„that }}$ he may become easy," or "get out of danger."
    2) Lit „implying the whole species."
    3) The Singular for the Plural.
    4) Or: „to obtain. ${ }^{\text {a }}$
    5) Lit. „Thou, this worthless one, thou etc."
    6) Lit. „my wife that."
    7) Here is an ellipsis of a few words, as: „Doest thou want the damsel? If so, name the thing etc."
    8) That is ,cuttings of them'.
[^29]:    1) Here Pa is in the Sing., and Tr'ak in the Plur.; the following pron. is governed by Pa, and therefore in the Singular. See the word k'ak in the Vocab. behind.
[^30]:    1) Or: ǹañ, „bit."
    2) The Object is dropped here.
    3) The indefinite form for the definite one, as it cannot be misunderstood.
[^31]:    1) Lit. „placed them before etc."
    2) Lit. „he knows something."
[^32]:    1) See the word Mọ́du in the Vocabulary, as also Télma.
[^33]:    1) Or: „Thank you! Let us etc.4" or „Thank you! Good bye etc.!"
[^34]:    1) Lit. ${ }^{n} \mathrm{Be}$ but silent, Sir! (Madam!)"
    2) Or: Ma tru trá-tšen! „Thou art ill truly!" or: ${ }_{n}{ }^{\text {in }}$ truth!"
[^35]:    1) Or: An̉'úmpal na K’ứru ǹa bă etc.
    2) Or: a-fif-tr'eī, „convenient, seasonable."
    3) Or: ba ma-tráma ma-fíno, „be in a happy state" $=$ „be well off."
[^36]:    1) Or: pátar-ko (m'antr), „baptize him (with water) by sprinkling;" mătas is: „baptize by immersion."
[^37]:    1) Or: ka-gbagka ka K-, „the reign of etc."
[^38]:    1) Or according to the Germ. tune: „Ob Trubsal uns krănkt, etc."
    2) Or: I trára tọn kọng mo téna-mi gba.
[^39]:    1) These abbr. forms are used before the negative adv. he nnot."
[^40]:    *) Note. There are still some other forms for the sing. and pl., as will be seen in the Grammar.

