



This compilation © Phoenix E-Books UK

PLATE I



Masai warrior.

THE MASAI

THEIR LANGUAGE AND FOLKLORE

BY
Alfred
A. C. HOLLIS

WITH INTRODUCTION BY
SIR CHARLES ELIOT

OXFORD
AT THE CLARENDON PRESS
1905

288660
13. 6. 33

HENRY FROWDE, M.A.

PUBLISHER TO THE UNIVERSITY OF OXFORD

LONDON, EDINBURGH

NEW YORK AND TORONTO

PREFACE

THE Masai occupy a considerable part of the large plains which extend from about one degree north of the equator to six degrees south of it, situate in both British and German East Africa. Those living in British territory commonly call themselves Il-Maasae¹, whilst the 'German Masai' are to a large extent known as 'L-Oikop'² or Il-Lumbwa³. In olden days the coast people termed them without discrimination Wa-Masái or Wa-Kwayi⁴, names which have been perpetuated by Krapf and others.

Sir H. Johnston states⁵, and probably correctly, that the Masai represent an early mixture between the Nilotic negro and the Hamite (Gala-Somali); and that this blend of peoples must have been isolated somewhere in the high mountains or plateaux which lie between the Nile and the Karamojo country. Certain it is that the Latuka, who are supposed to be descendants of the ancestral Masai, and who occupy this country, speak a language that is closely allied to the Masai tongue, and have many customs in common with the Masai. The accounts which have been published of the habits and

¹ When spoken rapidly this word is sometimes pronounced Il-Másae (for further particulars see also p. 29, note 4).

² 'L-Oikop' is believed to signify the possessors of the land. It also means murder (see p. 27, note 3, and p. 311).

³ Not to be confounded with the so-called Lumbwa (whose real name is Kip-sikisi), a tribe living near the Victoria Nyanza in British East Africa. These Lumbwa or Kip-sikisi are nearly related to the Nandi, and are believed to have migrated from north of Mount Elgon (Hobley, *Eastern Uganda*, p. 10). Lumbwa is a term of contempt, and signifies a pastoral people who have taken to agriculture.

⁴ The meaning of Kwayi (or Kwapi) in Masai is countries or somewhere. Hildebrandt's suggestion (*Zeitschrift für Ethnologie*, 1878, p. 349) that Maasae is derived from the Masai word 'masaa, property, and that Kwayi is a corruption of kafi, the Swahili for paddle (given in allusion to their broad-bladed spears), is probably incorrect.

⁵ *The Uganda Protectorate*, vol. ii, p. 796.

customs of the Masai are both numerous and varied, but comparatively little is known of their language. The following books, which contain either short vocabularies or grammatical notes, are probably all that exist¹.

- I. *Vocabulary of the Engutuk Eloikop*, Krapf, Tübingen, 1854.
- II. *Vocabulary of the Enguduk Iloigob*, Erhardt, Ludwigsburg, 1857.
- III. *Life, Wanderings and Labours in Eastern Africa*, New, London, 1874.
- IV. *Nubische Grammatik* (Einleitung), Lepsius, Berlin, 1880.
- V. *Massailand-Expedition*, Fischer. (Mittheilungen der geographischen Gesellschaft in Hamburg, 1882-3).
- VI. *A Visit to the Masai People*, Last. The Geographical Journal, 1883.
- VII. *Die Sprache der Il-Oigob* (die sogenannten Wakuafi und Masai). Grundriss der Sprachwissenschaft (Band III), Müller, Vienna, 1884.
- VIII. *Polyglotta Africana orientalis*, Last, London, 1885.
- IX. *The Kilima-Njaro Expedition*, Johnston, London, 1886.
- X. *Durch Massailand zur Nilquelle*, Baumann, Berlin, 1894.
- XI. *Masai Grammar*, Hinde, Cambridge, 1901.
- XII. *The Uganda Protectorate*, Johnston, London, 1902.

My endeavour in writing this book has been to place on record some of the thoughts and ideas of the Masai people, before their extinction or their admixture with Bantu elements and contact with civilization renders this an impossibility. The stories, the proverbs, the riddles, the songs, and the account of the customs and beliefs of this interesting people are all given in the words of the relaters themselves.

My thanks are due to Sir C. Eliot for many valuable hints, and for the kindly interest he has shown in my work; to Mr. W. J. Monson for the free translation of the songs and prayers; to Mr. R. J. Stordy and to Saleh bin Ali for the loan of their photographs; and to the Director of the Royal Botanic Gardens, Kew, and to the officials of the Agricultural and Forestry Departments, East Africa Protectorate, for determining the names of the trees and plants.

In conclusion I wish to pay a tribute of the highest praise to the work of the Church Missionary Society in East Africa.

¹ When this was written Merker's book *Die Masai* (Berlin, 1904) had not been published.

Some years ago this body conceived the idea of educating at their central station at Freretown, near Mombasa, a few of the most promising of their up-country converts. When sufficiently advanced, these boys or men are sent back to their homes and become teachers of the Gospel. Thus, one Ol-omeni¹, a member of the Oikop or Lumbwa Masai, who had spent some years under the able tuition of the Rev. A. R. Steggall at Taveta, was baptized under the name of Justin, and completed his education at the coast. He is now one of the principal supports of the Society in Southern Masailand. To the kindness of the Society in lending me Justin Ol-omeni's services, and to the diligence of Justin Ol-omeni himself, I am in a large measure indebted for the material contained in this book. Philologists will possibly be interested to hear that there exist Masai (and possibly members of other tribes whose language has ever been a closed book) who are able to correspond with one another in their mother tongue. I have in my possession, for instance, several letters written in Masai.

As a well-wisher of the Masai and one who has known them for a decade, I consider that every support should be given to the Church Missionary Society and to the other Missions engaged in proselytizing in their midst, for it is only by the gradual and peaceful civilization of the tribe that they can be saved from extinction. The encroachments of civilization are beginning to be felt in East Africa; and the famous Rift Valley and the high plateaux where the fierce, bloodthirsty Masai once reigned supreme, are now becoming colonized by the white settler. It has often been proved in other parts of the globe that the native, on the advent of the white man, alters his habits or ceases to exist, and it is to be hoped that the Masai will choose the first of these alternatives.

A. C. HOLLIS.

NAIROBI,
EAST AFRICA PROTECTORATE,
May, 1904.

¹ Ol-omeni means He who is despised. When this name was given him, he was a small, sickly child, and not expected to live.

CONTENTS

	PAGE
MASAI GRAMMAR	I
— Alphabet and pronunciation	I
Changes of letters	2, 53
— The Accent	7
Gender and Number	9
The Article	10
Cases	14
Substantives	18
— Adjectives	35
— Comparison of Adjectives	38
Numerals	39
Pronouns	41
Personal	41
Possessive	42
Demonstrative	43
Reflexive	44
Relative	45, 50
Indefinite	46
Interrogative	47
Verbs	48
Simple Verbs	57
Verbs denoting motion towards the speaker	71
Verbs denoting motion from the speaker	74
The Dative form	76
The Applied form	78
The Reflexive and the Neuter or Quasi-passive form	79
The Reflexive form of Derivatives	80
Dative Verbs used as Reflexives	81
Intransitive Verbs	81
The Reciprocal form	82
Causatives	84
Neuter Verbs	87
Auxiliary and Irregular Verbs	89
Reduplication	97
Adverbs	97
Conjunctions	100
Prepositions	101
Interjections	101
MASAI STORIES	103
The hare and the elephants	103
The warriors and the devil	108
The warrior and his sisters; or, Why free love is permitted among the Masai	117 .

CONTENTS

vii

	PAGE
The devil called Sae-Kidongoi and the children	122
The warriors and the monkeys	129
Konyek and his father	133
The old man and his knee	147
Greed of the old man and his wife	155
The woman and the children of the sycamore tree	161
The father of Marogo	165
The two wives and the twins	171
The caterpillar and the wild animals	179
The warrior and the Lumbwa	185
The boy, his brother, and their song	190
The ostrich chicks	196
The crow who married a woman	198
The hare, the hyena, and the lioness's cave	202
The demon and the child	215
The two Dorobo	223
The Dorobo and the giraffe	230
MASAI PROVERBS AND SAYINGS	238
Illustrative Proverbs and Sayings	251
General Index to Proverbs and Sayings	252
MASAI ENIGMAS	253
DIVISIONS OF THE MASAI PEOPLE	260
Clans and families	260
Districts and sub-districts	260
Ages and generations	261
MASAI MYTHS AND TRADITIONS	264
The story of the gods	264
A devil	265
The beginner of the earth	266
" " (another version)	270
The story of Le-eyo's disobedience	271
The origin of the Masai and Bantu people	272
The story of the sun and moon	273
The eclipse of the moon	274
Sunrise and sunset	275
The stars	275
A halo round the moon and the milky way	276
The rainbow	277
Comets	277
Sheet lightning	278
The story of the flocks and the rain and sun	278
The story of the night and day	278
The story of the sky and earth	279
Earthquakes	279
Volcanoes and steam-jets	279
Caves	280

	PAGE
MASAI CUSTOMS	282
→ Women's ornaments	282
→ Men's ornaments	283, 294
→ Masai salutations on arrival	284
→ " " " departure	287
→ Hospitality	287
→ Cattle, grass, and milk	288
Brand-marks and ear-cutting of cattle, sheep, and donkeys	290
Warriors' shields and spears	291
Arrows of the elders	291
The process of moving	292
Warriors' kraals and slaughter-houses	292
The feast called the offspring	293
Circumcision	294
Boys' circumcision	296
Girls' circumcision	299
The feast called E-unoto <i>or</i> the selection of a chief	299
Marriage	302
The refuge (divorce)	304
Death	304
Mourning	306
People's souls and spirits, and snakes	307
Inheritance	309
Crimes	310
The extraction of teeth	313
Shaving	314
Spitting	315
Food	317
Wild animals	319
Games	321
Peace ceremonies	321
The ceremony of the red bead	323
→ Omens	323
The medicine-men	324
The smiths	330
Earthenware pots and gourds	331
Pipes	332
The divisions of the day	332
Seasons and months	333
Yawning, hiccoughs, sneezing, and illnesses	334
Trees and medicines	335
How fire is obtained	342
Wounds and surgeons	343
→ Masai curses	344
Masai form of oath	344
Trial by ordeal	345
→ Songs and prayers	345

LIST OF ILLUSTRATIONS

PLATE

I.	Masai warrior	<i>Frontispiece</i>
II.	Masai elder wearing a fur cloak which is supposed to resemble a cobra's hood	<i>To face p. xvi</i>
III.	(a) Masai warriors of various 'ages' and 'districts,' each with the shield of his 'age' and 'district.' (b) Scene on the Uganda Railway. Masai and other passengers	xxviii
IV.	Masai warrior, showing pig-tail	102
V.	(a) Masai women carrying firewood, (b) Masai woman carrying a child. (c) Masai woman, showing necklace and 'surutya ear-rings	120
VI.	(a) Masai cattle at the foot of O-satima. (b) Masai moving their belongings	127
VII.	(a) Masai girls, showing ornaments. (b) Masai woman and child, showing dress and ornaments	143
VIII.	(a) Inside a Masai kraal. (b) Masai woman erecting kraal	170
IX.	E-siangiki, or young married woman	177
X.	(a) Masai woman cutting firewood. (b) Scene inside a Masai kraal, showing women's ornaments	195
XI.	(a) Masai drawing blood from an ox by shooting a blocked arrow into one of the superficial veins of the neck. (b) Mock duel between two 'L-oiñgok	257
XII.	(1) Anklet of bells worn by girls at dances. (2) Bell worn by warriors who, for bravery, are called 'L-oiñgok. (3) Cow-bell. (4) Ol-lenywa fan used by old men to brush away the flies	272
XIII.	(1) Married woman's ear with e-surutyai ear-ring and ear ornaments. (2) Stone ear-ring weighing 2 lb. 14 oz.; used for extending the lobe of the ear	283
XIV.	(a) Masai rings of iron or brass worn by men and women. (b) Ear-rings and ornaments worn by men; Nos. 1, 4, and 5 are also worn by boys and girls	284
XV.	Masai spears. (1) Old form; (2) Form in use twenty years ago; (3) Present form	289

- xvi. (a) Arm clamp of horn worn by warriors. (b) Masai shield (without decoration); (1) front view; (2) back view *To face* p. 291
- xvii. (a) Inside a Masai kraal. (b) Place in the woods where the warriors sleep after eating meat 292
- xviii. (1) Bracelets of small iron rings bound over leather bands. (2) Warrior's cap. (3) Masai sandal. (4, 5) Masai warriors' head-dresses (ostrich-feathers and lion's skin) 294
- xix. (a) An O-Sipōlio, or boy who has been recently circumcised, wearing a woman's garments and the 'surutya ear-rings. (b) Masai warriors, showing the ear-ring called en-gulale and the arm-ring called e-rap 298
- xx. (1) Necklace of brass wire, beads, and chains worn by women. (2) 'N-dorosi garment worn by warriors when proceeding on a raid after the election of an Ol-aunōni chief. (3) Ivory arm-ring worn by elders as a sign of wealth. (4) Belt worn by unmarried women, made of leather covered with beads of different colours 301
- xxi. (a) Masai woman shaving her husband. (b) Masai moving their belongings from one kraal to another 314
- xxii. (a) Clubs: (1) Club of rhinoceros horn belonging to the spokesmen (ol-aigwenani); (2) Warrior's club; (3) Boy's club. (b) Masai hatchet 320
- xxiii. The principal Medicine-man of the Masai, Ol-Ōnana, the son of M-Batyany; (1) wearing the cap of an official of the East Africa Protectorate, and carrying the iron poker; and (2) wearing native dress 326
- xxiv. (1-3) Masai knives and sheath; (4-7) Arrow heads (4. used for cupping purposes; 7. used by boys) 330
- xxv. (a) Razor and case. (b) Masai snuff-boxes 332
- xxvi. (1) Fire-sticks. (2) Tweezers. (3) Masai stool. (4) Honey pot. (5) Leather bag 342
- xxvii. (1, 2) Bow and quiver. (3, 4) Masai sword and sheath 356

INTRODUCTION

THE present work, by Mr. Hollis, Chief Secretary to the Administration of the East Africa Protectorate, treats of the language, traditions, and customs of the Masai, one of the most interesting and important tribes of those territories. I am not competent—and there must be few people in the world who are—to criticize by the light of independent knowledge the mass of material which he has brought together, and will merely attempt briefly to summarize the information about the race which we now possess. Mr. Hollis's previous contributions to anthropology, his opportunities for studying and daily conversing with the Masai, and his linguistic talents, which are well known to every one in East Africa, are a sufficient guarantee for the thoroughness and excellence of his work.

The Masai at present inhabit the inland districts of British and German East Africa from the equator to about 6° S. Few of them are found north of the Line, except an isolated settlement just south of Lake Rudolf, and they seem to avoid both the sea and the great central lakes. Many smaller pieces of water, such as Lakes Naivasha and Nakuru, are found in their haunts, but they neither use boats nor catch fish. They are divided at present into two sections, one of which, called OL-Oikop, is agricultural and settled, while the other, of Masai proper, is entirely pastoral and nomadic. The difference between the two is evidently not ancient, for both speak practically the same language, and it is probable that the agriculturalists of the present time are nomads who have settled down. On the other hand, tradition does not carry the history of the tribe further back than a century at the most¹, and it would be rash to assume that the nomad pastoral state is primitive or very ancient. It is quite probable that there was a large agricultural settlement on the Uasin-Gishu plateau from which the more adventurous warriors detached themselves.

In East Africa the Masai are clearly distinguished by their language, customs, and appearance from the Bantu races (although the latter often imitate them, and have received a certain proportion of Masai blood), and equally clearly

¹ The genealogy of the medicine men goes back about 200 years.

related to the Suk-Turkana and Nandi-Lumbwa¹. Somewhat more distantly allied to the same stock are the inhabitants of South Kavirondo or Ja-luo. These races again show clear resemblances to some of the peoples who inhabit the banks of the Southern Nile, such as the Acholi, Bari, Latuka, Dinka, and Shilluk. The whole group are sometimes classed together as Nilotic, and have many peculiarities in common. Their languages show a considerable, though varying, degree of affinity; physically they are tall, thin men, with features which are not markedly negroid, and are sometimes almost Caucasian: several remarkable customs, such as the nudity of the male sex and the habit of resting standing on one leg, are found among them all. The closest connexion seems to be between the Acholi and the Ja-luo, and between the Masai, Latuka, and Bari. The Masai, Nandi, Lumbwa, Suk, and Turkana all possess in a more or less developed form a military organization which obliges all the male population, between the ages of about seventeen and thirty, to submit to a special discipline and constitute a warrior class. A similar organization does not seem to be recorded among the tribes who dwell along the Nile². These latter are not a homogeneous group, so that the word Nilotic must be used with caution. The Madi, who occupy a large portion of the country between Lake Albert and Gondokoro and extend well to the east of the river, are linguistically different from their neighbours, and apparently represent an invasion from the west, though in customs they do not seem to differ markedly from the Bari.

A glance at the map will show that from the Rift Valley to the Nile there runs in a north-westerly direction a broad belt of non-Bantu languages, more or less allied to one another, Masai, Nandi, Suk, Turkana, Karamojo, Latuka, Bari, and Dinka. The Karamojo appear to be Bantus who have been forced to accept an alien form of speech. This distribution of languages seems clearly to suggest a south-eastward movement from the country between the north of Lake Rudolf and the Nile. The hypothesis is rendered more probable by the fact that in East Africa as elsewhere the course of invasions has been mainly from the north to the south. This is certainly

¹ The name Lumbwa is confusing. It is really a term of opprobrium applied by the nomadic warriors to agriculturalists of their own or allied races (not, apparently, to Bantus). Hence the 'L-Oikop are often called Lumbwa Masai. But the name is popularly and officially applied to a tribe closely allied to the Nandi who live to the south of the Nyando valley.

² Baker perhaps alludes to something similar among the Latuka whose young men, he says, live for fighting only.

the case with the Gallas, Somalis, and Abyssinians (who are rapidly encroaching on the Protectorate), and probably with the Bahima. It also seems probable that the physical type of these races (Masai, Nandi, Turkana, Dinka, &c.) represents a mixture between the negro and some other factor. It does not seem to me possible to make any definite statement as to what that factor may be, but the neighbourhood of Egypt and Abyssinia renders several hypotheses plausible. Baker states that the appearance of the Latuka (who are probably the closest allies of the Masai) points to a Galla origin, and that there are Gallas on the east bank of the river Chol only fifty miles east of Latuka, which they have often invaded. It may therefore be that the Nilotic tribes, and possibly also the Hausas to the west, represent a hybrid of the negro and Galla.

There is absolutely nothing to show when the Masai moved southwards, but the traditions reported by Mr. Hollis (p. 264, &c.) seem to place the earliest history of the world in an East African setting, and convey no hint of an earlier home. The chief characters in these stories are the Masai, the Dorobo (hunting tribes), and the Bantu (Meek), and the principal event some arrangement by which the Masai obtain a right to all the cattle in the world. This seems to indicate that they must have been a long time in their present haunts, and have lost all remembrance of their origin. Some of the proverbs, such as 'The zebra cannot change his stripes,' and 'Mountain does not meet mountain,' have a familiar oriental ring; but it would be unsafe to speculate how they came to Masailand.

A very different view of the past of the Masai is suggested by Merker's recent work (*Die Masai*, Berlin, 1904). He regards them as belonging to the same stock as the ancient Hebrews, and quotes a great number of traditions respecting the creation, deluge, ten commandments, &c. which resemble the Biblical and Babylonian versions of primitive history. A critical examination of these stories is very desirable, as one cannot help suspecting that they contain elements borrowed from Christian or Mohammedan sources. On the other hand, in all questions affecting the origin of East African races, our only data are the most recent types of physique, religion, and language, and we cannot, as in the case of more civilized nations, go back two or three thousand years with comparative certainty. We can form no idea of how many strata of population such a period would represent in Africa; what mixtures and disruptions of races it would include.

A tribe coming from the north like the Masai, and possibly at one time in touch with races influenced by ancient Egypt, may conceivably represent not an improvement of the primaeval African stock but a degeneration of some other race. Still, the accounts which we have of the Bari and Dinka ascribe to them the same vague belief in a supernatural power, which most inquirers have reported as existing among the Masai, and an absence of traditions respecting the origin of the human race¹.

The history of the Masai, as far as we know it for the last hundred years, presents as its most important feature a conflict between the pastoral and agricultural sections, ending in the victory of the former and the annihilation of large settlements of the latter. The conflict was disastrous for the race, for the portion which survived depended entirely on cattle and raiding for subsistence. The herds suffered severely from plague in the eighties, and the advent of Europeans and the gradual introduction of the Pax Britannica could not be otherwise than unfavourable to the pre-eminence of a tribe whose prosperity depended so largely on continually plundering their neighbours. Nevertheless from at least 1850 to the early eighties the pastoral Masai were a formidable power in East Africa. They successfully asserted themselves against the Arab slave-traders, took tribute from all who passed through their country, and treated other races, whether African or not, with the greatest arrogance. About 1859 they raided Vanga, on the coast near the present German frontier. Thomson (*Through Masai Land*, 1885) describes how, in 1883, they entered his camp and ordered about the whole caravan, including himself, as if they had been masters and the travellers slaves. This period of triumph was succeeded by one of disaster. Rinderpest attacked the cattle and small-pox human beings. The surrounding tribes who had suffered from their raids were not slow to revenge themselves for the oppression and plunder of the past, and a severe famine completed the catalogue of misfortunes. The numbers of the Masai were undoubtedly greatly reduced, and at present those found in British East Africa only amount to a very modest figure, variously estimated at from 25,000 to 12,500. The latter estimate, which is the latest and perhaps the most correct, is based on the assumption that there are 7,500 in the

¹ See Mitternutzner, *Die Dinka Sprache*, 1866, p. 56, &c. It is true that some expressions ascribed to the Dinka, such as 'We do not know—the wise men know,' might be interpreted as a consciousness of the loss of traditions.

Naivasha province and 5,000 between Kikuyu and Kilima-Njaro.

The expansion of the tribe seems to have come to an end about the middle of the last century. About 1830 they reached their furthest recorded point in the south and were driven back by the Wagogo and Wahehe. The southward movements of the Gallas and Somalis kept them back on the north-east, though as late as the nineties they raided on the Tanæ river. It would appear that about 1850 the Turkana drove the most westerly branch of the Masai from the west to the south of Lake Rudolf, where they are now settled. Somewhere about the same period—at the time an old man can remember according to the native expression—the Masai dwelling on the Uasin-Gishu plateau attacked those of Naivasha, and after defeating them were in their turn thoroughly defeated by a combination of Naivasha and allies from Kilima-Njaro. The inhabitants of the Uasin-Gishu were scattered to the four winds: those who escaped their brethren were annihilated by the Nandi, and only a few fragmentary remnants survive in Kavirondo, Lumbwa, and the two villages called Great and Little Enjámusi at the south end of Lake Baringo. Another branch called 'L-Osigella or Segelli took refuge in the Nyando valley but were wiped out by the Nandi and Lumbwa. The Laikipia plateau, which is now uninhabited like the Uasin-Gishu, was not depopulated in 1889, when Peters crossed it and had many fights with the Masai. According to one story, the people of Laikipia raided some other Masai near Nairobi about 1890 and carried off their cattle. These cattle were suffering from rinderpest, and the result was that all the stock of the Laikipia took the disease and died. This was considered as a judgment on the Laikipia for raiding their brethren.

At present the agricultural Masai are found chiefly near Lake Natron and south of Mount Meru in German territory. In our Protectorate they are represented only by a few scattered settlements, such as the people of Enjámusi, the Burkeneji, and perhaps the people of Samburu in the Rendile country. It would appear that the name Wakwavi, often applied to the agriculturalists, is merely a Swahili nickname borrowed from the Masai Kwayi or Kwapi, meaning places. The pastoral section classify themselves under five districts, with many subdivisions, namely Kaputiei (Kapite plains), En-aiposha (Naivasha), Kisongo (the district south and west of Kilima-Njaro), Uasin-Gishu, and 'L-Aikipyak. The two last districts, as mentioned, have ceased to exist, and those who

claim to belong to them live elsewhere. Merker gives as the principal divisions three provinces, Kisongo, Loita, and Olbruggo. This is perhaps not according to Masai traditions, but is not incorrect as a practical description of the present distribution of the tribe. The Loita and Olbruggo, also known as Elburgon and Purko, are both subdivisions of the Naivasha district, of whom the former acquired importance by refusing to accept the present Laibon, Lenana, and following instead his brother Sendeyo. Besides these districts, there are four clans representing genealogical not territorial divisions: Aiser, Meñgana, Mokesen, and Molelyan. The Aiser seem to enjoy a certain primacy. The medicine men all belong to this clan, which is specially connected with Mount Ngong (to the south of Kikuyu), also called Ol-doinyo loo-'l-Aiser, the mountain of the Aiser.

According to the social system of the pastoral Masai the male sex is divided into boys, warriors, and elders. The first stage continues until circumcision, which may be performed any time between thirteen and seventeen, or sometimes in the case of poor people not till twenty. Those who are circumcised about the same time (see p. 261 for details) are said to belong to the same age, and are known collectively by a distinctive name, such as 'the White Swords' or 'the Invincibles.' After circumcision the warriors plait their hair, but, except for a small skin hanging over the shoulders, and their arms and ornaments (which are described by Mr. Hollis), go absolutely naked. They subsist entirely on meat, milk, and blood, and in particular may not smoke or touch intoxicants. They do not live with the married people, but in separate kraals with the immature unmarried girls, with whom they are allowed to cohabit freely. Tradition¹ (see p. 117) ascribes this practice to the fear that if girls were kept away from the society of their own warriors, they would let themselves be seduced by the enemy; but the remedy has been worse than the danger it was to avert. The direct physical evil is considerable, and is partly responsible for the diminishing numbers of the race. Besides this, female morality after such a girlhood was naturally low, even when the Masai kept to themselves. Now that they have come into contact with civilization, prostitution and venereal disease have become deplorably frequent. About the age of twenty-seven or thirty, or nowadays when raiding is forbidden somewhat earlier, a warrior marries and settles down. If he

¹ It is said that among the Dinka, Bari, and Shilluk there are similar customs of free love.

PLATE II



Masai elder wearing a fur cloak which is supposed to resemble
a cobra's hood.

is a man of wealth and importance he may be elected chief¹, in which case he is responsible for the discipline of the warriors and their appearance when summoned to fight, though he does not go to the wars himself. As with most East African tribes an elder's ideal of existence seems to be ease, not unmixed with drunkenness. Proverb No. 64 (p. 249), 'Don't lie with your feet against a post like the father of many sons,' meaning 'Don't give yourself airs,' is a vivid picture of the Masai pater familias taking his ease in the primitive posture of lying on his back with his feet against a post, while his family do all the work for him.

Masai women, unlike the men, are carefully dressed in leather garments, but a rare, and according to our ideas most unbecoming, custom forces them to shave their heads. Before marriage they are circumcised, and signalize their change of state by wearing large circular earrings and necklaces of brass and iron wire. Both girls and women have their legs and arms encased in iron ornaments, so that they can sometimes hardly walk.

This military organization of the Masai made them a most effective body for destructive military operations, and explains not only the predominant position which they acquired in East Africa, but also the respect which they inspired and the extent to which their customs were imitated by other tribes. On the other hand, it probably also is the reason why they never founded any state or polity analogous to the kingdoms of Uganda and Unyoro. The centre of political gravity was not with the elders or chiefs, but with a republic of young men, governed by ideas of military comradeship and desirous only of military glory. Retirement from this band of warriors as a chief was honourable, but seems to have been recognized as a removal to an inferior sphere of activity. The chiefs arranged the details of the raids which the warriors wished to undertake, but their power of compelling them to do anything which they did not wish was very slight.

The nearest approach to a central and superior authority among the Masai is the medicine man or Laibon (more correctly Ol-oiboni; see p. 324, &c.). They all belong to the Kidongi family of the Aiser clan, and are said to be descended from a personage called Ol-le-Mweiya, who came down from heaven and was found by the Aiser sitting on the top of Mount Ngong. This was nine generations ago, the genealogy having been preserved. The influence of the

¹ The chief is elected from the warriors, but leaves their ranks at once and becomes an elder.

medicine man is due to his supposed power of prophecy and divination. No explanation is offered of this power, nor does it appear that the Laibons are believed to enjoy the acquaintance and assistance of definite spiritual beings; but they can foretell the future by such methods as throwing stones out of a horn, inspecting the entrails of slaughtered animals, interpreting dreams, and delivering oracles when intoxicated with honey wine. Great, however, as is their influence, it does not appear that either among the Masai or the Nandi, where similar institutions prevail, they have ever attempted to assume a position like that of the various small sultans of the coast or the kings to the west of Lake Victoria.

The most celebrated of these medicine men was Mbatian, the father of the present holder of the office, Lenana, who died about 1890. He is celebrated for having prophesied outbreaks of cattle plague and small-pox, which duly came to pass; and also for having foretold the arrival of white people. It is generally said that he bade the Masai be friendly to them, but Mr. Hollis could not find any corroboration of this statement. His death was followed by a disputed succession. There is considerable discrepancy as to the details of the story, but, according to the versions taken down by Mr. Hollis (p. 327), Mbatian told his eldest son Sendeyo that on the morrow he would invest him with the insignia of a Laibon, of which the principal is an iron club. Lenana, the younger son, overheard, and presented himself before his father very early the next morning. Mbatian, who was very aged and had only one eye, behaved much like Isaac in similar circumstances, and gave his younger son the insignia, saying 'Thou shalt be great among thy brothers and among all the people.' In any case, Lenana succeeded, and was accepted as Laibon by all the Masai except the Loita. This created a division in the tribe, and as it roughly corresponded with the division between British and German territory, Sendeyo was long regarded as the chief of the German Masai and Lenana of the British. But in 1902 Sendeyo quarrelled with the German administration, made his peace with his brother, and came over to the British Protectorate.

The religious ideas of the Masai, as collected by Mr. Hollis, are vague and unformulated. The commonest word for God is Eng-aĩ, which it will be observed is a substantive with a *feminine* article. Eng-aĩ appears to be used either quite indefinitely and impersonally of remarkable natural phenomena

(especially rain, the sky, and volcanoes), or else definitely and personally of superhuman beings. In this latter sense it is said that there are two Gods (Ing-aĩtin are), the Black God and the Red God, of whom the former is kindly, but the latter malevolent. It is the special function and pleasure of the Black God to provide rain, but the Red God objects to turning on the celestial water-tap. Loud thunder is the result of the Red God trying to get to earth through the Black God's dominions in order to kill men, but the distant rumbling is the Black God saying to him, 'Do let them alone; don't kill them.' This happy fancy that the good god is near but the bad god far, which is probably no accident but due to the fundamental characteristics of the Masai mind, has doubtless saved untold suffering, for it does away at once with the necessity for human sacrifices and all similar methods of propitiating cruel powers. Besides the Black and Red Gods there is a quasi-divine personage called Naiteru-Kop, who appears to have been, if not the creator, at least the arranger of the present order of things. A man called Le-eyo appears to have been the principal patriarch, though there were also Dorobo (hunting tribes) in his time, so that he was not strictly the first man. Death entered the world owing to his selfishness and disobedience (p. 269), and, by an incident common in stories of this kind, his younger son became the father of the Masai, while his elder son lost his birthright, and was the ancestor of the inferior tribes.

The worship of the Masai, like their beliefs, seems to be somewhat vague and wanting in ceremonial, but Mr. Hollis's collection shows that they have definite prayers, and that they petition the deity more frequently and fervently than the surrounding tribes are known to do. This is confirmed by Thomson, who speaks of them howling out prayers to Eng-aĩ for hours together. By a custom not without parallel in other nations, it would appear that the women pray twice a day, but the men only occasionally and in grave circumstances. The prayers which are for children, rain, and victory, are addressed to Eng-aĩ as a distinct personality 'who is prayed to and hears.' Remarkable also is the phrase 'the highlands and lowlands of our vast country which belongs to our God.' On the other hand, the sun and moon, the morning and evening star, and the mountain clouds are also invoked, and one song says in two consecutive verses, 'He whom I pray to is God,' and 'He whom I pray to is Lenana, our medicine man.' It is difficult to say whether

we have here primitive and undeveloped religious sentiment where the personality of the deity is hardly separated from striking natural phenomena, or remnants of some old cultus of the heavenly bodies, mountains, and tribal deities preserved in a hazy way by a military race which had not paid much attention to religion.

The Masai believe that ordinary persons die like cattle, and they throw away their corpses to be eaten by hyenas¹, in the revoltingly uncereemonious way common to many East African tribes. Medicine men, however, and influential people are buried, and their souls are said to pass into snakes, which are respected in consequence. Many tribes on the Nile also reverence snakes. It is noticeable that death and misfortune are not attributed to witchcraft. The Laibon is not the same as the Witch Doctor of the Bantu tribes, and it is no part of his duties to detect witches.

As the Masai men will practically do nothing but fight or tend cattle, they are naturally dependent on others for all articles, including their arms, which cannot be manufactured by women. There is among them a special tribe of smiths, called Il-Kunono, who make iron weapons, but are treated as inferiors and not allowed to marry Masai women. A somewhat similar tribe are the Dorobo or hunters.

It would appear that the military organization, the aversion to hunting, to eating game or vegetable food, and to engaging in agriculture or any productive art are peculiarities specially developed by the Masai, though some of them have been imitated by other tribes. Another peculiarity is the shape of their houses—long low buildings constructed of poles, grass, and mud, and divided into rooms by partitions. Their other customs, however, seem to tally with those of the Latuka, Bari, and Dinka, as far as differences of residence and occupation permit. Remarkable points of agreement are the nudity of the men, the shaven heads of the women, extraction of the middle teeth of the lower jaw, resting in a standing position on one leg, drinking the blood from living animals, and spitting as a sign of affection or benediction.

Linguistic evidence points the same way, though ampler and clearer information about the languages of the Nile is desirable for purposes of comparison. It is no want of respect to the labours of Sir H. Johnston and others to say that the researches of Mr. Hollis have for the first time

¹ It has been suggested that this practice may be due to a desire not to contaminate the earth by burial, but Mr. Hollis could find no trace of this idea, although he carefully inquired.

made the grammatical system of the Masai language coherent and clear. It has a marked love for lengthy formations, and until the articles, relatives, verbal prefixes and affixes had been separated out it was impossible to discover not only roots, but even the simple forms of nouns and verbs. Much still remains to be done in dividing these forms into their essential parts and formative elements, but the general structure of the language appears to be established beyond doubt.

Except for the length of the words, the phonetics are simple and easy. Difficult groups of consonants and the harsher gutturals are absent, and the utterance seems to be somewhat languid, and in particular the pronunciation of the labials tends to be indistinct. The verb is clearly distinguished from the noun, and shows great luxuriance of formation, but has only moderate powers of expressing the categories of personality and time. A prefix indicates not only the subject but also the pronominal object; but the distinction is not always complete: thus Aasuj means either I follow thee, or they follow me; Kisuj, thou followest me, they follow thee, or we follow him. Only present and past times are clearly and regularly expressed. The future is sporadic. The imperative is not, as in so many languages, the simple verbal root, but a form analogous to the subjunctive. The negative is expressed by *m* or *mi*, but various circumlocutions are also used. There is a great wealth of derivative forms. These comprise an impersonal passive; forms denoting motion to and from the speaker; a form indicating that the action is done in the interests of some one; another indicating the instrument with which or the place in which a thing is done; reflexive, causative, and neuter formations.

Unlike the verb, the noun shows very little power of inflexion, and can only indicate number. The plural is formed by a great variety of suffixes, such as *a*, *i*, *o*, *ra*, *ta*, *tin*, *shi*, *shin*, *ni*, *n*, *k*, &c., but it is noticeable that the singular is often formed from the plural, that is to say, a collective noun is individualized by the addition of a suffix, e.g. Il-Keyu, the Elgeyo tribe, Ol-Keyuni, one man of the tribe; il-akir, stars, but ol-akira, a particular star. Not only are there no case inflexions, but prepositions are almost entirely absent, so that the possibility of indicating case relations in a substantive is very limited. The nominative and accusative are not distinguished except by position, even in pronouns. The genitive is expressed in various ways, usually with the help of the article and a particle of varying form, in which the

letter *l* often occurs. Similar forms, but with *t* in the place of *l*, are used as a local case with the most various meanings, such as in, out, to, from, at, with, &c. These very defective modes of expression are supplemented by the use of the derivative forms of the verb which indicate motion to or from, action in the interest of a person or by means of a thing. After the verb, the vitality of the language appears to be concentrated in the article and the relative. The article (*ol*, masc. sing., *il*, plural; *en*, fem. sing., *in* plural¹) indicates number and gender. The latter is more analogous to the grammatical genders in German than to the simple distinction between male and female beings, *ol* being used to denote what is big and strong, and *en* what is small and weak, so that side by side with instances of sexual distinction like *ol-ashe*, a male calf, *eng-ashe*, a female calf, we also have such pairs as *ol-ayōni*, a boy, *eng-ayōni*, a small boy; *ol-alem*, the sword, *eng-alem*, the knife. The power of expressing the genitive and locative cases resides principally in the article, and as a rule a noun is unintelligible unless it is accompanied by it, the chief exception being abstract nouns which naturally are not numerous in the stage of mental development which the Masai have reached. It is noticeable that the article is more general in signification than either the definite or indefinite articles of other languages, and merely expresses the existence of individual objects or collective groups as separate entities. But that it is of the nature of an article and not a mere formative prefix is shown by the fact that the demonstrative, interrogative, and some other pronouns can be substituted for it (e.g. *ol-tuñgani*, the man; *ledo-tuñgani*, that man; *kalo-tuñgani*, what man?). Very remarkable is the use of the article with a genitive to form a substantival expression, equivalent to the use of an adjective as a noun in other languages, e.g. *ol-lo-'l-masi*, the-of-the-mane, that is, the maned one or lion; *ol-le-'l-lughunya*, the-of-the-head, the brain (cf. *ἐγκέφαλος*); *ol-le-'ng-aina*, the-of-the-hand, the handed one, the elephant (cf. Sanscrit *hastin*, an elephant, from *hasta*, hand).

The relative which offers many resemblances to the article consists of the syllables *o*, *oo* in the masculine, and *na*, *naa* in the feminine. By prefixing it almost any part of the verb can be turned into an attribute or relative sentence. This neat and concise usage is an effective compensation for the scarcity of real adjectives and participles. Also the article

¹ Under conditions explained in the Grammar, the article becomes *o*, *e*, *eng*, and *eñg* in the singular, and *i*, *ing*, and *iñg* in the plural.

and the relative can be used together to form a noun: ol-o-unisho, the-who-sows, that is, the sower.

As far as our limited knowledge of it permits us to judge, Latuka is the language which most resembles Masai. It is spoken to the east of the Nile, about 4° N., rather to the north of Nimule. Unfortunately we have no account of the grammar, but Emin Bey (*Zeitschrift für Ethnologie*, 1882, pp. 174-8) and Baker (*The Albert Nyanza*) have given some contributions towards a vocabulary. About a third of the words known are obviously the same as the Masai equivalents, and of the remainder many look as if they would prove identical when we have a better knowledge of the changes the consonants may undergo and can separate the roots and formative elements more accurately. This is a fair percentage of correspondences, if we consider how quickly unwritten languages change, and how often one member of a pair of related words may not be that in most general use. A traveller's vocabulary of English and German would probably give 'dog' and 'Hund' as corresponding words, and not mention 'hound.' An inspection of the Latuka words suggests that *a*, *e*, and *n* represent an article similar to that in Masai, but that the letter *l* is not used in this connexion. Aker, a male sheep, and naker, a female sheep, corresponding to the Masai ol-kerr and en-gerr, are significant.

The next nearest relative of Masai seems to be Bari¹, spoken to the north-west of Latuka on both banks of the Nile. Friedrich Müller (*Grundriss der Sprachwissenschaft*, Band III, 1884) noticed the resemblance of this language both in grammar and vocabulary to Masai. The vocabulary would appear, however, to contain more than one element, and a considerable proportion of the words are unlike Masai, and perhaps are West African in origin. The grammatical forms are less developed and luxuriant than in Masai, and hence the words are shorter, but the system seems essentially similar. The verb has an active and passive voice, and distinguishes a durative, an aorist, and an imperative. The noun has a singular and plural formed by various affixes as in Masai, and the singular is sometimes the longer form, being derived from the plural by the addition of a syllable indicative of individuality. There are a few prepositions, but not many, though more than in Masai. The pronouns are fairly like those in Masai, and there is an article, masculine *lo*, feminine *na*, plural *ti*, but it is suffixed to the substantive. It is possible, however, that a *k* which is sometimes found at the beginning

¹ Mitterrutzner, *Die Sprache der Bari*, Brixen, 1867.

of words may be the remnant of an article. Compare, for instance, kolong, sun; kare, river; konge, eye; komong, face, with the Masai eng-oloŋg, eng-are, eng-oŋgu, eng-omom (cf. the vocatives with prefixed *K*, p. 15). A relative prefix like *o-*, *na-* seems not to be known, but we find adjectival phrases like ko kure, thirsty (with thirst), and lo-dit (masculine), na-dit (feminine), small, which recall Masai constructions.

The Dinka¹ language, spoken to the north of Bari, has, as Friedrich Müller points out, considerable resemblance to it. A good number of words can be reasonably compared with Masai forms, but superficially the likeness is not great, as the Dinka words are generally monosyllabic and rarely have more than two syllables. Lem (knife) seems to be the Masai eng-alem; mac (fire), en-gima; ton (man), ol-tuŋgani; pey (moon), ol-apa, Bari yapa; kir (water), eng-are, Bari kare. It is not, however, probable that the Dinka forms are primitive, as they are capable of considerable changes which may be explicable by reference to older and fuller forms. For instance, lyeb, the tongue (? Masai ol-ŋgejep), can become lyep, lyema, lyem, lip and lib; mac, fire, mañe, mañ, and mēc; tik, a woman, wife (? connected with en-dito, in-doiye), tine, tin, ting, dyar. Except for these changes which affect the plural (e. g. ran, a man, ror, men) and the word on which a genitive depends (tik, wife, tin e beyn did, wife of the great chief), Dinka resembles Bari in its general construction. It would seem that Bari is nearest to the common substratum of these languages, though it has been exposed to foreign influences, and that Masai (with which Latuka should perhaps be included) and Dinka represent modifications in two different directions, Masai having a profusion of formative elements which are heaped one on the other and result in very long words, while Dinka is prone to contraction, which produces irregular inflexions.

Turning to the East African languages I think that when the Nandi-Lumbwa and Suk-Turkana groups have been more fully investigated they will prove to be closely allied to Masai, and therefore to the languages with which the latter is connected. To the best of my belief, our only materials for the study of these tongues are Johnston's and Høbley's vocabularies, and our knowledge of the grammar is very defective. It is clear that there is a resemblance between simple words, particularly those denoting parts of the body (e. g. Eye: Masai, eng-oŋgu; Nandi, konyak; Suk, koñ; Turkana, ekoñ. Mouth: Masai, en-gutuk; Nandi, kōtet;

¹ Mitterrutzner, *Die Dinka Sprache*, Brixen, 1866.

Suk, kôte ; Turkana, akotok). I think traces of articles can be detected, and Nandi certainly has many formative elements combined with the essential part of the word, such as *-t* and *-da* to mark the singular, and *k*, *nek*, and *wek* for the plural. When the precise force of these prefixes and affixes is known, the degree of relationship with Masai will be plainer. The verbal forms quoted from Nandi seem very similar to those in Masai.

<i>Nandi.</i>	compare	<i>Masai.</i>
Aonget ane, I know.		Asuj nanu, I follow.
Inget inye, thou knowest.		Isuj iye, thou followest.
Ingen ni, he knows.		Esuj ninye, he follows.
Kinget acek, we know.		Kisuj iyook, we follow.
Onget akwek, ye know.		Isujusuju 'ndae, you follow.
Inget iceke, they know.		Esuj ninje, they follow.
Maonget, I do not know.		Masuj, I do not follow.
Minget, thou knowest not.		Misuj, thou followest not.
Minget inne, he does not know.		Mesuj, he does not follow.
Mokinget, we do not know.		Mikisuj, we do not follow.
Nenyu mwonget, ye do not know.		Misujusuju, you do not follow.
Menget icek, they do not know.		Mesuj, they do not follow.

In Masai it is not necessary to express the personal pronoun except to avoid ambiguity. Suk, like Masai and Nandi, has *m* as a sign of the negative, but Turkana has *nye*.

It does not appear to me that these languages—Masai, Nandi-Lumbwa, Suk and Turkana—have any clear kinship with Somali and Galla. The coincidences in vocabulary seem explicable as loan words. The grammatical system of all is compatible with the view, if it can be supported by other arguments, that all can be traced back to one stock, that is to say, none of the languages show an essentially different method of forming words and constructing sentences, as does, for instance, the Bantu group. But the similarity consists in the absence of striking differences rather than in points of positive agreement. It may be noted, however, that Somali has an article; that the negative is *ma*; that there are some resemblances with Masai in both the personal and possessive pronouns, and that those verbs which take prefixes offer a general resemblance to the corresponding Masai formations (Somali: *a-qan*, *ta-qan*, *ya-qan*, *na-qan*, *ta-qan-in*, *ya-qan-in*, I know, you know, &c., compare Masai *a-suj*, *i-suj*, *e-suj*, *ki-suj*, *i-sujusuju*, *e-suj*).

It may be of interest as throwing light on the relationships of East African languages to give the numerals of those which have been mentioned, as well as of Ja-luo, Acholi, and Madi.

SOMALI.	MASAI.	LATUKA.	NANDI.	TURKANA.	SUK.	BARI.	DINKA.	JA-LUO.	ACHOLI.	MADI.
1 Kau	Óbo, <i>m.</i> { Nabo, <i>f.</i> }	Abodi	Akeñge	Epel	Okongo	Tu or Geleng	Tok	Achiel	Akiel	Alo
2 Laba	Aare, <i>m.</i> { Are, <i>f.</i> }	Arrega	Aeñg	Ñgare	Ōyēng	Ōri or murek }	Róu	Areio	Arió	Erf
3 Sadeh	Okuni, <i>m.</i> { Uni, <i>f.</i> }	Guniggo	Sómō	Ñgauni	Sonok	Jala	Dyak	Adek	Adek	Nā
4 Afār	Ooñgwan, <i>m.</i> { Oñgwan, <i>f.</i> }	Angon	Añgwan	Nómwon	Añgwan	Ungwan	Nguan	Añgwen	Añgwen	Sū
5 Shan	Imyet	Niyet	Mut ^a	Ekan	Mūt	Kanat	Wdeds	Abity'	Abi	Tóú
6 Leh	Ille	Elle	Lo	Ekan kapei	Ekan kapei	Buker	Wdetem	Awuchiel	Abichel	Azia
7 Tadobá	Opishana { Naapishana }	Attarit	Tessab	Ekaní gare	Mūt	Buryó	Wderóu	Aberéo	Abierío	Tudieri
8 Sided	Lsyet	Ottógoni	Sisi	Egañgauni	Gangauni	Budök	Bét	Aburo	Aboro	Arró
9 Sagal	Oudo ¹ , <i>m.</i> { Naudo, <i>f.</i> }	Ottongon	Sokol	Ekan kumwon	Ekan kumwon	Bunguán	Wdenguan	Ongachiel	Abongwen	Dritsaló
10 Toban	Tomon	Tomon	Taman	Tommon	Tommon	Puök or Mere }	Wtyer	Apar	Apa	Mudri

¹ *Endoroj* and *sal*, the latter according to F. Müller, are also used for 9. Of the higher Masai numbers, *Tigitām* (20) seems to be the Galla *digdam*, *artam* (40), and *onon* (50), perhaps the Somali *afarian* and *kontan*. *Osom* (30) is the same as the Suk word, and apparently connected with *Somok* (3).

This list of numbers suggests the following reflections among others: (a) Madi is quite different from the other languages, and gives the impression more than Somali of belonging to a different group. (b) Somali has lent numbers to Masai, Latuka, Nandi, Turkana, and Suk, but is otherwise distinct. (c) The remaining languages had originally separate numerals only up to 5. The higher numerals are expressed in Nandi and Masai by borrowed words or new formations, in the others by compounds which more or less clearly mean $5+1$, $5+2$, &c. It is remarkable that both in Bari and Dinka, as well as Ja-luo and Acholi, though they do not otherwise correspond in details, 7 and 9 are clearly $5+2$ and $5+4$, but 8 is not so plainly $5+3$. (d) The numerals up to 5 show a fair correspondence. 4 is practically the same in all languages, and so is 2, except in Nandi and Suk, where it is replaced by a word which may possibly mean 'pair,' just as *juz* is commonly used for 2 in Arabic dialects. For 5 there are at least two words: *mut* and *imyet* in Nandi and Masai; *kanat* and *ekan* in Bari. Suk uses both. Possibly *weds* in Dinka and *abity* in Ja-luo represent variations of the first root, as may also the *Bu* in the Bari numerals from 6 to 9. 1 shows great variety, which may perhaps be paralleled in other families of languages, for instance, Aryan; but it is strange that there should be so little agreement as to 3. Masai and Turkana use *uni*, Nandi and Suk *somok*. *Jala* in Bari stands alone. Dinka, Ja-luo, and Acholi use some word like *dek*, which perhaps reappears in the Bari for 8, *budök* ($=5+3$). The general conclusion to be drawn is that all these languages (except of course Somali and Madi), while forming closer sub-groups among themselves, belong to a common stock, and that the nearest relation of Masai is Latuka, though they have been separated long enough for each to develop special features.

Mr. Hollis's book will appeal chiefly to the scientific world, and perhaps is, with the exception of Sir Harry Johnston and Krapf's works, the most valuable contribution which has yet been made to the anthropology and philology of the British possessions in East Africa. But it will also have, if used as it should be, a very great practical value. Experience gained in many parts of the world has impressed on me the obvious but much neglected truth that if one wishes to be on friendly terms with other races and to avoid misunderstandings, the first essential is to speak their language. There can be no doubt that in East Africa, as elsewhere, natives are delighted

to converse with Europeans, and equally little doubt that disastrous and costly misunderstandings have occurred because no one was capable of giving or receiving explanations when trouble was brewing. Hitherto few of our officers have known any language but a little Swahili, and except for very intrepid spirits the absence or inadequacy of textbooks has made the acquisition of all others a practical impossibility. Of late the languages of Kikuyu and Ukamba have been made more accessible, and the same may now be said of Masai, though Nandi, Suk, and Turkana still await an expositor. It is much to be desired, however, that Government should encourage and somewhat liberally reward proficiency in these languages. In practice, the difficulty is to *insist* on a knowledge of any language but the *lingua franca*, Swahili, because the others are mostly spoken in comparatively small districts, and it is impossible to restrict an officer's service to one linguistic area, or to require him to learn Masai when he may any day be removed to a Somali-speaking district. But much might be done by offering better recognition, pecuniary and other, of the services rendered by those who are willing to take the trouble of learning the less known tongues. A few hundreds expended in prizes is good economy. There may still be occasions when ability to carry on a discussion in Nandi may avert a punitive expedition costing tens of thousands of pounds.

I agree with the opinion indicated by Mr. Hollis in the last paragraph of his preface—that the only hope for the Masai is that under intelligent guidance they may gradually settle down and adopt a certain measure of civilization. Any plan of leaving them to themselves with their old military and social organization untouched seems to me fraught with grave danger for the prosperity of the tribe as well as for the public peace. But whatever their future may be, I am sure that the author of this book, which I now commend to the attention of officials as well as men of science, has, by putting within the reach of all a knowledge of the language and the customs of the Masai, done much to facilitate a settlement of all questions which may arise between them and our administration.

C. ELIOT.

Nov. 14, 1904.



Masai warriors of various 'ages' and 'districts,' each with the shield of his 'age' and 'district.'



Scene on the Uganda Railway. Masai and other passengers.

PART I

EN-GUTUK OO'-L-MAASAE MASAI GRAMMAR

ALPHABET AND PRONUNCIATION.

VOWELS.

A represents the English *a* in father.

Ē „ „ *a* in fate.

E „ „ *e* in benefit.

Ä „ „ *a* in dare, but longer and more open.

I „ „ *i* in hit.

Ī „ „ *i* in ravine.

O „ „ *o* in not.

Ō „ „ *o* in mote.

Ó „ „ *aw* in paw.

U „ „ *u* in bull.

Ū „ „ *u* in flute.

Ǻ „ „ *u* in but, *o* in tongue.

Ai „ „ *i* in ice, *ai* in aisle.

Ae is a diphthong similar to *ai*, but formed by a union of the vowels *a* and *e*.

Au represents the English *ow* in how.

Oi „ „ *oi* in oil.

Ei. These two letters are usually pronounced separately, but they are sometimes slurred over and are scarcely distinguishable from *ei* in eight or *ey* in they.

Whenever *ai* or *oi* are not pronounced as diphthongs, the *i* is marked by a diaeresis, thus, *ai*¹.

Vowels are only doubled when there is a distinct repetition of a single sound. Sometimes, however, sounds which when spoken slowly must be indicated by a double vowel, are contracted into a long single vowel when spoken quickly.

¹ Examples of *ai*, *ai*, and *ae*:—'Ng-ai, the bows; eng-ai, the god; eng-ae, the other.

CONSONANTS.

B, d, k as in English.

G is hard, as in the English word *go*.

H is used as an aspirate only in a few interjections.

Gh is a *g* followed by an *h* as in *log-hut*, and resembles the *gh* in Sanskrit. It is not pronounced like the Arabic *ghain*.

J nearly resembles the English *j*, though it is sometimes pronounced like *dy*.

Ch as in *church*. It, however, is sometimes exchangeable with *j* or *dy*: e. g. *ol-chani*, the tree, may also be pronounced *ol-jani* or *ol-dyani*.

Sh, l, m, n as in English.

Ng has two separate sounds, the one hard as in the English word *finger*, the other as in *singer*. The latter sound is written *ñg*.

Ny. This sound is similar to *ni* in the English word *minion*, or *ñ* in Spanish.

P is more explosive than in English.

R is always well pronounced or rolled on the tongue. The Northern Masai sometimes pronounce this sound like a *burring r*.

S, t, w as in English.

Ŵ. In a few words there appears to be a trace of a *w* which is only partially pronounced even when talking slowly: e. g. *ŵōu*, come.

Hw represents the sound of *wh* in the Scotch *why* or *wherefore*.

B, p, v, and w are pronounced in a lazy way by just opening the lips.

Y is a consonant, as in *yard*.

CHANGES OF LETTERS, AND REMARKS.

The Masai of Nairobi and Naivasha sometimes use *a* for *e*. Thus:
Ang-are (for eng-are), the water.

Before *i*, *aa* changes to an accentuated single *a*. Example:

Á-isuj-i (for aa-isuj-i), I am washed.

A and *o* are occasionally interchangeable. One hears, for instance:

En-aiyasha or en-aiposha, the lake.

Añgata or oñgota, the plain.

Apa or opa, formerly.

E and *i* when spoken rapidly often sound as if they were the same letter. It is in consequence sometimes difficult to distinguish between such words as a-gel, to choose, and a-gil, to break.

E is changed to *i* when followed by *a*. Examples:

Ol-figojine, the hyena ;	il-figojinia, the hyenas.
A-ure, to fear ;	a-t-uri-a, I feared.

The Northern Masai frequently change *i* to *e* when the *i* is joined by a consonant to *a*. Examples :

Aidima *or* aidema, I was able.
Aidipa *or* aidepa, I finished.

When *i* is the first letter of a word it is usually dropped if preceded by another word ending in a vowel.

Aisho 'ndae (for aisho indae), I give you.
Aisho 'l-ayok (for aisho il-ayok), I give the boys.

I is also dropped whenever the sound permits at the beginning of sentences. Thus :

'N-atīnin (for in-atīnin), the stories,
'L-omon (for il-omon), the news.

When *i* is the last letter of a word and is followed by a vowel, *y* is often inserted to join the two vowels together. Examples :

En-gerai-y-ai (for en-gerai ai), my child.

Numerous changes take place in the spelling of verbs which commence with *i*. For a complete list *vide* page 53. It will be sufficient to give here the general rules.

I. The first letter of the verb (*i*) falls out whenever preceded by another *i* and followed by *i*, *l*, *n*, *ng*, *ny*, *r*, *s*, *u*, *w*, or *y*. Examples :

A-iik, to clean (teeth) ;	i-'ik, thou cleanest (teeth).
A-ilep, to climb ;	i-'lep, thou climbest.
A-inēpu, to meet ;	i-'nēpu, thou meetest.
A-iñgōr, to look ;	i-'ñgōr, thou lookest.
A-inyañg-u, to buy ;	i-'nyañg-u, thou buyest.
A-irag, to sleep ;	i-'rag, thou sleepest.
A-isēye, to touch ;	i-'sēye, thou touchest.
A-iush, to lose ;	i-'ush, thou lovest.
A-iwō-u, to catch blood in a vessel ;	i-'wō-u, thou catchest blood in a vessel.
A-iyam, to marry ;	i-'yam, thou marriest.

II. The *i* is changed to *n* whenever it is preceded by another *i* and followed by *d*, *g*, *k*, *t*, and *sh*. As will be shown shortly, the letters

k, *t*, and *sh* cannot follow *n*; these letters therefore change at the same time to *g*, *d*, and *j* respectively. Examples:

A-idim, to be able ;	i-ndim, thou art able.
A-igany, to fill ;	i-ngany, thou fillest.
A-iken, to count ;	i-ngen, thou countest.
A-itobir, to prepare ;	i-ndobir, thou preparest.
A-ishop, to wear ;	i-njop, thou wearest.

III. The *i* is changed to *m* whenever it is preceded by another *i* and followed by *b*, *p*, *v*, or *w*. It will be shown presently that *p*, *v*, and *w* are interchangeable and cannot follow *n*; these letters are consequently changed at the same time to *b*. Examples :

A-ibelekeny, to turn over ;	i-mbelekeny, thou turnest over.
A-ipot, or A-iyot, or A-iwot, to call ;	i-mbot, thou callest.

I and *y* are interchangeable when followed by *e* or *o*. The Northern Masai generally use the former, the Southern the latter. Examples :

En-gewárie or en-gewárye, the night.
Tolíkio or tolíkyo, tell.

Ye sometimes becomes *ie* after *n*. Examples :

A-toníe (for a-tónye), to sit on.
A-iminíe (for a-imínye), to lose.

O becomes *u* when joined by a consonant to *a*. Examples :

A-iko, to do ; a-iku-na, I did.
A-iñgor, to look ; a-iñgur-a, I looked.

The Northern Masai sometimes pronounce *u* like *o*, or like the German *ö*. Examples :

A-idor (for a-idur), to move. A-søj (for a-suj), to follow.

B and *k* are sometimes interchangeable. Examples :

En-garikōbo or en-garibōbo, the mongoose.

Kinōkop or Kinōbop, a district near Naivasha known to Europeans as Kinangop.

Gh and *k* are interchangeable. The former sound is more used by the Southern Masai than by the Northern, and the women of Nairobi and Naivasha employ it more frequently than the men.

Both *gh* and *k* change to *g* when following *n* :

Enna-kerai or enna-gherai, this child ; en-gerai, the child.

Ol-kujita or en-gujita, the blade of grass.

A-iko or a-igho, to do ; i-ngo, thou dost ; i-ngōko or i-ngōgho, you do.

P, *v*, and *w* are interchangeable. The Northern Masai generally use *p*, the Southern *v* or *w*. Examples:

Ol-poror, ol-*voror*, or ol-*woror*, the generation, age.
Pôkin, *yôkin*, or *wôkin*, all.

K is occasionally interchangeable with *p*, *v*, and *w*.

For instance, ol-pukuri (or ol-yukuri or ol-wukuri), the (large) gourd, is also sometimes expressed ol-kupuri (pl. il-pukurto or il-kupurto).

Before *p*, *v*, and *w*, *n* becomes *m*, and the *p*, *v*, or *w* changes to *b*. Examples:

Ol-pukuri (or ol-yukuri or ol-wukuri), the (large) gourd.
Em-*bukuri*, the (small) gourd.
I-mbiri, thou fliest, (from a-ipiri, to fly).

When *k* is the last letter of a verb, the root undergoes various changes in the formation of the past tense. For a complete list *vide* p. 56.

It will be sufficient to state here that the *k* is dropped unless the letter which precedes it is *i* or *u*. Examples:

A-lak, to unfasten; a-ta-la-a, I unfastened.
A-mok, to become accustomed to; a-ta-mo-o, I became accustomed to.

But A-rik, to take (a person); a-to-rik-o, I took (a person).
A-nunuk, to fold; a-tu-nunuk-o, I folded.

The Northern Masai also frequently omit *k* both at the end and in the body of a word. Examples:

Il-tuñgana (for il-tuñganak), the men.
Il-ñiganaiyo (for il-ñiganaiyok), the fruit.
Kitua (for kituak), big (pl.).
A-ikweniye (for a-ikwenikye), to laugh at.
Arai (for araki), or.

Sh can only be used after a vowel or at the commencement of a word. Examples:

A-isho, to give.
Shoo, the grazing ground.
Elle-shani or enna-shani, this tree.
Le-shoruet, na-shoruet, O (the) friend!

After *l*, *sh* becomes *ch*, and after *n*, *j*. Examples:

I-njo, thou givest.
Ol-chani or en-jani, the tree.
Ol-choruet or en-joruet, the friend.

Ch can only be used after *l*.

J occasionally changes to *t* in the formation of past tenses of verbs.

Examples :

A-ji-ōyo, not to return ;	a-ti-ōyo, I have not returned.
A-j-ōki, to say to ;	a-ti-aka, I said to.

The *l* of the masculine article (*vide* p. 10) is dropped before words beginning with *e*, *i*, *r*, *s*, and *y*. Examples :

O-engat (for ol-engat), the male wildebeest.
 O-iarata (for ol-iarata), the valley.
 O-rorei (for ol-rorei), the word.
 O-sarge (for ol-sarge), the blood.
 O-yōyai (for ol-yōyai), the porcupine.

It has been stated that before *r* and *s* the *l* of the masculine article is assimilated as in Arabic, and that the double consonant is heard. This is, however, not the case. When the syllables are spoken separately, the singular article is clearly pronounced *o*, not *or* or *os* ; and in the plural the article drops out altogether, unless it follows a word ending in a consonant, when an *i* is used, not *ir* or *is*.

Gh, *k*, *t*, and *sh* change to *g*, *g*, *d*, and *j* respectively after *n*.

Examples :

En-gīyo (for en-ghīyo), the daughter.
 'N-gīshu (for 'n-kīshu), the cattle.
 I-ngilikwan-u (for i-nkilikwan-u), ask !
 En-dim (for en-tim), the wood.
 I-ndash-o (for i-ntash-o), stand !
 En-jōni (for en-shōni), the piece of hide.
 I-njop-o (for i-nshop-o), wear !

The *n* of the feminine article (*vide* p. 10) falls out before nouns commencing with one of the following letters : *e*, *i*, *m*, *ñg*, *ny*, *r*, *s*, *u*, *w*, and *y*. Examples :

E-engat (for en-engat), the female wildebeest.
 E-ilata (for en-ilata), the oil.
 E-mōti (for en-mōti), the cooking pot.
 E-ñgorōyōni (for en-ñgorōyōni), the woman.
 E-nyalata (for en-nyalata), the cud.
 E-rug (for en-rug), the hump.
 E-siangiki (for en-siangiki), the young woman.
 E-ülulu (for en-ülulu), the pit.
 E-wargas (for en-wargas), the female Grant's gazelle.
 E-yä (for en-yä), the male.

Before *b*, *n* becomes *m*, and before *p*, *v*, or *w*, *n* becomes *m*, and the *p*, *v*, or *w* changes to *b*:

Em-bae (for en-bae), the arrow.

I-mbelekeny-a (for i-nbelekeny-a), turn over!

Em-ḥoūt (for en-poūt, or en-ṽoūt, or en-woūt), the trench.

I-mḥot-o (for i-nḥot-o, or i-nṽot-o, or i-nṽot-o), call!

Before substantives commencing with *l*, the *n* of the feminine article is assimilated, the double consonant being distinctly pronounced.

Examples:

El-lusye (for en-lusye), the hole in the wall.

El-loṅgo (for en-loṅgo), the shield.

R must always be preceded by a vowel or another *r*. Examples:

Ol-orora, the crowd. 'N-gera, the children. 'N-gerra, the sheep.

R is sometimes omitted in the body of a noun to form diminutives, or is changed to *l* or *y*. Examples:

E-ṅgorōyōni, the woman; e-ṅgooyōni, the female (used in a deprecatory sense).

En-gerai, the child; en-gelai, the little child.

Ol-ōwaru, the beast of prey; eng-ōwayu, the small beast of prey.

U and *w*, when followed by a vowel, are interchangeable, the former being used by the Northern, the latter by the Southern Masai.

Examples:

Atua or atwa, I died or within.

Ol-mōruo or ol-morwo, the old man.

Hw is occasionally substituted for *u* or *w*, otherwise it is not used.

Examples:

E-hwēji (for e-wēji), the place.

E-hwaso (for e-uaso), the river.

Ol-osōhwan (for ol-osōwan), the buffalo.

THE ACCENT.

∴ no stress on particular syllable
In most words all syllables are accentuated alike, a very slight stress being perhaps laid on the penultimate. This is more particularly noticeable when the last syllable but one contains a long vowel, e.g. ol-ayōni, 'n-jonító.

Should the accent fall on any other syllable but the penultimate, it is specially marked, thus: ol-mōruo, kewárie.

These words are sometimes, and probably correctly, pronounced ol-morwo, kewarye; but owing possibly to the difficulty of making

penultimate: last but one syllable

w or *y* follow *r*, without stopping in the middle of the word, the *w* and *y* are generally changed to *u* and *i*.

The accent, such as it is, does not fall on the penultimate in the following cases:

I. When the subject of a verb is the first person plural, the last syllable is always slightly accentuated. Examples:

Ki-súj, we follow (him). Ki-tu-suj-á, we have followed (him).

Ki-suj means either, thou followest me, *or* he *or* they follow thee; and ki-tu-suj-a, thou hast followed me, *or* he *or* they have followed thee.

II. Whenever one of two *a*'s falls out before *i* in verbs commencing with the latter letter, the remaining *a* is rather more strongly sounded than the other syllables:

Á-isuj-a (for aa-isuj-a), I washed thee, *or* he *or* they washed me.

E-ñgas á-isuj (for e-ñgas aa-isuj), they begin to wash (him).

E-iyôlo á-isuj-a (for e-iyôlo aa-isuj-a), they know how to wash (him).

Some confusion is at times caused by the subject or object not being expressed when it is a personal pronoun. For instance, the woman said to him, *and* he said to the woman, are both translated by e-ti-aka e-ñgorôyôni. The difference is marked by raising or lowering the voice at the end of the substantive, and the following rule is invariable.

If the subject is the substantive, the voice is raised as in asking a question; if the subject is the pronoun, the voice is lowered as when finishing a sentence:

Thus: E-ti-aka e-ñgorôyôⁿⁱ means, the woman said to him.

Whilst, E-ti-aka e-ñgorôyô_{ni} means, he, she, *or* they said to the woman.

In the same way the difference between, for instance, I followed thee, *and* he, she, *or* they followed me, is marked by raising or lowering the voice at the end of the word, e.g.:

Aa^{suj}, he, she, *or* they follow me. Aa_{suj}, I follow thee.

Aa-tu-suj-^a, he, she, *or* they followed me. Aa-tu-suj-_a, I followed thee.

Á-isuj-^a, he, she, *or* they washed me. Á-isuj-_a, I washed thee.

The same forms are used for the simple relative, whether it is employed as the subject or the object of the verb. When the

relative is the subject, however, the voice is raised at the end of the verb; when the object, it is lowered.

Ol-tuñgani ò-tu-suj-^a, the man who followed him.

Ol-tuñgani ò-tu-suj-_a, the man whom he followed.

GENDER AND NUMBER.

The Masai language distinguishes by the article two genders or classes answering approximately to masculine and feminine. As a general rule the former signifies big, strong, and masculine; whilst the latter may be taken to mean something of a weak or feminine nature, and also of a diminutive or affectionate character. There are, it is true, exceptions to this rule, for whereas ol-origha, a small three-legged stool, il-kiyo, tears, and ol-kimōjīno, the finger or toe, are masculine, eng-aina, the arm or hand, en-geju, the leg or foot, e-muny, a rhinoceros, and en-gukuu or en-dyemasi, a devil or fantastic wild beast, which takes the place of the dragon in English fairy tales, are feminine. But on the whole it will be found to be correct, and the following list of examples will help to prove the theory:

Masculine.	Feminine.
Ol-tuñgani, the man.	En-duñgani, the little man.
Ol-ayōni, the boy.	Eng-ayōni, the little boy.
Ol-dia, the dog.	En-dia, the bitch <i>or</i> pup.
O-sanja, the male lover.	E-sanja, the female lover.
Ol-karsis, the rich man.	En-garsis, the rich woman.
Ol-ashe, the bull calf.	Eng-ashe, the cow calf.
Ol-alem, the sword.	Eng-alem, the knife.
Il-kujit, the long, coarse grass.	'N-gujit, the short grass <i>or</i> turf.
Ol-kerr, the ram.	En-gerr, the ewe.
Ol-āputani, the father <i>or</i> son-in-law.	Eng-āputani, the mother <i>or</i> daughter-in-law.

One word, e-wēji, the place, although to all appearances feminine, might perhaps be classed by itself, as the demonstrative pronoun and some other parts of speech assume unusual forms when agreeing with it.

There are two numbers, singular and plural, which are marked by variations in the termination of nouns. In verbs and pronouns there are some indications of reduplication being used to indicate plurality. Nouns are not susceptible to any inflexions to mark the cases, or, with few exceptions, to mark the gender. In the following words the spelling of the nouns is slightly changed to denote something of a weak or diminutive nature.

Masculine.	Feminine.
Ol-oiboni, the medicine-man.	En-aibon, the medicine.
Ol-oirien, the wild olive-tree.	Eng-oien, the small wild olive-tree.
Ol-ōwaru, the beast of prey, the snatcher.	Eng-ōwayu, the small beast of prey.
Ol-ōwara, the man with a piece cut off the ear.	E-wara, the ox with a piece cut off the ear.
Ol-alashe, the brother.	E-waya, the child with a piece cut off the ear.
Ol-lee, the man.	Eng-anashe ¹ , the sister.
	E-yä, the male (used in a deprecatory sense).
Ol-arus, the black and white bull.	Eng-ayus, the black and white cow.

There are also a few instances of a diminutive form being made from feminine words. This is done by omitting or altering a consonant in the body of the noun.

E-ñgorōyōni, the woman.	E-ñgooyōni, the female (used in a deprecatory sense).
En-gerai, the child.	En-gelai ² , the small child.
Enna-loñgo, this shield.	Enna-oñgo ³ , this small <i>or</i> bad shield.
Enna-tito, this girl.	Enna-ito ³ , this little girl.

THE ARTICLE.

The masculine article is *ol* in the singular, *il* in the plural; the feminine article is *en* in the singular⁴, *in* in the plural. When preceded by a word ending in a vowel, or at the commencement of sentences if followed by a word beginning with a vowel, the *i* of the plural article is dropped. The *i* of the plural feminine article is also dropped at the commencement of sentences, when followed by a word beginning with a consonant. It is possibly partly due to this omission

¹ In this word the change of *l* to *n* to distinguish between the masculine and feminine genders appears to go beyond the article.

² This form is rarely used except in the vocative case.

³ These words are not employed with the article in the nominative case.

⁴ There is a tendency amongst Bantu natives when talking Masai to omit the *e* of the singular feminine article, and to say, for instance, *ndito* for *en-dito*, *ngare* for *eng-are*. This mispronunciation of the word is often imitated by Europeans.

of the vowel in certain cases that the masculine plural form is sometimes, but incorrectly, written *el*, which sound is, however, never used in this sense.

The article is separable from the substantive, and in certain cases is not employed; but whenever it is joined to its noun, the two words are spoken as one, and were it to be omitted, the speaker would not be understood. The various changes of letters given on pages 6 and 7 take effect at the beginning of a word after the consonant of the article.

Before *e*, *i*, *r*, *s*, and *y*, the *l* of the masculine article is dropped: e.g. o-engat, the (male) wildebeest; o-inoti, the foster-son; o-rēgie, the (broad) path; o-soit, the (large) stone; o-yōyai, the (male) porcupine.

When the masculine article is prefixed to a word beginning with *sh*, this sound changes to *ch*: e.g. elle-shōkut, this herdsman; ol-chōkut, the herdsman.

The *n* of the feminine article falls out before nouns commencing with *e*, *i*, *m*, *ñg*, *ny*, *r*, *s*, *u*, *w*, and *y*: e.g. e-engat, the (female) wildebeest; e-inoti, the foster-daughter; e-mootyan, the quiver; e-ñgwēsi, the wild animal; e-nyawa, the udder; e-rēgie, the (narrow) path; e-soit, the (small) stone; e-uaso, the river; e-wēji, the place; e-yōyai, the (female) porcupine.

When the first letter of the substantive is *a* or *o*, the feminine article generally becomes *eng*: e.g. eng-aji, the hut; eng-oñgu, the eye. There are, however, some exceptions, for instance: en-amughe, the sandal; en-oret, the palate. In one or two cases the *g* may be added or not as the speaker wishes: e.g. en-atīni *or* eng-atīni, the story. In a few words the *n* is dropped: e.g. e-or, the dry plot of land; e-oret, the sign; e-arai, the murder.

The feminine article becomes *eñg* before substantives commencing with *go*: e.g. eñg-gōlon, the power; eñg-goro, the anger; eñg-gōgoñgi, the evil.

With substantives commencing with *l* the *n* of the feminine article is assimilated, the double consonant being distinctly pronounced: e.g. el-lughunya, the head; el-lejare, the lie.

Before *b* the *n* becomes *m*, and also before *p*, *v*, and *w*, these letters at the same time changing to *b*: e.g. em-bene, the bag; em-bata, the bank; em-ḥolos, the loin, the middle (enna-polos, *or* enna-ḥolos, *this loin*); em-bidiñg, the nape of the neck (enna-pidiñg, *or* enna-ḥidiñg, *or* enna-ḥidiñg, *this nape of the neck*).

Substantives commencing with *gh*, *k*, *t*, and *sh*, change these letters when following the feminine article to *g*, *g*, *d*, and *j* respectively; e. g. enna-ghīyo, this damsel; en-gīyo, the damsel; kitok, big; en-gitok, the big woman, the wife; enna-tomes, this camel; en-domes, the camel; enna-shōkut, this herdsman; en-jōkut, the herdsman.

Although as a rule a noun is unintelligible without the article, the place of the article can be taken by a demonstrative pronoun; by the indefinite pronouns *likae*, &c., other, and *pōki*, each; by the interrogative pronoun *kal*, &c., which?; and by the numeral *ōbo*, &c., one. Examples:

Ledo-tuñgani, that man. Likae-tuñgani, another man.
 Pōki-tuñgani, each man. Kal-tuñgani? which man?
 Ōbo-tuñgani, one man.

The other cases in which the article is not used are as follows:

1. When the meaning is motion to *or* from, *or* resting at, a kraal *or* hut (similar to our phrases to *or* from town, *or* at home, or the German *nach or zu Hause*), no possessive case being used. Examples:

A-lo añg, I am going to the kraal (lit. I go kraal).
 A-iñgu-a añg, I come from the kraal (lit. I leave thither kraal).
 A-tii añg, I am in the kraal (lit. I am there kraal).

But

A-lo eng-añg ai, I am going to my kraal.
 A-iñgu-a eng-añg ai, I come from my kraal.
 A-tii eng-añg e-yēyo, I am in mother's kraal.

2. When the time of day is expressed in such sentences as, 'When it became evening,' Ōre p' e-aku teipa (not en-deipa), and 'Now in the morning he went away,' Ōre tadēkenya n-e-lo (not en-dadēkenya).

3. When the substantive is used in a general or abstract sense. Examples:

A-dol tōki (not en-dōki).	I see something.
Mira shata (not ol-chata)	You are not firewood that the
ōmut en-gima.	fire burns (Proverb No. 62).
Menyanyuk puan o kää (not	Life and death are not alike
en-buan o en-gää).	(Proverb No. 47).
Erisyo laikin o kää (not	Defeat and death are similar
'l-laikin o en-gää).	(Proverb No. 14).
Ol-ōbore ayok (not 'l-ayok).	He who has many sons (Proverb
	No. 64).

4. When the substantive is used as an adverb or in an adverbial sense. Examples:

A-tii keper (not en-geper).	I am above.
A-lo wēji (not e-wēji).	I am going somewhere.
E-tii atwa (not en-atwa).	He is within.

5. In the singular of a few compound words. Examples:

Kutuk-aji, the door (lit. mouth-hut).
Tasat-aina, the man with the withered arm (lit. thin-arm).

In the plural, however, the article is always employed. Example:

'N-gutukie-oo-'ng-ajjik, the doors (lit. the-mouths-of-the-huts).

A few substantives never take the article. Such are:

Ŋgania, so-and-so, such-a-one.
 Aṅgata, the plain.
 Kulle (in compound words, alle), milk.
 Shoo, the grazing ground.
 Kishōmi¹, the gate.
 Kishwaini², the coast (Mombasa).
 Kitala, the refuge.

The words *father* and *mother* are also used without the article. Papa and yēyo³ are employed when talking of one's own parents, and menye and ṅgoto when referring to other people's.

The article, as has been stated, must in ordinary cases be prefixed to the noun; and an adjective, when used as an attribute, follows the noun without the article. Thus:

Ol-tuṅgani kitok, the big man.
 'N-dōkitin kumok, the many things.

It is, however, sometimes permissible to insert the adjective between the article and the substantive, and one may say:

Ol-kitok-tuṅgani, the big man.
 'N-gumok-tōkitin, the many things.

The article is frequently used in compound words without any substantive, and practically takes the place of affixes used in Aryan languages to form derivatives.

¹ En-gishōmi, i. e. kishōmi preceded by the article, means the clan or family.

² Kishwaini is doubtless a corruption of Kisauni, the Swahili name for Frere Town.

³ Mame is also occasionally used for mother.

Examples :

Ol-le-'ng-aina (the-of-the-hand¹), the elephant.

Ol-lo-'l-masi (the-of-the-mane), the lion.

Ol-le-'l-lughunya (the-of-the-head), the brain.

Ol-le-yēyo } (the-of-mother), { the brother.

En-e-yēyo } { the sister.

En-e-'n-dambu (the-of-the-dappled-grey), the dappled grey's calf.

Ki-ndér ol-le-'modai, pe ki-ndō-kí ol-le-'ñgēno (we begin the-of-the-foolishness, and we do again the-of-the-wisdom), we become wise by experience (Proverb No. 29).

E-nyanyuk ol-o-ipot-ōki o ol-ō-ēuo openy (they resemble the-who-was-called and the-who-came-alone), there is no difference between the man who was called and he who came alone (Proverb No. 8).

Ol-le-'ñgae ? (the-of-who), whose ?

Ol-le-imyet (the-of-five), the fifth.

CASES.

Nouns in Masai are not susceptible of any inflexions to mark the cases ; but the article has special forms to denote the nominative, vocative, and genitive. The accusative case is the same as the nominative. A local case which also sometimes affects the article is equivalent to the English prepositions *at, by, for, from, in, off, on, out, to, and with*.

THE VOCATIVE.

The vocative case only affects the article. The masculine article becomes, in both the singular and plural, *li* before substantives commencing with *a* and *o*, and *le* before other letters.

Li-oiboni ! O (the) medicine-man !

Le-soit ! O (the) stone !

Le-lewa ! O (the) men !

The vocative of the feminine article is *na* in both numbers.

Na-kerai ! O (the) child !

Na-kerā ! O (the) children !

Na-Aī ! O (the) God !

When followed by the possessive pronoun the article rarely takes the vocative form. Example :

Ol-oiboni lai ! O (the) my medicine-man !

It is, however, permissible to say Li-oiboni lai !

It is also possible to use the nominative for the vocative when there

¹ Cp. the Sanskrit hasta, a hand ; hastin (I), an elephant.

is no possessive pronoun, especially if the substantive is not the first word in the sentence :

Aaōmon, eng-Ai ! I pray to thee, O God !

In the word *tito* (ol-tito, the son ; en-dito, the daughter, or the girl), the first *t* is dropped in the feminine vocative case :

Na-ito ! O (the) girl !

In one or two rare instances, when the feminine article is *eng*, the vocative case is expressed by *k* :

K-ōgho ! O (the) grandmother ! (eng-ōgho, the grandmother).

K-onyek ! O (the) eyes ! ('ng-onyek, the eyes).

The commonest way of addressing an equal is by the use of the word *E-iro* in the masculine and *Na-iro* in the feminine. This can best be translated by *Friend*. 'L-oiye and *Na-toiye*, or *Na-ñgorōyok*, are used in the plural.

A superior is addressed by the words *Le-paiyan* ! O (the elder) ! *Le-móruo* ! O (the) old man ! or *Papa-i* ! Father-thou ! if a man ; and by *Na-kitok* ! O (the) big woman ! or *Yēyo* ! mother ! if a woman.

THE GENITIVE.

There are three methods of forming the genitive case in Masai.

The first is employed when the governed word is a substantive (not preceded by the article), a pronoun, or other part of speech ; the other two are in connexion with the article.

1. In the first or regular form the word governed follows the governing substantive, being joined to it by the particle *le*, if the nominative is masculine (*li* before *a* and *o*), and *e*, if feminine. This particle does not vary in number. Examples :

Ol-alem le-papa, father's sword.

Eng-aji e-yēyo, mother's hut.

'L-alema le-papa, father's swords.

'Ng-ajijik e-yēyo, mother's huts.

Ol-chore le-pôkin, the friend of all.

E-mōti e-kulle, the milk-pot.

'L-omon li-opa, the news of formerly (i. e. of former times).

'L-omon li-akenya, the news of presently (i. e. of the future).

2. The possessive case in conjunction with the article is usually formed in the following manner :

The substantive in the genitive case follows the governing word, the article of the former drops its vowel, and a particle is interposed

between the nominative and genitive. The form of the particle is determined by both nouns, but it is in the same number as the governed noun. When the nominative and genitive are both masculine, *lo* is used as the possessive sign in the singular, and *loo* in the plural; when the nominative is feminine and the genitive masculine, *o* is employed in the singular, and *oo* in the plural; when both nouns are feminine, the singular possessive particle is *e*, and the plural *oo*; and when the nominative is masculine and the genitive feminine, *le* is the singular form, and *loo* the plural.

There appears to be some connexion between this form of the genitive and the conjunction *and*, which is *o* when followed by a singular substantive, and *oo* when followed by a plural.

In the following table the similarity between the two forms is shown :

The bone of the boy,
Ol-oito lo-'l-ayōni.

The bones of the boy,
'L-oik lo-'l-ayōni.

The bone of the boys,
Ol-oito loo-'l-ayok.

The bones of the boys,
'L-oik loo-'l-ayok.

The thing of the boy,
En-dōki o-'l-ayōni.

The things of the boy,
'N-dōkitin o-'l-ayōni.

The thing of the boys,
En-dōki oo-'l-ayok.

The things of the boys,
'N-dōkitin oo-'l-ayok.

The thing of the child,
En-dōki e-'n-gerai.

The things of the child,
'N-dōkitin e-'n-gerai.

The thing of the children,
En-dōki oo-'n-gera.

The things of the children,
'N-dōkitin oo-'n-gera.

The bone and the boy,
Ol-oito o ol-ayōni.

The bones and the boy,
'L-oik o ol-ayōni.

The bone and the boys,
Ol-oito oo 'l-ayok.

The bones and the boys,
'L-oik oo 'l-ayok.

The thing and the boy,
En-dōki o ol-ayōni.

The things and the boy,
'N-dōkitin o ol-ayōni.

The thing and the boys,
En-dōki oo 'l-ayok.

The things and the boys,
'N-dōkitin oo 'l-ayok.

The thing and the child,
En-dōki o en-gerai.

The things and the child,
'N-dōkitin o en-gerai.

The thing and the children,
En-dōki oo 'n-gera.

The things and the children,
'N-dōkitin oo 'n-gera.

The bone of the child,
Ol-oïto le-'n-gerai.

The bones of the child,
'L-oik le-'n-gerai.

The bone of the children,
Ol-oïto loo-'n-gera.

The bones of the children,
'L-oik loo-'n-gera.

The bone and the child,
Ol-oïto o en-gerai.

The bones and the child,
'L-oik o en-gerai.

The bone and the children,
Ol-oïto oo 'n-gera.

The bones and the children,
'L-oik oo 'n-gera.

3. The second way of forming the possessive case in conjunction with the article is to place the governing word after the governed, the article of the former being at the same time twice expressed, once before the genitive particle, and once connected with its substantive. This form is mostly used when it is wished to put special stress on the genitive. If no ambiguity is likely to occur, the governing word may be omitted, the first article, however, being retained.

The following example is taken from the story of the ostrich chicks:

N-ē-urē-yu 'l-aigwenak pōkin ē-jo 'n-e-'sidai 'n-gera, n-ē-jo 'n-o-'l-figatuny. And the counsellors all fear to say the-of-the-ostrich the children, and they say the-of-the-lion.

THE LOCAL CASE.

There are two ways of forming the local case, which is used where a preposition is required in English.

The first is employed with substantives not joined to the article, and with pronouns and other parts of speech; the second is used in connexion with the article.

1. The regular method of forming the local case is by prefixing the particle *te* (*ti* before words commencing with *a* or *o*) to the governed word. This particle is invariable:

E-ita-u-o te-kulle, he took it out of the milk.

E-ton ti-aulo } (he is sitting down in outside-the-kraal) { he is sitting
or } down out-
E-ton te-boo } (he is sitting down in outside-the-hut) { side.

E-tō-niñg-o ti-atwa a-jo e-tu-puk-u-o eñg-golon te-ninye, he felt in himself that his strength departed from him.

E-ti-aka ōbo te-lello a-jo, one of (*or* from) these (men) told him that.

2. The particle indicating the local case used in conjunction with the article is formed like the genitive masculine particle, the only difference being that *t* is employed for *l*.

In other words, *o* is added to *t* when the word governed is masculine singular, *e* when feminine singular, and *oo* when masculine or feminine plural.

Examples :

E-ton to-'l-ayōni, he sits by the boy.
 Te-'m-ḡolos e-'n-gewárie, in the middle of the night.
 E-ta-do-iye too-'soito, he fell on the stones.
 E-pwōnu too-'ng-álōli pōkin, they come from all sides.

SUBSTANTIVES.

Many substantives are derived from verbal roots. The most usual method of forming nouns from verbs is by prefixing *oi*, *a*, or *k* to the root, if the latter commences with any letter except *i*, and by prefixing *a* or *k* if it begins with *i*. Various letters or syllables are also generally added, *ni* being frequently affixed when the sense is active, *t* or *ti* when passive. Examples :

Ol-oiboni, the medicine-man, derived from -bon, to make medicine.
 Ol-areshōni, the trapper, derived from -resh, to trap.
 Ol-kuret, the coward, derived from -ure, to fear.
 Ol-aidetidetani, the dreamer or prophet, derived from -idetidet, to dream.
 En-gias, the work, derived from -ias, to do.
 En-girukoto, the reply, derived from -iruk, to reply.

Substantives are also sometimes formed by simply affixing letters to the verbal root. Examples :

Em-barnore, the shaving,	} derived from
Ol-barnoti, the young warrior, i. e. the shaved one ¹ ,	
Em-barnat, the stone house,	
El-lejare, the lie, derived from -lej, to deceive.	
E-sidanishu, beauty, derived from -sidanu, to be beautiful.	
En-jĩngata, the entrance, derived from -jĩng, to enter.	

THE PLURAL OF SUBSTANTIVES.

Perhaps the most complicated part of the Masai language is the formation of the plural of substantives.

For convenience sake substantives are divided into six classes in this grammar. The two largest groups are those substantives which form the plural by affixing *i* or *n* to the singular. The general rule is that *i* is added to singulars terminating in a consonant, and *n* to those terminating in a vowel. The third class consists of words which add *k* to the singular, or change the last two or three letters into *k*, *ak*, *ek*, &c. In the fourth and fifth classes the singular appears to be formed from the plural by affixing *i* or *ni*, and *a* or *o*. In the sixth class there is no change.

¹ The shaver or barber is Ol-abarnōni.

The plural of *papa* and *menye*, father, and of *yēyo* and *ñgoto*, mother, are formed by prefixing *loo* and *noo* to the singular.

Loopapa lainei, my fathers.
Loomenye, the fathers.

Nooyēyo ainei, my mothers.
Nooñgoto, the mothers.

CLASS I.

Examples of substantives which end in a consonant and form their plural by affixing *i* to the singular :

Singular.	Plural.	English.
E-mulug	I-mulugi ¹	The hollowed out place.
Ol-kuruk	Il-kuruki	The crow.
En-gijipuruk	In-gijipuruki	The reed-buck.
En-diol	In - diöli	The gun.
E-sipil	I-sipili	The blade, barb.
En-dim	In - dimi	The wood.
Ol-kurum	Il-kurumi	The lower part of the back.
Ol-osōwan	Il-osōwani	The buffalo.
Eñg-gōlon	Iñg-gōloni	The power, authority.
Eng-oloñg	Ing-oloñgi	The day, sun.
En-gidoñg	In-gidoñgi	The quiver, honey-box, medicine-man's horn.
En-dasing	In-dasingi	The sneeze.
E-muny	I-munyi	The rhinoceros.
Ol-oip	Il-oipi	The shade, shadow, picture, or photograph.
En-dap	In-dapi	The palm of the hand.
Ol-poror	Il-porori	The generation, age.
Ol-korikor	Il-korikori	The hartebeest.
Em-ḥolos	Im-ḥolosi	The loin, the middle.
Ol-perangash	Il-perangashi	The upper arm.
En-dabash	In-dabashi	The bedstead (lit. the breadth).
E-makat	I-makati	The salt.

EXCEPTIONS—CLASS I.

A.

Some substantives ending in a consonant, and especially those which have *s* as the final letter, form their plural by adding *in* to the singular.

¹ The plural article has been purposely given in its full form, though in many places the vowel would fall out in conversation ; thus, the hollows would be pronounced *Mulugi*, not *I-mulugi*, unless the word preceding it terminated in a consonant.

Examples :

Singular.	Plural.	English.
Ol-wargas	Il-wargasin	The Grant's gazelle.
Ol-kaldes	Il-kaldesin	The ape.
En-domes	Il-domesin	The camel.
En-gias	In-giasin	The work.
Ol-kinos	Il-kinosin	The crocodile.
Ol-kinyañg	Il-kinyañgin }	
E-semingor	I-semingorin	The serval cat.
En-derash	In-derashin	The jackal.
O-engat	I-engatin	The wildebeest.
E-ruat	I-ruatin	The bed.
Ol-kirisiet	Il-kirisietin	The hammer.

B.

Many substantives which end in *t* form their plural by adding *a* to the singular. In the following lists examples are given of substantives which form their plurals regularly by adding *i* and irregularly by adding *a*.

Substantives forming their plural by adding *i* :

Eng-anyit	Ing-anyiti	The honour, punishment.
Em-barnat	Im-barnati	The stone house.
Em-boūt ¹	Im-boūti	The trench.
Ol-chōkut	Il-chōkuti	The herdsman.
En-giañget	In-giañgeti	The breath.
En-gininyeret	In-gininyereti	The drop of perspiration.
En-gioget	In-giogeti	The hiccough.
En-giroget	In-girogeti	The cough.
Ol-kerenget	Il-kerengeti	The fort, trap.
Ol-kōkwet	Il-kōkweti	The furnace.
Ol-kulet	Il-kuleti	The bladder.
Ol-kuret	Il-kureti	The coward.
E-makat	I-makati	The salt.
O-sumbat	I-sumbati	The invalid.
Ol-tasat	Il-tasati	The old (thin) man.

Substantives forming their plural by adding *a* :

En-aret	In-areta	The weapon.
Ol-choruet ²	Il-chorueta	The friend.
Ol-kitepet	Il-kitepeta	The top edge of the ear.
Ol-kigharet	Il-kighareta	The thorn.
Ol-lañget	Il-lañgeta	The bridge.
Ol-lepet	Il-lepeta	The armlet.
E-nyirt	I-nyirta	The gumin front of the mouth.
Ol-oreshet	Il-oresheta	The calf of the leg.

¹ This word is now used to mean boat.² Also Ol-chore, il-choreta.

Singular.	Plural.	English.
E-oret	I-oreta	The sign.
E-repilet	I-repileta	The axe.
O-reiēt	I-reiēta	The river.
E-remet	I-remeta	The spear.
E-seret	I-sereta	The chalk painted on the body.
E-sisinet	I-sisineta	The bundle of grass, mattress.
Ol-tulet	Il-tuleta	The bottle-shaped gourd.

A few substantives which end in *t* also form their plural by adding *o* to the singular, and in one instance *it* is changed to *o*:

En-derit	In-derito	The dust.
E-murt	I-murto	The neck.
O-soit	I-soito	The stone.
En-dōlit	In-dōlo	The marrow.

C.

Some substantives other than those ending in *t* form their plural by adding *a* or *o*. Examples:

Ol-alem	Il-alema	The sword.
En-gerr	In-gerra	The sheep.
E-rug	I-ruga	The hump.
Ol-ñgejep	Il-ñgejepa	The tongue.
Ol-bitir	Il-bitiro	The pig.
Ol-kekun	Il-kekuno	The bank of a river.
E-ñgony	I-ñgonyo	The artery.
Ol-ñgatuny	Il-ñgatunyo	The lion
Ol-gos	Il-goso	The throat.

CLASS II.

Examples of substantives which terminate in a vowel and form their plural by adding *n* to the singular:

O-singa	I-singan	The slave.
En-gurma	In-gurman	The plantation, flour.
E-munge	I-mungen	The anklet.
Ol-orere	Il-oreren	The people, tribe.
Ol-ari	Il-arin	The year.
E-siangiki	I-siangikin	The young woman.
Ol-toilo	Il-toilon	The voice.
Ol-osho	Il-oshon	The country, tribe.
Ol-arau	Il-araun	The broom.
Ol-kumbau	Il-kumbaun	The tobacco.

A number of animals and a few birds also belong to this class and

form their plural in the regular manner. The following list gives some instances :

Singular.	Plural.	English.
Em-bárie	Im-bárien	The wild cat.
Em-barta	Im-bartan	The horse.
Ol-bua	Il-buan	The oribi.
En-dua	In-duan	The frog ¹ .
En-gitōjo	In-gitōjon	The hare.
En-gōmani	In-gōmanin	The Kirk's gazelle.
En-gurlee	In-gurleen	The partridge.
Ol-kipulege	Il-kipulegen	The water-buck.
Ol-kondi	Il-kondin	The hartebeest.
Ol-koroi	Il-koroin	The Colobus monkey.
Ol-maalo	Il-maalon	The greater kudu.
Ol-makau	Il-makaun ²	The hippopotamus.
E-nyau	I-nyaun	The cat.
Ol-oilii	Il-oiliin	The Thomson's gazelle.
E-rongo	I-rongon	The reed-buck.
O-yōyai	I-yōyain	The porcupine.

EXCEPTIONS—CLASS II.

A.

Some substantives which terminate in a vowel (other than *i*) form their plural by adding *i* to the singular, or more frequently still *ni*, whilst a few add *in*.

Examples of substantives which terminate in a vowel and add *i* :

O-sírua	I-síruai	The eland antelope.
E-rēgie	I-rēgiei	The path.
Ol-aro	Il-aro <i>i</i>	The ox with the crumpled horn, buffalo.
En-joro	In-joroi	The spring.
El-loĩgo	Il-loĩgoi	The shield.
Eng-ōgho	Ing-ōgho <i>i</i>	The grandmother, old woman.
Ol-oro	Il-oroi	The he-goat.
O-sero	I-seroi	The forest.

Examples of substantives which terminate in a vowel and add *ni* to the singular :

En - aiposha	In - aiposhani	The lake.
Ol-gilisho	Il-gilishōni	The armlet.
Ol-kelesure	Il-kelesureni	The guinea fowl.
Ol-kila	Il-kilani	The garment, cloth.
Ol-kimasaja	Il-kimasajani	The hornbill.
Ol-mesera	Il-meserani	The baobab.
Ol-oirirua	Il-oiriruani	The spirit, mad-person.

¹ En-dua also means the pregnant woman.

² Also il-makain.

Singular.	Plural.	English.
Ol-orora	Il-ororani	The crowd.
O-sararua	I-sararuani	The navel.
E-ülülü	I-ülüluni	The pit.

A few words introduced from Bantu languages form their plural in the same way :

En-giondo	In-giondōni	The basket.
El-lukungu	Il-lukunguni	The fowl.
E-mugonda	I-mugondani	The flour.
Ol-musalala	Il-musalalani	The banana plant.

Examples of substantives which terminate in a vowel and add *in* to the singular :

Ol-dia	Il-dia ⁿ	The dog.
E-mwa	I-mwain	The sort, kind.
Ol-limwa	Il-limwain	The whirlwind.

B.

A few substantives which have *i* as the final letter form the plural by changing *i* into *n*, and in one instance *i* is changed into *ni* :

E-sunii	I-sunin	The madoqua.
E-sidai	I-sidan	The ostrich.
O-sōyai	I-sōyan	The brass or copper wire.
Ol-tarakwai	Il-tarakwan	The juniper tree.
E-musetai	I-musetani	The bead.

C.

Some substantives terminating in a vowel, and particularly those ending in *i*, form their plural by adding *o* or *to* to the singular, or by changing the last letter into *o*, &c. Examples :

Ol-mōti	Il-mōtīo	The tobacco pipe.
E-mōti	I-mōtīo	The cooking pot.
Ol-kunōni	Il-kunōno	The smith.
Ol-chōni	Il-chonīto ¹	The ox hide.
En-jōni	In-jonīto	The piece of hide.
Ol-pukuri	Il-pukurto	The gourd.
Ol-kipiei	Il-kipio	The lung.
Ol-ashē	Il-ashō	The calf.
Eng-oje	Ing-ojio	The animal which has just given birth.
En-dōlu	In-dōluo	The axe.

D.

Substantives with the terminal letter *e* not infrequently form their plural by adding *a* preceded by a consonant or by changing the *e* to *a* or *a* joined to another letter.

¹ Or more commonly il-onīto.

Examples :

Singular.	Plural.	English.
Ol-alashe	Il-alashera	The brother.
Eng-anashe	Ing-anashera	The sister ¹ .
E-ñgape	I-ñgapeta	The post.
O-sarge	I-sargeta	The blood.
Ol-bae	Il-baa	The matter, action.
Em-bae	Im-baa	The arrow.
En-amughe	In-amugha	The sandal.
Ol-ñgojine	Il-ñgojīnia	The hyena.
Ol-bene	Il-benīa	The bag.
En-gāne	In-gānda	The cord (made of skin).
Ol-lee	Il-lewa	The male.

To this list may be added some verbal nouns terminating in *are* ².

Examples :

El-lejare	Il-lejāria	The lie.
El-lidare	Il-lidāria	The knotting together, the harvest.

A few substantives ending in other vowels form their plural in the same way. Examples :

Ol-oikulu	Il-oikulia	The breast of a dead ox, the happiness.
En-dauwo	In-dauwa	The heifer.
Ol-asurai	Il-asuria	The snake.
Ol-marei	Il-mareita	The family.

A few nouns belonging to the first two classes form their plural by adding *ite* ³ to the singular. Examples :

Eng-añg	Ing-añgite	The kraal.
Eng-omom	Ing-omomite	The face.
Em-boo	Im-booite	The herd.
En-gima	In-gimaite	The fire.
Ol-moñgo	Il-moñgoite	The scrap, broken piece.
E-nyawa	I-nyawaite	The udder.

Others which terminate in *n* form their plural by adding *ito*.

Examples :

Ol-oirien	Il-oirienito	The wild olive-tree, the log of wood, the heart of a tree.
Ol-tiren	Il-tirenito	The place outside the fire.
Ol-piron ⁴	Il-pironito	The hard stick used for producing fire.

¹ My sister is Eng-anaishi ai ; my sisters, Ing-anashera ainei.

² Most verbal nouns terminating in *are* form their plural regularly by adding *n*, e.g. En-gurare ; pl. In-guraren, the grave.

³ This sound is sometimes pronounced itye, e.g. Ing-añgitye.

⁴ Not to be confounded with ol-piro (pl. il-piron), the hyphæne palm.

A certain number of substantives form their plural by adding *shi*, *ishi*, *sin*, and *shin* to the singular. Examples:

Singular.	Plural.	English.
Ol-oitigo	Il-oitigōshi	The zebra.
Ol-amuye	Il-amuyeishi	The male donkey.
E-morlo	I-morloishi	The sinew.
E-mwinyua	I-mwinyuaishi	The liver.
Ol-oikuma	Il-oikumaishi	The tortoise
Ol-origha	Il-orighaishi	The stool.
E-mala	I-malasin	The gourd.
Ol-kiu	Il-kiushin	The ant-hill.
Ol-turle	Il-turleshin	The green parrot. (<i>Pæocephalus massaicus</i> , Fisch. and Reichen.)

Some substantives form their plural by adding *tin* or *itin* to the singular. Examples:

Eng-ai	Ing-aitin	The god, rain, sky.
En-dōki	In-dōkitin	The thing.
En-gewarie	In-gewariétin	The night.
E-wēji	I-wējitin	The place.
Ol-amēyu	Il-amēyuitin	The famine, hunger.
Ol-apa	Il-apaitin	The moon, the month ¹ .
En-gāa	In-gāaitin	The disease, death.
En-gata	In-gataitin	The time.
En-gigwena	In-gigwenaitin	The consultation.
En-gijape	In-gijapeitin	The cold, wind.
En-giyo	In-giyoitin	The little girl.
O-sina	I-sinaitin	The trouble.
O-singólio	I-singóliōitin	The dance, song.

Several substantives make their plural in two different ways, both forms having apparently precisely the same meaning. Examples:

O-sagām	I-sagāmi or I-sagāmin	The bridge.
Eng-orioṅg	Ing-orioṅgi or Ing-orioṅgite	The back.
En-gulale	In-gulalen or In-gulaletin	The wooden ear-ring.
En-jore	In-jorin or In-joreitin	The raid, war.
Ol-goo	Il-goon ² or Il-goite	The breast.
E-segarua	I-segaruani or I-segaruaitin	The lobe of the ear.
En-dōkōya	In-dōkōyani or In-dōkōyaitin	The head.
Em-buruo	Im-buruōshi or Im-buruōitin	The smoke.
Ol-tōme	Il-tōmen or Il-tōmia	The elephant.
En-gishōmi	In-gishōmin or In-jomito	The clan.
En-gume	In-gumeshi or In-gumeshin	The nose, nostril.
E-muro	I-murōshi or I-murōshin	The hind-leg.

¹ The Mushroom is ol-apa (pl. il-apai).

² This word is perhaps the origin of Mount Elgon, which is called by the Masai ol-doinyo loo-'l-goon, the mountain of breasts.

CLASS III.

This group consists of substantives which form their plural in *k*. In some instances *k* is simply added to the singular, in others it is preceded by a vowel, and in others again the last two or three letters of the singular are changed into *ak*, *ek*, or *k*. This class includes words indicating (*a*) states or callings, (*b*) parts of the body. A few other words also form their plural in the same manner. Examples of the first division :

Singular.	Plural.	English.
Ol-tuñgani	Il-tuñganak	The man.
Ol-móruo	Il-móruak	The old man, the husband.
E-ñgoröyōni	I-ñgoröyok	The woman, wife.
Ol-akwi	Il-akwīak	The grandfather <i>or</i> grandson.
En-gitok	En-gituak	The wife.
Ol-āputani	Il-āputak	The father <i>or</i> son-in-law.
Ol-āitoriani	Il-āitōriak	The chief.
Ol-aigwenani	Il-aigwenak	The counsellor, spokesman.
Ol-oiboni	Il-oibonok	The medicine-man.
Ol-aōmonōni	Il-aōmonok	The beggar.
Ol-apurōni	Il-apurok	The thief.
Ol-aigwetani	Il-aigwetak	The carpenter.
Ol-abarnōni	Il-abarnok	The barber.
Ol-aisinani	Il-aisinak	The poor man.
Ol-asakutōni	Il-asakutok	The wizard.
Ol-asirani	Il-asirak	The decorator, writer.
Ol-airitani	Il-airitak	The herdsman.
Ol-areshōni	Il-areshok	The trapper.
E-mōdooni	I-mōdook	The blind person.
Ol-agilani	Il-agilak	The destroyer, breaker.
Ol-aidetidetani	Il-aidetidetak	The dreamer, prophet.
Eng-apyani	Ing-apyak	The widow.
En-dōmōno	In-dōmōnok	The offspring.

Examples of the second division :

Ol-kimōjīno	Il-kimōjik	The finger, toe ¹ .
Eng-aina	Ing-aik	The arm, hand.
En-geju	In-gejek	The leg, foot.
(Ol-keju	Il-kejek	The river.)
Ol-oito	Il-oik	The bone.
E-mōuo	I-mōwarak	The horn.
Eng-oñgu	Ing-onyek	The eye.

¹ The thumb is called Ol-kimōjīno kitok, ol-kimōjīno sapuk, *or* ol-móruo kitok (the big, *or* fat, finger; *or* the big old-man); the first finger, Ol-asakutōni *or* Sagutishoi (the wizard); the middle finger, Ol-kereti (the ring of goat's skin which is worn on this finger); the third finger, Ñgoto-Kineniya (Kineniya's mother); the little finger, Ol-kimōjīno oti (the small finger), Kineniya *or* En-gilinda (proper names).

Singular.	Plural.	English.
Ol-oisoto	Il-oisotok	The nail, claw.
Ol-oidolōki	Il-oidolok	The elbow.
El-lenywa	Il-lenyok	The long hairs of the tail of a wildebeest or zebra, &c.; the fan made of these hairs.
Examples of other words :		
Ol-oiñgōni	Il-oiñgok	The bull, the strong man.
Eng-aji	Ing-ajjik	The family, hut.
Em-beneiyo	Im-benek	The leaf.
Ol-ñganaiyoi	Il-ñganaiyok	The fruit.
Ol-ōwaru	Il-ōwarak	The beast of prey.
E-mōdioi	I-mōdiok	The cow's dung.
Eng-are	Ing-áriak	The water.
Ol-mwoilaa	Il-mwoilak	The beetle.

CLASS IV.

According to another rule which applies fairly regularly to a large class of substantives, the singular appears to be formed from the plural by adding *i* or *ni*¹. Comprised in this group are the names of tribes, a few communities of people, most insects, some birds and small animals, and a number of words which were probably first known in their collective form. Examples of names of tribes :

Plural.	Singular.	English.
Il-Ashumba	Ol-Ashumbai	The Swahili.
Il-Teñgwal	Ol-Teñgwal	The Nandi.
Il-Kēyu	Ol-Kēyuni	The Elgeyo.
Il-Uasin-gīshu	Ol-Uasin-gīshui	The Gwas Ngishu Masai.
Il-Kume	Ol-Kumei	The Turkana.
Il-Turkana	Ol-Turkanai	
Il-Kamasya	Ol-Kamasyai	The Kamasia.
Il-Kakesan	Ol-Kakesani	The Lumbwa ² .
Il-Lumbwa	Ol-Lumbwani	
Il-Oikop	Ol-Oikopani	The Lumbwa Masai ³ .
Il-Lumbwa	Ol-Lumbwani	

¹ This construction is by no means peculiar to the Masai. In Persian, for instance, *i* is added to a word to mean one individual, e.g. *zan*, woman, *zani*, one particular woman; *bacha*, a child, *bachai*, one particular child; *bar*, time, *bari*, one time, once.

² A tribe living near the Lake Victoria, whose real name is Kip-sikisi.

³ The Lumbwa Masai, who call themselves 'I-Oikop, and who are often referred to by the Masai proper as 'I-Oogol-ala (the hard teeth), live in German East Africa extending as far south as Mpapua. Their language is almost identical with that of the Masai in British territory, the chief difference being the pronunciation of one or two letters, *k* being spoken like *gh*, *p* being pronounced *ph* or *w*, and the vowels being softened. There is also a tribe of people called 'I-Oikop (Leukop or Lukob) living at the south end of Lake Rudolf who apparently speak Masai. They were met by Teleki and Höhnelt (*The Discovery of Lakes Rudolf and Stephanie*) and by Wellby (*'Twixt Sirdar and Menelik*).

Plural.	Singular.	English.
Il - Kapiroondo	Ol - Kapirondoi	The Kavirondo.
Il-Kōkōyo	Ol-Kōkōyoi	The Kikuyu.
Il-Tupeita	Ol-Tupeitai	The Taveta.
Il-Mosiro	Ol-Mosiroi	The Chaga ¹ .
I-Suk	O-Suki	The Suk.
Il-Torōbo	Ol-Torōbōni	The Dorobo ² .

Examples of names of communities of people :

In-gera	En-gerai	The child.
I-sipōlio	O-sipōlio	The recluse, i.e. a boy who has recently been circumcised.
Il-barnot	Ol-barnoti	The shaved one, i.e. the warrior who has not yet grown pig-tails.
Il-muran	Ol-murani	The warrior.
Il-meek	Ol-meeki	The native, the savage, applied to all Bantu tribes.
Il-omon	Ol-omoni	The stranger.
I-sunguro	O-sunguroi	The hypocrite.
Il-tamweiya	Ol-tamweiyai	The sick.
Il-Aimer	Ol-Aimeri	The Aimer age ³ .
Il-Aiser	Ol-Aiseri	The Aiser clan (of Masai) ⁴ .

Examples of names of insects, small animals, and birds :

Ing-alao ⁵	Eng-alaōni	The very small ant.
In-darget	En-dargeti	The grasshopper.
In-daritik	En-daritiki	The small bird.
In-diamorgus	En-diamorgusi	The marabou stork.
In-dero	En-derōni	The rat.
Il-kuru	Ol-kurui	The maggot, worm.
Il-lashe	El-lashei	The louse.
Il-masher	Ol-masheri	The tick.
Il-ōtorok	Ol-ōtoroki	The bee.
Il-maat	Ol-maati	The locust.
Il-oiriir	Ol-oiriiri	The lizard.
Il-oisusu	Ol-oisusui	The flea.

¹ Each tribe of the Chaga people (the inhabitants of Kilima Njaro) has a special name ; thus, Il-Kilema (sing. Ol-Kilemai), the Kilema.

² Some writers prefer Andorobo and even Wandorobo. The *D* has been retained at the commencement of the word, as Torobo would not be easily recognized. En-dorōbōni (pl. 'N-dorōbo) is the Masai for the tsetse fly. These words have probably no connexion with dorop, short, as has been occasionally stated.

³ *Vide* p. 261.

⁴ *Vide* p. 260.

⁵ Also rarely Ing-alaak. It is perhaps of interest to note that en-dirango, the large reddish-brown ant, called siafu by the coast people, which bites fiercely, is not included in this group, and forms its plural by adding *ni* to the singular.

Plural.	Singular.	English.
Il-ojoñga	Ol-ojoñgani	The fly.
Ing-ojoñga	Eng-ojoñgani	The mosquito.
I-samburumbur	O-samburumburi	The butterfly.
I-sarambalan	E-sarambalani	The bat, swallow, swift.
Examples of other words which belong to this class :		
Il-airakuj	Ol-airakuji	The kidney.
Il-ala	Ol-alai	The tooth, tusk.
Ing-atambo	Eng-atamboi	The cloud.
Il-til	Ol-tili	The spark, stain.
In-garara	En-gararai	The quill.
In-giporo	En-giporoi	The scar.
In-guruon	En-guruoni	The ash.
Il-keko	Ol-kekoi	The thorn, thorny place.
Il-kidoñgo	Ol-kidoñgoi	The tail.
Il-kilileñg	Ol-kilileñgi	The sheep's dung.
Il-kiyo	Ol-kiyoi	The tear.
Il-mao	Ol-maoi ¹	The twins.
Il-meneñga	Ol-meneñgani	The corpse, spirit.
I-mōsor	E-mōsori	The egg ² .
I-ñgok	E-ñgoki	The sin ³ .
Il-ōkidoñgo	Ol-ōkidoñgoi	The mud.
Il-paek	Ol-paeki	The grain or cob of maize.
Il-pisya	Ol-pisyai	The chain.
I-seghera	O-segherai	The cowry.
I-seghenge	E-seghengei	The iron wire.
I-suut	E-suuti	The dust.
I-senya	O-senyai	The sand.
Il-tian	Ol-tiani	The bamboo.
Il-tuduta	Ol-tudutai	The boil, abscess.

EXCEPTIONS.

There are only a few exceptions to this rule. They are as follows :

Il-Maasae	Ol-Maasani	The Masai ⁴ . The European ⁵ .
Il-Aisungun	Ol-Aisungui	
Il-Musungu	Ol-Musungui	

¹ Ol-maoi means a child who has a twin brother or sister.

² A large egg-shaped cask used for beer, &c., is Ol-mōsori, pl. Il-mōsorin.

³ An unlucky child, or a dwarf, is E-ñgoki, pl. I-ñgokin.

⁴ The original name of the Masai is said to have been Il-Maa (sing. Ol-Mái), and one even now occasionally hears old people using this word, especially when relating stories of former times. According to tradition the present form dates from the introduction by the Swahili traders of a certain kind of bead called 'Sae or 'Saen (sing. O-Saeni).

⁵ Europeans, or white people, were formerly called 'L-ōjuju, the hairy ones. This appellation was afterwards changed to 'L-Ailungun, a corruption of the Swahili word Mzungu, which in its turn gave way to the present forms.

Plural.	Singular.	English.
Il-Chumari	Ol-Chumari	The Somali.
I-Sigiriaishi	O-Sigiriaishi }	
I-suyan	O-suyai	The wild dog.
Il-munyo	Ol-munyei	The beard.

CLASS V.

In this class, like the preceding one, the singular of substantives appears to be formed from the plural. This is done by the affix *a* or *o*.

A large number of words belonging to this class are formed by simply adding *at* or *ot* in the plural and *ata* or *oto* in the singular to the roots of verbs not commencing with *i*. With verbs commencing with *i* the same affixes are made, and *k* is also prefixed. Other substantives which form the singular by affixing *a* or *o* to the plural were probably first known in their collective state.

Examples of substantives made from the roots of verbs not commencing with *i*:

Plural.	Singular.	Verbal root.	English.
In-duat	En-duata	-dol, -dua	The witness.
In-jiŋgat	En-jiŋgata	-jiŋg	The entrance.
Il-laŋgat	El-laŋgata	-laŋg	The ford.
Il-limot	El-limoto	-lim	The news.
Il-lutot	El-lutoto	-lut	The place to creep through.
I-manyat	E-manyata	-many	The warrior's kraal.
I-nyalat	E-nyalata	-nyal	The mouthful of food, the cud.
I-rishat	E-rishata	-rish	The boundary.
I-roruat	E-roruata	-roru	The foot-print.
I-sirat	E-sirata	-sir	{ The markings, stripes.
I-sirat	O-sirata }		{ The letter, bill.
In-demat	En-demata	-tem	The measure.
In-donat	En-donata	-ton	The seat, root.
Il-turot	Ol-turoto	-tur	{ The pond, puddle.
In-durot	En-duroto }		{ The chalk.
In-naŋgat	En-naŋgata	-naŋg	The place struck by a club thrown from a distance, the bruise.

Examples of substantives made from the roots of verbs which commence with *i*:

In-gidimat	En-gidimata	-idim	The being able.
In-gikurukurot	En-gikurukuroto ¹	-ikurukur	The thunder.
In-giŋgasyat	En-giŋgasyata	-iŋgasya	The astonishment.
In-giragat	En-giragata	-irag	The sleeping place, the hospitality.

¹ Also en-gikurukur.

Plural.	Singular.	Verbal root.	English.
In-girukot	En-girukoto	-iruk	Thereply, the belief.
In-gisisat	En-gisisata	-isis	The glory.
In-gisudorot	En-gisudoroto	-isudoo	The secret.
In-gisujat	En-gisujata	-isuj	The cleaning.
In-gitagat	En-gitagata	-itag	The hut in which the elders meet.
In-gitanyanyukot	En-gitanyanyukoto	-itanyanyuk	The parable (lit. the making similar).
In-giterat	En-giterata	-iter }	The beginning.
In-giterunot	En-giterunoto	-iteru }	
In-gitiñgot	En-gitiñgoto	-itiñg	The end.
In-gityamat	En-gityamata	-ityam	The jumping.

Examples of substantives which form their singular by adding *a* or *o* to the plural :

Plural.	Singular.	English.
Il-abur	Ol-abura	The froth.
Il-akir	Ol-akira	The star.
Añgat	Añgata	The plain, wilderness.
Ing-arn	Eng-arna	The name.
Im-bat	Em-bata	The bank of a river.
Im-ḥit	Em-ḥito	The sinew, tendon, bow- string.
Il-chañgit	Ol-chañgito	The wild animal.
In-jañgit	En-jañgito	'A what-d'you-call-it.'
In-daghol	En-daghola	The cheek.
In-dapan	En-dapana	The skin of a goat, sheep, or calf.
In-duduny	En-dudunyo	The heel.
Il-karash	Ol-karasha	The cotton cloth.
Il-kujit	Ol-kujita	The long, coarse grass.
In-gujit	En-gujita	The turf.
Il-kurt	Ol-kurto	The caterpillar.
Il-lughuny	El-lughunya	The head.
Ing-ōpir	Eng-ōpiro	The small feather.
Ing-opit	Eng-opito	The cord (made from the bark of a tree).
Ing-orn	Eng-orno	The butter.
Il-papit	Ol-papita	The hair.

EXCEPTIONS.

Plural.	Singular	Verbal root.	English.
In-audot	En-audoto	-ud	The hole.
I-ila	E-ilata	-el	The oil.
Il-lōtot	El-lōtoto	-loolo	The journey, march.
In-guñg	En-guñgu		The knee.
Il-ki	Ol-kina		The teat.
In-guk	En-gukuo		The charcoal, soot.

CLASS VI.

There are a few substantives which are unchangeable and have the same form in the singular and plural. Examples:

Singular.	Plural.	English.
Ol-aijolojola	Il-aijolojola	The hartebeest.
Ol-doinyo	Il-doinyo	The mountain.
Ol-kesen	Il-kesen	The cloth for carrying a baby in.
Eng-oitoi	Ing-oitoi	The road.
O-riri	I-riri	The termite.
O-rorei	I-rorei	The word.
Ol-tuli	Il-tuli	The buttock.

SUBSTANTIVES WITH SINGULAR FORM ONLY.

Some substantives have no plural. Examples:

En-aimin, the darkness.	En-gure, the thirst.
Ol-aro, the shame.	Ol-kirōbi, } the fever.
En-giopo, the adultery.	Ol-oirōbi, }
En-gisiūsiu, the wind.	Eng-oilēlio, the dew.
En-gishon, the life, age.	Ol-oijilili, the drop.
En-gitoo, the kingdom, wealth, greatness, age.	Ol-oireriu, the dirt, rust.

To these may be added words ending in *-ishu*. Examples:

E-sidanishu, the beauty.	En-garsisishu, the kingdom, the riches.
	En-guretishu, the fear.

SUBSTANTIVES WITH PLURAL FORM ONLY.

A few substantives have no form for the singular. Examples:

In-dare ¹ , the flock.	Kulle (in compound words, alle), milk.
In-gulak, the urine.	I-mōtori, soup.
Ing-amulak, the saliva.	

IRREGULAR PLURALS.

A certain number of substantives form their plural irregularly. In a few instances different words are apparently used, in others different terminations from those already discussed.

Examples in which different words are used:

Singular.	Plural.
En-giteñg, the ox, cow ² ;	In-gīshu, the cattle, oxen, cows.
Ol-kiteñg, the bullock;	Il-moñgi, the bullocks.
O-sighiria, the donkey;	I-sirkon, the donkeys.
En-dito, the daughter, young girl;	In-doiye, the daughters, girls.

¹ En-darei is rarely used for a single goat.

² The cow is usually termed en-giteñg lepoñg, i. e. the female ox.

Singular.

Plural.

En-gop, the land, country ;
 Ol-chani, } the tree, firewood ;
 Ol-chata, }
 En-jani, } the small tree, stake ;
 En-jata, }

In-gwapi, the lands, countries.
 Il-käk, the trees, firewood.
 In-gäk, the small trees, twigs.

Examples in which unusual terminations are used :

Singular.	Plural.	English.
En-aisho	In-aishi	The honey.
En-aibon	In-aibonoreitin	The medicine, charm.
Eng-álo	Ing-álöli	The direction, place.
Eng-áuo	Ing-ai	The bow.
Ol-buñgae	Il-buñgaiko ¹	The young bull.
En-daa	In-daiki	The food.
En-gine	In-gineji	The goat.
En-giriñgo	In-giri	The animal, the meat.
En-giyok	In-giyaa	The ear.
En-gubis	In-gubisir	The thigh.
En-gutuk	In-gutukie	The mouth.
Ol-kilikwai	Il-kiliko	The messenger, message.
Ol-mañgatinda	Il-mañgati	The enemy.
E-masaita	I-masaa	The wealth.
E-ñgikitoi	I-ñgik	The human excrement, word of abuse.
E-ñgwenitoi	I-ñgweni	Word of abuse.
E-ñgudi	I-ñgusidin (rarely I-ñgudisin)	The stick.
Eng-oshoghe	Ing-oshua	The belly.
Ol-tau	Il-tauja	The heart, mind, spirit, soul.
Ol-tidu	Il-tidii	The needle.

PLURAL OF COMPOUND WORDS.

Compound words are commonly employed in Masai. They are made either by joining two substantives or a substantive and another part of speech together, or by prefixing the article to the relative connected with the verb. Though the articles and genitive particles are sometimes omitted in the singular, they are all employed in the formation of the plural.

EXAMPLES OF THE FIRST DIVISION.

Kutuk-aji	'N-gutukie-oo-'ng-ajjik	The door.
(Mouth-hut)	(The-mouths-of-the-huts)	
Tasat-aina	Il-tasati-'ng-aik	The person with
(Thin-arm)	(The-thin-the-arms)	a deformed arm.

¹ Sometimes pronounced Il-buñgaikop.

Singular.	Plural.	English.
Ol-ō-urō-kutuk (The-who-cuts-mouth)	'L-oo-urō-kutukie (The-who-cut-mouths)	The man with the teeth knock- ed out <i>or</i> with the lips cut.
Ol-ō-duñg-ō-aina (The-whom-cut-is-arm)	'L-oo-duñg-ō-'ng-aik (The-whom-cut-are-the-arms)	The one-armed person.
En-na-iba-o-sina (The-which-hates-the-trouble)	'N-ná-iba-'sinaitin (The-which-hate-the-troubles)	The moth.
Ol-ōwaru-keri (The-beast-of-prey-spotted)	'L-ōwarak-kerin (The-beasts-of-prey-spotted)	The leopard.
Ol-ōwaru-kitok (The-beast-of-prey-big)	'L-ōwarak-kituak (The-beasts-of-prey-big)	The lion.
Ol-lo-'l-masi (The-of-the-mane)	Il-loo-'l-masin (The-of-the-manes)	The lion.
En-na-rok-kutuk (The-which-is-black-mouth)	'N-naa-rook-kutukie (The-which-are-black-mouths)	The monkey ¹ .
En-gidas-in-dare (The-sucker-the-flocks)	'N-gidas-in-dare (The-suckers-the-flocks)	The mongoose.
Ol-ō-ado-kiragata (The-who-is-long-sleeping-place)	'L-oo-ado-kiragat (The-who-are-long-sleeping-place)	The giraffe.
Ol-o-ibor-kidoñgoi (The-which-is-white-tail)	'L-oo-ibor-kidoñgo (The-which-are-white-tails)	The wild dog.
Ol-le-'l-lughunya (The-of-the-head)	Il-loo-'l-lughuny (The-of-the-heads)	The brain.
Ol-le-'ng-aina (The-of-the-arm)	Il-loo-'ng-aik (The-of-the-arms)	The elephant.
Ol-o-ñgui (The-who-stinks)	'L-oo-ñgu (The-who-stink)	The Kamba ² .

EXAMPLES OF THE SECOND DIVISION.

Ol-ō-ton-ie-ki (The-which-sat-upon-is)	'L-oo-ton-ie-ki (The-which-sat-upon-are)	The seat, the buttocks.
Ol-ō-un-isho (The-who-sows)	'L-oo-un-isho (The-who-sow)	The sower.
Ol-ō-rip-isho (The-who-sews)	'L-oo-rip-isho (The-who-sew)	The tailor.
Ol-ō-ĩ-u (The-who-begets)	'L-oo-ĩ-u (The-who-beget)	The father.
Ol-ō-lubo (The-which-is-not-satisfied)	'L-oo-lubo (The-which-are-not-satisfied)	The impalla antelope.

¹ *Cercopithecus Griseo-Viridis.*² A tribe of people.

ADJECTIVES.

There are three classes of words which can be used as adjectives in Masai. The first appears to consist of true adjectives, which were possibly originally all independent substantives, and substantives used in an adjectival sense. They do not indicate gender or class, and agree with the substantive they qualify in number only.

The second class consists of words formed by verbs joined to the relative. When simple neuter verbs are thus employed, the termination in the plural does not alter, the sole change taking place in the relative, which agrees in gender and number with the substantive. With irregular verbs or derivatives the plural termination varies according to the class of verb.

The third class consists of a few words to which is prefixed the genitive particle. They are unchangeable, but the particle agrees in gender with the substantive.

CLASS I.

The same rules for the formation of the plural of adjectives belonging to this class are followed as with substantives, and though the adjective agrees in number with the substantive it qualifies, it does not necessarily take the same plural termination.

When used as an attribute the adjective generally follows the substantive, but it is sometimes inserted between the substantive and the article. Examples:

- Ol-ashe sumbat *or* o-sumbat-ashe, the sickly calf.
- 'L-asho sumbati *or* 'sumbati-asho, the sickly calves.
- En-giteñg uas, the striped ox.
- 'N-gīshu uasin *or* 'n-uasin-gīshu, the striped cattle.
- Ol-ñgatuny lepoñg, the female lion (lioness).
- Il-ñgatunyo lepoñga, the lionesses.
- Ol-ayōni bōtor, the big boy.
- 'L-ayok bōtoro, the big boys.
- Ol-keju (*or* e-uaso) ñgiro, the brown river.
- Il-kejek (*or* 'uason) ñgiroin, the brown rivers.
- En-dito sidai, the beautiful girl.
- 'N-doiye sidan, the beautiful girls.
- Ol-kerr ñgojine, the lame ram.
- Il-kerra ñgojīnia, the lame rams.
- Ol-omoni torono, the bad stranger.
- 'L-omon torok, the bad strangers, the bad news.
- Ol-kila musana, the old garment.
- Il-kilani musan, the old garments.
- Ol-murani bioto, the healthy warrior.
- Il-muran biot, the healthy warriors.

The following are irregular :

Singular.		Plural.		English.
<i>Masc.</i>	<i>Fem.</i>	<i>Masc.</i>	<i>Fem.</i>	
Dorop		Doropu		Short.
Rongai		Rongerna		Thin, narrow (in-animate objects).
Oti	Kiti	Ooti ¹	Kutiti	Small.
		Kuti		Few.
Ado or ō-ado	Nado	Adoru		High, long.

Examples :

Il-tuñganak doropu, the short men.
 'Ng-áriaak rongerna, the narrow streams.
 Ol-tuñgani oti, the small man.
 Il-tuñganak ooti, the small men.
 E-ñgorōyōni kiti, the small woman.
 'Ñgorōyok kutiti, the small women.
 'Ng-oloñgi kuti, the few days.

When the adjective is used predicatively, it precedes the substantive and article² :

Torono ol-tuñgani, the man is bad.
 Torok il-tuñganak, the men are bad.

CLASS II.

The adjectives belonging to the second class—in reality relatives compounded with verbal forms—follow the substantives they qualify, and agree with them in gender and number :

Ol-murani ō-gol, the warrior who is strong or the strong warrior.
 Il-muran oo-gol, the strong warriors.
 E-ñgorōyōni na-nana, the gentle woman.
 'Ñgorōyok naa-nana, the gentle women.
 E-wēji ne-wañg, the open place.
 'Wējiti nee-wañg, the open places.
 Ol-tuñgani o-ibor, the white man.
 Il-tuñganak oo-ibor, the white men.
 Eng-are na-irōua, the hot water.
 'Ng-áriaak ná-irōua, the hot waters.
 E-wēji ne-irōbi, the cold place.
 'Wējiti nee-irōbi, the cold places.

In some cases the verbal part as well as the relative takes plural inflexions :

Ol-doinyo o-rok, the black mountain.
 Il-doinyo oo-rook, the black mountains.

¹ Ooti cannot be used predicatively, and kutiti is employed instead : e. g. kutiti 'l-airakuj, the kidneys are small (*vide* p. 139).

² In sentences of this kind the demonstrative pronoun generally takes the place of the article : e. g. torono elle-tuñgani, this man is bad.

En-giteñg na-tua, the dead ox.
 'N-gishu naa-tuata, the dead oxen.
 En-giriñgo na-tuñgwa, the rotten meat.
 'N-giri naa-tuñgwaïta, the rotten meats.
 Ol-kila ò-tarueiye, the spoilt garment.
 Il-kilani oo-tarueitye, the spoilt garments.
 E-wēji ne-nyokye, the red place.
 'Wējitin nee-nyokyo, the red places.
 Ol-chani ò-toyo, the dry tree.
 Il-käk oo-tōito, the dry trees.

In a few instances the adjective is inserted between the substantive and the article:

En-na-ibor-tuli (the white buttock), the Thomson's gazelle.
 'L-oo-do-kilani, the blood-red garments (name of a district).
 'L-oo-do-kishu, the blood-red cattle (name of two clans, *vide* p. 260).

CLASS III.

The words belonging to this class are merely genitives used as attributes (similar to such expressions as *days of old*, *homme de bien*, &c.). They follow the substantive they qualify:

Eng-aina e-tatēne, the right hand.
 Eng-oitoi e-kedyanye, the left road.
 'L-omon li-opa, the former news.
 'L-omon li-akenya, the future news.
 Il-chañgit le-'n-dim, the wild animals (lit. of the wood).

All adjectives can be used as substantives by prefixing the article.
 Examples:

Ol-oti, the small one, the younger.
 Ol-bōtor, the big one, the elder.
 Ol-o-rok, the black man.
 En-na-rok, the black woman.
 En-e-tatēne, the right (hand).

Two or more adjectives can follow a substantive:

Ol-kiteñg orok sinyati li-opa, the former black healthy bullock.

If there are two adjectives of the first class qualifying a substantive, one is usually inserted between the article and the substantive, and the other follows the substantive:

Ol-kitok-tuñgani sapuk, the big, fat man.

When a noun is qualified by an adjective, and followed by a genitive, the genitive precedes the adjective. Examples:

Eng-anashe o-'l-murani kiti (the sister of the warrior small), the warrior's small sister.
 'Ng-abōbok o-'l-chani naudo (the barks of the tree nine), nine strips of bark of the tree.

THE COMPARISON OF ADJECTIVES.

There are not, properly speaking, any degrees of comparison in Masai.

The comparative is represented in several ways.

1. By the use of *a-lañg*, to cross (a river) *or* to surpass:

E-melok e-lañg en-aisho (it is sweet, it surpasses honey), it is sweeter than honey.

Sidai enna-tōki a-lañg eng-ae (beautiful this thing to surpass the other), this thing is more beautiful than the other.

E-tii ol-kitok ō-lañg (he is there the big one who surpasses him), there is some one greater than he.

2. By the use of *a-lus-oo*, to pass thither *or* to surpass, followed by the local case:

Sidai enna-tōki a-lus-oo te-'ng-ae (beautiful this thing to pass by the other), this thing is more beautiful than the other.

3. By the use of *peno*, a little more:

I-'ya-u en-dōki kiti peno, bring something a little smaller.

4. By the use of *ol-pisyai*, the chain, and in this sense possibly, the rest:

E-ata 'n-gishu tomon o ol-pisyai (he has ten cows and the chain), he has more than ten cows.

Ā-isho-o 'rupiani ip o ol-pisyai (he gave me 100 rupees and the chain), he gave me over 100 rupees.

More can be translated by *likae*, &c., other (which see, p. 46), by *a-pon*, to increase, *or* by *a-itu-lus-oo*, to cause to pass:

To-pon-a kulle, i-'ya-u kulye-alle inōno, increase the milk, bring more of thy milk.

E-itu-lus-ori 'ndae (it is made to pass to you), more shall be given you.

The superlative is generally denoted by the use of the adjective in its simple form:

Kiañgae supat? } Who (*or* Which) is the best?
Kalo supat?

It can also be translated by an adjectival substantive followed by the local case:

Ninye ol-oti too-'l-muran pōkin (he the small from the warriors all), he is the smallest of all the warriors.

Like the comparative, the superlative can also be expressed by *a-lus-oo*, followed by the local case, *or* by *a-lañg*, particularly by the former:

Supat elle, e-lus-oo te-pôkin (good this one, he passes by all), this one is the best of all.

Supat ledô, kake elle ô-lus-oo te-'supatishu (good that one, but this one who surpasses in goodness), that man is good, but this one is the best.

Supat elle a-laŋg pôkin (good this one to surpass all), this one is the best of all.

THE NUMERALS.

<i>Masculine.</i>	<i>Feminine.</i>	<i>English.</i>
Ôbo	Nabo ¹	One.
Aare	Are	Two.
Ôkuni	Uni	Three.
Ooŋwan	Oŋwan	Four.
Imyet ²		Five.
Ille ²		Six.
Oopishana	Naapishana	Seven.
Isyet ²		Eight.
Ôudo	Naudo	Nine ³ .
Tomon		Ten.
Tomon o ôbo	Tomon o nabo	Eleven.
Tomon o aare ⁴	Tomon o are	Twelve.
Tomon o ôkuni	Tomon o uni	Thirteen.
Tomon o ooŋwan	Tomon o oŋwan	Fourteen.
Tomon o imyet		Fifteen.
Tomon o ille		Sixteen.
Tomon o oopishana	Tomon oo naapishana	Seventeen.
Tomon o isyet		Eighteen.
Tomon o ôudo	Tomon oo naudo	Nineteen.
Tigitâm		Twenty.
Tigitâm o ôbo	Tigitâm o nabo	Twenty-one.
Osom or 'N-domoni uni		Thirty.
Artam or 'N-domoni oŋwan		Forty.
Onom or 'N-domoni 'myet		Fifty.
Onom oo tomon or 'N-domoni 'lle		Sixty ⁵ .
Onom oo tigitâm or 'N-domoni naapishana		Seventy.
Onom oo 'n-domoni uni or 'N-domoni 'syet		Eighty.
Onom o artam or 'N-domoni naudo		Ninety.

¹ 1 when used with e-wêji, the place, is nêbo.

² The *i* is sometimes omitted when these words follow a vowel.

³ Endoroj is occasionally used for nine.

⁴ When two numerals are joined by the conjunction *and*, the double *o* of the plural is only pronounced if followed by a consonant.

⁵ Often everything above fifty is simply styled *ip*. If it is desired to express a very large number, *ip-ip*, one thousand, or *le-me-iken-ayu*, countless, are used.

Masculine.	Feminine.	English.
Ip		Hundred.
Ip o ōbo		One hundred and one.
Ip o onom		One hundred and fifty.
Ip onom		Five hundred.
Ip- <i>Ip</i> or 'N-domoni ip		One thousand.
Ip- <i>Ip</i> kata-'myet		Five thousand.

With the exception of 1, the number always follows the substantive :

Il-tuñganak aare, two men.

When 1 is placed before the substantive, the article is omitted ; when it follows, the article is retained :

Ōbo-tuñgani *or* Ol-tuñgani ōbo, one man.

Nabo-oloñg *or* Eng-oloñg nabo, one day.

The ordinal numbers are expressed by the use of the genitive particle with or without the article :

Ol-tuñgani li-ooñgwan, the fourth man.

Eng-aji e-oñgwan, the fourth hut.

Tapala 'l-tuñganak aare, toriku ol-li-ōkuni (leave two men alone, bring the third), bring the third man.

First and *last* can both be expressed by Ol-le-bata, the-of-side. *First* is, however, more usually translated by one of the following :

Ol-le-lughunya, the-of-head,

Ol-o-ituruk, the-who-precedes.

Ol-ō-lus-oo, the-who-passes-by.

Last is translated by Ol-le-kurum, the-of-behind, *or* Ol-o-iñgopu, the-who-is-behind.

Once, *Twice*, &c., are denoted by the use of en-gata, the time :

Nabo-kata¹, once, the first time.

Kat'-are, twice.

'N-gataitin are, the second time.

'N-gataitin aja ? how many times ?

'N-gataitin kumok, often.

First of all is translated by a-ñgas a-iter, to commence to begin, or simply by a-ñgas, to commence :

I-ñgas a-iter en-gias, pe ilo, } you must first of all do the work,
I-ñgas en-gias, pe ilo, } then you may go.

The Masai have various finger signs to denote the numerals.

1. The first finger of the right hand is held up and the rest of the fist closed. The hand must be kept still.

¹ The first time can also be rendered by eng-aiter.

2. The outstretched first and second fingers are rubbed rapidly one against the other.

3. The first finger is rested on the thumb and the first joint of the middle finger is placed against the side of the middle joint of the first finger, the other two fingers remaining closed.

4. The fingers are outstretched, the first and middle ones being crossed.

5. The fist is closed with the thumb placed between the first and second fingers.

6. The nail of one of the fingers—generally the ring finger—is clicked three or four times by the thumb nail.

7. The tip of the thumb is rubbed rapidly against the tip of one of the fingers, generally the middle finger, the hand remaining open.

8. The hand is opened and the fingers are either all pressed together or all kept apart. A rapid movement with the hand in this position is then performed, first in a downward and then in an upward direction. This movement is made by the hand only, the wrist acting as lever.

9. The first finger is bent so that the tip touches the tip of the thumb, the other fingers being at the same time opened.

10. The closed fist is thrown out and opened, the nail of the middle finger being at the same time clicked against the tip of the thumb.

20. The open fist is closed and opened two or three times.

30. The fingers are placed in the same position as when representing 1, i. e. the first finger is held up while the rest of the hand is closed. When in this position the hand is shaken slightly from the wrist.

40. The hand is opened, and the first and middle fingers are pressed together, as are also the ring and little fingers, a gap thus existing between the middle and ring fingers. When in this position the hand is shaken.

50. The tip of the thumb is placed between the ends of the first and middle fingers. The other fingers can be opened or closed at the same time.

60. For ip, that is to say anything above fifty, the closed fist is jerked out from the body, the fingers being at the same time opened.

PRONOUNS.

The full forms of the personal pronouns are:

Singular.		Plural.	
I	Nanu	We	Iyook.
Thou	Iye	You	Indae.
He, she, or it	Ninye	They	Ninje.

The second person singular is often contracted into 'ye and occasionally into *i*. Iyook and Indae become 'yook and 'ndae when following a vowel, or at the commencement of sentences. Unless the subject has been previously mentioned, the demonstrative pronouns are generally used for he, she, it, and they.

The objective cases, me, thee, him, &c., can be expressed by the same forms as those given above for the nominative case, I, thou, &c.

The possessive case, of me, &c., is expressed by the possessive pronouns, or, rarely, by the particle *le* or *e* inserted between the substantive and the personal pronoun.

The local case is expressed by the particle *te* prefixed to the personal pronoun, e. g. e-gol te-ninje, it is hard for them.

The position of the personal pronoun with regard to the verb is given on p. 49.

The personal pronouns when combined with a verb as subject or object are indicated by special prefixes. See p. 48.

POSSESSIVE PRONOUNS.

The possessive pronouns are always placed after the substantive denoting the thing possessed, and vary according to gender and number. They are :

	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
My	Lai	Ai	Lainei	Ainei.
Thy	Lino	Ino	Linōno	Inōno.
His, her, or its	Lenye	Enye	Lenyena	Enyena.
Our	Lañg	Añg	Lañg	Añg.
Your	Linyi	Inyi	Linyi	Inyi.
Their	Lenye	Enye	Lenye	Enye.

Ol-alem lai, my sword.

'L-alema lainei, my swords.

Eng-alem ai, my knife.

'Ng-alema ainei, my knives.

The words *mine*, *thine*, &c., used predicatively or absolutely, take the article. Various prefixes are also added, and changes made, in some of the words, as is shown in the following table :

Mine	Ol-lalai	En-ai	Il-kulainei	In-gunainei.
Thine	Ol-lino	En-ino	Il-kulōnōno	In-gunōnōno.
His, hers, or its	Ol-lenye	En-enye	Il-kulenyena	In-gunenyena.
Ours	Ol-lalañg	En-añg	Il-kulalañg	In-gunañg.
Yours	Ol-linyi	En-inyi	Il-kulinyi	In-guninyi.
Theirs	Ol-lenye	En-enye	Il-kulenyene	In-gunenyene.

'L-alema lenye kullo, kodee 'l-kulōnōno? these are their swords, where are thine?

Mi-ar il-asurai, 'l-kulalañg, do not kill the snakes, they are ours.

I-ata 'n-gīshu inōno; e-ata sii ol-oiboni 'n-gunenyena, thou hast thy cattle; the medicine-man also has his.

Sidai en-dōki enye a-laŋg en-ai, his thing is better than mine.

There is a short enclitic form of the Possessive Pronoun of the second and third persons, which is used with the words *father* and *mother*:

Singular.	Plural.
Minye, thy <i>or</i> your father;	Loominyi, thy <i>or</i> your fathers.
Menye, his, her, <i>or</i> their father;	Loomenye, his, her, <i>or</i> their fathers.
Ũgutunyi, thy <i>or</i> your mother;	Nooŋgutunyi, thy <i>or</i> your mothers.
Ũgotonye, his, her, <i>or</i> their mother;	Nooŋgotonye, his, her, <i>or</i> their mothers.

The personal pronouns may be added to the possessive pronoun to give emphasis. The word o-sesen, the body, is also sometimes used in this sense:

Eng-alem ai nanu, }
Eng-alem o-'sesen lai, } my own knife.

DEMONSTRATIVE PRONOUNS.

There are four classes of demonstrative pronouns. The first denotes objects near at hand; the second, objects at a distance; and the third and fourth, objects previously mentioned. They each have forms for the masculine and feminine, and the word e-wēji, the place, requires a special form to be used with it.

Class I.

This *or* these, of objects at no great distance:

<i>Masculine.</i>	<i>Feminine.</i>	<i>Used with the word e-wēji.</i>	<i>English.</i>
Elle	Enna	Enne	This.
Kullo	Kunna	Kunne <i>or</i> Kunnen	These.

Class II.

That *or* those *or* yonder, referring to things at a distance:

Ledo <i>or</i> elde	Enda	Ende	That.
Kuldo	Kunda	Kunde <i>or</i> Kunden	Those.

Class III.

This *or* these, mentioned before:

Illo	Inna	Inne	This.
Lello	Nenna	Nenne	These.

Class IV.

That *or* those *or* yonder, mentioned before :

<i>Masculine.</i>	<i>Feminine.</i>	<i>Used with the word e-wēji.</i>	<i>English.</i>
Lido	Idya	Idye	That.
Lekwa	Nekwa	Nekwe	Those.

When the demonstrative pronoun is joined to a substantive, it takes the place of the article :

Ledo-tuñgani, that man. Enna-kerai, this child.

When used predicatively, the article is retained, and the demonstrative follows the substantive :

Ol-tuñgani ledo, that is the man.
En-gerai enna, this is the child.

In the genitive and local cases the first letter of the demonstrative is omitted if an *e* :

Ol-origha le-'lle-tuñgani, the stool of this man.
E-gol te-'lle-tuñgani, it is hard for this man.

If it is desired to lay stress on the demonstrative pronoun, the syllable *nya*, *nye*, *or nyo* is prefixed to it. When the demonstrative has taken this form and is joined to a substantive, the article is retained :

Nyelle ol-tuñgani, this man here, this very man.
Nyoolo 'l-tuñganak, these men here.
Nyanna e-ñgorōyōni, this woman here.
Nyonna 'ñgorōyok, these women here.
Nyenpe e-wēji, just this place.

REFLEXIVE PRONOUNS.

Most verbs have a special reflexive form which is much used.

When this form does not exist or is employed for the neuter or quasi-passive, the word *kewan* is affixed to the verb in the singular and *aate* in the plural :

A-duñg kewan, I cut (*or* shall cut) myself.
Ki-dúñg aate, we cut (*or* shall cut) ourselves.

Self is also occasionally translated by *ol-tau*, the heart :

E-nyor ol-tau lenye (he loves his heart), he loves himself.

When *self* is added to a pronoun to express emphasis, it is rendered in Masai by open in the singular, and oopen in the plural :

Ol-tuñgani open, the man himself.
Il-tuñganak oopen, the men themselves.
Nanu open, I myself.
'Yook oopen, we ourselves.

The word *owner* is translated by open preceded by the article. It is followed by the nominative and not by the genitive as in English :

Ol-open eng-aji,	} the owner of the hut.
En-open eng-aji,	
'L-oopen ing-ajijik,	} the owners of the huts.
'N-oopen ing-ajijik,	

By myself, by ourselves, &c., are also rendered by open, oopen :
 Nanu open, by myself ; 'Yook oopen, by ourselves.

RELATIVE PRONOUNS.

The relative pronouns have forms appropriate for the masculine and feminine of both numbers. There is also a special form for the word *e-wēji*, the place :

Singular.			Plural.			English.
Masc.	Fem.	Used with the word <i>e-wēji</i> .	Masc.	Fem.	Used with the word <i>e-wēji</i> .	
O ¹	Na	Ne	Oo	Naa ²	Nee	Who, whom, or which.

Ol-tuñgani o-ra³ sapuk, the man who is big.
 E-ñgorōyōni na-ra sapuk, the woman who is big.
 E-wēji ne-ra sapuk, the place which is big.
 Il-tuñganak oo-ra sapuki, the men who are big.
 'Ngorōyok naa-ra sapuki, the women who are big.
 'Wējitin nee-ra sapuki, the places which are big.

When the negative is combined with the relative, le-me is used for the masculine, and ne-me for the feminine and for the word *e-wēji*. These forms do not change in the plural :

Ol-tuñgani le-me-ra sapuk, the man who is not big.
 E-ñgorōyōni ne-me-ra sapuk, the woman who is not big.
 Il-tuñganak le-me-ra sapuki, the men who are not big.
 'Ngorōyok ne-me-ra sapuki, the women who are not big.

The affirmative form of the relative is not divisible from the verb, but the negative form can stand alone ; thus, whilst ol-tuñgani o sapuk⁴ would be meaningless, ol-tuñgani le-me sapuk is as correct as ol-tuñgani le-me-ra sapuk.

To distinguish between the simple relative as subject or object the voice is raised or lowered at the end of the verb. When the relative is the subject, the voice is raised, when the object, it is lowered.

Various changes take place in the form of the relative when it is

¹ The masculine singular relative is generally a long o, thus ō.

² Naa becomes ná before verbs commencing with i.

³ A-a, to be (*vide* p. 87).

⁴ Ol-tuñgani ō-sapuk-u means, the man will be big (*vide* p. 87).

the subject, and the object is the first or second person singular (except when the subject is the first person plural); also when it is the object, and the subject is the first or second person singular. These alterations are shown on pp. 50-3.

The possessive form of the relative can be translated by open preceded by the article :

Ol-tuñgani ol-openy in-gīshu, the man whose cattle they are.

INDEFINITE PRONOUNS.

There are two indefinite pronouns. The first, *likae*, &c., is equivalent to *other*, *another*, *the one . . . the other*, and *else*; the second *pôki*, &c., to *each*, *every*, *all*, *whosoever*, and *whatsoever*, and in compound words to *both*, *all three*, &c.

Likae, &c., *other*, has different forms for the masculine and feminine, singular and plural. It invariably precedes the substantive, and can be used with or without the article according to the meaning :

Singular.		Plural.	
<i>Masc.</i>	<i>Fem.</i>	<i>Masc.</i>	<i>Fem.</i>
<i>Likae</i>	<i>Ae</i>	<i>Kulikae</i>	<i>Kulye</i>

Examples :

Likae-tuñgani, another man.

Kulye-ñgorōyok, other women.

Ol-likae-tuñgani, the other man.

'N-gulye-ñgorōyok, the other women.

I-mbot-o ol-likae, call the other one (masculine).

The one . . . the other, is translated by *likae . . . likae*, *ae . . . ae*, &c. :

E-tō-ishe eng-ae-ñgorōyōni, na olupī eng-ae, the one woman bore and the other was barren.

E-pwo kulikae, *e-pwōnu kulikae*, some go and others come.

Else, when joined to *somebody*, *something*, or *somewhere*, is translated by *likae*, *ae*, &c. :

E-ēuo likae-tuñgani, somebody else came.

A-shōmo ae-wēji, I went somewhere else.

A-itobir-a ae-tōki, I did something else.

Other is also used for the comparative of adjectives (which see, p. 38).

Each, *every*, *whosoever*, and *whatsoever*, are translated by *pôki*. When used in this sense, *pôki* precedes the substantive, and the article is omitted :

E-ēuo pôki-tuñgani, each man came.

E-ētuo pôki-tuñganak, every man came.

E-ētuo te-pôki-wēji, they came from each place.

Ten e-lōtu pōki-tuñgani, ti-aki m-e-shōmo, whosoever (or whatsoever man) comes, tell him to go away.

All is rendered by pōki in the singular, and pōkin in the plural¹. When employed thus, the article is retained, and pōki follows the substantive :

E-ishir-a eng-aji pōki, all the hut wept.

E-ētuo 'l-tuñganak pōkin, all the people came.

Both, all three, &c., are translated as follows :

Masculine.	Feminine.	English.
Pokiraare	Pokirare	Both
Pokirōkuni	Pokirauni	All three.
Pokirooñgwan	Pokiroñgwan	All four.
Pokiraimyet		All five.

E-ētuo 'l-tuñganak pokiraare, both men came.

E-ētuo 'ñgorōyok pōkirauni, all three women came.

INTERROGATIVES.

There are two interrogative pronouns that are declinable, (Ki)² aṅgae, Who? and (K) alo, Which? and one which is indeclinable, (K) ainyô³, What?

Who? is declined as follows :

Singular.		Plural.		English.
Masc.	Fem.	Masc.	Fem.	
(Ki) aṅgae		(K) aloo-'ṅgae	(K) anoo-'ṅgae	{ Who? Whom?
(K) ol-le-'ṅgae	(K) en-e-'ṅgae	(K) alkul-le-'ṅgae	(K) angun-e-'ṅgae	
				Whose?

Which? What? or What sort of? are rendered as follows :

(K) alo (K) aa (K) akwa.

If the interrogative pronoun is the subject, the verb requires a relative with it; if it is followed by a demonstrative, the verb *to be* is implied. When Which? is joined to a substantive, the article is omitted:

(Ki) aṅgae o-tii kishōmi? } (Who [is it] who is there gate?) Who is
 (Ki) aṅgae na-tii kishōmi? } at the gate?
 (K) aloo-'ṅgae oo-tii kishōmi? } Who are at the gate?
 (K) anoo-'ṅgae naa-tii kishōmi? }
 (Ki) aṅgae i-yēu? Whom do you want?
 (K) ol-le-'ṅgae elle-alem? Whose sword is this?
 (K) en-e-'ṅgae enna-alem? Whose knife is this?

¹ Pōkin may also be used with a singular substantive: e-ishir-a eng-aji pōkin, all the hut wept.

² K or Ki are often placed before an interrogative.

³ Ainyô, when it stands alone, is generally contracted into 'nyô or 'ya.

- (K) *alkul-le-’ngae kullo-alema* ? Whose swords are these ?
 (K) *angun-e-’ngae kunna-alema* ? Whose knives are these ?
 (K) *alo-tuñgani o-tii* ? Which (*or* what sort of) man is there ?
 (K) *alo-tuñgani elle* ? What man is this ?
 (K) *aa enna* ? What is this ?
 (K) *ainyô na-tii* ? What is there ?
 (K) *ainyô ki-túm* ? What (*shall*) we get ?
 (K) *ainyô e-ata kuldo* ? (*What have those ?*) What is the matter with them ?

VERBS.

Verbs in Masai fall into two classes : (*a*) roots beginning with *i* or *e*¹, (*b*) all other roots. There are also numerous derivative forms which may be assumed by most Masai verbs where in English either another verb or some compound expression must be used.

The principal difference between verbs commencing with *i* or *e* and those commencing with any other letter is to be found in the past tense and tenses constructed from the past. In the former a vowel only is affixed, and in the latter *t* and a vowel are also prefixed to the root. Examples :

A-suj, to follow.

A-tu-suj-a, I followed.

A-isuj, to wash.

A-isuj-a, I washed.

When conjugating the verb special prefixes are used to mark the subject. With the exception of the first person plural these prefixes change when the object is the first or second person singular.

When the subject is—

I and the object him, her, us, you, them, &c., *or* when there is no object, the prefix is **A**.

I and the object thee, the prefix is **Aa**².

Thou and the object him, her, us, them, &c., *or* when there is no object, the prefix is **I**.

Thou and the object me, the prefix is **Ki**.

He, she, or it, and the object him, her, us, you, them, &c., *or* when there is no object, the prefix is **E**.

He, she, or it, and the object me, the prefix is **Aa**².

He, she, or it, and the object thee, the prefix is **Ki**.

We and the object thee, him, her, you, them, &c., *or* when there is no object, the prefix is **Ki**.

¹ There appear to be only two verbs which, with their derivatives, commence with *e* : *a-el*, to anoint, and *a-eaũg*, to breathe.

² *Aa* is used for all verbs except those commencing with *i*, when a slightly accentuated *á* is employed instead.

You and the object him, her, us, them, &c., *or* when there is no object, the prefix is I.

You and the object me, the prefix is Ki.

They and the object him, her, us, you, them, &c., *or* when there is no object, the prefix is E.

They and the object me, the prefix is Aa¹.

They and the object thee, the prefix is Ki.

The following examples will illustrate the use of these prefixes:

Singular.	Plural.
A-suj, I follow him, &c.	Ki-súj, we follow thee, him, &c.
Aa-suj, I follow thee.	
I-suj, thou followest him, &c.	I-suj-usuju, you follow him, &c.
Ki-suj, thou followest me.	Ki-suj-usuju, you follow me.
E-suj, he <i>or</i> she follows him, &c.	E-suj, they follow him, &c.
Aa-suj, he <i>or</i> she follows me.	Aa-suj, they follow me.
Ki-suj, he <i>or</i> she follows thee.	Ki-suj, they follow thee.

In the active voice the personal pronoun is often added for emphasis or to prevent ambiguity. It always follows the verb, and is perhaps more frequently used in the objective than in the subjective case. If both are used, the latter precedes the former, except in the use of auxiliaries or compound verbs. Examples:

A-ar nanu 'ndae te-'ñgudi, ē-ar ledo 'ndae to-'l-kuma (I-you-strike I you with-the-stick, he-you-strikes that-one you with-the-club), I strike you with the stick, he strikes you with the club.

A-ar nanu 'ndae te-'ñgudi, e-lōtu a-ar indae ledo to-'l-kuma (I-you-strike I you with-the-stick, he-you-comes to-strike you that-one with-the-club), I strike you with the stick, he comes to strike you (*or* he will strike you) with the club.

If the personal pronoun is used as the indirect object, it precedes the direct object. Example:

A-isho-o 'ndae 'l-alema, I have given you the swords.

When the first person plural is the subject, the last syllable of the verb is slightly accented. The objective personal pronoun is also usually added:

Ki-tu-suj-á 'ye pôkin, we have all followed thee.

Ki-tu-suj-a pôkin, all have followed thee.

There is no difference in pronunciation between Thou hast followed me, He *or* She has followed thee, and They have followed thee. When however the prefix is aa, i. e. when the subject is I and the

¹ Aa is used for all verbs except those commencing with i, when a slightly accented á is employed instead.

object thee, and when the subject is he, she, *or* they and the object me, a difference in pronunciation is noticeable. In the first case the voice is lowered at the end of the word; in the latter it is raised.

There is an impersonal form which corresponds to the passive in English. This form is only conjugated in the third person singular, and is generally followed by a personal pronoun:

Aa-suj-i nanu, it is followed to me *or* I am followed.

Ā-iyōlo-i aa-tu-suj nanu, it is known to be followed to me *or* I know how to be followed.

The objective prefix is used when anything about the person or thing is about to be stated:

Aa-tu-duñg-o ol-kimōjīno (he-me-has-cut the-finger), he has cut off my finger.

Ki-ān ing-aik te-kurum (they-thee-bind the-hands at-behind), they will bind thy hands behind thee.

THE RELATIVE.

The relative, as explained above (p. 45), is inseparable from the verb. When it is used, it takes the place of the personal prefixes, and can be employed with the present tenses, with the past, and with the future. It is also used with the passive voice.

If the subject and object are expressed, the former precedes, and the latter follows, the relative and verb. Examples:

Nanu o-nyor ol-tuñgani, (it is) I who love the man.

Nanu o-nyor-ita ol-tuñgani, (it is) I who am loving the man.

Nanu ō-to-nyor-a ol-tuñgani, (it was) I who loved the man.

Nanu o-nyor-u ol-tuñgani, (it is) I who will love the man.

Ol-tuñgani o-nyor-i, the man who is loved.

Ol-tuñgani o-nyor-ita-i, the man who is being loved.

Ol-tuñgani ō-to-nyor-a-ki, the man who was loved.

Ol-tuñgani o-nyor-u-ni, the man who will be loved.

The form of the relative changes when it is the subject and the object is the personal pronoun of the first and second person singular (except when the subject is the first person plural), *l* and *n* (*li* and *ni* before *k*¹) joined to the personal prefixes being substituted for *o* or *oo* and *na* or *naa*:

Masculine.	Feminine.	English.
Ō-suj	Na-suj	I who follow him, her, you, the thing, &c.
Laa-suj	Naa-suj	I who follow thee.
Ō-suj	Na-suj	Thou who followest him, her, us, &c.
Liki-suj	Niki-suj	Thou who followest me, &c.

¹ *li* and *ni* are also sometimes used before *in*.

Masculine.	Feminine.	English.
Ō-suj	Na-suj	He who follows him, her, us, &c.
Laa-suj	Naa-suj	He who follows me.
Liki-suj	Niki-suj	He who follows thee.
Oo-suj	Naa-suj	We who follow thee, him, you, them, &c.
Oo-suj	Naa-suj	You who follow him, her, us, &c.
Liki-suj-usuju	Niki-suj-usuju	You who follow me.
Oo-suj	Naa-suj	They who follow him, her, us, &c.
Laa-suj	Naa-suj	They who follow me.
Liki-suj	Niki-suj	They who follow thee.

When the relative is the object of the verb, *l* and *n* joined to the personal prefixes are employed in place of *o* or *oo* and *na* or *naa* if the subject is the first and second person singular or plural :

Ol-tuñgani la-suj, the man whom I follow.
 Ol-tuñgani li-suj, the man whom thou followest.
 Ol-tuñgani ō-suj, the man whom he or she follows.
 Ol-tuñgani liki-súj, the man whom we follow.
 Ol-tuñgani li-suj-usuju, the man whom you follow.
 Ol-tuñgani ō-suj, the man whom they follow.

When, however, there is an indirect object of the first or second person singular, the objective relative in the third person also changes to *l* or *n* joined to the personal prefixes.

The following examples show the changes in the relative when there is an indirect object :

Ol-alem la-isho, the sword which I give to him, &c.
 Ol-alem lá-isho¹, the sword which I give to thee.
 Ol-alem li-njo², the sword which thou givest to him, &c.
 Ol-alem liki-njo, the sword which thou givest to me.
 Ol-alem lá-isho¹, the sword which he, she, or they give to me.
 Ol-alem liki-njo, the sword which he, she, or they give to thee.
 Ol-alem o-isho, the sword which he, she, or they give to him, &c.
 Ol-alem liki-njó, the sword which we give to thee, him, &c.
 Ol-alem li-njō-sho, the sword which you give to him, &c.
 Ol-alem liki-njō-sho, the sword which you give to me.

When there is no antecedent, the article is prefixed to the relative :

	Singular.	
Masculine.	Feminine.	English.
Ol-ō-suj	En-na-suj	He who follows him, her, us, &c.
Ol-laa-suj	En-naa-suj	He who follows me.
Ol-liki-suj	En-niki-suj	He who follows thee.

¹ The *lá* would be *laa* before a verb beginning with any other letter.

² Certain changes take place in the spelling of verbs commencing with *i* (*vide* pp. 53-5).

Masculine.	Plural. Feminine.	English.
'L-oo-suj	'N-naa-suj	They who follow him, her, us, &c.
Il-laa-suj	'N-naa-suj	They who follow me.
Il-liki-suj	'N-niki-suj	They who follow thee.

Examples :

Ol-o-nyor-i, the (man) who is loved.
 En-na-nyor-i, the (woman) who is loved.
 E-tua ol-liki-ta-ar-a, he who struck thee is dead.
 E-tii 'l-oo-pwōnu oo 'l-oo-pwo (they are there those who come and those who go), people come and go.
 E-ibuñg-a ol-amēyu ninye oo 'l-oo-boit-are, hunger seized him and those who were with him.
 A-niñg ol-toilo lo-'l-o-ishir, I hear the voice of some one crying.
 E-ta-a e-ñgorōyōni en-na-irita 'sirkon, the woman became one who herds donkeys.

Whoever is also often translated by this form of the relative :

E-ar-i ol-ō-jō-ki elle-tuñgani, } whoever tells this man, will be
 E-ar-i en-na-jō-ki elle-tuñgani, } beaten.

Adverbs of time or place are treated as relative particles, the letter *n* being simply added to the personal prefixes. When the antecedent is omitted, the feminine article precedes the word.

The words *what or that which*, *whatever*, *wherever*, and *whenever*, can be translated in the same way :

A-lo e-wēji n-i-'ñgua, I am going to the place whence thou comest.
 A-lo en-n-i-lo, I go whither (*or* when) thou goest.
 A-iyōlo nanu en-n-e-iko, I know what he will do.
 A-iyōlo en-dōki n-e-iko, I know the thing that he will do.
 En-n-i-'yō-u-u n-a-isho¹, whatever you will wish I shall give you.
 En-n-a-ti-jiñg-a pa a-ton, wherever I entered I stayed.
 En-n-e-iyō-u n-ē-lo¹, n-a-lo, whenever (*or* wherever) he wishes to go, I will go.

The relative is often used in Masai where it is not employed in English. Examples :

Añgae ō-lo ? } (Who who is going ?) Who is going ?
 Añgae na-lo ? }
 Kakwa-tuñganak oo-shōmo ? Which men have gone ?
 Il-tuñganak aja oo-shōmo ? How many men have gone ?
 M-e-tii ol-tuñgani ō-pik ol-marua ñgejuk atwa 'l-mōsorin musan
 (it is not there the man who puts the new wine into the
 casks old), no man putteth new wine into old wine-skins.

¹ The narrative tense (which see, p. 59) follows the verb a-iyō-u, to wish.

Pôki-tuñgani ô-lôtu, whoever may come.

Ol-doinyo o-ibor, the white mountain (Kilima Njaro).

A-ata eng-are na-ok, I have some drinking water.

I-'ya-u ol-origha la-ton-îe, bring me a chair to sit on.

The relative combined with the negative (*le-me* and *ne-me*) likewise undergoes changes which are somewhat similar to those already enumerated. Except before *mi*, when *le* and *ne* become *li* and *ni*, the changes only affect the particle *me*.

Examples when the relative is the subject:

Masculine.	Feminine.	English.
Le-me-suj	Ne-me-suj	I who do not follow him, her, &c.
Le-maa-suj	Ne-maa-suj	I who do not follow thee.
Le-me-suj	Ne-me-suj	Thou who dost not follow him, &c.
Li-miki-suj	Ni-miki-suj	Thou who dost not follow me.

Examples when the relative is the object:

Ol-tuñgani le-ma-suj, the man whom I do not follow.

Ol-tuñgani li-mi-suj, the man whom thou dost not follow.

Ol-tuñgani le-me-suj, the man whom he or she does not follow.

Examples when an indirect object is employed:

Ol-alem le-ma-isho, the sword which I do not give to him, &c.

Ol-alem le-má-isho, the sword which I do not give to thee.

Ol-alem li-mi-njo, the sword which thou dost not give to him, &c.

Ol-alem li-miki-njo, the sword which thou dost not give to me.

Ol-alem le-má-isho, the sword which he does not give to me.

Ol-alem li-miki-njo, the sword which he does not give to thee.

Ol-alem le-me-isho, the sword which he does not give to him, &c.

When the antecedent is not expressed, the article precedes the particles *le* and *ne*:

Ol-le-me-ata, he who has not.

En-ne-me-ata, she who has not.

E-wēji ne-me-tii 'l-tuñganak, }

a place where there are no

En-ne-me-tii 'l-tuñganak, }

people (a desert place).

CHANGES OF LETTERS.

Various changes take place in many verbs which commence with *i*.

I. The *i* is omitted whenever it is preceded by another *i* and followed by *i*, *l*, *n*, *ñg*, *ny*, *r*, *s*, *u*, *w*, or *y*. It is also omitted after *e* in the plural of the imperative affirmative. In other words, the *i* of the root drops out in the second person singular, and first and second persons plural of all tenses (except in the first person plural of the subjunctive), both affirmative and negative of the active voice,

and in the second person singular of all tenses of the passive voice.
Examples:

A-ii, I sharpen (it).	Ki-í, we sharpen (it).
I-í, thou sharpenest (it).	I-í-i, you sharpen (it).
E-ii, he <i>or</i> she sharpens (it).	E-ii, they sharpen (it).
I-í-o, sharpen (it).	E-í-o, sharpen ye (it).
A-ilili, I hang (it) up.	I-íli-li, you hang (it) up.
A-ininiñg, I listen.	I-íniñg-iñgi, you listen.
A-iñgol, I stir (it).	I-íngol-iñgola, you stir (it).
A-inyorinyor, I taste (it).	I-ínyorinyor-oro, you taste (it).
A-iriran, I annoy (him).	I-íriran-ana, you annoy (him).
A-isalaash, I spread (it) out.	I-ísalaash-asha, you spread (it) out.
A-iauañg, I get out of the way.	I-íuañg-uañga, you get out of the way.
A-iwō-u, I catch (blood in a gourd).	I-íwō-u-u, you catch (blood in a gourd).
A-iyop, I cover (him).	I-íyop-ōyopo, you cover (him).

If, however, there are two verbs, the one commencing with *i* and the other with another letter, the roots of which are identical except for the first letter, the *i* is not omitted in the present tense or the tenses formed from it. Thus: a-nyal, to chew¹; a-inyal, to tease; a-ruk, to thread; a-iruk, to reply to; a-suj, to follow; a-isuj, to wash.
Examples:

A-inyal, I tease (him).	Ki-inyál, we tease (him).
I-inyal, thou teasest (him).	I-inyal-inyala, you tease (him).
E-inyal, he <i>or</i> she teases (him).	E-inyal, they tease (him).
A-inyal-a, I teased (him).	Ki-ínyal-á, we teased (him).
I-ínyal-a, thou teasedst (him).	I-ínyal-a, you teased (him).
E-inyal-a, he <i>or</i> she teased (him).	E-inyal-a, they teased (him).

II. The *i* is changed to *n* whenever it is preceded by another *i* and followed by *d*, *g*, *k*, *t*, and *sh*. The same change also takes place in the plural of the imperative affirmative.

As the letters *k*, *t*, and *sh* cannot follow *n*, they are at the same time altered to *g*, *d*, and *j* respectively. Examples:

A-idim, I am able.	Ki-ndím, we are able.
I-ndim, thou art able.	I-ndim-idimi, you are able.
E-idim, he <i>or</i> she is able.	E-idim, they are able.
I-ndim-a, be able.	E-ndim-a, be ye able.

¹ A-nyal, to chew, is sometimes also pronounced a-nyaal.

A-iguran, I play.
 A-ikilikwan, I ask (him).
 A-ityam, I jump.
 A-isho, I give (him).

I-nguran-ana, you play.
 I-ngilikwan-ana, you ask (him).
 I-ndyam-ityama, you jump.
 I-njō-sho, you give (him).

III. The *i* is changed to *m* whenever it is preceded by another *i* and followed by *b*, or *p*, *v*, or *w*. As *p*, *v*, and *w* cannot follow *m* they are at the same time altered to *b*. The plural of the imperative affirmative changes in a like manner. Examples:

A-ibuñg, I seize (him).	Ki-mbúñg, we seize (him).
I-mbuñg ¹ , thou seizest (him).	I-mbuñg-ubuñgu, you seize (him).
E-ibuñg, he or she seizes (him).	E-ibuñg, they seize (him).

I-mbuñg-a, seize (him).	E-mbuñg-a, seize ye (him).
-------------------------	----------------------------

A-ipuñg, or a-iyuñg, or a-iwuñg.	Ki-mbúñg, we go out.
I go out.	

I-mbuñg, thou goest out.	I-mbuñg-upuñgu, or i-mbuñg-uñgu, or i-mbuñg-uñgu, you go out.
--------------------------	---

E-ipuñg, or e-iyuñg, or e-iwuñg, he or she goes out.	E-ipuñg, or e-iyuñg, or e-iwuñg, they go out.
--	---

I-mbuñg-o, go out.	E-mbuñg-o, go ye out.
--------------------	-----------------------

There are a few exceptions to these rules. In the verbs *a-inos*, to eat, and *a-inok*, to light, for instance, the *i* is retained in the present tenses. Examples:

A-inos, I eat (it).	I-inos-inosa, you eat (it).
A-inos-a, I ate (it).	I-'nos-a, you ate (it).

In the verbs *a-itu*, to return hither, and *a-ito*, to return thither, the *i* is not changed to *n*:

A-itu, I return hither.	I-itu-tu, you return hither.
-------------------------	------------------------------

If the last vowel of the root is *o*, that letter is generally changed to *u* when joined by a consonant to *a*. Examples:

A-iko, to do.	A-iku-na, I did.
A-iñgor, to look.	A-iñgur-a, I looked.
A-iñgur-aa, to look thither.	A-iñgur-aiye, I looked thither.
(But A-iñgor-u, to look hither.	A-iñgor-ua, I looked hither.)

Exceptions:

A-bor, to tear.	A-ta-bor-a, I tore (it).
A-ibor-u, to be white.	A-ibor-a, I was white.

¹ One also occasionally hears *i-imbuñg*, *ki-imbuñg*, &c.

If the verbal root terminates in *e*, that letter changes to *i* when followed by *a*. Example:

A-ure, to fear. A-t-uri-a, I feared (him).

If the last letter of the root is *k*, preceded by *a*, the *k* is omitted in the formation of the past tense. Examples:

A-bak, to mend (surgically).	A-ta-ba-a, I have mended.
A-diak, to make a mistake.	A-ta-dia, I made a mistake.
A-ipak, to enjoy.	A-ipa-a, I enjoyed (it).
A-ishiak, to find.	A-ishia, I found (it).

If the last letter of the root is *k* preceded by *o*, the *k* is omitted in the formation of the past tense when followed by *o*. Examples:

A-mok, to become accustomed to.	A-ta-mo-o, I became accustomed to.
A-yook, to go early in the morning.	A-ta-yoo, I went early in the morning.
A-ibok, to hinder.	A-ibo-o, I hindered (it).

If the last letter of the root is *k* preceded by *o*, the *o* is changed to *u* and the *k* is omitted when followed by *a*. Examples:

A-lok, to bend, fold.	A-ta-lu-a, I bended, folded (it).
A-nyok, to give oneself trouble, make an effort.	A-to-nyu-a, I made an effort.
A-irok, to cough.	A-iru-a, I coughed.
A-inok, to kindle, light.	A-inu-a, I kindled (it).

In one instance the same changes occur with a verb terminating in *l*:

A-dol, to see.	A-ta-du-a, I saw (him).
A-ita-dol, to make to see, to show.	A-ita-du-a, I showed (him).

If the last letter of the root is *k* preceded by *e*, the *e* is changed to *i* and the *k* is omitted when followed by *a*. Examples:

A-dek, to insult.	A-te-di-a, I insulted (him).
A-rek, to throw down.	A-te-ri-a, I have thrown (him) down.

In a few neuter verbs when the last letter of the root is *k*, that letter is changed to *n* in the formation of the past tense:

A-melok, to be sweet.	A-ta-melōn-o, I was sweet.
A-munyak, to have luck.	A-ta-munyan-a, I had luck.
A-piak, to be greedy.	A-ta-pian-a, I was greedy.

FORMATION OF TENSES.

SIMPLE VERBS.

ACTIVE VOICE.

INDICATIVE TENSES.

Present.

In simple verbs there are two present tenses, one indefinite (I follow), and one imperfect and progressive (I am following). With the exception of the second person plural, the indefinite present is formed by merely adding the personal prefixes to the root. In the second person plural¹ the root is doubled, if of only one syllable, the reduplication being usually preceded and followed by a vowel. If of more than one syllable, the last syllable only is doubled. The imperfect and progressive present is formed by affixing *ita* or *ito*, and the last syllable is doubled in the second person plural:

A-suj (nanu ninye), I follow (him). Ki-súj (iyook ninye), we follow (him).

I-suj (iye ninye), thou followest (him). I-suj-usuju ('ndae ninye), you follow (him).

E-suj (ninye ninye), he *or* she follows (him). E-suj (ninje ninye), they follow (him).

A-polos, I tear (him). I-polos-oso, you tear (him).

A-suj-ita, I am following (him). Ki-suj-itá, we are following (him).

I-suj-ita, thou art following (him). I-suj-ita-ta, you are following (him).

E-suj-ita, he *or* she is following (him). E-suj-ita, they are following (him).

A-isuj, I wash (him). Ki-isúj, we wash (him).

I-isuj, thou washest (him). I-isuj-usuju, you wash (him).

E-isuj, he *or* she washes (him). E-isuj, they wash (him).

A-idetidet, I dream (it). I-ndetidet-eti, you dream (it).

A-isuj-ita, I am washing (him). Ki-isuj-itá, we are washing (him).

I-isuj-ita, thou art washing (him). I-isuj-ita-ta, you are washing (him).

E-isuj-ita, he *or* she is washing (him). E-isuj-ita, they are washing (him).

¹ The third person singular followed by the objective personal pronoun is occasionally used in place of the second person plural. Example: e-mut indae ol-amēyu, it finishes to you the hunger *or* you are dying of hunger.

Still *or* yet is indicated by *eton*, which means literally he sits *or* stays, prefixed to the present tenses :

Eton a-suj, I still follow (him).
 Eton a-suj-ita, I am still following (him).
 Eton a-isuj, I still wash (him).
 Eton a-isuj-ita, I am still washing (him).

Past.

The past tense of simple verbs not commencing with *i* or *e* is formed by inserting between the root and the personal prefixes a *t* and a vowel (generally the same as the root vowel) and affixing *a* or *o*. Verbs commencing with *i* or *e* form the past tense by simply affixing *a* or *o*. No change takes place in the formation of the plural. Examples :

A-ta-ñgas-a, I began (it).	A-iyam-a, I married (her).
A-te-yer-a, I boiled (it).	A-iken-a, I counted (it).
A-ti-gil-a, I broke (it).	A-ilñli-o, I hung (it) up.
A-tō-niñg-o, I heard (it).	A-inos-a, I ate (it).
A-tu-suj-a, I followed (it).	A-isuj-a, I washed (it).

When a verbal root commences with a vowel (other than *i* or *e*), the prefix is often simply *t* :

A-t-än-a, I bound (it).

When the root ends in two vowels, the affix is generally omitted :

A-ta-rua, I kicked (it).

When the root ends in a single vowel, the affix *a* or *o* is sometimes preceded by an *n* or *r* :

A-ba, to get, reach.	A-ta-ba-na, I got, reached.
A-iro, to say.	A-iro-ro, I said.

A-tu-suj-a, I followed *or* have followed (him).
 I-tu-suj-a, thou followedst *or* hast followed (him).
 E-tu-suj-a, he *or* she followed *or* has followed (him).
 Ki-tu-suj-á, we followed *or* have followed (him).
 I-tu-suj-a, you followed *or* have followed (him).
 E-tu-suj-a, they followed *or* have followed (him).

A-isuj-a, I washed *or* have washed (him).
 I-'suj-a, thou washedst *or* hast washed (him).
 E-isuj-a, he *or* she washed *or* has washed (him).
 Ki-'suj-á, we washed *or* have washed (him).
 I-'suj-a, you washed *or* have washed (him).
 E-isuj-a, they washed *or* have washed (him).

Future.

A future tense is only occasionally found in simple verbs, the present indefinite with or without the word *adde*, afterwards, or *akenya*, presently, being generally used instead.

If a future exists, it is formed by affixing *u* to the root, and in the second person plural by doubling the last syllable. Examples :

A-nyor-u, I shall love (him).	I-nyor-u-ru, you will love (him).
A-idim-u, I shall be able.	I-ndim-u-mu, you will be able.

When a verb has a regular future, all the tenses which in other verbs are formed from the present can be, and usually are, formed from the future.

Another form of the future is made by the present tense of the verb *to go* or *to come* and the infinitive.

A-lo a-suj, I go to follow (him)	} or I shall follow (him).
A-lōtu a-suj, I come to follow (him)	

THE NARRATIVE TENSE.

In telling a story it is usual to begin with one verb in the past tense (or, in the event of a verb having no past, with the indefinite present and the word *opa*, formerly), and to put all the verbs that follow in a tense made by the letter *n* (*na* before *ma*; *ni* before *k*, *mī*, or *in*; and *ne* before *me*) prefixed to the indefinite present or present imperfect. If the verb has a future, the *n* is prefixed to this tense instead of to the indefinite present. The past tense is only rarely used in this manner.

After the verb *to wish* all verbs are put in the narrative tense. Example :

A-ata opa en-giteñg, n-a-iyō-u n-a-yeñg, n-e-iyōlō-u, n-e-ipiri
(I have formerly an ox, and I shall wish and I slaughter it,
and it will know and it runs away), I had formerly an ox.
I wished to slaughter it. It knew and it ran away.

Both a-iyō-u, to wish, and a-iyōlō-u to know, have a future form which is here used.

The narrative tense is often employed for the imperative when the latter is the second verb in the sentence :

Ten e-lōtu, n-i-suj (if he comes, and you follow him), if he comes, follow him.

CONDITIONAL TENSES.

Present.

There are two present conditional tenses in simple verbs which are formed by prefixing *tini*, *tin*, or *ten* to the two present indicative tenses.

Tini is used before *k*, *mi*, or *in*; tin before *i* except when followed by *n*; and ten before other letters:

Ten a-suj, if <i>or</i> when I follow (him).	Tini ki-súj, if <i>or</i> when we follow (him).
Ten a-suj-ita, if <i>or</i> when I am following (him).	Tini ki-suj-itá, if <i>or</i> when we are following (him).
Ten a-isuj, if <i>or</i> when I wash (him).	Tini ki-isúj, if <i>or</i> when we wash (him).
Ten a-isuj-ita, if <i>or</i> when I am washing (him).	Tini ki-isuj-itá, if <i>or</i> when we are washing (him).

If the conditional tense is the second verb in the sentence, the prefix is sometimes omitted. This is more particularly the case when it is desired to lay stress on the condition:

A-dol a-suj, I (shall) see him *if* I follow him.

The meaning here might be taken to be, I wish to see him but I have no desire to follow him.

Past.

The past conditional tenses are formed by prefixing ore pe¹ (ore pa before words beginning with *a*) and ore to the present indefinite tense. The former signifies that the action is finished; the latter that it is incomplete:

Ore pa a-suj, when I followed (him).	Ore pe ki-súj, when we followed (him).
Ore a-suj, when I was following (him).	Ore ki-súj, when we were following (him).
Ore p' a-isuj, when I washed (him).	Ore pe ki-isúj, when we washed (him).
Ore a-isuj, when I was washing (him).	Ore ki-isúj, when we were washing (him).

A past conditional tense can also be formed by prefixing ten, &c., to the past tense:

Ten a-tu-suj-a, ana'-'ata aa-ta-ar-aki, if I had followed him, I should have been beaten.

Ore pe *or* ore pa can be prefixed to the past tense in sentences like the following:

Ore p' aa-tu-suj-a a-jo mi-ki-ar-i, now I followed thee so that thou shouldst not be beaten.

Another form of the conditional tense, which is used in conjunction

¹ Ore means now, and pe and. When pa and pe are followed by a word beginning with two vowels the *a* and *e* are dropped.

with the narrative tense, is made by the verb *to say* followed by the imperative :

N-a-jo tu-suj-a, and I say follow (him) <i>or</i> and when I follow (him).	Ni-ki-jó en-du-suj, and we say follow ye (him) <i>or</i> and when we follow (him).
N-i-jo tu-suj-a, and thou sayest follow (him) <i>or</i> and when thou followest (him).	N-i-jō-jo en-du-suj, and you say follow ye (him) <i>or</i> and when you follow (him).
N-ē-jo tu-suj-a, and he or she says follow (him) <i>or</i> and when he or she follows (him).	N-ē-jo en-du-suj, and they say follow ye (him) <i>or</i> and when they follow (him).

The passive form is often employed in the third person plural if the subject consists of more than two or three persons or things :

N-ē-ji en-du-suj, and it is said follow ye (him) *or* and when they follow (him).

THE CONTINGENT TENSES.

The present and past contingent tenses are formed by prefixing *anaa*, *if*, and *a-ata*, *to have*, *to the indefinite present or past tenses* :

Ana'-'ata a-suj, I should <i>or</i> if I did follow (him).	Ana'-'ata ki-súj, we should <i>or</i> if we did follow (him).
Ana'-'ata a-tu-suj-a, I should have <i>or</i> had I followed (him).	Ana'-'ata ki-tu-suj-á, we should have <i>or</i> had we followed (him).
Ana'-'ata a-isuj, I should <i>or</i> if I did wash (him).	Ana'-'ata ki-isúj, we should <i>or</i> if we did wash (him).
Ana'-'ata a-isuj-a, I should have <i>or</i> had I washed (him).	Ana'-'ata ki-'suj-á, we should have <i>or</i> had we washed (him).

IMPERATIVE.

Simple verbs not commencing with *i* or *e* form the singular of the imperative like the past tense by prefixing *t* and a vowel to the root and affixing *a* or *o*. The plural is formed by prefixing *en* to the singular and dropping the affix :

Tu-suj-a, follow thou (him). En-du-suj, follow ye (him).

The imperative of verbs commencing with *i* or *e* is formed like the past tense by affixing *a* or *o* to the root. In the singular *i* is prefixed; in the plural *e*. The affix is not dropped in the plural :

I-'suj-a, wash (him). E-'suj-a, wash ye (him).

When the object of the imperative is the first person singular, *ki* is affixed :

Tu-suj-a-ki, follow me. En-du-suj-a-ki, follow ye me.
I-'suj-a-ki, wash me. E-'suj-a-ki, wash ye me.

The first and third persons of the subjunctive may be used as an imperative or jussive :

M-a-tu-suj-a, let me follow (him). M-e-tu-suj-a, let him follow (him).
M-a-isuj-a, let me wash (him). M-e-isuj-a, let him wash (him).

Another form of the imperative is made by the imperative of the verb *to give*, followed by the subjunctive. Example :

I-njo-o m-e-tu-suj-a, give him that he follows (him) *or* let him follow (him).

SUBJUNCTIVE.

The subjunctive is formed much like the imperative. In the first and third persons singular *ma* and *me* are prefixed to the singular of the imperative, the imperative itself is used for the second person singular and plural, and the first person plural is formed by changing the *en* or *e* of the imperative into *maa*¹ or *mā*. The third person plural is similar to the third person singular :

M-a-tu-suj-a, that I may follow (him).	M-aa-tu-súj, that we may follow (him).
Tu-suj-a, that thou mayest follow (him).	En-du-suj, that you may follow (him).
M-e-tu-suj-a, that he <i>or</i> she may follow (him).	M-e-tu-suj-a, that they may follow (him).
M-a-isuj-a, that I may wash (him).	M-á-isuj-á, that we may wash (him).
I'-suj-a, that thou mayest wash (him).	E'-suj-a, that you may wash (him).
M-e-isuj-a, that he <i>or</i> she may wash (him).	M-e-isuj-a, that they may wash (him).

Some instances of the use of the subjunctive are given in the following examples :

Tu-ñg-ai m-e-irag-a, leave him alone so that he may sleep.
Ti-aki m-aa-tu-suj-a (tell him that he may follow me), tell him to follow me.
E-ti-aka 'ndae en-du-suj (he told you that you may follow him), he told you to follow him.
E-isho m-e-shōm-o (he gives him that he may go), he gives him permission to go.
E-ton ol-ayōni ti-aulo m-e-ta-am-a en-gijape (the boy sits outside that the cold may eat him), the boy sits outside to get cold.
E-ta-ar-a ol-murani ol-ayōni, m-e-tua (the warrior struck the boy that he may die), the warrior struck the boy and killed him.

¹ One form of the present tense of the verb *to be* is *a* in the singular, *aa* in the plural (*vide* p. 89).

E-lo akiti oo m-e-ta-ba-i (he goes slowly and that he may reach it), he goes slowly till he reaches it.

M-e-ta-any-u m-e-tu-bul-u oo m-e-ta-a bōtor (let him wait for it he may grow and he may become big), let him wait for it until he grows and becomes big.

E-pal te-'n-netii m-e-ta-ba-na n-e-mut-a (he leaves it at where it is that it may get and it becomes finished), he will leave it where it is until it is finished.

Mi-ki-ta-ar-a eng-Ai, may God strike you.

PARTICIPLES.

There are no participles in Masai. The English present participle in -ing may sometimes be represented by a present tense: e.g. e-ta-ar-a e-suj or e-ta-ar-a e-suj-ita, he struck (him) following (him). When the past participle in English is used as a verbal adjective, it is rendered in Masai by the verbal forms combined with the relative: e.g. e-iputukuny en-gima en-gerai na-ta-pej-ō-ki, a burnt child dreads the fire.

INFINITIVES.

There are two infinitives in Masai, one of which is formed by prefixing *a* to the root¹ in the singular, and *aa* (or *ā* before verbs commencing with *i*) in the plural; and the other by prefixing the same letters to the past tense².

Singular.		Plural.	
A-suj,	} to follow.	Aa-suj,	} to follow.
A-tu-suj-a,		Aa-tu-suj,	
A-isuj,	} to wash.	Ā-isuj,	} to wash.
A-isuj-a,		Ā-isuj-a,	

The infinitive formed like the past tense is only used after certain verbs, which are given on page 96.

Except for the reduplication or accentuation of the prefix in the plural, the infinitives are invariable, and any changes which may be caused owing to the first and second persons singular being the object, affect the personal prefixes of the governing verb only. Thus:

Ki-ñgas a-suj, thou me beginnest to follow *or* thou beginnest to follow me.

¹ Whenever a verb has a special form for the future, the letters *a*, &c., are generally prefixed to this tense instead of to the root: e.g. a-nyor-u, to love. It is, however, permissible to say a-nyor.

² Verbs commencing with any letter except *i* or *e* drop the affix of the past tense in the plural, as is done in the imperative and subjunctive.

Aa-ñgas aa-suj, they me begin to follow *or* they begin to follow me.

Ki-'yōlo a-tu-suj-a, thou me knowest to follow *or* thou knowest how to follow me.

Á-iyōlo aa-tu-suj, they me know to follow *or* they know how to follow me.

The use of the infinitives is shown in the following examples :

E-ton ol-tuñgani a-boit-are e-ñgorōyōni, the man is sitting (to be) together with the woman.

E-itō-ki a-ar (he him does again to beat), he will beat him again.

E-pwo aa-ñgas á-iñgor-u ol-tuñgani (they go to begin to look hither a man), they first of all search for a man.

E-ētuo 'l-ñgojīnia aa-dum-aa ol-meneñgani áinos, the hyenas came to take away the corpse to eat it.

I-ndim a-ta-ar-a ? Canst thou kill him ?

I-ndim-idimi aa-ta-ar ? Can you kill him ?

E-noto a-itobir-a en-gias, he has succeeded in doing the work.

E-noto á-itobir-a en-gias, they have succeeded in doing the work.

THE NEGATIVE CONJUGATION—ACTIVE VOICE.

Present.

The negative present of all verbs is formed by prefixing *m* (*mi* before *in* and *k*) to the affirmative present :

M-a-suj, I follow (him) not.

Mi-ki-súj, we follow (him) not.

M-a-suj-ita, I am not following (him).

Mi-ki-suj-itá, we are not following (him).

M-a-isuj, I wash (him) not.

Mi-ki-isúj, we wash (him) not.

M-a-isuj-ita, I am not washing (him).

Mi-ki-isuj-itá, we are not washing (him).

Past.

There is one negative form referring to past time generally. It is made by prefixing to the affirmative indefinite present the word *eitu*, which is the third person singular of the present tense of the verb *a-itu*, to return hither, but which has come to mean not *or* not yet :

Eitu a-suj, I did not follow (him) *or* have not followed (him).

Eitu ki-súj, we did not follow (him) *or* have not followed (him).

Eitu a-isuj, I did not wash (him) *or* have not washed (him).

Eitu ki-isúj, we did not wash (him) *or* have not washed (him).

Not yet is expressed by prefixing *eton* (he sits *or* still) to the negative past :

Eton eitu a-suj, I have not yet followed (him).

Eton eitu a-isuj, I have not yet washed (him).

Future.

The negative form of verbs which have a future is made by prefixing *m* (*mi* before *k*) to the affirmative future :

M-a-nyor-u, I shall not love (him).	Mi-ki-nyor-ú, we shall not love (him).
M-a-idim-u, I shall not be able.	Mi-ki-ndim-ú, we shall not be able.

THE NARRATIVE TENSE.

The negative narrative tense is formed by inserting *m* (*mi* before *k*) between the prefixes *na*, *ni*, and *ne*, and the personal prefixes :

Na-m-a-suj, and I follow (him) not.	Ni-mi-ki-súj, and we follow (him) not.
Ni-m-i-suj, and thou followest (him) not.	Ni-m-i-suj-usuju, and you follow (him) not.
Ne-m-e-suj, and he or she follows (him) not.	Ne-m-e-suj, and they follow (him) not.
Na-m-a-isuj, and I wash (him) not.	Ni-mi-ki-isúj, and we wash (him) not.

CONDITIONAL TENSES.

Present.

To form the present conditional tenses the prefixes *teni* or *tini* are placed before the present negative tenses. *Tini* is used before *mi*, *teni* before all other letters :

Teni m-a-suj, if or when I do not follow (him).	Tini mi-ki-súj, if or when we do not follow (him).
Teni m-a-suj-ita, if or when I am not following (him).	Tini mi-ki-suj-itá, if or when we are not following (him).
Teni m-a-isuj, if or when I do not wash (him).	Tini mi-ki-isúj, if or when we do not wash (him).
Teni m-a-isuj-ita, if or when I am not washing (him).	Tini mi-ki-isuj-itá, if or when we are not washing (him).

Past.

The negative past conditional tenses are formed by prefixing *ten* to the negative of the past indicative, or by prefixing *ore pe* or *ore* to the negative of the present indefinite :

Ten eitu a-suj, if I did not follow (him).	Ten eitu a-isuj, if I did not wash (him).
Ore pe m-a-suj, when I did not follow (him).	Ore pe m-a-isuj, when I did not wash (him).
Ore m-a-suj, when I was not following (him).	Ore m-a-isuj, when I was not washing (him).

THE CONTINGENT TENSES.

The negative present and past contingent tenses are formed by prefixing *anaa* and *a-ata* to the negative present and past indicative :

Ana'-ata m-a-suj, I should not follow (him).	Ana'-ata m-a-isuj, I should not wash (him).
Ana'-ata eitu a-suj, I should not have followed (him).	Ana'-ata eitu a-isuj, I should not have washed (him).

IMPERATIVE.

The negative imperative is formed by prefixing to the root *mi* in the singular, and *e-mi* in the plural :

Mi-suj, follow (him) not.	E-mi-suj, follow ye (him) not.
Mi-isuj, wash (him) not.	E-mi-isuj, wash ye (him) not.

When the object of the imperative is the first person singular, *ki* is inserted between the prefix and the root :

Mi-ki-suj, follow me not.	E-mi-ki-suj, follow ye me not.
Mi-ki-isuj, wash me not.	E-mi-ki-isuj, wash ye me not.

Another method of forming the negative imperative, and one which is very frequently used, is by the negative imperative of the verb *to give* followed by the present indicative.

Mi-ki-njo a-suj, do not give me that I follow (him) *or* do not let me follow (him).

Mi-njo e-suj, do not give him that he follows (him) *or* do not let him follow (him).

NEGATIVE SUBJUNCTIVE.

The first and third persons singular and plural of the negative subjunctive are the same as the negative indefinite present ; the second persons are the same as the negative imperative :

M-a-suj, that I may not follow (him).	Mi-ki-súj, that we may not follow (him).
Mi-suj, that thou mayest not follow (him).	E-mi-suj, that you may not follow (him).
M-e-suj, that he <i>or</i> she may not follow (him).	M-e-suj, that they may not follow (him).
M-a-isuj, that I may not wash (him).	Mi-ki-isúj, that we may not wash (him).
Mi-isuj, that thou mayest not wash (him).	E-mi-isuj, that you may not wash (him).
M-e-isuj, that he may not wash (him).	M-e-isuj, that they may not wash (him).

THE IMPERSONAL FORM OR PASSIVE VOICE.

There is an impersonal form which corresponds to the passive voice in English. This form is only used in the third person singular, and the indirect object (the subject in English) is generally added.

Present.

The present tense is formed from the active by affixing *i* :

Aa-suj-i nanu, it is followed to me <i>or</i> I am followed.	E-suj-i 'yook, it is followed to us <i>or</i> we are followed.
Ki-suj-i 'ye, it is followed to thee <i>or</i> thou art followed.	E-suj-i 'ndae, it is followed to you <i>or</i> you are followed.
E-suj-i ninye, it is followed to him <i>or</i> he is followed.	E-suj-i ninje, it is followed to them <i>or</i> they are followed.
Aa-suj-ita-i nanu, it is being followed to me <i>or</i> I am being followed.	E-suj-ita-i 'yook, it is being followed to us <i>or</i> we are being followed.
Á-isuj-i nanu, it is washed to me <i>or</i> I am washed.	E-isuj-i 'yook, it is washed to us <i>or</i> we are washed.
Á-isuj-ita-i nanu, it is being washed to me <i>or</i> I am being washed.	E-isuj-ita-i 'yook, it is being washed to us <i>or</i> we are being washed.

Past.

The past tense is made by affixing *ki* to the active :

Aa-tu-suj-a-ki nanu, it has been followed to me <i>or</i> I have been followed.	E-tu-suj-a-ki 'yook, it has been followed to us <i>or</i> we have been followed.
Ki-tu-suj-a-ki 'ye, it has been followed to thee <i>or</i> thou hast been followed.	E-tu-suj-a-ki 'ndae, it has been followed to you <i>or</i> you have been followed.
E-tu-suj-a-ki ninye, it has been followed to him <i>or</i> he has been followed.	E-tu-suj-a-ki ninje, it has been followed to them <i>or</i> they have been followed.
Á-isuj-a-ki nanu, it has been washed to me <i>or</i> I have been washed.	E-isuj-a-ki 'yook, it has been washed to us <i>or</i> we have been washed.

Future.

Those verbs which have a future form the passive by affixing *ni* to the active:

Aa-nyor-u-ni nanu, it will be loved to me <i>or</i> I shall be loved.	E-nyor-u-ni 'yook, it will be loved to us <i>or</i> we shall be loved.
---	--

A common way of forming the future of other verbs is by the present passive of the verbs *to go* or *to come* followed by the infinitive :

Aa-pwei aa-suj nanu, it is gone to me to be followed *or* I am gone to be followed *or* I shall be followed.

Aa-pwōnu-ni aa-suj nanu, it is come to me to be followed *or* I am come to be followed *or* I shall be followed.

E-pwei aa-suj iyook, it is gone to us to be followed *or* we are gone to be followed *or* we shall be followed.

E-pwōnu-ni aa-suj iyook, it is come to us to be followed *or* we are come to be followed *or* we shall be followed.

The narrative, conditional, and contingent tenses are formed by affixing the same words or letters as in the active voice :

THE NARRATIVE TENSE.

N-aa-suj-i nanu, and it is followed to me *or* and I am followed.

N-e-suj-i 'yook, and it is followed to us *or* and we are followed.

CONDITIONAL TENSES.

Ten aa-suj-i nanu, if it is followed to me *or* if I am followed.

Ten aa-suj-ita-i nanu, if it is being followed to me *or* if I am being followed.

Ore p' aa-suj-i nanu, when it was followed to me *or* when I was followed.

Ore aa-suj-i nanu, when it was being followed to me *or* when I was being followed.

Ten e-suj-i 'yook, if it is followed to us *or* if we are followed.

Ten e-suj-ita-i 'yook, if it is being followed to us *or* if we are being followed.

Ore pe e-suj-i 'yook, when it was followed to us *or* when we were followed.

Ore e-suj-i 'yook, when it was being followed to us *or* when we were being followed.

THE CONTINGENT TENSES.

Ana'-ata aa-suj-i nanu, it would be followed to me *or* I should be followed.

Ana'-ata aa-tu-suj-a-ki nanu, it would have been followed to me *or* I should have been followed.

Ana'-ata á-isuj-a-ki nanu, it would have been washed to me *or* I should have been washed.

Ana'-ata e-suj-i 'yook, it would be followed to us *or* we should be followed.

Ana'-ata e-tu-suj-a-ki 'yook, it would have been followed to us *or* we should have been followed.

Ana'-ata e-isuj-a-ki 'yook, it would have been washed to us *or* we should have been washed.

IMPERATIVE.

There is no form for the passive imperative, and either the second persons of the passive subjunctive, or the imperative affirmative of the verb *to give* followed by the present indicative passive, is used instead :

Mi-ki-tu-suj-i 'ye, that it may be followed to thee *or* be followed.
 Mi-ki-isuj-i 'ye, that it may be washed to thee *or* be washed.
 I-njo-o ki-suj-i 'ye, give that it is followed to thee *or* be followed.
 I-njo-o ki-isuj-i 'ye, give that it is washed to thee *or* be washed.

SUBJUNCTIVE.

The passive subjunctive is formed like the active subjunctive, the affix and the personal prefixes alone being changed :

M-aa-tu-suj-i nanu, that it may be followed to me <i>or</i> that I may be followed.	M-e-tu-suj-i 'yook, that it may be followed to us <i>or</i> that we may be followed.
Mi-ki-tu-suj-i 'ye, that it may be followed to thee <i>or</i> that thou mayest be followed.	M-e-tu-suj-i 'ndae, that it may be followed to you <i>or</i> that you may be followed.
M-e-tu-suj-i ninye, that it may be followed to him <i>or</i> that he may be followed.	M-e-tu-suj-i ninje, that it may be followed to them <i>or</i> that they may be followed.
M-á-isuj-i nanu, that it may be washed to me <i>or</i> that I may be washed.	M-e-isuj-i 'yook, that it may be washed to us <i>or</i> that we may be washed.

INFINITIVES.

The infinitives of the passive voice are similar to the plural of the infinitives of the active voice and are invariable :

Singular.	Plural.
Aa-suj, } to be followed.	Á-isuj, } to be washed.
Aa-tu-suj, }	Á-isuj-a, }

Examples :

Ki-ñgas-i aa-suj iye, it is begun to thee to be followed <i>or</i> thou beginnest to be followed.	E-ñgas-i aa-suj iyook, it is begun to us to be followed <i>or</i> we begin to be followed.
Ki-'yölo-i aa-tu-suj iye, it is known to thee to be followed <i>or</i> thou knowest how to be followed.	E-iyölo-i aa-tu-suj iyook, it is known to us to be followed <i>or</i> we know how to be followed.

THE NEGATIVE PASSIVE.

The negative passive is formed in the same way as the negative active :

Present.

M-aa-suj-i nanu, it is not followed to me <i>or</i> I am not followed.	M-e-suj-i 'yook, it is not followed to us <i>or</i> we are not followed.
M-aa-suj-ita-i nanu, it is not being followed to me <i>or</i> I am not being followed.	M-e-suj-ita-i 'yook, it is not being followed to us <i>or</i> we are not being followed.
M-á-isuj-i nanu, it is not washed to me <i>or</i> I am not washed.	M-e-isuj-i 'yook, it is not washed to us <i>or</i> we are not washed.
M-á-isuj-ita-i nanu, it is not being washed to me <i>or</i> I am not being washed.	M-e-isuj-ita-i 'yook, it is not being washed to us <i>or</i> we are not being washed.

Past.

Eitu aa-suj-i nanu, it has not been followed to me <i>or</i> I have not been followed.	Eitu e-suj-i 'yook, it has not been followed to us <i>or</i> we have not been followed.
Eitu á-isuj-i nanu, it has not been washed to me <i>or</i> I have not been washed.	Eitu e-isuj-i 'yook, it has not been washed to us <i>or</i> we have not been washed.

Future.

M-aa-nyor-u-ni nanu, it will not be loved to me <i>or</i> I shall not be loved.	M-e-nyor-u-ni 'yook, it will not be loved to us <i>or</i> we shall not be loved.
---	--

THE NARRATIVE TENSE.

Na-m-aa-suj-i nanu, and it is not followed to me <i>or</i> and I am not followed.	Ne-me-suj-i 'yook, and it is not followed to us <i>or</i> and we are not followed.
Na-m-á-isuj-i nanu, and it is not washed to me <i>or</i> and I am not washed.	Ne-m-e-isuj-i 'yook, and it is not washed to us <i>or</i> and we are not washed.

CONDITIONAL TENSES.

Teni m-aa-suj-i nanu, if it is not followed to me <i>or</i> if I am not followed.	Teni m-e-suj-i 'yook, if it is not followed to us <i>or</i> if we are not followed.
Teni m-aa-suj-ita-i nanu, if it is not being followed to me <i>or</i> if I am not being followed.	Teni m-e-suj-ita-i 'yook, if it is not being followed to us <i>or</i> if we are not being followed.
Ten eitu aa-suj-i nanu, if it was not followed to me <i>or</i> if I was not followed.	Ten eitu e-suj-i 'yook, if it was not followed to us <i>or</i> if we were not followed.

- | | |
|--|--|
| Ore pe m-aa-suj-i nanu, when it was not followed to me <i>or</i> when I was not followed. | Ore pe m-e-suj-i 'yook, when it was not followed to us <i>or</i> when we were not followed. |
| Ore m-aa-suj-i nanu, when it was not being followed to me <i>or</i> when I was not being followed. | Ore m-e-suj-i 'yook, when it was not being followed to us <i>or</i> when we were not being followed. |

CONTINGENT TENSES.

- | | |
|---|--|
| Ana'-ata m-aa-suj-i nanu, it would not be followed to me <i>or</i> I should not be followed. | Ana'-ata m-e-suj-i 'yook, it would not be followed to us <i>or</i> we should not be followed. |
| Ana'-ata eitu aa-suj-i nanu, it would not have been followed to me <i>or</i> I should not have been followed. | Ana'-ata eitu e-suj-i 'yook, it would not have been followed to us <i>or</i> we should not have been followed. |

SUBJUNCTIVE.

- | | |
|--|---|
| M-aa-suj-i nanu, that it may not be followed to me <i>or</i> that I may not be followed. | M-e-suj-i 'yook, that it may not be followed to us <i>or</i> that we may not be followed. |
| M-á-isuj-i nanu, that it may not be washed to me <i>or</i> that I may not be washed. | M-e-isuj-i 'yook, that it may not be washed to us <i>or</i> that we may not be washed. |

DERIVATIVE VERBS.

VERBS DENOTING MOTION TOWARDS THE SPEAKER.

Verbs denoting motion towards the speaker take the affix *u*.

ACTIVE VOICE.

Present.

Derivatives have only one present tense. In the second person plural the last syllable is doubled¹:

- | | |
|---|---|
| A-suj-u, I follow <i>or</i> am following him hither <i>or</i> I come towards. | I-suj-u-ju, you follow <i>or</i> are following him hither <i>or</i> you come towards. |
| A-dō-u, I descend hither. | I-dō-u-u, you descend hither. |

A few verbs which have no simple form are conjugated in the same way²:

- | | |
|-------------------------|------------------------------|
| A-inep-u, I meet (him). | I-'nep-u-pu, you meet (him). |
|-------------------------|------------------------------|

¹ An exception to this rule is given on p. 74.

² A few intransitive verbs are also conjugated in this way. (For the usual method of forming intransitive verbs *vide* p. 81.) Examples: a-ikilikwan-u, to ask (intr.), from a-ikilikwan, to ask (tr.); a-idetidet-u, to dream (intr.), from a-idetidet, to dream (tr.).

Past.

The singular of the past tense is formed as in simple verbs. In the plural the affixes are *tua* or *tuó* :

A-tu-suj-u-a, I followed (him) hither.	Ki-tu-suj-u-tuá, we followed (him) hither.
A-ta-dō-u-o, I descended hither.	Ki-ta-dō-u-tuó, we descended hither.
A-inep-u-a, I met (him).	Ki-'nep-u-tuá, we met (him).

Future.

The future tense, when it exists, is made by inserting a *y* between the root and the affix *u*. The last syllable is doubled in the second person plural :

A-ita-y-u, I shall put out hither.	I-nda-y-u-yu, you will put out hither.
------------------------------------	--

NARRATIVE, CONDITIONAL, AND CONTINGENT TENSES.

The narrative, conditional, and contingent tenses of all derivatives are formed as in simple verbs. Examples :

N-a-suj-u, and I follow (him) hither.	Ni-ki-suj-ú, and we follow (him) hither.
Ten a-suj-u, if <i>or</i> when I follow (him) hither.	Tini ki-suj-ú, if <i>or</i> when we follow (him) hither.
Ana'-'ata a-suj-u, I should follow (him) hither.	Ana'-'ata ki-suj-ú, we should follow (him) hither.
Ana'-'ata a-tu-suj-u-a, I should have followed (him) hither.	Ana'-'ata ki-tu-suj-u-tuá, we should have followed (him) hither.

IMPERATIVE AND SUBJUNCTIVE.

In the imperative and subjunctive the affix *a* or *o* of simple verbs is omitted ¹ :

IMPERATIVE.

Tu-suj-u, follow (him) hither.	En-du-suj-u, follow ye (him) hither.
I-'nep-u, meet (him).	E-'nep-u, meet ye (him).

When the object of the imperative is the first person singular, *aki* is affixed :

Tu-suj-u-aki, follow me hither.	En-du-suj-u-aki, follow ye me hither.
---------------------------------	---------------------------------------

¹ In a few verbs *tu* is affixed to form the plural of the imperative, e. g. e-nda-u-tu, put ye out hither.

SUBJUNCTIVE.

Ma-tu-suj-u, that I may follow (him) hither.	Maa-tu-suj-ú, that we may follow (him) hither.
Tu-suj-u, that thou mayest follow (him) hither.	En-du-suj-u, that you may follow (him) hither.
Me-tu-suj-u, that he or she may follow (him) hither.	Me-tu-suj-u, that they may follow (him) hither.
Ma-inép-u, that I may meet (him).	Má-inép-ú, that we may meet (him).
I-'nep-u, that thou mayest meet (him).	E-'nep-u, that you may meet (him).
Me-inép-u, that he or she may meet (him).	Me-inép-u, that they may meet (him).

INFINITIVES.

The infinitive formed like the past tense drops the affix *a* or *o* of simple verbs :

Singular.	Plural.
A-suj-u, } to follow hither.	Aa-suj-u, } to follow hither.
A-tu-suj-u, }	Aa-tu-suj-u, }
A-inép-u, to meet.	A-inép-u, to meet,

PASSIVE VOICE.

The present and future of the passive voice are formed by affixing *ni* to the active voice :

Present.

Aa-suj-u-ni nanu, it is followed to me hither <i>or</i> I am followed hither.	E-suj-u-ni 'yook, it is followed to us hither, <i>or</i> we are followed hither.
Á-inép-u-ni nanu, it is met to me <i>or</i> I am met.	E-inép-u-ni 'yook, it is met to us <i>or</i> we are met,

Future.

Á-ita-y-u-ni nanu, it will be put out to me hither <i>or</i> I shall be put out hither.	E-ita-y-u-ni 'yook, it will be put out to us hither <i>or</i> we shall be put out hither.
---	---

Past.

The past tense is formed as in simple verbs by affixing *ki* to the past tense of the active voice :

Aa-tu-suj-u-a-ki nanu, it has been followed to me hither <i>or</i> I have been followed hither.	E-tu-suj-u-a-ki 'yook, it has been followed to us hither, <i>or</i> we have been followed hither.
Á-inép-u-a-ki nanu, it has been met to me <i>or</i> I have been met.	E-inép-u-a-ki 'yook, it has been met to us <i>or</i> we have been met.

SUBJUNCTIVE.

The passive subjunctive takes the same affix as the present indicative :

M-aa-tu-suj-u-ni nanu, that it may be followed to me hither or that I may be followed hither.	M-e-tu-suj-u-ni 'yook, that it may be followed to us hither or that we may be followed hither.
--	---

INFINITIVES.

Aa-suj-u,	} to be followed hither.
Aa-tu-suj-u,	

VERBS DENOTING MOTION FROM THE SPEAKER.

ACTIVE VOICE.

Present.

The present tense is formed by affixing *ya* or *yo*¹, *aa* or *oo* to the root. The two former are employed when the root terminates in a vowel, the latter when in a consonant. When the affix is *ya* or *yo*, the last syllable is doubled in the second person plural, otherwise no change is made :

A-suj-aa, I follow or am follow- ing (him) thither.	I-suj-aa, you follow (him) thither.
A-dō-yo, I descend thither.	I-dō-yō-yo, you descend thither.
A-ibugh-oo, I pour (it) away.	I-mbugh-oo, you pour (it) away.

Past.

The affixes of the past tense are *iye*, *aiye*, or *oiye* in the singular, and *itye*, *aītye*, or *ōitye* in the plural :

A-tu-suj-aiye, I followed (him) thither.	Ki-tu-suj-aītyé, we followed (him) thither.
A-ta-do-iye, I descended thither.	Ki-ta-dō-ityé, we descended thither.
A-ibugh-oiye, I poured (it) away.	Ki-mbugh-ōityé, we poured (it) away.

IMPERATIVE AND SUBJUNCTIVE.

The affixes of the imperative and subjunctive are *ai*, *oi*, or *i* :

IMPERATIVE.

Tu-suj-ai, follow (him) thither.	En-du-suj-ai, follow ye (him) thither.
Ta-do-i, descend thither.	En-da-do-i, descend ye thither.
I-mbugh-oi, pour (it) away.	E-mbugh-oi, pour ye (it) away.

¹ The affixes *ya* or *yo* are sometimes pronounced *iya* or *iyo*.

When the object of the imperative is the first person singular, *yōki* is also affixed :

Tu-suj-ai-yōki, follow me thither. En-du-suj-ai-yōki, follow ye me thither.

SUBJUNCTIVE.

Ma-tu-suj-ai, that I may follow (him) thither.	Maa-tu-suj-ái, that we may follow (him) thither.
Tu-suj-ai, that thou mayest follow (him) thither.	En-du-suj-ai, that you may follow (him) thither.
Me-tu-suj-ai, that he or she may follow (him) thither.	Me-tu-suj-ai, that they may follow (him) thither.
Ma-ibugh-oi, that I may pour (it) away.	Má-ibugh-ói, that we may pour (it) away.
I-mbugh-oi, that thou mayest pour (it) away.	E-mbugh-oi, that you may pour (it) away.
Me-ibugh-oi, that he may pour (it) away.	Me-ibugh-oi, that they may pour (it) away.

INFINITIVES.

In the infinitive formed by prefixing *a* and *aa* (or *á*) to the root the affix employed is the same as in the present indicative. The affix of the infinitive formed like the past tense is *ai*, *oi*, or *i*, as in the imperative and subjunctive :

Singular.		Plural.
A-suj-aa, }	to follow thither.	Aa-suj-aa, }
A-tu-suj-ai, }		Aa-tu-suj-ai, }
A-dō-yo, }	to descend thither.	Aa-dō-yo, }
A-ta-do-i, }		Aa-ta-do-i, }
A-ibugh-oo, }	to pour away.	Á-ibugh-oo, }
A-ibugh-oi, }		Á-ibugh-oi, }

PASSIVE VOICE.

Present.

The present tense of the passive voice is formed by adding *ri* to the present active. When the latter ends in *aa* or *oo*, one of the vowels is often omitted :

Aa-suj-ari nanu, it is followed to me thither or I am followed thither.	E-suj-ari 'yook, it is followed to us thither, or we are followed thither.
---	--

Past.

The past tense is formed by affixing *ai-yōki*, *oi-yōki*, or *i-yōki* to the root :

Aa-tu-suj-ai-yōki nanu, it has been followed to me thither or I have been followed thither.	E-tu-suj-ai-yōki 'yook, it has been followed to us thither or we have been followed thither.
---	--

SUBJUNCTIVE.

In the subjunctive the same affixes are used as in the present indicative:

M-aa-tu-suj-ari nanu, that it	M-e-tu-suj-ari 'yook, that it may
may be followed to me	be followed to us thither <i>or</i>
thither <i>or</i> that I may be	that we may be followed
followed thither.	thither.

INFINITIVES.

Aa-suj-aa,	} to be followed thither.
Aa-tu-suj-ai,	

THE DATIVE FORM.

The dative form is used where in English a preposition is required to connect the verb with its object, and intimates that the action of the verb is performed for or against a person or thing. A few verbs which take no preposition in English also belong to this class.

The simple form of verbs followed by the local case can often be substituted for the dative form. Example:

E-itiñg-ōkityo 'l-omon enne,	} the news ended (at) here,
E-itiñg-o 'l-omon te-'nne,	

ACTIVE VOICE.

Present.

The present tense is formed by adding *aki*, *iki*, or *ōki* to the root. In the second person plural the last syllable is doubled:

A-suj-aki, I follow for (him)	I-suj-aki-ki, you follow for (him).
<i>or</i> I follow (him) to.	
A-ba-iki, I arrive at (it)	<i>or</i> I-ba-iki-ki, you arrive at (it).
I reach (it),	
A-mit-iki, I forbid (him).	I-mit-iki-ki, you forbid (him).
A-iro-rōki ¹ , I greet (him).	I-ro-rōki-ki, you greet (him).

Past.

The past tense is formed by the affixes *aka*, *ikia*, *ikio*², or *ōko* in the singular; and *akitya*, *ikitya*, *ikityo*, or *ōkityo* in the plural:

A-tu-suj-aka, I followed for	Ki-tu-suj-akityá, we followed for
(him).	(him).

¹ When the last letter of the root is a vowel, *n* or *r* is sometimes joined to the affix.

² *Ikia* and *ikio* are frequently pronounced *ikya* and *ikyo*.

A-ta-ba-íkia, I arrived at (it).	Ki-ta-ba-ikityá, we arrived at (it).
A-tō-mit-íkio, I forbade (him).	Ki-tō-mit-ikityó, we forbade (him).
A-iro-rōko, I greeted (him).	Ki-'ro-rōkityó, we greeted (him).

IMPERATIVE, SUBJUNCTIVE, AND INFINITIVES.

The same affixes are used in the imperative, subjunctive, and infinitives as in the present :

IMPERATIVE.

Tu-suj-aki, follow for (him).	En-du-suj-aki, follow ye for (him).
Ta-ba-iki, arrive at (it).	En-da-ba-iki, arrive ye at (it).
Tō-mit-iki, forbid (him).	En-dō-mit-iki, forbid ye (him).
I-'ro-rōki, greet (him).	E-'ro-rōki, greet ye (him).

When the first person singular is the object of the imperative the affixes change to *akaki*, *ikiaki*, *iōkōki*, or *ōkōki* :

Tu-suj-akaki, follow for me.	En-du-suj-akaki, follow ye for me.
Ta-ba-ikiaki, reach me.	En-da-ba-ikiaki, reach ye me.
Tō-mit-iōkōki, forbid me.	En-dō-mit-iōkōki, forbid ye me.
I-'ro-rōkōki, greet me.	E-'ro-rōkōki, greet ye me.

SUBJUNCTIVE.

Ma-tu-suj-aki, that I may follow for (him).	Maa-tu-suj-akí, that we may follow for (him).
Ma-iro-rōki, that I may greet (him).	Má-iro-rōkí, that we may greet (him).

There is a second form for the plural of the imperative and subjunctive, which is employed when there are two objects. This form is made by adding *ti* to the affix. Examples :

- En-du-suj-aki ol-tuñgani, follow ye the man for him.
 En-du-suj-aki-ti ol-tuñgani aṅg, follow ye the man for him to the kraal.
 En-du-suj-aka-ki ol-tuñgani, follow ye the man for me.
 En-du-suj-aka-ki-ti ol-tuñgani aṅg, follow ye the man for me to the kraal.
 Ti-aki kuldo m-e-tu-suj-aki ol-tuñgani, tell them to follow the man for him.
 Ti-aki kuldo m-e-tu-suj-aki-ti ol-tuñgani aṅg, tell them to follow the man to the kraal for him.

INFINITIVES.

Singular.	Plural.
A-suj-aki, } to follow for.	Aa-suj-aki, } to follow for.
A-tu-suj-aki, }	Aa-tu-suj-aki, }
A-iro-rōki, to greet.	Á-iro-rōki, to greet.

THE PASSIVE VOICE.

Present.

The present tense of the passive is formed by adding *ni* to the active :

Aa-suj-aki-ni nanu, it is followed for me <i>or</i> I am followed for.	E-suj-aki-ni 'yook, it is followed for us <i>or</i> we are followed for.
Á-iro-rōki-ni nanu, it is greeted to me <i>or</i> I am greeted.	E-iro-rōki-ni 'yook, it is greeted to us <i>or</i> we are greeted.

Past.

The past tense is formed by adding *akaki*, *ikiaki*, *iōkōki*, or *ōkōki* to the root :

Aa-tu-suj-akaki nanu, it has been followed to me <i>or</i> I have been followed.	E-tu-suj-akaki 'yook, it has been followed to us <i>or</i> we have been followed.
A-iro-rōkōki nanu, it has been greeted to me <i>or</i> I have been greeted.	E-iro-rōkōki 'yook, it has been greeted to us <i>or</i> we have been greeted.

THE APPLIED FORM.

When in English a preposition connected with a verb can stand by itself at the end of a sentence, special forms must be used in Masai. If the verb is in the active voice and transitive, *ye* (*ie* after *r*) is affixed, if intransitive, *ishore* or *are*. The passive voice is formed by affixing *ki* to the active. The relative is also employed :

I-'ya-u ol-murunya la-barn-ye ol-munyei, bring the razor for me to shave the beard with.

I-'ya-u ol-murunya la-barn-ishore, bring the razor for me to shave with.

A-ata eng-are na-isuj-ye ol-tudutai, I have water for washing the boil in.

A-ata eng-are na-isuj-are, I have water for washing in.

I-njo-o-ki eng-alem na-duñg-ye 'n-giri, give me the knife to cut meat with.

I-njo-o-ki eng-alem na-duñg-ishore, give me the knife to cut with.

E-wēji nē-yeñg-ye 'l-tuñganak en-giteñg, the place where men slaughter the ox in.

E-wēji nē-yeñg-ishore 'l-tuñganak, the place where men slaughter in.

E-wēji nē-yeñg-ye-ki en-giteñg, the place where the ox is slaughtered in.

E-wēji nē-yeñg-ishore-ki, the place where it is (habitually) slaughtered in.

In derivative verbs *n* or *r* is inserted between the verbal roots and the affixes :

E-wēji ne-puk-u-nye, a place to go out at.
 E-wēji ne-puk-u-nye-ki, a place to be gone out at.
 E-wēji ne-isud-ó-rie, a place to hide in.
 E-wēji ne-isud-o-rié-ki, a place to be hidden in.

THE REFLEXIVE AND THE NEUTER OR QUASI-PASSIVE FORM ¹.

Most simple verbs have either a reflexive or a neuter or quasi-passive form. Certain verbs are only used as reflexives.

Present.

The present tense is formed by the affix *a* or *o*. In the second person plural the last syllable is doubled :

A-gor-o, I am angry *or* I anger myself. I-gor-o-ro, you are angry.
 A-isuj-a, I bathe. I-isuj-a-ja, you bathe.

Past.

The singular of the past tense is formed by affixing *e* to the root, the plural by *ate* or *ôte* :

A-ta-gor-e, I have been angry. Ki-ta-gor-ôté, we have been angry.
 A-isuj-e, I bathed. Ki-'suj-até, we bathed.

Future.

A future exists and is formed by adding *yu* to the present tense. In the second person plural the last syllable is doubled :

A-gor-ō-yu, I shall be angry. I-gor-ō-yu-yu, you will be angry.
 A-isuj-a-yu, I shall bathe. I-isuj-a-yu-yu, you will bathe.

IMPERATIVE AND SUBJUNCTIVE.

The singular affixes of the imperative and subjunctive are the same as those employed in the future, viz. *ayu* or *ōyu*. These affixes are changed in the plural to *ata* or *oto* :

IMPERATIVE.

Ta-gor-ōyu, be angry. En-da-gor-oto, be ye angry.
 I-'suj-ayu, bathe thyself. E-'suj-ata, bathe yourselves.

¹ The following examples will show what is meant by the neuter or quasi-passive : ten e-idip-ayu 'ng-oloñgi are, nalōtu, when two days are (*or* become) finished, I will come ; a-suj elle, kake m-e-suj-ayu elde, I (will) follow this one, but that one will not be (*or* become) followed.

SUBJUNCTIVE.

Ma-ta-gor-ōyu, that I may be angry. Maa-ta-gor-otó, that we may be angry.
 Ma-isuj-ayu, that I may bathe. Má-isuj-atá, that we may bathe.

INFINITIVES.

The affixes of the infinitives are the same as those used in the present or in the imperative and subjunctive.

Singular.

Plural.

A-gor-o, }
 A-ta-gor-ōyu, } to be angry.

Aa-gor-o, }
 Aa-ta-gor-oto, } to be angry.

A-isuj-a, }
 A-isuj-ayu, } to bathe.

Á-isuj-a, }
 Á-isuj-ata, } to bathe.

THE REFLEXIVE FORM OF DERIVATIVES.

Derivatives denoting motion towards the speaker form the reflexive and neuter or quasi-passive by affixing *nyi* to the simple verb. This affix is invariable, except in the second person plural of the present tense, when the last syllable is doubled :

A-shuk-u-nyi, to return (oneself) hither, *from* a-shuk-u, to return (something) hither :

A-shuk-u-nyi, I return *or* shall return (myself) hither.

I-shuk-u-nyi-nyi, you return (yourself) hither.

A-tu-shuk-u-nyi, I returned (myself) hither.

I-tu-shuk-u-nyi, you returned (yourself) hither.

A-sul-u-nyi, to fall (oneself) from a height hither, *from* a-sul-u, to throw down hither, e. g. fruit from a tree :

A-sul-u-nyi, I fall, am falling *or* shall fall (myself) from a height hither.

I-sul-u-nyi-nyi, you fall, are falling *or* will fall (yourself) from a height hither.

A-tu-sul-u-nyi, I fell (myself) from a height hither.

I-tu-sul-u-nyi, you fell (yourself) from a height hither.

Derivatives denoting motion from the speaker form the reflexive and neuter or quasi-passive by changing the affix of the simple verb (*oo*, *aa*, *aiye*, *aĩtye*, &c.) into *ori* or *ari*. This affix is invariable, except in the second person plural of the present tense, when the last syllable is doubled :

A-isud-ori, to hide (oneself), *from* a-isud-oo, to hide away :

A-isud-ori, I hide, am hiding, *or* shall hide (myself).

I-'sud-ori-ri, you hide *or* will hide (yourself).

A-isud-ori, I hid (myself).

I-'sud-ori, you hid (yourself).

A-sul-ari, to fall (oneself) from a height thither, *from* a-sul-aa, to throw down thither :

A-sul-ari, I fall, am falling, <i>or</i> shall fall (myself) from a height thither.	I-sul-ari-ri, you fall <i>or</i> will fall (yourself) from a height thither.
---	---

A-tu-sul-ari, I fell (myself) from a height thither.	I-tu-sul-ari, you fell (yourself) from a height thither.
---	---

DATIVE VERBS USED AS REFLEXIVES AND NEUTER OR QUASI-PASSIVES.

When dative verbs are used as reflexives, the affixes are variable as in simple reflexive verbs :

Present.

A-rikī-no, I forget (it).	I-rikī-nō-no, you forget (it).
A-igar-akī-no, I lean upon (him).	I-ngar-akī-nō-no, you lean upon (him).

Past.

A-to-rikī-ne, I forgot (it).	I-to-rikī-nōte, you forgot (it).
A-igar-akī-ne, I leant upon (him).	I-ngar-akī-nōte, you leant upon (him).

Future.

A-rikī-nō-yu, I shall forget (it).	I-rikī-nō-yu-yu, you will forget (it).
A-igar-akī-nō-yu, I shall lean upon (him).	I-ngar-akī-nō-yu-yu, you will lean upon (him).

INTRANSITIVE VERBS.

By affixing *-sh*, *-ish*, or *-osh* to the root, most transitive verbs can be used intransitively. Intransitive verbs take the same terminal letters in the present and past tenses as reflexive verbs. A few intransitive verbs, simple forms of which do not exist, are also conjugated in the same manner :

Present.

A-rap-osh-o, I have enough to eat.	I-rap-osh-ō-sho, you have enough to eat.
A-isuj-ish-o, I wash.	I-'suj-ish-ō-sho, you wash.

Past.

A-ta-rap-osh-e, I had enough to eat.	I-ta-rap-osh-ōte, you had enough to eat.
A-isuj-ish-e, I washed.	I-'suj-ish-ōte, you washed.

Future.

A few verbs possess a future tense which is formed by affixing *yu* to the present:

A-on-ish-ō-yu, I shall bite or I-ōn-ish-ō-yu-yu, you will bite or sting.

IMPERATIVE, SUBJUNCTIVE, AND INFINITIVES.

The affixes employed in the formation of the imperative, subjunctive, and infinitives are similar to those used in the present tense:

IMPERATIVE.

Ta-rap-osh-o, have enough to eat.	En-da-rap-osh-o, have ye enough to eat.
I-'suj-ish-o, wash.	E-'suj-ish-o, wash ye.

SUBJUNCTIVE.

Ma-ta-rap-osh-o, that I may have enough to eat.	Maa-ta-rap-osh-ó, that we may have enough to eat.
Ma-isuj-ish-o, that I may wash.	Má-isuj-ish-ó, that we may wash.

INFINITIVES.

Singular.		Plural.
A-rap-osh-o, }	to have enough	Aa-rap-osh-o, }
A-ta-rap-osh-o, }	to eat.	Aa-ta-rap-osh-o, }
A-isuj-ish-o, to wash.		Á-isuj-ish-o, to wash.

THE RECIPROCAL FORM.

The reciprocal form in Masai, which denotes doing something with some one else, is made by affixing *are* or *ore* to the root of simple verbs and *nare* or *nore* to derivatives. The affix is invariable, except in the second person plural of the present tense, when the last syllable is doubled.

When the meaning denotes doing something with each other the reflexive form is used. Examples of the reciprocal form of simple verbs:

A-suj-are, I follow together with some one.	I-suj-are-re, you follow together with some one.
A-tu-suj-are, I followed together with some one.	I-tu-suj-are, you followed together with some one.
Ki-suj-á, we follow each other.	I-suj-a-ja, you follow each other.
Ki-tu-suj-até, we followed each other.	I-tu-suj-ate, you followed each other.

A-igwen-are, I consult together with some one.	I-ngwen-are-re, you consult together with some one.
A-igwen-are, I consulted together with some one.	I-ngwen-are, you consulted together with some one.
Ki-ngwen-á, we consult each other.	I-ngwen-a-na, you consult each other.
Ki-ngwen-até, we consulted each other.	I-ngwen-ate, you consulted each other.

Examples of the reciprocal forms of derivatives :

A-boit-u-nore, I arrive here together with some one.	I-boit-u-nore-re, you arrive here together with some one.
A-ta-boit-u-nore, I arrived here together with some one.	I-ta-boit-u-nore, you arrived here together with some one.
Ki-boit-u-nyí, we arrive here with each other.	I-boit-u-nyi-nyi, you arrive here with each other.
Ki-ta-boit-u-nyí, we arrived here with each other.	I-ta-boit-u-nyi, you arrived here with each other.
A-ishi-aki-nore, I am opposite to some one.	I-nji-aki-nore-re, you are opposite to some one.
A-ishi-aki-nore, I was opposite to some one.	I-nji-aki-nore, you were opposite to some one.
Ki-nji-aki-nó, we are opposite to one another.	I-nji-aki-no-no, you are opposite to one another.
Ki-nji-aki-nôté, we were opposite to one another.	I-nji-aki-nôte, you were opposite to one another.

In a few verbs the reciprocal form is made by affixing *ye* (*ie* after *r*). This form is invariable, except in the second person plural of the present tense, when the last syllable is doubled. Examples :

A-ñgár-ie, I eat together with some one.	I-ñgar-ié-ye, you eat together with some one.
A-ta-ñgár-ie, I ate together with some one.	I-ta-ñgár-ie, you ate together with some one.
A-iró-rie, I speak with some one.	I-ro-rié-ye, you speak with some one.
A-iró-rie, I spoke with some one.	I-ró-rie, you spoke with some one.
A-isē-ye, I touch (together with) something.	I-sē-yē-ye, you touch (together with) something.
A-isē-ye, I touched (together with) something.	I-sē-ye, you touched (together with) something.

A-inyanyuk-ye, I have resemblance with some one <i>or</i> I resemble some one.	I-'nyanyuk-yē-ye, you resemble some one.
A-inyanyuk-ye, I resembled some one.	I-'nyanyuk-ye, you resembled some one.

CAUSATIVES.

The rule for the formation of causatives is that all verbs which commence with any letter except *i* or *e* take the prefix *it* followed by a vowel, and are conjugated like the verbs from which they are derived. All simple verbs commencing with *i* or *e* take the affix *ye*, while derivatives take *nye* or *rie*. This affix is invariable, except in the second person plural of the present indicative, when the last syllable is doubled. Examples of verbs not commencing with *i* or *e*:

A-suj, to follow.	A-itu-suj, to cause to follow.
A-suj-u, to follow hither, to come towards.	A-itu-suj-u, to cause to follow hither.
A-suj-aa, to follow thither.	A-itu-suj-aa, to cause to follow thither.
A-suj-aki, to follow for.	A-itu-suj-aki, to cause to follow for.
A-gor-o, to be angry.	A-ita-gor-o, to cause to be angry.
A-rap-osh-o, to have enough to eat.	A-ita-rap-osh-o, to cause to have enough to eat.
A-suj-are, to follow together with some one.	A-itu-suj-are, to cause to follow together with some one.

Examples of verbs commencing with *i* or *e*:

A-isuj, to wash (tr.).	A-isuj-ye, to cause to wash (tr.).
A-el, to anoint.	A-el-ye, to cause to anoint, to rub on.
A-ishi-u, to recover.	A-ishi-u-nye, to cause to recover, to cure.
A-isud-oo, to hide.	A-isud-ō-rie, to cause to hide.
A-iro-rōki, to greet.	A-iro-rōki-nye, to cause to greet.
A-isuj-a, to bathe.	A-isuj-á-rie, to cause to bathe.
A-isuj-ish-o, to wash (intr.).	A-isuj-ish-ō-ye, to cause to wash (intr.).
A-igwen-are, to consult together with some one.	A-igwen-á-rie, to cause to consult together with some one.

As causatives of the first class commence with *i*, they take no prefix in the past tense. The affixes employed in conjugating these verbs are

the same as the affixes of the simple verb from which the causative is derived :

A-itu-suj, I cause (him) to follow.	I-ndu-suj-uju, you cause (him) to follow.
A-itu-suj-a, I caused (him) to follow.	I-ndu-suj-a, you caused (him) to follow.
A-itu-suj-u, I cause (him) to follow hither.	I-ndu-suj-u-ju, you cause (him) to follow hither.
A-itu-suj-u-a, I caused (him) to follow hither.	I-ndu-suj-u-tua, you caused (him) to follow hither.
A-itu-suj-aa, I cause (him) to follow thither.	I-ndu-suj-aa, you cause (him) to follow thither.
A-itu-suj-aiye, I caused (him) to follow thither.	I-ndu-suj-aiye, you caused (him) to follow thither.
A-itu-suj-aki, I cause (him) to follow for.	I-ndu-suj-aki-ki, you cause (him) to follow for.
A-itu-suj-aka, I caused (him) to follow for.	I-ndu-suj-akitya, you caused (him) to follow for.
A-ita-gor-o, I cause (him) to be angry.	I-nda-gor-o-ro, you cause (him) to be angry.
A-ita-gor-e, I caused (him) to be angry.	I-nda-gor-ôte, you caused him to be angry.
A-ita-rap-osh-o, I cause (him) to have enough to eat.	I-nda-rap-osh-ō-sho, you cause (him) to have enough to eat.
A-ita-rap-osh-e, I caused (him) to have enough to eat.	I-nda-rap-osh-ôte, you caused (him) to have enough to eat.
A-itu-suj-are, I cause (him) to follow together with some one.	I-ndu-suj-are-re, you cause (him) to follow together with some one.
A-itu-suj-are, I caused (him) to follow together with some one.	I-ndu-suj-are, you caused (him) to follow together with some one.

As stated above, the second class is invariable, except in the second person plural of the present indicative, when the last syllable is doubled :

A-isuj-ye, I cause (him) to wash (him).	I-'suj-ye-ye, you cause (him) to wash (him).
A-isuj-ye, I caused (him) to wash (him).	I-'suj-ye, you caused (him) to wash (him).
A-ishi-u-nye, I cure (him).	I-nji-u-nyē-ye, you cure (him).
A-ishi-u-nye, I cured (him).	I-nji-u-nye, you cured (him).
A-isuj-ish-o-nye, I cause (him) to wash.	I-'suj-ish-o-nyē-ye, you cause (him) to wash.
A-isuj-ish-o-nye, I caused (him) to wash.	I-'suj-ish-o-nye, you caused (him) to wash.

A-igwen-árie, I cause (him) to consult together with some one.	I-ngwen-arié-ye, you cause (him) to consult together with some one.
A-igwen-árie, I caused (him) to consult together with some one.	I-ngwen-árie, you caused (him) to consult together with some one.

THE PASSIVE VOICE.

Causative verbs of the first class form their passives in the usual manner according to the verbs from which they are derived, the affix for the present tense being *i*, *ni*, or *ri*, and for the past tense *eki*, *nieki*¹, or *rieki*:

Á-itu-suj-i nanu, it is caused to me to follow or I am caused to follow.	Á-itu-suj-eki nanu, it was caused to me to follow or I was caused to follow.
Á-itu-suj-u-ni nanu, it is caused to me to follow hither or I am caused to follow hither.	Á-itu-suj-u-nieki, it was caused to me to follow hither or I was caused to follow hither.

Causative verbs of the second class form the passive by affixing *ki* to the active voice. This form is unchangeable for all tenses:

Á-isuj-ye-ki nanu, it is or was caused to me to wash or I am or was caused to wash (it).
Á-isud-o-rie-ki nanu, it is or was caused to me to hide or I am or was caused to hide (it).

THE DATIVE FORM OF CAUSATIVES.

The dative form of causative verbs of the first class is made by the affix *ye* (in derivatives *nye* or *rie*):

A-itu-suj, to cause to follow.	A-itu-suj-ye, to cause to follow to (a place).
A-itu-suj-u, to cause to follow hither.	A-itu-suj-u-nye, to cause to follow hither to (a place).
A-itu-suj-aa, to cause to follow thither.	A-itu-suj-árie, to cause to follow thither to (a place).
A-itu-suj-aki, to cause to follow for.	A-itu-suj-aki-nye, to cause to follow for (some one) to (a place).
A-ita-gor-o, to cause to be angry.	A-ita-gór-ie, to cause to be angry with.
A-ita-rap-osh-o, to cause to have enough to eat.	A-ita-rap-osh-ō-ye, to cause to have enough to eat for.
A-itu-suj-are, to cause to follow together with some one.	A-itu-suj-árie, to cause to follow together with some one for.

¹ Nyeki is frequently used for nieki.

Causative verbs of the second class make their dative forms by inserting *i* before the final *ie* or *ye*:

A-isuj-ye, to cause to wash.	A-isuj- <i>i</i> ye, to cause to wash for.
A-isud-ó-rie, to cause to hide.	A-isud-o- <i>i</i> rie, to cause to hide for.
A-irur-á-rie, to cause to lie down.	A-irur-a- <i>i</i> rie, to cause to lie down with.
A-iruk-ish-ye, to cause to reply.	A-iruk-ish- <i>i</i> ye, to cause to reply for.

The passive voice of the dative form of causative verbs is made by affixing *ki* to the active:

Á-itu-suj-ye-ki nanu, it is <i>or</i> was caused to me to follow to (a place) <i>or</i> I am <i>or</i> was caused to follow to (a place).
Á-isuj- <i>i</i> ye-ki nanu, it is <i>or</i> was caused to me to wash for (some one) <i>or</i> I am <i>or</i> was caused to wash for (some one).

NEUTER VERBS.

Most neuter verbs, and particularly those which in English must be translated by an adjective or adverb and the verb *to be* or *to become*, form a class to themselves. With perhaps one exception (*a-itashe*, to stand), all these verbs possess a future, but in many instances there is no present, the present tense of the verb *to be* with an adjective being used instead. Example:

A-ra sidai, I am beautiful.	A-ti-sida-na, I was beautiful.
A-sida-nu, I shall be beautiful.	

When a neuter verb terminates in a vowel, the affixes of all the tenses are generally joined to the root by *j*, *n*, or *r*:

Present.

When the present exists, it is formed as in simple verbs by adding the personal prefixes to the root, and in the second person plural by doubling the last syllable:

A-gol, I am strong, hard, difficult, &c.	I-gol-igolo, you are strong.
A-irōua, I am hot.	I-'rōua-ua, you are hot.

Past.

The singular affix of the past tense is *a* or *o*; the plural *ita* or *ito*, and in one or two instances *tia*:

A-ta-gol-o, I was strong.	Ki-ta-gol-itó, we were strong.
A-irōua-ja, I was hot.	Ki-'rōua-jitá, we were hot.
A-ti-lili-a, I stank.	Ki-ti-lili-tiá, we stank.

Future.

The future affix is *u*. In the second person plural the last syllable is doubled:

A-gol-u, I shall be strong.	I-gol-u-lu, you will be strong.
A-irōua-ju, I shall be hot.	I-rōua-ju-ju, you will be hot.

IMPERATIVE AND SUBJUNCTIVE.

The affixes of the imperative and subjunctive are similar to those of the past tense. When the root ends in a consonant, the plural affix is added to the singular affix:

IMPERATIVE.

Ta-gol-o, be strong.	En-da-gol-ōito, be ye strong.
I-rōua-ja, be hot.	E-rōua-jita, be ye hot.

SUBJUNCTIVE.

Ma-ta-gol-o, that I may be strong.	Maa-ta-gol-ōitó, that we may be strong.
Ma-irōua-ja, that I may be hot.	Má-irōua-jitá, that we may be hot.

INFINITIVES.

The affixes of the future¹ or of the imperative and subjunctive are used in the formation of the infinitive.

A-gol-u, }	to be strong.	Aa-gol-u, }	to be strong.
A-ta-gol-o, }		Aa-ta-gol-ōito, }	
A-irōua-ju, }	to be hot.	Á-irōua-ju, }	to be hot.
A-irōua-ja, }		Á-irōua-jita, }	

The causative form of neuter verbs is made in the usual manner:

A-ita-gol-u, to make strong.	A-ita-gol-ye, to make strong for.
A-irōua-ju-nye, to make hot.	A-irōua-ju-niye, to make hot for.

A few transitive verbs are conjugated like neuter verbs:

Present.

A-ure, I fear (him).	I-urē-re, you fear (him).
----------------------	---------------------------

Past.

A-t-uri-a, I feared (him).	I-t-uri-aita or I-t-ure-ita, }	you feared (him).
----------------------------	-----------------------------------	-------------------

Future.

A-urē-yu, I shall fear (him).	I-urē-yu-yu, you will fear (him).
-------------------------------	-----------------------------------

The intransitive form of these verbs is made in the regular manner by affixing *-sh* to the stem:

A-urē-sh-o, I fear.	I-urē-sh-ō-sho, you fear.
A-t-urē-sh-e, I feared.	I-t-urē-sh-ōte, you feared.

¹ The root is sometimes employed instead of the future: e. g. a-gol, to be strong.

AUXILIARY AND IRREGULAR VERBS.

As many of the auxiliary verbs are also irregular, it will be well to speak of their irregularities first, and afterwards of their use in making compound verbs.

There exist a few verbs which, although they commence with letters other than *i* or *e*, form their past tense without the aid of the prefix *t* and a vowel. Such are :

A-kwet, to run.	A-kwet-a, I ran.
A-to-yu, to be dry.	A-to-yo, I was dry.
A-liō-yu, to be visible.	A-liō, I was visible.
A-keny-u, to rise (of the sun).	E-keny-u-a, it rose.
A-ō-ku, to ripen.	A-o, I ripened.

There are also a few verbs which commence with *i* and take the prefix *t* and a vowel :

A-ias, to do.	A-ta-'as-a, I did.
A-i-u, to bear.	A-tō-ī-u-o, I bore.
A-īgh, to hang up.	A-ti-igh-a, I hung up.
A-ij-ēyu, to swell.	A-te-ij-a, I swelled.
A-ij-oo, to swallow.	A-tō-ij-oiye, I swallowed.
A-iñgu-a, to come from, leave thither.	A-tu-ñgw-aiye, I came from.
A-iyōlō-u, to know.	A-ta-iyōlo, I knew.
A-iyō-u, to wish.	A-ta-iyō-u-o, I wished.

The following verbs are irregular :

A-a, to be.	A-wē-yu, to bleed, to leak.
A-aku, to become.	A-iba-yu, to hate.
A-ä, to die.	A-iñgu-a, to come from, leave thither.
A-ata, to have.	A-iny-ōtōto, to awake.
A-lo, to go.	A-itu, to return hither.
A-lōtu, to come.	A-iya, to take, take away.
A-nya, to eat.	A-iya-u, to bring.
A-nyokyē-nu, to be red.	A-iyō-u, to wish.
A-rok-u, to be black.	A-iyōlō-u, to know.
A-ton, to sit, stay.	A-tum, to get, to obtain, to see, to meet.

The verbs *a-a*, to be, and *a-aku*, to become, have several peculiarities. The former may be said to have two present tenses, and the latter one, whilst both verbs have the same form for the past tense. The letter *a* may be used for all persons of the singular, and *aa* for the plural of the verb *to be* when not followed by a substantive or adjective :

A iye ò-ṭa-a enna-bae ? is it thou who did this matter ?
 Aa 'yook, lello, it is we (these).

When followed by a substantive or adjective, the form used for the present tense is *-ra* joined to the prefix appropriate to the subject. The last syllable is doubled in the second person plural :

A-ra, I am *or* I shall be. I-ra-ra, you are *or* you will be.
A-ra ol-aisinani *or* a-ra aisinani, I am poor.

The present tense of *to become* is formed regularly :

A-aku, I become *or* I shall be- I-aku-ku, you become *or* you will
come. become.

The past tense of *to be* and *to become* is as follows :

A-ta-a, I was *or* became. Ki-ta-á, we were *or* became.
I-ta-a, thou wast *or* becamest. I-ta-a, you were *or* became.
E-ta-a, he *or* she was *or* became. E-ta-a, they were *or* became.
A-ta-a ol-aisinani, I was *or* I became poor.

The narrative and conditional tenses are formed by the usual prefixes

N-a *or* n-a-ra, and I am. N-aa *or* ni-ki-rá, and we are.
N-a-aku, and I become. Ni-ki-akú, and we become.

The imperative and subjunctive are formed from the past tense :

Ta-a, be *or* become. En-da-a, be ye *or* become ye.
Ma-ta-a, that I may be *or* be- Maa-ta-á, that we may be *or* be-
come. com

The causative form is a-ita-a, to make to become *or* to appoint :

A-ita-a o-singa, I make *or* I shall make *or* I have made him (my)
slave.

Where the verb *to be* is used in English as the copula, it is frequently omitted in Masai :

Sidai elle-tuñgani, this man (is) beautiful.
Añgae ol-kitok linyi ? who (is) your chief ?
Nanu ol-kitok, I (am) the chief.

When the verb *to be* is used in English to denote existence in place or time, the verb a-tii, which is best translated by *to be there*, is employed in Masai :

E-tii enne, he is here.
E-tii añg, he is at home.
E-tii opa ol-tuñgani, there was once a man.
Kaji a-tii ? where am I ?
Añgae ò-tii eng-aji ? who is in the hut ?

The present indicative is often used to translate the past tense in English :

E-ëuo a-ra ol-kitok, he came when I was the chief.
A-tii enne ol-apa òbo, I have been here one month.

A-lo, to go.

Present.

A-lo, I go, am going, or shall go.	Ki-pw6, we go.
I-lo, thou goest.	I-pwō-pwo, you go.
E-lo, he <i>or</i> she goes.	E-pwo, they go.

Past.

A-shōm-o, I went.	Ki-shōm-6, we went.
-------------------	---------------------

IMPERATIVE.

Ma-shōm-o, let me go.	Maa-pe, let us go (if of a few only).
	E-maa-pe <i>or</i> maa-pe-iti, let us go
	(if of several).
Shōm-o <i>or</i> i-nno, go.	E-njom, go ye.

SUBJUNCTIVE.

Ma-shōm-o, that I may go.	Maa-shōm, that we may go.
---------------------------	---------------------------

INFINITIVES.

A-lo, }	Aa-pwo, }
A-shōm-o, } to go.	Aa-shom, } to go.

PASSIVE¹.

Present.

Aa-pwei nanu, it is gone to me.	E-pwei 'yook, it is gone to us.
---------------------------------	---------------------------------

Past.

Aa-shōm-ō-ki nanu, it was gone to me.	E-shōm-ō-ki 'yook, it was gone to us.
---------------------------------------	---------------------------------------

A-lōtu, to come.

Present.

A-lōt-u, I come, am coming, <i>or</i> shall come.	Ki-pwōn-ú, we come.
I-lōt-u, thou comest.	I-pwōn-u-nu, you come.
E-lōt-u, he <i>or</i> she comes.	E-pwōn-u, they come.

Past.

A-ē-uo, I came.	Ki-ē-tuó, we came.
-----------------	--------------------

IMPERATIVE.

Ŵō-u, come.	Ŵō-tu, come ye.
-------------	-----------------

SUBJUNCTIVE.

Ma-ē-u, that I may come <i>or</i> let me come.	Maa-ē-tú, that we may come <i>or</i> let us come.
--	---

INFINITIVES.

A-lōtu, }	Aa-pwōnu, }
A-ē-u, } to come.	Aa-ē-tu, } to come.

¹ Only used as an auxiliary.

PASSIVE¹.*Present.*

Aa-pwōn-u-ni nanu, it is come to me. E-pwōn-u-ni 'yook, it is come to us.

Past.

Aa-ētūō-ki nanu, it was come to me. E-ētūō-ki 'yook, it was come to us.

A-ton, to sit, stay, live.

Present.

A-ton, I sit.

Ki-ton-í, we sit.

I-ton, thou sittest.

I-ton-i-ni, you sit.

E-ton, he sits.

E-ton-i, they sit.

A-ton-ita, I am sitting.

I-ton-ita-ta, you are sitting.

Past.

A-to-ton-a, I sat.

Ki-to-ton-ió, we sat.

IMPERATIVE.

To-ton-a, sit.

En-do-ton-i, sit ye.

SUBJUNCTIVE.

Ma-to-ton-a, that I may sit.

Maa-to-ton-í, that we may sit.

To-ton-a, that thou mayest sit.

En-do-ton-i, that you may sit.

Me-to-ton-a, that he may sit.

Me-to-ton-i, that they may sit.

INFINITIVES.

A-ton, }
A-to-ton-a, } to sit.

Aa-ton-i, }
Aa-to-ton-i, } to sit.

PASSIVE.

Present.

Aa-ton-ii nanu, I am seated.

E-ton-ii 'yook, we are seated.

Past.

Aa-ton-aki nanu, I was seated.

E-ton-aki 'yook, we were seated.

A-itu, to return hither (intr.).

A-itu, I return hither.

Ki-itú, we return hither.

I-itu, thou returnest hither.

I-itu-tu, you return hither.

E-itu, he or she returns hither.

E-itu, they return hither.

A-ito, to return thither (intr.), is conjugated in a similar way:

A-ito, I return thither.

I-itō-to, you return thither.

There is no past tense, and the past tenses of a-inyia-k-u and a-inyia-ya, to return hither and thither (transitive), are occasionally used instead:

The dative form of these verbs followed by the infinitive or the narrative tense is used to express repetition of an action.

A-itō-ki alo, }
A-itō-ki n-a-lo, } I go again.

A-inyia-ka a-lo, }
A-inyia-ka n-a-lo, } I went again.

¹ Only used as an auxiliary.

Present.		Past.		Future.		English.
1st Sing.	2nd Plural.	1st Sing.	2nd Plural.	1st Sing.	2nd Plural.	
A-ä	I-ä-ä	A-tua	I-tuata	<i>Wanting.</i>	<i>Wanting.</i>	To die.
A-ata	I-ata-ta		<i>Wanting.</i>	<i>Wanting.</i>	<i>Wanting.</i>	To have.
A-nya	I-nya-nya	A-ta-am-a	I-ta-am-a	<i>Wanting.</i>	<i>Wanting.</i>	To eat.
A-nyokye	I-nyokyo ¹	A-ta-nyokyo-no	I-ta-nyokyo-nito	A-nyokye-nu	I-nyokye-nu-nu	To be red.
A-rok	I-rook ¹	A-ta-rok-a	I-ta-rok-ita	A-rok-u	I-rok-u-ku	To be black.
A-tum	I-tum-utumu	A-not-o	I-not-o	<i>Wanting.</i>	<i>Wanting.</i>	To get, obtain, &c.
A-o	I-o-o	A-ta-we	I-ta-we	A-wē-yu	I-wē-yu-yu	To bleed, to leak.
A-iba	I-mba-ba	A-iba-iyē	I-mba-itye	A-iba-yu	I-mba-yu-yu	To hate.
A-ñgu-a	I-ñgu-a-a	A-tu-ñgw-aiye ²	I-tu-ñgw-aitye	<i>Wanting.</i>	<i>Wanting.</i>	To come from, leave thither.
A-iny-ötötö	I-ny-ötötötö-to	A-iny-o	I-ny-ötö	<i>Wanting.</i>	<i>Wanting.</i>	To awake, arise.
A-iya	I-ya-ya	A-iya-wa	I-ya-wa-ita	<i>Wanting.</i>	<i>Wanting.</i>	To take ³ .
A-iyä-u	I-ya-u-u	A-iyä-u-a	I-ya-u-tua	<i>Wanting.</i>	<i>Wanting.</i>	To bring ³ .
A-iyē-u	I-yē-u-u	A-ta-iyē-u-o	I-ta-iyē-u-tuo	A-iyō-u	I-yō-u-u	To wish ⁴ .
A-iyōlo	I-yōlō-lo	A-ta-iyōlo	I-ta-iyōlō-ito	A-iyōlō-u	I-yōlō-u-u	To know.
	I-yōlo-ro-ro		I-ta-iyōlo-ro	<i>Wanting.</i>	<i>Wanting.</i>	To know one another.

¹ The affix of the first and third persons plural of the present are the same as the second person.

² A-tu-ñgw-aiye is also used.

³ The first letter of the root falls out in the third person of all tenses. Examples: e-ya, he, she, or they take; e-ya-u, he, she, or they bring. There are two forms for the imperative of a-iyä-u, to bring: i-ya-u or a-u and e-ya-u-tu or a-tu. The imperative of to take is 'ya-wa in the singular, 'ya-wa-ita in the plural.

⁴ The past tense is rarely used, the present followed by opa, formerly, being generally employed instead. In the third person plural of the present and future the last letter is doubled as in the second person plural: e-iyē-u-u and e-iyō-u-u.

AUXILIARY VERBS.

The verbs used as auxiliaries are :

A-aku, to become.	A-tum, to get, to obtain, &c.
A-ata, to have.	A-ri-kī-no, to forget.
A-isho, to give.	A-urē-yu, to fear.
A-lo, to go.	A-any, to refuse.
A-lōtu, to come.	A-dol, to see.
A-idim, to be able.	A-la-ikī-no, to be unable, be-
A-idip, to finish.	come conquered.
A-iyōlō-u, to know.	A-itu, to return hither.
A-itē-u, to venture.	A-ton, to sit, stay.

Can, may, and might are represented by the appropriate tenses of a-idim, to be able. *Must* is expressed by the third person singular of the negative present of a-ata, to have, joined to injere, that, and followed by another negative :

M-e-ata 'njere m-a-lo, } I must go.
M-e-ata 'njere eitu a-lo, }

Ought and should are translated by the third person singular of the present or past tenses of a-nare, to please, or a-nyor, to love. After the former the simple present is generally used and after the latter the narrative tense.

E-nare a-lo, } I ought to go. E-ta-nare a-lo, } I ought to
E-nyor n-a-lo, } E-to-nyor-a n-a-lo, } have gone.

A-aku, to become.

The third person singular of the present tense of a-aku, to become, is used to strengthen the conditional tenses and to assist in the formation of several other tenses :

Ten e-aku a-suj, if it comes to pass that I follow him.
Ten e-aku a-suj-ita, if it comes to pass that I am following him.
Ore p'e-aku a-suj, now and it comes to pass I follow him *or*
while I was following him.
Ore p'e-aku a-tu-suj-a, I having followed him.
Ore p'e-aku a-idip-a a-tu-suj-a, I having already followed him.
E-aku a-suj, I shall be in the act of following him.
E-aku a-tu-suj-a, I shall have followed him.
E-aku a-idip-a a-tu-suj-a, I shall have already followed him.

The third person singular of the past tense of a-aku, to become, followed by the relative adverb of time, is used to translate such phrases as about to, on the point of, shortly, &c. :

E-ta-a-en-n-alo (it became when I go), I am *or* was about to start.
E-ta-a-en-n-e-dō-yo eng-oloñg (it became when it descends thither
the sun), the sun is *or* was on the point of setting.

E-ta-a en-n-e-duŋg-o ol-tuŋgani ol-tau (it became when he cuts himself the man the spirit), the man is *or* was on the point of death.

A-ata, to have.

A-ata, to have, is used as an auxiliary in the present and past contingent tenses :

Ana'-'ata a-suj, I should follow Ana'-'ata a-tu-suj-a, I should have followed him.

A-isho, to give, to give permission, to allow.

The imperative of the verb a-isho, to give, followed by the indicative or subjunctive is much used as a substitute for the simple imperative:

I-njo-o e-suj *or* I-njo-o m-e-tu- Mi-ki-njo a-suj, do not let me
suj-a, let him follow him. follow him.

With some verbs the imperative negative is never used without the help of a-isho, to give :

Mi-njo ki-ri-kī-no (do not give that it forgets to thee), do not forget.

A-isho is frequently employed to translate *to do something* :

Eisho 'l-Maasae, the Masai do as follows.

N-e-isho e-irur-a eng-ae, and she does this whilst the other is sleeping.

A-lo, to go, and a-lōtu, to come.

These verbs followed by the infinitive are much used as a substitute for the future, which is often wanting :

A-lo a-suj, I go to follow (him) Ki-pwó aa-suj, we go to follow
or I shall follow (him). (him) *or* we shall follow (him).

Aa-pwei aa-suj nanu, it is gone E-pwei aa-suj iyook, it is gone to
to me to be followed *or* I shall us to be followed *or* we shall be
be followed. followed.

Aa-shōmō-ki aa-suj nanu, it E-shōmō-ki aa-suj iyook, it was
was gone to me to be followed gone to us to be followed *or*
or I shall have been followed. we shall have been followed.

A-lōtu a-suj-u, I come to follow Ki-pwōnū aa-suj-u, we come to
(him) hither *or* I shall follow follow (him) hither *or* we shall
(him) hither. follow (him) hither.

Aa-pwōn-u-ni aa-suj-u nanu, it E-pwōnu-ni aa-suj-u 'yook, it is
is come to me to be followed come to us to be followed hither
hither *or* I shall be followed *or* we shall be followed hither.
hither.

Aa-ētūō-ki aa-suj-u nanu, it E-ētūō-ki aa-suj-u 'yook, it was
was come to me to be followed come to us to be followed hither
hither *or* I shall have been *or* we shall have been followed
followed hither. hither.

A-idim, to be able, a-idip, to finish, a-iyōlō-u, to know, and a-itē-u, to venture.

The infinitive formed like the past tense is invariably used after these four verbs :

E-idim-u	} a-tu-suj-a,	{	he will be able to follow (him).
E-idip			he (will) finish following (him).
E-iyōlō-u			he will know how to follow (him).
E-itē-u			he (will) venture to follow (him).

A-idip may often be translated by *already*, and a-dip-ayu by *ready*.

E-idip-a a-shōmo, he has already gone.

E-idip-a a-tua, he is already dead.

K-e-idip-ate 'n-giri? is the meat ready?

A-tum, to get, to obtain, to see, to succeed, to meet.

This verb is usually followed by the infinitive formed like the past tense :

A-tum a-tu-suj-a, I succeed in following him.

A-noto a-tu-suj-a, I succeeded in following him.

If, however, emphasis is laid on any special word, the present tense may be used instead :

I-tum i-suj, thou gettest him *if* thou followest him.

A-ri-kī-no, to forget, a-urē-yu, to fear, a-any, to refuse, a-dol, to see, a-la-ikī-no, to be unable.

These verbs can be followed by the infinitive formed like the past tense or by the present indicative :

E-ri-kī-nō-yu	} e-suj, or a-tu-suj-a,	{	he will forget	} to follow him.
E-urē-yu			he will fear	
E-any			he refuses	
E-dol			he (will) see	
E-la-ikī-no			he is unable	

A-itu, to return hither.

The third person singular of a-itu, to return hither, is employed in the formation of the past negative tense :

Eitu a-suj, I did not follow him.

A-ton, to sit, stay, live.

The third person singular of the present tense of a-ton, to sit, is used to express *yet* and *still*, and, combined with e-itu, *not yet*. In derivative verbs this form is frequently used as a substitute for the imperfect and progressive present :

Eton a-suj, I still follow (him).

Eton a-suj-ita, I am still following (him).

Eton a-suj-aa, I am following (him) thither.

Eton eitu a-suj, I have not yet followed (him).

REDUPLICATION.

Doubling a verb often gives an idea of thoroughness :

A-idum, }	to jump.	A-idum-udum, }	to jump about.
A-ityam, }		A-ityam-ityam, }	
A-duñg, to cut.		A-duñg-uduñg, to cut up.	
A-irub, to join.		A-irub-urub, to join thoroughly.	
A-iñgor-u, to look hither, to seek.		A-iñgor-iñgor-u, to seek everywhere.	

In some verbs, however, the meaning is changed when the root is doubled :

A-ilep, to climb.	A-ilep-ilep, to make a noise.
A-lep, to milk.	A-lep-elep, to play with a cow's udder preparatory to milking.
A-sai, to pray.	A-sai-sai, to be on the point of giving birth.

A few verbs are only used in the reduplicated form :

A-idetidet, to dream.	A-ikirikir-a, to tremble.
A-ibelibel, to shake.	A-ikitikit, to tickle.
A-isirisir, to dribble.	

ADVERBS.

With the exception of interrogatives all adverbs in Masai follow the verbs they qualify :

I-ro-ro akiti, speak slowly.	A-shōmo duo añg, I went a short while ago to the kraal.
Ki-ton-í peno, we (will) wait a little.	A-lo taata, I am going now.
Ki-ór aitoris, we (shall) divide it equally.	Aa-ta-ar-aki pesho, I have been beaten for nothing.

Substantives without the article may be used as adverbs, and verbs with or without the relatives are commonly employed in an adverbial sense :

Keper, shumata, above.	Etaana, { it is near, } near
Abōri, below.	or { or } or
Wēji, somewhere.	En-netaana, { where it is near, } soon.
Kwapi, abroad.	Asiōki, asiēku, asiōyo, aisarisara, (to do) quickly.
Lughunya, before.	Aitōki, (to do) again.
Kurum, behind.	
Elakwa, { it is far, } far.	
or { or }	
En-nelakwa, (where it is far,)	

Adjectives can also be used as adverbs :

Kiti, little.	Torono, ill.
Kitok, much.	Sidai, supat, well.

Many English adverbs may be translated by naleñg¹, very :

Kwet-a naleñg, run fast.

I-'niniñg-o naleñg, listen well.

I-ngo naleñg, hold tight.

Ta-ar-a naleñg, strike hard.

Naleñg is also employed for the comparison of adverbs :

I-'ro-ro akiti naleñg, speak very slowly.

E-itobir-a sidai naleñg, he did it most beautifully.

The following is a list of the principal adverbs :

Adverbs of Time.

Taata, to-day or now.

Peno, eñgór-peno, soon.

Duo, now, lately, or a short while ago.

Taisere, to-morrow.

Akenya, adde, presently, afterwards.

Ñgole, yesterday.

Sii, again.

Opa, formerly.

Taata 'nji, instantly.

Opa moite, long since.

Ōshii, ōshi-ake, always.

Compound words are frequently used as adverbs of time :

Kunna-oloñgi (these-days), nowadays.

Idya-ae-oloñg (that-other-day), the day before yesterday, the day after to-morrow.

Kat'-are (time-two), again.

Kataitin kumok (times-many), often.

'Ng-oloñgi-pôkin (the-days-all), always.

There are no true adverbs of place. Sentences beginning in English with *whither*, *where*, and *whence*, are expressed by verbal forms combined with the relative ; substantives without the article take the place of such words as *above*, *abroad*, *beneath*, &c. ; and *here* and *there* are expressed by the demonstratives *enne* or *inne* and *ende* or *idye*, or, if joined to the verb *to be*, by *a-tii*.

A-iyōlo en-n-i-lo,

A-iyōlo e-wēji n-i-lo, } I know where you are going.

A-lo wēji, I am going somewhere.

E-tii atwa (he is there interior), he is inside.

A-ta-dua e-tii enne (I saw him he is there this), I saw him here.

E-ta-dō-ikio idye, he fell there.

The principal adverbs of manner are :

Nēja, inji, thus.

Eitu, not, not yet.

Ake, only.

Ee, yes.

Naleñg, very, &c.

Katukul, katukulye, altogether,

Mme, no.

indeed.

¹ The Northern Masai often use the full form of this word, which is the feminine relative of the verb *a-leñg*, to be good, viz. *o-leñg*, *na-leñg*, *oo-leñg*, *naa-leñg*.

The principal adverbs of interrogation are :

(K) ¹ aji ?	} how ?	Anaa anu ? how long ago ?
K ? Ka ? or Kaa ?		(K) aji e-tiu pe ?
Kodee ? or Koree ? where ?	} why ?	(K) ana i-jo ?
(K) aji ? where ? whence ?		(K) ainyô pe ?
whither ?		(K) aja ? how much ? how many ?
(K) anu ? when ?		

Adverbs of interrogation are placed at the commencement of the sentence.

How ?

(K) aji a-iko enna ? how (shall) I do this ?

Kaa, en-dôki ai anake en-ino ? } (how, the thing mine or the
K-en-dôki ai anake en-ino ? } thine ?) is this thing mine
or thine ?

How ? is sometimes expressed by affixing *a* to a verb or other part of speech, or by the use of the verb *a-ba-ya*, to arrive thither :

K-a-jô-ki-a 'ndae ? how (shall) I tell you ?

K-e-ba-ya-a te-'ng-adoro ? (it arrives thither how with the length ?) how long (or tall) is it ?

I-ba-ya-a te-'ng-itoo ? (thou arrivest thither how with the age ?) how old art thou ?

K-e-ba-ya-a eng-oloŋ ? (it arrives thither how the sun ?) } what o'clock
is it ?

(K) aji e-tii eng-oloŋ ? (where it is there the sun ?)

En-ai enna-tôki, en-ino 'njeri-a ? this thing is mine, what or how is thine ?

Eng-anyit enye 'njeri-a ? (how is his honour ?) what honour is due to him ?

Where ?

Kodee ol-tuŋgani ? where (is) the man ?

Kodee ninye ? (where he ?) } where is he ?

(K) aji e-tii ? ² (where he is there ?)

(K) aji i-lo ? where art thou going ?

(K) aji i-'ŋgu-a ? whence comest thou ?

The applied form is used after (k) aji ? followed by a verb :

(K) aji i-lo a-inos-ye en-daa ? where art thou going to eat thy food ?

(K) aji i-lo a-lilit-are ? where art thou going to walk ?

When ?

(K) anu i-lo ? when art thou going ?

How long ago ?

Anaa anu etii ? (how long ago he is there ?) how long has he been there ?

¹ K is frequently prefixed to words as a sign of interrogation.

² E-tii aji means, he is at home (lit. he is there hut).

Why?

(K) aji e-tiu pe i-ndobir enna? (how is it like and thou preparest this?) why dost thou prepare this?

(K) ana i-jo i-ndobir enna? (if thou sayest and thou preparest this?) why dost thou prepare this?

(K) ainyô pe¹ i-ndobir enna? (what and thou preparest this?) why dost thou prepare this?

How much? how many?

Kaja? how much? how many?

When aja? is treated as an adjective, it follows the substantive it qualifies. If followed by a verb, it requires a relative with it:

Il-tuñganak aja oo-inos en-daa? how many men will eat food?

The Masai have a word for *to buy* (a-inyañg-u), but they have no word for *to sell*. When asking the price of anything, the Swahili words *pesa* and *rupia* followed by aja? are the terms generally employed nowadays:

'M-besaï aja? how many pice } (does it cost)?
'Rupiani² aja? how many rupees }

Other forms, which can be used for both purchasing and selling, are shown in the following examples:

(K) ainyô i-inos-ye enna-tôki? (what you cause to eat this thing?) what will you sell this thing for? *or* what will you pay for this thing?

(K) ainyô i-mir? (what you drive it away?) what will you sell it for?

(K) ainyô i-nda-kwet-ye enna-tôki? (what do you make to run to this thing?) what will you pay for this thing?

(K) ainyô i-nda-wal-ye enna-tôki? (what you cause to change to this thing?) what will you exchange this thing for?

CONJUNCTIONS.

Conjunctions are often dispensed with by the use of the narrative or conditional tenses. *And*, *but*, or other mere connective is translated by the former; *if*, *when*, and other conjunctions introducing a state, by one of the latter.

The principal conjunctions are:

O³, and, with.

Araki, anake, ana, *or* asho, *or*.

Ore, now, and.

Amu, for.

Pe, and, in order that, so that.

Kake, but.

¹ Ainyô pe is often abbreviated into o pe.

² 'Ng-oshola, copper, lead, is sometimes used for 'Rupiani.

³ When followed by a plural substantive o becomes oo (*vide* p. 16). Oo is also frequently used for o when followed by a singular substantive com-

Sii, again, also.	Ajo (pl. aajo), that.
Naa, then.	Anaa, like.
Ōnaa <i>or</i> taa, well, and so, accordingly, and then, &c.	Ōmaa-amu, since, because.
Eitu, before, ere.	Nēji,
Injere ¹ , provided that.	Nēji-amu,
	Ti-araki(pl.endi-araki), } because.

PREPOSITIONS.

There appear to be no real prepositions in Masai. Simple prepositions such as *at, by, for, from, in, on, out, to, and with, &c.*, are expressed by the local case; and compound prepositions are rendered by compound phrases. Examples:

Ten eidipayu (when it shall become finished), after.	Te-polos, between, through.
Leme <i>or</i> neme (and it is not), except.	Te-idye, beyond.
Te-lughunya, ahead.	Ti-álo, in the direction of, beside.
Te-kurum, behind.	Ti-aulo, outside (the kraal).
	Te-boo, outside (the hut).
	Ti-atwa, within <i>or</i> inside.

As with adverbs, substantives without the article may sometimes be used as prepositions:

E-tii atwa aji, he is in the hut. E-tii álo aji, he is beside the hut.

INTERJECTIONS.

There are a large number of interjections, many of which are very difficult to express in writing as they are often only half-articulate sounds.

The most usual interjections are given in the following list:

	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
Of address:	e-iro	na-iro na-ito ²	'l-oiye	na-toiye.

A man replies oi, woi, oe, *or* oo; a woman, äu. (*Vide* pp. 15 and 284.)

Of greeting: sōpai takwenya endasōpai endakwenya.

The reply is hēpa *or* ĩghó (*vide* p. 284).

mencing with a consonant, e.g. menye oo ñgotonye, his father and mother, for menye o ñgotonye, whilst o is generally used for oo when followed by a vowel, e.g. il-doinyo o aňgat, the mountains and plains, for il-doinyo oo aňgat. O and oo used in conjunction with the subjunctive are equivalent to until.

¹ Injere becomes injeri when followed by *a*, e.g. injeri-a? how? (*vide* p. 99).

² Old men only may use na-ito.

Of abhorrence, contempt, disgust : *pasa!* *or ih!*—ugh!

Of astonishment: *oi!* *ho!* *hee!* *hae!* *yee!* *or eiji!*—oh!

ai! *or aṅgaa!*—what!

adoshi! *or ai!* *ai!* *eng-ai!*—lo and behold!

Of assent: *aiya!* *or ewai!*—all right!

Of compliment: *pasinai!*—please *or* thanks.

Of defiance: *orid!*

Of grief: *oiya-kake!*—woe is me!

yēyo-ai!—oh my mother!

Of joy: *hoi!*

Of fear: *iyope!*

Imperatives are frequently used as interjections:

Ingo! catch hold!

Tigirayu (pl. *endigirata*)!

silence!

Iṅgurai! behold!

Iṇiniṅgo! listen!

Iṅgírío!

Iṁaṅga!

Tapala! don't touch! leave it alone!

Pae! *peiye!* and such-like sounds are often used to attract attention and might be translated by *I say!* *or you there!*



Masai warrior, showing pig-tail.

PART II

'N-ATĪNIN OO-'L-MAASAE

MASAI STORIES

En-atīni e-'n-gitōjo oo 'l-tōmia.
The-story of-the-hare and the-elephants.

E-tii opa en-gitōjo, n-e-ton
He-is-there formerly the-hare, and-he-lives (*or sits*)
to-'reiet, n-e-tum nabo-oloñg il-tōmia
by-the-river, and-he-gets (*or sees*) one-day the-elephants
oo-pwo 'ng-añgite oo-'l-aputak lenye.
who-go the-kraals of-the-fathers-in-law their.

N-ē-jō-ki ol-kitok ō-nap-ita ol-bene
And-he-says-to the-big-one who-carrying-is the-bag
le-'n-aisho: 'Papa, i-nda-lañg-a-ki¹ eng-are, amu
of-the-honey: 'Father, (you) make-cross-me the-water, for
a-ra aisinani.
I-am poor.'

N-ē-jō-ki ol-tōme: 'Wōu! ti-jīng-a
And-he-him-says-to the-elephant: 'Come! enter (*or mount*)
eng-orioñg ai.
the-back my.'

N-e-jīng en-gitōjo, n-e-pwo.
And-he-it-enters (*or mounts*) the-hare, and-they-go.
Ore e-lañg², n-e-inos en-gitōjo en-aisho
Now they-it-cross, and-he-eats the-hare the-honey
o-'l-tōme, kake m-e-iyōlo 'l-tōmia aa-jo
of-the-elephant, but not-they-know the-elephants to-say (*or that*)
e-inos-ita.
he-it-eating-is.

Ore e-inos-ita³, n-e-itoñg-aki ol-tōme ol-kengei
Now he-it-eating-is, and-it-him-drops-to the-elephant the-juice
le-'n-aisho.
of-the-honey.

¹ In the stories the personal pronoun in the second person singular has been rendered by *you*, and in the plural by *ye*.

² While they are crossing the river.

³ While he is eating it.

N-ē-jo ol-tōme : 'Ainyô inna ná-itoñg-aki ?'
 And-he-says the-elephant : 'What this which-me-drops-to ?'
 N-ē-jo en-gitōjo : 'Il-kiyo le-'n-gerai aisinani.'
 And-he-says the-hare : 'The-tears of-the-child poor.'
 Ore pe e-ba-iki ledo-kekun, n-ē-jō-ki en-gitōjo :
 Now when they-reach that-bank, and-he-them-says-to the-hare :
 'E-njo-o-ki 'soito l-a-nañg-ye 'mōtōnyi.'
 '(Ye)-give-me the-stones which-I-throw-at the-birds.'

N-e-isho-ri¹.
 And-it-him-given-is.
 N-e-pik en-gitōjo 'soito atwa ol-bene
 And-he-puts-in the-hare the-stones into the-bag
 le-'n-aisho.
 of-the-honey.

Ore p' e-idip, n-ē-jō-ki :
 Now when he-finishes, and-he-them-says-to :
 'E-nda-dō-u-ō-ki.'
 '(Ye)-make-descend-hither-me.'

N-e-ita-dō-u-ni, n-ē-jō-ki : 'Aiya
 And-it-him-made-descend-hither-is, and-he-them-says-to : 'Well
 naa, e-njom.'
 then, (ye)-go.'

N-e-pwo oo m-e-ta-ba-iki eng-añg
 And-they-go until they-may-reach the-kraal
 o-'l-aputani lo-'l-tōme kitok, n-e-ton-i,
 of-the-father-in-law of-the-elephant big, and-they-sit-down,
 n-e-lak ol-bene le-'n-aisho, n-e-iñgur-aa,
 and-they-unfasten the-bag of-the-honey, and-they-it-look-thither }
 (or regard), }

n-e-nyor-iki 'soito ake oo-tii.
 and-they-find the-stones only which-are-there.

N-e-ipiri, n-e-kwet, n-e-pwo á-iñgor-u
 And-they-jump, and-they-run, and-they-go to-look-hither }
 (or search) }

en-gitōjo, n-e-dol e-inos-ita.
 the-hare, and-they-it-see it-eating-is.

Ore pe e-dol en-gitōjo, n-e-jiñg en-gumoto.
 Now when he-them-sees the-hare, and-he-enters the-hole.

¹ In the present tense of the impersonal form or passive voice of a-isho, to give, *r* is inserted between the root and the affix.

N-e-suj	il-loo-'ng-aik ¹ ,	n-e-pik	ol-kitok		
And-they-him-follow	the-of-the-arms,	and-he-puts-in	the-big-one		
eng-aina	enye	en-gumoto,	n-e-ibuñg	en-geju	e-'n-gitōjo.
the-arm	his	the-hole,	and-he-seizes	the-leg	of-the-hare.

N-č-jō-ki	en-gitōjo :	‘A-jo	nanu	i-mbuñg-a
And-he-him-says-to	the-hare :	‘I-say	I	you-seized-have
en-donai.’				
the-root.’				

N-e-iñg-w-eki ³ ,	n-e-ibuñg	en-donai.
And-he-it-leaves,	and-he-seizes	the-root.

N-e-jō-ki	en-gitōjo :	' Ki-ti-gil-a,
And-he-him-says-to	the-hare :	' You-me-have-broken,
ki-ti-gil-a.'		
you-me-have-broken.'		

N-ē-yet	ol-le-'ng-aina ¹	naleñg,	n-ē-yet	oo
And-he-it-pulls	the-of-the-arm	very,	and-he-it-pulls	until
m-e-ta-naur-a-yu ³ .				
he-may-tire-himself.				

Ore	ē-yet-ita ⁴ ,	n-e-ipiri	en-gitōjo,
Now	he-it-pulling-is,	and-he-runs-away	the-hare,

n-e-iṅgat-aa ⁵	ol-tōme.
and-he-runs-away-thither	the-elephant.

N-e-lo	en-gi-tojo,	n-e-tum	il-ōtimi,	n-ē-jo
And-he-goes	the-hare,	and-he-gets (or sees)	the-baboons,	and-he-says

en-gitōjo : 'Le-lewa ! en-dō-mit-u-ō-ki.'
the-hare : ' O-the-males ! (ye)-prevent-hither-me (or intercede-for-me).'

N-ē-jō-ki 'l-ōtimi: 'Ainyô ni-ki-mir-ita?'
And-they-him-say-to the-baboons: 'What which-it-you-chasing-is?'

N-ē-jo	en-gitōjo:	‘Ol-kitok-tuŋgani	sapuk,	taata
And-he-says	the-hare:	‘The-big-man	fat,	now
n-i-dol-idolo	aa-suj-u.’			
and-ye-him-see	he-me-follows-hither.’			

¹ Most animals have two or more names. An elephant is either ol-tōme, ol-le-'ng-aina, or ol-chaṅgito sapuk.

² The dative form of *a-ĩngu-a*, to leave thither or to come from, is formed irregularly.

³ The same affixes are used for the subjunctive of reflexive verbs as for the future.

⁴ While he is pulling it.

⁵ He runs away and leaves the elephant.

N-ē-jo 'l-ōtimi : 'Inno iye to-ton-a
 And-they-say the-baboons : 'Go you sit
 m-aa-to-dol-ú ¹ amu mi-ki-njo-oyó ² iye.'
 that-we-him-may-see-hither for not-we-you-give-thither you.'

N-e-lo en-gitōjo atwa eng-apune, n-e-ton-i
 And-he-goes the-hare in the-cave, and-they-sit
 'l-ōtimi aa-any-u ol-tōme.
 the-baboons to-await the-elephant.

N-e-lōtu ol-tōme, n-ē-jo : 'L-oiye,
 And-he-comes the-elephant, and-he-says : 'The-friends,
 i-ta-dua en-gitōjo na-im-a enne ?'
 ye-have-seen the-hare who-passed here ?'

N-ē-jo 'l-ōtimi : 'Ainyô i-njo 'yook
 And-they-say the-baboons : 'What you-us-give us
 tini ki-li-kí 'ye ?'
 if we-you-tell you ?'

N-ē-jo ol-tōme : 'A-isho 'ndae en-dōki
 And-he-says the elephant : 'I-ye-give ye the-thing
 n-i-'yō-u-u.'
 that-ye-wish-will.'

N-ē-jō-ki 'l-ōtimi : 'Mi-ki-'yō-ú
 And-they-him-say-to the-baboons : 'Not-we-wish-shall
 ae-tōki, o-sarge lino ki-'yō-ú,
 other-thing, the-blood your we-wish-shall,
 ni-ki-ñgór iye te-'n-giti-gira.'
 and-we-you-shoot (or cup) you in-the-small-gourd.'

N-ē-jo ol-tōme : 'Kiti enna-kiti ?
 And-he-says the-elephant : 'Small this-little-(thing) ?
 Wōtu, en-da-ñgor-ō-ki.'
 Come-(ye), (ye)-shoot-me.'

N-e-pwo 'l-ōtimi á-iwō-u, n-e-iwō-u naleñg.
 And-they-it-go the-baboons to-catch, and-they-catch very.

N-ē-jo ol-tōme : 'K-eitu ake e-iput ³ ?'
 And-he-says the-elephant : '? did-not only it-fills ?'

N-ē-jō-ki 'l-ōtimi ol-tōme : 'M-i-ata
 And-they-say-to the-baboons the-elephant : 'Not-you-have
 pae sii eng-anyit ⁴ ? M-i-ndim-aa
 and again the-honour (or courage) ? Not-you-are-able-thither
 enna-kiti-gira ⁵ ?'
 this-little-gourd ?'

¹ Let us see him when he comes here.² A-isho-oyo, to give away.³ Is it not yet full ?⁴ Have you no more courage ?⁵ Cannot you spare enough to fill this little gourd ?

N-e-iñgur-aa		ol-tōme,		n-e-nyor-iki	
And-he-it-looks-thither		(or regards)		the-elephant, and-he-it-finds	
eitu	e-iput, amu	e-ud-o	ol-kurum	le-'n-gira,	
did-not	it-fills, for	it-pierced-becomes	the-bottom	of-the-gourd,	
kake	m-e-iyōlo,	n-ē-jo :	'E-mbut-a.'		
but	not-he-it-knows,	and-he-says :	'(Ye)-fill-(it).'		
N-e-iwō-u-ni		oo		m-e-ish-u-nye	
And-it-caught-is		until		may-it-finished-become	
to-'sesen,		n-ē-ä		te-inne,	
in-the-body,	and-he-dies	at-here,		n-e-lo	
a-lilit-a		amu		mekure	
to-walk-(himself)	for	no-longer		ē-urē-sho.	
				he-fears.	

THE STORY OF THE HARE AND THE ELEPHANTS.

A hare that lived near a river one day saw some elephants going to the kraals of their fathers-in-law. He said to the biggest one, who was carrying a bag of honey : ' Father, ferry me across, for I am a poor person.'

The elephant told him to get on his back, and when he had climbed up, they started.

While they were crossing the river, the hare ate the honey, and as he was eating it, he let some of the juice fall on to the elephant's back. On being asked what he was dropping, he replied that he was weeping, and that it was the tears of a poor child that were falling. When they reached the opposite bank, the hare asked the elephants to give him some stones to throw at the birds.

He was given some stones, and he put them into the honey bag. He then asked to be set down, and as soon as he was on the ground again he told the elephants to be off.

They continued their journey until they reached the kraal of the big one's father-in-law, where they opened the honey bag. When they found that the stones had been substituted for the honey, they jumped up and returned to search for the hare, whom they found feeding. As they approached, however, the hare saw them, and entered a hole. The elephants followed him, and the biggest one thrust his trunk into the hole, and seized him by the leg, whereupon the hare said : ' I think you have caught hold of a root.' On hearing this the elephant let go his leg and seized a root. The hare then cried out : ' You have broken me, you have broken me,' which made the elephant pull all the harder until at length he became tired.

While the elephant was pulling at the root, the hare slipped out of the hole and ran away. As he ran, he met some baboons, and called out to them to help him. They inquired why he was running so fast, and he replied that he was being chased by a great big person. The baboons told him to go and sit down, and promised not to give him up. The hare entered the baboons' lair whilst they sat down outside and waited. Presently the elephant arrived, and asked if the hare had passed that way. The baboons inquired whether he would give them anything if they pointed out the hare's hiding-place. The elephant said he would give them whatever they asked for, and when they said they wanted a cup full of his blood, he consented to give it them, after satisfying himself that the cup was small. The baboons then shot an arrow into his neck, and the blood gushed forth.

After the elephant had lost a considerable quantity of blood, he inquired if the cup was not full. But the baboons had made a hole in the bottom, and when the elephant looked at it, he saw that it was still half empty. The baboons jeered at him, and said he had no courage, so he told them to fill the cup.

They continued to bleed him, but still the cup would not fill, and at length he sank exhausted to the ground and died.

The hare having nothing more to fear was then able to leave his hiding-place.

'L-omon¹ loo-'l-muran o en-gukuu.
The-news of-the-warriors and the-devil.

E-tii opa 'l-alashera aare oo-ñgar kina²,
They-are-there formerly the-brothers two who-eat breast,
n-e-ton-i te-'ng-añg e-menye.
and-they-stay in-the-kraal of-their-father.

N-e-bul-u, n-e-murat-i, n-e-aķu
And-they-grow, and-it-them-circumcised-is, and-they-become
'l-muran.
the-warriors.

N-e-isho nabo-oloñg menye ol-kiteñg,
And-he-them-gives one-day their-father the-bullock,
n-ē-jō-ki : 'E-njom, en-dē-yeñg.'
and-he-them-says-to : '(Ye)-go, (ye)-slaughter-(it).'

¹ 'L-omon, the news, is only used in the plural. Ol-omoni means the stranger.

² Ol-alashe, the brother, can also be used for relation. Ol-alashe oñgar (or oñgárie) kina means brother with the same mother, and is the nearest equivalent to full brother that exists.

N-e-igwen-a,

n-ē-jō-kī-no :

And-they-consider-with-one-another, and-they-say-to-one-another :

‘ Mi-ki-ndím aa-tē-yeñg ol-kiteñg o-isho-o
 ‘ Not-we-are-able to-slaughter the-bullock which-us-given-has
 ‘yook papa te-’wēji n-e-tii ol-tuñgani, ana
 us father in-the-place where-it-is-there the-man, or
 e-ñgwēsi, ana e-mōtōnyi, ana ol-ojoñgani. Maa-pe
 the-animal, or the-bird, or the-fly. Let-us-go
 á-iñgor-u e-wēji ne-m-e-tii
 to-look-hither (or search) the-place where-not-it-is-there
 en-dōki na-ish-u.’
 the-thing which-lives.’

N-e-’ya ‘remeta, oo ‘l-kuman, oo ‘l-alema,
 And-they-take the-spears, and the-clubs, and the-swords,
 oo ‘l-loñgoi, n-e-pwo.
 and the-shields, and-they-go.

N-e-iñgor-u e-wēji ne-m-e-tii
 And-they-look-hither (or search) the-place where-not-it-is-there
 en-dōki na-ish-u, ne-m-e-tum.
 the-thing which-lives, and-not-they-it-get.

Ore p’ e-idip-a-yu ¹ ‘l-apaitin imyet,
 Now when they-finished-become-will the-months five,
 n-e-ba-iki o-sero kitok naleñg, n-e-jiñg,
 and-they-reach the-forest big very, and-they-it-enter,
 n-e-dol m-e-tii ol-tuñgani, ana e-ñgwēsi,
 and-they-see not-it-is-there the-man, or the-animal,
 ana e-mōtōnyi, ana ol-ojoñgani.
 or the-bird, or the-fly.

N-e-ton-i ‘n-guti-oloñgi, n-ē-jō-ki ol-murani
 And-they-stay the-few-days, and-he-says-to the-warrior
 bōtor ol-alashe : ‘ Ki-yéñg te-’nne-wēji ol-kiteñg
 big the-brother : ‘ We-slaughter in-this-place the-bullock
 lañg.’
 our.’

N-e-shet ol-pul, n-ē-yeñg
 And-they-build the-slaughter-house, and-they-slaughter
 ol-kiteñg lenye.
 the-bullock their.

¹ Reflexive and neuter or quasi-passive verbs form the contingent tenses from the future.

Ore	p'	e-idip	aa-tē-yeñg,	n-e-isho
Now	when	they-it-finish	to-slaughter,	and-he-gives
ol-bōtor		ol-oti	en-giludye	o-'l-kiteñg,
the-big-one		the-small-one	the-stomach	of-the-bullock,

n-ē-jō-ki :	'Inno,	to-ok-u ¹	eng-are.'
and-he-him-says-to :	'Go,	draw	the-water.'

N-e-lo	o-reiet,	n-ē-jo	to-ok-u	eng-are ² ,
And-he-goes	the-river,	and-he-says	draw	the-water,
n-e-niñg	eng-are	ē-jo :	'Oi!	aa-to-ok-u-o,
and-he-hears	the-water	it-says :	'Oh!	he-me-has-drawn,

Oi!	aa-to-ok-u-o.'
Oh!	he-me-has-drawn.'

N-ē-urē-yu ³	ē-ok-u ⁴ ,	n-e-ipiri.
And-he-fear-will	he-it-draws,	and-he-runs-away.

Ore	e-kwet,	n-e-niñg	o-sero	e-kweni.
Now	he-runs,	and-he-hears	the-forest	it-laughes.

N-e-riny-u-nye	ol-pul,	n-ē-jō-ki		
And-he-returns-hither-himself	the-slaughter-house,	and-he-says-to		
ol-alashe :	'A-tē-jo	to-ok-u	eng-are ⁵ ,	n-aa-bua-ki
the-brother :	'I-said	draw	the-water,	and-it-me-rebuked }
				(or cried-to) }

eng-are :	"Oi!	aa-to-ok-u-o,	Oi!	aa-to-ok-u-o."
the-water :	"Oh!	he-me-has-drawn,	Oh!	he-me-has-drawn."

N-a-jo	kweta ⁶ ,	n-e-kweni	o-sero.'
And-I-say	run,	and-it-laughes	the-forest.'

N-ē-jō-ki	ol-alashe :	'To-not-ai	nenna-amulak,
And-he-him-says-to	the-brother :	'Spit-thither	these-spittals,
amu	i-ra	iye	kuret,'
for	you-are	you	coward,'
		n-e-'ya	en-giludye,
		and-he-takes	the-stomach,

n-e-lo	o-reiet.
and-he-goes	the-river.

N-e-iro	eng-are :	'Oi!	aa-to-ok-u-o,	Oi!
And-it-says	the-water :	'Oh!	he-me-has-drawn,	Oh!

aa-to-ok-u-o.'
he-me-has-drawn.'

¹ Lit. drink hither.² And when he draws the water.³ Verbs which have a special form for the future make the narrative tense by prefixing *n*, &c., to the future instead of to the present.⁴ *A-urē-yu* can be followed by the present or by the infinitive formed like the past tense.⁵ When I drew the water.⁶ And when I run.

N-ē-jō-ki : ' Ee, aa-ōt-iki a-ok-u.'
 And-he-it-says-to : ' Yes, I-you-do-on-purpose to-draw.'

N-ē-ok-u eng-are, n-e-riny-u-nye
 And-he-draws the-water, and-he-returns-hither-himself

ol-pul, n-ē-jō-ki ol-alashe : ' Inno,
 the-slaughter-house, and-he-says-to the-brother : ' Go,
 ti-gil-u¹ 'l-käk.'
 break-hither the-firewood.'

N-e-lo a-gil-u 'l-käk, n-e-ibuñg
 And-he-goes to-break-hither the-firewood, and-he-seizes
 ol-chata a-gil, n-ē-jo 'l-käk : ' Oi !
 the-tree to-break, and-they-say the-firewood : ' Oh !

e-ti-gil-a 'yook, Oi ! e-ti-gil-a 'yook.'
 he-us-has-broken us, Oh ! he-us-has-broken us.'

N-ē-urē-yu, n-e-ipiri, n-e-lōtu
 And-he-fear-will, and-he-runs-away, and-he-comes
 ol-pul.
 the-slaughter-house.

N-ē-jō-ki ol-alashe : ' Aa-ta-bua-kitya
 And-he-says-to the-brother : ' They-me-rebuked
 'l-käk.'
 the-firewood.'

N-ē-jō-ki ol-bōtor : ' To-not-ai nenna-amulak,
 And-he-him-says-to the-big-one : ' Spit-thither these-spittals,
 amu i-ra iye kuret,' n-e-'ya ol-alem,
 for you-are you coward,' and-he-takes the sword,
 n-e-lo a-gil-u 'l-käk.
 and-he-goes to-break-hither the-firewood.

N-ē-jo 'l-käk : ' Oi ! e-ti-gil-a 'yook,
 And-they-say the-firewood : ' Oh ! he-us-has-broken us,
 Oi ! e-ti-gil-a 'yook.'
 Oh ! he-us-has-broken us.'

N-ē-jō-ki : ' Ee, a-ōt-iki a-gil
 And-he-them-says-to : ' Yes, I-ye-do-on-purpose to-break
 indae.
 ye.

N-e-nap, n-e-riny-u-nye
 And-he-them-carries, and-he-returns-hither-himself

¹ Break and bring hither.

ol-pul, n-ē-jō-ki ol-alashe : 'Inno
the-slaughter-house, and-he-says-to the-brother : 'Go

tu-duñg-u¹ 'l-jipeta.'
cut-hither the-stakes (or skewers).'

N-e-lo, n-ē-jo tu-duñg-u 'l-jipeta², n-ē-jo
And-he-goes, and-he-says cut-hither the-stakes, and-they-say

'l-jipeta : 'Oi ! e-tu-duñg-o 'yook, Oi ! e-tu-duñg-o
the-stakes : 'Oh ! he-us-has-cut us, Oh ! he-us-has-cut

'yook.'
us.'

N-e-ipiri, n-e-riny-u-nye
And-he-runs-away, and-he-returns-hither-himself

ol-pul a-li-ki ol-alashe.
the-slaughter-house to-tell the-brother.

N-ē-jō-ki ol-bōtor : 'To-not-ai nenna-amulak,
And-he-him-says-to the-big-one : 'Spit-thither these-spittals,

amu i-ra iye kuret,' n-e-lo a-duñg-u
for you-are you coward,' and-he-goes to-cut-hither

'l-jipeta.
the-stakes.

N-ē-jo 'l-jipeta : 'Oi ! e-tu-duñg-o 'yook, Oi !
And-they-say the-stakes : 'Oh ! he-us-has-cut us, Oh !

e-tu-duñg-o 'yook.'
he-us-has-cut us.'

N-ē-jō-ki : 'Ee, a-tō-ōt-ikyo.'
And-he-them-says-to : 'Yes, I-it-have-done-on-purpose.'

N-e-duñg-u³, n-e-nap ol-pul.
And-he-them-cuts-hither, and-he-them-carries the-slaughter-house.

N-e-ton-i 'l-muran, n-e-pej in-giri,
And-they-sit the-warriors, and-they-roast the-meats,

n-e-inos, n-e-irag.
and-they-them-eat, and-they-sleep.

N-e-lōtu en-gukuu kewárie, n-ē-ar
And-he-comes the-devil night, and-he-strikes (or puts-out)

¹ Cut and bring hither.

² And when he cuts the stakes to take them away with him.

³ And he cuts them to take them away with him.

en-gima, the-fire,	n-e-irag and-he-sleeps	openy himself	te-inne, at-here,	n-e-inok and-he-lights
eng-oñgu, the-eye,	n-e-aku and-it-becomes	anaa like	en-gima. the-fire.	

N-e-iny-ōtōto And-he-awakes	ol-bōtor, the-big-one,	n-e-iny-ēye and-he-awake-causes-to
ol-oti, the-small-one,	n-ē-jō-ki : and-he-him-says-to :	'I'-nu-a ¹ 'Make-up the-fire.'

N-e-ibuñg And-he-seizes	en-gukuu the-devil	eng-oñgu ² . the-eye.
----------------------------	-----------------------	-------------------------------------

N-e-ij-oo And-he-him-swallows-away	en-gukuu, the-devil,	n-e-lo ³ . and-he-goes.
---------------------------------------	-------------------------	---------------------------------------

N-ē-jō-ki And-he-him-says-to	ol-murani the-warrior	bōtor : big :	'Inno, 'Go,
---------------------------------	--------------------------	------------------	----------------

aa-lōtu I-you-come	a-iñgor-u to-look-hither (<i>or search</i>)	taisere.' to-morrow.'
-----------------------	--	--------------------------

Ore Now	pe when	e-keny-u, it-dawns,	n-e-lo and-he-him-goes	a-iñgor-u, to-look-hither } (<i>or search</i>), }
------------	------------	------------------------	---------------------------	---

n-e-dol and-he-him-sees	e-ata he-has	'l-lughuny the-heads	naudo nine	o and
ol-kimōjīno-le-'n-geju the-finger-of-the-foot (<i>or toe</i>)	sapuk fat	naleñg. very.		

N-ē-jō-ki And-he-him-says-to	en-gukuu : the-devil :	'Shōmo, 'Go,	m-a-iyēu not-I-wish
---------------------------------	---------------------------	-----------------	------------------------

n-aa-ar and-I-you-strike	iye, you,	amu for	i-gol.' you-are-strong (<i>or brave</i>).'
-----------------------------	--------------	------------	---

N-e-any And-he-refuses	ol-murani, the-warrior,	n-ē-jō-ki : and-he-him-says-to :
---------------------------	----------------------------	-------------------------------------

'M-aa-ta-ar-ata.'
'Let-us-strike-one-another (*or fight*).'

N-ē-ar-a, And-they-strike-one-another } (<i>or fight</i>), }	n-e-ityam-u and-he-jumps-hither	en-gukuu, the-devil,
--	------------------------------------	-------------------------

n-e-rua and-he-him-kicks	to-'l-kimōjīno, with-the-finger (<i>or toe</i>),	kake but	el-loñgo the-shield
-----------------------------	---	-------------	------------------------

ake only	e-ta-rua. he-kicked.
-------------	-------------------------

¹ From a-inok, to light.

² And he seizes the devil's eye.

³ And the devil swallows him, and departs.

N-e-duñg	ol-murani	el-lughunya	nabo	e-'n-gukuu,
And-he-cuts	the-warrior	the-head	one	of-the-devil,
n-e-ipiri	en-gukuu.			
and-he-runs-away	the-devil.			

N-ē-jō-ki	ol-murani :	'A-yook-u,'
And-he-him-says-to	the-warrior :	'I-come-in-the-morning-hither,'
n-e-riny-u-nye		ol-pul,
and-he-returns-hither-himself		the-slaughter-house,
n-e-irur-a.		
and-he-sleeps-(himself).		

Ore	pe	e-keny-u,	n-e-suj	en-gukuu,
Now	when	it-dawns,	and-he-follows	the-devil,
n-e-lo	a-inep-u.			
and-he-him-goes	to-meet.			

N-ē-ar-a,	n-e-duñg	ol-murani	eng-ae-lughunya.
And-they-fight,	and-he-him-cuts	the-warrior	the-other-head. }
			(or another) }

N-e-ipiri	en-gukuu.
And-he-runs-away	the devil.

N-ē-jō-ki	ol-murani :	'Aa-yook-u
And-he-him-says-to	the-warrior :	'I-you-come-in-the-morning-hither
a-ar	iyē	katukulye.'
to-strike (or kill)	you	altogether.'

N-e-yook,	n-e-suj	en-gukuu,
And-he-goes-in-the-morning,	and-he-follows	the-devil,
n-e-inep-u,	n-e-dol	e-mwei
and-he-him-meets,	and-he-him-sees	he-is-ill
		amū
		for

e-tu-duñg-ōki	'l-lughuny	pokirare,	n-ē-ar.
it-him-has-cut-been	the-heads	both,	and-he-him-kills.

Ore	p'	e-idip	a-ta-ar-a,	n-e-duñg
Now	when	he-him-finishes	to-kill,	and-he-cuts
ol-kimōjīno-le-'n-geju,		n-e-puk-u		'ñgwēsīn
the-finger-of-the-foot (or toe),		and-they-come-out		the-animals
oo-'mwain	pōkin,	n-e-puk-u	te-kurum	
of-the-kinds	all,	and-he-comes-out	from-behind (or last)	
ol-murani	oti.			
the-warrior	small.			

N-e-riny-u-nye	pokiraare	ol-pul.
And-they-return-hither-themselves	both	the-slaughter-house.

Ore	pe	e-ton-i	'ng-oloñgi	uni,	n-ē-jō-ki
Now	when	they-stay	the-days	three,	and-he-says-to

ol-oti	ol-bōtor :	‘To-rik-ō-ki	eng-añg	añg
the-small-one	the-big-one :	‘Take-me	the-kraal	our
amu	a-urē-sho.’			
for	I-am-afraid.’			

N-e-pwo.
And-they-go.

THE STORY OF THE WARRIORS AND THE DEVIL.

Two young brothers once lived together with their parents. In course of time they grew up, were circumcised, and became warriors.

One day their father gave them a bullock, and told them to go and slaughter it; but they decided that they could only slaughter it in a place where there was no man, or animal, or bird, or insect, or anything living. They therefore took their spears, shields, swords, and clubs, and went to look for such a place.

After searching unsuccessfully for five months they entered a big forest where there was no living creature. They waited for a few days, and then, as they could not find anything that had life, they built a slaughter-house, and slaughtered their bullock.

After they had killed the animal, the elder one gave his brother the stomach, and told him to go and draw some water. The younger one went to the river, but when he drew the water, it cried out: ‘He has drawn me, he has drawn me.’ He was much frightened and ran away, and as he ran, the forest laughed. He related what had occurred to his brother, who told him to spit as he was a coward. The elder one took the stomach of the ox himself, and went to the river, when the water called out as before: ‘He has drawn me, he has drawn me.’ He replied: ‘Yes, I have drawn you on purpose,’ and took the water back with him.

The younger brother was then sent to cut wood, but when he took hold of the tree, the firewood cried out: ‘He has broken me, he has broken me.’ Again much alarmed he returned to the slaughter-house, and told his brother that the firewood had rebuked him. His brother did the same as on the other occasion: he called the younger warrior a coward, and told him to spit; he then took his sword, and went to cut the firewood. The firewood cried out when he cut it, but the warrior replied that he was cutting it on purpose, and took it back with him.

On his arrival he told his brother to go and cut some skewers. When he cut them, however, the skewers cried out: 'He has cut us, he has cut us.' He left them and ran back to the kraal to tell his brother, who again called him a coward, and told him to spit, whilst he went himself to cut the skewers. The same thing happened as before. The skewers cried out on being cut, but the warrior told them he had done it on purpose, and returned with them to the slaughter-house.

The warriors then roasted some meat and had a meal, after which they went to sleep.

During the night a devil came and put out their fire. He then lit his eye, which resembled a fire, and lay down. Later on the elder warrior woke up his brother, and told him to make up the fire. The younger one got up and seized the devil's eye, thinking it was a brand. The devil thereupon swallowed him, and went away, while the elder warrior cried after him: 'Go now, but to-morrow I will look for you.'

At dawn he started off in pursuit, and when he found the devil, he noticed that he had nine heads and a very big toe.

The devil told the warrior to go away, and said he did not wish to hurt him as he was brave. The warrior refused, however, and told the devil he wanted to fight. The devil rushed at him, and tried to kick him, but the warrior caught the kick on his shield, and cut off one of his adversary's heads. The devil then fled, and the warrior called out to him that he would return on the morrow, after which he went back to the slaughter-house, and rested.

The next day he followed up the devil, and in the fight which ensued cut off another head. The devil ran away again, and the warrior told him that he would return the following morning to kill him.

When he came to the spot the next day, he found the devil very weak from losing two of his heads, and he easily dispatched him, after which he cut off the big toe. Every kind of animal came out from the toe, and last of all came the warrior's brother.

The two returned to their slaughter-house and rested for three days, at the end of which the younger warrior asked his brother to take him home, as he was afraid to remain there any longer.

'L-omon lo-'l-murani oo 'ng-anashe enyena.
The-news of-the-warrior and the-sisters his.

E-tii opa ol-paiyan, n-e-i-u
He-is-there formerly the-old-man, and-he-bears (*or* begets)
'n-gera uni, 'n-doiye are, o ol-ayōni ōbo.
the-children three, the-girls two, and the-boy one.

N-e-bul-u 'n-gera, n-e-aku bōtoro,
And-they-grow the-children, and-they-become big,
n-e-murat-i ol-ayōni, n-e-aku ol-murani.
and-it-him-circumcised-is the-boy, and-he-becomes the-warrior.

Ore p' e-aku ol-murani, n-e-ata
Now when he-becomes the-warrior, and-they-have
ol-paiyan oo 'l-tuñganak lenyena ol-arabal oo
the-old-man and the-people his the-quarrel with
'l-kulikae-mañgati, n-ē-urē-yu e-rēo 'n-gīshu
the-other-enemies, and-they-fear-will they-drive the-cattle
enye em-bōlioi.
their the-salt-lick.

N-e-mwei-yu¹ 'n-gīshu.
And-they-sicken-will the-cattle.

Ore pe e-dol ol-murani a-jo e-mwei
Now when he-sees the-warrior to-say (*or* that) they-are-sick
'n-gīshu, n-ē-jo: 'A-rēo 'n-gīshu ainei em-bōlioi.
the-cattle, and-he-says: 'I drive the cattle my the-salt-lick.
Ten ē-ä 'n-gīshu ainei, n-a-ä si² nanu openy.
If they-die the-cattle my, and-I-die also I myself.'

N-e-lo em-bōlioi, n-e-rēo 'n-gīshu enyena;
And-he-goes the-salt-lick, and-he-drives the-cattle his;
e-boit-are eng-anashe bōtor.
he-is-together-with the-sister big.

Ore e-puk-u te-'ng-añg³ e-menye, n-ē-jō-ki
Now he-comes-out from-the-kraal of-his-father, and-he-says-to
eng-anashe kiti: 'Tin i-dol em-būruo e-puk-u
the-sister small: 'If you-see the-smoke it-comes-out
to-'l-are, ta-iyōl-o a-jo a-serian.
from-the-water-place, know to-say (*or* that) I-am-safe.'

¹ A-mwei-yu, to sicken, has a special form for the future.

² The last vowel of sii, also, is often dropped, especially before words commencing with *n*.

³ When he was leaving the kraal.

N-e-ba-ya And-he-arrives-thither		em-bōlioi, the-salt-lick,		n-e-shet-u and-he-build-will	
ol-ale, the-thorn-hedge,		n-e-ita-ki and-he-puts-out (or builds)}		eng-añg, the-kraal, and-he-sleeps-(himself).	
Ore Now	tadēkenya morning	n-e-irita and-he-herds		'n-gīshu, the-cattle,	n-e-ton and-she-stays
eng-anashe the-sister		ti-añg. in-kraal.			
N-e-aku And-it-becomes		nēja thus	'ng-oloñgi the-days	pōkin, all,	n-e-lo ninye and-he-goes he
a-irita to-herd	'n-gīshu, the-cattle,	n-e-ton and-she-stays		eng-anashe the-sister	ti-añg. in-kraal.
Ore Now	nabo-oloñg one-day	n-e-pwōnu and-they-come		'l-mañgati, the-enemies,	n-e-dol and-they-see
en-dito the-girl	openy, alone,	n-e-sir and-they-woo		en-dito, the-girl,	n-e-pwo. and-they-go.
Ore Now	pe when	e-riny-u-nye he-returns-hither-himself		ol-murani the-warrior	teipa, evening,
n-e-dol and-he-sees		i-roruat the-foot-marks		oo-'l-mañgati, of-the-enemies,	n-eitu and-did-not
ē-jō-ki he-says-to		tōki thing	eng-anashe. the-sister.		
N-e-rēo And-he-drives		tadēkenya morning	'n-gīshu the-cattle		shoo, grazing-ground,
n-e-itō-ki and-he-does-again		n-e-riny-u-nye and-he-returns-hither-himself			a-isud-ori to-hide-himself
to-'l-ale. by-the-thorn-hedge.					
N-e-pwōnu And-they-come		kat'-äre time-two (or a-second-time)}		'l-mañgati, the-enemies,	n-e-sir and-they-woo
en-dito. the-girl.					
Ore Now	e-pwo ¹ , they-go,	n-e-niñg and-he-hears		ol-murani the-warrior	eng-anashe the-sister
ē-jo : she-says :	' Wōtu ' Come-(ye)	teipa. evening.	Ten When	e-lep he-milks	ol-alashe the-brother

¹ When the enemies are going.

lai	en-giteñg	bōtor,	n-a-rany.	Wōtu,	en-do-rik-ō-ki
my	the-cow	big,	and-I-sing.	Come-(ye),	(ye)-take-me
nanu	oo	'n-gīshu.'			
me	and	the-cattle.'			

N-e-pwo,		n-e-riny-o	ol-murani
And-they-go,		and-he-returns-himself	the-warrior
	en-n-e-tii	'n-gīshu.	
the-which (or where)-they-are-there		the-cattle.	

Ore	pe	e-riny-u-nye	ol-murani
Now	when	he-returns-hither-himself	the-warrior
te-'n-deipa,		n-e-shum	in-areta
in-the-evening,		and-he-places	the-weapons

te-'n-n-e-taana,		n-e-ñgas	a-lepelep
at-the-which-it-is-near, }		and-he-begins	to-play-with-the-udder
(or where)			

en-giteñg	bōtor,	n-e-niñg	eng-anashe	e-rany,
the-cow	big,	and-he-hears	the-sister	she-sings,

n-e-pal	el-lepore,	n-e-ibun̄g	in-areta.
and-he-leaves-alone	the-milking,	and-he-seizes	the-weapons.

N-e-ityam-aki	ol-mañgatinda	ōbo	ol-ale,
And-he-jumps-at	the-enemy	one	the-thorn-hedge,

n-ē-ar	ol-murani.
and-he-him-kills	the-warrior.

N-e-ityam-aki	'l-mañgati	'myet,	n-ē-ä
And-they-him-jump-at	the-enemies	five,	and-they-die
pōkin,	n-e-ipiri	'l-kulikae.	
all,	and-they-flee	the-others.	

Ore	p'	e-idip	a-ta-ar-a,	n-e-lo
Now	when	he-them-finishes	to-kill,	and-he-goes

ol-murani	a-gil-u	'l-kāk,	n-e-inok
the warrior	to-cut-hither	the-firewood,	and-he-lights

en-gima kitok,	n-e-ik-ye	'l-meneñga	oo-ta-ar-a.
the-fire big,	and-he-burn-makes	the-corpses	which-he-killed.

N-e-mur-ita	'siangikin	e-'ng-añg	ing-ajijik,
And-they-plastering-are	the-young-women	of-the-kraal	the-huts,

amu e-sha	eng-añ,	n-e-dol	eng-anashe	o-'l-murani
for it-rains	the-rain,	and-she-sees	the-sister	of-the-warrior

kiti	em-buruo ¹	e-puk-u	to-'l-are,
small	the-smoke	it-comes-out	from-the-water-place,

n-ē-jo:	'E-serian	ol-alashe	lai.'
and-she-says:	'He-is-safe	the-brother	my.'

¹ And the warrior's small sister sees the smoke.

N-e-ikilikwan in-gulye ē-jo : 'Kaji i-ngu-na
 And-they-her-ask the-others they-say : 'How you-did
 pe i-ta-iyōlo¹ a-jo e-serian ol-alashe lino?'
 that you-knew to-say (or that) he-is-safe the-brother your?'

N-ē-jō-ki : 'Aa-ti-aka opa ol-alashe
 And-she-them-says-to : 'He-me-said-to formerly the-brother
 lai : 'Tin i-dol em-ḥuruo e-puk-u to-'l-are,
 my : 'If you-see the-smoke it-comes-out from-the-water-place,
 ta-iyōl-o a-jo a-serian.'
 know to-say (or that) I-am-safe.'

Ore p' e-aku tadēkenya, n-e-idur-aki
 Now when it-becomes morning, and-they-move-to
 em-bōlioi 'l-tuṅganak pōkin, n-e-rēo 'n-gīshu.
 the-salt-lick the-people all, and-they-drive the-cattle.

N-e-ishi-u 'n-gīshu.
 And-they-recover the-cattle.

N-e-lim-u ol-murani en-n-e-iku-na eng-anashe,
 And-he-relates the-warrior the-that-she-did } the-sister,
 (or what) }

n-e-iṅgur-aki menye ol-tuṅgani o-iyam.
 and-he-her-looks-for her-father the-man who-her-marries.

I-ta-dua, eitu e-isho-ri 'n-doiye opa
 You-saw, did-not it-them-given-is } the-girls formerly
 (or allowed) }

e-pwo 'manyat oo-'l-muran ; e-ton-i ake
 they-go the-kraals of-the-warriors ; they-sit only
 too-'ng-ajjik oo-nooṅgotonye² oo m-e-ta-ba-na
 in-the-huts of-their-mothers until it-may-arrive

n-e-iyam-i, kake e-isho-ri taata
 and-it-them-married-is, but it-them-given-is (or allowed) now
 ti-araki n-aa lello-omon e-pwo á-iguran,
 because and-they-are these-news they-go to-play,
 aa-rany, á-irag, aa-boit-are 'l-muran.
 to-sing (or dance), to-sleep, to-be-together-with the-warriors.

THE STORY OF THE WARRIOR AND HIS SISTERS, OR WHY FREE LOVE IS PERMITTED AMONG THE MASAI.

There once lived an old man who had two daughters and a son.
 In course of time the children grew up, and the boy became a warrior.

War then broke out between the old man's people and a neighbouring

¹ How did you know.

² The plural of ṅgoto, the mother, is nooṅgoto.



Masai women carrying firewood.



Masai woman carrying a child.



Masai woman, showing necklace
and 'surutya ear-rings.

tribe, with the result that the former feared to take their cattle to the salt-lick, as they were accustomed to do once or twice a month. The cattle suffered in consequence, and gave no milk.

When the old man's son saw that his cattle were falling ill, he made up his mind to take them to the salt-lick, and to die with them if necessary. His elder sister accompanied him, and as he was leaving the paternal roof, he told his younger sister that if she saw smoke issuing from the watering-place, she might know that he was safe.

On his arrival at the salt-lick he erected his kraal, and encircled it with a hedge of thorns. The next morning he took his cattle out to graze, leaving his sister to look after the kraal. For some days the enemy did not come near them, but one morning they suddenly appeared. The girl was alone at the time, and they made love to her, after which they departed.

On the warrior's return in the evening he noticed the footmarks, but said nothing to his sister. The next morning he drove his cattle out to graze as usual, and when he had taken them to a safe distance, he returned and hid himself near the kraal. The enemy came again and made love to the girl. When they were about to leave, the warrior heard his sister say to them: 'If you come this evening, I will sing when my brother milks the big cow. You can then take me away and the cattle too.'

The warrior went back to his cattle, and in the evening, when he had returned to the kraal, he placed his weapons in readiness, and pretended to milk the big cow. His sister at once commenced to sing, so he left the cow, and seized his weapons. Almost at the same time one of the enemy jumped over the thorn hedge only to be killed by the warrior. Five others met with the same fate, and the remainder fled. The warrior then sallied forth, and collected a lot of firewood with which he lit a fire and burnt the bodies.

It had been raining, and the women of the old man's kraal were repairing the damage done to their huts by plastering them with a mixture of cow-dung and clay. The warrior's younger sister was on the roof of the hut, and when she saw the smoke issuing from the salt-lick, she cried out: 'My brother is safe.' She was asked how she knew, and she told everybody what her brother had said to her when he left them.

The next morning all the people of the old man's kraal moved to the salt-lick, and their cattle speedily recovered. The warrior related what his sister had done, and her father sought out a man to marry her.

Before this event it was not customary for the young girls to go to the warriors' kraals, and they remained at home till they were married; but when the story of the girl's treachery was known, it was considered safer to let them go, and sing, and dance, and live with the warriors. And this custom has been observed ever since.

En-atīni e-Sae-Kidoŋgoi oo 'n-gera.
The-story of-Sae-Kidongoi and the-children.

E-tii opa ol-móruo ō-ata 'ñgorōyok
He-is-there formerly the-old-man who-has the-wives
are, n-e-ī-u eng-ae-ñgorōyōni 'n-gera are,
two, and-she-bears the-one (or other)-woman the-children two,
en-dito o ol-ayōni, n-ē-ä ñgotonye,
the-girl and the-boy, and-she-dies their-mother,
n-e-iba-yu menye oo ñgotonye,
and-they-them-hate-will their-father and their-mother,
n-e-ton-i ake.
and-they-exist (or sit) only.

N-e-idur ol-orere te-inna-añg na-manyā,
And-they-move the-people from-this-kraal which-they-stay,
n-e-ton-i 'n-gera, n-ē-jō-ki ol-ayōni
and-they-remain (or sit) the-children, and-he-says-to the-boy
eng-anashe enye: 'M-aa-to-ton-ī m-e-shōmo ol-orere
the-sister his: 'Let-us-stay that-they-go the-people
pe ki-'ñgor-ū 'n-daiki te-kunna-ajijik
so-that we-look-hither (or search) the-foods in-these-huts
ná-idur-ie-ki.
which-moved-from-have-been.'

Ore p' e-aku dama, n-e-pwo aa-suj
Now when it-becomes day, and-they-go to-follow
ol-orere.
the-people.

Ore e-pwo, n-e-dol o-rēgie loo-'n-gīshu
Now they-go, and-they-see the-path of-the-cattle
e-'n-gukuu na-j-i Sae-Kidoŋgoi, n-e-suj
of-the-devil who-called-is Sae-Kidongoi, and-they-it-follow
ē-jo o-rēgie loo-'n-gīshu e-'ng-añg enye.
they-say the-path of-the-cattle of-the-kraal their.

N-e-ba-iki eng-añg e-'n-gukuu, n-e-jiñg aji
 And-they-reach the-kraal of-the-devil, and-they-enter hut
 m-e-tii en-gukuu, e-shōmo a-irita 'n-gīshu
 not-he-is-there the-devil, he-has-gone to-herd the-cattle
 enyena.
 his.

N-e-ton-i pokirare, n-ē-or eng-aji
 And-they-sit-down both, and-they-sweep the-hut
 e-'n-gukuu, n-e-idip, n-e-ita-y-u kulle,
 of-the-devil, and-they-it-finish, and-they-put-out-hither-will milks,
 n-ē-ok.
 and-they-drink.

Ore te-'n-deipa n-e-pwōnu 'n-gīshu,
 Now in-the-evening and-they-come the-cattle,
 n-e-isud-ori 'n-gera ti-atwa e-ruat,
 and-they-hide-themselves the-children inside the-bed,
 n-e-lōtu en-gukuu, n-e-iñgur-aa eng-aji,
 and-he-comes the-devil, and-he-looks-thither (or regards) the-hut,
 n-e-nyor-iki e-to-or-ōki, n-ē-jo i-'ñgur-ai
 and-he-it-finds it-swept-has-been, and-he-says look-thither
 kulle¹, n-e-nyor-iki e-to-ok-ōki, n-e-ishir,
 milks, and-he-finds they-drunk-have-been, and-he-weeps,
 n-ē-jo : 'Oi ! il-meneñga le-'n-aji
 and-he-says : 'Oh ! the-corpses (or spirits) of-the-hut (or family)
 e-yēyo lá-iku-na 'nji ? Aa-yook-i
 of-mother which-me-done-have thus ? It-me-gone-in-the-morning-is
 aa-gor kewan.'
 to-be-hanged (or strangled) myself.'

N-e-gir-a ninje 'n-gera ti-atwa e-ruat,
 And-they-silent-are they the-children inside the-bed,
 n-e-iny-ōtōto en-gukuu, n-e-lo a-lep in-gīshu,
 and-he-arises the-devil, and-he-goes to-milk the-cows,
 n-ē-jo ol-ayōni : 'A-lo a-pur-u kulle pe
 and-he-says the-boy : 'I-go to-steal-hither milks so-that
 ki-ók.'
 we-drink.'

N-ē-jō-ki eng-anashe : 'Ta-pal-a amu
 And-she-him-says-to the-sister : 'Leave-(it)-alone for
 e-nya 'yook en-gukuu.'
 he-us-eats us the-devil.'

¹ And when he looks at the milk.

N-e-lo	ol-ayōni,	n-e-duñg-u	ol-kidoñgoi ¹ ,
And-he-goes	the-boy,	and-he-cuts-hither	the-tail,
n-e-rēo	'n-gīshu.		
and-he-drives	the-cattle.		

Ore	e-pwo	te-'ng-oitōi ² ,	n-e-nañg-are
Now	they-go	on-the-road,	and-they-meet-together-with

'l-ñgojīnia.
the-hyenas.

N-ē-jō-ki	'l-ñgojīnia	ol-ayōni :	'K-en-e-'ñgae
And-they-say-to	the-hyenas	the-boy :	'?-the-of-whom (or whose)

en-aidura ?'
the-caravan ?'

N-ē-jo	ol-ayōni :	'En-e-Sae-Kidoñgoi.'
And-he-says	the-boy :	'The-of-Sae-Kidongoi.'

N-ē-jo	'l-ñgojīnia :	'Ōmaa-amu	ē-ure-i
And-they-say	the-hyenas :	'How-for (or since)	it-him-feared-is

ōshi ³	Sae-Kidoñgoi,	tini	ki-mbīrf	te-'nne,
always	Sae-Kidongoi,	if	we-run-away	from-here,

k-e-inep-u	'yook ?'
? he-us-meets	us ?'

N-ē-jō-ki	ol-ayōni :	'M-e-inep-u	'ndae, amu
And-he-them-says-to	the-boy :	'Not-he-ye-meets	ye, for

i-ta-dua	idya-terit	na-tii	ol-kurum	loo-'n-gīshu
ye-saw	that-dust	which-is-there	the-back	of-the-cattle

ol-kidoñgoi	lenye,	m-e-ta-a	tin	i-kwet-ikwetī
the-tail	his,	may-it-become	if	ye-run

'ng-oloñgi	oñgwan	n-i-'lany-isho-sho.'
the-days	four	and-ye-escape.'

N-e-pwo	'l-ñgojīnia,	n-ē-osh	ol-ayōni
And-they-go	the-hyenas,	and-he-beats	the-boy

'n-gīshu	a-itu-suj	o-rēgie	le-'n-aidura	opa
the-cattle	to-make-follow	the-path	of-the-caravan	formerly

e-'ng-añg	enye.
of-the-kraal	their.

Ore	p'	e-irag	eng-oitōi,	n-e-pwōnu	'l-ñgatunyo,
Now	when	they-sleep	the-road,	and-they-come	the-lions,

¹ And he cuts off the tail and takes it away with him.

² While they are proceeding on the road.

³ Ōshii is often pronounced ōshi.

n-ē-jo : 'Añgun-e-'ñgae kunna-kīshu
and-they-say : 'The-of-whom (*or* whose) these-cattle

naa-tii enne.
which-are-there here.'

N-ē-jo ol-ayōni : 'E-'nos-a amu m-e-ata
And-he-says the-boy : '(Ye)-eat-(them) for not-they-have
ol-openy, pe i-pal-ipala ōshi e-ñgida.
the-owner, and ye-leave always the-boasting.'

N-ē-jo 'l-ñgatunyo : 'Ainyō-pe ki-pál
And-they-say the-lions : 'What-and (*or* why) we-leave
e-ñgida ? K-e-tii ōshi en-dōki na-itē-u
the-boasting ? ? it-is-there always the-thing which-us-ventures
'yook ne-me Sae-Kidoñgoi ?
us except Sae-Kidongoi ?

N-ē-jō-ki ol-ayōni : 'Pa i-nyor-iki-ki mme
And-he-them-says-to the-boy : 'And ye-find no
'n-e-Sae-Kidoñgoi kunna-kīshu ?
the-of-Sae-Kidongoi these-cattle ?

N-ē-jo 'l-ñgatunyo : 'Kodee ninye ?
And-they-say the-lions : 'Where he ?

N-ē-jō-ki ol-ayōni : 'E-irur-a.
And-he-them-says-to the-boy : 'He-sleeps-(himself).'

N-ē-jō-ki 'l-ñgatunyo : 'I-nda-dua
And-they-him-say-to the-lions : 'Make-see-(him) (*or* show)
'yook.
us.'

N-e-lo ol-ayōni, n-ē-ān-iki ol-ashe
And-he-goes the-boy, and-he-fastens-to the-calf
ol-kidoñgoi ō-tu-duñg-u-o le-inna-kukuu, n-e-irag
the-tail which-he-cut-hither of-this-devil, and-it-sleeps

ol-ashe te-'n-n-e-lakwa, n-e-tii
the-calf at-the-which (*or* where)-it-is-far, and-it-is-there

ol-kidoñgoi en-n-e-lakwa, n-e-ipot ol-ayōni
the-tail the-which (*or* where)-it-is-far, and-he-calls the-boy

'l-ñgatunyo, n-ē-jō-ki : 'Wōtu duo,
the-lions, and-he-them-says-to : 'Come-(ye) now,

m-a-ita-dua 'ndae Sae-Kidoñgoi.
that-I-ye-make-see (*or* show) ye Sae-Kidongoi.'

N-e-lōtu ol-ñgatunyo ōbo, n-e-dol ol-kidoñgoi,
And-he-comes the-lion one, and-he-sees the-tail,





Masai cattle at the foot of O-satima.



Masai moving their belongings.

n-e-ipiri	amu	e-iyōlo	ōshi	en-n-e-tiu,
and-he-runs-away	for	he-knows	always	the-which-it-is-like, }
				(or what)

n-e-suj	il-kulikae,	n-e-pwo.
and-they-him-follow	the-others,	and-they-go.

N-e-yook	ol-ayōni	a-rēo	'n-gīshu
And-he-goes-in-the-morning	the-boy	to-drive	the-cattle

n-e-ita-ki	eng-añg	enye,	n-ē-ar
and-he-puts-out-to (or builds)	the-kraal	his,	and-he-kills

menye	o	eng-aīni-e-ñgotonye ;
his-father	and	the-co-wife-of-his-mother (or step-mother) ;

n-e-itu-shul	in-gīshu	'm-booite	pokirare.
and-he-makes-stay (or mixes)	the-cattle	the-herds	both.

N-e-murat-i	o	eng-anashe,	n-e-iyam-isho,
And-it-him-circumcised-is	with	the-sister,	and-he-marries,

n-e-iyam-i	sii	eng-anashe,	n-e-ton-i
and-it-her-married-is	also	the-sister,	and-they-stay
too-'ng-añgite	enye.		
in-the-kraals	their.		

THE STORY OF THE DEVIL CALLED SAE-KIDONGOI¹ AND THE CHILDREN.

There was once upon a time an old man who had two wives. One of his wives gave birth to a son and a daughter, and then died, leaving her little children to be looked after by their step-mother. But both their step-mother and their father disliked them and treated them badly.

One day the inhabitants of the kraal moved with their cattle to another grazing ground. The two children, however, remained behind in the deserted huts to see if they could pick up any food which might have been left there. They stayed all night, and started off the next morning to follow the cattle trail. But on the road they crossed another trail, that of the devil called Sae-Kidongoi, and they followed this one by mistake, arriving eventually at the devil's kraal. He was out at the time herding his cattle, so the children set to work to sweep out his hut, and then drank his milk.

In the evening when the cattle returned to the kraal, the children hid themselves in the devil's bed, i.e. they covered themselves with

¹ The devil called The tail of small beads.

the grass which had been thrown in the corner of the hut. When the devil arrived, and saw that the place had been swept clean, and his milk drunk, he wept, and said, 'Ah! Have the spirits of my mother's hut visited me? I will hang myself to-morrow morning.'

The children remained silent in the bed while the devil was talking; but when he went to milk his cows, the boy got up and said: 'I must go and get some milk.' His sister tried to dissuade him, and reminded him that if the devil saw him he would eat them both. He went, nevertheless, and when the devil left his cows for a few minutes, the boy seized a gourd, and brought it into the hut, where he emptied it with his sister, after which he put it back in the place where he had found it. On the devil's return, he said: 'Ah! Have the spirits of my mother's hut come to drink my milk? I will hang myself to-morrow morning.'

Having put the calves in their shed, the devil entered the hut, and lit a fire at the entrance. His tail was so long that he was unable to put it in the hut, so he left it outside, and fanned the fire with it, and blew the sparks into a flame with his back. When the boy saw what the devil was doing, he laughed, and the devil said: 'Ah! the spirits of my mother's hut are laughing at me.'

The next morning, the devil fastened a cord round his neck, and hanged himself. When he was dead, the boy cut off the long tail, and took it away with him. The children then started off to retrace their steps of the day before, driving the devil's cattle before them.

They had not gone far before they met a number of hyenas who asked the boy whose caravan he was travelling with. On hearing that it was Sae-Kidongoi's, they were much alarmed, and asked whether the devil would overtake them if they were to run away. The boy told them that if they were to run for four days they would escape, but to show that the devil was not far off, he pointed to some dust which was rising up behind the cattle, and told them that that was Sae-Kidongoi's tail. The hyenas at once fled, and the children pursued their way without further molestation.

When they stopped for the night, they were visited by some lions, who asked them whom the cattle belonged to. The boy answered: 'They belong to nobody, you had better eat them; but if you do, you will never boast again.'

The lions were surprised at this reply, and said: 'Why should we never boast again? Is there anything that we fear except Sae-Kidongoi?'

The boy then asked them: 'Don't you believe these cattle are Sae-Kidongoi's?'

The lions were incredulous, and told him to show them the devil. The boy replied: 'He is asleep.' But he went to where a calf was lying, and tied one end of the devil's tail to it. The tail was so long that when one stood at the other end it was impossible to see that it had been fastened to the calf. The boy then returned to the lions and called them. One of them went with him, but when he saw Sae-Kidongoi's tail he fled and the others followed him.

The next morning the boy followed the cattle trail until he reached his father's kraal. He made his own kraal, and then went and killed his father and step-mother, after which he combined and kept the two herds.

Both he and his sister became adults, when certain ceremonies were performed. They then married and lived happily ever afterwards.

En-atini	oo-'l-muran	oo	'n-derei ¹ .
The-story	of-the-warriors	and	the-monkeys.

E-tii	opa	'l-muran	oo-iyō-u
They-are-there	formerly	the-warriors	who-wish-will
n-e-pwo	en-jore,	n-e-ñgas	aa-pwo ²
and-they-go	the-raid (or war),	and-they-begin	to-go
eng-añg	o-'l-oiboni.		
the-kraal	of-the-medicine-man.		

N-ē-jō-ki	ol-oiboni:	'Tin	i-pwō-pwo
And-he-them-says-to	the-medicine-man:	'If	ye-go
en-jore,	pe i-dol-idolo	'n-derei,	e-mi-ar,
the-raid,	and ye-see	the-monkeys,	(ye)-not-(them)-kill,
amu	e-riny-o	en-jore.'	
for	it-returns-itself	the-war.'	

N-e-tii	ol-murani	turwai,	n-e-iyō-u
And-he-is-there	the-warrior	coward,	and-he-wish-will
ninye	n-e-riny-o	en-jore.	
he	and-it-returns-itself	the war.	

N-e-pwo.
And-they-go.

Ore	pe	e-ba-iki	em-bolos	e-'ng-oitoi,
Now	when	they-reach	the-middle	of-the-road,
n-e-dol	in-derei.			
and-they-see	the-monkeys.			

¹ *Cercopithecus Griseo-viridis.*

² And they first of all go.

N-ē-jo 'l-muran : 'L-oiye, 'n-opa-derei
 And-they-say the-warriors : 'The-friends, the-former-monkeys
 kunna naa-tē-jo ol-oiboni, "E-mi-ar."'
 these which-he-said the-medicine-man, "(Ye)-not-(them)-kill."

N-e-isho illo-murani turwai, n-e-ton
 And-he-gives (or does-this) this-warrior coward, and-he-stays
 te-kurum pe e-tum a-ta-ar-a nekwa-derei.
 behind so-that he-gets to-kill those-monkeys.

N-ē-jō-ki 'l-kulikae : 'E-iro, ta-dua ake
 And-they-him-say-to the-others : 'The-friend, see only
 mi-ar in-derei naa-tē-jo ol-oiboni,
 do-not-kill the-monkeys which-he-said the-medicine-man,
 "E-mi-ar."
 "(Ye)-not-(them)-kill."

N-ē-jō-ki 'l-kulikae lido-turwai : 'Mme ninje
 And-he-them-says-to the-others that-coward : 'No them
 a-ar, en-amughe na-tu-duñg-e a-itobir.'
 I-them-kill, the-sandal which-has-broken-become I-prepare.'
 Ore pe e-lus-oo 'l-kulikae,
 Now when they-him-pass-thither the-others,

n-e-riny-o, pe e-lo a-ar nekwa-derei.
 and-he-returns-himself, so-that he-goes to-kill those-monkeys.

N-e-mwei en-dere nabo.
 And-it-is-ill the-monkey one.

Ore pe e-dol-u ol-murani idya
 Now when it-sees-hither the-warrior that-one
 na-mwei¹, n-e-gir-a, n-e-ipiri idya
 which-is-ill, and-it-silent-becomes, and-it-runs-away that-one
 ne-me-mwei.
 which-not-is-ill.

N-ē-ar lido-turwai idya-dere na-mwei.
 And-he-it-kills that-coward that-monkey which-is-ill.

N-e-lo a-inepu 'l-kulikae, n-ē-jō-kī-ni
 And-he-goes to-meet the-others, and-it-said-to-is
 ol-turwai : 'I-ta-ar-a 'n-derei ?'
 the-coward : 'You-killed the-monkeys ?'

N-ē-jo : 'Eitu.'
 And-he-says : 'Not.'

¹ When that one which is ill sees the warrior coming towards him.

N-e-isho idya-dere na-kwet-a, n-e-lōtu
 And-it-gives (*or* does this) that-monkey which-ran, and-it-comes
 a-iñgur-aa eng-ae, n-e-nyor-iki e-tua.
 to-look-thither (*or* regard) the-other, and-it-it-finds it-is-dead.

N-e-ishir, n-ē-jo: 'En-e-yēy'-ai¹! Aa-ti-aka
 And-it-weep, and-it-says: 'The-of-mother-my! I-you-said-to
 duo, "I'-ny-o, maa-pe." N-i-jo ake 'ye,
 a-short-while-ago, "Arise, let-us-go." And-you-say only you,
 "M-a-idim-ari." N-e-lōtu ol-kitok-tōlut,
 "Not-I-am-able-myself-thither." And-he-comes the-big-cursed-one,

ni-ki-osh en-dumuraso, n-i-ä
 and-he-you-strikes the-crown-of-the-head, and-you-die
 te-inne. Oi! en-e-yēy'-ai¹!
 in-this-(place). Oh! the-of-mother-my!

N-e-pwo 'l-muran, n-e-ba-ya idya-kop.
 And-they-go the-warriors, and-they-arrive-thither that-country.
 Ore e-pwo², n-e-tum ol-meeki ō-tii
 Now they-go, and-they-get (*or* see) the-native who-is-there
 en-donata³ o-soit e-resh-ito 'n-ginyinjurin p'
 the-root the-stone he-trapping-is the-hyrax so-that
 e-inos.
 he-them-eats.

N-e-lelya-kī-no 'l-muran, n-e-nañg
 And-they-him-creep-to the-warriors, and-they-him-throw }
 (or strike) }
 to-'l-kuma, n-ē-jo ol-meeki: 'Ainyô kullo-ojoñga
 with-the-club, and-he-says the-native: 'What these-flies
 laa-ony? '
 which-me-bite? '

N-e-itō-ki, n-e-nañg likae-murani,
 And-they-do-again, and-he-him-throws } another-warrior,
 (or strikes) }
 n-ē-jo: 'Á-inos adde 'l-ojoñga a-mut? '
 and-he-says: 'They-me-eat afterwards the-flies to-finish? '
 N-ē-jo i-'ñgor-u kurum⁴, n-e-nyor-iki a-a
 And-he-says look-hither behind, and-he-them-finds to-be
 'l-tuñganak oo-ar-ita.
 the-men who-him-striking-are.

¹ The son *or* the daughter of my mother, i. e. my brother *or* sister.

² While they are going.

³ Who has taken root by the stone, i. e. who is underneath *or* behind the stone.

⁴ And when he looks behind him.

N-e-ipiri-ōki, n-ē-ar en-jore pōkin,
 And-he-them-jumps-at, and-he-strikes the-war (or raid) all,
 n-e-mir too-'ng-aik.
 and-he-them-conquers with-the-hands.
 N-e-iyōlō-u 'l-muran aa-jo e-ta-ar-a
 And-they-know-will the-warriors to-say (or that) he-has-killed
 ol-turwai 'n-opa-derei naa-tē-jo ol-oiboni,
 the-coward the-former-monkeys which-he-said the-medicine-man,
 'E-mi-ar.'
 '(Ye)-not-(them)-kill.'
 N-ē-ar-i si ninye te-inne.
 And-it-him-killed-is also him in-this-(place).

THE STORY OF THE WARRIORS AND THE MONKEYS.

Some warriors once wished to go and raid, so they consulted a medicine-man before starting, and were told that if they killed any monkeys on the road, the expedition would prove a failure.

One of the warriors was a coward, and when he heard what had been predicted, he made up his mind if a chance presented itself to kill a monkey.

On the road the warriors saw two monkeys and called one another's attention to them. The coward also saw them, and stayed behind on the pretext of having broken his sandal. He waited until his companions had passed on, and then killed one of the monkeys which being ill was unable to run away. He afterwards rejoined the other warriors, and they continued their journey.

In the meantime the monkey which had escaped returned to its dead comrade and lamented its loss. 'O! my brother,' it said, 'I tried to persuade you to run away, and you said you were not able. Then the cursed one came and killed you. O! my brother.'

When the warriors reached the country they intended to attack, they saw one of the inhabitants sitting under a stone trapping rock-rabbits. They crept up to him and threw a club at him. Although the club hit its mark, the man only complained of the flies that bit him. Another club was thrown with a like result. The man then turned round, and seeing the warriors, sprang at them, and although unarmed put them to flight.

The warriors at once knew that the coward had killed the monkey contrary to the medicine-man's advice, and they put him to death on the spot.

'L-omon le-Konyek oo Menye-Konyek.
The-news of-Konyek and the-father-(of)-Konyek.

E-iwal-aka¹, n-e-tii o-singólio kitok,
It-it-entered-into, and-it-is-there the-dance big,
n-e-pwo 'l-muran oo 'n-doiye, n-e-rany
and-they-go the-warriors and the-girls, and-they-dance }
(or sing or play) }
taa naleñg.
well very.

Ore p' e-aku teipa, n-ē-or-i
Now when it-becomes evening, and-it-them-divided-is
'n-doiye.
the-girls.

N-e-tii ol-murani sidai naleñg, n-e-tum
And-he-is-there the-warrior handsome very, and-he-gets
in-doiye uni, n-aa 'ng-anashera pokirauni.
the-girls three, and-they-are the-sisters all-three.

N-ē-jō-ki ol-murani 'n-doiye: 'K-aji ki-pwó
And-he-says-to the-warrior the-girls: 'Where we-go
á-irag?'
to-sleep?'

N-ē-jo 'n-doiye: 'Maa-pe eng-añg inyi.'
And-they-say the-girls: 'Let-us-go the-kraal your.'

N-ē-jo ol-murani: 'E-lakwa eng-añg añg.'
And-he-says the-warrior: 'It-is-far the-kraal our.'

N-ē-jo 'n-doiye: 'Inna na-lakwa adde
And-they-say the-girls: 'This which-is-far afterwards

ki-pwó?
we-go.'

Ōnaa, n-e-pwo.
Well, and-they-go.

Ore p' e-aku e-ba-iki eng-añg, n-ē-jo
Now when it-becomes they-reach the-kraal, and-they-say
'n-doiye: 'K-ainyô idya na-ibor ti-álo
the-girls: 'What that which-is-white in-neighbourhood
eng-añg inyi?'
the-kraal your?'

¹ This is a common way of commencing a story, and is perhaps equivalent to *Once upon a time*.

² We will go to this kraal which is far away.

a-a 'l-oik oo-iro, n-ē-jō-ki 'n-doiye
to-be the-bones which-speak, and-they-them-say-to the-girls:

'Ainyô ni-ki-ngu-na 'nji ?
'What which-it-you-did thus ?

N-ē-jo 'l-oik : 'A-ra opa ŋgotonye
And-they-say the-bones : 'I-am formerly his-mother
elle-murani ð-to-rik-u-o 'ndae, n-e-aku
this-warrior who-ye-brought-hither ye, and-he-becomes
en-dyemasi naa-nya.
the-demon which-me-eats.'

N-ē-jō-ki 'n-doiye 'l-oik : 'K-aji taata ki-ngó ?
And-they-say-to the-girls the-bones : 'What now we-do ?

N-ē-jō-ki 'l-oik : 'E-njo-o.
And-they-them-say-to the-bones : '(Ye)-give (or do-this).

Ten e-'ya-ki 'ndae ol-kerr, amu e-'ya-u,
When it-ye-taken-is ye the-sheep, for he-it-brings,
n-e-iken eng-aji naleŋ pe m-i-pwō-pwo,
and-he-shuts the-hut very so-that not-ye-go,

n-e-lo ninye a-ton te-booo ti-álo
and-he-goes he to-sit in-outside-the-hut in-neighbourhood
kutuk-aji, en-da-ar indae eng-aji, e-nda-u-tu
mouth-hut } (ye)-strike ye the-hut, (ye)-put-out-hither
(or door), }

el-lusye n-i-im-im. Ten e-ikilikwan indae,
the-hole-in-the-wall which-ye-pass. If he-ye-asks ye,

"Ainyô i-ar-iara?" en-dē-jo, "El-lughunya o-'l-kerr."
"What ye-strike?" (ye)-say, "The-head of-the-sheep."

N-e-aku en-n-e-tē-jo 'l-oik, n-ē-ar
And-it-happens the-which-they-said } the-bones, and-they-strike
(or what)

in-doiye eng-aji, n-e-ita-y-u
the-girls the-hut, and-they-put-out-hither-will

el-lusye na-im, n-e-pwo.
the-hole-in-the-wall which-they-pass, and-they-go.

Ore pe e-ba-iki eng-oitoi, n-ē-jo en-dito
Now when they-reach the-road, and-she-says the-girl

nabo : 'A-tu-'ŋgw-aiye 'musetani ainei.
ona : 'I-have-left-thither the-beads my.'

N-ē-jō-ki 'n-gulye : 'Inno i-'ya-u,
And-they-her-say-to the-others : 'Go bring-(them),
ki-any-ú iye.
we-you-await you.'

N-e-lo.
 And-she-goes.
 Ore pe e-ba-iki aji, n-e-iriam-aki-nore
 Now when she-reaches hut, and-she-meets-together-with
 ol-murani.
 the-warrior.

N-ē-jō-ki ol-murani : 'Á-inos anake
 And-he-her-says-to the-warrior : 'I-you-eat or
 á-ita-a e-ñgorōyōni ?'
 I-you-make-become the-wife ?'

N-ē-jō-ki en-dito : 'Pasinaí, mi-ki-inos,
 And-she-him-says-to the-girl : 'Please } not-you-me-eat,
 (or Thanks), }
 i-nda-a-ki e-ñgorōyōni.'
 make-become-me the-wife.'

Ōnaa, n-e-ita-a e-ñgorōyōni, n-e-ton-i
 Well, and-he-her-makes-become the-wife, and-they-stay
 'ng-oloñgi kumok, n-e-ī-u e-ñgorōyōni en-gerai, kake
 the-days many, and-she-bears the-woman the-child, but
 eng-ayōni, n-ē-j-i Konyek.
 the-boy, and-he-called-is Konyek.

Ore te-inna-oloñg na-tō-ī-u-nie-ki, n-e-rub-are
 Now from-this-day which-he-born-on-was, and-he-accompanies
 menye o-sero aa-pwo á-iñgor-u
 his-father the-forest to-go to-look-hither (or search)
 'l-tuñganak oo-inos.
 the-men whom-they-eat.

Ore e-inos ninje 'l-tuñganak, n-e-'ya-ki
 Now they-eat they the-men, and-they-take-to
 e-ñgorōyōni 'n-dare ná-inos oo 'n-gīshu
 the-woman the-flocks which-she-eats and the-cows

naa-lep.
 which-she-milks.

N-e-lōtu eng-oloñg nabo eng-anashe e-'n-gitok
 And-she-comes the-day one the-sister of-the-woman
 na-ata illo-murani a-īro-rōki eng-anashe.
 which-he-has this-warrior to-greet the-sister.

N-e-ton-i, n-e-der.
 And-they-sit-down, and-they-converse.

Ore p' e-idip, n-ē-jō-ki eng-anashe :
 Now when they-it-finish, and-she-her-says-to the-sister :

'I-'ny-o, shōmo, amu e-ta-ba-u-a en-gata
'Arise, go, for it-has-arrived-hither the-time

na-pwōnu-nye Konyek oo menye.'
which-they-come-at Konyek and his-father.'

Ore e-lo, n-ē-jō-ki eng-anashe: 'Tin i-lo
Now she-goes, and-she-her-says-to the-sister: 'If you-go
pe ki-'nep-u eng-aī te-'ng-oitōi, ni-m-i-lo
and it-you-meets the-rain on-the-road, and-not-you-go

a-shur to-'l-chani ō-tii em-bolos e-añgata,
to-get-shelter from-the-tree which-is-there the-middle of-plain,

amu ninye ōshii e-pwōnu Konyek oo menye
for it always they-come Konyek and his-father

aa-ton-fe¹ ten e-iñgu-a o-sero.'
to-sit-down-at when they-come-from (or leave-thither) the-forest.'

N-eitu e-ininiñg eng-anashe, n-e-lo,
And-did-not she-listens the-sister, and-she-goes,

n-e-inep-u eng-aī te-'ng-oitōi, n-e-kwet-iki ol-chani,
and-she-meets the-rain on-the-road, and-she-runs-to the-tree,

n-e-iyōlō-u² 'njere ol-mesera, n-e-ilep-aki.
and-she-know-will that the-baobab, and-she-it-climbs-into.

N-e-sha eng-aī kitok naleñg, n-e-pwōnu Konyek
And-it-rains the-rain big very, and-they-come Konyek

oo menye, n-e-shur to-'l-chani.
and his-father, and-they-get-shelter from-the-tree.

N-e-iputukuny en-gitok, n-e-ikirikir-a,
And-she-fears the-woman, and-she-trembles-(herself),

n-e-isirisir 'n-gulak³.

N-e-imariri Konyek shumata, n-ē-jō-ki
And-he-gazes-upwards Konyek upwards, and-he-says-to

menye: 'K-aji taata e-tiu elle-shani?'
his-father: 'What to-day it-is-like this-tree?'

N-ē-jō-ki menye: 'Ainyô?'
And-he-him-says-to his-father: 'What?'

N-ē-jō-ki: 'Ana-i-jo k-ē-o elle-shani?'
And-he-him-says-to: 'If-you-say (or Why) ? it-leaks this-tree?'

¹ For they always come and sit down there.

² A-iyōlo-u, to know, has a special form for the future.

³ Incipit mingere guttatim.

Ne-m-ē-o ōshii 'ng-oloŋgi pōkin.
And-not-it-leaks always the-days all.'

N-ē-jō-ki menye: 'Eng-aī kitok taata.'
And-he-him-says-to his-father: 'The-rain big to-day.'

N-ē-jo Konyek: 'Nyeidya en-giriŋgo ai.'
And-he-says Konyek: 'That-there the-animal my.'

N-ē-jō-ki menye: 'K-eitu duo ake
And-he-says-to his-father: '? Did-not a-short-while-ago only

aa-li-ki ?'

I-you-tell ?'

N-e-ita-dō-u-ni en-gitok, n-e-dany-i
And-it-made-to-descend-hither-is the-woman, and-it-her-broken-is
eng-oshoghe, n-e-ita-y-u-ni 'n-gera
the-belly, and-it-put-out-hither-will-be the-children
are,
two.

N-ē-jō-ki Konyek menye: 'A-iya-ki yēyo
And-he-says-to Konyek his-father: 'I-take-to mother
kullo-airakuḡ p' aa-pej-ōki.'
these-kidneys so-that she-me-roasts-for.'

Ore pe e-guar-a eng-aī, n-e-pwo.
Now when it-ceases-raining-itself the-rain, and-they-go.

N-e-'ya-ki Konyek ŋgotonye, n-ē-jō-ki
And-he-them-takes-to Konyek his-mother, and-he-her-says-to:
'Yēyo, ta-pej-ōkōki 'l-airakuḡ lainei.'
'Mother, roast-for-me the-kidneys my.'

N-e-iyōlō-u ŋgotonye a-jo: 'Eng-anaishi
And-she-know-will his-mother to-say (or that): 'The-sister
ai e-inep-u-aki to-'l-chani.'
my it-her-met-has-been by-the-tree.'

N-e-dum-u¹ nekwa-kera, n-e-pik
And-she-picks-up-hither those-children, and-she-them-puts
atwa e-ūlūlu, n-e-isud-oo.
in the-hole-in-the-ground, and-she-them-hides-thither.

N-e-lo a-ar in-dero are, n-e-pej.
And-she-goes to-kill the-rats two, and-she-them-roasts.

N-e-lōtu Konyek, n-ē-jo: 'Yēyo, a-u
And-he-comes Konyek, and-he-says: 'Mother, bring

¹ And she picks up and takes away with her.

'l-airakuj lainei. Tu-dum-u too-'soito
the-kidneys my. Pick-(them)-up-hither from-the-stones
le-'n-gima.'
of-the-fire.'

N-e-dum-u openy in-dero, n-e-inos.
And-he-picks-up-hither himself the-rats, and-he-them-eats.

N-ē-jo: 'Ana-i-jo kutiti 'l-airakuj lainei ?'
And-he-says: 'If-you-say (or Why) small the-kidneys my ?'

N-ē-jō-ki ñgoto-Konyek menye-Konyek:
And-she-says-to the-mother-(of)-Konyek the-father-(of)-Konyek:
'K-a-inos ōshi nanu 'l-tuñganak l-i-inos-inoso ?'
'? I-eat always I the-men whom-ye-eat ?'

N-ē-jō-ki menye-Konyek: 'Ainyô,
And-he-her-says-to the-father-(of)-Konyek: 'What,
en-gitok ai ?'
the-wife my ?'

N-ē-jō-ki: 'E-tē-jo Konyek kutiti 'l-airakuj
And-she-him-says-to: 'He-said Konyek small the-kidneys
lenyena.'
his.'

N-ē-jō-ki: 'Ti-gir-ayu, iye, e-siayunoti ai.
And-he-her-says-to: 'Silence-yourself, you, the-wife my.
E-lej-isho Konyek.'
He-lies Konyek.'

Ōnaa, n-e-itōti e-ñgorōyōni nekwa-kera oo
Well, and-she-feeds the-woman those-children until
m-e-ta-a bōtoro.
they-may-become big.

Ore p' e-iyōlō-u a-jo e-ta-a
Now when she-know-will to-say (or that) they-have-become
'l-ayok kituak, n-ē-jō-ki e-ñgorōyōni ol-móruo:
the-boys big, and-she-says-to the-woman the-husband:
'Ol-lee lai, ōmaa-amu m-a-nya nanu
'The-male my, how-for (or since) not-I-eat I
'l-tuñganak, inno, i-'ñgur-akaki en-giteñg n-a-yeñg
the-men, go, look-for-me the-ox which-I-slaughter
p' a-inos si nanu.'
so-that I-eat also I.'

N-ē-jo Konyek: 'He ! á-ita-kweni nanu
And-he-says Konyek: 'Ho ! she-me-makes-laugh me
e-ñgorōyōni na-iyō-u en-giteñg na-inos
the-woman who-wish-will the-ox which-she-eats

openy. Ore e-tiu nēja, a-men nanu
 alone. Now it-is-like thus, I-scorn I
 en-n-e-im-a 'lopa-airakuj lainei¹
 the-which (or where)-they-passed the-former-kidneys my.
 Ōnaa, n-e-lo Konyek aṅgata oo menye,
 Well, and-he-goes Konyek plain with his-father,
 n-e-pwo á-iyá-u ol-kiteṅg kitok, n-e-'ya-ki
 and-they-go to-bring the-bullock big, and-they-it-take-to
 e-ṅgorōyōni, n-ē-yeṅg, n-e-iṅgw-eki
 the-woman, and-they-it-slaughter, and-they-her-leave-to
 'n-giri pōkin, n-e-pwo ninje aa-lilit-a
 the-meats all, and-they-go they to-walk-(themselves)
 to-'sero.
 in-the-forest.

N-e-bol-u e-ṅgorōyōni 'n-gera
 And-she-opens-hither (or uncovers) the-woman the-children
 e-'ng-anashe, n-e-isho 'n-giri, n-e-daa
 of-the-sister, and-she-them-gives the-meats, and-they-eat
 m-e-mut-o².
 it-set-may.

N-e-isho p' e-aku teipa,
 And-she-gives (or does-this) when it-becomes evening,
 n-e-isud-oo 'n-gera te-'ūlūlu.
 and-she-hides-away the-children in-the-hole-in-the-ground.
 N-e-pwōnu Konyek oo menye, n-ē-jo
 And-they-come Konyek and his-father, and-they-say
 en-da-ba-u³, n-a ṅgen Konyek naleṅg,
 (ye)-arrive-hither, and-he-is clever Konyek very,
 n-ē-jo: 'Ainyô kunna-roruat kumok n-aa
 and-he-says: 'What these-footmarks many and-they-are
 kutiti? Ne-me 'n-gunainei.'
 small? And-no mine.'

N-ē-jo ṅgotonye: 'Woi! en-gerai ai, ōmaa
 And-she-says his-mother: 'Oh! the-child my, how
 ten a-ipuṅg nanu boo, n-a-it-u
 if I-go-out I outside-the-hut, and-I-return-hither

¹ I do not believe the story of my kidneys.

² Until sunset.

³ And when they arrive.

aji, n-i-pwo-pwō 'ndae, n-i-it-u-tu, i-jo
hut, and-ye-go ye, and-ye-return-hither, you-say

m-e-aku kumok i-roruat ?
not-they-become many the-footmarks ?

N-ē-jo ol-móruo : 'I-ti-sipa iye
And-he-says the-old-man : 'You-said-truly you

e-ñgorōyōni ai.
the-wife my.

N-ē-ar Konyek, n-e-ij-oo.
And-he-strikes (*or* kills) Konyek, and-he-him-swallows-away.

N-e-puk-u en-gerai te-kurum, n-ē-jo :
And-he-comes-out the-child from-behind, and-he-says :

'Orid ! a-ēu naa.
'There ! I-have-come then.'

Ōnaa, n-e-bul-u nekwa-kera.
Well, and-they-grow those-children.

Ore p' e-iyōlō-u e-ñgorōyōni a-jo
Now when she-know-will the-woman to-say (*or* that)

e-ta-a 'n-gera kituak, n-ē-jō-ki :
they-have-become the-children big, and-she-them-says-to :

'Na-ghera ! i-'yōlō-lo a-jo 'n-dyemasini
'O-the-children ! ye-know to-say (*or* that) the-demons

kullo ni-ki-boit-aré ? K-aji taa i-nghō-gho ?
these whom-we-are-together-with ? What well ye-do ?

I-ndim-idimi aa-ta-ar ?
Ye-them-are-able to-kill ?

N-ē-jo ninje : 'Ee.'
And-they-say they : 'Yes.'

N-ē-jō-ki e-ñgorōyōni : 'Ten e-pwōnu
And-she-them-says-to the-woman : 'When they-come

adde, n-a-jō-ki peiye á-ya-ki
afterwards, and-I-them-say-to so-that they-me-take-to

'remeta are, oo 'l-alema aare, oo
the-spears two, and the-swords two, and

'l-loŋgoi are.
the-shields two.

N-ē-jō-ki 'n-gera : 'Yēyo, oo ten
And-they-her-say-to the-children : 'Mother, and if

ē-jo, "Añgae i-njo ?"
they-say, "Whom you-them-give ?"

N-ē-jo e-ñgorōyōni : 'A-jō-ki na-rip-ye
And-she-says the-woman : 'I-them-say-to which-protect-with
kewan¹.
myself.'

Ore adde teipa n-e-pwōnu Konyek
Now afterwards evening and-they-come Konyek
oo menye.
and his-father.

N-ē-jō-ki e-ñgorōyōni ol-móruo : 'Ol-móruo
And-she-him-says-to the-woman the-husband : 'The-husband
lai, i-ñgur-akaki 'remeta are, oo 'l-alema
my, look-for-me the-spears two, and the-swords
aare, oo 'l-loñgoi are, amu ten e-pwōnu
two, and the-shields two, for if they-come
'l-mañgati, a-tii enne openy. K-aji a-igho ?
the-enemies, I-am-there here alone. What I-do ?

M-a-ar-are ten a-ata nenna-areta pôkin ?
Not-I-them-fight-with if I-have these-weapons all ?

N-ē-jo ol-móruo : 'E-sipa, e-ñgorōyōni ai.
And-he-says the-husband : 'It-is-true, the-wife my.'

N-ē-jo Konyek : 'Hee ! a-iñgasy-a taa
And-he-says Konyek : 'Oho ! I-marvel-(myself) well

e-ñgorōyōni na-iyō-u 'n-areta oo-'l-lewa.
the-woman who-wish-will the-weapons of-the-males.

A-jo nanu 'l-opa-airakuj lainei e-iñgur-aki-ni
I-say I the-former-kidneys my it-them-looked-for-is

nenna-tōkitin, amu mme ninje 'l-opa
these-things, for no they the-former-ones

lá-isho-o-ki.
which-me-given-were.'

N-e-lo ol-móruo, n-e-iya-u 'n-areta,
And-he-goes the-old-man, and-he-brings the-weapons,

n-e-isho e-ñgorōyōni.
and-he-them-gives the-woman.

N-e-'ya-u e-ñgorōyōni ol-chōni, n-e-ipot
And-she-brings the-woman the-(ox)-hide, and-she-calls

ol-móruo o en-gerai, n-ē-jō-ki : 'Wōtu
the-old-man and the-child, and-she-them-says-to : 'Come-(ye)

m-a-ti-pik-a 'ndae atwa elle-shōni, n-a-she
that-I-ye-may-put-in ye in this-(ox)-hide, and-I-it-peg.

¹ I shall tell them they are to protect myself with.



Masai girls, showing ornaments.



Masai woman and child, showing dress and ornaments.

Ore p' a-idip, n-a-ishir p' a-iñgur-aa
 Now when I-finish, and-I-cry when I-look-thither
 anake ten e-pwōnu 'l-mañgati¹. Ore ten e-pwōnu,
 that if they-come the-enemies. Now if they-come,

ni-ki-mit-u-tu.'

and-ye-me-prevent-hither (or intercede-for).'

N-e-pwōnu, n-e-jīng atwa ol-chōni,
 And-they-come, and-they-enter in the-(ox)-hide,
 n-e-she e-ñgorōyōni.
 and-she-it-pegs the-woman.

Ore p' e-idip, n-ē-jō-ki: 'Aiya
 Now when she-it-finishes, and-she-them-says-to: 'Well
 naa, en-da-tem en-du-pugh-u.'
 then, (ye)-try (ye)-come-out.'

N-e-puk-u Konyek te-'n-audoto.
 And-he-comes-out Konyek by-the-hole.

N-ē-jōki ñgotonye: 'I-'nyia-ki, ti-jīng-a.'
 And-she-him-says-to his-mother: 'Return-in-(it), enter (it).'

N-e-jīng, n-e-itō-ki e-ñgorōyōni a-she
 And-he-it-enters, and-she-does-again the-woman to-peg
 ol-chōni.
 the-(ox)-hide.

N-e-ipot e-ñgorōyōni nekwa-kera.
 And-she-calls the-woman those-children.

N-ē-jo Konyek: 'Papa, i-nyor-iki? K-eitu
 And-he-says Konyek: 'Father, you-it-find? ? Did-not
 opa aa-li-ki? Ni-ki-jō-ki, "I-lej-isho."
 formerly I-you-tell? And-you-me-say-to, "You-lie."

N-e-pwōnu 'n-gera, n-ē-ar
 And-they-come the-children, and-they-them-strike (or kill)
 nabo-kata, n-ē-ä.
 one-time, and-they-die.

N-e-rik ñgotonye eng-añg e-menye.
 And-they-take their-mother the-kraal of-their-father.

THE STORY OF KONYEK AND HIS FATHER².

A big dance was once held at which many warriors and maidens were present. Towards evening the dancers dispersed, and each warrior selected one or more of the girls to accompany him home.

¹ And I will cry when I look to see if the enemies are coming.

² The origin of this tale is doubtful. It is well known throughout Masailand,

One of the men, a particularly handsome and well-built fellow, went away with three sisters. On leaving, he asked the girls where they would like to go, and they told him they wished to accompany him to his kraal. He said that it was a long way off, but they replied that that did not matter.

They started off, and after walking some distance they approached the kraal. The girls noticed some white things scattered about on the ground, and asked the warrior what they were. He said that they were his sheep and goats; but when they reached their destination, they saw that they were human bones. They entered the warrior's hut, and the girls were surprised to find that he lived quite alone.

It transpired later that this warrior was in reality a devil who ate people; but it was not known, as he concealed his tail under his garment. He had even eaten his mother, and had thrown her bones into the heap of grass which formed the bed.

Shortly after their arrival at the hut, the warrior went outside, leaving the girls alone. A voice, which came from the bed, startled them by asking them who had brought them there. They replied that the warrior had brought them, whereupon the voice told them to open the mattress. The girls threw off the top layer of grass exposing the bones to view. The voice, which came from the bones, then related that she had been the warrior's mother, and that he had become a demon, and eaten her. The girls asked the bones what they should do, and the voice spoke as follows: 'The warrior will come presently and bring you a sheep. Accept it. He will then go outside again, and, having shut the door, sit down there. Make a hole in the wall and pass out. If you are asked what the knocking is, say that you are killing the sheep.'

Everything took place as the voice had predicted, and the girls and is probably of ancient date; but as the nudity on the part of the men is notorious, it would be impossible for a Masai warrior to hide his tail, if he had one, under his cloth or skin.

Amongst the Nilotic tribes it is a common practice for women to wear a tail of strings behind (Baker, *The Albert Nyanza*, vol. i, pp. 90, 244, &c., and Johnston, *The Uganda Protectorate*, p. 782, &c.), and amongst the peoples visited by Schweinfurth, and described in *The Heart of Africa* (vol. i, pp. 77, 136, &c.), we find that the Dyoer men wore tails of calf skin, and the Bongo 'tails, like black horses' tails, composed of the bast of the Sanseviera.' The Bongo men and their neighbours, the Mittoo, the Nyam-Nyam, and the Kredy, 'also wear an apron of some sort of skin.' These people are, or were, cannibals. (Schweinfurth, Junker, and *Journal of the African Society*, No. xi, April, 1904.)

made a hole in the wall of the hut through which they passed and escaped. When they reached the road, however, one of them suddenly remembered that she had left her beads behind. Her sisters told her to go and fetch them while they waited for her. She returned to the hut, but met the warrior, who asked her if he should eat her or make her his wife. She thanked him for giving her the choice, and said she preferred the latter.

They lived together for a considerable period, and after a time the woman presented the demon with a son whom they named Konyek. From the day of his birth Konyek accompanied his father on his journeys to the forest in quest of people to devour; and while the man and the boy ate human beings, they took home with them for the woman goats and sheep to eat and cows to milk.

One day one of the woman's sisters came to the kraal to visit her. As Konyek and his father were both absent when she arrived, the two women sat and talked until it was time for the visitor to depart. The weather looked threatening as she rose to take her leave, and Konyek's mother cried out to her not to go to the tree in the middle of the plain, should it rain, for it was her husband's and son's custom to rest there on their way home. But the woman hurried away without paying attention to her sister's warning, and when it came on to rain a little later, she ran to the tree in question, which was a baobab, and climbed up into it. She had not been there long before Konyek and his father arrived upon the scene, and stood underneath the tree to get shelter from the rain. Their appearance recalled to the woman her sister's words, and she was greatly alarmed.

Konyek gazed up into the tree, and remarked that there was something peculiar about it, but his father said it was only because it was raining hard. Shortly afterwards, however, Konyek saw the woman, and called out: 'There is my meat.' The woman was forced to descend, and she gave birth to twins. Konyek picked up the children, and said: 'I will take these kidneys to mother to roast for me.'

When it stopped raining the two returned home, and Konyek asked his mother to roast his kidneys for him. But the woman knew at once that her sister had been put to death, and she hid the children in a hole in the earth, roasting instead two rats. When they were ready, Konyek went to the fire, picked them up off the stones, and ate them, grumbling at the same time because they were so small. His mother pretended to be very annoyed at this, and turning to her

husband, complained of what their son had said. The old man told her not to mind the boy as he was a liar.

The woman fed and tended the children, who were both boys, and gradually they grew. One day she asked her husband to bring her an ox, which, she said, she wished to slaughter and eat. Konyek on hearing this request at once pricked up his ears, and remarked: 'It really amuses me to hear of a woman who wants to eat an ox all by herself. I think those kidneys of mine have something to do with this matter.' However, the two men searched for an ox which they procured and brought back with them. They slaughtered the animal, and left the meat with the woman, after which they went for a walk in the forest.

As soon as they had departed, the woman let the children come out of their hole and gave them the ox to eat. They ate till sunset, when she sent them back again to their hiding-place.

Konyek and his father returned shortly afterwards, and the former being very sharp at once noticed the small footmarks on the ground. 'I wonder,' he said, 'what those small and numerous footmarks are. They are certainly not mine.' His mother, however, stoutly insisted on the marks having been made by herself or by the two men, and in this she received her husband's support. Being annoyed with Konyek on account of the way he treated his mother, the old man killed him and ate him. But he immediately came to life again, and cried out: 'There, I have come back again.'

As time passed on the children grew up, and their aunt asked them one day if they knew that the people who lived in the same kraal with them were in reality demons and cannibals. She also inquired if, in the event of her being able to obtain weapons from her husband, they could put Konyek and his father to death. The boys replied that they could, but asked the woman what she would say if her husband wanted to know why she required the weapons. She told them that she would say she wanted them to protect herself against any enemies who might come.

When Konyek and his father next returned home, the woman asked her husband if he would procure two spears, two shields, and two swords for her, 'for,' she said, 'I am always here alone, and if any enemies come, I wish to be able to fight with them.' Konyek remarked that he had never before heard of a woman who wanted men's weapons, and said he thought that those kidneys which he had brought his mother to roast for him must have something to do with

this request. Notwithstanding Konyek's protest the old man obtained for his wife the weapons she required. When he had given them to her, she fetched an ox-hide, and asked the two men to lie down on the ground while she stretched the hide over them and pegged it down. She told them that when she was ready she would cry out and see if the enemy came, in which case they could assist her. She pegged the ox-hide down securely, and asked them if they could get out. Konyek found a hole and began to crawl out, but his mother told him to get in again, and she pegged it down once more. She then raised her voice, and called to the children, who came from their hiding-place, and killed Konyek and his father.

As Konyek was dying, he said to his parent: 'Did I not tell you so, and you said I lied?'

The boys, after killing the two devils, took their aunt away to their father's kraal.

En-atini	o-'l-móruo	o	en-guñgu	enye.
The-story	of-the-old-man	and	the-knee	his.

E-iwal-aka	opa,	n-e-tii	ol-móruo
He-it-entered-into	formerly,	and-he-is-there	the-old-man
ne-me-ata	e-ñgorōyōni,	e-ton	ake
who-not-has	the-wife,	he-sits	only
			openy
			alone
			te-'ng-aji
			in-the-hut

enye.
his.

N-e-irur-a	kewárie.
And-he-sleeps-(himself)	night.

Ore	p'	e-iny-ōtōto	tadēkenya,	n-e-nyor-iki
Now	when	he-awakes	morning,	and-he-finds
e-te-ij-a	en-guñgu,	ne-m-e-ata	ol-tuñgani	
it-has-swollen	the-knee,	and-not-he-has	the-man	
o-iñgur-aa,		n-e-gir-a	ninye	ē-jo
who-it-looks-thither (or beholds),		and-he-silent-is	he	he-says
anake	ol-tudutai	e-ata	te-'n-guñgu.	
that	the-boil	he-has	on-the-knee.	

N-e-ton	il-apaītin	ille,	n-ē-jo
And-he-waits (or sits)	the-months	six,	and-he-says
to-'l-tau	lenye:	'K-ainyô	elle-tudutai
in-the-heart	his:	'? What	this-boil
			ō-tii
			which-is-there
en-guñgu,	ne-m-ē-ō-ku	pa	a-dany?'
the-knee,	and-not-it-ripen-will	so-that	I-it-break?'

N-e-itō-ki n-e-ton il-apaitin aare,
 And-he-does-again and-he-waits (*or* sits) the-months two,
 n-e-nyor-iki m-ē-ō-ku, n-e-'ya-u eng-alem,
 and-he-it-finds not-it-ripen-will, and-he-fetches the-knife,
 n-ē-jo : 'Pe ten-ake a-ä, n-a-ä, amu
 and-he-says : 'And if-only I-die, and-I-die, for
 a-dany,' n-e-rem te-'ng-alem, n-e-puk-u
 I-it-break,' and-he-it-stabs with-the-knife, and-they-come-out
 'n-gera are.
 the-children two.

N-e-dum-u, n-e-'ya aji,
 And-he-them-picks-up-hither, and-he-them-takes hut,
 n-e-isho en-daa, n-e-itōti 'ng-oloŋgi
 and-he-them-gives the-food, and-he-them-feeds the-days
 pōkin oo m-e-tu-bul-u 'n-gera enyena.
 all until they-may-grow the-children his.

N-ē-jō-ki : 'Na-kera ainei ! en-do-ton-i
 And-he-them-says-to : 'O-the-children my ! (ye)-sit
 te-'nna-apune. Ore pe e-pwōnu 'l-tuŋganak
 by-this-cave. Now when they-come the-people

li-m-i-yōlō-lo, e-mi-bol-u.'
 whom-not-ye-know, (ye)-not-open-(it)-hither.'

N-ē-jo 'n-gera : 'Aiya.'
 And-they-say the-children : 'Very-well.'

N-e-lo ol-móruo a-iŋgor-u 'n-daiki.
 And-he-goes the-old-man to-look-hither (*or* search) the-foods.

N-e-riny-u-nye.
 And-he-returns-hither-himself.

Ore pe e-ba-u kishōmi, n-ē-jo
 Now when he-arrives-hither gate, and-he-says
 e-rany : 'E-ilubulub-o ne-m-e-dany-a,
 he-sings : 'It-become-soft-has and-not-it-broken-becomes,
 'n-gera ainei e-'n-guŋgu. Inno, pasim ¹ ai,
 the-children my of-the-knee. Go, child my,
 ta-bol-u-ō-ki.'
 open-hither-me.'

N-e-bol-u 'n-gera.
 And-they-him-open-hither the-children.

¹ A pet term meaning Who has given me, *or* to whom I have given, happiness.

N-e-jiñg	aji,	n-e-isho	'n-daiki
And-he-enters	hut,	and-he-them-gives	the-foods

n-á-íya-u-a.
which-he-brought.

N-e-pwōnu	nabo-oloñg	il-mañgati,	n-e-tum
And-they-come	one-day	the-enemies,	and-they-get (or see)
nenna-kera,	n-ē-jo :	'En-da-bol-u	'yook,
these-children,	and-they-say :	'(Ye)-open-hither	us,
na-kera.'			
O-the-children.'			

N-e-any	in-gera	e-bol-u.
And-they-refuse	the-children	they-open-hither.

N-ē-jo	lekwa-tuñganak :	'M-aa-to-ton-í	m-e-mut-o ¹
And-they-say	those-men :	'Let-us-stay	it-set-may

pe	ki-'ñgur-aa	anake	e-ata	kunna-kera
so-that	we-look-thither	if	they-have	these-children
ol-openy.'				
the-owner.'				

N-e-ton-i.
And-they-stay.

Ore	pe	e-ba-u	en-deipa,	n-e-lōtu
Now	when	it-arrives-hither	the-evening,	and-he-comes
ol-openy	in-gera,	n-e-rany	lido-singólio	
the-owner	the-children,	and-he-sings	that-song	

ō-jo :	'E-ilubulub-o	ne-m-e-dany-a,
which-says :	'It-become-soft-has	and-not-it-broken-becomes,
'n-gera	ainei	e-'n-guñgu.
the-children	my	of-the-knee.
ta-bol-u-ō-ki.'		Inno,
open-hither-me.'		Go,
		pasim-ai,
		child-my,

N-e-bol-u	'n-gera.
And-they-him-open-hither	the-children.

N-ē-jo	lekwa-tuñganak :	'M-á-irag-á	pe
And-they-say	those-men :	'Let-us-sleep	so-that

taisere	teipa	ni-ki-pwōnú	sii	'yook	aa-rany
to-morrow	evening	and-we-come	also	we	to-sing
elle-singólio	lo-'l-móruo,	pe	e-bol-u		
this-song	of-the-old-man,	so-that	they-open-hither		

¹ Till sunset.

'yook us	kunna-kerá, these-children,	ni-ki-pur-óó and-we-them-steal-away	aa-rik to-take
en-gop the-country	añg. our.'		
N-e-ton-i And-they-stay	m-e-ta-ba-iki it-may-reach	en-deipa, the-evening,	n-e-pwo and-they-go
en-n-e-tii where-they-are-there		'n-gera, the-children,	n-ē-jo : and-they-say :
'E-ilubulub-o 'It-become-soft-has	ne-m-e-dany-a, and-not-it-broken-becomes,		'n-gera the-children
ainei my	e-'n-guñgu. of-the-knee.	Inno, Go,	pasim child
		ai, my,	ta-bol-u-ō-ki.' open-hither-me.'
N-e-any And-they-refuse	in-gera the-children	e-bol-u they-open-hither	amu for
e-ata they-have	'l-tuñganak the-men	ol-toilo the-voice	kitok big
		m-e-nyanyuk-ye not-it-resembles-to	
ol-le-menye. the-of-their-father.			
N-e-riny-o And-they-return-themselves		lekwa-tuñganak those-men	aa-pwo to-go
en-gop the-country	enye, their,	n-e-iñgor-u and-they-look-hither } (or search))	ol-oiboni, the-medicine-man,
n-ē-jō-ki and-they-say-to	ninje they	ol-oiboni : the-medicine-man :	'I-njo-o 'Give
ol-chani the-medicine	li-ki-nyál which-we-chew	pe so-that	e-rongen-u they-become-thin-will
'l-toilon the-voices	lañg, our,	pe so-that	ki-túm we-get
			aa-tu-pur-u to-steal-hither
'n-gera the-children	ni-ki-notó whom-we-got (or saw)	to-'sero.' in-the-forest.'	
N-ē-jō-ki And-he-them-says-to		ol-oiboni : the-medicine-man :	'E-njom. '(Ye)-go.
pe when	i-dol-idolo ye-see	'n-daiki the-foods	te-'ng-oitai on-the-road
			ni-m-i-nya-nya and-not-ye-eat
o until	en-da-ba-i ye-may-arrive-thither	en-n-e-tii where-they-are-there	'n-gera.' the-children.'
N-e-pwo. And-they-go.			

Ore eitu e-ba-ya¹, n-e-tum ol-oiriiri,
 Now did-not they-arrive-thither, and-they-see the-lizard,
 n-ē-jo: 'M-á-inos-á elle amu mme tōki.'
 and-they-say: 'Let-us-eat this for no thing.'

N-e-itō-ki n-e-tum en-dirango²,
 And-they-do-again and-they-get (or see) the-ant,
 n-ē-jo: 'Me-tōki sii enna, m-aa-ta-ám.'
 and-they-say: 'No-thing also this, let-us-it-eat.'

N-e-pwo, n-e-ba-ya en-n-e-tii
 And-they-go, and-they-arrive-thither where-they-are-there
 'n-gera, n-e-rany: 'E-ilubulub-o
 the-children, and-they-sing: 'It-become-soft-has
 ne-m-e-dany-a, 'n-gera ainei e-'n-guñgu.
 and-not-it-broken-becomes, the-children my of-the-knee.

Inno, pasim ai, ta-bol-u-ō-ki.'
 Go, child my, open-hither-me.'

N-e-iyōlō-u 'n-gera aa-jo 'me menye,
 And-they-know-will the-children to-say } no their-father,
 (or that)}

n-e-any e-bol-u, amu kituak il-toilon
 and-they-refuse they-open-hither, for big the-voices
 lenye, n-e-riny-o aa-pwo en-gop enye.
 their, and-they-return-themselves to-go the-country their.

N-e-itō-ki aa-pwo eng-añg o-'l-oiboni,
 And-they-do-again to-go the-kraal of-the-medicine-man,
 n-ē-jo-ki ol-oiboni: 'Ainyō i-ta-am-a
 and-he-them-says-to the-medicine-man: 'What ye-ate
 te-'ng-oitoi?'
 on-the-road?'

N-ē-jo: 'Ol-oiriiri ōbo o en-dirango.'
 And-they-say: 'The-lizard one and the-ant.'

N-ē-jō-ki ol-oiboni: 'E-njom
 And-he-them-says-to the-medicine-man: '(Ye)-go
 taata, ni-m-i-dum-u-mu en-ginyi-tōki,
 now, and-not-ye-pick-up-hither the-very-small-thing,
 e-mi-dum-u ninye eng-alaōni³, en-da-pal
 (ye)-not-pick-up-hither him the-ant, (ye)-leave
 adde en-dirango.'
 afterwards (or even) the-ant.'

¹ Before they arrived there.² En-dirango is a large reddish-brown ant that bites fiercely. It is called Siafu by the Swahilis.³ Eng-alaōni is a very small ant.

N-e-pwo,	n-eitu	e-dum-u	tōki
And-they-go,	and-did-not	they-pick-up-hither	thing
te-'ng-oitoi,	n-e-ba-ya	en-n-e-tii,	
on-the-road,	and-they-arrive-thither	where-they-are-there,	
n-e-rany	illo-singólio.		
and-they-sing	this-song.		

N-e-bol-u	'n-gera	ē-jo	menye,
And-they-open-hither	the-children	they-say	their-father,
n-e-dum-u-ni,		n-e-rik-i	
and-it-them-picked-up-hither-is,		and-it-them-taken-is	

ae-añg.
another-kraal.

N-e-lōtu	menye	teipa,	n-e-rany,
And-he-comes	the-father	evening,	and-he-sings,
n-eitu	e-ñgam-aa	tōki,	n-ē-jo
and-did-not	it-catches-thither (<i>or answers</i>)	thing,	and-he-says
i-ñgur-ai ¹ ,	n-e-nyor-iki	m-e-tii	tōki,
look-thither,	and-he-finds	not-it-is-there	thing,
			and-he-weeps,
n-e-lo	a-iñgor-u	too-'ng-añgite.	
and-he-them-goes	to-look-hither (<i>or search</i>)	in-the-kraals.	

N-e-lo	eng-añg	nabo,	n-e-rany,	n-eitu
And-he-goes	the-kraal	one,	and-he-sings,	and-did-not
e-tum;	n-e-lo	ae-añg,	n-e-rany,	
he-them-gets;	and-he-goes	another-kraal,	and-he-sings,	
n-e-niñg	in-gera,	n-e-ishir.		
and-they-him-hear	the-children,	and-they-weep.		
Ore	pe	e-niñg	menye,	n-e-kwet,
Now	when	he-them-hears	their-father,	and-he-runs,
n-e-ba-iki	aulo	eng-añg,	n-e-buak	
and-he-reaches	outside	the-kraal,	and-he-shouts	
to-'l-toilo	kitok.			
with-the-voice	big.			

N-ē-jō-ki	ol-orere :	'Ee!	le-paiyan,
And-they-him-say-to	the-people :	'Ho!	O-the-old-man,
i-ndash-o,	amu	e-inos-ye-ki	eng-añg
stand (<i>or wait</i>),	for	it-eat-caused-to-has-been	the-kraal
e-masho.	M-e-jiñg	il-omon	eitu
the-medicine (<i>or charm</i>).	Not-they-enter	the-strangers	did-not
e-isho-ri	si	ninje	inna-masho.'
it-them-given-is	also	them	this-medicine.'

¹ And when he looks.

N-e-pej	il-oopeny	eng-añg	ol-kitok-soit.	
And-they-roast	the-owners	the-kraal	the-big-stone.	
Ore	p'	e-aku	en-gima,	n-ē-jō-ki
Now	when	it-becomes	the-fire (<i>or</i> hot),	and-they-say-to
lido-móruo	ol-oopeny	in-gera :	'Ta-ñga	en-gutuk
that-old-man	the-owner	the-children :	'Open	the-mouth
pe	i-ij-oo	inna-masho.'		
so-that	you-swallow-away	this-medicine.'		
N-e-ñga	ol-móruo	en-gutuk,	n-e-nañg-ye-ki	
And-he-opens	the-old-man	the-mouth,	and-it-him-thrown-at-is	
lido-soit	ō-tii	en-gima,	n-e-im	
that-stone	which-is-there	the-fire (<i>or</i> hot),	and-it-passes	
il-goso,	n-ē-ä	te-inne.		
the-throats,	and-he-dies	at-here.		
N-e-ton-i	'n-gera	e-'n-guñgu	te-inna-añg.	
And-they-stay	the-children	of-the-knee	in-this-kraal.	

THE STORY OF THE OLD MAN AND HIS KNEE.

There was once an old man who was unmarried and lived alone in his hut.

One night he went to sleep, and when he awoke in the morning, he found his knee was greatly swollen. There was nobody to attend to him, so he kept quiet as he thought he only had a boil. After remaining thus for six months, he asked himself how it was the boil did not come to a head so as to enable him to lance it. He waited two months more, and as it had not come to a head, he said to himself: 'Even if it kills me, I will lance it.' He therefore took his knife, and lanced it; and out came two children.

He looked after the children and fed them, and when they were old enough, he told them to sit by the door of the cave, while he went to look for food, and not to open to people they did not know.

On his return he sang:

'It is now soft, but not yet burst,
My children of the knee'.
Go, my little one, let me in,
Open the door to me.'

The children opened the door to him, and he entered, and gave them their food.

¹ The boil on his knee is probably alluded to here.

One day some of the old man's enemies came to the cave, and said to the children: 'Open the door, children.' But as the children refused, they decided to wait until the sun should set to see if the owner arrived.

The old man returned in the evening, and sang the usual song, whereupon the door was opened.

The enemies then elected to sleep where they were, and to go the next evening to sing the same song, and to kidnap the children. So the next evening they went to the cave and sang:

'It is now soft, but not yet burst,
My children of the knee.
Go, my little one, let me in,
Open the door to me.'

As the voice, however, did not resemble their father's, the children refused to open the door.

The men then returned to their own country and consulted a medicine-man. They told him they wanted to make their voices resemble an old man's in order that they could kidnap some children they had seen in the forest.

The medicine-man told them to go back to where the children were, and to eat nothing on the road.

But before they reached the cave, they had eaten a lizard and an ant¹ which they found, thinking that these small things would not matter. On their arrival they sang the song, but the children did not recognize their father's voice, and refused to open the door. The enemies then returned to the medicine-man's kraal, and, on being asked what they had eaten on the road, replied: 'A lizard and an ant.'

They were told to go again to the cave, and to pick up nothing whatever on the way, not even a small ant.

They did as they were told, and when they reached the cave they sang the song. The children, thinking it was their father, opened the door, whereupon the men entered and carried them off to their kraal.

In the evening the old man returned to the cave, and sang, but as

¹ No Masai ever touches ants or lizards. All the Nilotic tribes, however, are very fond of white ants (Johnston, *The Uganda Protectorate*, p. 776), whilst the Bongo and Nyam-Nyam, visited by Schweinfurth, 'reckon as game everything that creeps and crawls,' and eat caterpillars, worms, snakes, and crocodiles (*The Heart of Africa*, vol. i, pp. 55 and 121).

he received no answer, he looked for the children. When he did not find them, he wept, and started off to search in the neighbouring kraals.

He arrived at one kraal and sang, but received no reply. He then went on to the next one, and sang again, and the children recognized his voice, and wept. When their father heard them, he went outside, and shouted loudly. The people told him to stop, and said a spell had been put on the town, and that no stranger might enter without eating a certain medicine. They then put a stone in the fire, and when it was hot, told the old man to open his mouth and swallow the medicine. The old man opened his mouth, and the stone was thrown in, and killed him. After this the children of the knee remained in the kraal.

'L-omon le-'m-ḥiyani o-'l-móruo o e-ñgorōyōni enye.
The-news of-the-greed of-the-old-man and the-wife his.

E-iwal-aka	ol-móruo	ōbo,	n-e-shul-are
He-it-entered-into	the-old-man	one,	and-he-lives-with
el-latya ¹	enye,	n-e-ata	en-giteñg
the-neighbour	his,	and-he-has	the-ox
			na-pirr
			naleñg,
			which-is-fat
			very,
n-e-ata	elle-móruo	e-ñgorōyōni	na-ata
and-he-has	this-old-man	the-wife	who-has
			en-gerai
			the-child
			kiti.
			small.

N-ē-jo	to-'l-tau	lenye :	'K-aji	a-iko	peiye
And-he-says	in-the-heart	his :	'How	I-do	so-that
a-yeñg	enna-kiteñg	ai ?'			
I-slaughter	this-ox	my ?'			
N-ē-jō-ki	e-ñgorōyōni	enye :	'Na-ito!	a-ipot	
And-he-says-to	the-wife	his :	'O-the-girl!	I-call	
il-lewa	peiye	a-jō-ki	a-idur	pe	ki-túm
the-males	so-that	I-them-say-to	I-move	so-that	we-get
aa-tē-yeñg	enna-kiteñg	añg	m-e-tii	ol-orere.'	
to-slaughter	this-ox	our	not-they-are-there	the-people.'	

N-ē-jō-ki	e-ñgorōyōni	enye :	'Aiya.'
And-she-him-says-to	the-wife	his :	'Very-well.'

N-e-iny-ōtōto	ol-móruo	teipa,	n-ē-osh
And-he-arises	the-old-man	evening,	and-he-beats
e-mōuo :	Hu! Huu! Huuu . . . u!		
the-horn :	(Noise resembling the blowing of a horn).		

¹ Singular for plural.

N-e-pwōnu 'l-lewa pōkin le-'ng-añg
 And-they-come the-males all of-the-kraal
 na-shul-are.
 which-he-stays-in.

N-ē-jō-ki : 'Le-lewa ! a-iyēu n-a-idur amu
 And-he-them-says-to : 'O-the-males ! I-wish and-I-move for
 m-e-nyor o-sesen lai enna-añg ni-ki-tíí,
 not-it-loves the-body my this-kraal where-we-are-there,
 n-a-iyō-u n-a-ita-wal en-gijape.
 and-I-wish-will and-I-exchange (or make-change) the-air.'

N-ē-jō-ki 'l-kulikae : 'Aiya, i-ndur-a.'
 And-they-him-say-to the-others : 'Very-well, move.'
 N-e-iny-ōtoto tadēkenya, n-e-iro-t-isho ¹, n-ē-osh
 And-he-arises morning, and-he-saddles, and-he-beats
 in-gīshu m-e-shōmo, e-boit-are e-ñgorōyōni
 the-cattle that-they-go, he-is-together-with the-wife
 enye o en-gerai kiti.
 his and the-child small.

N-e-pwo oopeny, n-e-ita-y-u eng-añg
 And-they-go alone, and-they-put-out-hither-will the-kraal
 enye, n-e-irag inna-oloñg.
 their, and-they-sleep this-day.

Ore pe e-keny-u, n-ē-jō-ki ol-móruo e-ñgorōyōni :
 Now when it-dawns, and-he-says-to the-old-man the-wife :
 'Na-ito !'
 'O-the-girl !'

N-e-iruk-isho e-ñgorōyōni : 'Äu.'
 And-she-replies the-woman : 'Yes.'
 N-ē-jō-ki : 'K-aji ki-ngó pe mi-ki-yéñg
 And-he-her-says-to : 'How we-do and not-we-slaughter
 en-giteñg² ?'
 the-ox ?'

N-ē-jō-ki e-ñgorōyōni ol-móruo lenye : 'Ol-lee
 And-she-says-to the-woman the-husband her : 'The-male
 lai ! K-aji ki-ngó tini ki-yéñg en-giteñg ?
 my ! How we-do if we-slaughter the-ox ?
 N-e-iko are³. Mi-ki-atá ol-chōkut, nabo ;
 And-they-it-do two. Not-we-have the-herdsman, one ;
 n-a-nap-ita nanu en-gerai kiti, are.'
 and-I-carrying-am I the-child small, two.'

¹ Donkeys are used for transporting loads from one kraal to another.

² Why have we not slaughtered the ox ? ³ And there are two reasons.

N-ē-jo ol-móruo : 'Woi! a-iyōlo pae nanu
And-he-says the-old-man : 'Oh! I-know and I

en-ni-ki-ngó. A-rem en-giteñg em-ḥidiñg,
the-which (or what)-we-do. I-stab the-ox the-nape-of-the-neck,

n-a-iñgu-a i-yeñg-ita¹, n-a-nap
and-I-you-leave-thither you-it-skinning-are, and-I-him-carry

en-gerai a-iya shoo. Kake tini i-ndip
the-child to-take grazing-ground. But when you-it-finish

a-tē-yeñg-a, ta-pej-o 'n-giri peiye ten a-lōtu
to-skin, roast the-meats so-that when I-come

n-a-inep-u e-idip-ate².
and-I-them-meet they-have-finished-become.'

N-e-iny-ōtōto ol-móruo, n-e-rem en-giteñg
And-he-arises the-old-man, and-he-stabs the-ox

em-ḥidiñg, n-e-dum-u e-mootyan o
the-nape-of-the-neck, and-he-picks-up-hither the-quiver and

eng-áuo, n-e-nap en-gerai, n-ē-osh in-gīshu
the-bow, and-he-carries the-child, and-he-beats the-cattle

m-e-shōmo daa, n-e-irita 'n-gīshu.
that-they-go feeding-place, and-he-herds the-cattle.

Ore p' e-iko 'nji eng-oloñg a-iyōu
Now when it-does thus the-sun to-wish

n-e-mut-u³, n-e-irur-a en-gerai
and-it-set-will, and-he-sleeps-(himself) the-child

te-'ng-orioñg⁴, ne-ita-dō-u ol-móruo,
on-the-back, and-he-him-makes-descend-hither the-old-man,

n-e-irag-ye ti-álo oo-'l-kujit.
and-he-him-lie-down-causes-to in-place of-the-grasses.

N-e-lo ol-móruo a-riny-u 'n-gīshu, amu
And-he-goes the-old-man to-return-hither the-cattle, for

e-shōmo en-n-e-lakwa.
they-went the-which (or where)-it-is-far.

Ore pe e-ba-u, n-e-iñgor-u
Now when he-arrives-hither, and-he-looks-hither (or searches)

e-wēji n-e-tii en-gerai, n-e-la-u.
the-place where-he-is-there the-child, and-he-him-miss-will.

N-ē-jo : 'A-pik en-gima amu taata n-e-nya
And-he-says : 'I-pūt-in the-fire for now and-it-him-eats

¹ A-yeñg means to skin as well as to slaughter.

² They are ready.

³ Two p.m.

⁴ The child is sleeping on the old man's back.

en-gima, n-e-ishir, n-a-kwet álo a-dum-u
 the-fire, and-he-cries, and-I-run place to-pick-up-hither
 eitu e-dup en-gima.¹
 did-not it-him-gets the-fire.'

N-e-ipir-u en-gima, n-e-pej
 And-he-lights-with-fire-sticks the-fire, and-he-burns
 en-gop, n-e-lo en-gima, n-e-ba-iki en-gerai,
 the-ground, and-it-goes the-fire, and-it-reaches the-child,
 n-e-kwet ol-móruo, n-ē-jo ta-ba-iki¹, n-e-nyor-iki
 and-he-runs the-old-man, and-he-says reach-(him), and-he-him-finds
 e-tua duo en-gerai.
 he-died a-short-while-ago the-child.

N-e-tu-ñgw-aiye duo ol-móruo e-ñgoröyōni
 And-he-left-thither a-short-while-ago the-old-man the-woman
 ē-yeñg-ita en-giteñg, n-ē-jo si ninye
 she-skinning-is the-ox, and-she-says also she
 e-ñgoröyōni tē-yeñg-a en-giteñg², ore en-oshi-kata pe
 the-woman skin the-ox, now the-very³-time when

e-ba-ya e-maal, n-e-rem kewan eng-oñgu
 she-arrives-thither the-dewlap, and-she-stabs herself the-eye
 te-'ng-alem, n-e-kwet a-lo a-irur-a,
 with-the-knife, and-she-runs to-go to-lie-down-(herself),
 n-e-pwōnu 'l-mōtōnyi, n-e-mut en-giteñg pōkin.
 and-they-come the-birds, and-they-finish the-ox all.

Ōnaa, n-e-rē-u ol-móruo 'n-gīshu añg.
 Well, and-he-drives-hither the-old-man the-cattle kraal.

Ore ake p' e-ishia-ki-no 'n-gīshu
 Now only when they-are-opposite-to-one-another the-cattle
 kishōmi, n-e-niñg ol-móruo e-ñgoröyōni e-ishir: 'Oi!
 gate, and-he-hears the-old-man the-woman she-weep: 'Oh!
 eng-oñgu ai!' n-ē-jo ol-móruo: 'En-dōmōni
 the-eye my!' and-he-says the-old-man: 'The-woman-who-has-borne
 ai, añgae ni-ki-tō-li-kyo?'
 my, who who-(he)-you-told?'

N-ē-jo e-ñgoröyōni: 'Ainyô, ol-lee lai.'
 And-she-says the-woman: 'What, the-male my.'

N-ē-jo ol-móruo: 'En-gerai duo
 And-he-says the-old-man: 'The-child a-short-while-ago
 e-tu-mut-a en-gima.'
 it-him-finished the-fire.'

¹ And when he reaches him.

² And while she was skinning the ox.

³ Lit. always.

N-ē-jo e-ñgorōyōni : ' Oi ! en-gerai ai !'
 And-she-says the-woman : ' Oh ! the-child my !'

N-ē-jo ol-móruo : ' Kodee 'n-giri ?'
 And-he-says the-old-man : ' Where the-meats ?'

N-ē-jō-ki e-ñgorōyōni : ' E-ta-am-a
 And-she-him-says-to the-woman : ' They-them-have-eaten

'l-mōtōnyi.'
 the-birds.'

N-ē-jo ol-móruo : ' Oi ! 'n-giri ainei !'
 And-he-says the-old-man : ' Oh ! the-meats my !'

Ōnaa, n-e-ishir eng-aji pōki, ē-jo
 Well, and-it-weeps the-hut (or family) all, he-says
 ol-móruo : ' Oi ! 'n-giri ainei !' n-ē-jo e-ñgorōyōni :
 the-old-man : ' Oh ! the-meats my !' and-she-says the-woman :

' Oi ! en-gerai ai ! Oi ! eng-oñgu ai !'
 ' Oh ! the-child my ! Oh ! the-eye my !'

E-ñgur-ai taa elle-orere, amu em-ḃiyani
 (Ye)-look-thither (or Behold) well this-people, for the-greed

na-ta-ar-a kullo : n-e-la-u en-gerai,
 which-struck these : and-they-lose-will the-child,

n-e-la-u en-giteñg, n-e-la-u e-ñgorōyōni
 and-they-lose-will the-ox, and-she-lose-will the-woman
 eng-oñgu.
 the-eye.

N-e-pwo aa-shul-are ol-orere te-'n-guruna.
 And-they-go to-stay-together-with the-people in-the-shame.

THE STORY OF THE GREED OF THE OLD MAN AND HIS WIFE.

There was once upon a time an old man who lived in a kraal with his neighbours. And this old man had a wife and a small child, and he possessed a very fine ox.

One day he said to himself : ' How shall I slaughter my ox ?' and he said aloud to his wife : ' My child ! I will call the men and tell them that I am going to move. We can then slaughter our ox all by ourselves.'

His wife agreed, and in the evening the old man blew his horn as a signal to his friends that he had something to tell them. His neighbours collected together, and he told them that he wished to move as the air did not agree with him. The others consented, and

in the morning he saddled his donkeys, separated his cattle from the rest, and started off, accompanied by his wife, who was carrying the child.

When they had gone some distance, they halted and erected their kraal, after which they rested.

At dawn the next day the old man called his wife, and asked her why they had not yet slaughtered their ox. The woman replied : ' My husband ! How shall we manage to slaughter the ox ? There are two things to be considered, the first is that we have no herdsman, and the second, that I am carrying the baby.' The old man then said : ' Oh, I know what we will do. I will stab the ox in the neck, then I will leave you to skin it, and I will carry the child to the grazing ground. But when you have skinned the animal, roast some meat so that it will be ready on my return.'

The old man then killed the ox, after which he picked up his bow and quiver, put the child on his back, and drove the cattle to the grazing ground, where he herded them.

In the afternoon, as the child was asleep, the old man put it down in the grass, and went to drive back the cattle, for they had wandered far. But when he returned to the spot where he had left the child, he was unable to find it, so he decided to set light to the grass, ' for,' he thought, ' when the fire reaches the child, it will cry, and I will run to the place and pick it up before it is burnt.' He made a fire with his fire-sticks, and the fire travelled to where the child was. He ran to the spot, but when he reached it, he found that the child was dead.

The old man had left his wife in the morning skinning the ox. And while she was skinning it—she had just reached the dewlap—the knife slipped, and she stabbed herself in the eye. She went and lay down, and the birds came and finished the meat.

After the child was burnt, the old man drove the cattle to the kraal, and when they were opposite to the gate, he heard his wife weeping, and saying : ' Oh, my eye !' He therefore asked her who had told her the news.

' What news ?' she inquired.

' The child has been burnt,' he replied.

The woman exclaimed : ' Oh, my child !'

The old man then asked where his meat was, and his wife informed him that the birds had eaten it, whereupon he cried out : ' Oh, my meat !'

n-e-rany and-they-sing	il-muran the-warriors	ti-aulo, in-outside-the-kraal,			
n-e-ñgas-aki and-they-her-greet	'n-gera the-children	kutiti. small.			
N-e-aku And-she-becomes	e-ñgoröyöni the-woman	en-garsis. the-rich-person.			
N-e-ton And-she-stays	a-boit-are to-be-with	'n-gera the-children	enyena her		
'n-gumok-oloñgi. the-many-days.					
N-e-isho And-she-gives (<i>or</i> does-this)	nabo-oloñg, one-day,	n-e-ilepilep-aki and-she-scolds			
'n-gera, the-children,	n-ē-jo : and-she-says :	'Ainyô 'What	kunna-ghera these-children	o-'l-chani ? of-the-tree ?	
N-e-gir-a And-they-silent-are	ninje they	'n-gera ; the-children ;	eitu did-not		
e-iró-rie ; they-her-speak-with ;	n-e-isho and-they-give (<i>or</i> do-this)	ake only	p' when		
e-ipuñg she-goes-out	ñgotonye their-mother	a-lo to-go	'ng-añgite, the-kraals,		
n-e-iturur-o and-they-collect-themselves	pôkin, all,	n-e-pwo and-they-go	ol-opa-shani the-former-tree		
o-iñgu-a, which-they-leave-thither (<i>or</i> come-from),			n-e-itō-ki and-they-do-again		
aa-aku to-become	'l-ñganaiyok. the-fruit.				
N-ē-jo And-she-says	ŵou come	e-ñgoröyöni ¹ , the-woman,	n-e-nyor-iki and-she-finds		
m-e-tii not-they-are-there	o even	nabo, one,	n-e-ishir and-she-weeps	ninye, she,	
n-e-itō-ki and-she-does-again	a-lo to-go	eng-añg the-kraal	o-'l-oiboni, of-the-medicine-man,		
n-ē-jō-ki and-she-says-to	ol-oiboni : the-medicine-man :	'Ainyô 'What			sii again
taata to-day (<i>or</i> now)	i-ngu-na ? you-done-have ?	'N-opa-ghera The-former-children			
ni-ki- jo-o whom-you-me-gave	n-aa-shōmo.' and-they-me-have-gone.'				

¹ And when the woman comes.

N-ē-jō-ki ol-oiboni : 'Mekure
 And-he-her-says-to the-medicine-man : 'Not-again
 a-iyōlo en-n-i-ngo 'taata.'
 I-know the-which (or what)-you-do now.'
 N-e-ikilikwan e-ñgorōyōni : 'A-lo a-iñgur-aa
 And-she-him-asks the-woman : 'I-go to-look-thither
 ol-opa-shani ?'
 the-former-tree ?'
 N-ē-jō-ki ol-oiboni : 'Inno, te-tem-a.'
 And-he-her-says-to the-medicine-man : 'Go, try.'
 N-e-lo e-ñgorōyōni a-iya 'n-opa-mōtō,
 And-she-goes the-woman to-take the-former-cooking-pots,
 n-e-ilep-aki ol-ñgabōli.
 and-she-climbs-into the-sycamore-tree.
 Ore pe e-ba-iki 'l-ñganaiyok, n-e-puk-u
 Now when she-reaches the-fruits, and-they-come-out
 'ng-onyek too-'l-ñganaiyok pōkin á-iñgor e-ñgorōyōni.
 the-eyes from-the-fruits all to-look-at the-woman.
 N-e-irut e-ñgorōyōni, n-eitu e-itō-ki
 And-she-starts the-woman, and-did-not she-does-again
 a-idim a-ta-dō-u to-'l-chani¹.
 to-be-able to-descend-hither from-the-tree.
 N-e-pwōnu ol-orere á-ita-y-u,
 And-they-her-come the-people to-take-out-hither,
 n-eitu ae-oloñg e-itō-ki a-lo
 and-did-not another-day she-does-again to-go
 a-iñgor-u 'n-gera.
 to-look-hither (or search) the-children.

THE STORY OF THE WOMAN AND THE CHILDREN OF THE SYCAMORE TREE.

There was once a woman who had no husband, and she lived for many days in trouble. One day she said to herself: 'Why do I always feel so troubled? It is because I have neither children nor husband. I will go to the medicine-man and get some children.'

She went to the medicine-man and told him she was unhappy owing to the fact that although she had now grown old she had neither husband nor children. The medicine-man asked her which she wanted, husband or children; and she told him she wanted children.

¹ And she is unable to again descend from the tree.

She was instructed to take some cooking-pots—three or as many as she could carry—and to search for a fruit-bearing sycamore, to fill the pots with the fruit, to put them in her hut, and to go for a walk.

The woman followed out these instructions implicitly. She gathered the fruit, filled the pots, placed them in her hut, and went for a walk till the evening.

On arriving near the kraal, she heard the sound of voices and asked herself: 'Why does one hear the voices of children in the kraal?' She approached nearer, and found her hut filled with children, all her work finished, the boys herding the cattle, the hut swept clean by the girls, the warriors singing and dancing on the common, and the little children waiting to greet her. She thus became a rich woman, and lived happily with her children for many days.

One day, however, she scolded the children, and reproached them with being children of the tree. They remained silent and did not speak to her; then, when she went to see her friends in the other kraals, they returned to the sycamore tree, and became fruit again. On her return to her own kraal, the woman wept bitterly when she found it empty, and paid another visit to the medicine-man, whom she taxed with having spirited away her children.

The medicine-man told her that he did not know what she should do now, and when she proposed to go and look at the sycamore tree, he recommended her to try.

She took her cooking-pots to the tree and climbed up into it. But when she reached the fruit they all put forth eyes and stared at her. This so startled her that she was unable to descend, and her friends had to come and help her down.

She did not go to the tree again to search for children.

'L-omon le-Menye-Marōgo.
The-news of-The-Father-(of)-Marogo.

E-tii	opa	ol-móruo	ō-j-i
It-is-there	formerly	the-old-man	who-called-is
Menye-Marōgo,		n-e-ulu	illo-móruo,
The-Father-(of)-Marogo,		and-he-is-gluttonous	this-old-man,
n-e-ata	en-dito	na-j-i	Marōgo.
and-he-has	the-daughter	who-called-is	Marogo.

Ore ōshi e-tii, n-e-iba-yu menye
 Now always she-is-there, and-he-her-dislike-will her-father
 naleñg, m-e-iyēu n-e-isho-ri Marōgo en-daa amu
 very, not-he-wishes and-it-given-is Marogo the-food for
 e-nyor illo-móruo en-daa naleñg.
 he-loves this-old-man the-food very.

N-e-ī-u e-ñgorōyōni e-illo-móruo eng-ae-kerai.
 And-she-bears the-wife of-this-old-man the-other-child.

Ore p' e-ī-sho e-ñgorōyōni, n-e-iyam-i
 Now when she-bears the-woman, and-it-married-is
 Marōgo, n-e-lo eng-añg o'-l-móruo lenye.
 Marogo, and-she-goes the-kraal of-the-husband her.

N-e-ton ninye Menye-Marōgo a-boit-are
 And-he-stays he The-Father-(of)-Marogo to-be-together-with
 e-ñgorōyōni enye o en-gerai kiti.
 the-wife his and the-child small.

N-e-iri-u Marōgo ol-kilikwai,
 And-she-sends-hither Marogo the-messenger (*or* news),

n-ē-jō-ki : 'En-di-aki ¹ papa o yēyo
 and-she-him-says-to : '(Ye)-say-to father and mother

m-e-ētu taisere, amu ē-yeñg taisere
 that-they-come to-morrow, for he-slaughters to-morrow
 ol-móruo lai ol-kiteñg.
 the-husband my the-bullock.'

N-e-tii Menye-Marōgo eng-álo
 And-he-is-there The-Father-(of)-Marogo the-neighbourhood
 oo-'n-gīshu, n-e-iri-waa ñgoto-Marōgo
 of-the-cattle, and-she-sends-thither the-mother-(of)-Marogo

ol-kilikwai : 'En-di-aki ¹ Marōgo, "E-pwōnu
 the-messenger (*or* news) : '(Ye)-say-to Marogo, "They-come

taisere minyi oo ñgutunyi.""
 to-morrow your-father and your-mother.""

Ore pe e-pwōnu 'n-gīshu, n-ē-jō-ki
 Now when they-come the-cattle, and-she-says-to
 e-ñgorōyōni ol-móruo lenye : 'Menye-Marōgo,
 the-woman the-husband her : 'The-Father-(of)-Marogo,

e-tē-jo Marōgo.'
 she-said Marogo.'

¹ Plural verb used with singular subject.

N-ē-jo ol-móruo : 'Ainyô ē-jo e-meneñgani ?'
 And-he-says the-old-man : 'What she-says the-corpse ?'

N-ē-jō-ki e-ñgorōyōni : 'Mi-dek en-gerai
 And-she-him-says-to the-wife : 'Do-not-curse the-child
 pesho. I-'niniñg-o m-aa-tō-li-ki en-n-ē-jo.'
 for-nothing. Listen let-me-you-say-to the-which-she-says.' }
 (or what)

N-ē-jō-ki : 'Tō-lim-u.'
 And-he-her-says-to : 'Relate.'

N-ē-jō-ki : 'Ē-jo Marōgo, maa-pe
 And-she-him-says-to : 'She-says Marogo, let-us-go
 taisere eng-añg enye amu ē-yeñg ol-aputani
 to-morrow the-kraal her for he-slaughters the-son-in-law
 lino ol-kiteñg.'
 your the-bullock.'

N-ē-jo ol-móruo : 'Hoi ! e-Marōgoi ai,
 And-he-says the-old-man : 'Ha ! the-Marogo my,
 e-lio a-jo nanu o-tō-ī-u-o.'
 it-was-visible (or apparent) to-say (or that) I who-her-bore }
 (or begot).'

N-e-iny-ōtōto tadēkenya, n-e-pwo.
 And-they-arise morning, and-they-go.

Ore te-'ng-oitoi, n-e-tum ol-keju
 Now on-the-road, and-they-get (or see) the-river

ō-tii eng-are kitok.
 which-is-there the-water big,

N-ē-jō-ki e-ñgorōyōni ol-móruo :
 And-she-him-says-to the-woman the-old-man :

'Ta-ret-ōkōki en-gerai.'
 'Help-me the-child.'

N-ē-jō-ki ol-móruo : 'Au,
 And-he-her-says-to the-old-man : 'Bring (it),

m-a-ita-lañg-a, pe i-nda-lañg-u sii 'ye
 that-I-it-make-cross, and you-make-cross-hither also you

e-mōti ai o-'l-kine. Ni-mi-njo
 the-pot my of-the-goat. And-not-you-give (or let)

m-e-'ya-wa eng-are.'
 that-it-it-carry-may the-water.'

N-e-jñg ol-móruo atwa eng-are.
 And-he-enters the-old-man in the-water.

Ore Now	eitu did-not	e-ba-iki he-reach	em-bolos the-middle	e-'ng-are, of-the-water,
n-e-uap and-it-snatches	en-gerai the-child	eng-are, the-water,	n-e-'ya. and-it-him-takes.	
N-e-ishir And-she-weep	e-ñgoröyōni, the-woman,	n-ē-jō-ki and-he-her-says-to	ol-móruo : the-old-man :	
'Ti-gir-ayu, 'Be-silent,	amu for	e-ñgam-u they-catch-hither	en-gerai the-child	'l-tuñganak the-men
oo-tii who-are-there	abori below (or further-down)	ol-keju. the-river.'	N-e-ipot-isho : And-he-calls :	
'L-oiye ! 'The-friends !	lekwa those	oo-tii who-are-there	abori below	ol-keju ! the-river !
N-e-iruk-isho And-they-reply	'l-kāk the-trees	le-'ng-are. of-the-water.		
N-ē-jo : And-he-says :	'E-mbuñg-a '(Ye)-seize	inna-kerai. this-child.'		
N-e-itōki And-they-do-again	'l-kāk the-trees	aa-ñgam-u to-catch-hither (or answer)		
lido-toilo that-voice	lenye. his.			
N-ē-jō-ki And-he-says-to	e-ñgoröyōni : the-woman :	'I-tō-niñg-o ?' 'You-it-heard ?'		
N-ē-jo And-she-says	e-ñgoröyōni : the-woman :	'Ee.' 'Yes.'		
N-ē-jo : And-he-says :	'Maa-pe 'Let-us-go	naa.' then.'		
N-e-pwo. And-they-go.				
Ore Now	pe when	e-lam they-leave-behind	ol-keju, the-river,	n-ē-jō-ki and-she-says-to
e-ñgoröyōni the-woman	ol-móruo : the-old-man :	'Kodee 'Where	'l-tuñganak the-men	l-i-tē-jo whom-you-said
e-tu-dum-u-tua they-picked-up-hither	en-gerai ? the-child ?			
N-ē-jō-ki And-he-her-says-to	ol-móruo : the-old-man :	'Ih ! 'Ugh !	maa-pe let-us-go	amu for
e-moda they-are-foolish	ōshii always	'ñgoröyok. the-women.	Ten If	e-imin it-is-lost
m-i-i-u not-you-bear	ae ? other ?			inna, this-one,

N-e-pwo.
And-they-go.

Ore	pe	e-ba-iki	aulo	eng-añg,	n-e-dol
Now	when	they-reach	outside	the-kraal,	and-he-sees
ol-móruo	'l-tuñganak		ẽ-yeñg-ita		ol-kiteñg,
the-old-man	the-men		they-slaughtering-are		the-bullock,
n-e-roj	e-ñgorōyōni		to-'l-kuma		a-jō-ki :
and-he-beckons	the-woman		with-the-club		to-say-to :

'I-ñgur-ai, ẽ-yeñg-ita-i ol-kiteñg.'
'Look-thither, it-slaughtered-being-is the-bullock.'

N-ẽ-jo	ninye	e-rojata	e-roj ¹ ,
And-he-says	he	the-beckoning	he-her-beckons,
n-e-nyor-iki	e-to-osh-o	to-'l-kuma	el-lughunya,
and-he-finds	he-her-has-struck	with-the-club	the-head,

n-e-puk-u o-sarge.
and-it-comes-out the-blood.

N-ẽ-jo : 'Oi! e-ñgorōyōni ai!'
And-he-says : 'Oh! the-wife my!'

N-e-dum-u	'n-gulughok,	n-e-pet-ye
And-he-picks-up-hither	the-earths,	and-he-them-plasters-with
el-lughunya ² ,	n-ẽ-jō-ki :	'Tini ki-pwó eng-añg
the-head,	and-he-her-says-to :	'When we-go the-kraal
e-'n-gerai,	m-i-lo	a-jo nanu l-aa-to-osh-o ; naa,
of-the-child,	not-you-go	to-say I who-(I)-you-struck ; then,
tini	ki-njo-ri	'n-giri kumok, m-i-jo,
if	it-you-given-is	the-meats many, not-you-say,

"A-ta-rap-oshe," tu-shum-a pe ki-njo
"I-have-had-enough-to-eat," put-(them)-down and you-me-give

nanu	amu	m-a-rap-osho.	Ni-m-i-ata
me	for	not-I-have-enough-to-eat.	And-not-you-have
en-gerai	taata,	ni-i-ndim	a-ta-nap-a
the-child	now,	and-you-are-able	to carry
			'n-giri añg.'
			the-meats kraal.'

Õnaa,	n-e-ton-i	te-'ng-añg	e-'n-gerai	enye,
Well,	and-they-stay	in-the-kraal	of-the-child	their
oo	m-e-to-riny-u-nye		eng-añg	enye,
until	they-may-return-hither-themselves		the-kraal	their,

n-e-'ya e-ñgorōyōni 'n-giri naa-te-lek-u-tua,
and-she-takes the-woman the-meats which-remained-hither (or over),

naa-lo	ol-móruo	a-inos	ti-aji.
which-he-goes	the-old-man	to-eat	in-hut.

¹ And he thinks he is beckoning to her.

² And he plasters her head with them.

THE STORY OF THE FATHER OF MAROGO.

There was once upon a time an old man called 'The Father of Marogo' who was a great glutton. He had only one daughter, Marogo, but he disliked the child very much as he had to provide food for her.

After a while his wife gave birth to a second child, and about the same time Marogo was married, and moved to her husband's kraal. The old man then lived alone with his wife and baby.

One day Marogo sent a messenger to invite her parents to come on the morrow to her husband's kraal as they intended to slaughter a bullock. When the messenger arrived, Marogo's father was away from home attending to his cattle, so the message was delivered to his wife, who replied that they accepted.

The cattle returned in the evening, and the woman said to her husband: 'Father of Marogo, Marogo has sent us a message.'

He replied, 'What did the hag say?'

The woman rebuked him for calling their daughter names, and told him that their son-in-law was going to slaughter a bullock the next day, and that Marogo had bidden them to the feast.

Marogo's father was delighted, and cried out: 'Ah! my dear Marogo. Anybody could see that she is my daughter.'

The next morning they started for their son-in-law's kraal, and on the road came to a big river. The woman, who had been carrying the baby, called out to her husband to help her. The old man told her to bring him the child and he would take it across; at the same time he gave his wife his clay pot, which he had exchanged for a goat, and instructed her not to let the water sweep it away.

He then entered the river, but before he reached the middle, he let go the child and the current carried it away. The woman burst into tears, but her husband told her to be quiet as the child would be picked up lower down the stream. He called out to some imaginary people, and when the sound ceased echoing among the trees, he said: 'Seize this child.' The echo came back to them, and he asked his wife if she heard the reply, after which he proposed that they should go on.

As they were leaving the bank, the woman asked him where the men were who had picked up the child. Marogo's father replied: 'You women are such fools! Even if this child is lost, won't you bear another?'

They continued their journey, and when they arrived near Marogo's



Inside a Masai kraal.



Masai woman erecting kraal.

kraal, the old man saw the people slaughtering the bullock. As his wife was some way behind, he beckoned to her with his club in order to point out to her that the feast had commenced. He thought he was only beckoning to her, but as his wife came up to him, he hit her on the head with the club, and made the blood gush forth.

He was sorry for what he had done, and picked up some earth which he plastered on the wound. He told his wife not to let the people they were visiting know that he had hit her; 'and,' he added, 'if you are offered plenty of meat, don't refuse. Put it on one side, and give it to me afterwards, for I shall not get enough to eat. Now that you have no child, you can take home whatever you don't eat.'

They stayed in their daughter's kraal until it was time to return, and the woman took away some of the meat that was left over for her husband to eat at home.

'L-omon loo-'ñgorōyok are oo 'l-mao.
The-news of-the-wives two and the-twins.

E-iwal-aka, n-e-tii ol-móruo, n-e-ata
He-it-entered-into, and-he-is-there the-old-man, and-he-has
'ñgorōyok are.
the-wives two.

N-e-ī-sho eng-ae-ñgorōyōni, n-a olupi
And-she-bears the-one (or other)-wife, and-she-is barren
eng-ae.
the-other.

N-e-ī-sho idya-ñgorōyōni ōshi-ake na-ī-sho,
And-she-bears that-wife always-only who-bears,
n-e-ī-u 'l-mao.
and-she-bears the-twins.

Ore idya ne-me-ī-sho n-e-iba-yu eng-ae,
Now that-one who-not-bears and-she-hate-will the-other,
n-ē-jo: 'Kaji a-iko, peiye aa-nyor-u
and-she-says: 'What I-do, so-that he-me-love-will
ol-móruo lai? N-a nyanna nanu ne-m-a-ī-sho¹.
the-husband my? And-it-is this-here I who-not-I-bear.'

N-e-lo, n-e-duñg nekwa-kera e-'ng-ae
And-she-goes, and-she-cuts those-children of-the-other
'l-kimōjik, n-e-isho e-irur-a
the-fingers, and-she-gives (or does-this) she-sleeps-(herself)

¹ And it is I who do not bear.

eng-ae ¹ , the-other,	n-e-el-ye and-she-rubs-on	o-sarge the-blood	loo-'n-gera of-the-children
en-gutuk, the-mouth,	n-ē-jo : and-she-says :	'Li-orere, 'Oh-the-people,	e-inos-a she-eaten-has
e-ñgorōyōni the-woman	'n-gera the-children	enyena.' her.'	

N-ē-jo And-they-say	ŵōtu come-(ye)	'l-lewa the-males	le-'ng-añg ² , of-the-kraal,
n-e-dol and-they-see	o-sarge. the-blood.		

Ne-m-e-tii And-not-they-are-there	'n-gera the-children	e-'ng-ae, of-the-other,	amu for
e-isud-oiye she-them-hidden-away-has	to-'l-ūlul, in-the-drum,	ō-ta-nañg-aka which-she-has-thrown-into	
e-uaso. the-river.			

N-ē-jo And-he-says	ol-móruo : the-old-man :	'Kaji 'What	a-iko I-do	enna-ñgorōyōni this-woman
na-inos-a who-eaten-has	'n-gera ?' the-children ?'			

N-e-ipot, And-he-her-calls,	n-ē-jō-ki : and-he-her-says-to :	'N-ē-j-i-amu 'And-it-said-is-for } or Because }
i-'nos-a you-ate	'n-gera the-children	n-i-tō-ī-u-o whom-you-bore
openy, yourself,	á-isho I-you-give	
en-gias. the-work.	I-'rita You-herd	'sirkon the-donkeys
akenya presently	o until	
tua.' you-may-die.'		

Ōnaa, Well,	n-e-aku and-she-becomes	e-ñgorōyōni the-woman	en-na-irita the-who-herds
'sirkon the-donkeys	ing-oloñgi the-days	pôkin. all.	

N-e-isho And-it-gives (or does-this)	lido-ūlul that-drum	ō-tii which-they-are-there
'n-gera, the-children,	n-e-'ya and-it-it-carries	eng-are the-water
likae-oshō. other-country.		

¹ While the other woman is asleep.² And when the men of the kraal come.

N-e-dol il-móruak oo-tii aulo,
 And-they-it-see the-old-men who-are-there outside-the-kraal,
 n-ē-jo ol-likae-móruo : 'Nyeledo
 and-he-says the-one (or other)-old-man : 'That-there
 ol-ūlul lai.'
 the-drum my.'

N-ē-jo ol-likae : 'En-ai en-dōki na-tii
 And-he-says the-other : 'Mine the-thing which-is-there
 atwa.'
 inside.'

N-e-ita-y-u-ni ti-atwa eng-are.
 And-it-put-out-hither-will-be from-within the-water.

N-ē-j-i en-da-bol¹, n-e-nyor-ikī-ni e-tii
 And-it-said-is (ye)-open-(it), and-it-found-is they-are-there
 'n-gera atwa, n-aa 'l-ayok pokiraare,
 the-children within, and-they-are the-boys both,

n-e-dum-u-ni á-iya aṅg.
 and-it-them-picked-up-hither-is to-be-carried kraal.

N-e-itō-pok ol-openy ō-tu-dum-u-a,
 And-he-them-rears the-owner who-them-picked-up-hither,

n-e-aku 'l-ayok bōtoro, n-e-murat-i,
 and-they-become the-boys big, and-it-them-circumcised-is,

n-e-aku 'l-muran.
 and-they-become the-warriors.

Ore ten e-iguran oo 'l-kulikae, n-ē-j-i
 Now when they-play with the-others, and-it-said-is
 ake : 'Ainyô kullo lo-'l-ūlul ?'
 only : 'What these of-the-drum ?'

N-ē-jo pokiraare : 'Ainyô-pe ē-j-i 'yook
 And-they-say both : 'What-and (or Why) it-said-is us
 lo-'l-ūlul ?'
 of-the-drum ?'

N-e-ikilikwan ol-orere ; n-e-inos-aki-ni
 And-they-ask the-people ; and-it-them-given-to-is (or informed)
 taa en-n-e-iku-nu-no.
 well the-which (or what)-it-them-happened-to.

N-ē-jō-kī-no 'l-muran : 'Maa-pe
 And-they-say-to-one-another the-warriors : 'Let-us-go
 en-jore. Ore pe ki-ar-ú
 the-war (or raid). Now when we-strike-hither (or capture)

¹ And when they open it.

'n-gīshu, the-cattle,	ni-ki-pwó and-wé-go	ol-oshó the-country	opa formerly
--------------------------	------------------------	------------------------	-----------------

li-ki-'ñgu-á.
which-we-leave-thither (*or* come-from).'

Ōnaa, Well,	n-e-pwo and-they-go	en-jore, the-war (<i>or</i> raid),	n-ē-ar-u and-they-strike-hither } (<i>or</i> capture)
----------------	------------------------	--	--

'n-gīshu the-cattle	kumok, many,	n-e-im-ye and-they-pass-through	en-dim, the-wood,
------------------------	-----------------	------------------------------------	----------------------

n-e-pwo and-they-go	aa-ba-ya to-arrive-thither	en-gop the-country	enye. their.
------------------------	-------------------------------	-----------------------	-----------------

N-e-tum And-they-get (<i>or</i> see)	e-ñgorōyōni the-woman	na-irita who-herds	'sirkon the-donkeys
--	--------------------------	-----------------------	------------------------

ti-aulo, in-outside-the-kraal,	n-e-ikilikwan : and-they-her-ask :	'Yēyo, 'Mother,
-----------------------------------	---------------------------------------	--------------------

ana-i-jo if-you-say (<i>or</i> why)	i-'rita you-herd	'sirkon ? the-donkeys ?	N-aa And-they-are
---	---------------------	----------------------------	----------------------

'n-gera the-children	ōshi always	ná-irita who-herd	'sirkon the-donkeys	ti-aulo. in-outside-the-kraal.'
-------------------------	----------------	----------------------	------------------------	------------------------------------

N-ē-jo And-she-says	e-ñgorōyōni : the-woman :	'Ee, 'Yes,	'n-gera the-children	ainei, my,
------------------------	------------------------------	---------------	-------------------------	---------------

k-a-jō-ki-a ?I-ye-tell-how	'ndae ? ye ?	Ki-rá We-are	opa formerly	'n-o-'l-móruo the-of-the-old-man	ōbo. one.
-------------------------------	-----------------	-----------------	-----------------	-------------------------------------	--------------

Ki-akú We-become (<i>or</i> are)	are. two.	N-a-i-u And-I-bear	'n-gera the-children	are, two,
--------------------------------------	--------------	-----------------------	-------------------------	--------------

n-aa and-they-are	'l-ayok the-boys	pokiraare. both.	N-a And-she-is	olupi barren
----------------------	---------------------	---------------------	-------------------	-----------------

eng-aīni the-husband's-other-wife	ai. my.	N-e-isho And-she-gives (<i>or</i> does-this)	p' when
--------------------------------------	------------	--	------------

a-i-u I-bear	'n-gera, the-children,	n-e-lōtu and-she-comes	a-duñg to-cut	il-kimōjik the-fingers
-----------------	---------------------------	---------------------------	------------------	---------------------------

loo-'n-gera, of-the-children,	n-e-dum-u and-she-picks-up-hither	'n-gera, the-children,
----------------------------------	--------------------------------------	---------------------------

n-e-pik and-she-them-puts-in	ol-ūlul, the-drum,	n-e-nañg-aki and-she-it-throws-into
---------------------------------	-----------------------	--

e-uaso, the-river,	n-á-ityam-aki, and-she-me-jumps-at,	n-aa-el-ye and-she-me-rubs-on	o-sarge the-blood
-----------------------	--	----------------------------------	----------------------

en-gutuk, the-mouth,	n-ē-jō-ki and-she-says-to	ol-orere the-people	le-'ng-añg : of-the-kraal :
-------------------------	------------------------------	------------------------	--------------------------------

“ Wōtu, en-da-siek-u amu e-tu-mut-a
 “ Come-(ye), (ye)-hasten-hither for she-has-finished
 e-ñgorōyōni ’n-gera enyena.”
 the-woman the-children her.”

‘ N-e-pwōnu ol-orere.
 ‘ And-they-come the-people.

‘ N-a-jo tē-jo¹: “ El-lejare, eitu a-inos,”
 ‘ And-I-say say: “ The-lie, did-not I-them-eat,”
 n-e-dol-i o-sarge l-aa-ti-pik-a
 and-it-seen-is the-blood which-she-me-put-in

eng-aīni ai.
 the-husband’s-other-wife my.

‘ N-a-jo i-’sim-u², n-ē-jo ol-orere: “ E-sipa.”
 ‘ And-I-say deny, and-they-say the-people: “ It-is-true.”

‘ N-á-iba-yu ol-móruo lai, n-á-isho
 ‘ And-he-me-hate-will the-husband my, and-he-me-gives

m-a-irita ’sirkon oo taata.
 that-I-may-herd the-donkeys until to-day.

‘ N-e-aku nēja taa, ’n-gera ainei.’
 ‘ And-it-becomes thus well, the-children my.’

Ōnaa, n-e-iyōlō-u ’l-muran ñgotonye,
 Well, and-they-know-will the-warriors their-mother,

n-ē-jō-ki: ‘ Yook opa lello, n-e-’ya
 and-they-her-say-to: ‘ We formerly these, and-it-us-takes

’yook e-uaso likae-oshō, n-e-dum-u-ni
 us the-river other-country, and-it-us-picked-up-hither-is

’yook likae-orere, n-e-itōti-i ’yook. Ore pe
 us other-people, and-it-us-fed-is us. Now when

ki-bul-ú, n-e-li-kī-ni ’yook aa-jo
 we-grow, and-it-us-said-to-is us to say (or that)

e-tu-dum-u-aki ’yook ki-tíí atwa ol-ülul.
 it-us-picked-up-hither-was us we-are-there in the-drum.

I-’ñgur-ai ’l-kimōjik lañg.’
 Look-thither (or Behold) the-fingers our.’

N-e-iyōlō-u si ninye e-ñgorōyōni ’n-gera
 And-she-know-will also she the-woman the-children
 enyena.
 her.

¹ And when I say.

² And when I deny.

N-ē-jō-ki	'n-gera	enyena :	'Wōu, ta-lep-o	
And-they-her-say-to	the-children	her :	'Come, milk	
kunna-kīshu,	ta-pal-a	'sirkon.'		
these-cows,	leave	the-donkeys.'		
N-e-pwo	'sirkon	añg	m-e-tii	
And-they-go	the-donkeys	kraal	not-she-is-there	
en-jōkut,	n-ē-jo	ol-orere :	'Kodee	
the-herdswoman,	and-they-say	the-people :	'Where	
taata	'N-oo-'sirkon ¹ ?			
now (or to-day)	The-of-the-donkeys ?			
Ore	taisere	n-e-dol-i	e-ata	'l-kilani
Now	morrow	and-it-seen-is	she-has	the-clothes
sidan,	n-ē-jo :	'Hae !	k-e-noto	'N-oo-'sirkon
beautiful,	and-they-say :	'Ho !	? she-has-got	The-of-the-donkeys
il-opa-ayok	oo-inos-a ?			
the-former-boys	whom-she-ate ?			
N-e-lōtu	ol-móruo	lenye,	n-ē-jo :	
And-he-comes	the-husband	her,	and-he-says :	
'A-ar.'				
'I-her-strike.'				
N-ē-jō-ki	'l-muran :		'Papa-i,	
And-they-him-say-to	the-warriors :		'Father-you,	
ta-pal-a,	mi-ar ;	inno,	imboto	
leave-(her)-alone,	do-not-strike-(her) ;	go,	call	
'l-lewa	le-'ng-añg	pe	ki-pwōnú	
the-males	of-the-kraal	and	we-come	
á-iruesh-a.'				
to-talk-with-one-another.'				
Ōnaa,	n-e-pwōnu	'l-lewa	le-'ng-añg	
Well,	and-they-come	the-males	of-the-kraal	
n-e-igwen-a,		n-e-nyor-ikī-ni	aa	
and-they-consider-with-one-another,		and-it-found-is	to-be	
'l-lo-'l-móruo	'l-muran.			
the-of-the-old-man	the-warriors.			
N-ē-jo	ol-móruo :	'A-ar	idya-ñgorōyōni	
And-he-says	the-old-man :	'I-strike	that-woman	
olupi	m-e-tua.'			
barren	that-she-may-die.'			

¹ The vowel of the feminine article is frequently omitted in the formation of proper names.

PLATE IX



E-siangiki, or young married woman.

N-ē-jo	'l-muran :	' Mi-ar,	papa,	
And-they-say	the-warriors :	' Do-not-strike-(her),	father,	
i-njo-o	en-gias	opa	n-i-njo-o	yēyo.'
give-(her)	the-work	formerly	which-you-gave	mother.'
Ōnaa,	n-e-isho-ri	idya-ñgorōyōni	m-e-irita	
Well,	and-it-given-is	that-woman	that-she-may-herd	
'sirkon	il-arin	le-'n-gishon	enye.	
the-donkeys	the-years	of-the-life	her.	

THE STORY OF THE TWO WIVES AND THE TWINS.

There was once upon a time a man who had two wives. By one wife he had no family, but by the other he had several children.

The latter on one occasion gave birth to twins, and great was her joy when she heard that both the children were boys. The barren woman, however, was so jealous that she made up her mind to do something that would turn her husband's love for the happy mother to hatred. She took the babies while their mother was sleeping, and cut their fingers, after which she rubbed some of the blood on their mother's mouth. She then put the children into a drum, which she threw into the river, and called to the other inhabitants of the kraal to come and look at the woman who had eaten her offspring. The men came, and, seeing the blood, believed the story, especially as the children were nowhere to be found. The old man was at first uncertain what to do with the supposed murderess; but after a while he called her to him and told her that as a punishment she should herd donkeys for the rest of her days.

The drum in which the woman had put the children was carried along by the current to another country, and some old men who were sitting on the bank of the river outside their kraal saw it as it was floating down the stream. The one who saw it first claimed it as his, whilst one of the others claimed the contents, whatever they might be. The drum was fished out of the water, and when it was opened the two babies were brought to light. The old man who had claimed the contents of the drum took the children to his hut, and fed them, and brought them up as his own sons.

In course of time the boys grew up, were circumcised, and became warriors. They had received the nickname 'Sons-of-the-drum' from their playmates and fellow warriors, and as they did not understand the meaning, they asked the older people why it had been given them. On hearing the story of their being found in a drum in the river, they

decided to pay a visit to the country of their birth; and so as not to arrive empty-handed, they thought it would be well to first of all undertake a raid, and capture some cattle. They shortly afterwards started off on a raiding expedition, and succeeded in lifting a herd of cattle. They then passed through a forest, arriving eventually in another country where signs of habitation soon became evident. They had not proceeded far before they came upon a woman herding donkeys outside a kraal. That a woman should undertake so menial a task surprised them to such an extent that they went up to her and accosted her. 'How is it,' they asked, 'that you are herding the donkeys? Is this not the children's work?'

The woman replied: 'It is painful to me to explain to you, my children, why I do this work.' She, however, proceeded to tell them the pathetic story of her life. She related how her husband had had two wives, and whilst the other one was barren, she herself gave birth to several children. She spoke of her twins, and described how the other woman had come to her while she was asleep, cut her babies' fingers, and smeared the blood on her mouth. She went on to say that the children were put into a drum by the other wife, and thrown into the river; and she dwelt on the punishment to which she had been sentenced.

The warriors on hearing this account said to the woman: 'We are your children, look at our fingers,' and they related to her the story which had been told them of their being found in the drum.

The woman at once recognized her sons, and, at their request, left the donkeys and milked their cows. The donkeys went back to the kraal by themselves in the evening, and the people asked one another where 'the donkey-woman' was, this being the name which had been given to the herds woman.

On the morrow she was seen dressed in new clothes, and the inhabitants of the kraal asked if 'the donkey-woman' had found the sons she had eaten. When her husband saw her, he wished to beat her; but he was deterred by the two warriors, who requested him to call a meeting of the men of the kraals so that they might talk with them.

The men came, and it was found that the warriors were the old man's sons.

The old man then wished to kill his barren wife, but his sons told him to give her the same work to do which he had formerly given to their mother. This he did, and the guilty woman was sentenced to herd donkeys for the rest of her life.

'L-omon	lo-'l-kurto	ō-j-i	Kunju ¹
The-news	of-the-caterpillar	which-called-is	Kunju
	oo 'n-dōkitin	o'sero.	
	and the-things	of-the-forest.	

E-isho-o	opa,	n-e-lo	ol-kurto
He-gave (or did-this)	formerly,	and-he-goes	the-caterpillar
eng-aji	e-'n-gitōjo.		
the-hut	of-the-hare.		

N-e-lōtu	en-gitōjo	e-iñgu-a	e-lilit-a,
And-he-comes	the-hare	he-leaves-thither } (or comes-from)	he-walks-(himself),

n-ē-jo	wōu	kutuk-aji ²	n-e-dol
and-he-says	come	mouth-hut (or door),	and-he-sees

i-roruat	o-'l-kurto,	n-ē-jo	en-gitōjo :
the-footsteps	of-the-caterpillar,	and-he-says	the-hare :

'Ainyō	na-tii	eng-aji	ai ?'
'What	which-is-there	the-hut	my ?'

N-ē-jo	ol-kurto	to-'l-toilo	kitok :	'Nanu
And-he-says	the-caterpillar	with-the-voice	big :	'I

ol-murani	lo-Le-kiado !	o-ibil-o	
the-warrior	of-The-long-one !	whom-they-unfastened-become	

'mungen	ki-ar-á	te-Kurtiale.	A-purd-aki
the-anklets	we-strike-with-one-another } (or fight)	in-Kurtiale.	I-crush-to

e-muny	en-gop !	N-a-ita-a
the-rhinoceros	the-earth !	And-I-make-become (or make)

le-'ng-aina	e-mōdioi !	Nanu,	m-e-itē-u-nō-yu ³ .
of-the-arm } (or elephant)	the-cow's-dung !	I,	not-it-venture-itself-will.'

N-e-iny-ōtōto	en-gitōjo	a-lo,	n-ē-jo :	'He !
And-he-arises	the-hare	to-go,	and-he-says :	'Ho !

a	i-jo	ol-o-ita-a	le-'ng-aina
you-are	you-say	the-who-made	of-the-arm (or elephant)

e-mōdioi ;	nanu	adde	n-a-ik'-aja ?'
the-cow's-dung ;	I	afterwards	and-I-do-how ?'

¹ Ol-kurto is the name of any caterpillar, but more especially the caterpillars of the geometer species ; ol-kurto ōji kunju is the name given to hairy caterpillars.

² And when he comes to the door.

³ It is I ; nobody will venture to attack me.

N-e-lo And-he-goes	en-gitōjo, the-hare,	n-e-tum and-he-gets (or sees)	en-derash, the-jackal,
n-ē-jō-ki: and-he-him-says-to:	'Aa-ta-sai-ya, 'I-you-have-prayed,		
maa-pe let-us-go	pe so-that	i-lo you-go	le-papa O-the-father
ol-kitok-tuñgani the-big-man	ai. my.'		
ō-tii who-is-there	eng-aji the-hut	ai. my.'	
N-e-pwo, And-they-go,	n-e-isho and-he-gives (or does this)	en-derash the-jackal	pe when
e-ba-iki he-reaches	ālo neighbourhood	e-'ng-aji, of-the-hut,	n-e-buak, and-he-cries-out,
n-ē-jo: and-he-says:	'Waa Waa. (Noise resembling a jackal's cry.)		Ainyô 'What
na-tii which-is-there	eng-aji the-hut	e-'n-gitōjōni ¹ of-the-hare	ai?' my?'
N-ē-jo And-he-says	ol-kurto: the-caterpillar:	'Nanu 'I	ol-murani the-warrior
lo-Le-kiado! of-The-long-one!	o-ibil-o whom-they-unfastened-become		'mungen the-anklets
ki-ar-á we-fight	te-Kurtiale! in-Kurtiale!	A-purd-aki I-crush-to	e-muny the-rhinoceros
N-a-ita-a And-I-make	le-'ng-aina of-the-arm (or elephant)		en-gop! the-earth!
Nanu, I,	m-e-itē-u-nō-yu.' not-it-venture-itself-will.'		e-mōdioi! the-cow's-dung!
N-ē-jō-ki And-he-says-to	en-derash the-jackal	en-gitōjo: the-hare:	'M-a-itē-u 'Not-I-venture
taa well	nanu I	elle.' this-one.'	
N-e-lo And-he-goes	en-gitōjo, the-hare,	n-e-tum and-he-gets } (or sees) }	ol-keri, the-spotted-one } (or leopard), }
n-ē-jō-ki: and-he-him-says-to:	'Maa-pe 'Let-us-go		
ol-kitok-tuñgani the-big-man	pe so-that	i-lo you-go	a-irór-ie to-talk-with
ō-tii who-is-there	eng-aji the-hut	ai. my.'	
N-ē-jō-ki: And-he-him-says-to:	'Maa-pe.' 'Let-us-go.'		

¹ Poetical form.

N-e-pwo, And-they-go,	n-e-ba-ya, and-they-arrive-thither,	n-ē-jo and-he-says
ol-keri : the-spotted-one (<i>or</i> leopard) :	'Ainyô 'What	na-tii which-is-there
e-'n-gitōjōni of-the-hare	ai ? my ?	eng-aji the-hut
N-ē-jo And-he-says	ol-kurto : the-caterpillar :	'Nanu 'I
lo-Le-kiado ! of-The-long-one !	o-ibil-o whom-they-unfastened-become	'mungen the-anklets
ki-ar-á we-fight	te-Kurtiale ! in-Kurtiale !	A-purd-aki I-crush-to
	e-muny the-rhinoceros	en-gop ! the-earth !
N-a-ita-a And-I-make	le-'ng-aina of-the-arm (<i>or</i> elephant)	e-mōdioi ! the-cow's-dung !
		Nanu, I,
m-e-itē-u-nō-yu. not-it-venture-itself-will.'		
N-ē-jo And-he-says	ol-keri : the-spotted-one } (<i>or</i> leopard) :	'Pasa ! 'Ah!
		e-purd he-crushes
ol-le-'ng-aina, the-of-the-arm (<i>or</i> elephant),	o and	e-muny, the-rhinoceros,
		o nanu. and I.'
N-e-lo And-he-goes	en-gitōjo, the-hare,	n-e-ipot and-he-calls
		e-muny, the-rhinoceros,
n-ē-jō-ki : and-he-him-says-to :	'Wōu, 'Come,	aa-ta-sai-ya, I-you-have-prayed,
		ta-ar-ai strike-thither } (<i>or</i> drive-away)
ol-tuñgani the-man	ō-tii who-is-there	eng-aji the-hut
		ai. my.'
N-e-lōtu And-he-comes	e-muny, the-rhinoceros,	n-ē-jo : and-he-says :
		'Añgae 'Who
ō-tii who-is-there	eng-aji the-hut	e-'n-gitōjōni of-the-hare
		ai ? my ?
N-ē-jo And-he-says	ol-kurto : the-caterpillar ;	'Nanu 'I
lo-Le-kiado ! of-The-long-one !	o-ibil-o whom-they-unfastened-become	'mungen the-anklets
ki-ar-á we-fight	te-Kurtiale ! in-Kurtiale !	A-purd-aki I-crush-to
		e-muny the-rhinoceros
		en-gop ! the-earth !
N-a-ita-a And-I-make	le-'ng-aina of-the arm (<i>or</i> elephant)	e-mōdioi ! the-cow's-dung !
		Nanu, I,
m-e-itē-u-nō-yu. not-it-venture-itself-will.'		

Ore Now	pe when	e-niñg he-hears	e-muny the-rhinoceros	lello-rorei, these-words,
n-ē-jo :	'He!	Ai!	nēja	e-tiu?
and-he-says :	'Ho!	What!	thus	it-is-like?
addē	nanu.	A-lo	taa	nanu.'
afterwards	me.	I-go	well	I.'
N-e-lo	en-gitōjo,	n-e-ipot	ol-le-'ng-aina,	
And-he-goes	the-hare,	and-he-calls	the-of-the-arm (or elephant),	
n-e-lōtu,	n-ē-jo :	'Ainyō	na-tii	eng-aji
and-he-comes,	and-he-says :	'What	which-is-there	the-hut
e-'n-gitōjōni	ai ?'			
of-the-hare	my ?'			
N-ē-jo	ol-kurto :	'Nanu	ol-murani	
And-he-says	the-caterpillar :	'I	the-warrior	
lo-Le-kiado!	o-ibil-o		'mungen	
of-The-long-one!	whom-they-unfastened-become		the-anklets	
ki-ar-á	te-Kurtiale!	A-purd-aki	e-muny	en-gop!
we-fight	in-Kurtiale!	I-crush-to	the-rhinoceros	the-earth!
N-a-ita-a	le-'ng-aina	e-mōdioi!	Nanu,	
And-I-make	of-the-arm (or elephant)	the-cow's-dung!	I,	
m-e-itē-u-nō-yu.'				
not-it-venture-itself-will.'				
N-ē-jo	ol-le-'ng-aina :	'Añgaa!	á-itá-i	
And-he-says	the-of-the-arm } (or elephant): }	'Hah!	it-me-made-is	
addē	nanu	e-mōdioi.	M-a-itē-u	pae
afterwards	me	the-cow's-dung.	Not-I-venture	and
nanu	elle.'			
I	this-one.'			
N-e-dol	en-gitōjo	en-dua,	n-ē-jō-ki :	
And-he-sees	the-hare	the-frog,	and-he-him-says-to :	
'Wōu,	pasinai,	i-'ñgur-ai	anake	i-ndim
'Come,	please,	look-thither (or see)	if	you-are-able
a-ita-y-u	ol-tuñgani	ō-ta-la-ikī-nōte-ki		
to-take-out-hither	the-man	whom-they-have-unable-been		
ō-tii	eng-aji	ai.'		
who-is-there	the-hut	my.'		
N-ē-jō-ki	en-dua :	'Maa-pe.'		
And-he-him-says-to	the-frog :	'Let-us-go.'		

N-e-pwo, And-they-go,	n-e-ba-ya, and-they-arrive-thither,	n-ē-jo and-he-says
en-dua : 'Añgae the-frog : 'Who	ō-tii who-is-there	eng-aji e-'n-gitōjōni ai ?' the-hut of-the-hare my ?'

N-ē-jo And-he-says	ol-kurto : the-caterpillar :	'Nanu 'I	ol-murani the-warrior
lo-Le-kiado ! of-The-long-one !	o-ibil-o whom-they-unfastened-become	'mungen the-anklets	
ki-ar-á we-fight	te-Kurtiale ! in-Kurtiale !	A-purd-aki I-crush-to	e-muny the-rhinoceros
		en-gop ! the-earth !	
N-a-ita-a And-I-make	le-'ng-aina of-the-arm (or elephant)	e-mōdioi ! the-cow's-dung !	Nanu, I,

m-e-itē-u-nō-yu !
not-it-venture-itself-will !

N-e-itō-ki And-he-him-does-again	en-dua the-frog	a-igut-aki, to-move-towards,	n-ē-jo : and-he-says :
'A-ēuo 'I-have-come	eng-oiñgōni, the-strong-person,	en-dyañgadad, the-leaper,	n-a-ata and-I-have
'n-duli the-buttocks	'n-e-'ñgape, the-of-the-post,	n-aa-pik-i and-it-me-put-in-is	eng-Aī the-God
e-mākūke.' the-vileness.'			

N-e-ikirikir-a And-he-trembles-(himself)	ol-kurto. the-caterpillar.
---	-------------------------------

N-e-nyik-aa And-he-pushes-thither (or approaches-thither)	en-dua. the-frog.
--	----------------------

N-ē-jo And-he-says	ol-kurto the-caterpillar	e-ikirikir-a : he-trembles-(himself) :	'Nanu 'I
kul-to ¹ , caterpillar,	nanu I	kul-to.' caterpillar.'	

Ōnaa, Well,	n-e-ibuñg and-they-him-seize	i-ñgwēsīn the-animals	aa-yet-u, to-drag-hither,
----------------	---------------------------------	--------------------------	------------------------------

n-e-'ya-u and-they-him-bring	boo, ouside-the-hut,	n-e-kweni and-it-laughs	pōki-tōki every-thing
---------------------------------	-------------------------	----------------------------	--------------------------

na-tii which-is-there	inne here	te-'n-daboi at-the-trouble	n-a-ita-yo which-it-put-out-thither
--------------------------	--------------	-------------------------------	--

ol-kurto.
the-caterpillar.

¹ The change of *r* to *l* signifies something weak or small.

THE STORY OF THE CATERPILLAR AND THE
WILD ANIMALS.

Once upon a time a caterpillar entered a hare's house when the owner was absent. On his return the hare noticed the marks on the ground, and cried out: 'Who is in my house?' The caterpillar replied in a loud voice: 'I am the warrior-son of the long one, whose anklets have become unfastened in the fight in the Kurtiale country. I crush the rhinoceros to the earth, and make cow's dung of the elephant! I am invincible!'

The hare went away saying: 'What can a small animal like myself do with a person who tramples an elephant under foot like cow's dung?' On the road he met the jackal, and asked him to return with him and talk with the big man who had taken possession of his house. The jackal agreed, and when they reached the place, he barked loudly, and said: 'Who is in the house of my friend the hare?'

The caterpillar replied: 'I am the warrior-son of the long one, whose anklets have become unfastened in the fight in the Kurtiale country. I crush the rhinoceros to the earth, and make cow's dung of the elephant! I am invincible!' On hearing this the jackal said: 'I can do nothing against such a man,' and left.

The hare then fetched the leopard, whom he begged to go and talk with the person in his house. The leopard, on reaching the spot, grunted out: 'Who is in the house of my friend the hare?' The caterpillar replied in the same manner as he had done to the jackal, and the leopard said: 'If he crushes the elephant and the rhinoceros, he will do the same to me.'

They went away again, and the hare sought out the rhinoceros. The latter, on arriving at the hare's house, asked who was inside, but when he heard the caterpillar's reply, he said: 'What, he can crush me to the earth! I had better go away then.'

The hare next tried the elephant, and asked him to come to his assistance, but on hearing what the caterpillar had to say, the elephant remarked that he had no wish to be trampled under foot like cow's dung, and departed.

A frog was passing at the time, and the hare asked him if he could make the man who had conquered all the animals leave his house. The frog went to the door and asked who was inside. He received the same reply as had been given to the others, but instead of leaving,

he went nearer, and said: 'I, who am strong and a leaper, have come. My buttocks are like the post, and God has made me vile.'

When the caterpillar heard this, he trembled, and as he saw the frog coming nearer, he said: 'I am only the caterpillar.'

The animals who had collected near seized him, and dragged him out; and they all laughed at the trouble he had given.

'L-omon lo-'l-murani oo 'l-Lumbwa.
The-news of-the-warrior and the-Lumbwa.

E-i-sho-o opa, n-e-pwo l'-muran
They-gave (*or did-this*) formerly, and-they-go the-warriors
ol-pul,
the-slaughter-house.

Ore e-ti-ōyo to-'l-pul,
Now they-have-not-yet-retained from-the-slaughter-house,
n-ē-pwōnu 'l-Lumbwa, n-e-'ya 'n-gīshu,
and-they-come the-Lumbwa, and-they-take the-cattle,
n-ē-ar sii en-gerai na-tii shoo.
and-they-kill also the-child who-is-there grazing-ground.

N-e-lo en-dito a-ipot ol-alashe lenye
And-she-goes the-girl to-call the-brother her
to-'l-pul, n-ē-jo: 'Le-muran,
from-the-slaughter-house, and-she-says: 'O-the-warriors,

kullo lo-'l-ō-pur-u¹, e-ipir-a
these of-the-which-smokes, it-directed-towards-becomes
en-derit il-Lumbwa, n-e-saisai
the-dust the-Lumbwa, and-she-is-near-bearing

eng-ayus, n-e-rash-a 'ng-asho
the-black-and-white-cow, and-they-blotched-become the-small-calves

'sederi, n-e-ibelibel il-oiñgok
the-sides-of-the-head, and-they-move-to-and-fro the-bulls

i-ruga, n-e-nuk-a en-gerai
the-humps, and-he-buried (*or hidden*)-becomes the-child

to-'rēgie, oo-rash-a kurumi lanci².
by-the-path, who-blotched-become lower-part-of-the-backs my.'

¹ Another term for the slaughter-house.

² Another name for ol-kipise, or apron of goat's skin which the warriors wear when proceeding on a journey.

N-ē-jo	'l-muran :	'M-e-tii	enne
And-they-say	the-warriors :	'Not-he-is-there	here
ol-alashe	lino ;	kwet-a	kuldo-puli.'
the-brother	your ;	run	those-slaughter-houses.'

N-e-lo.
And-she-goes.

Ore	elle-murani	o-iñgor-u	
Now	this-warrior	whom-she-looks-hither (or searches)	
en-dito	ol-alashe,	a	ninye
the-girl	the-brother,	it-is	he
			ol-openy
			the-owner
			kunna-kīshu
			these-cattle
naa-'ya-waita	'l-mañgati.		
which-they-took	the-enemies.		

N-ē-jō-ki	ol-alashe :	'K-e-'ya-waita
And-he-her-says-to	the-brother :	'? They-taken-have

'l-Lumbwa	'n-gīshu ?'
the-Lumbwa	the-cattle ?'

N-ē-jo	en-dito :	'Ee.'
And-she-says	the-girl :	'Yes.'

N-e-pi	naleñg	elle-murani,	n-a	kitok
And-he-is-fierce	very	this-warrior,	and-he-is	big
a-lañg	il-kulikae	pōkin.		
to-surpass	the-others	all.		

N-ē-jō-ki	ol-murani	o-singa	lenye :
And-he-says-to	the-warrior	the-servant (or slave)	his :

'Rindi,	i-njo-o-ki	'n-amugha.'
'Rindi,	give-me	the-sandals.'

N-ē-jō-ki	o-singa :	'M-a-idim-u,
And-he-him-says-to	the-servant :	'Not-I-be-able-shall,

amu	kituak	naleñg.'
for	big	very.'

N-ē-jō-ki	ol-murani
And-he-him-says-to	the-warrior :

'I-mberiper-u.'
'Roll-(them)-over-and-over-hither.'

N-e-itō-ki	n-ē-jō-ki	ol-murani :	'I-njo-o-ki
And-he-does-again	and-he-him-says-to	the-warrior :	'Give-me

em-ḃere	ai.'
the-spear	my.'

N-ē-jo	o-singa :	'M-a-idim-u.'
And-he-says	the-servant :	'Not-I-be-able-shall.'

N-ē-jo ol-murani : 'I-mberiper-u.'
And-he-says the-warrior : 'Roll-(them)-over-and-over-hither.'

N-e-iperiper-u o-singa,
And-he-them-rolls-over-and-over-hither the-servant,

n-e-'ya-u.
and-he-them-brings.

N-e-pwo.
And-they-go.

Ore	pe	e-ba-iki	eng-oitoi,	n-e-nyor-iki
Now	when	they-reach	the-road,	and-they-find
e-shōmo	'l-mañgati	en-n-e-lakwa.		
they-have-gone	the-enemies	where-it-is-far.		

N-e-suj,	n-e-tum	e-wēji
And-they-them-follow,	and-they-get (<i>or</i> see)	the-place
n-e-tō-í-ki-o	en-giteñg	enye.
which-it-bore-in	the-cow	his.

N-e-itō-ki	aa-tum	kulle	to-'l-turoto,
And-they-do-again	to-get (<i>or</i> see)	milks	by-the-pond,
n-e-iyōlō-u	aa-jo	'n-e-'n-giteñg	enye,
and-they-know-will	to-say (<i>or</i> that)	the-of-the-cow	their,

n-ē-jō-ki	o-singa	lenye :	'O-Rindi,	i-'nyorinyor-a
and-he-says-to	the-servant	his :	'The-Rindi,	taste
kunna-alle.'				
these-milks.'				

N-e-inyoriyor,	n-ē-jō-ki :	'K-in-e-anu ?'
And-he-them-tastes,	and-he-him-says-to :	'? The-of-when ?'

N-ē-jō-ki	'Rindi :	'N-e-'ng-ae-oloñg.'
And-he-him-says-to	Rindi :	'The-of-the-other-day.'

N-ē-jō-ki ;	'Maa-pe.'
And-he-him-says-to :	'Let-us-go.'

N-e-pwo,	n-e-tum	kulye-alle	to-'l-bālbāl,
And-they-go,	and-they-get (<i>or</i> see)	other-milks	by-the-lake,

n-ē-jō-ki	ol-murani :	'I-'ñgur-ai	sii	kunna.'
and-he-him-says-to	the-warrior :	'Look-thither } also	these.'	
		(<i>or</i> Try) }		

N-e-iñgur-aa,	n-ē-jō-ki :
And-he-them-looks-thither (<i>or</i> tries),	and-he-him-says-to :

'Oi !	'n-e-ñgole	dama.'
'Oh !	the-of-yesterday	day.'

N-e-pwo.
And-they-go,

Ore	pe	e-keny-u,	n-e-tum	kulye,
Now	when	it-dawns,	and-they-get (<i>or see</i>)	others,
n-ē-jō-ki		ol-murani :	'O-Rindi,	i-'ñgur-ai
and-he-him-says-to		the-warrior :	'The-Rindi,	look-thither (<i>or try</i>)
sii	kunna.'			
also	these.'			

N-e-iñgur-aa,		n-ē-jō-ki :
And-he-them-looks-thither (<i>or tries</i>),		and-he-him-says-to :
'N-e-ñgole	teipa	kunna.'
'The-of-yesterday	evening	these.'

N-e-pwo,	n-e-itō-ki	n-e-tum	kulye,
And-they-go,	and-they-do-again	and-they-see	others,
n-e-iñgur-aa		o-singa,	n-ē-jo :
and-he-them-looks-thither (<i>or tries</i>)		the-servant,	and-he-says :
'N-e-duo	tadēkenya.'		
'The-of-to-day	morning.'		

N-e-pwo,	n-e-tum	kulye,	n-ē-jo
And-they-go,	and-they-get (<i>or see</i>)	others,	and-he-says
ol-murani :	'Oo	sii	kunna.'
the-warrior :	'And	again	these.'

N-ē-jo	o-singa :	'Taata	e-im-a	enne.'
And-he-says	the-servant :	'Now	they-passed-have	here.'

N-e-pwo,	n-e-tum	kulye,	n-ē-jō-ki
And-they-go,	and-they-see	others,	and-he-him-says-to
ol-murani :	'O-Rindi,	i-'ñgur-ai	kunna amu
the-warrior :	'The-Rindi,	look-thither (<i>or try</i>)	these for
a-jo	nanu	e-taa	en-ni-ki-'nep-ū ¹ .'
I-say	I	it-has-become	the-which (<i>or when</i>)-we-them-meet.'

N-e-iñgur-aa		o-singa,	n-ē-jo :
And-he-them-looks-thither (<i>or tries</i>)		the-servant,	and-he-says :
'Oi !	Ka ?	m-e-li-o	e-pwo
'Oh !	How ?	not-they-visible-are	they-go
te-lughunya-'yook ?'			
at-head-us (<i>or in-front-of-us</i>) ?'			

N-e-pwo,	n-e-inep-u,	n-ē-ar-are
And-they-go,	and-they-them-meet,	and-he-fights-with
illo-murani	'l-mañgati,	n-e-mut,
this-warrior	the-enemies,	and-he-them-finishes,
n-e-riny-u	'n-gīshu	enyena aṅg.
and-he-returns-hither	the-cattle	his kraal.

¹ For I think we shall meet them shortly.

THE STORY OF THE WARRIOR AND THE LUMBWA¹.

Once whilst the Masai warriors were slaughtering a bullock in the woods, their enemies, the Lumbwa, suddenly appeared at the kraal, and drove off the cattle that were grazing near at hand, killing at the same time the boy who was herding them.

A young girl, the sister of the owner of the cattle, on hearing the news, ran to the slaughter-house to call her brother. On her arrival she cried to the warriors: 'O ye who are feasting! The dust rises in the direction of Lumbwa; the black and white cow is on the point of giving birth; the small calves have blotches on the sides of their heads; the bulls' humps move to and fro; and the child's body lies by the wayside. Ye who are wearing your goat-skin aprons, and are ready for the fray, come!'

The warriors told her that her brother was not there, and advised her to go some distance further to a spot where others were also slaughtering. She started off again, and after a time found her brother, who treated the matter very lightly. On hearing what had occurred he called to his servant, Rindi, and told him to bring his sandals and spear.

Now this warrior was such a giant that his servant was unable to lift his weapons or sandals, and was obliged to roll them over and over until he reached the spot where his master was waiting. Some days elapsed after the theft of the cattle before the warrior was ready to start off in pursuit of the enemy, and then he was only accompanied by his servant.

After proceeding a short distance they arrived at a spot where the cow had cast its calf, and some way further on they reached a pond, near which some milk had been spilt. The warrior told his servant to taste this milk in order that he might know how far ahead of them the enemy was. Rindi tried the milk, and said it had been there two days. They continued their journey, and later on came to a lake where they found some more milk. Rindi tasted this too, and said it had been there since the preceding day.

The next morning they again saw some milk by the road, and this Rindi declared to have been spilt the night before.

On they went again, and during the course of the day came upon some more milk, which they found to be quite fresh. Rindi on tasting

¹ The Lumbwa Masai or 'l-Oikop, resident in German East Africa.

it asked the warrior if he could not see the Lumbwa as they could only be a short distance in front of them.

Shortly after this they came up with the enemy, and after a fight the warrior killed them all, and recovered his cattle, which he drove back to his kraal.

'L-omon lo-'l-ayōni o ol-alashe o o-singōlio lenye.
The-news of-the-boy and the-brother and the-song their.

E-iwal-aka,	n-e-tii	ol-móruo,	n-e-ata
He-it-entered-into,	and-he-is-there	the-old-man,	and-he-has
'ñgorōyok are,	n-e-ata	kunna-'ñgorōyok	in-gera
the-wives two,	and-they-have	these-wives	the-children
aa nabo ¹ ,	n-aa	'l-ayok	pokiraare.
to-be one,	and-they-are	the-boys	both.
N-ē-ä	e-ñgorōyōni	nabo,	n-e-iñgu-a
And-she-dies	the-woman	one,	and-she-leaves-thither
en-gerai,			
the-child.			

N-ē-jō-ki	ol-móruo	e-ñgorōyōni	na-ish-u :
And-he-says-to	the-husband	the-wife	who-lives :
'I-ngo enna-kerai pe	e-boit-are	eng-ae.'	
'Take-hold-of this-child so-that	he-is-together-with	the-other.'	

N-ē-jo	e-ñgorōyōni :	'Aiya.'
And-she-says	the-woman ;	'Very-well.'

Ōnaa,	n-e-ton-i	'na-duo-ayok ²
Well,	and-they-stay	these-a-short-while-ago-boys
aa-boit-a,		n-e-nyor-u-no
to-be-with-one-another,		and-they-love-will-one-another
en-ne-m-e-tii		tōki ³ .
the-which (or where)-not-it-is-there		thing.

N-e-aku	bōtoro,	n-e-rub-a	
And-they-become	big,	and-they-accompany-one-another	
shoo	'ng-oloñgi	pōkin.	
grazing-ground	the-days	all.	
N-e-isho	e-ñgorōyōni,	n-e-iba-yu	en-gerai
And-she-gives }	the-woman,	and-she-hate-will	the-child
(or does-this) }			

¹ One apiece.

² These boys who were mentioned a short while ago.

³ And they love one another very much.

e-'ng-ae, n-ē-jo : 'K-aji a-iko peiye a-ar
of-the-other, and-she-says : 'How I-do so-that I-kill
enna-gherai, pe e-tum en-gerai ai en-daa kitok.'
this-child, so-that he-gets the-child my the-food big.'

N-e-ta-a nenna-kera 'l-ayok bōtoro e-irita
And-they-became these-children the-boys big they-herd
'n-gīshu, n-e-ata en-giteñg enye na-das
the-cattle, and-they-have the-cow their which-they-suck
ake pokiraare, n-ē-j-i eng-arna e-inna-kiteñg,
only both, and-it-called-is the-name of-this-cow,
en-Dambu ¹.
the-Dapple-grey.

N-a ake e-isho p' e-aku
And-it-is only they-give (*or* do-this) when it-becomes
e-iyō-u-u ² n-e-das, n-e-rany :
they-wish-will and-they-suck, and-they-sing :

E-itu-rup-aka ³ en-Dambu añg,
She-has-lowered-(the milk) the-Dapple-grey our,

En-goi-papai ⁴,
The-child-(of)-father,

Ne-m-a-das il-ki linōno,
Whom-not-I-suck the-teats your,

En-goi-papai.
The-child-(of)-father.

N-e-aku illo o-singólio lenye ten e-das
And-it-becomes this the-song their when they-suck
inna-kiteñg enye.
this-cow their.

N-e-iwal-aka inna-ñgorōyōni, n-e-tur-u ⁵ en-gumoto
And-she-it-enters-into this-woman, and-she-digs the-pit
ti-atwa eng-aji.
within the-hut.

¹ In this word *s* changes to *d* after *n* : o-sambu, the dapple grey bull *or* the bull of many colours ; en-dambu, the dapple grey cow *or* the cow of many colours.

² In the third person plural of the present and future tenses of the verb a-iyō-u, to wish, the last letter is doubled.

³ Masai cattle are able to restrain their flow of milk, and this word is only used when a cow allows the milk to come on the calf being put to her udder.

⁴ A pet term for brother, used sometimes by children.

⁵ A-tur is to dig (*intr.*), a-tur-u, to dig (*tr.*).

Ore Now	p' when	e-idip, she-it-finishes,	n-ē-jō-ki and-she-says-to	en-gerai the-child
ne-me-ata who-not-has	ñgotonye : the-mother :	‘ Lá-isho-o ‘ Whom-me-gave	eng-Ai !’ the-God !’	
N-ē-jo And-he-says	en-gerai : the-child :	‘ Oi.’ ‘ Yes.’		
N-ē-jō-ki : And-she-him-says-to :	‘ Ten ‘ When	e-ipir it-us-is-opposite-to	eng-oloñg¹, the-sun,	
n-i-lōtu and-you-come	añg kraal	peiye so-that	aa-barn.’ I-you-shave.’	
N-ē-jo And-he-says	en-gerai : the-child :	‘ Aiya.’ ‘ Very-well.’		
N-e-lo And-he-goes	en-gerai the-child	álo place	oo-’n-gishu of-the-cattle	o with
N-e-isho And-he-gives (<i>or</i> does-this)	ake only	p’ when	e-ipir it-him-is-opposite-to	ol-likae. the-other.
eng-oloñg, the-sun,	n-e-lōtu and-he-comes	añg. kraal.		
N-ē-jō-ki And-she-him-says-to	e-ñgorōyōni : the-woman :	‘ Inno ‘ Go	kejek feet	e-’ruat, of-the-bed,
i-’ya-u bring	em-bene the-bag	na-tii which-it-is-there	ol-murunya.’ the-razor.’	
N-e-lo And-he-goes	en-gerai the-child	en-n-e-tii the-which (<i>or</i> where)-it-is-there		
en-gumoto the-hole	na-tu-tur-u-o which-she-dug	e-ñgorōyōni, the-woman,	n-e-do-iki and-he-it-descends-into	
m-e-dol-ita. not-he-it-seeing-is.				
Ōnaa, Well,	n-e-lōtu and-she-comes	e-ñgorōyōni, the-woman,	n-e-pik and-she-puts-in	o-soit the-stone
kitok. big.				
N-e-pwōnu And-they-come	’n-gishu the-cattle	añg kraal	teipa, evening,	n-e-lo and-she-goes
e-ñgorōyōni, the-woman,	n-e-lep-u and-she-milks-hither	kulle milks	kumok, many,	
n-e-’ya-ki and-she-them-takes-to	en-gerai the-child	enye. her.		

¹ Midday.

THE BOY, HIS BROTHER, AND THEIR SONG 193

N-ċ-jō-ki	en-gerai	ŋgotonye :	‘ Yēyo,	kodee
And-he-says-to	the-child	his-mother :	‘ Mother,	where
ol-alashe	lai ? ’			
the-brother	my ? ’			

N-ē-jō-ki :	'A-ta-barn-o	duo,
And-she-him-says-to :	'I-him-shaved	a-short-while-ago,
n-e-riny-o	en-n-e-tii	'n-gīshu.'
and-he-returns-himself	the-which-they-are-there	the-cattle.'
	(or where)	

N-ě-jo	en-gerai :	'Eitu	e-riny-o.'
And-he-says	the-child :	'Did-not	he-return-himself.'

N-ē-jo	e-ñgorōyōni :	‘ F-imin-a	en-gerai.’
And-she-says	the-woman :	‘ He-lost-is	the-child.’

N-e-ishir	taa	naleñg.
And-she-weep	well	very.

Ore	p'	e-idip-a-yu ¹ ,	n-ě-j-i
Now	when	it-finished-become-will,	and-it-said-is

e-ta-a	e-tua	en-gerai.
it-has-become	he-is-dead	the-child.

N-e-lo	ol-likae	shoo.
And-he-goes	the-other-one	grazing-ground.

Ore	p'	e-ipur	eng-oloŋ,	n-e-rany
Now	when	it-him-is-opposite-to	the-sun,	and-he-sings
ol-ōshi-singólio		lenye	ō-jo :	
the-every-day-song		his	which-says :	

E-itu-rup-aka	en-Dambu	añg,
She-has-lowered-(the-milk)	the-Dapple-grey	our,

En-goi-papai,
The-child-(of)-father,

Ne-m-a-das	il-ki	linōno,
Whom-not-I-suck	the-teats	your,

En-goi-papai.
The-child-(of)-father.

Ore	ẽ-jo	nẽja	e-ishir	ake	oo	m-e-ẽtu
Now	he-says	thus	he-weep	only	until	may-they-come
'n-gĩshu	aňg.					
the-cattle	kraal.					

Ore p' e-ba-u boo, n-e-rany
Now when he-arrives-hither outside-the-hut, and-he-sings

¹ When the day was finished.

naleñg,	n-e-niñg		lido	ō-tii	en-gumoto,
very,	and-he-him-hears		that-one	who-is-there	the-pit,
n-e-rany	si	ninye,	n-e-ininiñg	lido	ō-tii
and-he-sings	also	he,	and-he-listens	that-one	who-is-there
boo.					
outside-the-hut.					

N-e-nyik-u	alo	kutuk-aji		
And-he-approaches-hither	direction	mouth-hut (<i>or</i> door)		
n-e-itō-ki	a-rany,	n-e-iruk		lido
and-he-does-again	to-sing,	and-he-him-answers		that-one
ō-tii	en-gumoto,	n-e-niñg	taa	katukul,
who-is-there	the-pit,	and-he-him-hears	well	altogether,

n-e-lo	a-ita-u	ti-atwa	en-gumoto.
and-he-him-goes	to-put-out-hither	from-within	the-hole.
Ore	pe	e-ba-u	ñigotonye,
Now	only	she-arrives-hither	their-mother,

te-'ramatare,	n-ē-jo :	'Iyope!	kaji
from-the-attending-to-the-calves,	and-she-says :	'Ah!	where
e-iñgu-a	enna-gherai	ai ?'	
he-leaves-thither (<i>or</i> comes-from)	this-child	my ?'	

N-ē-jo	eng-ae :	‘E-iñgu-a	o-sero.’
And-he-says	the-other-one :	‘He-comes-from	the-forest.’

Ore	tadekenya	n-e-ii	idya-kerai	na-ata
Now	morning	and-he-sharpens	that-child	who-has
figotonye		ol-alem		m-e-ti-pi-ja,
the-mother		the-sword		that-it-may-sharp-become,

n-e-isho	pe	e-puk-u	ñgotonye,
and-he-gives (<i>or</i> does-this)	when	she-comes-out	his-mother,
n-e-duñg	ol-gos,	n-ē-ä.	
and-he-her-cuts	the-throat,	and-she-dies.	

Ōnaa, Well,	n-e-ita-lak-u and-he-him-make-pay-for-will (<i>or</i> avenges)	en-gerai the-child
ol-alashe the-brother	lenye his	ō-ti-pik-aki who-put-in-was
	en-gumoto the-pit	pesho. for-nothing.

N-e-nañg	inna-ñgoki	enye.
And-she-it-throws (<i>or</i> dies-for)	this-sin	her.

E-itiñg-ōkityo	kullo-omon	enne.
They-ended-have	these-news	here.



Masai woman cutting firewood.



Scene inside a Masai kraal, showing women's ornaments.

THE STORY OF THE BOY AND HIS BROTHER
AND THEIR SONG.

There once lived an old man who had two wives, and by each wife he had a son. One of the wives died, and the old man told the other one to look after both children.

The boys loved one another very much, and always went together to herd their father's cattle. They had their own pet cow, which they called the Dapple-grey, and when they wanted to milk her they only had to sing the following song :

'Child of my father, brother dear,
She yields her milk, our Dapple-grey,
She yields it though no calf is near,
This song of mine she can't gainsay.

'Into my mouth I milk thee not¹,
Dear Dapple-grey, there's nought to fear,
No gourd or calabash I've got,
I only, whom thou lov'st, am here.'

After a time the woman took a great dislike to her step-son, and made up her mind to get rid of him so that her own son might have all the milk. She therefore dug a hole in the floor of the hut, and said to the boy: 'You whom God gave me, come from the grazing ground at midday, and have your head shaved.'

When the child arrived, his step-mother told him to go into the hut, and bring the bag containing her razor from under the bed. He entered the hut, and not seeing the hole which had been dug in the floor, fell into it. The woman immediately covered in the hole by dropping a big stone into it.

In the evening the other boy returned with the cattle to the kraal, and asked his mother where his brother was. The woman replied that she had shaved him a short while before, and that he had returned to the grazing ground. When she was told that he had not been seen, she wept and cried out: 'My child is lost.'

As nothing was heard of the boy that evening, it was assumed that he was dead. His brother was much distressed, and during the greater part of the next day whilst herding the cattle he wept and sang their every-day song.

¹ It is a common practice amongst Masai herdsmen to milk their cows direct into their mouths.

In the evening he drove the cattle back to the kraal, singing as he went, and when he was outside his mother's hut, he heard his brother singing as well. He listened, and went to the door of the hut, where he sang again. His brother replied, and he heard the voice distinctly. He entered the hut, took away the stone, and rescued the boy.

The mother was looking after the calves at the time, and letting them go to the cows one at a time to be fed. On her return to the hut she was greatly surprised to see her step-son, and asked where the child came from. Her son answered: 'He has come from the forest.'

The next morning the boy sharpened a sword, and when his mother left her hut, he cut her throat. His half-brother, who had been put in the pit for nothing, was thus avenged, whilst the woman paid for her sin with her life.

En-atīni oo-'n-gera e-'sidai.
The-story of-the-children of-the-ostrich.

E-tii opa e-sidai, n-e-ī-u
She-is-there formerly the-ostrich, and-she-bears (or lays)
'mōsor, n-e-dany-u.
the-eggs, and-she-them-breaks-hither (or hatches).

Ore p' e-idip a-ta-dany-u, n-e-lōtu
Now when she-them-finishes to-hatch, and-he-comes
ol-ñgatuny, n-e-iñgur-aa 'n-gera,
the-lion, and-he-looks-thither (or regards) the-children (or chicks),
n-e-nap, n-e-isud-oo.
and-he-them-carries, and-he-them-hides-away.

N-e-suj e-sidai, n-ē-jō-ki :
And-she-him-follows the-ostrich, and-she-him-says-to :
'I-njo-o-ki 'n-gera ainei.'
'Give-me the-children my.'

N-e-any ol-ñgatuny e-ita-y-u,
And-he-refuses the-lion he-them-put-out-hither-will,
n-ē-ar-aa e-sidai.
and-he-strikes-thither (or chases-away) the-ostrich.

N-e-lo e-sidai a-iñgor-u
And-she-goes the-ostrich to-look-hither (or search)
'l-aigwenak, n-e-ikilikwan : 'Ka, 'n-gera
the-counsellors and-she-them-asks : 'How, the-children
ainei anake 'n-o-'l-ñgatuny ?
my or the-of-the-lion ?

N-ē-urē-yu And-they-fear-will	'l-aigwenak the-counsellors	pôkin all	ē-jo they-say
'n-e-'sidai the-of-the-ostrich	'n-gera, the-children,	n-ē-jo and-they-say	'n-o-'l-ñgatuny. the-of-the-lion.
N-e-itō-ki And-she-does-again	e-sidai, the-ostrich,	n-e-lo and-she-goes	a-ipot to-call
i-ñgwēsin the-animals	pôkin. all.		
Ore Now	pe when	e-ba-iki she-reaches	eng-aji the-hut
n-ē-jō-ki and-he-her-says-to	en-gidas the-sucker	in-dare ¹ : the-flocks:	e-'n-garibōbo, of-the-mongoose, 'Inno tu-tur-u 'Go dig
en-gumoto the-hole	to-'l-kiu by-the-ant-hill		m-e-ipuñg-o that-it-go-out-may
too-'ng-álōli at-the-directions (or ends)		pokirare. both.'	
N-e-lo And-she-goes	e-sidai the-ostrich	a-tur-u to-dig	en-gumoto the-hole
too-'ng-álōli at-the-ends	pokirare. both.		m-e-ipuñg-o that-it-go-out-may
Ore Now	p' when	e-idip, she-it-finishes,	n-e-iturur-u and-she-collects-hither
'ñgwēsin the-animals	pôkin all	te-inne-wēji. in-this-place.	
Take But	e-t-uri-aita they-feared	pôkin all	ninje they
'n-gera, the-children,	n-ē-jo and-they-say	ē-jo they-say	'n-e-'sidai the-of-the-ostrich
Ore Now	p' when	e-ikilikwan-i it-him-asked-is	en-garibōbo, the-mongoose,
'Eitu 'Did-not	ki-dól we-see	il-papit the-hairs	oo-ī-u which-beget
En-du-mus (Ye)-consider	sii also	'ndae. ye.	'N-e-'sidai The-of-the-ostrich
N-e-ityam, And-he-jumps,	n-e-jiñg and-he-enters	en-gumoto, the-hole,	n-e-ipuñg and-he-goes-out
te-idya-ae-mátua. by-that-other-portion.			

¹ Another name for the mongoose.

N-e-ityam-aki	ol-ñgatuny,	n-e-any-u
And-he-him-jumps-at	the-lion,	and-he-him-awaits
m-e-tu-puk-u.		

that-he-may-come-out.

N-e-ibuñg	ol-amēyu,	n-ē-ä,	amu	ē-jo :
And-it-him-seizes	the-hunger,	and-he-dies,	for	he-says :
'Ten a-lo a-ya-u	en-daa,	n-e-ipuñg	en-garibōbo.'	
'If I-go to-bring	the-food,	and-he-goes-out	the-mongoose.'	
N-e-lo	e-sidai,	n-e-'ya	'n-gera	enyena.
And-she-goes	the-ostrich,	and-she-takes	the-children	her.

THE STORY OF THE OSTRICH CHICKS¹.

There was once upon a time an ostrich, which, having laid some eggs, hatched them, and reared the chicks.

One day a lion came, and took the chicks away, and hid them. The mother bird followed the thief, and demanded her young ones ; but the lion refused to give them up, and drove her away. She appealed to the counsellors, but they were afraid of the lion, and decided that the chicks were his. The ostrich then went to call a meeting of all the animals. When she arrived at the place where the mongoose lived, he told her to go and dig a hole under an ant-hill with two exits. This she did, and then collected all the animals at this spot. Like the counsellors, however, they feared the lion, and said the chicks were his. When it came to the mongoose's turn to be asked, he cried out : 'We have never seen hairs beget feathers. Think what you are saying. The chicks are the ostrich's.' And having said that, he jumped down the hole under the ant-hill, and escaped at the other end. The lion jumped after him, and not knowing of the second exit, waited for him to come out of the hole by which he had entered. As time wore on, the lion became hungry, but he still kept watch, for he thought that if he went to search for food the mongoose would get away. At length he died, and the ostrich recovered her chicks.

En-atīni	o-'l-kuruk	'o-iyam-a	e-siangiki.
The-story	of-the-crow	who-married	the-woman.
E-tii	opa	ol-kuruk,	n-e-sir
It-is-there	formerly	the-crow,	and-he-woos
Ore	p'	e-idip	a-ti-sir-a,
Now	when	he-her-finishes	to-woo,
			and-he-gives

¹ There are several Masai stories somewhat similar to this one. In all of them the lion is outwitted by the mongoose, who escapes by a second exit from an ant-hill.

menye	'n-gīshu,	n-aa	'n-dauwa	uni	oo
her-father	the-cattle,	and-they-are	the-heifers	three	and
'l-buñgaiko	aare.				
the-young-bulls	two.				

N-e-nyor-u		menye,	n-e-muk
And-he-them-love-will (or accept)		the-father,	and-he-brews
ol-kuruk	en-aisho,		n-e-isho-ri
the-crow	the-honey (or honey-wine),		and-it-him-given-is
e-siangiki ¹ .			
the-woman.			

N-e-iyam	ol-kuruk	e-siangiki,	n-e-rik.
And-he-marries	the-crow	the-woman,	and-he-her-takes.

N-e-ton-i	si	ninje	te-'n-dim.
And-they-stay	also	they	in-the-wood.

Ore	pe	e-mut-a	ol-ari	ōbo,
Now	when	it-finished-becomes	the-year	one,
n-e-ikilikwan	e-siangiki :	'K-aji	e-tii	eng-añg
and-she-him-asks	the-woman :	'Where	it-is-there	the-kraal
ino ?'				
your ?				

N-e-any	ol-kuruk	e-lim-u.
And-he-refuses	the-crow	he-her-tells.

N-e-ikilikwan	e-siangiki	'ng-oloñgi	pôkin :	'Kanu
And-she-him-asks	the-woman	the-days	all :	'When

ki-ba-yá	eng-añg	ino ?'
we-arrive-thither	the-kraal	your ?'

N-e-gir-a	ol-kuruk.
And-he-silent-is	the-crow.

Ore	te-'ng-oloñg	nabo	n-ē-jo	ol-kuruk :	'A-lo
Now	on-the-day	one	and-he-says	the-crow :	'I-go

a-gil-u	'l-käk,	te-ked-o	elle-shani,	tō-anyu-a-ki.'
to-break-hither	the-firewood,	climb	this-tree,	await-me.'

N-e-ked	e-siangiki,	n-e-rany	e-ishir.
And-she-it-climbs	the-woman,	and-she-sings	she-weep.

N-e-lo	ol-kuruk	a-iturur-u	'l-käk
And-he-goes	the-crow	to-collect-hither	the-firewood

oo-lōtu	a-pej-ye.
which-he-her-comes	to-burn-for.

¹ And the woman is given to him.

N-e-pwo ninje 'l-alashera o o-sanja,
And-they-go they the-brothers and the-lover,

n-e-isud-ori.
and-they-hide-themselves.

Ore pe e-riny-u-nye ol-kuruk, n-ē-jō-ki
Now when he-returns-hither-himself the-crow, and-he-says-to
en-gitok : 'Na-iro, ta-dō-u.'
the-wife : 'O-the-friend, descend-hither.'

N-ē-jō-ki en-gitok : 'M-a-dō-u.'
And-she-him-says-to the-wife : 'Not-I-descend-hither.'

N-e-itō-ki n-ē-jō-ki ol-kuruk
And-he-does-again and-he-her-says-to the-crow
'n-gataitin are : 'Ta-dō-u.'
the-times two : 'Descend-hither.'

N-e-wal-aka en-gitok 'n-gataitin pōkin,
And-she-him-replies-to the-wife the-times all,
n-ē-jō : 'M-a-dō-u.'
and-she-says : 'Not-I-descend-hither.'

Ore e-any, n-ē-jō-ki ol-kuruk :
Now she-refuses, and-he-her-says-to the-crow :
'A-ked-u openy, p' aa-lōtu a-ita-y-u.'
I-it-climb-hither myself, and I-you-come to-take-out-hither.'

N-ē-jō en-gitok ake : 'Wōu, amu
And-she-says the-woman only : 'Come, for
m-a-dō-u.'
not-I-descend-hither.'

N-e-puk-u te-inna-kata 'l-alashera o o-sanja
And-they-come-out in-that-time the-brothers and the-lover
lenye, n-ē-ar-are ol-kuruk, n-ē-ar,
her, and-they-fight-with the-crow, and-they-him-kill,
n-ē-ä.
and-he-dies.

N-e-itō-ki n-e-rik e-siangiki eng-añg enye.
And-they-do-again and-they-take the-woman the-kraal their.

THE STORY OF THE CROW WHO MARRIED A WOMAN.

There was once upon a time a crow who made love to a woman. When he had given the woman's father the customary present, viz. three heifers and two young bulls, and brewed some honey-wine, he

was allowed to marry her. He took his wife away with him, and went to live in a wood.

At the end of a year the woman asked the crow where his kraal was, but he refused to tell her, nor would he vouchsafe a reply when she asked him, as she did daily, when they were going to his home.

One day the crow told her to climb up a tree, and to wait for him there while he went to cut some firewood for her. She did as she was bid, and when she reached the top, she sang and wept.

Just at this time the woman's former lover, who with her brothers was returning from a raid, passed near the tree. The lover recognized the singing, and told his friends that he heard their sister's voice. They laughed at him, and said they supposed the loss of their sister had turned his head. However, when they listened, they admitted that it was their sister's voice that they heard, and they started off to search for her. They found her in the tree, and asked her who had put her there. She replied that she had been sold to the crow who was at that moment collecting firewood. They told her not to come down when the crow returned, and then went away and hid.

Shortly afterwards the crow came back with the firewood, and called out to his wife to descend. She refused, however, even though he threatened to fetch her down.

While the two were disputing, the woman's brothers and lover emerged from their hiding place, and fought with the crow, whom they succeeded in putting to death. They then escorted her back to their kraal.

En-atīni e-'n-gitōjo, o ol-ñgojine, o eng-apune
The-story of-the-hare, and the-hyena, and the-cave
o-'l-ñgatuny¹.
of-the-lioness.

E-not-ōte	en-gitōjo	o	ol-ñgojine,
They-got-one-another (or met)	the-hare	and	the-hyena,
n-ē-jō-ki	en-gitōjo	ol-ñgojine:	'Maa-pe aa-lilit-a.'
and-he-says-to	the-hare	the-hyena:	'Let-us-go to-walk-ourselves.'
N-e-pwo	pokiraare,	n-e-pwo	aa-or-o,
And-they-go	both,	and-they-go	to-divide-themselves }
			(or separate), }

¹ Ol-ñgatuny means lion or lioness.

n-e-lo and-he-goes	en-gitōjo, the-hare,	n-e-tum and-he-gets (<i>or</i> sees)	eng-apune the-cave
o-'l-ñgatuny, of-the-lioness,	n-e-iken-o, and-it-closed-becomes (<i>or</i> is),	n-ē-jo : and-he-says :	'Soit, 'Stone,
bolo ¹ . open.'			

N-e-bol-o, And-it-opens-itself,	n-e-jiñg and-he-enters	atwa, within,	n-e-itō-ki and-he-does-again
n-ē-jo : and-he-says :	'Soit, 'Stone,	ripa ² , sew (<i>or</i> close),	n-e-rip-a. and-it-closes-itself.

N-e-lo And-he-goes	ninye he	ol-gilata the-room	loo-'sunya, of-the-fats,
-----------------------	-------------	-----------------------	-----------------------------

n-e-itō-ki and-he-does-again	n-e-lo and-he-goes	ol-loo-'n-giri, the-of-the-meats,	n-e-inos, and-he-eats,
---------------------------------	-----------------------	--------------------------------------	---------------------------

n-e-rap-oshō, and-he-has-enough-to-eat,	n-ē-jo : and-he-says :	'Soit, 'Stone,	bolo,' open,'	amu for
--	---------------------------	-------------------	------------------	------------

e-iyē-u he-wishes	n-e-lo. and-he-goes.
----------------------	-------------------------

Ore Now	p' when	e-ipuñg, he-goes-out,	n-ē-jo : and-he-says :	'Soit, 'Stone,	ripa,' close,'
------------	------------	--------------------------	---------------------------	-------------------	-------------------

n-e-rip-a and-it-closes-itself	o-soit. the-stone.
-----------------------------------	-----------------------

N-e-itō-ki And-he-does-again	a-niñg to-feel	e-sumash, the-appetite,
---------------------------------	-------------------	----------------------------

n-e-riny-u-nye.
and-he-returns-hither-himself.

Ore Now	te-'ng-oitōi on-the-road	n-e-tum-o and-they-get-one-another	o and	ol-ñgojine ³ . the-hyena.
------------	-----------------------------	---------------------------------------	----------	---

N-ē-jō-ki And-he-says-to	ol-ñgojine the-hyena	en-gitōjo : the-hare :	'K-aji 'Where
-----------------------------	-------------------------	---------------------------	------------------

i-'ñgu-a ? you-leave-thither (<i>or</i> come-from) ?	Ana-i-jo If-you-say (<i>or</i> Why)	e-nyil it-is-oily
--	---	----------------------

en-gutuk the-mouth	ino ?' your ?'
-----------------------	-------------------

N-ē-jo And-he-says	en-gitōjo : the-hare :	'Oi ! 'Oh !	m-e-nyil.' not-it-is-oily.'
-----------------------	---------------------------	----------------	--------------------------------

N-ē-jō-ki And-he-says-to	ol-ñgojine the-hyena	en-gitōjo : the-hare :	'I-'yōlo 'You-know	paiye and-you
-----------------------------	-------------------------	---------------------------	-----------------------	------------------

¹ Short for Le-soit ta-bol-ō-yu.

² Short for Le-soit ti-rip-a-yu.

³ They meet one another, he and the hyena.

e-wēji n-i-lo a-daa-re¹, amu e-nyil eng-omom,
 the-place where-you-go to-eat-in, for it-is-oily the-face,
 n-e-nyil en-gutuk.'
 and-it-is-oily the-mouth.'

N-ē-jō-ki en-gitōjo ol-ñgojine : 'I-el-ye 'n-guruon
 And-he-says-to the-hare the-hyena : 'Rub-on the-ashes
 en-gutuk ino, p' e-aku sidai anaa en-ai.'
 the-mouth your, so-that it-becomes beautiful like mine.'

Ōnaa, n-e-el-ye, n-eitu e-aku sidai
 Well, and-he-them-rubs-on, and-did-not it-becomes beautiful
 anaa en-e-'n-gitōjo.
 like the-of-the-hare.

N-ē-jō-ki ol-ñgojine : 'Ki-te-lej-a,
 And-he-him-says-to the-hyena : 'You-me-have-deceived,
 pae. Ana-i-jo ten a-el-ye,
 and (or I-say). If-you-say (or Why) if I-them-rub-on,

n-e-to-yu, m-e-tiu anaa en-ino ?'
 and-it-become-dry-will, not-it-is-like even yours ?'

N-ē-jō-ki en-gitōjo : 'I-'suj-a te-'ng-are.'
 And-he-him-says-to the-hare : 'Wash-(it) in-the-water.'

N-e-isuj, n-ē-jo : 'El-lejare, o pe²
 And-he-it-washes, and-he-says : 'The-liar, why and
 e-to-yo ake ?'
 it-dry-became only ?'

N-ē-jō-ki : 'I-'suj-a too-'n-gulak.'
 And-he-him-says-to : 'Wash-(it) in-the-urine.'

N-e-isuj ol-ñgojine too-'n-gulak, n-ē-jo :
 And-he-it-washes the-hyena in-the-urine, and-he-says :

'I-'ñgur-ai, taa, amu e-inyi-aka
 'Look-thither (or Behold), well, for it-done-again-has

a-to-yu.'
 to-become-dry.'

N-ē-jō-ki ol-ñgojine : 'Tō-li-ki-ō-ki sii-ake
 And-he-him-says-to the-hyena : 'Tell-me also-only

e-wēji n-i-lo ōshii a-daa-re.'
 the-place where-you-go always to-eat-in.'

N-ē-jo en-gitōjo : 'Ōmaa-taa ten aa-li-ki.
 And-he-says the-hare : 'How-now if I-you-tell.

¹ For a-daa-are.

² O pe is often used for ainyō pe, why ?

Ore iye tin i-lo hwēji, n-i-mod-a-yu,
 Now you if you-go place, and-you-become-foolish-will,
 ni-ki-resh-i.
 and-it-you-captured-is.

N-ē-jo ol-ñgojine : 'Tō-li-ki-ō-ki ake iye.'
 And-he-says the-hyena : 'Tell-me only you.'

N-ē-jo en-gitōjo : 'Ōmaa ten aa-rik. Ore
 And-he-says the-hare : 'How if I-you-take. Now

inne n-a-daa-re naa eng-apune o-'l-ñgatuny. E-tii
 here where-I-eat-in then the-cave of-the-lioness. It-is-there

taa kullo-gilat imyet le-'ng-apune. E-tii ol-gilata
 well these-rooms five of-the-cave. It-is-there the-room

loo-'n-guruon, naa ninye e-iter-i'. E-tii sii
 of-the-ashes, then it it-begun-is. It-is-there also

ol-loo-'l-oik. E-tii ol-loo-'sura. E-tii sii
 the-of-the-bones. It-is-there the-of-the-fleshes. It-is-there also

ol-loo-'n-giri naa-anana. E-tii ol-loo-'sunya,
 the-of-the-meats which-are-tender. It-is-there the-of-the-fats,

a ninye ol-le-imyet.
 it-is it the-of-five (or fifth).'

N-ē-jo ol-ñgojine : 'I-'ngiri-o, maa-pe,
 And-he-says the-hyena : 'Get-out-of-the-way, let-us-go,
 to-rik-ō-ki.'
 take-me.'

N-e-pwo, n-e-ba-ya eng-apune.
 And-they-go, and-they-arrive-thither the-cave.

N-ē-jō-ki en-gitōjo ol-ñgojine : 'Tin i-jiñg,
 And-he-says-to the-hare the-hyena : 'When you-it-enter,

n-i-jo : "Soit, bolo." Ore pe i-lo atwa,
 and-you-say : "Stone, open." Now when you-go within,

n-i-jo : "Soit, ripa." Ore pe i-'yō-u
 and-you-say : "Stone, close." Now when you-wish-will

n-i-puk-u, n-i-jo : "Soit, bolo."
 and-you-come-out, and-you-say : "Stone, open."

N-ē-jo ol-ñgojine : 'Soit, bolo.'
 And-he-says the-hyena : 'Stone, open.'

N-e-bol-o.
 And-it-opens-itself.

¹ That is the first.

Ore	pe	e-jiñg	atwa,	n-ē-jo	en-gitōjo :
Now	when	they-enter	within,	and-he-says	the-hare :
'Soit,	ripa.'				
'Stone,	close.'				

N-e-rip-a.
And-it-closes-itself.

N-e-iter	ol-ñgojine	ol-gilata	ō-tii
And-he-begins	the-hyena	the-room	which-they-are-there
'n-guruon,	n-e-lo	en-gitōjo	ol-gilata
the-ashes,	and-he-goes	the-hare	the-room
			ō-tii
			which-they-are-there

'sunya.
the-fats.

Ore	p'	e-idip	a-inos-a,	n-ē-jō-ki
Now	when	he-finishes	to-eat,	and-he-says-to
en-gitōjo	ol-ñgojine :		'A-ta-rap-oshe	nanu,
the-hare	the-hyena :		'I-have-had-enough-to-eat	I,

i-'ng'ri-o, maa-pe.'
get-out-of-the-way, let-us-go.'

N-ē-jo	ol-ñgojine :	'Woi !	eitū	nanu	a-inos	tōki.'
And-he-says	the-hyena :	'Oh !	did-not	I	I-eat	thing.'

N-ē-jō-ki	en-gitōjo :	'A-ipuñg	taa	nanu,
And-he-him-says-to	the-hare :	'I-go-out	well	I,

kake	iye,	tini	i-ndip,	pe	i-'yō-u
but	you,	when	you-finish,	and	you-wish-will

n-i-puk-u,	n-i-jo :	"Soit,	bolo."	Ore	pe
and-you-come-out,	and-you-say :	"Stone,	open."	Now	when

i-ndip	a-tu-puk-u-o	n-i-jo :	"Soit,	ripa."
you-finish	to-come-out,	and-you-say :	"Stone,	close."

N-ē-jō-ki	ol-ñgojine :	'Eitū
And-he-him-says-to	the-hyena :	'Did-not

a-rap-osho,	a-lo	ol-gilata	loo-'l-oik.'
I-have-enough-to-eat,	I-go	the-room	of-the-bones.'

N-ē-jo	en-gitōjo :	'A-lo	taa	nanu.'
And-he-says	the-hare :	'I-go	well	I.'

N-ē-jō-ki	o-soit :	'Soit,	bolo.'
And-he-says-to	the-stone :	'Stone,	open.'

N-e-bol-o.
And-it-opens-itself.

N-e-lo	ninye	en-gitōjo,	n-ē-jo :	'Soit,	ripa.'
And-he-goes	he	the-hare,	and-he-says :	'Stone,	close.'

N-e-rip-a.

And-it-closes-itself.

N-e-ton	ol-ñgojine	a-inos	il-oik,
And-he-sits-down	the-hyena	to-eat	the-bones,

n-e-itō-ki	a-lo	a-inos	'sura,
and-he-does-again	to-go	to-eat	the-fleshes,

n-e-rap-osho,	n-ē-jo :	'A-lo.'
and-he-has-enough-to-eat,	and-he-says :	'I-go.'

N-ē-jō-ki	o-soit :	'Soit,	ripa,'	anai
And-he-says-to	the-stone :	'Stone,	close,'	instead-of
'Soit,	bolo.'			
'Stone,	open.'			

N-e-ri-kī-no	a-tē-jo,	'Soit,	bolo,'
And-he-forgets-(himself)	to-say,	'Stone,	open,'
n-ē-jo	ake,	'Soit,	ripa.'
and-he-says	only,	'Stone,	close.'

N-ē-jo	nēja,	n-e-any	e-bol-o	o-soit,
And-he-says	thus,	and-it-refuses	it-opens-itself	the-stone,
amu	mme	nēja	ē-j-i.	
for	no	thus	it-said-is.	

N-e-lōtu	ol-openy	eng-apune	a-inep-u	e-tii
And-she-him-comes	the-owner	the-cave	to-meet	he-is-there
atwa	eng-apune,	e-buak-ita,	ē-jo :	'Soit,
in	the-cave,	he-crying-out-is,	he-says :	'Stone,
				close.'

N-ē-jo	ol-ñgatuny :	'Soit,	bolo.'
And-she-says	the-lioness :	'Stone,	open.'

N-ē-jo	ol-ñgojine :	'Wuuu-wi.
And-he-says	the-hyena :	'(Noise resembling a hyena's laugh)

Nēja	duo	a-iyē-u	n-a-jo.	Ol-tōlut
Thus	a-short-while-ago	I-wish	and-I-say.	The-cursed-fellow

nanu !	Oiya-kake !	Oiya-kake !
I	Oh-but (or Woe-is-me) !	Oh-but (or Woe-is-me) !

Soit,	bolo !'
Stone,	open !'

N-ē-jo	ol-ñgatuny :	'Á-inos,	anake	á-ita-a
And-she-says	the-lioness :	'I-you-eat,	or	I-you-make-become
en-gerai ?'				
the-child ?'				

N-ē-jō-ki :	'I-nda-a-ki	en-gerai.'
And-he-her-says-to :	'Make-become-me	the-child.'

N-ē-jō-ki And-she-him-says-to	ol-ñgatuny : the-lioness :	'To-ton-a 'Sit-down	naa, then,	pe so-that
ki-mbuñg-aki you-me-seize-for (or guard)	enna-kerai this-child	ai. my.	I-ngo Catch-hold-of	
elle-oïto this-bone,	ni-i-ngen. and-you-count.	Ore Now	pa when	a-lañg I-cross
oolngwan, four,	n-i-gil. and-you-it-break.'			il-kejek the-rivers
N-e-iken And-he-counts	ol-ñgojine the-hyena	'roruat. the-footsteps.		
Ore Now	pe when	e-ba-ya, she-arrives-thither,	n-e-gil and-he-breaks	ol-oïto. the-bone.
N-e-iper-akī-no And-it-him-splits-to	en-gerai the-child	o-'l-ñgatuny of-the-lioness	el-lughunya, the-head,	
n-e-dany, and-it-it-breaks,	n-ē-ä. and-he-dies.			
N-e-iyōlō-u And-he-know-will	ol-ñgojine the-hyena	a-jo to-say (or that)		
e-ita-ru-eiye, it-him-makes-destroyed,	n-e-lo and-he-goes	a-iya-u to-bring	'l-timitimi the-hornets	
aare, two,	n-e-pik and-he-them-puts-in	en-gerai the-child	'n-gumeshi. the-nostrils.	
N-e-lōtu And-she-comes	ol-ñgatuny, the-lioness,	n-ē-jō-ki and-she-says-to	ol-ñgojine : the-hyena :	
'I-'ya-u 'Bring	en-gerai the-child	m-a-ita-naa. that-I-it-make-suck (or suckle).'		
N-ē-jō-ki And-he-her-says-to	ol-ñgojine : the-hyena :	'Papa, 'Father,	a-shōmo I-went	
duo a-short-while-ago	en-aibon, the-medicine (or medicine-man's-kraal),			
n-aa-jō-ki and-he-me-says-to	ol-oiboni : the-medicine-man :	"Tini "If	i-nda-lañg you-make-cross	
en-gerai the-child	en-gima, the-fire,	n-ē-ä."' and-he-dies."'		
N-ē-jō-ki And-she-him-says-to	ol-ñgatuny : the-lioness :	'I-'ya-u 'Bring-(it)	amu for	
m-e-tiu-tōki. not-it-is-like-thing (or it-does-not-matter).'				

N-ē-jo ol-ñgojine: 'E-irur-a amu e-mwei
And-he-says the-hyena: 'He-sleeps-(himself) for he-is-ill
el-lughunya.'
the-head.'

N-ē-jō-ki ol-ñgatuny: 'I-'ya-u
And-she-him-says-to the-lioness: 'Bring-(it)
m-á-iñgur-ai.'
that-I-it-look-thither (*or see*).'

N-e-dum-u ol-ñgojine en-gerai, n-ē-jo:
And-he-picks-up-hither the-hyena the-child, and-he-says:
'Oi! enna-kerai e-papa.'
'Oh! this-child of-father.'

N-e-iyōlō-u ol-ñgatuny a-jo ol-ñgojine
And-she-know-will the-lioness to-say (*or that*) the-hyena
ō-ta-ar-a en-gerai to-'l-ōito, n-ē-jō-ki:
who-killed the-child with-the-bone, and-she-him-says-to:
'Ya-wa aulo.'
'Take-(it) outside-the-kraal.'

N-e-'ya ol-ñgojine, n-e-inos eng-aina
And-he-it-takes the-hyena, and-he-eats the-arm
e-'n-gerai.
of-the-child.

N-e-itō-ki a-jō-ki ol-ñgatuny: 'I-'ya-u.'
And-she-him-does-again to-say-to the-lioness: 'Bring-(it).'

Ore pe e-'ya-u, n-e-itō-ki a-jō-ki
Now when he-it-brings, and-she-him-does-again to-say-to

ol-ñgatuny: 'Ya-wa aulo.'
the-lioness: 'Take-(it) outside-the-kraal.'

N-e-inos ol-ñgojine eng-ae-aina.
And-he-eats the-hyena the-other-arm.

N-e-itō-ki n-ē-jō-ki ol-ñgatuny:
And-she-him-does-again and-she-him-says-to the-lioness:
'I-'ya-u.'
'Bring-(it).'

N-ē-jo ol-ñgojine: 'Yēyo ai! e-inos-aki
And-he-says the-hyena: 'Mother my! it-him-eaten-has-been
'ng-aik pokirare,' amu e-iyōlo a-jo
the-arms both,' for he-knows to-say (*or that*)
e-tem-i.
it-him-tempted-is.

N-ē-jo: 'Mme nanu, papa, o-inos en-gerai,
 And-he-says: 'No I, father, who-eats the-child,
 'l-mōtōnyi oo-tō-put-o.'
 the-birds who-it-pecked.'

N-e-iko nēja ol-ñgojine oo m-e-tu-mut-a en-gerai
 And-he-does thus the-hyena until he-may-finish the-child
 o-'l-ñgatuny.
 of-the-lioness.

N-e-'ya ol-ñgatuny ol-ñgojine a-än, n-e-lo
 And-she-takes the-lioness the-hyena to-bind, and-she-goes
 a-duñg-u 'ñgusidin.
 to-cut-hither the-sticks.

N-e-im en-jore oo-'l-ñgojīnia inne,
 And-it-passes the-raid (or war) of-the-hyenas here,
 n-e-tum ol-la¹-duo-o-t-än-aki.
 and-they-get (or see) the-a-short-while-ago-who-bound-has-been.

N-ē-jo ōbo te-lello²: 'E-iro.'
 And-he-says one from-these: 'The-friend.'

N-ē-jo ol-ō-än-a: 'Oe.'
 And-he-says the-who-bound-becomes: 'Yes.'

N-ē-jo ol-likae: 'Ainyô ni-ki-t-än-a
 And-he-says the-other: 'What which-it-you-has-bound,
 pe i-tii 'nne?'
 so-that you-are-there here?'

N-ē-jō-ki ol-ō-än-a:
 And-he-him-says-to the-who-bound-becomes:
 'Aa-t-än-aki amu e-ilata a-ta-any-a na-tii
 'It-me-bound-has-been for the-oil I-refused which-are-there
 'l-ojoñga.'
 the-flies.'

N-ē-jō-ki ol-likae: 'Oi! eiji! e-ilata
 And-he-him-says-to the-other: 'Oh! really! the-oil
 na-tii 'l-ojoñga i-ta-any-a? K-aji e-tii?
 which-are-there the-flies you-refused? Where it-is-there?
 Wōu m-aa-ta-la-a pe ki-än nanu, p'
 Come that-I-you-unfasten so-that you-me-bind me, so-that
 a-ok inna-ilata n-i-ta-any-a iye.'
 I-drink this-oil which-you-refused you.'

¹ The letters *a* or *la* are sometimes inserted for euphony between the article and the word which follows.

² The local case is sometimes used where a genitive is required in English.

N-e-lōtu a-lak.
And-he-him-comes to-unfasten.

N-e-lo ol-la-duo-o-än-a
And-he-goes the-a-short-while-ago-who-bound-becomes

a-rub-are 'l-kulikae.
to-accompany the-others.

N-e-lōtu ol-ñgatuny too-'ñgudisin, n-ē-ar
And-she-comes the-lioness from-the-sticks, and-she-beats
ol-ñgojine.
the-hyena.

Ore p' ē-osh nabo, n-ē-jō-ki ol-ñgojine:
Now when she-him-beats one, and-he-her-says-to the-hyena:
'A-ok.'
'I-it-drink.'

N-ē-jo ol-ñgatuny: 'Nyô¹?'
And-she-says the-lioness: 'What?'

N-ē-jo: 'Inna-ilata na-tii 'l-ojoñga.'
And-he-says: 'This-oil which-are-there the-flies.'

N-e-itō-ki a-osh sii
And-she-him-does-again to-beat again
kat'-are.
time-two (or a-second-time).

N-ē-jo ol-ñgojine: 'A-ok! A-ok!'
And-he-says the-hyena: 'I-it-drink! I-it-drink!'

N-ē-jo ol-ñgatuny: 'Nyô¹?'
And-she-says the-lioness: 'What?'

N-ē-jo ninye: 'E-ilata na-tii 'l-ojoñga.'
And-he-says he: 'The-oil which-are-there the-flies.'

N-e-iyōlō-u ol-ñgatuny a-jo mme lido
And-she-know-will the-lioness to-say (or that) no that-one
li-opa.
of-formerly.

N-ē-keny-u, n-e-riny-u-nye
And-it-dawns, and-they-return-hither-themselves
'l-opa-ñgojīnia oo-im-a inne.
the-former-hyenas who-passed here.

N-ē-osh-u ol-ñgatuny ing-abōbok
And-she-strikes-hither (or strips-off) the-lioness the-barks

¹ 'Nyô is frequently used for ainyô, what?

o-'l-chani	naudo,	n-e-salaash	te-'ng-oloñg
of-the-tree	nine,	and-she-them-spreads	in-the-sun
i-jo	'n-giri.		
you-say (or like)	the-meats.		

N-e-lōtu	ol-opa-ñgojine,	n-ē-jo :	'A-lo
And-he-comes	the-former-hyena,	and-he-says :	'I-go
eng-añg	e-papa	amu	e-tē-yeñg-ishe.
the-kraal	of-father	for	he-has-slaughtered.
			I-'ñgur-ai
			Look-thither
nye-nekwa	'n-giri.'		
there-those	the-meats.'		

N-e-dol	ol-ñgatuny,	n-ē-jō-ki :	'K-a
And-she-him-sees	the-lioness,	and-she-him-says-to :	'? It-is
iyē	elle ?'		
you	this ?'		

N-e-lo	a-än,	n-ē-ar	m-e-tua.
And-she-him-goes	to-bind,	and-she-him-beats	that-he-may-die.
Ore	p'	e-idip,	n-e-lo
Now	when	she-it-finishes,	and-she-goes
			the-lioness
			eng-apune
			the-cave
enye,	n-ē-jo :	'Soit,	bolo.'
her,	and-she-says :	'Stone,	open.'

N-e-bol-o.
And-it-opens-itself.

Ore	pe	e-jiñg	atwa,	n-ē-jo :	'Soit,	ripa.'
Now	when	she-enters	inside,	and-she-says :	'Stone,	close.'

N-e-rip-a.
And-it-closes-itself.

E-itiñg-o	kullo-omon	te-'nne.
They-ended-have	these-news	at-here.

THE STORY OF THE HARE AND THE HYENA AND THE LIONESS'S CAVE.

The hare once met the hyena, and proposed that they should go for a walk. They went for a walk together, and then separated, after which the hare went to the lioness's cave, and found it closed. She cried out: 'Stone, open,' and the stone rolled away from the mouth of the cave. She entered and said: 'Stone, close,' and the stone returned to its place. She then proceeded to the room where the lioness stored her fat, after which she went to the room where the meat was kept, and having had enough to eat, she returned to the

entrance, told the stone to open, and when she had passed out, to close once more.

Feeling hungry again later she returned to the cave. On the road she met the hyena, who asked her where she came from, and why her mouth was oily. The hare denied that her mouth was oily, but as the hyena persisted in his statement, she told him to rub ashes on his mouth, and it would become as beautiful as hers. The hyena did as he was recommended, but no change took place in his appearance. The hare next suggested washing it with water, and afterwards with urine; but although the hyena tried both, his mouth remained as dry as before. The hyena then said: 'Please tell me where you go and feed.' At first the hare refused to comply with his request, and said: 'You are so foolish whenever you go anywhere, and are sure to be caught.' But as the hyena would take no refusal, she consented to allow him to accompany her, and told him about the lioness's cave. 'There are,' she said, 'five rooms. In the first the ashes are kept; in the next, the bones; in the third, the tough meat; in the fourth, the tender meat; and in the last, the fat.' The hyena cried: 'Get out of the way, take me there,' and off they started.

When they arrived at the cave, the hare told the hyena that when he wanted the cave to open he must say: 'Stone, open,' and when he wanted it to shut: 'Stone, close.' The hyena cried out: 'Stone, open,' and the stone rolled aside. When they were inside, the hare said: 'Stone, close,' and it closed again.

The hyena at once started on the ashes, while the hare went to the room where the fat was kept. When the latter had had enough to eat, she returned to the entrance, and said she was going away. The hyena remonstrated with her as he was not nearly satisfied. After telling him how to get out of the cave, the hare went up to the stone, and said: 'Stone, open,' and again, when she was outside: 'Stone, close.'

When the hyena was alone, he went to the place where the bones were kept, after which he proceeded to the next room, where the tough meat was stored, and ate until he was satisfied. He then returned to the entrance, and said to the stone: 'Stone, close,' instead of 'Stone, open.' He repeated the words 'Stone, close,' several times, and could not understand why nothing happened.

At this juncture the lioness, the owner of the cave, returned, and said: 'Stone, open.' When the hyena heard her, he cried: 'Ah!

woe is me! That is what I wanted to say. Poor fellow that I am! Stone, open! Stone, open!’

The lioness entered, and said: ‘Shall I eat you, or shall I make you my servant?’

The hyena asked to be made her servant, and was told to look after the lioness’s cub. He was also given a bone, and instructed to break it when the lioness had crossed four rivers. The hyena counted the lioness’s footsteps, and when he calculated that she had crossed the four rivers, broke the bone. A chip flew at the cub’s head fracturing its skull. Fearing that the lioness would kill him on her return, he searched for some hornets, and stuffed one up each of the cub’s nostrils so that it might be supposed that it had been stung to death.

The lioness returned to her cave a short while afterwards, and called to the hyena to bring her cub. The hyena prevaricated for some time, and invented several excuses for not doing as he was told; but the lioness was firm, and the hyena had to pick up the cub and bring it to its mother. The lioness at once saw that it was dead, and told the hyena to take it outside. While he was doing this, he ate one of the cub’s legs.

A little later he was again ordered to bring the cub to its mother, and then to take it away once more. He devoured another leg while carrying it away, and when the lioness called out to him a third time to bring the cub to her, he said the birds had eaten two of its legs. He then ate up the cub.

The lioness intended to punish the hyena for his misdeeds, and after tying him to a tree, went to get some sticks with which to beat him. As he was standing there, bound to the tree, some other hyenas bent on a raiding expedition passed close by, and one of them seeing him, asked him why he had been tied up in this manner. He replied that he was being punished for having refused to drink some oil which had some flies in it. The other hyena suggested that they should exchange places, and after untying the knots, he allowed himself to be bound to the tree instead, while the first hyena followed in the wake of the raiding party.

After a time the lioness returned, and commenced to flog the hyena, who cried out: ‘Stop, I will drink it now.’

‘Drink what?’ said the lioness, and she commenced to flog him again.

‘Oh! oh!’ the hyena cried, ‘I will drink the oil with the flies in it.’

The lioness then saw that this was not the hyena that had killed her cub.

The next morning the hyenas on their way back from their raid passed the cave, and the one that had killed the cub saw on the ground some strips of bark, which the lioness had spread out in the sun to resemble meat. 'I will go to my master's kraal,' quoth he, 'for I see there has been a kill.' On reaching the spot, however, he was seized by the lioness, who bound him to the tree once more, and then beat him to death.

After this the lioness returned to her cave, and said: 'Stone, open.' When the stone had rolled aside, and she had entered, she said: 'Stone, close,' and it closed again.

En-atīni e-'n-dyemasi o-inos-a 'l-tuñganak, o en-gerai.
The-story of-the-devil who-ate the-people, and the-child.

E-iwal-aka, He-it-entered-into,	n-e-pushu-u and-he-makes-confusion	en-dyemasi, the-demon,
naa and-they-are	'l-tuñganak the-people	e-inos. he-eats,
N-e-nya And-he-eats	nabo-oloñg one-day	il-tuñganak the-men
le-m-e-iken-a-yu, which-not-it-counted-become-will,	n-e-ish-u and-he-finishes	kumok, many,
pôkin all	oo and	'n-gīshu. the-cattle.
Ore Now	ē-jo he-says	ninye he
e-tii he-is-there	ol-tuñgani the-man	e-ish-u-a he-finished
N-e-nyor-iki And-he-finds	e-tu-'ñg-aiye ¹ he-left-thither	'l-tuñganak, the-men,
na-ata who-has	en-gerai the-child	mekure no-longer
e-ñgorōyōni the-woman	ol-tuñgani the-man	o until (or even)
en-gerai the-child	kiti, small,	ōbo. one.
e-ñgorōyōni the-woman	ti-atwa within	n-e-isud-ori and-she-hides-herself
n-e-'ya and-she-takes	en-gumoto the-hole	nabo one
ol-opa-orere the-former-people	'n-daiki the-foods	en-gerai the-child
oo-tu-mut-a whom-he-finished	en-dyemasi. the-demon.	enye, her,
		n-a-tu-'ñg-aitye which-they-left-thither

¹ For e-tu-ñgw-aiye.

N-e-itōti And-she-feeds	en-gerai the-child	enye her	ti-atwa within	e-ülülü the-pit	oo until
m-e-tu-bul-u, he-may-grow,	n-e-aku and-he-becomes	ol-ayōni the-boy	bōtor. big.		
N-ē-jō-ki And-she-him-says-to	ñgotonye: his-mother:	'En-gerai 'The-child	ai! my!	ta-dua see	
m-i-lo not-you-go	aulo outside-the-kraal	a-lilit-a to-walk-(yourself)	aulo, outside-the-kraal,		
amu for	e-tii he-is-there	en-dyemasi the-demon	na-tu-mut-a who-has-finished	'l-tuñganak the-people	
pōkin. all.	'Yook We	ake only	pokirare both	naa-tii.' who-are-there.'	
N-e-gwet-u And-he-trims-hither	ol-ayōni the-boy	eng-áuo the-bow	oo and	'm-baa, the-arrows,	
n-ē-jō-ki and-he-says-to	ñgotonye: his-mother:	'A-puk-u 'I-come-out	a-lo to-go	a-lilit-a.' to-walk-(myself).'	
N-e-isim-aa And-he-denies-thither	(or does-with-force)			a-puk-u, to-come-out,	
n-e-lo and-he-goes	boo. outside-the-hut.				
N-e-ñgor And-he-shoots	en-daritiki, the-small-bird,		n-e-'ya-ki and-he-it-carries-to		
ñgotonye, his-mother,	n-ē-jō-ki: and-he-her-says-to:	'Yēyo, 'Mother,	k-enna ? this		
na-tu-mut-a which-has-finished	'l-tuñganak ?' the-people ?'				
N-ē-jō-ki And-she-him-says-to	ñgotonye: his-mother:	'Mme.' 'No.'			
N-e-itō-ki And-he-does-again	ae-oloñg, another-day,	n-e-ñgor and-he-shoots	en-daritiki, the-small-bird,		
n-ē-jo: and-he-says:	'K-enna ?' 'This ?'				
N-ē-jo And-she-says	ñgotonye: his-mother:	'Mme.' 'No.'			
N-e-itō-ki And-he-does-again	ae-oloñg, another-day,		n-e-ñgor and-he-shoots		
eng-oilii, the-Thomson's-gazelle,	n-ē-jo: and-he-says:	'Enna 'This	taa well		
na-tu-mut-a which-has-finished	ol-orere.' the-people.'				

N-e-'ya-ki ñgotonye, n-ē-jō-ki :
 And-he-it-carries-to his-mother, and-he-her-says-to :
 'Yēyo, k-enna na-tu-mut-a ol-orere ?'
 'Mother, ? this which-has-finished the-people ?'
 N-ē-jo ñgotonye 'O! mme ninye, en-gerai
 And-she-says his-mother : 'Oh! no it, the-child
 ai! En-daa enna. Au m-aa-ta-ám.'
 my! The-food this. Bring-(it) that-we-it-may-eat.'
 N-e-tum in-dōkitin o-'sero pōkin, e-ikilikwan-u
 And-he-gets the-things of-the-wood all, he-asks
 ake : 'K-enna ?'
 only : '? This ?'
 N-ē-jō-kī-ni : 'Mme.'
 And-it-him-said-to-is : 'No.'
 N-ē-jō-ki ñgotonye en-gerai : 'En-gerai
 And-she-says-to his-mother the-child : 'The-child,
 ai, mi-ndō-ki a-ikilikwan-u inna-kukuu amu
 my, do-not-do-again to-ask-about this-devil for
 e-tu-mut-a ol-orere, n-a-lek-u nanu ake
 he-has-finished the-people, and-I-remain-over I only
 o iye naa-tii elle-oshō pōkin.'
 and you who-are-there this-country (or tribe) all.'
 N-e-lo en-gerai, n-e-iñgor-u
 And-he-goes the-child, and-he-looks-hither (or searches)
 'm-baa oo 'remeta, n-e-ilep-ye
 the-arrows and the-spears, and-he-them-climb-makes
 en-geper o-'l-chani ō-manyā ninye oo ñgotonye.
 the-top of-the-tree which-he-stays he and his-mother.
 N-ē-jō-ki en-gerai ñgotonye : 'Yēyo,
 And-he-says-to the-child his-mother : 'Mother,
 a-ipot-u en-gukuu p' a-ar.'
 I-call-hither the-devil and I-him-strike.'
 N-ē-jō-ki ñgotonye : 'En-gerai ai,
 And-she-him-says-to his-mother : 'The-child my,
 ta-pal-a, amu mi-i-ndē-u.'
 leave-(him)-alone, for not-you-him-venture.'
 N-ē-jō-ki en-gerai : 'A-ipot.'
 And-he-her-says-to the-child : 'I-him-call.'
 N-e-inōk en-gima kitok te-'n-geper o-'l-chani,
 And-he-lights the-fire big at-the-top of-the-tree,

n-e-dol and-he-sees	en-gukuu the-devil	em-ḥuruo, the-smoke,	n-e-lōtu, and-he-comes,
n-ē-jo : and-he-says :	‘A-jo ‘I-say	opa formerly	a-ish-u-a I-finished
Adoshi! Lo-and-behold !	E-ton Still	e-tii. they-are-there.’	ol-orere. the-people.
N-ē-jo And-he-says	en-gerai : the-child :	‘Ee, ‘Yes,	e-ton still
pe and	i-lōtu you-them-come	a-ish-u. to-finish,’	e-tii they-are-there
N-e-lo And-he-goes	en-gukuu the-devil	a-ya-u to-bring	’n-dōluo the-axes
e-duñg-ye he-them-cuts-with	ol-chani the-tree	ō-manya which-they-stay	pe so-that
oo with	ñgotonye. his-mother.		
Ore Now	pe when	e-ba-u, he-arrives-hither,	n-ē-jo : and-he-says :
‘En-da-dō-u ‘(Ye)-descend-hither	araki or	a-duñg I-cut	ol-chani. the-tree.’
N-ē-jō-ki And-he-him-says-to	eng-ayōni : the-boy :	‘Tu-duñg-o. ‘Cut-(it).’	
N-e-duñg, And-he-it-cuts,	n-e-ñgor and-he-him-shoots		en-gerai, the-child,
n-e-itō-ki and-he-it-does-again	a-duñg, to-cut,	n-e-ñgor-i and-it-him-shot-is	kat’-are. time-two } (or a-second-time.)
N-ē-jo And-he-says	en-gukuu : the-devil :	‘Yee ! ‘Ah !	ainyô what
laa-ony. which-me-bite.’			kullo-kimba these-gadflies
N-e-ñgor-i And-it-him-shot-is	’ñgorot the-shots	kumok, many,	n-e-la-ikī-no and-he-is-unable
a-tu-duñg-o to-cut	ol-chani. the-tree.		
N-e-iyōlō-u And-he-know-will	a-jo to-say (or that)	e-ta-a it-became	en-n-ē-ä ¹ , when-he-dies,
n-e-ipot and-he-calls	eng-ayōni, the-boy,	n-ē-jō-ki : and-he-him-says-to :	‘Ten ‘When
			a-ä, I-die,

¹ He knows he is about to die.

n-i-duñg and-you-cut	elle-kimōjino this-finger	lai my	oti small	amu for	e-puk-u they-come-out
'n-gīshu the-cattle	o-'l-oshō of-the-country	linyi your	pōkin. all.	Ore Now	pe when
i-duñg you-cut	elle-kitok, this-big-one (or thumb),			n-e-puk-u and-they-come-out	
ol-orere the-people	linyi your	pōkin. all.	Ore Now	pe when	i-duñg you-cut
eng-omon, the-face,	n-e-puk-u and-he-comes-out		ol-tuñgani the-man	ōbo. one.'	
Ore Now	p' when	e-idip he-finishes	en-gukuu the-devil	a-tua, to-die,	
n-e-duñg and-he-cuts	eng-ayōni the-boy	'l-kimōjik, the-fingers,		n-e-puk-u and-they-come-out	
ol-orere the-people	pōkin all	oo and	'n-gīshu, the-cattle,	n-e-duñg and-he-cuts	
eng-omon, the-face,	n-e-puk-u and-he-comes-out		ol-tuñgani the-man	ōbo. one.	
Ore Now	lekwa-tuñganak those-people	oo-tu-puk-u-tuo, who-came-out,		n-e-it-o and-they-return-thither	
'ng-añgite the-kraals	enye their	e-opa, of-formerly,		n-e-many-isho. and-they-stay.	
N-e-igwen-a And-they-consult-together		ol-orere, the-people,	n-ē-jo : and-they-say :	'K-aji 'What	
ki-ngó we-do	elle-tuñgani this-man		o-ita-yo who-us-put-out-thither	'yook us	
te-'ng-oshoghe from-the-belly		e-'n-gukuu ? of-the-devil ?			
N-ē-jo : And-they-say :		'M-á-ita-á 'Let-us-him-make-become } (or make) }		ol-karsis. the-rich-man } (or chief).'	
N-e-iruk-isho And-they-reply	pōkin : all :	'M-á-ita-á 'Let-us-him-make-become		ol-karsis. the-chief.'	
N-e-aku And-he-becomes		ol-karsis the-chief	lenye. their,		
N-e-isho And-he-gives (or does-this)		lido-tuñgani that-man		o-ita-yō-ki who-put-out-thither-was	
te-'ng-omon from-the-face	e-'n-gukuu, of-the-devil,		n-ē-jō-ki and-he-says-to	'l-kulikae : the-others :	

N-ě-jo	lido :	'M-a-idim.'
And-he-says	that-one :	'Not-I-am-able.'

N-e-rik	añg,	n-e-ipot	il-lewa,
And-he-him-takes	kraal,	and-he-calls	the-males,

n-e-igwen-a,	n-ě-jo :	'L-oiye,
and-they-consult-together,	and-he-says :	'The-friends,

kullo-lewa! a-iyē-u n-e-riny-ōki elle-tuñgani enna-beneiyo
these-males! I-wish and-he-returns-to this-man this-leaf

o'-l-kumbau	e-wēji	n-e-ita-u-nyē,
of-the-tobacco	the-place	which-he-it-to-put-out-hither-caused
		(or took-from).

pa	a-tum	a-shōmo	a-ti-pik-a ¹	ninye	eng-omon	e'n-gukuu
and	I-get	to-go	to-put-in	him	the-face	of-the-devil

opa	n-a-ita-u-nye.'
formerly	which-I-him-to-put-out-hither-caused (or took-from).'

N-ē-jo	lido:	'M-a-idim	a-inyia-ki.'
And-he-says	that-one:	'Not-I-it-am-able	to-return.'

N-ē-jō-ki 'l-kulikae : 'Ainyô-iyē-pe
And-they-him-say-to the-others : 'What-you-and (*or* Why)

i-jō-ki	ol-likae,	“Ti-pik-a-ki	e-wēji
you-said-to	the-other-one,	“Put-in-me	the-place

n-a-iñgu-a,"	n-i-ta-la-ikī-ne
which-I-leave-thither (<i>or</i> come-from),"	and-you-unable-were

sii	'ye	a-ti-pik-a	em-beneiyo	e-wēji
also	you	to-pūt-in	the-leaf	the-place

ni-i-ndu-'ngu-a ?'
which-you-it-make-leave-thither (or bring-from) ?'

Ōnaa,	ol-o-inyia-ka	a-irór-ie
Well,	the-who-turned (<i>or</i> did-again)	to-speak-with

ol-likae,	n-e-nyor-u-no,	n-e-it-urē-yu
the-other,	and-they-love-will-one-another,	and-he-make-fear-will

lido-karsis	il-kulikae	too-'ng-oloñgi	enyena	pôkin.
that-chief	the-others	during-the-days	his	all.

THE STORY OF THE DEMON WHO ATE PEOPLE,
AND THE CHILD².

There was once upon a time a demon who was greatly dreaded by the inhabitants of the country in which he lived owing to his principal food being human beings.

¹ So that I can go and return him.

² A Taveta Tale. The people of Taveta are nearly allied to the Masai,

On one occasion he devoured a large number of people and cattle—so many, in fact, that he thought he had exterminated the whole tribe. One woman, however, succeeded in hiding herself with her child in a pit, and after the demon had taken his departure she returned to the kraal and collected together all the food that had been left there.

The child was brought up in the pit, and when he was old enough to understand, his mother told him the story of the demon. For some time he did not venture away from the hiding-place, but after a while he made a bow and some arrows, and went for a walk. He shot a small bird, which he took back with him to the pit, and asked his mother if that was the demon. On being told that it was not, he went out again and shot another bird, and after that a Thomson's gazelle. He continued his search for a long time, and shot all kinds of things in the hope of killing the demon, but when he showed them to his mother, he found that he had not been successful.

The woman repeatedly urged her son not to leave the pit as they were the sole survivors of the tribe, but the boy was determined if possible to shoot the demon. One day he searched for a number of arrows and spears which he took to the top of a tree. He then climbed with his mother into the tree and lit a fire in the branches to attract the demon's attention. When the demon saw the smoke, he was greatly surprised, as he thought he had eaten all the inhabitants of the country. Having procured some axes, he went to the spot, and called out to the child and his mother to descend. As they refused to comply with his order, he commenced to cut down the tree. The boy shot him twice with his arrows, but the demon only thought he was being bitten by gadflies. As the arrows continued to hit him, however, he had to give up his intention of cutting down the tree, and shortly afterwards he lay down to die.

When he felt that his end was approaching, he said to the child: 'When I am dead, cut off my little finger, and your cattle will be restored to you. Then, cut off my thumb, and you will get back your people. After that cut open my face, and one man will come out.'

Having said this, he died, and the boy descended from the tree and many of them being actually descended from that race. An account of their history and customs, by the author, was published in the *Journal of the African Society*, No. 1, October, 1901.

cut off his fingers and thumb, from the stumps of which all the people and cattle that had been eaten emerged. The face was then cut open, and one man appeared.

The people returned with their cattle to their former kraals, and held a consultation at which it was decided to appoint the boy chief.

After some time had elapsed, the man who had been taken from the devil's face asked the chief to put him back again. The others argued with him, and told him that he was much better off now that he had been liberated, but their arguments availed nothing, and the chief, seeing that the man would take no refusal, asked to be given a month in which to consider the matter.

Knowing that the discontented man was very fond of tobacco, the chief planted some, and when it ripened, he went to watch it. As he expected, the man saw the tobacco, and picked a leaf. The chief called out to him to return it to the plant, but as the thief was unable to do this, he was taken to the kraal, where a meeting was held. Matters having been explained to those present, the thief was again called upon to replace the leaf. When he admitted his inability to do as he was required, the chief remarked that he too was unable to put him back in the demon's face.

Everybody appreciated the wisdom of the argument, and they all lived happily together ever afterwards, respecting their chief and loving one another.

'L-omon loo-'l-Torōbo aare.
The-news of-the-Dorobo two.

E-tii	opa	ol-Torōbōni	o	ol-alashe,
They-are-there	formerly	the-Dorobo	and	the-brother,
n-e-pwo	e-ñgorore,	n-e-dol	il-osōwani	kumok,
and-they-go	the-hunting,	and-they-see	the-buffaloes	many,
n-ē-jō-ki	ol-kitok	ol-alashe :	'To-ton-a	iye
and-he-says-to	the-big-one	the-brother :	'Stay	you
te-'nne,	m-a-ti-mir-u	nanu	te-idya-bata,	
at-here,	that-I-them-may-drive-hither	I	from-that-side.	
Ore	pe	e-pwōnu,	n-i-ñgor.'	
Now	when	they-come,	and-you-them-shoot.'	
N-e-ton	ninye,	n-e-lo	ol-kitok,	n-e-mir-u
And-he-sits	he,	and-he-goes	the-big-one,	and-he-drives-hither
'l-osōwani.				
the-buffaloes.				

N-e-ñgor And-he-shoots	ol-alashe the-brother	'l-osōwani the-buffaloes	ōkuni three	te-nabo-kata. at-one-time.
N-e-itō-ki, And-they-do-again,	n-e-ton and-he-stays	si also	ninye he	ol-kitok, the-big-one,
n-e-lo and-he-goes	lido-oti, that-small-one,	n-e-mir-u, and-he-them-drives-hither,		
n-ē-jo and-he-says	ta-ñgor-o shoot	ol-kitok ¹ , the-big-one,	n-e-diak, and-he-misses,	
n-e-ipiri and-they-run-away	'l-osōwani, the-buffaloes,	n-e-pwo. and-they-go.		
N-e-pwo And-they-go	ninje they	aa-yeñg to-skin	lekwa those	oo-to-ñgor-o which-he-shot
ol-oti, the-small-one,	n-e-dum-u and-they-pick-up-hither			'n-giri, the-meats,
n-e-'ya and-they-them-take	añg. kraal.			
Ore Now	p' when	e-ish-u-nye, they-finished-become,		n-e-itō-ki and-they-do-again
aa-jō-kī-no : to-say-to-one-another :		' Maa-pe ' Let-us-go	aa-ñgor to-shoot	kulikae.' others.'
N-e-pwo. And-they-go.				
Ore Now	pe when	e-ba-ya they-arrive-thither	o-sero, the-forest,	n-ē-jō-ki and-he-says-to
ol-kitok the-big-one	ol-oti : the-small-one :	' Wōu ' Come	iyē you	kurum, behind,
nanu, me,	amu for	a-iyōlo I-know	eng-oitōi the-road	naleñg.' very.'
N-e-ituruk And-he-precedes		ninye. he.		
Ore Now	pe when	e-taan-u they-be-near-will	idye that-(place)	n-e-pwo, where-they-go,
n-e-dol and-he-sees	ol-kitok the-big-one	en-jata the-tree	na-lu-a which-bends-itself	
te-'ng-oitōi, on-the-road,	n-e-ibuñg, and-he-it-seizes,	n-ē-jō-ki and-he-says-to		ol-oti : the-small-one :
' Wōu, ' Come,		i-im-a.' pass.'		

¹ And when the big one shoots.

N-ē-jo	ol-oti :	'Mme,	tu-'nga-iki,	p'
And-he-says	the-small-one :	'No,	let-(it)-go,	and
a-ibuṅg	openy,	amu	ki-dany	eng-oṅgu.'
I-it-seize	myself,	for	you-me-break	the-eye.'

N-ē-jo	ol-kitok :	'Wōu,	amu	m-aa-dany.'
And-he-says	the-big-one :	'Come,	for	not-I-you-break.'

N-ē-jo	tu-lus-oi ¹ ,	n-e-iṅgw-eki	ol-kitok
And-he-says	pass-thither,	and-he-him-lets-go-to	the-big-one
en-jata,	n-e-dany	ol-likae	eng-oṅgu.
the-tree,	and-he-him-breaks	the-other	the-eye.

N-ē-jo	lido	ō-ta-dany-aki	eng-oṅgu :
And-he-says	that-one	whom-broken-has-been	the-eye :
'Oi ! A-iyōlo	en-dōki	n-á-isho-o	ol-alashe lai,
'Oh ! I-know	the-thing	which-he-me-gave	the-brother my,
m-aa-ta-dany-a	eng-oṅgu ² .	'L-opa-osōwani	
that-he-me-may-break	the-eye.	The-former-buffaloes	

l-a-ta-ṅgor-o.	Ninje	ē-jo	pe	m-a-itō-ki
which-I-shot.	Them	he-says	so-that	not-I-them-do-again

a-dol	a-ta-ṅgor-o.	Kake	ta-pal-a	amu	e-ata
to-see	to-shoot.	But	leave-(it)-alone	for	he-has

en-n-ē-or ³,'
what-divides.'

Ōnaa,	n-e-pwo,	n-e-ba-iki
Well,	and-they-go,	and-they-reach

en-n-e-tii	'l-osōwani.
the-which (or where)-they-are-there	the-buffaloes.

N-ē-jō-ki	ol-kitok	ol-oti :
And-he-says-to	the-big-one	the-small-one :

'N-ē-j-i-amu	mekure	i-dol	iyē	a-ta-ṅgor-o	tōki,
'And-it-said-is-for	no-longer	you-see	you	to-shoot	thing,
(or Because)					

inno,	ti-mir-u	pa	a-ṅgor	nanu.'
go,	drive-(them)-hither	so-that	I-them-shoot	I.'

N-e-lo	ol-oti,	n-e-mir-u	'l-osōwani,
And-he-goes	the-small-one,	and-he-drives-hither	the-buffaloes,

n-ē-jo	ta-ṅgor-o	ol-kitok ⁴ ,	n-e-diak.
and-he-says	shoot	the-big-one,	and-he-misses.

¹ And when he passes.

² I know the reason why my brother has broken my eye.

³ Vide Proverb No. 2, p. 238.

⁴ And when the big one shoots.

N-ē-jō-ki	ol-oti :	'Inno	sii	'ye
And-he-him-says-to	the-small-one :	'Go	also	you
ti-mir-u	m-a-iñgur-ai			anai
drive-(them)-hither	may-I-look-thither (or see)			whether

a-idim	a-ta-ñgor-o.'
I-them-am-able	to-shoot.'

N-e-kweni	ol-kitok,	n-ē-jo :	'A-diak
And-he-laughs	the-big-one,	and-he-says :	'I-them-miss
nanu	ō-ata	'ng-onyek	pokirare,
I	who-have	the-eyes	both,
			pa
			and
			a
			it-is
			iyē
			you

ō-ata	eng-oñgu	nabo	ō-ñgor ?	Aiya	naa,
who-have	the-eye	one	who-them-shoot ?	Well	then,
to-ton-a	m-a-shōmo	a-mir-u.'			
sit-down	that-I-them-go	to-drive-hither.'			

N-e-lo	ol-kitok,	n-e-mir-u	'l-osōwani,
And-he-goes	the-big-one,	and-he-drives-hither	the-buffaloes,
n-e-ñgor	ol-oti	'l-osōwani	oofigwan,
and-he-shoots	the-small-one	the-buffaloes	four,
oo-lañg	il-opa.		
which-exceeds	the-former-ones.		

N-ē-jo	ol-kitok :	'K-aji	a-iko	elle-tuñgani ?
And-he-says	the-big-one :	'What	I-do	this-man ?
A-ar	m-e-tua	pa	a-nap	in-giri
I-him-strike	that-he-may-die	so-that	I-carry	the-meats
pôkin	a-iyā-ki	'n-gera	ainei.'	
all	to-take-to	the-children	my.'	

N-e-pwo,	n-ē-yeñg	il-osōwani.
And-they-go,	and-they-skin	the-buffaloes.

Ore	p'	e-idip,	n-ē-jo	ol-kitok :
Now	when	they-them-finish,	and-he-says	the-big-one :

'A-ita-y-u	eng-aji	ai	pa	a-tum-ōki
'I-put-out-hither-will (or build)	the-hut	my	so-that	I-him-get-to

a-ēu	kewárie	a-ta-ñgor-o	p'	ē-ä.'
to-come	night	to-shoot	so-that	he-dies.'

N-ē-jō-ki	ol-alashe :	'E-iro,	n-ē-j-i-amu
And-he-says-to	the-brother :	'The-friend,	and-it-said-is-for }
			(or because) }

kumok	in-giri,	i-ndo-bir-a	sii	'ye	eng-aji	ino
many	the-meats,	prepare	also	you	the-hut	your

pe	m-e-shul-a
so-that	not-they-stay-with-one-another (or mixed-become)

ahead as he knew the way. They proceeded in this manner until near their destination, when the elder one held aside a tree which bent down on to the road, telling his brother at the same time to pass. The latter feared that the tree might slip and hit him in the eye; but as his brother assured him that he would not let it go, he passed. His fears were, however, not groundless, for his brother let the tree swing back as he approached; it caught him in the face, and put out his eye. He said nothing, but he thought to himself: 'I know the reason why my brother has put out my eye. It is on account of the buffaloes which I shot; and because of them he does not wish me to shoot again. But there is One who will avenge me.'

They reached the place where the buffaloes were, and the elder Dorobo said to his brother: 'Since you can no longer see, go and drive the buffaloes here for me to shoot.'

The younger one did as he was told, and drove the herd to where his brother lay hid. The latter shot at them as they passed, but missed them. The younger one then expressed a wish to have the buffaloes driven for him in order to see if he could still shoot. At this proposal the elder one laughed, and said: 'How can you with your one eye expect to hit them when I, who have both eyes, miss?' Nevertheless he went and drove the herd towards his one-eyed brother who succeeded in shooting four.

The elder Dorobo was so annoyed at this that he decided to kill his brother, and to carry off all the meat for his own children. He thought the best plan would be for his brother to sleep alone, when he could visit him during the night and shoot him. So after they had skinned the animals, he said: 'Since there is such a great quantity of meat, we had better divide it up now, and then each build his own hut; otherwise we might quarrel over it to-morrow.'

They divided the meat into equal shares; each hunter built his own hut; and they went to lie down. But the younger one was mistrustful of his brother, and suspected foul play. Instead therefore of going to sleep, he took one of the buffalo legs, wrapped his garment round it, and laid it on the grass which he had cut for a bed, while he went to lie down on the bare ground.

In the middle of the night the elder Dorobo came stealthily into the hut, and seeing the leg in the bed, thought it was his brother. He sat down, took careful aim, let fly his arrow, and shot the leg.

The younger hunter had been watching him all the time, and thought to himself: 'If my brother shoots at the leg, I shall know that he really intends to kill me.' As soon as he saw the arrow leave his brother's bow, and hit the leg, he shot his brother, and killed him.

He then picked up all the meat and took it home.

'L-omon lo-'l-Torōbōni o ol-mēut.
The-news of-the-Dorobo and the-giraffe.

E-tii opa ol-Torōbōni o-ñgor-isho, n-e-lo
He-is-there formerly the-Dorobo who-hunts, and-he-goes
nabo-oloñg, n-e-tum ol-mēut e-inos-ita en-depesi.
one-day, and-he-gets } the-giraffe it-eating-is the-acacia-tree.
(or sees) }

N-e-ta-la-ikī-nōte likae-orere illo-mēut¹.
And-they-conquered-became other-people this-giraffe.

N-e-lo ol-Torōbōni a-ipot ol-likae,
And-he-goes the-Dorobo to-call the-other,
n-ē-jō-ki: 'E-iro, maa-pe p' á-ita-dol
and-he-him-says-to: 'The-friend, let-us-go so-that I-you-show }
(or make-see) }

ol-mēut pe ki-ñgór'.
the-giraffe so-that we-it-shoot.'

N-e-pwo, n-e-nyor-iki e-ti-ōyo
And-they-go, and-they-it-find it-has-not-yet-retained
ol-ō-ado-kiragata² te'ng-are.
the-who-is-long-sleeping-place from-the-water.

N-ē-jō-kī-no pokiraare: 'K-aji ki-ngó
And-they-say-to-one-another both: 'What we-do
pe ki-ár?'
so-that we-it-kill?'

N-ē-jo lido o-iter-a a-dol: 'I-njo-o-ki
And-he-says that-one who-it-began to-see: 'Give-me
eng-alem m-a-ilep-aki ol-tepesi. Ore pe
the-knife that-I-climb-into the-acacia-tree. Now when
e-lōtu n-a-ipiri-ōki a-ibuñg ol-gos, n-a-rem
it-comes and-I-it-jump-on to-seize the-throat, and-I-it-stab
em-bidiñg. Kake inno iye to-ton-a te-idye
the-nape-of-the-neck. But go you sit over-yonder
pe ki-ret-ōki adde ten a-ibuñg.
so-that you-me-help afterwards if I-it-seize.'

¹ And other people have been conquered by this giraffe.

² Another term for the giraffe.

Ōnaa, n-e-lo ol-likae a-isud-ori, n-e-ton
 Well, and-he-goes the-other to-hide-himself, and-he-sits
 lido, te-'n-geper o-'l-chani a-isud-ori.
 that-one on-the-top of-the-tree to-hide-himself.
 Ore p' e-ipir eng-oloŋ¹, n-e-lōtu
 Now when it-them-is-opposite-to the-sun, and-he-comes
 ol-mēut a-itashe to-'l-chani, n-e-ipiri-ōki
 the-giraffe to-stand by-the-tree, and-he-him-jumps-on
 ol-Torōbōni, n-e-ibuŋg ol-gos.
 the-Dorobo, and-he-him-seizes the-throat.
 N-e-ipiri si ninye ol-mēut, n-e-kwet,
 And-he-jumps also he the-giraffe, and-he-runs,
 n-e-tii ol-Torōbōni eng-orioŋg, n-e-ipot ol-likae
 and-he-is-there the-Dorobo the-back, and-he-calls the-other
 pe e-ret-ōki, n-ē-jo: 'Le-pambito², i-'ya-u
 so-that he-him-helps, and-he-says: 'Le-pambito, bring
 eng-alem! To-oshō! Mi-im-ye³!'
 the-knife! Strike-(him)! Not-(him)-pass-make-to!'

Ore e-rany a-jo nēja, n-e-kweni lido
 Now he-sings to-say thus, and-he-laughs that-one
 o-isud-ori oo m-e-tua.
 who-hidden-himself-has until may-he-die.

Ore lido ō-tii en-geper o-'l-mēut mekure
 Now that-one who-is-there the-top of-the-giraffe no-longer
 e-dam-u a-jo e-ata eng-alem te-'m-bolos.
 he-remembers to-say (or that) he-has the-knife in-the-loin.

Ore pe e-lo en-n-e-lakwa,
 Now when he-goes the-which (or where)-it-is-far,
 n-e-dam-u 'njere e-ata eng-alem, n-e-shit-u,
 and-he-remembers that he-has the-knife, and-he-it-unsheaths,
 n-e-rem em-bidiŋg, n-ē-ä.
 and-he-it-stabs the-nape-of-the-neck, and-it-dies.

N-e-isarisar a-yeŋg e-matwa nabo,
 And-he-hastens to-skin the-portion one,
 n-e-ita-y-u en-guriny oo-'l-airakuj, n-e-lo
 and-he-put-out-hither-will the-fat of-the-kidneys, and-he-goes
 a-suj ol-likae, a-iŋgur-aa anake e-tii,
 to-follow the-other, to-look-thither if he-is-there,

¹ At midday.² Pambito means the giver or receiver of a bow-string.³ Do not let him pass.

n-ē-jo ta-ba-i¹, n-e-nyor-iki e-tua
and-he-says arrive-thither, and-he-him-finds he-died
duo-moite.
some-while-back.

Ōnaa, n-e-ton, n-e-ipir-u en-gima,
Well, and-he-sits-down, and-he-makes-with-fire-sticks the-fire,
n-e-pej en-guriny, n-e-pik
and-he-roasts the-fat-(of-the-kidneys), and-he-it-puts-in
álo oo-'n-gumeshin e-lido ō-tua.
neighbourhood of-the-nostrils of-that-one who-died.

N-e-ipiri-u lido ō-tua, n-ē-jo :
And-he-starts-up that-one who-died, and-he-says :

'E-iro, mi-mut openy.'
'The-friend, do-not-finish-(it) alone.'

Ōnaa, n-e-pwo pokiraare, n-ē-yeñg ol-mēut.
Well, and-they-go both, and-they-skin the-giraffe.

Ore p' e-idip, n-e-pej in-guti-kiri
Now when they-it-finish, and-they-roast the-few-meats
á-inos, n-ē-jo lido ō-ta-ar-a ol-mēut :
to-eat, and-he-says that-one who-killed the-giraffe :

'E-iro, m-i-tum kunna-kiri amu eitu
'The-friend, not-you-get these-meats for did-not
duo ki-ret-ōki m-aa-ta-ár.'
a-short-while-ago you-me-help that-we-it-strike (or kill).'

N-e-iny-ōtōto lido, n-e-lo añg.
And-he-arises that-one, and-he-goes kraal.

N-e-ikilikwan e-ñgorōyōni e-lido ō-ta-ar-a
And-she-him-asks the-wife of-that-one who-killed
ol-mēut : 'Kodee ol-móruo lai ?'
the-giraffe : 'Where the-husband my ?'

N-ē-jō-ki : 'Eitu a-dol, kake a-tō-niñg-o
And-he-her-says-to : 'Did-not I-him-see, but I-have-heard
'njere e-ta-ar-a ol-mēut, n-a-niñg 'njere ten
that he-has-killed the-giraffe, and-I-hear that when

e-lōtu, ni-ki-ar, amu e-ta-gor-e naleñg.'
he-comes, and-he-you-beats, for he-was-angry very.'

N-e-iny-ōtōto e-ñgorōyōni, n-e-lo kitala²
And-she-arises the-woman, and-she-goes refuge

¹ And when he arrives there.

² Vide p. 304.

eng-álo	e-lido-móruo	ō-ti-aka :
the-neighbourhood	of-that-old-man	who-her-said-to :

‘Ki-ar-i’¹.
‘It-you-beaten-is.’

N-e-ton	si	ninye	lido	ō-ēuo	añg
And-he-sits (or stays)	also	he	that-one	who-came	kraal
te-’ng-aji	e-lido	ō-ta-ar-a	ol-mēut,	e-any-u	
in-the-hut	of-that-one	who-has-killed	the-giraffe,	he-him-awaits	
m-e-’ya-u	’n-giri.				
that-he-may-bring	the-meats.				

Ore	p’	e-aku	dama,	n-e-lōtu	lido
Now	when	it-becomes	day,	and-he-comes	that-one
e-nap-ita	’n-giri,	n-e-im-u	kiōni	e-’ng-aji,	
he-carrying-is	the-meats,	and-he-passes-hither	back	of-the-hut,	
amu	inne	ōshii	e-tii	el-lusye	
for	here	always	it-is-there	the-hole-in-the-wall	
na-im-u-nye	’n-giri ² .				
which-passed-hither-become	the-meats.				

N-e-ipot	e-ñgorōyōni,	n-e-iruk-isho	lido
And-he-calls	the-wife,	and-he-answers	that-one
ō-tii	aji,	n-ē-jo	si
who-is-there	hut,	and-he-says	ninye
			ol-ō-tii
			the-who-is-there
boo	anake	e-ñgorōyōni	enye,
outside-the-hut	that	the-wife	his,

n-e-irag-ye	’n-giri
and-he-lie-down-makes-to (or puts)	the-meats
te-’l-lusye,	n-e-riny-o
in-the-hole-in-the-wall,	and-he-returns-himself
	a-lo
	a-ya-u
	to-go
	to-bring
kulye.	
others.	

N-e-dum-u	lido	ō-tii	aji,
And-he-them-picks-up-hither	that-one	who-is-there	hut,
n-e-’ya	eng-aji	enye.	
and-he-them-takes	the-hut	his.	

N-e-iko	nēja.
And-he-does	thus.

Ore	p’	e-iyōlō-u	’njere	e-ta-a
Now	when	he-know-will	that	it-became

¹ You will be beaten.

² Through which the meat is passed.

en-n-e-ish-u-nye
 the-which-they-finished-become }
 (or when)

'n-giri ¹,
 the-meats,

e-ta-a
 it-became (or was)

en-giriño
 the-animal
 (or portion-of-meat) }

nabo
 one

e-shōmo
 he-went

a-iya-u,
 to-bring,

n-e-lo
 and-he-goes

lido
 that-one

ō-tii
 who-is-there

aji
 hut

eng-aji
 the-hut

enye,
 his,

n-ē-jō-ki
 and-he-says-to

e-ñgorōyōni :
 the-woman :

'Inno,
 'Go,

amu
 for

e-ēuo
 he-has-come

ol-móruo
 the-husband

lino,
 your,

ne-mekure
 and-no-longer

ki-ar,
 he-you-beats,

amu
 for

a-irór-ie.'
 I-him-spoken-with-have.'

N-e-lo
 And-she-goes

e-ñgorōyōni
 the-woman

eng-aji
 the-hut

enye,
 her,

n-e-ton,
 and-she-sits-down,

n-e-lōtu
 and-he-comes

ol-móruo
 the-old-man

lenye
 her

e-ata
 he-has

en-giriño
 the-animal (or portion-of-meat)

nabo.
 one.

N-ē-jō-ki
 And-he-says-to

e-ñgorōyōni
 the-wife

enye :
 his :

'Au
 'Bring

ol-origha
 the-stool

m-a-to-ton-a
 that-I-may-sit

a-eñgieñg-a,
 to-rest-myself,

n-i-'ya-u
 and-you-bring

en-gisugi.'
 the-snuff.'

N-e-'ya-kī-ni
 And-it-him-taken-to-is

en-gisugi,
 the-snuff,

n-ē-ok,
 and-he-it-drinks (or takes),

n-e-idip.
 and-he-it-finishes.

N-ē-jō-ki
 And-he-says-to

e-ñgorōyōni :
 the-woman :

'I-mbot-o
 'Call

'l-lewa
 the-men

le-'l-latya ²
 of-the-neighbour

ai.'
 my.'

N-e-lo
 And-she-goes

e-ñgorōyōni,
 the-woman,

n-e-ipot
 and-she-calls

il-lewa,
 the-men,

n-e-pwōnu,
 and-they-come,

n-e-ton-i.
 and-they-sit-down.

N-e-itō-ki
 And-he-does-again

ol-móruo
 the-old-man

a-jō-ki
 to-say-to

e-ñgorōyōni :
 the-woman :

'I-'ya-u
 'Bring

'n-giri
 the-meats

ten
 if

ē-o-to,
 they-have-become-ripe,

m-e-inos-a
 that-they-eat-may

kullo-móruak.'
 these-old-men.'

¹ That the meat has nearly all been brought.² Singular for plural.

N-ē-jo And-she-says	e-ñgorōyōni : the-wife :	'Akwa-ghiri ?' 'What-meats ?'		
N-ē-jo And-he-says		ol-móruo : the-old-man :		'Hee ! 'Ho !
oo-'na-duo and-these-(of)-a-short-while-ago		pókin. all.		Ol-mēut The-giraffe
ō-luluña which-is-whole	l-a-iy-a-u-a.' which-I-brought.'			
N-ē-jo And-she-says	e-ñgorōyōni : the-woman :	'Oi ! 'Oh !	oitu did-not	a-dol I-them-see
				nanu.' I.'
N-e-iny-ōtōto And-he-arises	ol-móruo, the-old-man,	n-ē-ar and-he-beats		e-ñgorōyōni. the-woman.
N-e-lim-u And-she-relates	e-ñgorōyōni the-woman	e-ishir she-weeps	'njere that	lido-móruo that-old-man
o-iñgu-a who-leaves-thither (or comes-from)		añgata plain	ninye he	ō-ēuo who-came
a-lej, to-deceive,	n-e-'ya and-he-takes	'n-giri the-meats		pókin all
a-ita-lak-u to-make-pay (or avenge)	'na-duo these-(of)-a-short-while-ago		n-eitu and-did-not	
e-isho-ri it-him-given-is	to-'sero. in-the-forest.			

THE STORY OF THE DOROBO AND THE GIRAFFE.

A Dorobo once went a-hunting, and saw a giraffe eating a small acacia tree. Other people had been unsuccessful in their attempts to kill this giraffe on former occasions, so the hunter thought it would be wise to have some one to help him. He therefore fetched a friend ; but when he returned to the spot where he had left the giraffe, he found the animal had gone to the water to drink. The two men then thought out a plan of attack. It was agreed that the one who had first seen the animal should climb into a big acacia tree, and when it returned from the stream, jump on its back, and stab it in the neck. The other one was to hide himself near at hand in order to render any assistance that might be required.

The first Dorobo took his friend's knife, and climbed into the acacia. He remained there till midday, when the giraffe went to stand in the shade of the tree. As soon as it was near enough to him, the hunter jumped on its back, and clung to its neck, shouting at the same time to his friend, whom he called Le-pambito, to shoot the

animal, and not to let it pass. The giraffe, much alarmed, dashed off at full speed, and Le-pambito was so amused at the sight of the animal with a man on its back that he roared with laughter. In fact he laughed so much that he fell down in a fit.

The giraffe continued its onward course, and the Dorobo in his excitement forgot that he had a knife in his belt until they had gone a considerable distance. When he remembered it, he unsheathed it, and stabbed the animal in the nape of the neck, thereby killing it.

He quickly skinned a portion of the beast, and took out the fat of the kidneys, with which he returned to look for his companion. He eventually found Le-pambito, and was surprised to see that he was dead, as he thought. He made a fire, roasted some of the fat, and put it near his friend's nostrils, in order to try and bring him back to life again. It had the desired effect, for Le-pambito came to himself, and cried out: 'Do not finish it alone.'

The two went to skin the dead giraffe, and when they had finished, they roasted a little of the meat, which they ate. The one who killed the giraffe then said to his friend: 'I shall not let you have any of this meat for you did not help me to kill it.' On hearing this, Le-pambito returned to the kraal.

When he arrived there, he met his companion's wife, who asked him if he had seen her husband. He replied: 'No, but I hear that he has killed a giraffe. I also hear,' he added, 'that he is very angry with you, and when he returns, he is going to beat you.'

The woman, thinking doubtless that it would be more prudent to go and stop with her friends until her husband's anger was appeased, left her hut. As soon as Le-pambito saw her depart, he entered the hut and waited for the other one to bring home his meat.

In the morning the Dorobo who had killed the giraffe arrived at the kraal with his first load of meat, which he passed into his hut through a hole in the wall at the back. To make sure that his wife was in the hut he called out to her, and Le-pambito replied, altering his voice to resemble a woman's. Satisfied that his meat was in safe hands, the Dorobo went back to the place where he had killed the giraffe, to fetch another load; and while he was absent his late companion carried off the meat to his own hut, after which he returned to wait for the rest. When several loads of meat had been thus brought to the hut, and afterwards taken by Le-pambito, and deposited in his own hut, the latter went to the woman whom he had frightened away by telling her that her husband was going to beat

her, and told her that she might now go home as her husband was no longer angry with her.

She returned to her hut, and shortly afterwards her spouse came back to the kraal with the last load of meat. He called out to his wife to bring him a stool, that he might rest himself, and to fetch the snuff. After he had refreshed himself by taking some snuff, he told the woman to go and call his neighbours.

When they had arrived, the Dorobo inquired if the meat was ready. His wife was much perplexed at this request, and asked him what meat he alluded to. He replied: 'Why, all the meat—the whole giraffe—which I have brought here.' The woman, to his astonishment, said that she had not seen it.

Much exasperated he rose from his seat and flogged her, after which she told him between her tears what Le-pambito had done.

The Dorobo then realized that he had lost his whole giraffe owing to his selfishness.

PART III

'N-DEPEN OO'L-MAASAE
MASAI PROVERBS AND SAYINGS

No. 1.	Ainyô-pe What-and (<i>or</i> Why)	ingarsiso you-are-rich	anaa like
	en-naiyamishe the-who-has-married (intr.)	ol-tito ? the-son ?	

Why do you behave like a woman whose son has just married?

[A newly married man usually lives in his father's kraal for some months after his marriage, and a woman whose son has recently married may sit down and rest, as her daughter-in-law will do all the work.]

No. 2. Eata en-nēor.
He-has the-which-divides.

There is a Judge for him, and He will avenge me.

[A favourite saying when a person has been defeated in a fight.]

No. 3.	Eata	'l-ojoñga	'n-giyaa.
	They-have	the-flies	the-ears.

Flies have ears.

Also: Eata en-gewárie 'n-giyaa.
 It-has the-night the-ears.

The night has ears.

[' Walls have ears.']

No. 4.	Ebaiki It-reaches (<i>or</i> Perhaps)	en-gutuk the-mouth	nainosa which-ate	'sunya the-fats
neinos and-it-eats	i-ñgik, the-excrements,	nebaiki and-it-reaches (<i>or</i> and-perhaps)		
en-nainosa the-which-ate	'ñgik the-excrements	neinos and-it-eats	i-sunya. the-fats.	

The mouth which ate fat shall eat excrement, and that which ate excrement shall eat fat.

Also: Ebaiki ol-ōtaara 'n-gituŋgat neaku
 It reaches } the-who-killed the-cutters and-he-becomes
 (or Perhaps) } (or attackers
 or enemies)

o-suuji,	nebaiki	ol-turwai
the-coward,	and-it-reaches (<i>or</i> and-perhaps)	the-poltroon
neaku	ol-oiñgōni.	
and-he-becomes	the-bull (<i>or</i> brave-man).	

The slayer of the enemy has become a coward, and the poltroon has become a brave man.

[‘The last shall be first, and the first last.’—Matt. xx. 16.]

No. 5.	Eitu-kidōl	ti-oreren	en-gerr	sambu.
	We-have-not-seen	amongst-peoples	the-sheep	many-coloured.

There is not such a thing in the world as a sheep of many colours.

[A sheep of two or even three colours is common enough, but one of more than three colours is unknown. This saying is used to express incredulity at an improbable story.]

No. 6.	Ekwenikye	'n-guk	in-guruon.
	They-laugh-at	the-coals (<i>or</i> soot <i>or</i> charcoal)	the ashes.

Coal laughs at ashes, not knowing that the same fate which has befallen them will befall it.

Also:	Ekwenikye	ol-chata	ōtii
	It-laughs-at	the-firewood (<i>or</i> tree)	which-is-there
ol-tiren	ol-ōtii	en-gima.	
the-fireplace	the-which-is-there	the-fire.	

The firewood which has been cut ready for burning laughs at that which is being consumed.

No. 7.	Eñgárie	o-sighiria	en-daa.
	He-eats-with	the-ass	the-food.

• He eats his food like a donkey.

[This is said of a man who has not had the two middle incisors of the lower jaw extracted, and whose mouth in consequence is supposed to resemble a donkey's.]

No. 8.	Enyanyuk	ol-oipotōki	o	ol-ōēuo
	They-resemble	the-who-was-called	and	the-who-came

openy.
alone (*or* himself).

It is the same thing when a man is once there whether he has been called or whether he has come of his own free will.

No. 9.	Epwo	ēorioro	anaa	'ng-ajjik
	They-go	they-separate-themselves	like	the-huts

oo-'l-oitigōshi.
of-the-zebra.

[Zebra of course have no huts. This saying is intended to imply, ‘They are scattered over the face of the earth.’]

- No. 10.** Epwo 'm-baa pôkin in-gitiñgot.
They-go-to the-actions all the-ends.

Everything has an end.

- No. 11.** Epwōnu 'l-limot anaa 'ng-oloñgi.
They-come the-events like the-days.

Events follow one another like days.

- No. 12.** Epwōnu 'm-baa too-'murōshin.
They-come the-actions (or the-arrows) by-the-hind-legs.

This has a double meaning. Actions come by the use of the legs, and if arrows come, there are legs behind them.

[Long marches are inevitable before a raid can be successfully accomplished; and arrows are not fired without a person being there to fire them.]

- No. 13.** Erishunye anaa en-gāa
He-separates-himself like the-sickness (or death)
o-'sighiria ōbo.
of-the-donkey one.

He separates himself from his friends like a sick (or dead) donkey.

[A sick donkey stands apart from his fellow animals, and a dead donkey is thrown away. This saying is used when referring to a man who stands aloof from his companions.]

- No. 14.** Erisyo laikin o kaa.
They-are-similar defeats and death.

Being defeated and dying are the same.

- No. 15.** Erisyore en-giteñg nabo el-lughunya o-'l-lee.
It-resembles the-cow one the-head of-the-man.

A cow is as good as a man.

[If a man has a cow, and looks after it, he obtains riches, for the cow bears, and with the calves he is able to purchase a wife.]

- No. 16.** E'sudoī 'nyalat.
Hide-ye the-mouthfuls-of-food.

[One should not disclose one's secret thoughts any more than one shows the food one is eating.]

- No. 17.** Etaa em-bito o-'l-ñgojine.
He-has-become the-sinew of-the-hyena.

He is like a hyena's sinew.

[A man who refuses to admit himself beaten is likened to a hyena's sinew, which is said to be tougher than that of any other animal.]

- No. 18.** Etəjo en-giteñg: 'Mikindaya, injooyōki.'
It-said the-cow: 'Do-not-lend-me, give-me-away.'

[It is notorious that animals which have been lent or pawned are not as well treated as those of the person they have been lent to. Hence the cow's request.]

- No. 19.** Etəjo en-giteñg: 'Tipikaki o-rorei
It-said the-cow: 'Pour-into-me the-word
ōbana 'l-papit lo-'esen.'
which-gets-itself the-hairs of-the-body.'

The cow said: 'Say as many words about me as I have hairs in my body.'

[If you wish to sell me, strike a hard bargain, for a man who has paid a long price for me will treat me well.]

- No. 20.** Etəjo ol-ñgojine: 'Mme ake amunyak,
It-said the-hyena: 'No only I-have-luck,
keju nemaagol.'
leg which-is-not-heavy-to-me.'

The hyena said: 'It is not only that I have luck, but my leg is strong.'

[I have luck, it is true, but I have had to work. 'God helps those who help themselves.']

- No. 21.** Etii ol-dia e-mala, meishoru
It-is-there the-dog the-gourd, they-allow-not
'n-giyaa epughuri.
the-ears it-is-covered.

There is a dog in the gourd, and his ears prevent it from being closed.

[In the event of a man going to visit his friend's wife, he would first of all ascertain whether the owner of the hut were at home. Should he see unmistakable signs of the husband's presence, he would move off consoling himself by quoting this proverb.]

- No. 22.** Il-doinyo lemetumo.
The-mountains which-do-not-get-together.

Mountains do not meet.

[A favourite saying when people part company, and equivalent to, 'We shall meet again.' Cf. the Turkish proverb: 'Mountain does not meet mountain, but man meets man.']

- No. 23.** Inotye nanotye Ol-le-'n-gipika
 You-have-got which-he-got The-of-En-gipika
 te-'miñgani.
 in-the-deserted-kraal.

You have got what the son of En-gipika got in the deserted kraal, i. e. you are in a fix.

[The story told of the son of En-gipika is as follows. One day he was eating meat in the slaughter-house when the place was suddenly attacked by the enemy. He managed to escape with his life and meat, but without his weapons, and he fled, hotly pursued by the enemy. He outstripped them, however, and after running some distance, entered a deserted kraal where he proposed to hide. But he soon discovered that he was not the only occupant, and a lion growled savagely at being disturbed. Thinking it more prudent under the circumstances to leave the deserted kraal, the son of En-gipika turned round to continue his flight, when he was horrified to see an enormous serpent coiled round the post of the gate, which was the only exit, darting out its head and tongue in his direction. In the distance too he could see the enemy rapidly approaching his hiding-place. It is not related how the son of En-gipika escaped from the dilemma in which he found himself.]

- No. 24.** Ira ñigen anaa Konyek.
 You-are clever (*or sharp*) like Konyek.

You are as clever as Konyek.

[Konyek's biography was briefly sketched in the story entitled 'L-omon le-Konyek oo Menye-Konyek. The Masai are fond of referring to him whenever anything 'slim' or of a cunning or clever nature has been performed. The constructor of the Uganda Railway, for instance, has been referred to as being on a par with him.]

- No. 25.** Ira ñigidut anaa ol-dia le-'manyata oo-'l-muran.
 You-are proud like the-dog of-the-kraal of-the-warriors.

[The dogs that live in the warriors' kraals have a much happier existence than those that act as scavengers in the other kraals. Owing to the warriors' food consisting entirely of meat and milk, many bones and scraps are thrown to the dogs.]

- No. 26.** Itadua, irughōgho, etii ol-lee, netii
 You saw, you-pass, it-is-there the-man, and-it-is-there
 e-yä, netii e-ñgorōyōni, netii e-ñgooyōni.
 the-male, and-it-is-there the-woman, and-it-is-there the-female.

Behold the people you are passing. The man is there, and the male, the woman and the female.

[All people are not alike, and if you watch you find that some of the passers-by are good and others bad.]

No. 27. Itiŋgide anaa en-gāa naiya
 You-have-given-yourself-airs like the-illness which-takes
ol-murani ti-añg.
the-warrior in-kraal (of the married people).

[A warrior is supposed to be always in a perfect state of health, and if he is taken ill, he will hide himself in the woods or in a hut apart from the others. A disease which succeeds in overtaking him when on a visit to the married people¹, and making him the laughing-stock of all, may well be proud of itself!]

No. 28. I'yopo en-gine eng-oñgu.
 Cover the-goat the-eye.

[When a goat is about to be strangled, it is thrown on its side, and the eye which is uppermost is covered with its ear, so that it shall not see what is happening. Similarly, if a raid is meditated on, secrecy must be observed beforehand.]

No. 29. Kindér ol-le-'modai, pe kindōkí
 We-begin the-of-the-foolishness, and we-do-again
ol-le-'ñgēno.
the-of-the-wisdom.

We begin by being foolish and we become wise by experience.

['Experientia docet.']

No. 30. Kitāgha neme te-'ng-orioñg.
 You-have-pressed-on-me which-is-not on-the-back.

You are not like a child who when carried only presses on my back, you press on every part of my body.

[This saying is equivalent to, 'I am weary of your company.']

No. 31. Meata ol-ataduakine nemeata
 He-has-not the-visibility who-has-not
oidipa, ōtua ake ōtaduakine
who-has-become-finished, who-died only to-whom-he-was-visible.

[Do not believe in the report of a person's death until it is well founded. Unless an eye-witness tells you the news, receive it with caution.]

¹ The warriors live in kraals apart from the married people (*vide* p. 292).

- No. 32.** Medany ol-kimōjino ōbo el-lashei.
It-breaks-not the-finger one the-louse.

One finger will not kill a louse.

[The necessity for joint action. The Swahili have a similar proverb: 'Kidole kimoja hakivundi t'awa.']

- No. 33.** Medol ol-tuñgani ol-oikulu einosita.
He-sees-not the-man the-breast-of-a-dead-ox } he-is-eating-it.
(or happiness)

A man does not know when he is well off; it is only when he is poor that he remembers the days of plenty.

[' O fortunatos nimium, sua si bona norint.'—Vergil, *G.* ii. 458.]

- No. 34.** Meipur ol-oĩḡōni too-'múruan¹ are.
It-bellows-not the-bull in-the-deserted-kraals two.

A bull cannot bellow in two places at once.

- No. 35.** Meishaa 'mulugi² en-dap.
It-enters-not the-bargain the-palm-of-the-hand.

A bargain cannot be held in the palm of the hand.

- Also :** Meishaa el-lejare en-dap.
It-enters-not the-lie the-palm-of-the-hand.

A lie cannot fill the palm.

[One hollow cannot fill another.]

- No. 36.** Meisho 'l-limot, in-gulye ebaya.
They-give-not the-news (pl.), the-others they-arrive-thither.

When an event occurs, only a part of the truth is sent abroad, the rest is kept back.

- No. 37.** Meitayu ol-arabal e-nyawa.
It-will-not-put-out the-quarrel the-udder-of-a-cow.

It does not take as long to settle a quarrel as it takes a cow's udder to fill with milk after she has been covered.

[The combatants either fight until one is beaten, or the matter is settled amicably at once.]

- No. 38.** Meitululuḡgayu eng-oĩḡōno.
It-will-not-make-itself-complete the-bravery.

Bravery is not everything, and however brave a man may be, two brave men are better.

[' Dieu est toujours pour les gros bataillons.'—Voltaire.]

¹ E-múrua is really the spot on which a kraal formerly stood, or the site of a deserted kraal, e-miḡgani is the deserted kraal itself.

² The plural of e-mulug, the hollowed out place, is often used in this sense

- No. 39.** Meiturujunōyu eng-oshoghe metii en-gerai.
It-will-not-swell-itself the-belly it-is-not-there the-child.

The belly does not swell if a woman is not pregnant.

['There is no smoke without a fire.']

- No. 40.** Meituruk en-gume.
It-precedes-not the-nose.

The nose does not precede the rest of the body.

[This expression is often used after a misfortune has befallen one, the idea being that if it were possible to send on one's nose ahead, one could have foreseen the danger that was being threatened and made preparations accordingly.]

- No. 41.** Meiyopoo ol-ōwaru ol-kujita.
It-covers-not-away the-beast-of-prey the-grass.

[A beast of prey (or a thief) can hide for a while, but in course of time it will be captured or killed. 'Murder will out.']

- No. 42.** Melañg in-gīshu ol-ōgol le-kishōmi.
They-cross-not the-cattle the-who-is-strong of-clan (or gate).

No matter how young or weak a child may be on his father's death, he is strong in his own kraal, for his friends will see that he inherits the cattle.

[There is some play on the word *kishōmi*. The cattle will not pass the *gate* because the child's *clan* is strong.]

- No. 43.** Melañg ol-ambu en-noñgoto.
He-passes-not the-boaster the-valley.

The boaster will not cross the valley.

['Pride goes before a fall.']

- No. 44.** Melo en-geju nabo 'murano.
It-goes-not the-leg one the-meetings-of-the-warriors.

Warriors and cripples remain apart.

['Birds of a feather flock together.']

- No. 45.** Meñgasunōyu ol-kesen
It-will-not-begin-itself the-cloth-for-carrying-a-child-in
etiōyo en-gerai.
it-is-not-yet-come the-child.

Don't make a cloth for carrying a child in before the child is born.

['Don't count your chicks before they are hatched.' *Vide* also the Swahili proverb: 'Kutinda k'anzu mwana hajavyawa' (to cut out the tunic before the child is born).]

- No. 46.** Menyanyuk ateleja o atishiraka
 They-resemble-not to-cheat and to-do-by-force.

Cheating and doing something by force are not the same.

[If a man has suffered wrong, he had better try and come to an arrangement with his aggressor instead of going to complain to the chiefs, for his enemy will not forget, and will avenge himself later.]

- No. 47.** Menyanyuk puan o kää.
 They-resemble-not life and death.

Life and death are not alike.

- No. 48.** Mēoki o-inoti 'n-gipa
 It-is-not-drunk the-foster-son (or the slave) the-vernix-caseosa
 ol-ōtisinyunye ake.
 the-who-was-without-blemish only.

What does it matter whether a person is one's own child or somebody else's as long as he does his duty?

[The Swahili have a somewhat similar proverb: 'Kheri Kafari akufaaye kuliko Islam asiyekufaa' (it is better to have a Kaffir who pleases you than a Mahommedan who displeases you).]

- No. 49.** Mēoro 'l-tuli o en-gop.
 They-separate-not the-buttocks and the-ground.

The buttocks and the ground do not remain long apart.

[One explanation of this proverb is that a man must sit down, and though he may walk about or lie down, he will sit on the ground again later. Another theory is that it has in some way reference to the disposal of the dead. With the exception, however, of the medicine-men and rich people, who are buried in shallow trenches, burial is unknown amongst the Masai. But it is perhaps a remarkable coincidence that the Tavetans¹, who are closely allied to the Masai, and the Bari, Dinka, and Madi², who live nearly 1,000 miles away, and not very far from the country whence the ancestors of the Masai are believed to have hailed, bury their dead in a *sitting* posture.]

¹ Ante p. 221, note 2.

² Brun-Rollet (*Le Nil Blanc*, p. 244), Kaufmann (*Schilderungen aus Central-Afrika*, p. 129), Casati (*Ten Years in Equatoria*, p. 208), Emin Pasha (*In Central Africa*, pp. 260, 338, &c.).

- No. 50.** Mepal ol-oitigo 'sirat.
 He-does-not-leave the-zebra the-stripes.

The zebra cannot do away with his stripes.

[‘Can the Ethiopian change his skin, or the leopard his spots?’—
 Jer. xiii. 23.]

- No. 51.** Mepwo 'l-ōtimi te-'n-gop enye.
 They-go-not the-baboons from-the-country their.

Baboons do not go far from the place of their birth.

[Similarly with people, they may pay a visit to another country (and incidentally lift their neighbour's cattle), but they will afterwards return home. ‘Caelum non animus mutant qui trans mare currunt.’—Hor. *Epp.*, I. xi. 27.]

- No. 52.** Merep eng-abōboki o-'l-chani likae-shani.
 It-sticks-not the-bark of-the-tree other-tree.

The bark of one tree will not adhere to another tree.

[People of one tribe cannot assimilate the customs of another.]

- No. 53.** Merisyo e-raposhi o e-seriani.
 It-is-not-similar the-having-enough-to-eat and the-safety.

Having enough to eat and being in safety are two very different things, especially after a raid.

- No. 54.** Merisyo 'nyuat oo 'n-gidimat,
 They-are-not-similar the-perseverings and the-beings-able,
 nyuat in-gumok.
 perseverings the-many.

A double entendre.

Persevering to accomplish an end, and being able to do a thing are not the same: it is greater to persevere.

[‘’Tis not in mortals to command success,
 But we'll do more, Sempronius, we'll deserve it.’—
 Addison, *Cato*, i. 2.]

And: Persevering to accomplish an end, and being able to do a thing are not the same: many persevere.

[‘Many are called, but few chosen.’—Matt. xxii. 14.]

- No. 55.** Metii oidipa, ol-doinyo ake
 He-is-not-there who-has-finished, the-mountain only
 oidipa ōtunōkīne e-wēji
 which-has-finished which-has-planted (or erected)-itself the-place
 nemedotunye
 where-it-is-not-taken-out.

Nobody can say he is settled anywhere for ever: it is only the mountains which do not move from their places.

- No. 56.** Metumo ol-lēlēo le-'mala o
They-get-not-together the-potsherd of-the-gourd and
ol-le-'mōti.
the-of-the-cooking-pot.

Broken pieces of a gourd cannot be fastened on to a cooking-pot.
[Similarly, people of different tastes disagree.]

- No. 57.** Miara en-nidamu.
You-become-not-beaten the-which (or when)-you-consider.
You will not be beaten when you think before acting.
['Look before you leap.']

- No. 58.** Miingar ol-paashe le-lighae, nīpal
Do-not-repair the-hole-in-the-fence of-other, and-you-leave
ol-lino.
yours.

Do not repair another man's fence until you have seen to your own.
['Charity begins at home.']

- No. 59.** Milo aŋgata miata ol-le-'swama.
Do-not-go plain you-have-not the-of-the-dust-in-the-eye.
Don't go to the plain without somebody to take the dust out of
your eye.
[The necessity of joint action.]

- No. 60.** Mindadol ol-kilil eng-āuo, meipiri.
Show-not the-hawk the-bow, that-he-flies-not-away.
Do not show the hawk your bow, or he will fly away.
['Surely in vain the net is spread in the sight of any bird.—
Prov. i. 17.]

- No. 61.** Mindyamityam amu mējo en-gityamityam
Do-not-jump-about for it-says-not the-jumping-about
tōki.
thing.

Do not jump about, for there is no use in jumping about.
['More haste less speed.']

- No. 62.** Mira shata ōmut en-gima.
You-are-not wood which-finishes the-fire.
You are not like firewood which is burnt, you are always there.
[Said of a person whose presence has become a nuisance.]

No. 63. Mi'ro 'rorei oobana 'l-kujit.
Do-not-talk the-words which-get-themselves the-grasses.

Or : Mi'ro 'rorei anaa 'l-kujit.
Do-not-talk the-words like the-grasses.

Do not talk a great deal.

[' In the multitude of words there lacketh not sin.'—Prov. x. 19.]

No. 64. Miroro e-ñgape anaa ol-móruo
Do-not-tread-on the-post like the-old-man

 òbore ayok.
who-has-many boys.

Don't tread on the post, i.e. don't be proud, like the father of many sons.

[A man with a large family may lie on his back all day long with his feet up against a post, and trouble about nothing. His wife and daughters see to the food and milk the cows, whilst his sons guard the cattle and sheep.]

No. 65. Misiōyo amu inauru.
Do-not-hasten-thither for you-tire-yourself.

[' More haste less speed.']

No. 66. Na-Aĩ ! injooki ol-oip neme ol-lo-'l-chani.
O-the-God ! give-me the-shade and-not the-of-the-tree.

[Originally a prayer for a child, but now used for anything that is ardently desired.]

When the sun is hot, a mother protects her infant's head by covering it with the 'kesen,' or garment for tying the child on to her back. No woman wears this garment unless she has a baby, hence her prayer for shade.]

No. 67. Namelele neme te-'ng-oshoshe nauroo
Namelele and-not from-the-milkless whom-throws-down

e-mōtōnyi eng-aji te-'maal.
the-bird the-hut (or family) with-the-dewlap (or weight).

She is like Namelele (nickname given to a weak woman), but not because she has no milk : her child is so badly fed that it is knocked over by the weight of a bird.

[This is a term of reproach used to a woman if she does not look after and feed her children properly.]

No. 68. Naorioriki 'rēgiei.
Who-separates the-paths (or character, climate, or nature).

He who separates the paths, &c.

[A common expression for the Almighty.]

- No. 69.** Narōito ¹ e-ñgape anaa en-dingi
 Who-is-treading the-post like the-outcast
 oo-'l-oo-mbwai.
 of-the-who-have-the-teeth-extracted.

She is treading against the post like one who is not allowed in the warriors' kraals.

[Unless a girl is well dressed, according to Masai ideas, and anoints her body from time to time with oil, she is not admitted into the warriors' kraals, and becomes a social outcast. She has nothing left her to do but lie on her back and put her feet up against a post. Unlike the old man who has many sons, however (*vide* proverb No. 64), this is considered an undignified position for a maiden.]

- No. 70.** O-sina liki'ya en-neado,
 The-poorness (*or* trouble) which-takes-you where-it-is-long,
 dorop ol-oikulu.
 short the-breast-of-a-dead-ox (*or* happiness).

It is better to be poor and live long than rich and die young.

- No. 71.** Papa elde oiyēu en-giteñg oje
 Father that who-wishes the-cow which-has-just-borne
 nemetum amu sumbati 'n-gejek o-'l-ashe
 and-he-does-not-get-it because weak the-legs of-the-calf
 le-'n-dito enye.
 of-the-daughter his.

The old man cannot get milk from the cow that has recently borne, because his daughter has not looked after the calf whose legs are consequently weak.

[A saying applied by women to one of their number who is notoriously lazy.]

- No. 72.** Pashupashut anaa en-gerai natii eng-aji
 Pride like the-child who-is-there the-hut
 e-ōghoi ² enye.
 of-the-grandmother his.

He is as proud as a child living at its grandmother's.

[Grandmothers are apt to spoil their grandchildren, and a naughty boy is not so likely to be whipped at his grandmother's as at home.]

¹ Old or poetical form for en-narorita.

² E-ōghoi is here used for eng-ōgho.

- No. 73.** Sipat eñgari, meñgari 'rēgiei.
Truly they-are-shared, they-are-not-shared the-minds }
(or paths, &c.).

Men may be partners, or may eat from the same dish, but they cannot tell what is passing through each other's minds.

- No. 74.** Tadua, ebana 'sek
See, they-get-themselves the-fruit-of-the-cordia-tree
oojon.
unripe.

Look, they are as numerous as the unripe fruit of the *Cordia ovalis*.

['As the sand of the sea, which cannot be numbered for multitude.'
—Gen. xxxii. 12.]

- No. 75.** Tigha eng-áuo, miigh eng-oñgu.
Hang-up the-bow, do-not-hang-up the-eye.

If a stranger comes to stay with you, do not forget when you lay aside his weapons that he is hungry.

['It is ill talking between a full man and a fasting.']

ILLUSTRATIVE PROVERBS AND SAYINGS

As the sand of the sea, which cannot be numbered for multitude, 74.

Birds of a feather flock together, 44.

Caelum non animum mutant qui trans mare currunt, 51.

Can the Ethiopian change his skin, &c., 50.

Charity begins at home, 58.

Dieu est toujours pour les gros bataillons, 38.

Don't count your chicks before they are hatched, 45.

Experientia docet, 29.

God helps those who help themselves, 20.

In the multitude of words there lacketh not sin, 63.

It is ill talking between a full man and a fasting, 75.

Look before you leap, 57.

More haste less speed, 61, 65.

Many are called, 54.

Murder will out, 41.

O fortunatos nimium, sua si bona norint, 33.

Pride goes before a fall, 43.

Surely in vain the net is spread, &c., 60.

The last shall be first and the first last, 4.

There is no smoke without a fire, 39.

'Tis not in mortals to command success, &c., 54.

Walls have ears, 3.

We shall meet again, 22.

GENERAL INDEX TO PROVERBS AND SAYINGS

Actions, 10, 12.

Animals:

Ass, 7, 13.

Baboon, 51.

Beast of prey, 41.

Bull, 4, 34.

Calf, 71.

Cattle, 42.

Cow, 15, 18, 19, 71.

Dog, 21, 25.

Goat, 28.

Hyena, 17, 20.

Sheep, 5.

Zebra, 9, 50.

Ashes, 6.

Bargain, 19, 35.

Bird, 67.

Hawk, 60.

Boaster, 43.

Bravery, 4, 38.

Burial, 49.

Charcoal, soot, 6.

Cheat, 46.

Children, 45, 64, 66,

67, 71, 72.

Clan, 42.

Clothes, 45.

Colour, 5.

Cooking-pot, 56.

Coward, 4.

Cripple, 44.

Day, 11.

Death, 13, 14, 31, 47.

Defeat, 2, 14.

Disease, 13, 27.

Earth, 49.

Events, 11, 36.

Excrement, 4.

Fat, 4.

Fence, 58.

Fire, 6, 62.

Firewood, 6, 62.

Food, 7, 33, 53, 57.

— mouthfuls of, 16.

Foolishness, 29.

Force, 46.

Foster-son, 48.

Free will, 8.

Fruit, 74.

Gate, 42.

God, 66, 68.

Gourd, 21, 56.

Grandmother, 72.

Grass, 41, 63.

Happiness, 33, 70.

Hollow, 35.

Home, 51.

Hut, 9, 67, 72.

Insects:

Fly, 3.

Louse, 32.

Joint action, 32, 59.

Judge, 2.

Kraal, 27.

— deserted, 23, 34.

— warriors', 25.

Lie, 35.

Life, 47.

Luck, 20.

Marriage, 1.

Milk, 67, 71.

Mountain, 22, 55.

Names, 23, 24.

Night, 3.

Old man, 64.

Outcast, 69.

Parts of the body
(human beings and
animals), 3, 4, 7,

12, 15, 17, 19, 20,

21, 28, 30, 32, 33,

35, 37, 39, 40, 44,

48, 49, 69, 75.

Path, mind, character,

climate, 68, 73.

Pawn, lend, 18.

Perseverance, 54.

Persons, tribes, 5, 26.

Plains, 59.

Poltroon, 4.

Post, 64, 69.

Potsherd, 56.

Prayer, 66.

Pregnancy, 39.

Pride, 25, 27, 72.

Quarrel, 37.

Riches, 1, 64.

Safety, 53.

Shade, 66.

Tree, 52, 66.

Trouble, fix, 23.

Uganda Railway, 24.

Valley, 43.

Warriors, 25, 27, 44.

Weapons:

Arrow, 12.

Bow, 60, 75.

Wisdom, 24, 29.

Words, 19, 63.

'L-ŌYETYANI LOO-'L-MAASAE MASAI ENIGMAS

The propounder says, Oiyōte, Are you ready?

The others reply, E-ēuo, He has come (i.e. It is, *or* we are, ready).

No. 1.	Aata	'l-muran	lainei	kumok,	naa
<i>Enigma.</i>	I-have	the-warriors	my	many,	then
	en-geju	nabo	eitashēye.		
	the-leg	one	they-make-to-stand.		

Reply. Ol-popoñgi.
 The-euphorbia-tree.

What do my warriors resemble when they stand on one leg?

The euphorbia tree.

[Masai men often stand on one foot and rest the other against the knee¹. When in this position they are supposed to resemble the *Candelabra euphorbia*, which Sir H. Johnston² has described as being 'like a gigantic cabbage or cauliflower that has run to stalk, only to countless stalks, many-jointed, and of gouty thickness.']

No. 2.	Aata	'l-muran	lainei	kumok,	naa
<i>Enigma.</i>	I-have	the-warriors	my	many,	then
	ōbo	oipuñgōki	'n-gīshu.		
	one	who-goes-out-to	the-cattle.		

Reply. Il-loom le-'ng-aji.
 The-rafters of-the-hut.

What are my warriors like? I have many of them, and one goes out to look after the cattle. The rafters of the hut.

[In Masai huts all the rafters are hidden except one which protrudes beyond the door. It is said to be watching the cattle.]

No. 3.	Aata	'l-muran	lainei,	nemetii
<i>Enigma.</i>	I-have	the-warriors	my,	- and-it-is-not-there
	ol-le-bata.			
	the-of-end (<i>or</i> side).			

¹ This mode of resting, uncomfortable as it may appear, is widespread (*vide* Junker, *Travels in Africa during the Years 1875-8*; James, *Wild Tribes of the Soudan*; Grogan and Sharpe, *From the Cape to Cairo*; Baker, *The Albert Nyanza, &c.*).

² *The Uganda Protectorate*, p. 37.

Reply. 'N-jeito.
The-pegs.

What are my warriors like when they stand in a circle, and one cannot see which is the first and which is the last ?

The pegs which are being used for pegging out a skin.

No. 4. Aata 'l-muran lanei òkuni,
Enigma. I-have the-warriors my three,
nemeduño en-gigwena metii
and-it-does-not-become-cut the-consultation he-is-not-there
ol-li-òkuni.
the-of-three (*or* third).

Reply. 'Soito le-'n-gima.
The-stones of-the-fire.

I have three warriors. What is a discussion between two of them like if the third is not present ?

The stones used for standing the cooking-pots on at the fire.

[The cooking-pots cannot be successfully balanced between two stones, and a discussion does not terminate if only two people take part in it.]

No. 5. Aata 'n-dapan ainei are naarisyo.
Enigma. I-have the-skins my two which-are-alike.
Reply. Eng-ai o en-gop.
The-heaven and the-earth.

I have two skins, one to lie on and the other to cover myself with. What are they ? The bare ground and the sky.

No. 6. A-isulishe, nepwōnu 'l-ooiñgua
Enigma. I-whistled, and-they-come the-who-come-from
'n-dimi.
the-forests.

Reply. Eng-ai natasha.
The-rain which-rained.

I whistle, and they all come running from the forests. What am I ? The rain.

No. 7. Ana-ijo e-ēuo ?
Enigma. Why he-has-come ?

Reply. O-rorei lai o ol-lino.
The-word my and yours.

Why do you say you are ready to guess my riddle ?

Because it is a discussion between you and me.

No. 8. Anake ěado ñgutunyi nemebaiki
Enigma. Why she-is-long your-mother and-she-reaches-not
 e-nyawa e-'n-gerr?
 the-udder of-the-sheep?

Reply. Eng-oitoi.
 The-road.

What does your mother resemble? She is long, and yet she does not reach up to a sheep's udder. The road.

No. 9. Ashōmo enda-tim, nashitu
Enigma. I-went that-wood, and-I-draw-forth (or unsheath)
 'ñgusidin are.
 the-sticks two.

Reply. Il-mao.
 The-twins.

I went to bed and brought forth two sticks. What were they?
 Twins.

No. 10. Eiduraki, neiñgwari
Enigma. It-has-been-moved, and-it-is-left-thither
 en-dap e-ñgutunyi e-igh-a.
 the-palm-of-the-hand of-your-mother it-has-been-hung-up.

Reply. Ol-arau
 The-piece-of-hide-used-for-sweeping.

We have moved our kraal and your mother has left behind her the palm of her hand which has been hung up in the hut. What is it?
 The broom.

[The piece of hide which is used for sweeping away the dust and dirt is of so little value that when the inhabitants quit their kraal and move to a new grazing ground it is probably left suspended from the wall of the hut.]

No. 11. Eiduraki, neiñgwari
Enigma. It-has-been-moved, and-it-is-left-thither
 e-sumbat e-minyi te-'miñgani.
 the-dressed-skin of-your-father in-the-deserted-kraal.

Reply. Ol-chala.
 The-dunghill.

We have moved our kraal, and your father has left behind him his garment. Where has he left it? On the dunghill.

[A man would not leave his dressed skin behind him unless it were worthless, and it is obvious, therefore, that it has been thrown away.]

- No. 12.** Eim ñgutunyi polos boo
Enigma. She-passes your-mother middle outside-the-hut
 erumisho en-neba 'nji.
 it-is-protruding the-which-reaches thus.
Reply. En-geju e-'n-gerai nanapitai.
 The-leg of-the-child which-is-being-carried.

When your mother leaves her hut, what is to be seen issuing from her garments? The leg of her child.

[Masai matrons carry their babies fastened on to their backs, and a small leg is often to be seen dangling down, while the child's body is hidden from view.]

- No. 13.** Eim ñgutunyi polos boo
Enigma. She-passes your-mother middle outside-the-hut
 emorisho.
 she-uses-abusive-language.

- Reply.* E-ñgorōyōni nanyalita en-aiñgure.
 The-woman who-is-chewing the-gum.

Why does your mother use abusive language when she goes outside her hut? Because she is a woman eating gum.

[Masai women are fond of chewing a gummy substance which exudes from certain trees. This makes their teeth stick together, and their jaws crack when they attempt to speak. If a person accosts them, and hears this noise, he may think the women are reviling him.]

- No. 14.** E-sanapat
Enigma. The-strip-of-hide-used-to-cover-the-heads-of-arrows
 nashal kutuk.
 which-is-wet point (or mouth or end).

- Reply.* Eng-oitoi nalo eng-are.
 The-road which-goes the-water.

What is a strip of hide like when the tip is wet?

A road which leads to the water.

[The poisoned heads of arrows are wrapped up in a strip of hide to keep the poison fresh. This strip is narrow and long, and it is wetted at one end with saliva to make it adhere.

There is some play on the word *kutuk*, which refers to the point of the arrow, the end of the strip of hide, and the mouth.]

- No. 15.** Einosa en-gop en-gima, neiñgwari
Enigma. It-has-eaten the-earth the-fire, and-it-leaves-thither
 naikoro.
 which-is-done-together (or something).



Masai drawing blood from an ox by shooting a blocked arrow into one of the superficial veins of the neck.



Mock duel between two 'l-oĩngok.

Reply. E-or.
The-bare-spot.

What escapes a prairie fire ?
A bare spot on which no grass grows.

No. 16. Naiperipera ti-abori en-gima.
Enigma. Which-rolls-from-side-to-side under the-fire.
Reply. E-minyor naya 'ng-onyek.
The-omental-fat which-hurt the-eyes.

What meat rolls about as if in agony when it is being cooked ?
Fat, for its eyes (bubbles) hurt it.

No. 17. Namununa te-'ruat.
Enigma. Which-has-folded-itself in-the-bed.
Reply. El-lashei natabolutuo 'l-ayok.
The-louse which-they-have-uncovered the-boys.

What is the thing which hides itself in its bed ?
The louse which the boys uncover.
[Ut pulex in ruga cutis se celat, sic puella in lecto iuvene aggresso.]

No. 18. Namununa te-'sundai.
Enigma. Which-folds-itself in-the-wall.
Reply. Eng-apyani natala e-ñgorore.
The-widow who-missed the-shooting (or cupping).

What hides itself against the wall of the hut ?
The widow who was not present when blood was extracted from
an ox.

[The Masai drink the hot frothing blood direct from the live cattle.
After tying a leather ligature tightly round an animal's throat, an
arrow is shot into one of the superficial veins of the neck. When the
arrow is pulled out, the blood gushes forth, and is collected in gourds.

The blood is drunk greedily by all present, but who will give any
to the widow ?]

No. 19. Nyeinna en-dōki nashal natii
Enigma. This-here the-thing which-is-clammy which-is-there
eng-aji inyi, nimidolita.
the-hut your, and-you-are-not-seeing-it.

Reply. Ol-oiriiri.
The-lizard.

What is the clammy thing which is always in your hut and which
you don't notice ? The lizard.

No. 20. Nyelido, nyelle.
Enigma. That-there, this-here.

Reply. Ol-oijilili le-kulle.
 The-drop of-milks.

That there is the drop of milk at the bottom of the gourd ; *this here* is the drop when the gourd has been tipped up into the mouth.

[Note the play on the words *nyelle* and *kulle*.]

No. 21. Oghishi ñigoto nairenge.
Enigma. Poor the-mother who-gives-blood.

Reply. E-mala nañgorishoreki, nelau
 The-gourd which-was-shot-for, and-it-will-miss

o-sarge.
 the-blood.

Why is the mother weak ?

Because they did not catch the blood in the gourd.

No. 22. Samburumburi saandetwa.
Enigma. Butterfly resemblance.

Reply. Ol-kila loo'-musetani.
 The-garment of-the-beads.

What resembles a butterfly ?

A garment with beads worked on it.

[It is only the best dressed girls who wear skins ornamented with beads, and when they move about from one hut to another, they are supposed to resemble butterflies.]

No. 23. Tamanai te-idya-matwa
Enigma. Go-by-a-roundabout-route round-that-part

o-'l-doinyo, pe kitumó
 of-the-mountain, and we-get (or meet)-one-another

edo 'ng-aik.
 they-are-blood-red the-hands.

Reply. Il-lama.
 The-fruit-of-a-blood-red-colour.

What will your hands be like if we meet after you have gone round that part of the mountain ? The lama fruit.

[This is a common wild fruit (*Ximenia americana*, L.) of which the Masai are very fond. It stains everything a blood-red colour.]

No. 24.	Tununuko	'n-dapan,	maape	Kinōkop.
<i>Enigma.</i>	Fold	the-skins,	let-us-go	Kinangop.
<i>Reply.</i>	'N-gidoñgo	oo-'n-diain.		
	The-tails	of-the-bitches.		

What is folding up the skins and going to Kinangop like?

The bitches' tails.

[This is a well-known saying amongst the Masai of Kilima Njaro. Kinangop (or better, Kinokop or Kinobop) is the name of a sub-district near Naivasha, and is some 300 miles from Kilima Njaro. It is supposed that the way there would resemble a bitch's curly tail.]

PART IV

'OROT OO-'L-MAASAE

DIVISIONS OF THE MASAI PEOPLE

The Masai race is divided into two sections, the one entirely pastoral and the other partially agricultural. The pastoral Masai call themselves Il-Maasae, whilst their brethren are known as 'L-Oikop or Il-Lumbwa.

The Masai are further divided genealogically into clans and families, and geographically into districts and sub-districts, as shown in the following tables:

Clans.	Families ¹ .
'L-Aiser.	'N-Gidoñgi (the medicine-man's horns), Il-Parkeneti (the counters ?), Il-Lughumae, Il-partimaro.
Il-Meñgana.	'L-Aitayok, 'Siria (the designs ?), Il-Marumae (the priers), Il-Makuperia (the flesh on the ribs).
Il-Mokesen.	Il-Mokesen-aate, Il-Partalale (the long-sighted ones), Il-Tarōsero, Il-Kiporon (the scars ?) ² , Il-Tanap-ōwaru (the lion-killers).
Il-Mōlelyan.	Il-Mōlelyan-aate, Il-Mamasita, Il-Pojos, Il-Kipuyōni, Il-Moshōno, Il-Masañgua, Il-Mokorere.

Whenever representatives of the four clans take part in a raid, it is usual to refer to the Aiser and Meñgana clans as 'L-oodo-kīshu (the blood-red cattle), and the Mokesen and Mōlelyan clans as 'L-oorook-kīshu (the black cattle).

Districts.	Sub-Districts.
Kaputiei or Kaptiei.	'L-oodo-kilani (the blood-red cloths), Matapato, Il-kāk-oonyokyo (the red trees ³), Il-dala-le-kutuk (the fast talkers).
En-aiposha (the lake).	Purko, Kinōkop (the burning country ?), Il-damat, 'L-oita.
Kisongo.	Moipo (the Pangani River), 'M-baashi (the valleys), 'K-oonyokyo (the red soils), Em-bughoi (name of a tree ⁴ and light yellow), Il-launyi (the mistakes),

¹ Some of these families are again divided into smaller sub-sections.

² The members of the family called Il-Kiporon are said to be snake-charmers and rain-makers.

³ *Embelia kilimandscharica*, Gilg.

⁴ *Terminalia* sp.

Districts.

Sub-Districts.

'Mōwarak (the horns), Lo-'sokonoi (of the cassia tree), Kilepo (watering-place), Ol-osira (the-which-is-decorated), Naiñgasya-ōwarak (which astonishes the beasts of prey), Kipulul (place of many springs), 'N-gujuka (the axe handles), Ol-ñigelata (the plain between two hills), Sighirari, 'L-oita, 'Ng-orighaishi (the small stools), Ol-oitokitok (the bubbling spring), Il-Komōlo, Kitēto, Il-ketu-'m-beine, Salei.

'L-uasin-gīshu¹ (the striped cattle). 'L-uasin-gīshu oorook (the black striped cattle). 'L-uasin-gīshu oonyokyo (the red striped cattle).

'L-Aikipyak¹. Kimiri (pursuers), Marikōni, Il-meruash-'n-dana (those who are not thrown down by roots), Sekin, Lo-'l-purkel (of the lowland), Le-naibor (of the white thing), Il-memonyōtu, 'L-alikinani, 'L-ooibor-oiñgok (the white bulls), Loo-dōtwarare, Il-marmar, Lo-'sekelaē, 'L-aringon, Eng-añg e-Lema (Lema's kraal), Il-loijo, 'L-aisi.

When the article forms a part of the above names, the vowel is omitted if it follows a word ending in a vowel.

Alo 'N-aiposha

I go to Naivasha.

Alo 'L-oitokitok

I go to Loitokitok.

The Masai reckon time by 'ages' or periods of about seven and a half years. The following account of the Masai ages is given in the words of the Masai themselves.

Eata 'l-Maasae 'l-porori The Masai have what they call lenye. ages.

Memurati 'n-gera te-'wēji Children are not all circumcised nēbo. Eduñg áitaa 'l-porori, together: they are divided up into metushuli áitaa ol-poror ōbo, ages, for they are not all alike in amu merisyoro pōkin; emurati point of years. First of all the big 'l-kituak, nepali 'l-ooti metu- ones are circumcised, and the small bulu. ones wait until they grow up (i.e. until they reach the age of puberty).

Ore lekwa kituak oiteraki Now, those who are circumcised amurat nēji e-murata e-tatēne, first belong to what is called the

¹ Owing to cattle plague, disease, and civil wars, the Masai occupying the Uasin-gīshu and Aikipyak districts have practically ceased to exist. The remnants have been scattered and mixed with other tribes.

naa ol-poror ōbo illo. Netoni 'l-ooti. Ore pe ebulu, nemurati si ninje, nejiñg illo-poror.

Ore 'l-ooitōkīni aamurat te-kurum, naa likae-poror illo, neji ninye e-murata e-kedyanye. Netoni sii 'l-ooti, nemurati si ninje, nejiñg illo-poror.

Ore 'l-porori aare ēji ol-aji ōbo.

Ore ti-atwa ol-poror ōbo neōriori kat'-uni: etii 'L-chañgen-ōpir,' netii 'L-tareto,' netii 'L-paringōtwa lañg.'

right-hand circumcision, and that is one age. The younger ones wait and are circumcised later. They also become members of this age.

When the next circumcision festivals are held, those circumcised belong to what is called the left-hand circumcision, and that is the next age. The younger ones wait as before, and when they are circumcised they likewise join this age.

Now, two ages are considered equivalent to one generation.

Each age has three divisions, first, those known as 'The big ostrich feathers,' secondly, those called 'The helpers,' and thirdly, those known as 'Our fleet runners' ¹.

Il-porori loo-'l-Maasae oodamuni taata. Masai ages which are now remembered.

E-murata e-tatene (Right-hand circum- cision).	E-murata e-kedyanye (Left-hand circum- cision).	Approximate date.
Il-Kinyōyo		1791
	Il-Tapari	1799
Il-Kigiriyo		1806
	Il-Kisalie (the people of the plain)	1814
Il-Kupai (the white swords)		1821
	Il-Kimirisho (those who drive away)	1829

¹ When permission has been granted to hold the circumcision festivals (*vide* p. 296), one feast is held in each sub-district every year for four years in succession, and all those circumcised during these four years belong to the right-hand circumcision. An interval of about three and a half years then intervenes before another festival is held. All youths circumcised during the next four years belong to the left-hand circumcision. As an instance, a man born in 1872 would either belong to 'Our fleet runners' of the Il-Ŋgarbut age or to 'The big ostrich feathers' of the Il-Kipōni age, i. e. he was circumcised in 1885 or 1889. Boys as a rule are circumcised when they are between thirteen and seventeen years old. Orphans and the children of poor parents frequently wait until they are twenty.

E-murata e-tatene (Right-hand circum- cision).	E-murata e-kedyanye (Left-hand circum- cision).	Approximate date.	
Il-Kijaru (those who do not give back)		1836	} one generation.
	Il-Kieku (the long- bladed spears)	1844 ¹	
Il-Churunya (those who fight openly or by day) or Il- Kidōtu (the pullers up)		1851	} one generation.
	Il-Twati (the rich ones) or Il- Mirishari (those who are not driven away)	1859	
Il-Nyañgusi (those who capture for themselves)		1866	} one generation.
	Il-Merisho or 'L- aimer (the pur- suers)	1874	
Il-Ñgarbut (the glut- tons) or Il- Kishumu (the raiders)		1881	} one generation.
	Il-Kipōni or Il- Chungen (those who increase)	1889 ²	
Il-Kishon (the lives) or 'Sēure (the lucky ones) or Il- Kitoip		1896 ³	} one generation.
	Il-Meitarōni (those who are not con- quered)	March 1904 ⁴	

¹ When Krapf wrote his *Vocabulary of the Engutuk Eloikop* in 1854, he mentioned (p. 14) that the men who were able to marry were called Ekieko (Il-Kieku), and that the old men were known as Elkijaro or Elkimirisho. This account entirely agrees with the above table of dates.

² Lenana and Sendeyo (*vide* note on p. 328) belong to this age. Shortly after it commenced the great cattle plague broke out (1890).

³ In Taveta the corresponding age, 'Sēure, was commenced on May 7, 1897, a few months after it had been started in Masailand. Each Taveta age covers a period of about fifteen years, i.e. there is no left-hand circumcision. *Vide The Journal of the African Society*, No. 1, October, 1901.

⁴ The circumcision festivities were commenced in September, 1903.

'L-OMON LI-OPA LOO-'L-MAASAE MASAI MYTHS AND TRADITIONS

'En-neikuna 'ng-aïtin.

Etii 'ng-aïtin are: etii eng-aï narok, netii en-nanyokye. Ore eng-aï narok na supat; ore en-nanyokye na malmali.

Nējōki eng-aï narok en-nanyokye: 'Máishoó ol-orere eng-are amu etaa en-nemuta to-'l-amēyu.'

Nējo en-nanyokye: 'Aïya, taboloi naa eng-are meshōmo.' Nebol, nesha eng-aï kitok.

Nējōki eng-aï nanyokye en-narok: 'Ingenoi pae amu etabaikia.'

Nējo en-narok: 'Eitu ebaiki.'

Negira pokirare, nesha eng-aï oo mekenyu. Neitōki eng-aï nanyokye nējōki en-narok: 'Ingenoi eng-are amu etabaikia.' Neiken eng-aï narok.

Netoni 'n-guti-oloñgi, nējo eng-aï narok: 'Máinyiakí aaponiki ol-orere eng-are, amu etōito 'n-gujit.'

Neilepilep eng-aï nanyokye, nējo: 'Mme, mekure eboloori eng-are.'

Neilepilepakīno pokirare, nējo eng-aï nanyokye: 'Aar kullo-tuñganak lindapashipash.'

The story of the gods.

There are two gods, a black one and a red one. The black god is good, and the red god malicious.

One day the black god said to the red one: 'Let us give the people some water for they are dying of hunger.'

The red god agreed, and told the other one to turn on the water. This he did, and it rained heavily.

After a time the red god told the black one to stop the water as sufficient rain had fallen.

The black god was, however, of opinion that the people had not had enough, so he refused.

Both remained silent after this, and the rain continued till the next morning, when the red god again said that enough had fallen. The black god then turned off the water.

A few days later the black god proposed that they should give the people some more water as the grass was very dry.

The red god, however, was recalcitrant and refused to allow the water to be turned on again.

They disputed for some time, and at length the red god threatened to kill the people, whom he said the black god was spoiling.

Nējo en-narok: 'M̄ari 'l-tuñganak lainēi.' Nemit eng-aī narok ēari 'l-tuñganak amu ninye nabaiye te-'nna-matwa, na en-nanyokye nabaiye te-keper.

Itadua, 'n-oshi-kikurukurot nikiniñg ējo: 'Pel-pel-pel,' eng-aī nanyokye naiyōu negiru eng-ae alōtu aar il-tuñganak. Ore 'n-gikurukurot naajo: 'Ruru-ruru-ruru,' eng-aī narok najōki eng-ae: 'Tapala, miar.'

En-e-'n-aunir ¹.

Etii en-dōki naji en-e-'n-aunir, kake ol-ñgatuny opa, newala, neaku ol-tuñgani eng-ae-matwa, neaku o-soit eng-ae-matwa.

Newala kulye-oloñgi, neaku eng-ae-matwa ol-ñgatuny, neaku eng-ae ol-tuñgani.

Neton ake to-'sero, nenyoru naleñg e-silalei amu e-misimis.

Nemenya 'l-chañgit, nenyā 'l-tuñganak ake.

Ten eim il-tuñganak e-wēji netii, neipot en-e-'n-aunir, nējo: 'W̄ōu, ñgania, tudumakaki 'l-kāk, en-gerai e-yēyo.'

Ore ten elo ol-tuñgani, neñgor te-'n-aunir, nējo: 'Ara en-oo-'l-Aiser, i'lanyaki.'

At this the black god said: 'I shall not allow my people to be killed,' and he has been able to protect them, for he lives near at hand, whilst the red god is above him.

When one hears the thunder crashing in the heavens it is the red god who is trying to come to the earth to kill human beings; and when one hears the distant rumbling, it is the black god who is saying: 'Leave them alone, do not kill them.'

A devil.

There is a thing which is called a devil. It was formerly a lion, but it changed itself, and one half became a man while the other half became a stone.

This devil can alter its appearance, and is sometimes to be seen one half a lion and the other half a man.

It lives in a forest and is particularly fond of the tree called e-silalei ² owing to the denseness of its growth.

It only eats human flesh and will not touch wild animals.

When people pass the spot where the devil is, it calls to them, and says: 'Come, my brother, help me lift this load of firewood.'

If anybody complies with its request, he is struck with the devil's stake, and the devil cries out to him: 'I belong to the Aiser clan, escape from me if you can.'

¹ Lit. the-of-the-stake. Krapf (*Vocabulary of the Engutuk Eloikop*, p. 9) also mentions this belief in a devil, and says that the word refers to a pointed stick.

² *Commiphora*, near *C. Schimperi*, Engl.

Ore p' eidip atējo enna,
neinos.

Ore ten eiyōloi 'njere etii
en-e-'n-aunir ol-oshō, p' eidur
il-tuñganak, nepwo pōkin te-
'hwēji nēbo, nejiñg il-muran
lughunya oo 'm-ḥat pōkin oo
kurum.

Ore ten eniñgi ol-toilo epuku
te-'rukenya, neipot ol-tuñgani,
negirai, amu eiyōloi en-e-'n-
aunir.

Naiteru-kop¹.

Kiniñg opa, ejōkīni 'yook
il-paiyani 'njere 'n-dōkitin uni
opa naatii 'l-oshon p'eiteru eng-
Ai aitobiru, ol-Torōbōni o ol-
tōme, o ol-asurai; na e-wēji
nēbo eirurare.

Netum ol-Torōbōni en-
giteñg nabo.

Neisho nabo-oloñg ol-Torō-
bōni, nējōki ol-asurai: 'E-iro,
ainyō ōshii pe tini kikut, neri-
riu o-sesen lai, naojo ?'

Nējo ol-asurai: 'Oi, le-papa
lai, maaōtiki ōshi akut en-
giañget ai en-dōrono.'

Negira ninye ol-Torōbōni.
Ore p' eaku kewarie, nedumu
ol-kuma, nēosh el-lughunya o-
'l-asurai, nēä.

Ore te-'n-dadēkenya, nējōki

When it has spoken thus, it eats
the person.

If this devil is known to be in
a certain district and people wish to
move their kraal, they march all
together, and the warriors go in
front and behind and on all sides to
protect them.

Should a voice be heard issuing
from the mist and calling some one,
everybody remains silent, for they
know that it is this devil that is
calling.

The beginner of the earth.

We were told by the elders that
when God came to prepare the world
he found three things in the land,
a Dorobo², an elephant³, and a ser-
pent, all of whom lived together.

After a time the Dorobo obtained
a cow.

One day the Dorobo said to the
serpent: 'Friend, why does my body
always itch so that I have to scratch
whenever you blow on me?'

The serpent replied: 'Oh, my
father, I do not blow my bad breath
on you on purpose.'

At this the Dorobo remained
silent, but that same evening he
picked up his club, and struck the
serpent on the head, and killed it.

On the morrow the elephant asked

¹ By Justin Ol-ōmeni, of the Mosyōkoite clan of the Oikop or Lumbwa
Masai, resident in German East Africa.

² Vide note 2, p. 28.

³ Brun-Rollet (*Le Nil blanc*, p. 233) writes that the Bari believe that man
was created by an elephant.

ol-tōme ol-Torōbōni: 'Kodee o-rongai?'

Nējo ol-Torōbōni: 'Maiyōlo.'
Neiyōlōu ol-tōme 'njere:
'Etaaraki, negira ninye.'

Ore te-'n-gewárie, nesha eng-aí kitok, nelo ol-Torōbōni airita en-giteñg enye, neitook il-turot le-'ng-are e-'ng-aí.

Netoni 'n-gumok-oloñgi, neñu ol-tōme en-gerai.

Ore te-nenna-oloñgi nemuta 'ng-áriak too-'l-turot pōkin, neñgwari ol-turoto ōbo ōtíi eng-are.

Nelo ol-tōme ainos in-gujit. Ore pe eraposhō, nelōtu aok illo-turoto, neiperiperare, neñgol eng-are, nējo terēu ol-Torōbōni en-giteñg enye p' eitook, nenyoriki aa torono eng-are.

Neitayu ol-Torōbōni em-bae, neñgor ol-tōme, nēa te-inne.

Neinyōtōto en-gerai o-'l-tōme, nelolikae-oshō, amuetējo: 'Maboitare ol-Torōbōni, amu torono. Etaara ol-asurai, nei-tōki yēyo. Alo maitōki aboi-tare.'

Ore pe ebaiki likae-oshō, netum ol-Mái¹ ōbo. Nējōki ol-Mái: 'Kaji i'ñgua?'

Nējo en-gerai: 'Aiñgua

the Dorobo where the thin one was.

The Dorobo replied that he did not know, but the elephant was aware that he had killed it and that he refused to admit his guilt.

During the night it rained heavily, and the Dorobo was able to take his cow to graze, and he watered it at the puddles of rain.

They remained there many days, and at length the elephant gave birth to a young one.

After a time all the puddles became dry except in one place.

Now the elephant used to go and eat grass, and when she had had enough to eat, she would return to drink at the puddle, lying down in the water and stirring it up so that when the Dorobo drove his cow to water he found it muddy.

One day the Dorobo made an arrow, and shot the elephant, and killed it.

The young elephant then went to another country. 'The Dorobo is bad,' it said, 'I will not stop with him any longer. He first of all killed the snake and now he has killed mother. I will go away and not live with him again.'

On its arrival at another country the young elephant met a Masai, who asked it where it came from.

The young elephant replied: 'I

¹ The Masai now call themselves il-Maasae (sing. ol-Maasani). The old name was il-Maa (sing. ol-Mái).

eng-añg o-'l-Torōbōni, ōmanyā lido-sero openy, ōtaara ol-asurai likiboitare o yēyo.

Nējōki ol-Mái: 'Ol-Torōbōni ōtaara ñgutunyi o ol-asurai?'

Nējo en-gerai, 'Ee.'

Nējōki ol-Mái: 'Maape, pa ado.'

Nepwo, nedol eng-aji o-'l-Torōbōni eijulujula eng-Ai, neiñgōrie atwa shumata.

Neipot eng-Ai ol-Torōbōni, nējōki: 'Aiyōu nilōtu tadēkenya amu aata em-bae naa-lik.'

Neniñg ol-Mái, neisho tadēkenya, nelo, nējōki eng-Ai: 'Aēuo.' Nējōki eng-Ai: 'Tudumu en-dōlu, indobira eng-añg kitok too-'ng-oloñgi uni. Ore pe indip, nilo aiñgoru ol-ashe tasat, nidol o-sero, ni'yau, niyeñg. Ore pe indip, niän in-giri pôkin te-'n-dapana, niminya en-giti-kiriñgo, ti-pika pôkin boo, nigilu 'l-käk kumok, niinok en-gima kitok, nipik nenna-kiri o-'l-ashe. Ore pe indip, nilo aisudori ti-atwa aji. Ore pe iniñg ol-toilo sapuk te-boo ējo, "ruru-ruru," nimijo: "Ainyô inna," nimiñg-asya.'

Nelo ol-Mái, neiñgoru ol-ashe, netum, nēyeñg, nēän in-giri te-'n-dapana. Neitōki nelo, negilu 'l-käk, neinok en-

come from the Dorobo's kraal. He is living in yonder forest and he has killed the serpent and my mother.'

The Masai inquired: 'Is it true that there is a Dorobo there who has killed your mother and the serpent?'

When he had received a reply in the affirmative, he said: 'Let us go there. I should like to see him.'

They went and found the Dorobo's hut, which God had turned upside down, and the door of which looked towards the sky.

God then called the Dorobo and said to him: 'I wish you to come to-morrow morning for I have something to tell you.'

The Masai heard this, and in the morning he went and said to God: 'I have come.' God told him to take an axe, and to build a big kraal in three days. When it was ready, he was to go and search for a thin calf, which he would find in the forest. This he was to bring to the kraal and slaughter. The meat was to be tied up in the hide and not to be eaten. The hide was to be fastened outside the door of the hut, firewood was to be fetched, and a big fire lit, into which the meat was to be thrown. He was then to hide himself in the hut, and not to be startled when he heard a great noise outside resembling thunder. 11x

The Masai did as he was bid. He searched for a calf, which he found, and when he had slaughtered it he tied up the flesh in the hide. He

gima kitok, nepik nenna-kiri
o-'l-ashe, nejiñg aji, nepal en-
gima eipuup te-boo.

Neitadōu eng-Ai en-gāne,
nelōtu aunōkino en-netii en-
dapana o-'l-ashe.

Nedōu 'n-gīshu nerukunye,
neiput boo, neaku eikormosha
te-boo, neiyōu negil eng-aji
natii ol-Mái.

Neipiriu ol-Mái, nebuak:
'Ho! Ho!' nelōtu boo, ne-
duñgo en-gāne, neitu eitōki
'n-gīshu aarukunye.

Nējōki eng-Ai: 'Itadua ajo
kibaiki nenna? Mekure itum
kulye amu i'ñgasye.'

Nelo ol-Mái aramat nekwa
náishooki.

Nelau ol-Torōbōni 'n-gīshu,
neaku 'l-chañgit elo añgor oo
taata.

Naa, ten edoli taata 'l-meek
eata 'n-gīshu, nēji epuro araki
eishiak, nējo 'l-Maasae: 'N-
gīshu añg nenna, kipwó áibuñg
amu eishooki 'yook opa eng-Ai
'n-gīshu pōkin.'

fetched some firewood, lit a big fire,
threw in the meat, and entered the
hut, leaving the fire burning outside.

God then caused a strip of hide
to descend from heaven, which was
suspended over the calf-skin.

Cattle at once commenced to
descend one by one by the strip of
hide until the whole of the kraal
was filled, when the animals began
to press against one another, and to
break down the hut where the Masai
was.

The Masai was startled, and
uttered an exclamation of astonish-
ment. He then went outside the
hut, and found that the strip of hide
had been cut, after which no more
cattle came down from heaven.

God asked him whether the cattle
that were there were sufficient, 'for,'
He said, 'you will receive no more
owing to your being surprised.'

The Masai then went away, and
attended to the animals which had
been given him.

The Dorobo lost the cattle, and
has had to shoot game for his food
ever since.

Nowadays, if cattle are seen in the
possession of Bantu tribes, it is pre-
sumed that they have been stolen or
found, and the Masai say: 'These
are our animals, let us go and take
them, for God in olden days gave us
all the cattle upon the earth.'

Naiteru-kop¹.

Itadua, etii en-dōki naji
Naiteru-kop, na eng-aĩ, kake
mme ol-kitok anaa eng-aĩ na-
rok.

Naa 'l-paiyani kituak ki-
niñgye ējōkīni 'yook aajo :

Itadua, opa il-Maa naa ninje
'l-Torōbo, meata opa 'n-gishu.
Ore 'l-Torōbo naa ninje ooata
'n-gishu.

Neipot Naiteru-kop ol-Torō-
bōni, nējōki : 'Tayōku² tadē-
kenya te-niosōwani p' aaliki
tōki.'

Neiruk ol-Torōbōni : 'Aīya,'
nelo airura.

Neniñg ol-Mái ōji eng-arna
enye Le-eyo pe ējōki Naiteru-
kop ol-Torōbōni : 'Tayōku';
neisho, neinyōtōto kewárie,
nelo aitashe te-'n-netaaniki
Naiteru-kop.

Ore pe ekenyu, nelo en-netii,
nējōki Naiteru-kop ol-Mái :
'Ira 'ñgae ?'

Nējo Le-eyo : 'Nanu Le-eyo.'
Nējo Naiteru-kop : 'Kodee ol-
Torōbōni ?' Nējo Le-eyo :
'Maiyōlo.'

Nebol Naiteru-kop en-ju-
māta en-gāne, nerukunye 'n-
gishu oometējo ol-Mái : 'Tapala.'

The beginner of the earth.

The thing which is called Naiteru-
kop is a god, but not as great as the
black god³.

This is the story which was told
us by the elders :

The Masai were formerly Dorobo,
and had no cattle : it was the Dorobo
who possessed the cattle.

Naiteru-kop came one day and
said to a Dorobo : 'Come early to-
morrow morning, I have something
to tell you.'

The Dorobo replied : 'Very well,'
and went to sleep.

A Masai named Le-eyo, having
heard what had been said to the Dorobo,
arose during the night, and waited
near the spot where Naiteru-kop
was.

When it dawned he went to
Naiteru-kop, who said to him : 'Who
are you ?'

On Le-eyo telling him his name,
Naiteru-kop asked where the Dorobo
was. Le-eyo replied that he did not
know.

Naiteru-kop then dropped one end
of a piece of hide from the heavens,
and let cattle down one by one until
the Masai told him to stop.

¹ Related by Napisyeki, an elder of the Aiser clan (Sighirari sub-district).

² Krapf in his *Travels and Missionary Labours in East Africa* writes (p. 360), 'These truculent savages (the Masai and Wakwavi) have a tradition that Engai—heaven or rain—placed a man named Neiterkop on Mount Kenya. He was a kind of demi-god, for he was exalted above men and yet not equal to Engai.'

³ For tayooku.

Nepwo 'n-gīshu oo-'l-Mái,
neshoroo 'n-opa oo-'l-Torōbo,
neitu eitōki áiyōlo, nepwo
'l-Torōbo meata 'n-gīshu.

Neñgor il-Torōbo idya-kāne,
neidur eng-Aī, neloen-nelakwa.

Neiñgwari 'l-Torōbo meata
'n-gīshu, neaku 'l-chañgit
le-'n-dim eñgor áitaa en-daa
enye.

'L-omon le-'ñg-gōlon e-'ng-
oñgu e-Le-eyo.

Etiaka nabo-oloñg Naiteru-
kop Le-eyo: 'Ten ēā en-gerai,
ore pe induraa, nijo: "Tuñgani,
tua, niitu; ol-apa, tua, nilōtye."'

Nēā en-gerai neme en-e-
Le-eyo, nējōkīni Le-eyo: 'Inno,
indurai en-gerai.' Nedumu
Le-eyo en-gerai, nelo aituraa,
nējo: 'Me en-ai enna-kerai;
tenalo aituraa, najo: "Tuñgani,
tua, nilōtye; ol-apa, tua,
niitu."'

Nelo aituraa, nējo nēja,
nerinyo añg.

Neitōki nēā en-gerai enye,
nelo aituraa, nējo: 'Tuñgani,
tua, niitu; ol-apa, tua, nilōtye.'

Nējōki Naiteru - kop:

The Masai cattle wandered off,
and as they went the cattle which
belonged to the Dorobo mingled
with them. The Dorobo were unable
to recognize their beasts again, and
they lost them.

After this the Dorobo shot away
the cord by which the cattle had
descended, and God moved and went
far off.

When the Dorobo were left with-
out their cattle, they had to shoot
wild beasts for their food.

The story of Le-eyo's
disobedience¹.

One day Naiteru-kop told Le-eyo
that if a child were to die he was to
say when he threw away the body:
'Man, die, and come back again;
moon, die, and remain away.'

A child died soon afterwards,
but it was not one of Le-eyo's, and
when he was told to throw it away,
he picked it up and said to himself:
'This child is not mine; when I
throw it away I shall say, "Man,
die, and remain away; moon, die,
and return."'

He threw it away and spoke these
words, after which he returned home.

One of his own children died next,
and when he threw it away, he said:
'Man, die, and return; moon, die,
and remain away.'

Naiteru-kop said to him: 'It is

¹ Cf. the myths among the Dinkas and Zandes, or Nyam-nyam, Tylor, *Primitive Culture*, vol. ii, p. 21, and Casati, *Ten Years in Equatoria*, p. 152. Tylor also mentions similar myths among the Hottentots and Fijians (vol. i, p. 385).

'Mekure ebaiki amu indarueiye opa te-'n-gerai o-'l-likae.'

Neaku, ten ää ol-tuñgani, nemeitu: ore, ten emuta ol-apa, neitu ake, máinyiakí aadol ing-oloñgi pôkin.

En-giterunoto oo-'l-Maasae
oo 'l-Meek.

Ore p' eaku ol-móruo kitok Le-eyo, neipot in-gera enyena, nējōki: 'Na-kera ainei, ataa taata ol-móruo loo-'ng-oloñgi kumok; aiyōu naitanap indae.'

Nējōki ol-ayōni lenye bōtor: 'Ainyō i'yōu iye too-'masaa ainei pôkin.'

Nējōki ol-ayōni bōtor: 'Aiyōu nanu 'n-dōkitin pôkin naatii 'l-oshon.'

Nējōki ol-móruo: 'Ore taa, amu i'yōu 'n-dōkitin pôkin, 'yawa 'n-guti-kishu, oo 'n-guti-tare, oo 'n-daiki e-'n-gop, amu era e-syana kitok.

Nējo ol-ayōni bōtor: 'Aiya.'

Neitōki nējōki Le-eyo ol-oti: 'Ainyō iye i'yōu.'

Nējōki ninye: 'Papa, aiyēu nanu nikinjo illo-lenywa liata te-'ng-aina ino.'

Nējōki menye: 'En-gerai ai, nēji amu itegelua elle-lenywa, kinjo eng-Ai en-garsisishu, na iye oitore 'l-alashera linōno.'

of no use now, for you spoilt matters with the other child.'

This is how it came about that when a man dies he does not return, whilst when the moon is finished, it comes back again and is always visible to us.

The origin of the Masai and the
Bantu people.

When Le-eyo grew old, he called his children to him and said to them: 'My children, I am now very old, I wish to bid you good-bye.'

He then asked his elder son what he wanted out of all his wealth.

His son replied: 'I wish something of everything upon the earth.'

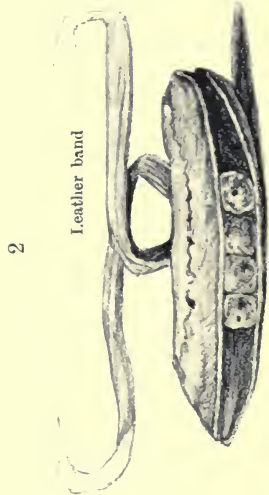
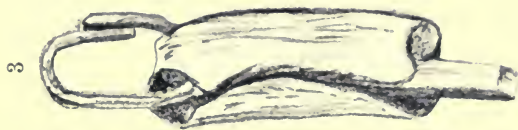
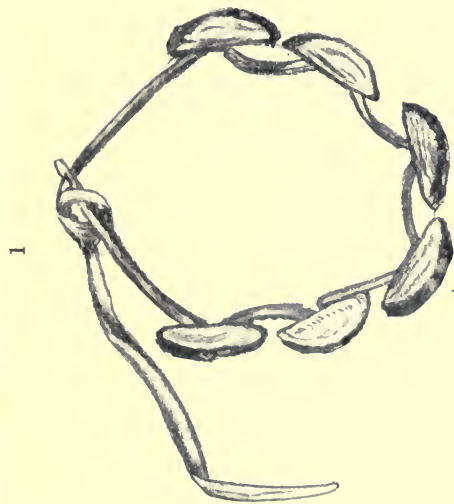
'Since you want something of everything,' the old man said, 'take a few head of cattle, a few goats and sheep, and some of the food of the earth, for there will be a large number of things.'

The elder son replied: 'Very well.'

Le-eyo then called his younger son, and asked him what he wanted.

'I should like, Father,' the younger one said, 'the fan which you carry suspended from your arm.'

His father replied: 'My child, because you have chosen this fan, God will give you wealth, and you will be great amongst your brother's people.'



Iron

1. Anklet of bells worn by girls at dances [$\frac{1}{2}$].

3. Cow-bell [$\frac{1}{2}$].

2. Bell worn by warriors who, for bravery, are called T-oïngok [$\frac{1}{2}$].

4. Ol-lenywa fan used by old men to brush away the flies [$\frac{1}{2}$].

Ore lido ō'yawa 'n-dōkitin
pōkin, neaku ol-meeki, ore
ol-ō'yawa ol-lenywa, neaku
menye 'l-Maasae pōkin.

The one who selected something
of everything became a barbarian,
and he who received the fan became
the father of all the Masai.

'L-omon le-'ng-oloŋg o
ol-apa¹.

The story of the sun and
the moon.

Kitōniŋgo 'njere eiyama eng-
oloŋg ol-apa.

We have been told that the sun
once married the moon.

Ore etaarate, nēar ol-apa
eng-oloŋg el-lughunya; nēar
sii eng-oloŋg ol-apa.

One day they fought, and the moon
struck the sun on the head; the sun,
too, damaged the moon.

Ore p'eidip aataarata, neata
eng-oloŋg ol-aro pe medol il-
tuŋganak aajo etōboraki, neibor
naleŋg, nemeidim il-tuŋganak
āiŋgurai meturukuny.

When they had done fighting, the
sun was ashamed that human beings
should see that his face had been
battered, so he became dazzlingly
bright, and people are unable to
regard him without first half closing
their eyes.

Kake meata ol-apa ol-aro,
neidim il-tuŋganak āiŋgurai,
nedol ēuru kutuk, negil eng-
oŋgu.

The moon however is not ashamed,
and human beings can look at her
face, and see that her mouth is cut
and that one of her eyes is missing.

Ore ōshi esuja eng-oloŋg o
ol-apa, nelilita te-'wēji nēbo,
na ol-apa oituruk, nepwo 'ng-
oloŋgi kumok esuja ake.

Now the sun and the moon travel
in the same direction for many days,
the moon leading.

Ore nabo-oloŋg nenauro ol-
apa, neinepu eng-oloŋg, nenap.

After a time the moon gets tired,
and the sun catches her up and carries
her.

Nenapi ol-apa 'ng-oloŋgi
are. Ore te-'ng-oloŋg e-uni
neiŋgua te-'n-dōyoro to e-'ng-
oloŋg.

She is carried thus for two days,
and on the third day she is left at
the sun's setting place.

Naa, ten eidipayu nenna-
oloŋgi uni, ore te-'ng-oloŋg e-

At the expiration of these three
days, i.e. on the fourth day, the

¹ It is curious that eng-oloŋg, the sun, though regarded as a man, should be feminine, while ol-apa, the moon, which is looked upon as a woman, is masculine.

oŋgwan, nedol i-sirkon, neshir edolita ol-apa.

Ore te-'ng-oloŋg e-imyet neitōki aadol il-tuŋganak oo 'n-gīshu.

Ore ten edol il-Maasae ol-apa, nenaŋgaki 'n-gāk araki 'soito te-'ng-aina e-kedyanye, nējo: 'Injooki en-gishon,' araki: 'Injooki eŋg-gōlon.' Ore sii e-ŋgorōyōni namena, ten edol ol-apa, nelepu kulle te-'ng-oti, nepukur too-'n-gujit naanyori, neisuaki ol-apa, nējo: 'Li-apa! Injooki en-gerai ai eserian.'

'L-omon le-'n-gāa o-'l-apa¹.

Ten ēä ol-apa, nepuku 'l-tuŋganak pōkin—il-móruak, oo 'l-muran, oo 'ŋgorōyok, oo 'n-gera — neitururo te-boo, nerany ol-tuŋgani ōbo, nējo:

'Ol-orōsion li-orioŋg aŋg!

Ŵoiye! Oiyayo!

Neiruk il-kulikae, nējo:

'Arbaseiya.'

Nerany nēja. Ore pe eŋgas apiu ol-apa, nējo pōkin to-'l-toilo kitok:

'Apa tōpiu!

Apa tōpiu!

Ore pe edol eidip atōpiu ol-apa, nepwo 'ng-ajijik enye áirura.

Neiko nēja ten ēä eng-oloŋg, nējo ake ten eŋgas apiu eng-

donkeys see the moon reappear, and bray at her.

But it is not until the fifth day that men and cattle see her again.

When a Masai sees the new moon, he throws a twig or stone at it with his left hand, and says, 'Give me long life,' or 'Give me strength'; and when a pregnant woman sees the new moon, she milks some milk into a small gourd which she covers with green grass, and then pours away in the direction of the moon. At the same time she says: 'Moon, give me my child safely.'

The eclipse of the moon.

When the moon dies (i. e. when there is an eclipse), all the old men and women, the warriors and children come out of their huts and collect together outside. One man then sings in a loud voice deploring the loss of the moon, and everybody present joins in the chorus.

They continue singing in this manner until the moon begins to reappear, when they all shout together as loud as they can:

'Moon, come to life again!

Moon, come to life again!'

When they see that the moon has returned to her normal state, they enter their huts and go to sleep.

They do the same thing when there is an eclipse of the sun, the

¹ Lit. the death of the moon.

oloŋg :

'Eng-oloŋg tōpiu !
Eng-oloŋg tōpiu !'

only difference being that when the
sun begins to reappear they cry out :

'Sun, come to life again !
Sun, come to life again !'

En-gilepunoto o en-dōyoroto
e-'ng-oloŋg.

Sunrise and sunset.

Ten eilepu eng-oloŋg pe
edoli enyokye naleŋg, nējo
'l-Maasae esha eng-aī ; ore
ten edoli te-'muti edo, nēji
eshōmo 'l-muran en-jore, eata
e-wēji netaara.

If, when the sun rises, the heavens
are red, the Masai say it will rain ;
and if, when the sun sets the sky is
the colour of blood, they say that
there are some warriors out raiding
who have been successful.

'L-akir.

The stars.

Etii 'l-akir boi uni ooiyōlo
'l-Maasae.

There are three groups of stars
with which the Masai are acquainted.

Etii 'l-akir ille ooidikidiko,
ninje ēji 'N-Gokwa, ninje
eiyōlōnyē 'l-Maasae 'njere esha
eng-aī anake mesha.

They know whether it will rain or
not according to the appearance or
non-appearance of the six stars,
called The Pleiades¹, which follow
after one another like cattle.

Ten ebau ol-ōshi-apa ōjo
'l-Maasae Loo-'n-Gokwa, pe
medoli 'n-Gokwa, neiyōlōu
'njere mekure esha. Amu
edōyo te-illo-apa metabana
neishunye 'l-apaitin lo-'l-
oirujuruj, naa inna-kata eitōki
āilepu.

When the month which the Masai
call Of the Pleiades² arrives, and the
Pleiades are no longer visible, they
know that the rains are over. For
the Pleiades set in that month and
are not seen again until the season
of showers has come to an end³ :
it is then that they reappear.

Etii sii 'l-akir ōkuni ooidi-
kidiko, ēji 'L-mōruak, neitōki
aatii kulikae ōkuni ooshepita

There are three other stars, which
follow one another like the cattle,
called The old men⁴, and again

¹ The Pleiades are seven stars (six of which are visible to the naked eye) situated in the constellation Taurus. They are above the horizon from September till about May 17. The coast people say : Kilimia kikizama kwa jua huzuka kwa mvua, kikizama kwa mvua huzuka kwa jua, when the Pleiades set in sun (sunny weather), they rise in rain ; when they set in rain, they rise in sun.

² May.

³ June-August (*vide* p. 333).

⁴ Orion's sword.

te-kedyanye, nēji lello 'Ng-apyak.

Nējo 'l-Maasae, nēji pe eshepita 'ng-apyak kuldo-móruak ōkuni, ējo p' eiyam, amu etwata 'l-móruak lenye.

Etii sii Kileghen, a ninye eiyōlōunye 'l-Maasae 'njere ekenyua; nēji ae-arna, Olakira le-'ng-akenya.

Naa ninye ōmon i-ñgorōyok, ten eimutye 'l-muran te-'njore.

Etii Leghen, na ninye eiyōlōunye 'njere etaa enedoli ol-apa. Naa eng-álo e-'n-dōyoroto e-'ng-oloñg etoníe Leghen, nedoli ake te-'n-deipa.

Eng-añg o-'l-apa o
eng-oitoi ³.

Ten edol il-Maasae p' eitaui ol-apa eng-añg, nējo eata e-wēji netaaraki, nenotōki 'n-gīshu kumok, pa a eng-añg inna.

Ore sii pe edol eng-oitoi naim polos eng-aī, nējo enoto 'l-muran in-gīshu, pa a eng-oitoi inna.

three others, which pursue them from the left, called The widows ¹.

Now the Masai say that as the widows have lost their husbands, they are waylaying the old men in order to get married to them.

There is also Kileghen (Venus), and by this planet the Masai know that it is near dawn. It is in consequence also called The star of the dawn.

Women pray to Venus when warriors tarry in returning from a raid.

Then there is Leghen (Venus), which when visible is a sign that the moon will shortly rise. Leghen remains in the west, and is only seen in the evening ².

A halo round the moon, and the
milky way.

If the Masai see a halo round the moon, they say that a place has been attacked and many cattle captured. The halo is supposed to represent the cattle kraal.

Then again, if they see the road which crosses the sky (the milky way), they say that this is the road by which the warriors are taking their cattle.

¹ Orion's belt.

² The Masai have two names for Venus, Kileghen when seen in the morning, and Leghen when seen in the evening (cf. Lucifer and Hesperus, the morning and evening stars of the ancients).

³ Lit. the moon's kraal and the road.

Ol-akir'-ai

Etii en-dōki najo 'l-Maasae Ol-akir'-ai. Ten ejīng em-ḥolos e-'ng-ai, pe esha eng-ai, neiyōlōu 'l-Maasae 'njere mekure esha.

Nējo 'n-gera 'Ol-kila le-papa' amu ti-araki neata 'mwain kumok; etii en-nanyokye, netii en-naibor, netii e-sambu. Nējo sii: 'Aisho papa amu enyoru.'

Ol-akira lo-'l-kidoŋgoi¹.

Ten edol il-Maasae ol-akira lo-'l-kidoŋgoi, neiyōlōu eibuŋgu o-sina kitok, nēā 'n-gīshu, nelōtu sii ol-amēyu, nesardakakīno 'l-tuŋganak il-maŋgati.

Ēji opa eton eitu epwōnu 'l-Aisungun, nedol il-tuŋganak ol-akira lo-'l-kidoŋgoi, nepwo nabo-oloŋ in-gera oo-'l-Maasae árita 'n-gīshu, neitook ol-turoto. Ore p' eidip in-gīshu aatook, nedol in-gera en-dōki nanyori kake eikununo anaa en-giteŋ natupukuo ti-atwa eng-are, neiputukuny, nēar, nebul, nepuku 'n-gipa ake anai o-sarge, nepwo aalikio ti-aŋg.

Ore pe eniŋg ol-oiboni, nējo: 'Tini kindōkí aadol ol-akira lo-'l-kidoŋgoi, nepwōnu en-gop

The rainbow.

There is something which the Masai call The rainbow, and if one is seen in the heavens whilst rain is falling, it is a sign that the rain will shortly cease.

Children call a rainbow 'Father's garment' on account of its many colours, one part being red, another white, and a third variegated. They also say: 'I will give it to father for he will like it.'

Comets.

When the Masai see a comet, they know that a great trouble will befall them, the cattle will die, there will be a famine, and their people will join the enemies².

It is said that a comet was once seen before the Europeans arrived, and as some Masai children were watering the cattle at a pond after herding them, a creature resembling an ox but green in colour issued from the water. The children were frightened, and killed it. They then disembowelled it, and found that its body was full of caul-fat instead of blood. On returning to the kraal they related what had occurred.

When the medicine-man heard the story, he said: 'If we see another comet, people who are green in colour

¹ Lit. the star of the tail.

² The Dinkas have a similar tradition (Kaufmann, *Schilderungen*, p. 122).

aŋg il-tuŋganak oonyori epuku ti-atwa eng-are. Ore ten ēari, nemepuku o-sarge, epuku 'n-gipa ake.

Ore p' eitōki aadol il-tuŋganak ol-akira lo-'l-kidoŋgoi, nepwōnu 'l-Aisungun. Nēji opa meata 'l-Aisungun o-sarge, eata 'n-gipa ake too-'seseni.

Ol-mōtōnyi¹.

Ten edoli en-giwaŋgata eiwaŋg te-'n-dōyoroto e-'ng-oloŋg te-'n-gata o-'l-amēyu, nējo 'l-Maasae ol-mōtōnyi le-'ng-aī ōosh eng-are too-'n-aipuko, naa eng-are inna nai-waŋg.

'L-omon loo-'n-dare o eng-aī o eng-oloŋg.

Ten esha eng-aī, nējo 'n-gineji: 'Etaara 'yook il-maŋgati,' neipiri, neisudori; nējo 'n-gerra: 'Eela 'yook yēyo,' neitashe te-'ng-aī.

Ore ten ēosh eng-oloŋg, nējo 'n-gerra: 'Etaara 'yook il-maŋgati,' nepwo āisudori to-'l-oip; nējo 'n-gineji: 'Eela 'yook yēyo,' netoni te-'ng-oloŋg.

'L-omon le-'n-gewārie o en-dama.

Etiakaki 'yook aajo en-gewārie ol-lee o en-dama e-ñgorōyōni enye.

will come out of the water and visit our country. Should they be killed, caul-fat instead of blood will be seen issuing from their bodies.'

Shortly after the appearance of the next comet the Europeans arrived. It was formerly believed that they had no blood, and that their bodies were full of caul-fat.

Sheet lightning.

If during the months of hunger² sheet lightning is seen in the west, the Masai say that there is a big bird of the heavens beating the water with its wings, and that what one sees flashing is the water.

The story of the flocks and the rain and the sun.

When it rains, the goats say: 'The enemy have beaten us,' and they run away and hide themselves; but the sheep say: 'Mother has oiled us,' and they remain out in the rain.

When the sun burns fiercely, the sheep say: 'The enemy have beaten us,' and go and hide themselves in the shade; but the goats say: 'Mother has oiled us,' and stay in the sun.

The story of the night and day.

According to tradition the night is a man and the day his wife.

¹ Lit. the bird.

² Vide p. 333.

Nējōkīni enna amu 'l-tuñg-anak oogol epwei aar kewárie, neitobirisho 'n-gituak dama.

The origin of this is due to the fact that men, who are strong, go and fight the enemy at night time, whilst women can only work by day.

'L omon le-'ng-aī o en-gop.

The story of the sky and the earth.

Kitōniñgo aajo eng-aī eiyama opa en-gop.

We understand that the sky once married the earth.

Nēji nēja amu ti-araki anaa 'l-tuñganak eboitare, nētii en-gop abori, nētii eng-aī shumata. Naa, ten ēoshu eng-oloñg araki ten esha eng-aī, nebau abori, anaa ol-lee o e-ñgorōyōni.

Haec verba dicere volunt. Ut maritus supra feminam in coitione iacet, sic coelum supra terram. Ubi lucet sol et cadit imber, terra calorem recipit et humorem: non aliter femina hominis semine fruitur.

En-gikirikir oo-'l-oshon.

Earthquakes.

Ten eniñg il-Maasae eikiri-kira en-gop, nējo kulikae, 'l-muran ookwet epwo en-jore, nējo kulikae, ol-doinyo oikiri-kira.

When the Masai feel a shock of earthquake, some say that a number of warriors are going on a raid, others, that a mountain is trembling¹.

Em-buruo e-'n-gop.

Volcanoes and steam-jets.

Ten edol il-Maasae epuku em-buruo te-'n-gop, anaa Ol-doinyo le-'ng-Ai², anaa Gilgili, nējo etii en-duroto kitok atwa en-gop, nepuku en-derit enye.

If smoke or steam issues from the earth, as for instance at the active volcano Donyo Engai or at the steam jets near the Gilgil river, the Masai say that there is a large deposit of chalk lying beneath the surface and what one sees is dust.

¹ When the Bari feel a shock of earthquake they believe that the mountains are fighting (Kaufmann, *Schilderungen*, p. 13), and the Kéri say that all earthquakes originate from a prominent ridge of hills in their country (*Emin Pasha in Central Africa*, p. 5).

² Lit. God's mountain.

'N-gumot.—'L-omon le-'n-gumoto o-'l-doinyo òpuru.

Etii en-gumoto o-'l-doinyo òpuru, nēji sii Ol-doinyo orok², netii 'l-tuñganak loo-'l-Maasae atwa inna-kumoto. Naa, tini indashe te-'n-netaana, niniñg ol-toilo loo-'l-tuñganak eipoto, niniñg sii 'n-gishu eorito.

Epwo 'ñgorōyok aasai inna-kumoto ne'ya 'm-ḥukurto e-kulle, oo 'n-aishi, oo 'ng-orn, neshum te-inne, nepwōnu 'l-tuñganak le-'n-gumoto kewárie áinos.

Kake mepwo 'ñgorōyok òlupin inna-kumoto amu meiyōuni 'n-dōkitin enye.

Naa, ten eim il-tuñganak omon lemeiyōlo inna-kumoto, ore pe eduñg en-jani natii álo e-'n-gumoto, neimu o-sarge.

'L-omon le-'n-gumoto o-'l-keju le-'m-ḥagasi oo 'l-Lumbwa.

Etii en-gumoto o-'l-keju le-'m-ḥagasi, a ninye ējo 'l-Ashumba Ol-keju loo-'l-makain. Nēji, pe eriku Naiteru-kop il-Maasae li-opa kunna-kwapi, nepuku te-'ng-álo o-'l-doinyo kerí⁴, nebaiki Ol-doinyosapuk⁵, nedol

Caves¹.—The story of the cave in the mountain of smoke.

There is a cave in the mountain of smoke, or as it is otherwise called Donyo Erok, in which Masai live. If you stand near its mouth you hear the voices of people calling one another and also the lowing of cattle³.

Women go to pray at this cave, and take with them gourds full of milk and honey and butter, which they leave there. The inhabitants of the cave come during the night and eat these things.

Barren women, however, do not go to the cave as their offerings are not accepted.

If strangers who do not know about the cave cut a tree near it, blood is seen to issue from the wood.

The story of the cave of the Athi River and the Lumbwa Masai.

There is a cave near the River Athi, which river is called by the Swahili the Hippopotamus River. It is believed that when Naiteru-kop brought the Masai in olden days from the district round about Kenya, and they arrived at Donyo Sabuk,

¹ There are numerous traditions connected with the caves which exist in Masailand. The stories here related are examples.

² Lit. the black mountain.

³ For a somewhat similar tradition amongst the Taveta concerning the crater Lake Chala, *vide The African Society's Journal*, No. 1, 1901.

⁴ Lit. the spotted mountain.

⁵ Lit. the fat mountain.

il-kulikae inna-kumuto, nejiñg,
nepwo el-lōtōto oo-'ng-oloñgi
tomon, nebaya ol-bālbāl le-
'makat, nepuku te-inne-wēji,
nemanyisho.

Ore lello nēji 'l-Lumbwa,
neikununo anaa 'l-Maasae,
kake cata 'n-gurman.

some of them saw this cave and
entered it. They journeyed for ten
days and eventually reached a salt
lake, where they came out of the earth
again and settled.

These people are the Lumbwa,
who in appearance are like the
Masai, but they till the earth¹.

¹ The Lumbwa Masai reside partly near the Natron and Manyara Lakes. Their settlements are called 'n-gurman or plantations.

'N-DĪUN OO-'L-MAASAE

MASAI CUSTOMS

Seghenge oo-'murto oo
'surutya oo-'ñgorōyok,
oo 'n-gulye-tōkitin.

Nēji pe eata 'ñgorōyok i-
seghenge oo-'murto oo 'surutya
ēji p' eiylōuni 'njere 'ñgorōyok
kunda.

Amu itadua, 'l-Maasae
emurat in-doiye etaa bōtoro,
nēji p'ēorien-ditoo e-ñgorōyōni.

Amu ten epali 'ñgorōyok
meata 'seghenge oo-'murto
araki 'surutya, nemeiyōlōuni
e-ñgorōyōni o en-dito.

Itadua, en-dito namurati
too-'l-Maasae mēji en-dito ēji
e-ñgorōyōni: kake ēji e-
siangiki oo metōisho.

Ten a kiti naleñg, naa e-
ñgorōyōni ake etiu nēja.

Eiyōlōuni e-ñgorōyōni too-
'n-dōkitin uni, 'surutya, oo
'seghenge oo-'murto, oo 'l-
okesena. Nemeata 'n-doiye
kunna pōkin.

'Musetani epika 'n-doiye oo
'n-gutiti-seghenge nāirina,
naaji 'seengani, o ol-gilishōni,
oo 'n-gulye-kutiti-tōkitin
naapik i-murto, 'l-pisya loo-'n-
giyaa, oo 'seghenge oo-'ng-aik,
oo 'n-oo-'n-gejek.

Women's iron necklaces and
ear-rings, and other matters.

The reason why women wear neck-
laces of iron and ear-rings (called
'surutya) is in order that it shall be
known that they are married.

The Masai circumcise girls when
they grow up, and these ornaments
are worn to make a distinction be-
tween girls and women.

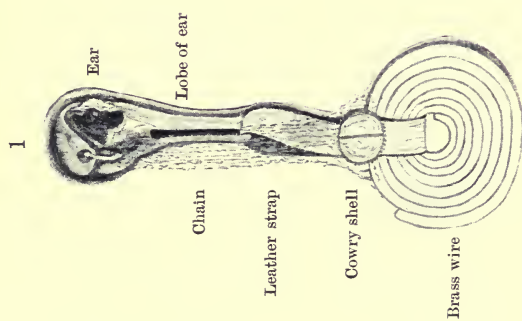
For if the women were left without
the iron necklaces or the ear-rings, it
could not be ascertained whether they
were women or girls.

A Masai girl who has been cir-
cumcised is not called girl but
woman. That is to say, she is called
young woman until she gives birth to
a child.

Even if she is very young, she is
considered to be grown up as soon
as she has been circumcised.

A woman is recognizable by three
things, the ear-rings, the iron-neck-
lace, and the big garment, none of
which girls possess.

Girls wear beads, small pieces of
iron wire (called 'seengani), and
other trifles round their necks, and
a small cloth. They also have chains
in their ears, and armlets and anklets
of iron.



2



1. Married woman's ear with e-surutyai ear-ring and ear ornaments [1].
2. Stone ear-ring weighing 2 lb. 14 oz. ; used for extending the lobe of the ear [3].

Neishop ol-kila ūbo o e-musetai nabo te-'m-ḥolos anaa 'l-muran.

Nemepik ninje 'ñgorōyok tōki 'm-ḥolosi enye, 'n-gitatin ake naaānye 'l-kilani lenye too-'m-ḥolosi.

Neishop i-ñgorōyok il-kilani aare, ūbo ōji ol-okesena o likae ōji ol-lekishopo.

Ore sii 'surutya, naa en-dōki kitok too-'l-Maasae, amu meitēu 'ñgorōyok aatuñgai 'surutya enye pesho ake ten eishu ol-móruo lenye.

Naa, ten eitau e-ñgorōyōni 'surutya aigh eitobirita en-gias, ore pe eniñgu ol-móruo lenye, nekwet aji alo apika 'surutya enyena, pe medol ol-móruo meata.

Ore ten elo ol-móruo 'n-gwapi, nemeitēu e-ñgorōyōni enye aitau 'surutya, amu ten edol kulikae-móruak meata, nējo eiba ol-móruo lenye.

'Surutya o ol-masangus loo-'l-móruak oo-'n-gulye-tōkitin.

'L-ayok oo 'n-doiye oopika 'n-gulalen. Epika 'l-muran oo 'l-móruak il-giso 'n-giyaa, neata

They wear one garment and a belt round their waists similar to the warriors.

Women wear nothing round their waists except a broad belt with which they fasten their garments.

They also wear two cloths, one called ol-okesena, and the other ol-lekishopo.

Now with regard to the women's ear-rings, they are of great consequence amongst the Masai, for no woman ventures to leave them off during her husband's lifetime.

Were a woman to take off her ear-rings and hang them up while doing her work, she would run into her hut on hearing her husband approach, and put them on again, so that he should not see her without them.

If a man goes away from home, his wife does not dare to take off her ear-rings, for were the other men to see her without them, they would tell her that her husband will hate her.

The ear-rings and arm-rings of old men, and other matters.

Boys and girls put blocks of wood into their ears, called 'n-gulalen¹, and warriors and old-men wear chain ear-

¹ These blocks are gradually increased in size as the lobe stretches. The proper length is attained if the lobes meet at the top of the head. Perhaps the largest Masai ear-ring in existence is one of stone weighing 2 lb. 14 oz., which the author recently presented to the British Museum.

'l-katari too-'ng-aik.

Metii ol-móruo loo-'l-Maasae
oidim atipikayu 'surutya leme
ol-ōata 'n-gera náidipikaki
aatumurat, il-muran oo 'ñgorō-
yok. Itadua, ol-ōata kunna
pôkin eidim atipikayu
'surutya.

Etii sii en-dōki naji ol-
masangus, naa 'mōwarak oo-
'l-osōhwani oo 'l-ala loo-'l-
chañgit sapuki egwetuni metaa
sidan.

Mepika ol-móruo lemeata
'n-gīshu kumok oo 'n-gera
kumok.

Ore ol-ōata 'n-gīshu kumok
oo 'n-gera náiyōlo pōki-
tuñgani, eidim atipikayu ol-
masangus pe eitaduaya en-
gitoo enye.

Etii en-dōki naji e-rap
napika 'l-muran, kake epika
te-'sidano ake.

En-girorōkīno oo-'l-Maasae.

Ten etumore ol-murani o
likae, nējōki : 'Sōpai.' Neiru-
kisho ol-likae, nējo : 'Hēpa³.'
Ten etumo 'l-muran kumok,
nējo : 'Endasōpai 'l-muran,'
neirukisho 'l-kulikae, nējo :
'Hēpa.'

rings, called il-giso¹. They also have
chain bracelets.

No Masai elder may wear the ear-
rings called 'surutya unless he has
children who have been circumcised
and become warriors and women ;
but he who has grown up children
may wear 'surutya.

There is another thing, an arm-
ring called ol-masangus, which is
cut out of a buffalo horn or an
elephant's tusk, and made to look
beautiful.

No elder may wear this unless he
has large herds of cattle and many
children.

He who is well known to possess
many head of cattle and also many
children may wear this arm-ring as
a sign of his wealth.

There is also an arm-clamp called
e-rap, which the warriors wear, but
they only put this on as an orna-
ment².

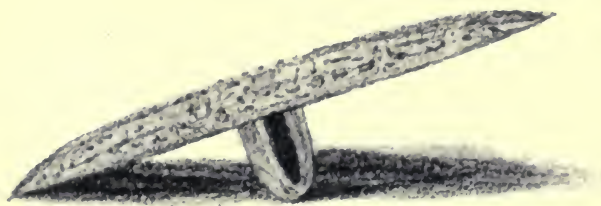
Masai salutations.

When one warrior meets another,
he says : 'Sopai' ; and when several
warriors meet, one party says :
'Endasopai, O warriors!' The reply
to these greetings is 'Hepa.'

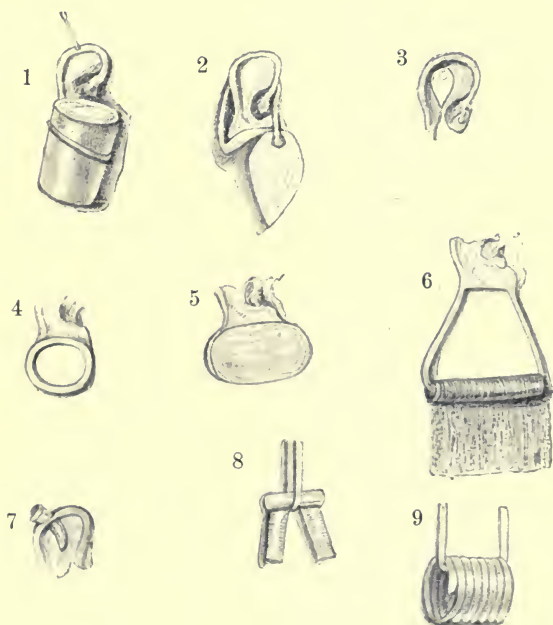
¹ Il-giso (sing. ol-gisoī) is also the word used for rings which young men,
women, and children wear. They are made of iron or brass wire, and are
frequently worn on the thumb as well as on the four fingers.

² A list of the warriors' ornaments, &c., is given on p. 294.

³ The *h* is often omitted, and the word pronounced epa or eya.



Masai rings of iron or brass worn by men and women [$\frac{1}{1}$].



Ear-rings and ornaments worn by men [$\frac{1}{3}$].
Nos. 1, 4, and 5 are also worn by boys and girls.

Naa, ten eiyōuu neikilikwan
il-omon le-'n-gop naiñgua, nējo:
'Endōwapu le-'seriani'; araki
'E'nosu le-'seriani.'

Nējo lekwa: 'L-ooleñgake';
araki, 'E-seriani ake.'

Ten etumore 'l-muran loo-
'l-Maasae 'l-paiyani, nemeiter
áirorōki, 'l-paiyani ake ooter
áirorōki, nējo, ten aa kumok
il-muran: 'L-oiye.'

Nējo 'l-muran: 'Oo.'

Nējo 'l-paiyani: 'Endasōpai.'

Nējo te-nabo-kata pōkin:
'Hēpa.'

Ten eiñgua 'l-muran en-gop
nalakwa, pe edol il-paiyani ti-
aulo, nepwo 'l-muran áibuñg
ing-aik, nēun im-beria enye,
nējo 'l-paiyani: 'Ñgasak.'

Ore p' eiñgwekino, neirorōki
'l-paiyani 'l-muran, nējo;
'L-oiye.'

Nējo 'l-muran: 'Oo.'

Nējo 'l-paiyani: 'Endasōpai.'

Nējo 'l-muran: 'Hēpa.'

Kake etaa en-neirorōkino
taata te-kunna-oloñgi amu
ten edol il-muran il-paiyani,
neirorōki aajo: 'Endasōpai
loopapa-i'; kake 'l-Purko
oojo nēja. Ejo 'l-Kisongo ten
eirorōki 'l-paiyani: 'Endasōpai,
'l-paiyani kituak'; araki ējo:
'Endasōpai, le-tasati.'

Ten etumo oopeny, neuro-

Then, if it is desired to ask the
news of the country from whence
the people come, they are asked: 'Do
you bring good tidings?' or 'Do you
relate good news?'

They reply: 'Only the things
which are good,' or simply, 'Good
news only.'

When Masai warriors meet old
men, the latter start the greetings.
If there are many warriors, the old
men call to them and say: 'Friends.'

To this the warriors reply: 'Yes.'

The elders then say: 'Endasopai.'

And the warriors answer all to-
gether: 'Hēpa.'

When warriors come from a distant
country and see some elders outside
a kraal, they go up to them, and take
their hands, at the same time thrust-
ing their spears into the earth. The
elders then say to them: 'Greeting.'

When they have dropped one
another's hands, the elders say to the
warriors: 'Friends,' and the warriors
answer: 'Yes.' The elders then give
the usual salutation: 'Endasopai,'
to which the warriors reply all to-
gether: 'Hēpa.'

Nowadays, however, the warriors
do not wait to be greeted by the
elders, and call out 'Endasopai, O
ye fathers!' At any rate the so-
called El-burgon Masai do this.
When the warriors of the Kisongo
Masai greet the elders first, they say:
'Endasopai, O elders!' or 'Endaso-
pai, O old people!'

When old people meet one an-

rōkīno aajo: 'Endasōpai kullo-paiyani kituak'; araki ējo: 'Endasōpai kullo-móruak.'

Metii ol-murani araki ol-ayōni oitēu atējo: 'Endasōpai le-móruak,' amu ējōkīni meata eng-anyit.

Ten eirorōki 'l-muran i-ñgorōyok, nējo: 'Endakwenya¹ na-tasati.' Neirukisho 'ñgorōyok aajo: 'Īghó².'

Meitēu. 'l-muran aatiaki 'ñgorōyok: 'Endakwenya, na-ñgorōyok,' amu ējōkīni meata eng-anyit.

Il-móruak ake oojōki 'ñgorōyok enye: 'Endakwenya, na-ñgorōyok.'

Ten eirorōki 'ñgorōyok il-muran araki 'l-ayok, nējo: 'Endakwenya, na-ghera.'

Neirukisho: 'Īghó.'

Ten eirorōki 'l-muran i-ñgorōyok o-'l-aji lenye, nējo: 'Endakwenya, na-kituak.'

Neirukisho: 'Īghó.'

Ten eirorōki 'l-muran 'n-doiye, nējo: 'Endasōpai, na-toiye.'

Neirukisho: 'Hēpa.'

Naa nēja ējo 'n-doiye ten eirorōki 'l-muran.

Mējōki en-dito ol-alashe: 'Sōpai,' nemējōki ol-murani eng-anashe: 'Sōpai'; kake ējōki: 'Takwenya.' Neñgututa sii kulikae.

other, they say: 'Endasopai, O ye elders!' or 'Endasopai, O ye husbands!'

No warrior or boy would dare to say: 'Endasopai, O husbands!' for he would be told he is wanting in respect.

When warriors meet married women, they say: 'Endakwenya, O old ladies!' to which the women reply, 'Igho.'

No warrior would dare to say to married women: 'Endakwenya, O wives!' for it would be said that he was wanting in respect.

It is only the old men who may say to their wives: 'Endakwenya, O wives!'

When married women greet warriors or boys, they say: 'Endakwenya, O children!' And the warrior or boy replies: 'Igho.'

When warriors greet married women of their own clan, they say: 'Endakwenya, O great ladies!'

To this the women reply: 'Igho.'

Warriors greet girls by saying: 'Endasopai, O girls!'

The girls reply, 'Hepa.'

The same words are spoken when girls greet warriors.

A girl does not say 'Sopai,' to her brother, nor does a warrior greet his sister in this fashion: they say 'Takwenya.' Some also kiss one another.

¹ It has been repeatedly stated that the greeting takwenya (pl. endakwenya) means laugh. Laugh is, however, strictly speaking, takwenia (pl. endakweni).

² Īghó is meaningless in Masai, but ĭgô in Bari means go away (imp.).

Eidim ol-murani atiaki eng-
anashe kiti neitu eñgenu :
'Sōpai.'

Ten eñgasaki 'n-gera kutiti
araki'l-ayok bōtoro'l-tuñganak
kituak, meibuñg 'ng-aik, kake
epwo aañgasaki too'l-lughuny
aitoosh ing-omomite enye álo
'sararuani loo'l-tuñganak
kituak.

Ten eñgutut e-ñgorōyōni
kitok en-gerai kiti, nēosh
inna te-'ng-omom enye ol-goo
e-ñgorōyōni, nējo e-ñgorōyōni :
'Ñgasak.'

En-gipũngoto.

Tenelool-Maasani 'ng-añgite
oo'l-Maasae, ore p' eiyoũ
nerinyo en-gop enye, nenapa.

Ore p' eidip atanapayu, nējo :
'Aiya naa, amu etaa alo.'

Nējo 'l-oopeny eng-añg :
'Aiya naa, sere! Toomonoi
eng-Ai! I'nepu ake naaserian!
Tapaashare 'l-mōdook!'

Neitōki lido ōlo nējo :
'Endepetai 'n-aishi oo kulle!'
Nējō 'l-oopeny eng-añg : 'Esai.'

Nelo ol-omoni en-gop enye.

'N-giragat.

Ten elool-Maasani 'ng-añgite
oo'l-Maasae, ore pe ebaya eng-
añg, nemejiñg eng-aji neme en-
naiyōlo ōshi-ake, amu ten a ol-

A warrior might, however, say
'Sopai' to his sister if she is quite
young.

When small children or even big
boys greet their elders, they do not
take their hands, but they butt them
with their heads, striking the old
people with their foreheads in the
pit of the stomach.

If a woman kisses a small child,
the latter touches her breast with
its face. The woman then says :
'Greeting.'

Departure.

If a Masai has paid a visit to
some friends, and wishes to return
home, he ties up his things.

When he is ready, he says : 'Well,
I am about to go.'

The owners of the kraal reply :
'All right! Good-bye. Pray to
God, accost only the things which
are safe, and meet nobody but blind
people.'

The guest then says : 'Lie down
with honey-wine and milk,' to which
the owners of the kraal reply : 'So
be it.'

After this the stranger is at liberty
to depart to his own country.

Hospitality.

When a Masai goes to other kraals
to pay a visit, he does not on his
arrival enter a hut unless he knows
the owner, for if he belongs, for

Aimeri, nemejiñg eng-aji oo-'l-Kishumu, amu mme en-o-'l-poror lenye.

Kake eikilikwan, ajo :
'Kodee 'ng-ajjik oo-'l-Aimer?'
Ore p' eitaduai, nejiñg eng-aji nabo.

Ore pe ejiñg, neinyōtōto lido-
openy eng-aji, nelo aiñgoru 'n-
giragat ti-ae-wēji, neton ol-
omoni aboitare e-ñgorōyōni.

Araki ten eata ol-openy eng-
aji 'ñgorōyok kumok, nelo
airagye, neiñgweki ol-omoni
inna-aji natijiñga meiraga.

Meidim ol-tuñgani loo-'l-
Maasae atōmitiki ol-omoni en-
giragata, amu ĕure, ten edek
ol-poror lenye, nēä.

'N-gīshu², oo 'n-gujit, oo kulle.

Enyor il-Maasae 'n-gīshu
naleñg; meitanyanyukye 'n-
gīshu ae-tōki³. Eata 'n-gīshu
pōkin ing-arn enye anaa 'l-
tuñganak.

Etii o-rorei lenye ajo :

'Erisyore en-giteñg nabo el-
lughunya o-'l-lee.'

Ējo, ten e-tum ol-lee en-

instance, to the Aimer age, he must not enter the hut of one of the Kishumu age, as he does not belong to this age.

He will ask where the huts of the members of the Aimer age are, and when he has been shown them, he will enter one.

When he has entered, the owner of the hut leaves him and goes to search for a place to sleep in elsewhere, the stranger remaining with his wife¹.

Or if the owner of the hut has several wives, he goes to sleep with one of these, leaving the stranger in the hut he entered.

A Masai cannot refuse hospitality to a stranger (of his own age) for he is afraid that the other members of his age will curse him, and he will die.

Cattle, grass, and milk.

The Masai love their cattle very much, and consider that nothing in the world is of equal value. As with people, each cow is known by name.

There is a saying which is as follows :

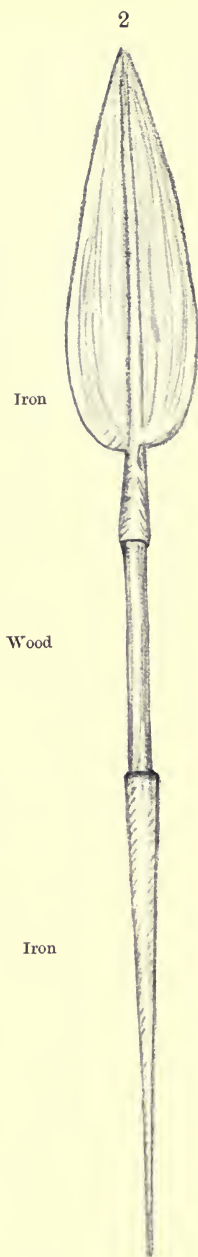
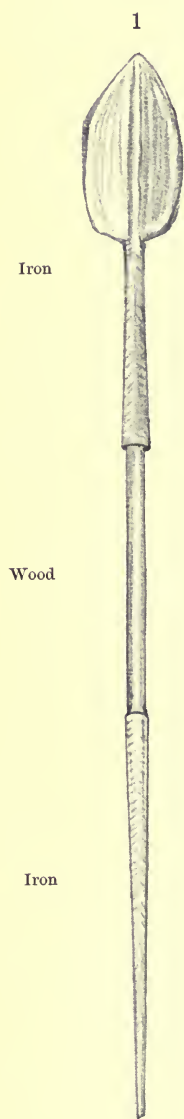
'One cow resembles a man's head.'

They mean by this that if a man

¹ Vide note 2, p. 312.

² The Masai cattle are of the humped Zebu type.

³ Schweinfurth (*The Heart of Africa*, vol. i, p. 174) writes with regard to the Dinka and other Nilotic tribes: 'The poor savages . . . pay almost a divine homage to their cattle which they hold dearer than wife or child.' Kaufmann (*Schilderungen*, p. 101) adds that on the death of a cow a Dinka goes into mourning as he would if a relation had died.



Masai spears [$\frac{1}{12}$].

1. Old form.

2. Form in use twenty years ago.

3. Present form.

giteñg nabo, pe eramat, neaku kumok, neitōpok ol-lee, amu eiyamishore, neīu 'n-gera, neaku ol-karsis te-inna-kiteñg.

Ore en-daa oo-'n-gīshu naa 'n-gujit; nenyor il-Maasae 'n-gujit, amu ninje en-daa oo-'n-gīshu.

Ore ōshii ten eany eng-ai esha, nepwo 'ñgorōyok aañniki 'n-gujit il-kilani pe etum aatasai eng-Aī.

Naa, ten ēar ol-murani ol-ayōni te-shoo, neñgeru ol-ayōni 'n-gujit asaiye, naa ten edol ol-murani 'n-gujit eibuñgita ol-ayōni, nemeitōki aar.

Ore sii ten ēarare 'l-Maasae 'l-maṅgati, p' eiyōu neitayu o-sōtwa, neitayu 'n-gujit áitaduaya.

Naa, ten erinyunye 'l-muran te-'n-jore, pe egilaki 'l-ootari-shōte, neisililii, eibuñgita endito eng-oti e-kulle napukurore 'n-gujit naanyori.

Naa, ten eiduri, neānikīni 'malasin in-gujit.

Naa, ten esaiyekei ol-tuñgani 'n-gujit, nemeiruk e-saiyata, neji: 'Ol-torōbōni illo, meiyōlo 'n-gīshu.'

Naa, ten elo ol-tuñgani wēji, pe edol ol-chani ōturakīne eng-

has a cow, which he looks after and tends, it bears, and by so doing enables him to live, for he can marry, and have children, and thus become rich.

Now cattle feed on grass, and the Masai love grass on this account.

Whenever there is a drought, the women fasten grass on to their clothes, and go and offer up prayers to God.

If a warrior beats a boy on the grazing ground, the boy tears up some grass, and when the warrior sees that the child has grass in his hand, he stops beating him.

Again, if the Masai fight with an enemy, and wish to make peace, they hold out some grass as a sign.

Whenever warriors return from a raid, and it is desired to praise those who have killed some of the enemy, a girl takes a small gourd of milk, and having covered it with green grass, sprinkles it over them.

Then, if people move from one kraal to another, they tie grass on to the gourds.

Should one man ask forgiveness of another with grass in his hand and his request be not attended to, it is said that the man who refuses to listen to his prayer is a Dorobo, and that he does not know about cattle.

Again, if a man who is proceeding on a journey sees a tree which has

oitoi, neñgeru 'n-gujit
anañgaki, amu ējo metum
endōki nalo aiñgoru.

Enyor il-Maasae 'n-gujit
naleñg, amu ējo: 'Eishorua
opa eng-Ai 'n-gīshu oo 'n-gujit,
mikiór in-dōkitin náishoo 'yook
eng-Ai.'

Ore 'ng-oloñgi pōkin ten
elep i-ñgorōyok in-gīshu, neitau
kulle te-'m-ñukuri, neibughoo,
amu ējo: 'Enyor eng-Ai.'

Il-mishiren oo 'l-ponot.

Meñgar il-Maasae 'l-
mishiren.

Eata ae-kishōmi ol-mishire
lenye kitok le-'n-gishōmi pōkin.

Neitōki aata 'l-gilat ti-atwa,
eiyōlōuni en-giteñg injere en-
e-'n-gishōmi naje, kake en-e-
ñgania.

E-ata sii 'l-ponot; metii en-
gishōmi nemeata ol-ponoto
lenye.

Neitōki aoro ti-atwa.

Ten edoli en-giteñg neiyō-
lōuni 'njere en-oo-'l-Aiser
enna-kiteñg, kake en-e-ñgania.

fallen on the road, he pulls up some
grass, and throws it on the tree;
otherwise he fears that his journey
will not be successful.

The Masai love grass very much,
for they say: 'God gave us cattle
and grass, we do not separate the
things which God has given us.'

Whenever Masai women milk
their cows, they take some milk from
the gourd and pour it away, for they
say: 'God likes this.'

The brand-marks and ear-cutting
of cattle, sheep, and donkeys.

The brand-marks which the
Masai use for their cattle are not
alike.

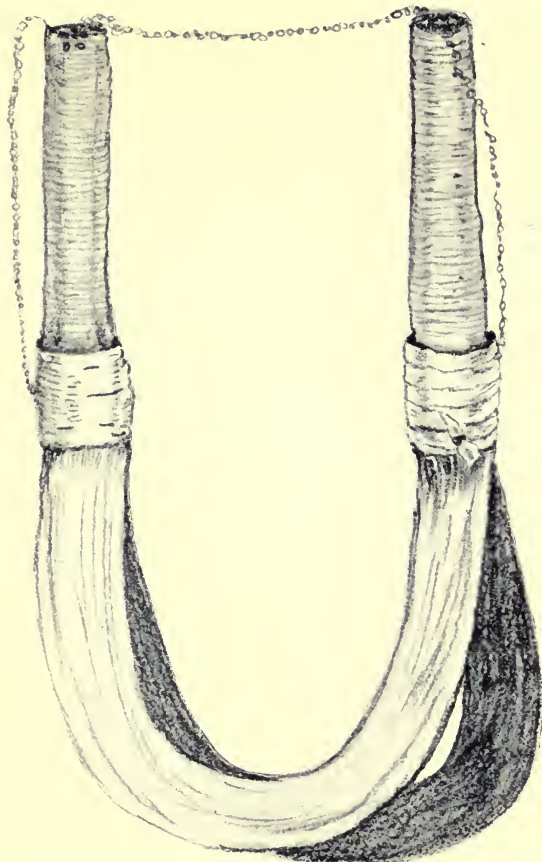
For each clan and family there is
one principal mark, and all the cattle
belonging to the various members of
a family are branded in a special way.

There are also small marks by
which the actual owner can be
recognized.

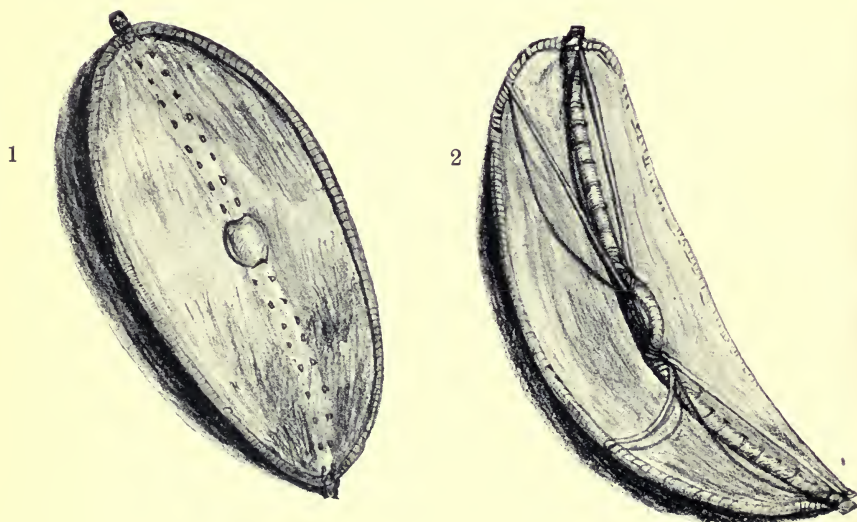
Besides branding, each family has
a special method of slitting the ears
of their cattle, sheep, and donkeys.

They likewise have smaller marks
for each individual owner.

If therefore a cow is seen, it can
be recognized as belonging to the
Aiser clan, for instance, and also to
such and such a person.



Arm clamp of horn worn by warriors [$\frac{2}{3}$].



Masai shield (without decoration) [$\frac{1}{12}$]. 1. Front view; 2. back view.

'L-omon loo-'l-loŋgoi oo
'm-béria oo-'l-muran
loo-'l-Maasae.

Itadua, 'l-loŋgoi oo-'l-muran
mepiki o-sirei ōbo ; ēorioro.

Metii ol-poror lemeata o-
sirei lenye, meŋgar sii 'l-oshon
i-sirei, metii 'l-muran lo-'l-oshon
lemeata o-sirei lenye.

Amu ējo pe ten etumo 'l-
muran oo 'l-maŋgati, neiyō-
lōuni 'njere ol-poror ōje, kake
lo-'l-oshon ōje.

Etii 'sirei ooŋgwan loo-'l-
loŋgoi, o-sirei onyokye, o o-sirei
orok, o o-sirei le-'l-loŋgo, o o-
sirei loo-'l-kigeluni.

Ore 'm-béria oo-'l-muran
mepiki sii o-sirei ōbo ; ēorioro.

Ore ten edoli em-bere,
neiyōlōuni to-'l-ŋgorat ol-poror
ōje ol-openy, o ol-oshon ōje.

'L-omon loo-'m-baa oo-'l-
móruak loo-'l-Maasae.

Eata 'l-móruak i-sirei lenye
too-'m-baa anaa eata 'l-muran
too-'m-béria.

Ten edoli em-bae, neiyōlōuni
ol-aji lo-'l-openy o ol-oshon lenye.

Concerning the shields and
spears of the Masai warriors.

The warriors' shields are not all of
one design ; they differ.

Each age and each sub-district has
its own design.

In consequence, if the warriors
meet an enemy, it is known to what
age such a one belongs, and also to
what sub-district.

There are four markings for the
shields, the red one, the black one,
the ornamental one, and the one for
bravery¹.

Likewise with the spears, they are
not all marked alike.

If a spear is found, it can be ascer-
tained by looking at the lower part
to what age and also to what sub-
district its owner belongs.

Concerning the arrows of the
Masai elders.

The old men have special marks
for their arrows as the warriors have
for their spears.

If an arrow is found, the genera-
tion and the sub-district to which its
owner belongs can be recognized.

¹ The Masai make use of four colours in ornamenting their shields—white, red, black, and grey. White is obtained by mixing water with white clay ; red clay mixed with the juice of the *Solanum campylacanthum*, Hochst., produces the red paint ; black is procured from the ashes of *Marrua uniflora*, Vahl., or from charred potsherds and gourds ; and grey, which is but rarely used, is obtained from cinders.

En-aidura.

Enyor naleñg il-Maasae en-aidura, amu ten emany e-wēji nemetii 'n-gujit, neidur aapwo ae-wēji netii 'n-gujit.

Ten eidur, neirot i-sirkon aapik il-onīto oo 'l-direta, nepik i-malasin atwa 'l-direta, nenap i-ñgorōyok il-benā.

Naa, ten emanye-wēji nemetii 'n-gujit, nemesetu 'ng-ajijik, emany il-ñgobori. Ore 'l-ñgobori naa 'ng-ajijik oo 'l-onīto. Ore ten epwo e-wēji netii 'n-gujit kumok, neshetu 'ng-ajijik.

Naa 'ñgorōyok naashetu. E'yau 'l-loom, nēunōki en-gop, neān too-'ng-opit, nepik il-kujit. Ore p' eidip, nemur too-'mōdiok oo-'n-gīshu, o ol-ōkidoñgoi ōshulare 'mōdiok.

'Manyat oo 'l-puli
loo-'l-muran loo-'l-Maasae.

Memany il-muran oo-'l-Maasae ing-añgite, kake emany i-manyat eboitare nooñgotonye oo 'sanjan.

Ore ten epwo o-sero áinos 'n-giri, nemany il-puli eboitare 'singan lenye.

¹ Meat may not be eaten in the manyat, or warriors' kraals, and special places, called il-puli, are erected in the woods, to which the warriors retire when they slaughter cattle.

The process of moving.

The Masai are fond of moving, and if they happen to be staying in a place where the grazing is poor, they move to another spot.

When they move, they saddle their donkeys with skins and pack-saddles in which they put their gourds, and the women carry bags.

Should they stop in a place where the grass is not good, they do not build proper huts, but they live in the so-called il-ngobori, i. e. in huts made of skins. When they go to a good grazing ground, they build huts.

The women do the work of building. They procure poles, and put one end in holes, which they dig in the ground; they then bind the poles together with cord made from trees; after which they cover the framework with long grass. When they have finished this, they plaster the whole of the outside with cow-dung and mud.

Masai warriors' kraals and
slaughter-houses.

Masai warriors do not live in the kraals of the married people; they have their own kraals, where they dwell with their mothers and lovers.

When they go to the woods to eat meat, they live in the slaughter-houses¹ with their boy-servants.



Inside a Masai kraal.



Place in the woods where the warriors sleep after eating meat.

En-dōmōno¹.

Nējo en-dōki najo 'l-Maasae
En-dōmōno.

Ten eīni en-gerai, ore p'
eaku en-neishori eng-arna,
nēyeñgi ol-kiteñg ōji Ol-le-'n-
dōmōno.

Neiñgoruni ol-kiteñg orok
sinyati lemeata en-neibor araki
en-nenyokye, nēyeñgi.

Neata 'ñgorōyok in-giri
enye, neata 'l-móruak in-
gunenye.

Ore pe eyeri 'n-giri, ore
etaa en-nēōku, neinyōtōto e-
ñgorōyōni nabo aipot in-gulye,
nējo: 'Ēoto 'n-aishi, nabo;
ēoto 'n-aishi, are; ēo en-
aikuti³ nabo; ēo en-aikuti,
are.'

Nepwōnu 'ñgorōyok e-'ng-
aũg, ne'yākīni en-openy en-
gerai kulle, neishori kunda
naaētuo 'n-giri enye, nepwo.

Ore p' eaku teipa, nenap e-
ñgorōyōni en-gerai, nelo alep
in-gīshu enapita.

Ore p' eidip, nepwōnu 'l-
móruak ōkuni oo menyē en-
gerai, metaa oōñgwan, neishori
en-gerai eng-arna.

Ore kiteñg le-'n-dōmōno na
kutuk-aji ēyeñgyeki, nemeitu-

The feast called the offspring.

There is a feast known to the
Masai as The offspring.

When a child is born, and the
time has arrived for it to be given a
name, a bullock is slaughtered which
is called The (bullock) of the offspring.

A black bullock, and one without
a blemish or a white or brown spot
on it, is selected, and slaughtered.

The meat is then divided up
between the women and men².

When the meat has been cooked
and is nearly ready, one woman
stands up and calls the others. She
cries out as follows: 'The honey is
ready, this is for the first time; the
honey is ready, this is for the second
time; the meat is ready, this is for
the first time; the meat is ready, this
is for the second time.'

The women of the kraal then carry
milk to the child's mother, and after
each has been given her share of the
meat, they take their departure.

In the evening the mother carries
her child to the cattle kraal, and
milks the cows with the child on
her back.

When she has finished, three old
men and the child's father (which
makes four) join her, and the child
is named.

The so-called offspring bullock is
always slaughtered at the door of

¹ This word is now used to translate the Swahili *Siku kuu*, the big day or holiday.

² Men and women never eat their meals together.

³ Meat cooked in a special manner.

raari el-lughunya, epiki kutuk-aji. Nemeduñgori ol-kidoñgoi to-'l-chōni, epali etii metabana nemuta illo-shōni.

Ore ol-kiteñg le-'n-dōmōno mēji ēyeñgi inna-kata ake p' ēini en-gerai, kake eidimi aataanyu metaa bōtor oo metaa emurati. Memurati ol-tuñgani eitu eñgasi aayeñg ol-kiteñg le-'n-dōmōno.

E-murata.

Eisho 'l-Maasae:

Ore ol-mōruo leitu ae-oloñg emurat en-gerai, nemeidim atumurata eitu epolos e-sita.

Ore en-dōki naji Em-ḥolos-ata e-sita, eisho ol-mōruo p' eiyoū nemurat en-gerai enye naiteru, emuk en-aisho, neipot il-lewa le-'l-latya enye, neishori, eton emuka 'n-aishi.

Nepwei áitaki illo-oioyōu nemuratisho eng-añg ti-aulo, nelo aton openy te-inne, neirag inne, ne'yakini en-daa, neton ing-oloñgi oñgwan.

Ore te-nenna-oloñgi elōtu ake añg aiñguraa 'n-g'ishu ti-aulo.

Neishopito 'n-dōkitin oo-'l-muran—ol-alem, o em-ḥere, o ol-kuma, o el-loñgo, o engeranda, oe-sidai, ool-mairutye,

the hut, and the skull, instead of being thrown away, is placed by the door. The tail is not separated from the hide as is usually the case: it is left on until the hide is worn out.

Now the offspring bullock is not of necessity slaughtered when the child is born; it is permissible to wait until he is big and until he is about to be circumcised. No person is circumcised, however, until this bullock has been slaughtered.

The circumcision.

The following is a Masai custom:

A Masai child cannot be circumcised until the father has observed a custom called The passing of the fence.

The man who wishes to have his eldest child circumcised brews some honey-wine, and calls his neighbours together while it is being prepared.

A hut is then built for him outside the kraal, and he stays there for four days alone. He also sleeps there, and his food is taken to him.

During these four days he only approaches the kraal to look after his cattle when they are grazing outside.

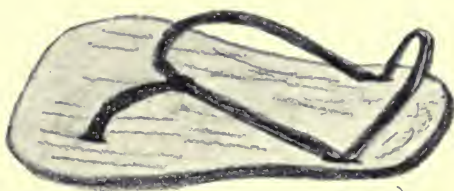
He must don the clothes, ornaments, and weapons of a warrior—the sword, the spear, the club, and the shield, the cap made from the

2

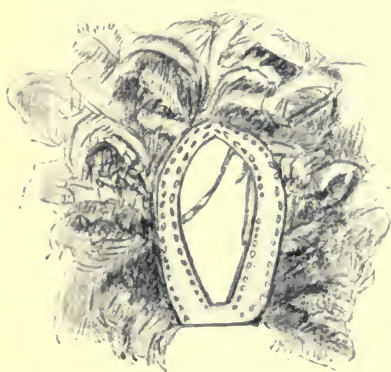
1



3



4



5



1. Bracelets of small iron rings bound over leather bands [$\frac{1}{3}$]. These bracelets may be worn by warriors who owing to their generosity are called 'N-gaminini. As many as sixty are sometimes worn by one man.

2. Warrior's cap [$\frac{1}{3}$].

3. Masai sandal [$\frac{1}{3}$].

4, 5. Masai warriors' head-dresses (ostrich-feathers and lion's skin) [$\frac{1}{3}$].

oo 'mungen, o e-rap, o en-gila,
o ol-kipise.

Ore p' eidipayu 'ng-olofigi
oñgwan, nepwei aariku añg
kulikae-móruak kituak.

Neitashēyeki te-kutuk-aji
e-'ng-aji natii 'n-opa-aishi
naatumukaki.

Nējōki ol-móruo ōbo
lido-ōpolos e-sita: 'Inno,
kitoo.'

Nējo lido-ōpolos e-sita: 'Ih!
malo, e-ñgikitoi!'

Nējōkīni kat'-are: 'Inno
kitoo doshi.' Nējo ol-ōpolos
e-sita: 'Malo doshi.'

Ore pe ējōkīni kat'-oñgwan,
ore pe ebau en-e-imyēt, nējo
ol-ōpolos e-sita: 'Ih! ashōmo
naa.'

Ore pe ejiñg aji, nelakuni
nekwa-tōkitin, nēoki taa
'n-aishi, neiteri āipotye
eng-arna e-'n-gerai enye, aajo:
Menye-ñgania.

Neirukisho: 'Oe.' Nējō-
kīni: 'Tabarishore.'

Nējo ninye: 'N-gīshu oo
'n-dare.'

Ore pe ēji nēja kat'-oñgwan,
neidipayu.

stomach of a goat, the head-dress of
ostrich feathers¹, and the cape of
vultures' feathers, the anklets of
colobus-monkey skin, the arm-clamp,
the garment of calf-skin, and the piece
of goat's skin fastened to the waist.

When the four days have elapsed,
some of the elders go and bring him
back to the kraal.

He has to stand by the door of
the hut where the honey-wine,
which has previously been prepared,
is kept.

One elder then says to him who
is passing the fence: 'Go, become
an old-man.'

The latter replies: 'Ho! I shall
not . . . !'

The order is repeated, but he still
refuses.

On being told for the fifth time,
he says: 'Ho! I have gone then.'

He then enters the hut and puts
aside the warrior's paraphernalia;
the honey-wine is drunk; and he is
called by his son's name, thus: The
father of so-and-so.

When he replies to this name, he
is told to go and make a profit.

He answers: 'Herds and flocks.'

This is repeated four times, and
the ceremony is over.

¹ Sometimes instead of the ostrich feather head-dress one made of lion's or leopard's skin is worn, and occasionally the head-dress called ol-marangash is substituted. This head-dress is worn by the warriors when they slaughter cattle in the woods.

Neaku ol-móruo oidim atumurata 'n-gera enyena, aa 'n-doiye aa 'l-ayok.

After this any of his children, whether girls or boys, may be circumcised.

E-murata oo-'l-ayok.

Ten eiyōu 'l-ayok loo-'l-Maasae nemurati, etaiyōlōito 'njere etabaua en-gata enye namuratyeki, nepwo áitururo 'l-loo-'l-oshon oonyika, nerēo 'n-gīshu eng-añg o-'l-oiboni, ne'ya sii 'n-aishi.

Ore en-dōki naata 'l-ayok too-'ng-aik áitaa 'n-areta naa 'n-gusidin ake, me'ya 'remeta neme'ya 'l-alema: il-kuman ake eremōki 'musetani naatii 'm-bolosi.

Ore 'l-ooiñgua 'n-gwapi naalakwa, anaa Kitēto, anaa Moipo, anaa kulye-kwapi naalakwa, neibuñgaa lello 'ng-ai, kake me'ya 'm-baa, neme'ya 'mootyani.

Ore taa p' eishori e-murata, neipak, nesirare en-duroto.

Nelilita too-'ng-añgite 'l-apaitin aare araki ōkuni, nepwo e-wēji nemuratyeki aa 'ng-añgite enye, netoni too-'ng-añgite enye metabana nemurati.

Ten emurati ol-ayōni

Boys' circumcision.

When Masai boys wish to be circumcised—having previously ascertained that the time for circumcision has arrived—all those who live in neighbouring districts collect together, and, taking cattle and honey with them, go to the medicine-man's kraal.

The only weapons which they may carry in their hands are sticks; they have neither spears nor swords, and their clubs are stuck into their belts.

Those who come from countries afar off, such as Kiteto or Moipo, or other distant places, may take their bows, but they must leave their arrows and quivers behind.

When they have received permission to hold the circumcision festival, they enjoy themselves, and paint their bodies with chalk.

They then pay visits to different kraals during the next two or three months, after which they return home, where they remain until they are circumcised¹.

When a Masai boy is circumcised,

¹ It is at this time that the boys of each sub-district choose one of their number to be their ol-aigwenani, that is to say, their counsellor or spokesman, who is also their judge and their representative at the chief medicine-man's court.

loo-'l-Maasae, nebarni inna-
oloŋg netupukuni, nēyeŋgi
ol-kerr araki ol-kiteŋg ōji
Ol-oitupukunieki.

Ore te-'ng-oloŋg e-are nelo
ol-ayōni aduŋgu en-jani naji
El-latim; nepwo 'n-doiye
aanapu, nēuni te-kutuk-aji.

Ore tadēkenya neipuŋg
ol-ayōni alo aton ti-aulo
metaama en-gijape. Neisuja
te-'ng-are áitushulaki em-bere
e-papa.

Ore pe ekenyu naleŋg, nebol
ŋgotonye o-'l-ayōni kishōmi,
ne'ya ol-chōni apik en-daloishi
e-tatēne.

Nelōtu ol-ayōni aton
to-'l-chōni, nelōtu ol-Torōbōni
ōmurat oo 'l-tuŋganak ooibuŋg.

Ore ol-tuŋgani oibuŋg
ol-ayōni ōmurati eton aitōrio
'n-gejek, neton ol-ayōni
too-'rishat oo-'n-gejek, nemu-
rati.

Ore ten eipiri ol-ayōni
emuratitai, nēari ŋgotonye
too-'ŋgudisin; naa ten eiyōlōu
ŋgotonye oo menye aajo eipirio
en-gerai, nepwo áisudori.

Ore p' eidipi aatumurat,

the ceremony is started by his being
shaved, after which a sheep or bullock
is slaughtered, which is called The
(animal) that has caused him to be
taken out (from the boys' ranks).

On the second day the boy sallies
forth to cut a tree called El-latim¹,
which is carried by girls to the kraal,
where it is planted at the door of the
hut.

The next morning the boy goes
and sits down outside the kraal to
get cold. He also washes himself
with water in which a fern called
Father's spear² has been soaked.

When the sun is some way above
the horizon, his mother opens the
gate of the kraal, and fetches an
ox-hide which she puts on the ground
by the right-hand door-post.

The boy then takes his place on
the hide, and the operator, a Dorobo,
comes together with the men whose
duty it is to hold the boy.

The man who holds him straightens
out his legs, and the boy sits between
them and is circumcised³.

If the boy winces during the opera-
tion, his mother is beaten with sticks;
and if the boy's parents know that
he will behave like a coward, they
go away and hide themselves.

As soon as the operation is over, the

¹ This tree is generally called Ol-oilalei (*Zizyphus mucronata*, Willd.), but it
is called El-latim during the circumcision festivities.

² *Asparagus* sp.

³ The circumcision of the Masai has been described in Thomson's *Through
Masailand*, in Johnston's *The Uganda Protectorate*, and in *The Journal of the
Anthropological Society for Great Britain and Ireland*, June, 1904 (Bagge).

nenapi ol-chōni etii o-sarge,
nepiki e-ruat enye.

Ore ten eidipi aatumurat
il-ayok, nēji 'Sipōlio.

Netoni 'ng-oloñgi oñgwan
ti-añg, neitobirakīni 'ng-ai.

Ore 'm-baa enye nepetyeki
'ng-orongōni pe, ten eñgōrie
'n-doiye, nemeim i-seseni.

Neishori meshōmo aalilita,
neñgor in-daritik aapik il-
lughuny; nepik sii 'l-ōpir.

Enyori naleñg l-sipōlio
eitobir anaa 'ñgorōyok aapik
i-surutya oo 'l-kilani. Nesir sii
'ng-omomite te-'n-duroto.

Ore p' eishiu pōkin, nebarni,
neaku 'L-barnot. Ore p' eaku
'L-barnot, neitau 'l-kilani,
neishop in-dōkitin oo-'l-
muran.

Ore pe eshitu 'l-teighan, nēji
'L-muran.

Ore enyor il-muran naleñg
ten ēji 'L-oiñgok araki 'N-
gamīnini, amu eishori meishopo
'n-dwalan araki 'l-toroñgen.

Ore ēji 'l-muran 'l-oiñgok ten
eidim aataar il-meek kumok.

hide on which is the blood is carried
by the boy and placed on his bed.

When the boys have all been cir-
cumcised they are called 'Sipolio
(recluse).

They remain at home for four
days, and bows are prepared for them.

They then sally forth and shoot at
the young girls, their arrows being
blocked with a piece of honey-comb
so that they cannot penetrate into
the girls' bodies.

They also shoot small birds¹, which
they wear round their heads together
with ostrich feathers.

The Sipolio like to appear as
women and wear the surutya ear-
rings and garments reaching to the
ground. They also paint their faces
with chalk.

When they have all recovered,
they are shaved again and become
il-barnot (the shaved ones). They
then discard the long garments and
wear warriors' skins and ornaments.

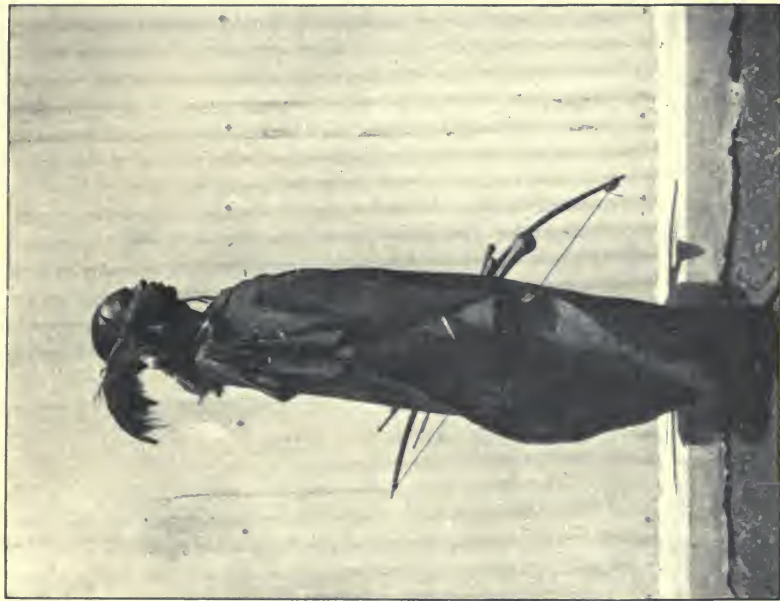
After this their hair is allowed to
grow, and as soon as it has grown
long enough to plait, they are called
il-muran (warriors)².

The warriors are fond of the titles
'L-oiñgok (the bulls) and 'N-gaminini
(the generous people), for they may
then wear bells or a bracelet called
il-torongen.

Now to become one of the Oingok,
a warrior must kill many savages,

¹ The bird which the Sipolio wear round their heads is the mouse bird
(*Colinus affinis*, Shelley). Boys who behaved in a cowardly manner during the
operation are not allowed to shoot these birds.

² This word is commonly but incorrectly written Elmoran.



An O-Sipolio, or boy who has been recently circumcised, wearing a woman's garments and the 'surutya ear-rings. In his hair are ostrich feathers, and round his head a fringe of birds' skins.



Mtsai warriors, showing the ear-ring called en-gulale and the arm-ring called e-rup.



Ore ěji 'N-gaminĩni ten ěyeňg
il-moňgi, neisho 'l-kulikae
'n-giri.

whilst the Gaminini are chosen if
they frequently slaughter bullocks
and give the meat to their comrades.

E-murata oo-'n-doiye.

The girls' circumcision.

Ten eiyōuni neiyami 'n-doiye
oo-'l-Maasae, nemurati.

When Masai girls wish to marry,
they are circumcised.

Ore eng-oloňg namurati,
nĕyeňgi ol-kerr araki ol-kiteňg,
ōji Ol-oitupukunieki, anaa too-
'l-ayok.

On the day that the operation is
performed, a sheep or bullock is
slaughtered, and as with the boys it is
called The (animal) which has caused
her to be taken out (from amongst
the girls).

Nemurati ninje ti-atwa aji.
Naa, ten eishir, nemeata en-
netiu.

Women are operated upon indoors,
and it is not considered a disgrace
if they cry out.

Mepika ninje 'l-ōpir anaa
'l-ayok, ol-merisian ake epika.

Instead of the ostrich feathers
which the boys wear, a wreath made
from the leaves of the *Hyphaene* (or
doun) palm, or of grass, is donned.

Ore ten eishiu, neiyami.

When they recover, they are
married.

E-unoto.

The feast called E-unoto or the selection of a chief¹.

Ten eiyōu 'l-muran nēuni,
nepwo aaňgas áňgoru Ol-
aunōni, na ol-tuňgani ōata
menye oo űgotonye eiňgoru,
neata 'n-gīshu, neitu ae-oloňg
ĕar ol-tuňgani, nemedanya 'ng-
onyek e-menye oo űgotonye,
nemeata 'ng-onyek pusi².

If the warriors wish to select a
chief, who is called Ol-aunoni, they
choose a man whose parents are still
living, who owns cattle and has
never killed anybody, whose parents
are not blind, and who himself has
not a discoloured eye.

Ore pe etum, nemiliki;

When they succeed in getting such

¹ A chief called Ol-aunōni is appointed for each sub-district. His duties are to keep the warriors of his sub-district together, and he is responsible to the chief medicine-man for their appearance in case of war. If a warrior disobeys the orders of his chief, he is flogged or maltreated by his companions.

² Pusi (pl. pusi) means the colour of a corpse or blue.

eisudorieki metebana nebau
e-unoto.

Ore ten enyoru ol-oiboni,
neripakini ol-kila anaa ol-loo-
'l-móruak oo 'surutya.

Ore etaa en-nēuni, neitauni
en-giti-añg ti-aulo e-manyata
naji O-singira.

Nepiki inna-kiti-añg 'n-
gīshu naalepo ake.

Ore inna-oloñg nauni,
neibuñgi ol-aunōni, amu ten
ējōkīni: 'Ira ol-aunōni,' eitu
eibuñgi, nekwet aisudori, araki
ēar ol-tuñgani, pe meaku ol-
aunōni, amu eiba ten eaku ol-
móruo, amu meitōki alo en-jore.

Ore ^{neibuñgi} p eibuñgi, nepiki
'surutya, neishopōkīni ol-kila
anaa ol-móruo; neidipayu en-
gias e-inna-oloñg.

Ore tadēkenya neiñgoruni
ol-kiteñg arus, neibok il-muran
aaman.

Ore pe epwo 'n-gīshu shoo,
neiñgoruni ol-tuñgani ōgol
oibuñg ol-kiteñg e-mōuo aun,
neibuñg ol-likae o-sararua.

Neremi illo-kiteñg em-
bidiñg, nēyeñgi te-inne.

Neinok il-móruak en-gima
kitok to-'l-osingo le-'manyata,
nepik e-mōuo o-'l-osōwan.

a one, they do not inform him; it is
kept hidden from him until the time
for the celebration of the feast arrives.

If the chief medicine-man approves
of the selection, a cloth is made for
the new chief like those worn by the
old men, and surutya ear-rings are
obtained.

Just before the feast a small kraal,
called O-singira, is built a short
distance from the warriors' kraal.

Only milch cows are placed in this
kraal.

On the day of the feast the chief
is seized, for if he were told that he
is to be chosen, he would run away
and hide, or kill some one. The idea
of becoming an old man is distasteful
to him, since he will be unable to
again go to the wars.

When he has been seized, the
surutya ear-rings are put on him,
and he is clothed like an old man.
After this the work for the day is over.

On the morrow a black bullock
with a white neck and belly is sought
out from the herds, and surrounded
by the warriors.

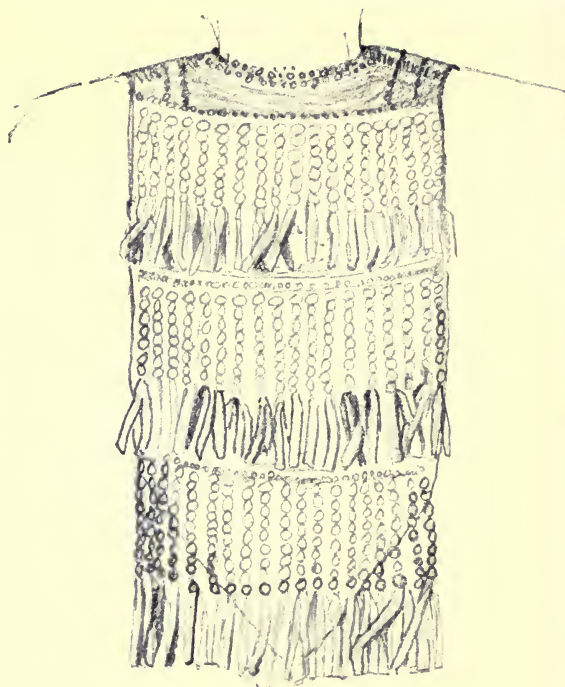
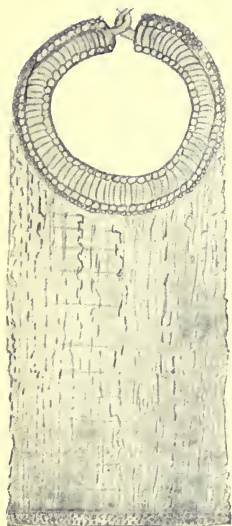
When the cattle go to the grazing
ground, a strong man is chosen, who
holds the bullock by the horn at
arm's length, whilst another one
seizes it by the navel.

The bullock is stabbed in the nape
of the neck¹, and skinned on the spot.

The old men then light a big fire
in the centre of the warriors' kraal,
and throw a buffalo horn into it.

¹ All the Nilotic tribes butcher their cattle by stabbing them in the nape
of the neck (Schweinfurth, *The Heart of Africa*, vol. i, p. 60).

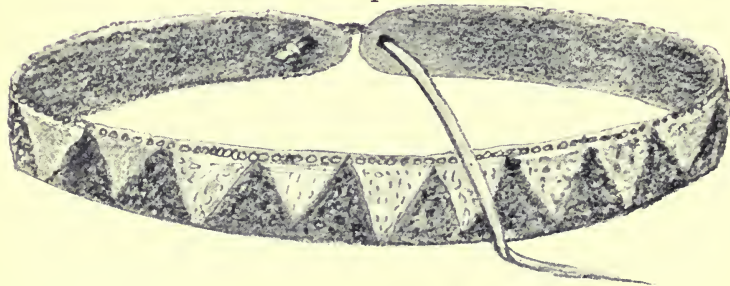
1



3



4



1. Necklace of brass wire, beads, and chains worn by women [$\frac{1}{6}$].
2. 'N-derosi garment worn by warriors when proceeding on a raid after the election of an Ol-aunōni chief [$\frac{1}{5}$].
3. Ivory arm-ring worn by elders as a sign of wealth [$\frac{1}{4}$].
4. Belt worn by unmarried women, made of leather covered with beads of different colours [$\frac{1}{3}$].

Ore p' eaku en-nēä en-gima,
nējōkīni 'l-muran, amu eitashe
pōkin ti-aulo: 'Eidipe.'

Nekwet il-muran pōkin
aamurutōkīno idya-mōuo.

Ore ol-oitera abaiki, nepik
eng-aina atwa en-gima, neitau
e-mōuo, neitōrio eng-aina,
neitadol il-kulikae idya-mōuo,
nējo: 'Aidipa.'

Ōnaa, neidipayu e-unoto.

Nebarni ol-aunōni te-inna-
oloŋg o ol-aigwenani ōatai opa
ake eton eitu emurati.

Nebarni si ninje 'l-kulikae-
muran too-'n-gulye-oloŋgi.

Ore p' eidipi aatuun,
nēyeŋgisho 'l-muran, netoni
'l-apaitin ooŋgwan ana imyet,
nepwo en-jore naji En-oo-'n-
dorosi araki En-e-'unoto.

Neishop 'l-karash ooji sii
'N-dorosi, nepik il-arash.

Nepik sii 'n-gäk e-'syaiti
'murto naaji 'mangäk, ne'ya
'l-kulikae 'l-kidoŋgi lo-'l-
kumbau araki 'l-lenyok
le-menye.

When the fire is dying down, the
warriors standing outside are called,
and told that, 'it is finished.'

They all run towards the spot,
racing to get the horn.

The one who arrives first puts his
hand in the fire, and, taking out the
horn, stretches out his arm. He
shows it to the others, and cries out:
'I have finished it.'

With this the E-unoto feast termi-
nates.

The Aunoni, or chief, is shaved on
the same day together with the
Aigwenani, or Counsellor, who was
elected before the feast of circum-
cision.

Afterwards the warriors may be
shaved whenever they wish.

When the warriors have elected
their chief, they slaughter cattle, and
wait for four or five months, at the
expiration of which they proceed on
a raid. This is called The (fulfil-
ment) of the vow or The (selection)
of the chief.

They wear cotton cloths¹, called
The vow², on which are sewn the
seeds of the ekirikiti tree³.

They also wear necklaces made of
twigs of the e-syaiti tree⁴, and called
Mangäk, and some carry their fathers'
snuff-boxes or fans with them.

¹ Before cotton cloths were introduced, dressed skins sewn together were worn. 'N-dorosi garments are worn like the Spanish poncho, a slit being made in the middle for the head to pass through.

² A raid undertaken after a long peace is also called en-oo-'n-dorosi. Any warrior who shirks his duties on an occasion of this sort can be put to death, and his murderer will not be punished.

³ *Erythrina tomentosa*, R. Br.

⁴ *Acalypha fruticosa*, Forsk.

En-giyama.

Ten eiyamisho 'l-Maasae,
neŋgas aapwo aasir en-dito
eton a kiti, ne'ya ol-kambau.

Ore p' eaku en-dito bōtor,
neitōki áiya en-aisho o ol-
kumbau. Neton lido oiyamisho.

Ore p' eaku emurati en-dito,
neitōki áiya en-aisho, nemurati.

Ore pe eishiu, nerēu 'n-gīshu
e-ng-aputi, 'n-dauwa uni, o
ol-kiteŋg ōriku 'n-dauwa, o
ol-kiteŋg le-kutuk-aji. Ne'ya
sii eng-anashe enye en-aisho,
nerubare.

Ore lido-kiteŋg ōriku
'n-dauwa naa ninye eimalye
ol-aputani ajo Pakiteŋg.

Ore p' eaku elōtu arik
e-ŋgorōyōni enye, nerēu 'n-dare
uni (il-kerra aare o e-supen
e-'n-gerr), náimalye eŋg-
aputani ajo Pakerr.

Nēyeŋg lekwa-kerra
pokiraare oo kulikae aare
le-menye e-'n-dito.

Marriage¹.

When a Masai wishes to marry, he commences his courtship by making love to a girl while she is still young, and by presenting some tobacco to her father.

He then waits until the girl grows up, when he again offers presents of honey and tobacco.

More honey is given to the father at his daughter's circumcision.

On the young woman's recovery the man proceeds to his future father-in-law's kraal, and takes with him the dowry, viz. three heifers and two bullocks, one of the latter being said to keep the heifers company, whilst the other is slaughtered at the door of the hut. His sister also takes a pot of honey and accompanies him.

The bullock which accompanies the heifers is given to the bride's father in order that the two men may call one another Pakiteng, i. e. the giver and receiver of a bullock, or father and son-in-law.

When the time arrives for the husband to fetch his wife, he takes with him three sheep (two rams and a young ewe). The ewe he presents to the mother to enable them to call one another Pakerr, i. e. the giver and receiver of a sheep, or mother and son-in-law.

The two rams are slaughtered together with two others, which the girl's father provides.

¹ Formerly no Masai was able to marry until he had been on several raids, but nowadays they leave the ranks of the warriors (il-muran) and settle down as married men (il-móruak) at a comparatively early age.

Neeli 'l-kilani le-'ñgorōyōni, neishop, neishori em-ñukuri naripakīno 'segghera 'matwan pōkin. Neitanapi eng-orioñg, neriki eng-añg o-'l-móruo lenye, nerubare ol-móruo, oo 'l-tuñganak aare 'l-chorueta lenyena, oo 'n-gituak are e-'ng-añg e-'ñgorōyōni.

Nemesiōyo, erikitoi elo akiti oo metabai. Ore pe ebaiki, neishori en-gerai, neitōti.

Ten eiyam ol-móruo e-'ñgorōyōni, nemeipot eng-arna enye, amu torono. Eduñgōki ae-arna. Enyor naleñg aipotye eng-arna o-'l-poror lenye, anaa 'N-oo-'Sēure.

Ten eata ol-tuñgani oo-'l-Maasae 'n-gīshu kumok, neidim aiyama 'ñgorōyok kumok. Etii kulikae ooiyam 'ñgorōyok are, ana uni, ana oñgwan; kake eiyam il-karsisi, ten eiyōu, tomon ana tigitām.

Ten eiyam ol-Maasani kat'-are araki kat'-uni, neisho en-gitok enye eng-aīni ol-ashe, naa ninye eimalye eng-aīni ajo Paashe.

Meidim il-Maasae áiyama 'ñgorōyok e-'ng-aji enye ten etoni to-'l-osho ōbo, kake eidim áiyama 'ñgorōyok e-'n-gishōmi enye, neidim áiyama 'ñgorōyok e-'ng-ae-kishōmi.

After the bride's wedding-garments have been oiled, she puts them on, and is given a gourd which has been ornamented with cowries. This is put on her back, and she is taken by her husband, who is accompanied by two of his friends and two of the old women from his bride's kraal, to her future home.

She does not hurry but walks very slowly until she reaches her husband's kraal, where a child is given her to feed.

When a man marries, it is considered unlucky if he calls his wife by her name. He must give her another name. A favourite method is to call her by the age to which she belongs, thus, The (woman) of the Seure age.

If a Masai owns large herds of cattle he is able to marry many wives. Some have two wives, others three, and others four; whilst if rich men wish, they may have as many as ten or twenty.

When a Masai marries for the second or third time, his first wife gives the new wife a calf, after which they call one another Paashe, i. e. the giver and receiver of a calf.

No Masai may marry a woman belonging to the same sub-division as himself if both families live in the same district, but he may marry a woman of his own clan or one belonging to another clan.

Kitala.

Ten ĕar il-Maasae 'ñgorōyok enye, etii naapwo kitala, netii naañgiri, nemepwo.

Ten ĕar ol-móruo e-ñgorōyōni, neipiri alo kitala, naa ten neme kitok-tōki eitarueiye, nelo eng-aji o-'l-poror lo-'l-móruo lenye.

Ore pe eriku lido idya-ñgorōyōni nashōmo kitala, nemeitōki ol-openy aar, amu ĕure lido-tuñgani lo-'l-poror lenye medek.

Naa, ten eitaruo e-ñgorōyōni en-dōki kitok, p' eiyōlōu ajo ĕari, nelo eng-añg e-menye, neishori en-giteñg nalōtu e-ñgorōyōni asaiye ol-móruo lenye.

En-gāa.

Ten ĕā ol-tuñgani loo-'l-Maasae, neituraari ten a engarai, araki ol-murani, araki e-ñgorōyōni; nenuki eng-arna too-'l-tuñganak lenye.

Ore ten etii en-dōki naipotyeke inna-arna, neishori ae-arna nemenyikita en-e-'ldo ōtua.

Ore ten ĕā ol-tuñgani oti ōji Ol-ōnana, nemeipot te-'ng-añg e-menye en-nanai amu

The refuge¹.

If the Masai men beat their wives, some go and seek refuge elsewhere, whilst others suffer and stop at home.

Should a husband beat his wife, but not badly, she will seek refuge in the house of a member of her husband's age.

When the man with whom she has taken refuge returns her to her owner, the latter does not beat her again, for he fears that he will be cursed by the members of his age.

If a woman commits a serious crime, and knows that she will be beaten in consequence, she goes to her father's kraal, and is given an ox, which she takes to her husband and begs forgiveness.

Death.

On the death of a child, or a warrior, or a woman amongst the Masai, the body is thrown away², and the person's name is buried, i. e. it is never again mentioned by the family.

Should there be anything which is called by that name, it is given another name which is not like that of the deceased.

For instance, if an unimportant person called Ol-onana (he who is soft, or weak, or gentle) were to die,

¹ Divorce appears to be unknown amongst the Masai.

² The body is always taken to the west of the kraal, towards the setting sun. It is laid on the left side with the head towards the north, so that the face looks towards the east. The legs are drawn up to the chest, the left hand supports the head, and the right arm is folded across the breast.

'l-meneñga, neduñgōkien-nanai
ae-arna, ējo epolpol.

Ore ten eikilikwan ol-
tuñgani 'l-omon lo-'l-oiboni
kitok, nemeipot Ol-ōnana, nējo
Ol-ōpolpol.

Ore ol-paiyan kitok ōta
'n-gera ten ēä, nemenuki
eng-arna enye amu eimany
in-gera enyena.

Ten ēä ol-paiyan kitok
araki e-ñgorōyōni kitok,
nemeishirakini, nemeituraari
ninye anaa kulikae-tuñganak
ooti.

Eborakīni 'n-amugha
ñgejuko, nēyeñgi ol-kerr,
neshōluni e-ilata, neeliki o-
sesen pōkin.

Nedumuni āiya, nepiki en-
netii ol-oip sidai, nēyeñgi
ol-kiteñg te-inne, neinosi
'n-giri pōkin. Neiñgwari 'l-oik
pe etum il-ñgojīnia āiñguai pe
epwōnu aadumaa ol-meneñgani
āinos.

Ten ēä 'l-oibonok loo-'l-
Maasae araki 'l-karsisi,
meituraari, kake ēyeñgi en-
giteñg araki en-gerr, neitauni
e-ilata, neeli lido-ōtua. Ore
p' eidipi, nepiki atwa ol-chōni,
ne'yai e-wēji netii ol-oip,
neturuni en-giti-kumoto nijo
em-ḥoūt, nepiki, nenukari
too-soito. Nēji inne-wēji

gentleness would not be called en-
nanai in that kraal, as it is the name
of a corpse, but it would be called by
another name, such as epolpol (it is
smooth).

And if anybody of that kraal were
to ask for news of the great medicine-
man Ol-onana¹, he would call him
Ol-opolpol.

If an elder dies leaving children,
his name is not buried, for his de-
scendants are named after him.

When old men or women die, they
are not wept for, nor are they thrown
away like others who die young.

New sandals are made, a sheep is
slaughtered, the fat is roasted, and
the body anointed.

After this the corpse is carried
to a shady place, where a bullock is
slaughtered, and all the meat is
eaten on the spot. The bones of the
bullock are left with the body so that
the hyenas may smell it, and come
and carry it away, and devour it.

On the death of a Masai medicine-
man or rich person the corpse is not
thrown away. An ox or a sheep is
slaughtered, and the fat is taken and
rubbed on the body, after which it is
put in an ox-hide and carried to
a shady spot. A small hole is then
dug resembling a trench, into which
the body is laid and covered with
stones. This is called a grave.

¹ Commonly called by Europeans Lenana.

en-gurare. Ore ten eim pōki-tuñgani inne, nepik o-soit, neikōni nēja too-'l-arin pōkin.

Ten ēä eng-ayōni oo-'l-Maasae, ore p' eiu ñgotonye ae-kerai, newaya en-giok e-'nna-kerai, nēji Nawaya.

Ore pe ebulu, nēji Ol-ōwara.

Teni mewayi en-gerai en-giok, neishop en-daret o ol-giso to-'l-kimōjino le-'ngeju.

Em-ḥuroto.

Ten ēä ol-móruo loo-'l-Maasae ōata 'n-gera oo 'ñgorōyok, nepuroo ol-marei pōkin.

Neitau 'ñgorōyok i-surutya, oo 'seghenge oo-'murto, oo 'musetani; neitau sii 'n-doiye 'musetani, oo 'l-pisya, oo 'seghenge oo-'n-gejek oo 'n-oo-'ng-aik; nebarn il-muran oo 'l-ayok il-papit.

Netoni 'ñgorōyok ol-ari ōbo, neitōki áishop in-dōkitin enye.

Naa, ten ēä kulikae-tuñganak, neitau 'ñgorōyok o-'l-marei 'n-dōkitin naaata too-'murto, kake mme pōkin, epali-seghenge oo 'surutya; netoni ol-apa ōbo. Nebarn sii 'l-lewa 'l-lughuny.

Whenever anybody passes this spot he throws a stone on to the heap, and this is done for all time.

If a Masai woman gives birth to a boy after the death of one of her sons, a small piece is cut off the ear of the newly-born babe and he is called Nawaya, i. e. from whom it has been snatched.

When the child grows up his name is changed to Ol-owara, which has the same meaning.

Sometimes children's ears are not cut, in which case they wear a special kind of bracelet, called En-daret, and a ring on one of their toes¹.

Mourning.

When a father of a family dies, the whole family mourns for him.

His widows lay aside their earrings, necklaces, and beads; his daughters leave off their chains, beads, armlets, and anklets; and his warrior sons and boys shave their heads.

His wives wait for a whole year before they put on their ornaments again.

If any other person dies, the women of the family leave off their small neck ornaments but not the iron rings or the ear-rings, and the men shave their heads. The mourning lasts for one month.

¹ The second toe of the right foot.

Naa, ten ĕä en-ginyi-kerai,
neitau 'ñgotonye ake 'n-
dōkitin.

If a baby dies, its mother only
lays aside her ornaments¹.

Il-tauja oo 'l-meneñga² loo-
'l-tuñganak, oo 'l-asuria.

People's souls and spirits, and
snakes³.

Ten etaa en-nĕä ol-tuñgani,
nĕji etaa en-neduñgo ol-tau
lenye. Naa, ten ĕä ol-tuñgani,
ore p' einosi, nĕä sii ol-tau
lenye. Nĕji eidipi anaa 'n-
gīshu : meitōki ol-tau apiu.

When a man is on the point of
death, people say he is about to cut his
heart ; and when he dies and is eaten
(by hyenas), his soul dies with him.
It is believed that all is over as with
the cattle, and that the soul does not
come to life again⁴.

Kake ten ĕä ol-oiboni araki
ol-karsis, nenukari, ore pe
eñgwēyu o-sesen lenye, nĕji
etawale ol-tau lenye, etaa
ol-asurai ; nelo ol-asurai
eng-añg oo-'n-gera enyena,
neiñguraa.

But when a medicine-man or a rich
person dies and is buried, his soul
turns into a snake as soon as his
body rots ; and the snake goes to his
children's kraal to look after them.

Ti-araki naa nĕja, pe mĕar
il-Maasae 'l-asuria lenye. Naa,
ten edol i-ñgorōyok ol-asurai
ti-aji, nesuaki kulle, nemej
ol-asurai, nelo.

The Masai in consequence do not
kill their sacred snakes, and if a wo-
man sees one in her hut, she pours
some milk on the ground for it to
lick, after which it will go away.

Etii 'l-asuria oorook, naa
le-'n-gishōmi oo-'l-Aiser ; naa,
ten ĕar likae etii 'l-oopeny,
nĕjo : 'Miar, amu 'l-kulalañg.'

There is a black snake, which is
sacred to the Aiser clan ; and if
a person of another clan were to
strike the snake whilst the owners
were present, they would tell him to
desist as it belongs to them.

¹ The Dinka, Bari, and other Nilotic tribes follow similar customs (Kaufmann, *Schilderungen*, pp. 130, 192 ; and *Emin Pasha in Central Africa*, p. 338, &c.).

² Ol-tau, the heart, mind, soul ; ol-meneñgani, the corpse, spirit, ghost.

³ The Dinka, Bari, Latuka, and other Nilotic tribes, also pay reverence to snakes (Kaufmann, *loc. cit.*, pp. 127, 188 ; Schweinfurth, *The Heart of Africa*, vol. i, p. 55 ; Casati, *Ten Years*, p. 31 ; *Emin Pasha, loc. cit.*, p. 339, &c.). The Zulus hold that divine ancestral shades are embodied in certain tame and harmless snakes, whom their human kinsfolk receive with kindly respect and propitiate with food (Tylor, *Primitive Culture*, vol. ii, pp. 8, 233).

⁴ The Dinka and Bari likewise disbelieve in a life after death (Kaufmann, *loc. cit.*, pp. 124, 188).

Eata sii en-gishōmi naji
 'l-Tarōsero 'l-asuria lenye
 sambu. Naa, ten ēarare
 ol-tuñgani loo-'l-Tarōsero ol-
 likae, pe meitēu, neipot 'l-asuria
 lenyena, nējo: 'E-sile e-'ng-aji
 e-yēyo, talakunye!' Naa, ten
 eitu ekwet lido ōarare, nepwōnu,
 'l-asuria aaony.

Eata sii kulye-shomito
 'l-asuria lenye. Etii 'l-asuria
 ooibor, netii 'l-oonyokyo, netii
 sii 'l-oonyori. Etii 'l-kulikae
 ooata en-dōki natii e-murt anaa
 ol-kila lo-'l-móruo, neibor
 kulikae 'l-lughuny anaa ol-
 móruo kitok.

Ēji sii eata 'l-oibonok 'l-
 kulenyena ootii ol-bene.

Nēji ten ēä kulikae-tuñganak
 kituak anaa 'M-Batyany, ore pe
 enukari, nepwo 'l-tauja lenye
 eng-ai.

Ten eirura ol-tuñgani,
 nemebuaki likae-tuñgani
 ainyēye. Einyēye akiti, amu
 ēji: 'Ebaiki meidim ol-tau
 lenye atorinyunye, nēä.'

Ējo 'l-Maasae metii 'l-
 meneñga, amu medol; kake ēji
 edol in-gishu, naa ten eiñguraa
 'n-gishu pôkin e-wēji nēbo, nēji
 edolil-meneñga araki ol-ōwaru.

The Tarosero family have their
 own particular snakes, which are of
 many hues; and when a member of
 this family fights with some one and
 gets the worst of the combat, he calls
 upon his snakes, and says: 'The
 avengers of my mother's house, come
 out!' If the man with whom he is
 fighting does not run away, the snakes
 will come and bite him.

The other clans and families have
 their sacred snakes as well. Some
 are white in colour, others red, and
 others green. Some have a hood like
 an old-man's cloak, others again have
 white heads like very old people.

The medicine-men are also said to
 have snakes, which they keep in their
 bags.

It is believed that the souls of
 some big people like Mbatian¹ go to
 heaven after death and burial.

A sleeping man must not be awak-
 ened suddenly. He must be roused
 gently, for it is thought that his soul
 may perhaps not return and he will
 die.

The Masai say there are no such
 things as ghosts because they do not
 see them. But it is supposed that
 cattle see them, and when a herd of
 cattle all gaze at one spot, they are
 said to be looking at either a ghost
 or a beast of prey.

¹ Vide p. 326.

En-juñgore.

Ten ěä ol-móruo loo-'l-Maasae, nejuñg en-gerai enye bōtor in-dōkitin enye pōkin, oo 'n-gīshu oo 'n-dare oo-ñgorōyok nemeata 'n-gera; kake meidim aiyawa 'n-gīshu oo 'n-dare oo-ñgorōyok naaata 'ng-ayok.

E'ya 'n-gulye-kera naara 'ng-ayok 'n-gīshu oo-'ng-ajijik oo-nooñgotonye.

Teni meata ol-móruo 'n-gera, nejuñg il-alashera lenyena 'n-gīshu oo-ñgorōyok; kake mejuñg i-ñgorōyok ol-alashe oñgárie kina, amu torono; nejuñg lekwa lemeñgárie kina, ninje oo'ya 'ñgorōyok.

Ore ten eīu e-ñgorōyōni enye eng-ayōni to-'l-alashe lemeñgárie kina, araki telighae-tuñgani, neishori inna-kerai 'n-gīshu metujuñgo, neipotyeki aajo ol-le-inna-añg.

Naa, ten ěä ol-móruo, neiñgua e-ñgorōyōni enye eata en-gerai kake eng-ayōni, mejuñgi 'n-gīshu enyena, epali metubulu ol-openy.

Mejuñg il-Maasae 'l-apulayani lenye, amu torono.

Inheritance.

When the father of a family dies, his eldest son inherits all his property¹, and also the herds and flocks belonging to the childless widows, but not those which are the property of widows who have sons.

The sons by each wife inherit the cattle belonging to their mother's family.

If a man dies childless, his brothers inherit his cattle and his half-brothers his wives. It is unlawful for a man's own brothers (i. e. brothers by the same mother) to take his wives.

Should a widow have a son by her late husband's half-brother or by another man, the child is given the cattle which he would otherwise have inherited had his mother's former husband been alive, and he is considered to belong to that family.

If a man dies and leaves a son who is a minor, the property which he inherits is taken care of for him until he grows up².

It is considered unlawful for a man to inherit the property of his maternal uncle.

¹ The Masai distribute their herds and flocks amongst their wives during their lifetime, each one being given a certain number to look after and milk. The cattle so distributed are said to belong to the wife's family, and are recognized as the property of her sons, who, however, do not assume ownership until after their father's death.

² In a case of this kind, the child does not go to the wars, but marries soon after he is circumcised.

’Ŋgok : ’Nyamin.

Ten epurisho ’l-Maasae, pe e’ya kulle, araki ’n-giri, araki ’n-gulye-tōkitin kutiti, meitalakisho.

Kake ’me naleñg epurisho ’l-lewa kituak; il-ayok ake oopurisho naleñg aaya kulle, oo ’n-giri, oo ’n-gulye-tōkitin.

Mme torono em-buroro too-’l-Maasae ten epurori ’n-dōkitin kutiti. Eiba ’l-Maasae ten epurori ’n-gīshu.

Ten epuroo ’l-muran engiteñg, ore p’ eibuñg ol-openy, nelak; naa, ten aa ōkuni ’l-tuñganak ooinosa, neishooyo pōkin in-dauwa uni.

Ore ten esuj ol-openy pe elo ainepu ēyeñgita, pe edolu ol-murani ōbo ol-openy elōtu, neiter ajo lido-murani ōtadua, ’Muro¹,’ meitalaki illo naleñg. Eishooyo ’l-kulikae leitu ejo ’Muro’ ’n-dauwa; ore lido ōtējo ’Muro,’ neishooyo ol-buñgae. Naa, ten eiriamaki pōkin aajo, ’Muro,’ neishooyo ’l-buñgaiko pōkin.

En-gitaapare.

Ten eitaap ol-murani endito, naa ninye oiyam.

Ten enyoru ol-murani endito naleñg, nēōtiki aitaap, pe etum aiyama.

Crimes : Theft.

If a Masai steals milk, or meat, or other small things, he is not fined.

Grown up people, however, rarely steal, it is the boys who take the milk and meat, &c.

Whilst the Masai do not consider it wrong to steal trifles of this nature, they dislike immensely having their cattle stolen.

Should any warriors steal an ox and be caught by the owner, they would have to pay; and if three men took part in the theft, each would have to pay three heifers.

In the event of the owner following up the thieves and catching them in the act of slaughtering the stolen animal, one of the warriors might see him and call out ‘Guilty,’ in which case he would not be fined heavily. Whilst the others would be fined in heifers, he who had cried ‘Guilty’ would only have to pay a young bull. Were all of them to cry ‘Guilty,’ they would all be fined in young bulls.

Seduction.

If a warrior causes a woman to conceive, he marries her.

When a warrior loves a woman very much, he purposely seduces her to enable him to take her as wife.

¹ Lit. hind-leg.

Kake torono en-gitaapare too-'l-Maasae, amu ten ejökini en-dito: 'Inno, enna-taapai,' neshir naleñg.

Ore en-gerai e-'n-gitaapare nēji En-gerai e-'n-daapai, araki En-gerai o-'l-tiren.

'L-oikop.

Ten ear ol-murani loo-'l-Maasae ol-likae metua, neipiri lido otaara alo aisudori.

Naa, ten etii 'l-alashera le-lido otaaraki, pe metii 'l-oorish, nēari lido otaarishe.

Ore ten eitu eari lido otaarishe, neitaki 'l-móruak o-sōtwa oo 'l-alashera lido otaarishe, neitapaashi 'n-gilani. E'ya lekwa ootaaraki ol-alashe en-gila e-lido otaarishe, ne'ya ol-otaarishe en-gila e-lekwa ootaaraki ol-alashe.

Netoni lekwa ootaaraki ol-alashe. Ore pe emuta 'l-arin aare, neipot il-tuñganak le-'n-gishōmi enye, nepwo áibuñg in-gīshu e-lido otaara ol-likae, ne'yai 'n-gīshu pōkin anaa en-jore.

Naa, ten etii en-giteñg naata ol-twala, naa inna epalakini.

Neriki sii ol-chōkut. Ore pe ebaya eng-añg e-lido otaaraki, nerinyi meshōmo eng-añg enye.

Meitalak il-Maasae ol-

But the Masai consider it wrong for unmarried people to have children, and if you say to a girl: 'Go away, you who have conceived,' she will weep bitterly.

A child not born in wedlock is called The child of seduction or The child of the fireplace.

Murder.

If a Masai warrior strikes another and kills him, he runs away and hides himself.

Should there be no judges, the brothers of the murdered man will kill the murderer.

If the latter is not killed, the elders make peace between the two families, and garments are exchanged. The family of the murdered man takes the murderer's garment, and the latter takes the garment of one of the dead man's brothers.

The murdered man's brothers then wait for two years, at the expiration of which they call together all their clan, and go and lift the murderer's cattle, taking them as they would in a raid.

If there is a cow in the herd with a bell tied round its neck, it is left behind.

The herdsman is carried off as well; but when the party have arrived at the kraal where the murdered man lived, he is allowed to return to his own kraal.

Blood money is not paid by the

oikopani eitu emut il-arin aare, amu ējo eton eshal el-lughunya e-lido ōtaarakī.

Ten ēar ol-Maasani likae-Maasani, nēji, 'Eitayo 'l-oikop'; mēji, 'Etaarishe.' Nēji ol-ōtaarishe naa ol-ōtaara 'l-meek.

Naa, ten ēar ol-murani ol-likae, pe eduñg en-giok, neishooyo lido ōtuduñgo ol-likae e-supen e-kerr. Naa, ten ēar ol-likae, negil ol-oito, a ol-le-'n-geju, a ol-le-'ng-aina, a ol-le-'l-lughunya, neishooyo en-dauwo.

Naa, ten ēari ol-ayōni metua, melaki anaa ol-murani, kake eishoori 'l-buñgaiko onom.

Masai until two years have elapsed, for they say that the dead man's head is still fresh¹.

When one Masai kills another, it is called committing murder, it is not called killing. Killing is only used when referring to savages.

If a warrior strikes another and tears the lobe of his ear, he has to pay a young ewe. If he breaks a bone, either in his leg, arm, or head, he has to pay a heifer.

If a boy is murdered, the amount which has to be paid is not as great as for a warrior, the price being fifty young bulls.

En-giopo.

Metii ol-murani araki ol-ayōni oidim ataboitare en-gitok o-'l-poror le-menye. Ten eiyōlōuni, nedeki.

Ore ten edeki, neishooyo 'n-gīshu are, en-e-'n-aisho, naaropye 'l-paiyani pe medek. O ol-kiteñg ōyeñg il-paiyani ten ēok en-aisho.

Kake meikōni nēja ten eboitare 'n-gituak araki 'n-doiye o-'l-poror lenye. 'Me torono inna.

Adultery.

No warrior or boy may commit adultery with a woman of his father's age. If he does so, and it becomes known, he is cursed.

Should he be cursed, he pays two oxen (one in lieu of honey-wine), and he prays the elders to remove the curse. The elders eat the ox when they drink their honey-wine.

But this is not the case if a man commits adultery or fornication with a woman or girl of his own age. This is not an offence².

¹ This law is not always put into force. The murdered man's relations are often willing to make peace on payment of a heavy fine, say 100 head of cattle.

? ² From this it will be seen that the Masai are polyandrous as well as polygamous. A man may marry as many wives as he can afford to purchase, and a woman may cohabit with any man belonging to her husband's age.

Ten eboitare ol-móruo engerai enye araki en-o'-l-poror lenye, torono. Ten eniñg ol-poror lenye, nēari, negili eng-añg, nēyeñgi 'n-gīshu náiyōuni.

'M-bwat.

Nēji en-dōki naji em-bwata, naa 'l-ala aare eitauni li-abori.

Neitauni te-'ng-alem.

Eisho 'l-Maasae: nebwa 'n-gera enye kat'-are. Ten eīni en-gerai, pe ebaya 'l-apaitin isyet, etubulutua 'l-ala pōkin, nebwai. Netonii.

Nepwo 'l-ala pōkin, neiñgwari 'l-opa-ootubulutua. Ore p' eitōki aabulu 'l-ala pōkin, nebaya en-gerai anaa en-oo-'l-arin tomon o aare, nebwai em-bwata e-kitoo, nemeitōki aabulu.

Ore p' eidip aatōbwa engerai, nesirieki eng-omom il-mur loo-'sirkon, nēji: 'I'rōbija.'

Ore opa p' eiteruaki aabwa 'l-tuñganak ēji, pe ten emweiyu ol-tuñgani, p' eitere, neony il-ala, neimyekei eng-are innabwata natōbwaki opa.

If an old man commits adultery with his daughter or with a girl of her age, it is considered a serious crime. The other old men if they hear of it beat him, pull down his kraal, and slaughter whichever of his cattle they want.

The extraction of teeth.

There is something called em-bwata, which means the extracting of the two middle incisors of the lower jaw.

A knife is used with which to perform the operation.

The Masai extract their children's two middle teeth twice. They extract them first of all when the child is about eight months old, and all its teeth have grown. Then they wait.

After the child has lost all its milk teeth and obtained the permanent set, i.e. when it is about twelve years old, the teeth are extracted a second time, and never grow again.

When a child has had its teeth extracted, donkey's dung is put on its face in order to cool it.

The origin of this custom of extracting teeth was to enable people, in the event of a man falling ill or being on the point of death, when his teeth would pain him, to pour water through the orifice¹.

¹ Hinde (*The Last of the Masai*, p. 42) writes: 'The origin of this custom is supposed to date back to a time when tetanus was a great scourge amongst the Masai, and they discovered that it was a comparatively simple matter to feed a man suffering from lockjaw if two of his front teeth were missing.'

Naa, ten eata opa 'l-tuñganak
pôkin in-jilalo oo-'l-alale-keper
mme ana'-'ata eiyōuni naleñg
im-bwat. Ore taata etamooki
em-bwata.

Tenedolil-Maasaeol-tuñgani
lemebwa, nekwenikye aajo:
'Eñgárie 'sirkon en-daa.'

Had people formerly extracted
the upper teeth, they would not
have required the hole in the lower
jaw. But now they have become
accustomed to the latter.

When the Masai see a man who
has not had the two middle incisors
extracted, they laugh at him, and
say: 'He eats his food like a
donkey.'

Em-barnore.

Ebarn il-móruak oo' ñgorō-
yok oo 'n-gera oo-'l-Maasae
'l-lughuny oo 'l-papit loo-'ng-
onyek le-keper, neput il-papit
loo-'ng-onyek li-abori ten
eirugo pe erim eng-oñgu.

Neput araki nebarn sii
'l-munyo oo 'n-gitikit oo
'n-goleshi; nepej kulikae
'l-papit loo-'l-oresheta, nepal
kulikae.

Teni mepuroo il-muran,
nemebarn il-lughuny metabana
nēuni, neitubulu 'l-taighan.

Ore ten eŭ e-ñgorōyōni
en-gerai, nemebarn ninye o
en-gerai enye metabana nebulu

Shaving.

Masai elders, women¹, and children
shave their heads and eyebrows,
and pull out their eyelashes if they
enter their eyes.

They also pull out or shave the
hairs of the beard, armpits, and
pubes, and some singe the hairs of
their shins.

If warriors are not in mourning²,
they may not shave their heads until
they have held the feast called
e-unoto³, and they grow pigtails.

When a woman gives birth to
a child, neither she nor the child
are shaved until the latter has four

Sir H. Johnston, in commenting upon this, says (*The Uganda Protectorate*, p. 803):
'It may be this explanation has been invented recently to explain a very
ancient custom inherited by the Masai from the Nilotic stock, which was their
origin; for amongst these people the removal of the lower incisor teeth is
a very common practice.' Hinde's explanation, however, appears to be very
widely spread.

¹ This very uncommon practice for women to shave their heads is also
followed by the Dinkas, Baris, and Latukas (Cummins, 'Sub-Tribes of the
Bahr-el-Ghazal Dinkas,' *Journal of the Anthropological Institute*, June, 1904; and
Baker, *The Albert Nyanza*, p. 90, &c.).

² *Vide* p. 306.

³ *Vide* p. 299.



Masai woman shaving her husband.



Masai moving their belongings from one kraal to another.

en-gerai 'l-ala ooŋgwan, le-
keper aare o li-abore aare.

Nēji kullo-papit ol-masi.

teeth, two in the upper jaw and two
in the lower.

The hair of the head is called the
mane.

'Ng-amulak.

Enotari 'ng-amulak kat'-are
too-'l-Maasae; en-e-'menata
oo 'n-oo-'n-dōkitin naadoli
neiŋgasyai. Nenotari sii 'ng-
amulak too-'l-oibonok, ten
eiyōuni neishiu 'l-tuŋganak.

Ten emen ol-Maasani likae-
tuŋgani, neisikaki 'ng-amulak
eng-omom, nējo: 'Ira ol-dia.'

Ore pe edol il-Maasae
'l-Ashumba opa, neisikaa,
nējo: 'Eŋgu 'l-Orida² anaa
'l-lukunguni.' Nemeiyōu
nenyikaki áisēye.

Ten edol ol-Maasani en-gerai
kiti neitu ae-oloŋg edol,
nenotaki 'ng-amulak, nējo:
'Tubulu, tamoo 'ng-onyek
o-'l-orere.'

Naa, ten edol en-gerai
neitu ae-oloŋg edol, nenotaki
'ng-amulak, nējo: 'Torono
enna-kerai'; kake ējo to-'l-tau
lenye: 'Sidai enna-kerai';
amu ēji, ten ējōki ol-tuŋgani
en-gerai: 'Sidai enna-kerai,'
nemweiyu.

¹ Amongst the Dinkas it is also customary for the medicine-men to spit on
their patients (Kaufmann, *Schilderungen*, p. 128).

² The name by which the Swahili were formerly known.

Spitting.

The Masai have two ways of
spitting; one is used to show con-
tempt, and the other astonishment.
Besides this the medicine-men spit
when they wish to heal people¹.

If a Masai wishes to show his
contempt for another man, he ex-
pectorates a small stream of saliva
forcibly through the hole in his
teeth into the man's face, and says
at the same time: 'You are a dog.'

Formerly when the Masai saw
Swahilis, they used to spit on the
ground and say: 'These coast people
stink like fowls.' They never went
near them or touched them if they
could help it.

When a Masai sees a baby that he
has never seen before, he spits on it
slightly several times and says:
'Grow, become accustomed to the
eyes of people.'

When he sees a child that he has
never before beheld, he also spits on
it slightly, and says: 'This child is
bad.' To himself, however, he says:
'This child is good.' It is believed
that if he praises a child it will fall
ill.

Ten eñgasaki 'n-gera kutiti
'l-tuñganak tasati naleñg,
nenotaki 'ng-amulak il-tasati,
nējōki: 'Mikitajapa eng-Ai.'

Naa, ten eñgasaki 'l-muran
il-tuñganak kituak, nenotaki
kulikae-kituak ing-amulak
ing-aik.

Naa, ten edol ol-Maasani
en-dōki neitu ae-oloñg edol,
anaa ol-akira ōdōyo, nenotaa
'ng-amulak, nējo: 'I'usho!
imbira 'l-mañgati!' nējo sii:
'Telekwaki.'

Ore sii ten erikino, neipot
il-meneñga araki eng-arna
o-'l-tuñgani ōtua, nenotaa
'ng-amulak. Ore sii ten eniñg
il-omon torok injere etua
ol-tuñgani ōje, nenotaa 'ng-
amulak, nējo: 'I'usho, eng-Ai,
mikiatā 'n-giyaa.'

Ore p' eiter aapwōnu
'l-Aisungun kunna-kwapi, pe
edol il-Maasae, nenotaa 'ng-
amulak, amu etējo: 'Eitu
kidōl il-tuñganak anaa kullo.'
Nēji sii: 'L-oibonok kituak
kullo-tuñganak.' Ore pe
epik ol-Aisungui ol-tuñgani
ol-chani, nējōki ol-tuñgani:
'Tonotakaki 'ng-amulak p'
aishiu.' Nēji eng-arna 'l-
Ōjuju amu eata 'l-papit kumok.

If small children salute very old
men¹, the latter spit on them, and
say: 'May God give you long life
and grey hairs like mine².'

Then, when warriors greet old
men³, the latter frequently spit in
their hands before allowing the
young men to grasp them.

If a Masai sees something phe-
nomenal, such as a shooting star,
he spits several times and says:
'Be lost! go in the direction of
the enemy!' after which he says:
'Stay away from me.'

Again, should he forget, and call
somebody who is dead, or mention
the name of a deceased person, he
spits. Should he hear any bad news,
such as the death of some person, he
spits, and says: 'Be lost, O God,
we have no ears.'

When the Europeans came to
these countries and the Masai saw
them for the first time, they used to
spit, for they said: 'We have never
seen people like these.' They also
called them medicine-men, and if
a European gave a Masai medicine,
the latter asked him to spit on
him to heal him. Europeans were
formerly called 'L-Ojuju owing to
their being hairy.

¹ Vide p. 287.

² It is customary amongst the Bari people for old men (fathers or grand-fathers) to take children's heads between their knees and spit slightly on them to bless them (Mitterrutzner, *Die Sprache der Bari*, p. xvi).

³ Vide p. 284.

'N-daiki.

Nēji en-daa oo-'l-Maasae
naa kulle ēok il-móruak, oo
'ngorōyok, oo 'l-ayok, oo
'n-doiye.

Naa 'l-muran ake oorēo
'l-moŋgi o-sero aapwo aayeŋgi:
ore 'n-gulye-oloŋgi nepwo
'ng-aŋgite aak kulle, kake
metoni 'l-apaitin aare eitu
ēyeŋgisho.

Pōki pe etum il-móruak oo
'ngorōyok oo 'l-ayok áinosa
'n-giri, neinos. Einos en-
giteŋgi ten ēä openy, araki
etaŋgoro ol-asurai, araki einosa
ol-ōwaru.

Meiyēu 'l-móruak loo-'l-
Maasae nēyeŋgi in-gīshu enye
pesho, meata eng-olat natadua:
ore ol-tuŋgani onyor in-giri
nējo ol-Torōbōni.

Ten eīsho e-ŋgorōyōni,
nēyeŋgi ol-kiteŋgi oishorieki
e-ilata.

Ten emenayu e-ŋgorōyōni,
nemeishori 'n-daiki supati.
Ten eiyōu 'n-giri, neishori
'l-oik araki 'n-giri tasati: ten
eishori kulle, nepiki eng-are.

Enyor sii 'l-Maasae o-sarge.
Ēgor in-gīshu too-'n-gānda,
neŋgor too-'l-āgoreta. Ore pe
ēo en-giteŋgi, neiwōu too-'l-
pukurto. Nēok kulikae erok,
netii 'l-oopik kulle.

Food.

Amongst the Masai the principal
food of the old men, the women, and
the children is milk.

The warriors alone drive bullocks
into the forest, and slaughter them
there: at other times they go to the
married people's kraals and drink
milk, but they never remain for two
months together without slaughtering.

Whenever the old men, the
women, and the boys are able to do
so, they likewise eat meat. They
also eat an ox if it dies a natural
death¹, or if it is bitten by a snake,
or if a beast of prey has killed it.

The Masai elders, however, do not
slaughter their cattle without good
cause, and a man who is very fond of
meat is called a Dorobo.

Whenever a woman gives birth to
a child, a bullock is slaughtered, and
she is given the fat.

A pregnant woman is not given
good food. When she wants meat,
she is given bones or lean scraps;
and when she wants milk, water is
mixed with it.

The Masai are also very fond of
blood. They tie a leather ligature
round the neck of a beast and pierce
a vein with an arrow, the shaft of
which has been blocked. When the
blood gushes forth, they catch it

¹ The Shiluk and other Nilotic tribes also eat cattle which have died a
natural death (Gessi, *Seven Years in the Soudan*, p. 32, &c.).

Ore 'n-gulye-tōkitin náinosi.

Enyaal il-móruak oo 'ñgorōyok ol-kumbau áitushulaki e-makat o ol-kumbau loo-'l-muran. Netii 'l-ook too-'n-gumeshi ol-kumbau oidoñgo, nēji en-gisugi. Netii sii kulikae ook too-'l-mōtío.

Ēok sii 'l-muran, kake mēok pōkin. Menyaal ninje 'l-ayok araki 'n-doiye ol-kumbau, nemēok ; etoni ake.

Metumil-Maasae ol-kumbau, amu meiyōlo aatuturu ; kake einyañgu too-'l-meek, áinosye eng-orno oo 'n-dare tasati.

Memiraki 'l-Maasae 'l-meek in-gīshu supati, 'n-gīshu olupin ake oo nemeata kulle, oo náiba 'l-asho, ninje ake emiraki 'l-meek, oo 'n-dare móruak oo 'n-dasati.

Nēok sii 'l-móruak in-aishi, neinyañgu 'l-maruan o en-joi too-'l-meek.

'N-gera ake náinos en-aisho najon. Pōki en-dōki nainos il-móruak te-'n-aisho najon il-changaro ake.

in gourds. Some drink it pure ; others mix it with milk¹.

There are a few other things which the Masai eat.

Some old men and women chew tobacco mixed with salt and *Ocimum suave*, whilst others sniff ground tobacco up their nostrils : this latter is called snuff. Others again smoke pipes.

Those of the warriors who like it also take snuff. The boys and girls, however, neither take snuff nor chew tobacco².

The Masai do not grow tobacco themselves, for they do not know how to dig. They buy it from savages, exchanging it for butter and lean goats.

The Masai do not sell good cattle to the savages ; they only give them barren cows, or those which have no milk, or which do not care for their calves. These and old or lean goats and sheep are the only animals they part with.

The old men drink honey-wine, and they purchase from the savages two kinds of beer, called Ol-marua and En-joi.

It is only the children who like wild honey : old men eat the comb full of grubs³.

¹ This custom is also common among the Bari (Kaufmann, *Schilderungen*, p. 170).

² In olden days it was the privilege of rich old men and their chief wives only to take tobacco, which was called ol-chani loo-'ng-onyek, the eye-medicine.

³ The Masai obtain their honey by following the *Cuculus indicator* bird.

Enyor sii 'n-gera 'l-ñganai-yok naleñg, einos sii 'l-tuñganak kituak, kake mme naleñg.

Nemeinos il-Maasae kulye-tōkitin opa, eton eata 'n-gishu, kake einosita taata 'n-daiki pōkin oo-'l-meek, anaa 'l-paek, o ol-mishēli, oo 'l-mariko, oo 'n-gulye-daiki e-'n-gop, amu meata 'n-gishu kumok anaa opa.

Pōki en-dōki nemeinos, e-matwa ake. Nemeinos il-mōtōnyi, oo 'singir², oo 'n-giri oo-'l-chañgit.

Il-chañgit.

Menya 'l-Maasae 'l-chañgit opa eton eata 'n-gishu pōkin; kake eiter kulikae áinos taata 'l-chañgit anaa 'l-Torōbo, amu etumutate 'n-gishu.

Ten ēar il-ayok il-tōmen, naa 'l-ala ake eitauni, nepwei aamir neinosyeki 'n-gishu.

Naa, ten ēari 'l-osōhwani, naa ol-chōni eitauni, p' eitaunye 'l-muran il-loñgoi, neitauni sii 'mōwarak, p' eitái 'n-gidoñgita náidoñgyeki 'mashon. Neitaa sii 'l-oibonok in-gidoñgita naapika 'soito le-'n-aibon.

Children are very fond of various kinds of fruit, which are also eaten by the old people, but the latter do not care for them very much.

Formerly the Masai, when they¹ had plenty of cattle, ate no other kind of food, but nowadays they often have to eat savages' food, such as maize, rice, bananas, and cereals, for they no longer own the vast herds which they formerly possessed¹.

They, however, do not eat everything. They eat neither birds, nor fish, nor the flesh of wild animals.

Wild animals.

The Masai ate the flesh of no wild animals when in olden days they all had cattle; but some of those who have lost all their cattle are now beginning to eat venison, like the Dorobo.

If Masai boys kill elephants, they only take the tusks, which they exchange for cattle.

When buffaloes are killed, the hide and the horns are kept. From the former the warriors make their shields, and from the latter mortars are cut in which medicines are ground. The medicine-men also use the horns to put stones in for their prophecies.

¹ It was recently estimated that the Masai in the Naivasha Province own 35,000 head of cattle and 250,000 goats and sheep. Those living in the Ukamba Province and in German East Africa are, however, much poorer, most of their cattle having died of rinderpest some years ago.

² The northern Masai sometimes use o-singir (pl. i-singiri) for a fish. The southern invariably use o-singiri (pl. i-singir).

Naa, ten ěari ol-mēut,
il-lenyok eitauni pe eripyē
'n-doiye 'musetani oo 'l-turesh.

Naa, ten ěari o-sírua, naa
'n-gānda eitauni, p' eānyeki
'n-gīshu.

Naa, ten ěari e-sidai, naa 'l-
ōpir eitauni pe epika 'l-muran
ten epwo en-jore. Nepika sii
'l-ayok ten emurati.

Naa, ten ěari ol-ñgatuny,
naa ol-chōni lenye eitauni p'
eitaa 'l-muran en-dōki naji
ol-ñgatuny, naata 'l-papit
adoru, nepik il-lughuny ten
epwo en-jore.

Naa, ten ěari o-engat,
neitauni ol-kidoñgoi, p' eitaa
'l-móruak ol-lenywa.

Naa, ten ěari ol-maalo,
neitauni 'mōwarak, naaoshi
te-'n-aidura pe meimin ol-
orere.

Naa, ten ěari sii e-muny,
neitauni e-mōuo negwetunyeki
'l-kuman ooidoñgyeki 'l-oroi
oo 'l-oiñgok. Neitái sii
'l-kuman loo-'l-aigwenak.

Lello-shañgit eataye 'l-
Maasae en-gias.

Naa, ten enya ol-ōwaru
'n-gīshu araki 'n-dare, pe edol
il-Maasae, nēar, amu ējo:
'Einos in-gīshu añg.' Ore
'l-ōwarak ooinos in-gīshu oo
'n-dare, ol-ñgatuny, o ol-keri,
o ol-ñgojine, o en-derash.

If a giraffe is killed, only the long
hairs of the tail are preserved. The
girls use these as thread to sew the
beads on to their clothes.

Should an eland be killed, strips
of the hide are taken and made into
thongs for fastening the cattle with.

When an ostrich is killed, the
feathers are made into head-dresses,
which are worn by the warriors when
they go to war. Boys also wear ostrich
feathers when they are circumcised.

Whenever a lion is killed, the hide
is taken, and the warriors make a
head-dress out of the mane. They
wear this when they go to war.

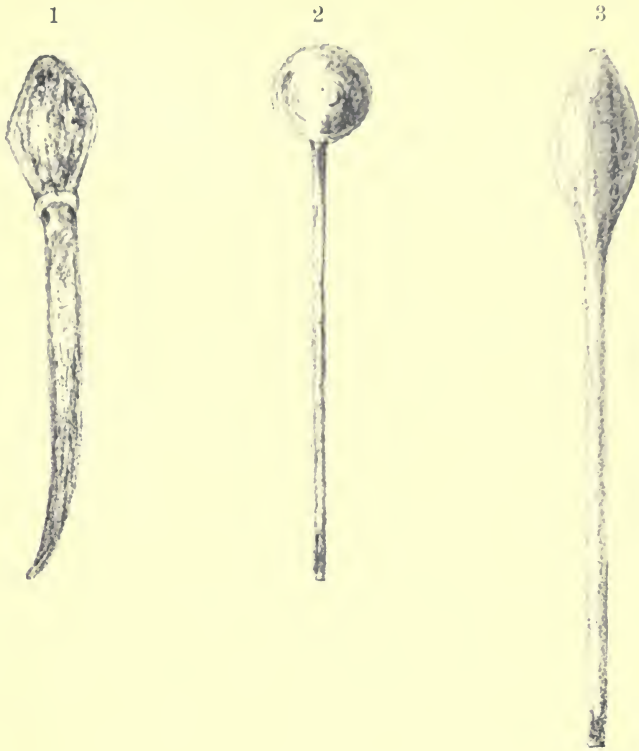
If a wildebeest is killed, the tail
is kept, and the elders make their
fans from it.

Should a greater kudu be killed,
the horns are preserved and blown
when people move their kraals, so
that nobody shall lose the way.

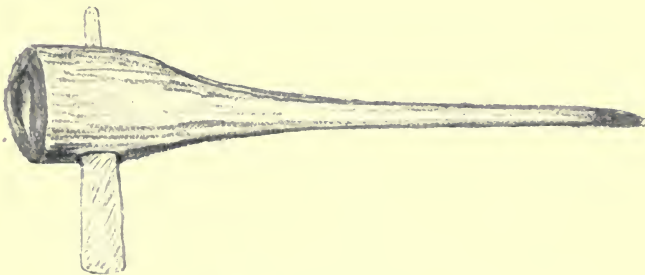
Lastly, if a rhinoceros is killed,
its horn is taken and carved into
clubs, which are used for beating the
he-goats and bulls with. The coun-
sellors' clubs are also made of
rhinoceros horn.

These are the wild animals of
which the Masai make use.

A Masai will also kill a beast of
prey if he sees it eating cattle or
goats, for he says: 'It has eaten our
cattle.' The beasts of prey which
eat cattle and goats are lions,
leopards, hyenas, and jackals.



1. Club of rhinoceros horn belonging to the spokesmen (ol-aigwenani) [$\frac{1}{6}$].
 2. Warrior's club [$\frac{1}{6}$].
 3. Boy's club [$\frac{1}{6}$].



Masai hatchet [$\frac{1}{5}$].

En-giguran.

Itadua, en-giguran oo-'n-gera oo-'l-Maasae kutiti, naa 'soito eiturur araki 'n-dulele¹, neiguranye áitaa 'n-g'ishu oo 'n-dare. Neitayu 'ng-ajijik oo-'n-gulughok áitaa 'ng-añgite, neitayu sii e-sere áitaa em-bere. Nenyor in-doiye kutiti 'l-n'iganaiyok o-'l-darpoi, nējo 'n-gera.

Ore 'l-ayok bōtoro, nemira ti-atwa 'n-g'ishu. Neiñgoru en-giteñg nabor, neitaa eng-aji. Neitashe ol-ayōni ōbo aboitare en-giteñg, nepwo 'l-kulikae áisudori. Ore ten epwōnu 'l-kulikae, nemir lido ōboitare en-giteñg. Ore ol-ōmiri neibuñgi, nēji etaara 'l-mañgati áitanyanyukye; o ol-ōēuo akordu en-giteñg aisēye, netōpua illo. Nēji inna-kiguran Sambwen.

Eata sii 'l-móruak en-giguran enye e-'n-jata naata 'n-gumot kumok neitamanaa 'soito ooji 'n-doto. Nēji inna-kiguran en-geshei.

Neiguran sii 'l-muran inna-kiguran, kake mme naleñg. Meata en-jata, eitobir 'n-gumot te-'n-gop ake.

O-sōtwa.

Ten eiyōu 'l-Maasae neitayu o-sōtwa oo 'l-kulikae, aa 'l-mañgati aa 'l-oshon ootaarate, neibuñg il-muran il-móruak

¹ *Solanum sp.*

Games.

Small Masai children collect pebbles or berries, with which they play at cattle and sheep. They also build huts and kraals in the sand, and they make spears out of bulrushes. Little girls make dolls of the fruit of the sausage-tree².

Big boys play about in the herds of cattle. They choose a quiet animal, and pretend it is a hut. One boy stands by the cow whilst the others go and hide. When the latter return, the one who is standing by the cow chases them away. If one of the boys who is driven off is caught, they say the enemy have killed him; anybody who manages to escape and touch the cow has won. This game is called Sambwen.

The old men likewise have their game. This is played on a board containing many compartments, in which they circulate pebbles called 'n-doto. This game is called en-geshei.

The warriors also play this game, but they do not care about it much. They have no boards, and make holes in the earth.

Peace.

If the Masai make peace with other people, whether enemies or other Masai with whom they have fought, the warriors seize two im-

² *Kigelia africana*, Bth.

kituak aare, o en-giteñg naata eng-ashe, o e-ñgoröyöni naata en-gerai kiti; neiko si nēja 'l-mañgati.

Nepwo aatumo te-'wēji nēbo, eibuñg il-tuñganak pōkin il-kujit te-'ng-aina e-tatēne, neitapaashi 'n-gīshu, ne'ya 'l-Maasae en-giteñg oo-'l-mañgati, ne'ya 'l-mañgati en-giteñg oo-'l-Maasae. Nenak en-gerai oo-'l-mañgati ol-kina le-'ñgoröyöni oo-'l-Maasae; nenak sii en-gerai oo-'l-Maasae ol-kina le-'ñgoröyöni oo-'l-mañgati.

Nerinyo 'ng-añgite enye, etaiyölōito aajo eibuñga o-sōtwa kitok.

Anaa en-neikuna 'l-Lumbwa oo 'l-Maasae to-'l-ari le-'ng-oloñg te-'wēji nēji El-lañgata e-'Sangaruna.

Ore opa teni meiyōu 'l-Maasae neibuñg o-sōtwa kitok oo 'l-meek, neinosaki ol-momai.

Etotona ol-móruo loo-'l-Maasae aboitare ol-móruo loo-'l-meek, neitan pokiraare o-sarge te-'ng-aina e-kedyanye, nepik in-giri o-'l-kiteñg öyeñgi te-inne, neinos.

Ore p' eidip, nepwo; kake eitu eibuñg il-Maasae elle-sōtwa.

portant elders, and take a cow which has a calf, and a woman who has a baby; and the enemy do the same.

They then meet together at a certain spot, everybody present holding grass in his right hand, and exchange the cattle, the Masai taking the enemy's cow and the enemy the Masais'. The enemy's child is suckled at the breast of the Masai woman, and the Masai baby at the breast of the woman belonging to the enemy.

After this they return to their kraals, knowing that a solemn peace has been entered into.

Thus was peace restored between the Lumbwa Masai and the Masai proper¹, in the year of the sun², at the place called the Ford of Sangaruna³.

Formerly when the Masai did not wish to make a solemn peace with the savages, they entered into blood brotherhood with them.

A Masai elder would sit down with one of the elders of the savages; each of them would then cut his left arm, and after dipping in the blood some meat of a bullock which was killed on the spot, would eat it.

When they had finished, the Masai went away, but they did not keep the peace.

¹ Hopley (*Eastern Uganda*, p. 42) and Johnston (*The Uganda Protectorate*, p. 884) describe a similar ceremony after a war between the Masai and the Lumbwa or Kip-sikisi.

² The year of the great famine (1883).

³ On the Ruvu or Pangani River.

Ol-le-Patureshi.

Ten eiyōu ol-tuñgani araki en-gerai oo-'l-Maasae neitau ol-alashe araki eng-anashe, neisho ol-tureshi. Naa, ten eipoto 'n-garn, nējo Patureshi.

The ceremony of the red bead.

When a Masai wishes to make a person his brother or sister, he gives that person a red bead, called ol-tureshi. After performing this ceremony, they call one another Patureshi, i.e. The giver and receiver of a bead, instead of by their proper names.

Il-tiloi.

Nēji en-dōki najo 'l-Maasae, 'L-tiloi.

Ten elo ol-tuñgani aiñguraa e-ñgorōyōni namwei, p' ēosh ol-ōshi-taritiki ōji Ol-tilo, amu ējo, 'Til-til-til,' te-'matwa e-kedyanye, neiyōlōu 'njere emwei naleñg. Naa, ten ēosh ol-le-tatēne, neiyōlōu 'njere memwei naleñg.

Ore, ten elo ol-tuñgani aiñguraa ol-lee ōmwei, nēosh ol-tilo kedyanye, neiyōlōu 'njere memwei naleñg. Ore, ten ēosh ol-le-tatēne, neiyōlōu 'njere ēä ōlo aiñguraa.

Ore, ten elo ol-tuñgani ol-arabal araki en-jore, neniñg ol-tilo ēorito te-'matwa e-tatēne, neiyōlōu ajo emir lekwa oolo aarare. Naa, ten ēosh ol-le-kedyanye, nerinyo, amu eiyōlo 'njere epwei aamir.

Ore ten elo ol-tuñgani 'ng-añgite, nēosh ol-tilo

Omens.

The Masai believe in what they term Il-tiloi, or omens.

If a man goes to visit a woman who is ill, and the bird which is called Ol-tilo¹, on account of its note, cries on his left hand, he knows that the woman is very ill indeed. Should the bird utter its cry on his right hand, he knows that the woman is on a fair way to recovery.

If a person visits a man who is unwell, and hears the same bird crying on his left hand, he knows that the man is only indisposed; but on the other hand, if a bird cries out on the right side of the road, he knows that the man will die.

Again, if a man goes to fight or to raid and hears the Tilo bird crying on his right hand, he knows that he will be successful. Should the sound come from the left hand, he will return home again, as he knows he will be beaten.

If a man is going to pay a visit and hears a Tilo bird behind him, it

¹ *Mesopicus spodocephalus*, Bp.

te-kurum, nējo: 'Sidai, amu aapwei áisho ol-origha latoníe te-'ng-añg nalo.'

Ore ten ēorito 'l-kumok te-kurum, elo ol-tuñgani 'n-gwapi, nesiōyo amu ējo esha eng-aĩ.

Ten elo ol-tuñgani e-wēji, pe enañgare ol-tuñgani ōbo, naa ol-tilo torono, elo kake eiyōlo 'njere metum en-dōki nalo aiñgoru.

'L-oibonok.

Eata 'l-oibonok in-dōkitin oñgwan naadolye 'l-limot naap-wōnu.

Nējien-naiteru na en-gidoñg, neiyōlōu 'njere elōtu en-dōki naje te-'n-gikenata oo-'soito.

Ore eng-ae, ten ēyeñg engine, neiñgor i-monyit, neiyōlōu 'n-dōkitin naapwōnu, anaa eng-āa, araki kulye-tōkitin.

Ore eng-ae, ten ēok in-aishi ore pe emerayu, neliki 'l-tuñganak in-dōkitin naaaku akenya.

Ore eng-ae, ten eirura p' eidgetidet, neliki ol-orere 'njere: 'Atadua en-dōki naje te-'n-gidgetidet.' Neiruk ol-orere, na ten emuta 'l-arin kumok, meidim ol-orere aatējoel-lejare,

is a good omen, and he may expect to be received hospitably.

Should a person be travelling and hear several of these birds behind him, he must hasten, as it is a sign of rain.

If a man is going anywhere and meets another man walking alone, it is a bad sign: he continues on his way, but he knows that his journey will be in vain.

The medicine-men.

Medicine-men have four methods of divining future events.

The first is by means of a buffalo or ox horn. A handful of stones¹ is thrown in, and they know what is going to happen by the number which fall out when the horn is shaken.

The second is by examining the entrails of a goat which they slaughter. From what they see there they are able to predict that certain things will come to pass, such as epidemics, &c.

The third method is when they drink honey-wine and get drunk. They are then able to prophesy what will take place.

The fourth method is by dreams. They tell people what they saw in their dreams, and it is believed to be a prophecy. Should the dream not come true after an interval of some years, people cannot say it is

¹ *Vide* note on p. 328.

eanyu ake aajo eaku en-netējo ol-oiboni.

Ore ten ɕosh ol-oiboni en-gidoŋg, pe etii 'l-tuŋganak oopwōnu te-'ng-oitōi, nējōki 'l-tuŋganak: 'Aŋgas apal, amu meishoru 'n-gejek oo-'l-tuŋganak oopwōnu aaosh.' Eiyōlo sii ten epwōnu 'l-tuŋganak te-'n-nelakwa.

Naa, ten ebonu ol-oiboni en-dōki, nemera meibalaki 'l-tuŋganak; eranyu too-'n-gitan-yanyukot, neiruk il-tuŋganak.

Anaa ol-oiboni opa ōji Menye-Ŋgupe, neibonōki 'l-muran le-Kilepo ooiyōu nepwo en-jore, nerany, ējo:

'Purpuri 'l-oĩŋgok,
Kilepo ɕaraki.
Purpuri 'l-oĩŋgok,
Naataaraite en-duŋgoti.'

Nepwo 'l-muran le-Kilepo en-jore, nēar il-Akaen, netum e-matwa oo-'n-gīshu, nelau 'l-kulikae.

Nējo: 'Etabaiya en-opa-natējo ol-oiboni.'

Ore 'l-oibonok pōkin il-Aiser, le-'ng-aji oo-'n-Gidoŋgi, naji en-o-'l-Oimooja araki ene-'Sigiriaishi. Ore Ol-Oimooja o E-Sigiriaishi 'n-gera o-'l-le-Mweiya.

not correct: they must wait until the medicine-man tells them that the event is about to happen.

If the medicine-man is going to prophesy by means of the buffalo or ox horn, and there are people on the road, he tells those present that he will wait, as their feet will spoil his prophecy. They always know when people are coming, even if they are afar off.

When a medicine-man makes medicine, he gets drunk before he prophesies. He sings in parables, and the people reply.

For instance, when the medicine-man named The father of Ngupe made medicine for the warriors of Kilepo before they went on a raiding expedition, he sang:

'The bulls that cannot move because they are so fat,
They will be beaten by Kilepo.
The bulls that cannot move because they are so fat,
Half of them have been captured.'

The warriors of Kilepo went on their projected raid against the people of Kahe¹, and captured half of their cattle.

They said: 'Thus prophesied the medicine-man.'

All medicine-men belong to the Kidongi family of the Aiser clan, and they are the descendants of Ol-Oimooja or of E-Sigiriaishi², the sons of Ol-le-Mweiya³.

¹ A small state near Kilima Njaro.

² The Somali.

³ The son of sickness (?).

Ore too-'l-oibonok pôkin
Ol-Ōnana ol-kitok lenye.
Ninye egel il-Maasae pôkin,
nējo ol-aitoriani lenye.

Nēji Ol-Ōnana en-gerai e-
'M-Batyany, o 'M-Batyany en-
gerai e-Supeet, o Supeet en-
gerai e-Sitonik, o Sitonik en-
gerai e-Kipepete, o-Kipepete
en-gerai e-Parinyombe, o Pari-
nyombe en-gerai e-Kidoŋgoi, o
Kidoŋgoien-geraie-'Sigiriaishi.

Ore en-giterunoto oo-'l-
oibonok nēji enotōki Ol-le-
Mweiya eton te-'n-geper o-'l-
doinyo loo-'l-Aiser ōtadōuo
te-'ng-aī. Netum il-Aiser,
nējo en-gerai amu oti naleŋg,
nerik aŋg, nenyoriki ol-oiboni,
neiyamisho, neū 'n-gera.

Ore etaa en-nēā, nējōki 'n-
gera enyena: 'Emindur te-
'nne.' Ti-araki naa nēja pe
melam il-Aiser illo-doinyo.

Ore too-'l-oibonok pôkin li-
opa 'M-Batyany ol-kitok.

Nēji opa eton eitu epwōnu
'l-Aisungun kunna-kwapi,
etiaka 'l-tuŋganak: 'Epwōnu
akenya 'l-tuŋganak ooibor
kullo-oshon.'

Ore sii inna-kata eton eitu

Of all the medicine-men Lenana
is the greatest. All Masai acknow-
ledge him as their lord and pay
tribute to him.

It is said that Lenana is the son
of Mbatian, who was the son of
Supeet, who was the son of Sitonik,
who was the son of Kipepete, who
was the son of Parinyombe, who was
the son of Kidongoi, who was the
son of E-Sigiriaishi, the son of Ol-le-
Mweiya.

The story of the origin of the
medicine-men is said to be as
follows: Ol-le-Mweiya came down
from heaven and was found by the
Aiser clan sitting on the top of their
mountain¹. He was such a small
person that he was first of all
believed to be a child. He was
taken by the Aiser clan to their
kraal, where it was discovered that
he was a medicine-man. He married
and had issue.

When he was dying he said to his
children: 'Do not move from this
spot.' On account of this the Aiser clan
do not go far from their mountain.

Now, of all the medicine-men who
lived in olden days Mbatian was the
greatest.

It is said that formerly, before
Europeans ever came to these coun-
tries, he prophesied that white people
would arrive.

Again, before he died he told

¹ Commonly known to Europeans as Ngong or Donyo Lamuyu. The Masai have three names for this mountain—Eng-oŋgu e-'m-bagasi (the eye or source of the Athi River), Ol-doinyo loo-'l-Aiser, and Ol-doinyo lo-'l-le-Mweiya.

2



1



The principal Medicine-man of the Masai, Ol-Ōnana, the son of M-Batyany; (1) wearing the cap of an official of the East Africa Protectorate, and carrying the iron poker; and (2) wearing native dress.

ēä, nējōki 'l-tuñganak: 'En-dura, amu emuta 'n-gīshu. Ore en-dōki ninderitere aadol naa 'l-ojoñga ooän in-gāk anaa 'l-ōtorok. Neiter sii 'l-chañgit aaä, neitōki taa 'n-gīshu.'

Nesipayu nenna pokirare: nepwōnu 'l-Aisungun, nēä 'n-gīshu.

Ore ēä 'n-gīshu, nēä sii ninye 'M-Batyany.

Ore etaa en-nēä, neipot il-paiyani le-Matapato, a ol-osho ōtamanya, nējōki: 'Emindur to-'l-osho linyi, amu alo ää; nairiwaki 'ndae 'n-gīshu te-'ng-ai. Naa, tini induruduru, niää te-'mweiyān o-'l-minjaloi, nemuta 'n-gīshu pōkin, niararere 'l-mañgati oogol, nēari 'ndae. Ore en-gerai ai naisho 'n-dōkitin o-'l-oiboni, ninye ol-oiboni linyi. Endaas im-baa naajōki 'ndae.'

Nējōki 'l-paiyani pōkin: 'Aiya,' nepwo.

Ore p' eidip aashom, neipot 'M-Batyanyen-gerai enye kitok ōji Sendēu, nējōki: 'Tayōku amu aiyōu náisho 'n-dōkitin o-'l-oiboni.'

Nējo Sendēu: 'Aiya,' nelo airura.

Ore ējōkīno kunna, neniñg Ol-Ōnana oisudori ti-atwa ol-ale loo-'l-asho, neinyōtōto tadēkenya, nelo eng-aji e-menye, nējo: 'Papa, aēuo.'

the people to move their grazing grounds, 'for,' he said, 'all the cattle will die. You will first of all see flies which make hives like bees, then the wild beasts will die, and afterwards the cattle.'

Both of these prophecies have come true: the Europeans have arrived, and the cattle died.

Mbatian himself died while the cattle plague was raging (circa 1890).

When on the point of death, he called the elders of Matapato, the sub-district in which he lived, and said to them: 'Do not move from your country for I am about to die, and I will send you cattle from heaven. If you move, you will die of small-pox, your cattle will all perish, you will have to fight with a powerful enemy, and you will be beaten. I wish my successor to be the son to whom I give the medicine-man's insignia. Obey him.'

The elders said: 'Very well,' and left.

When they had gone, Mbatian called his eldest son Sendeyo¹, and said to him: 'Come to-morrow morning for I wish to give you the medicine-man's insignia.'

Sendeyo replied: 'Very well,' and went to lie down.

While this was taking place, Lenana, who had hidden himself in the calf-shed, overheard the conversation. He arose early in the morning and went to his father's hut. On his arrival he said: 'Father I have come.'

¹ Lenana is sometimes said to be the eldest son of Mbatian.

Ore 'M-Batyany na ol-móruo kitok eata eng-oñgn nabo ake, nemedol en-gerai enye, neisho 'n-dōkitin o-'l-oiboni, aa ol-kuma le-'seghengei, o en-gidoñg, o ol-tulet, o em-bene, o 'n-doto e-'n-aibon, nējo: 'Iye oitore 'l-alashera linōno o ol-orere pōkin.'

Ne'ya Ol-Ōnana 'n-dōkitin o-'l-oiboni, nelo.

Ore p' eidip ashōmo, nejiñg Sendēu eng-aji e-menye, nē-jōkīni: 'Ol-alashe lino o'yawa 'n-dōkitin o-'l-oiboni.' Negro naleñg Sendēu, nējo: 'Maitore ol-alashe lai, aarare oo metua.'

Ōnaa nēä 'M-Batyany, nenu-kari to-'l-Doinyo Orok.

Ore p' eidip atua, nējo kulikae-tuñganak: 'Ol-Ōnana ol-oiboni lañg, amu etiaka 'yook 'M-Batyany, "Aisho 'n-dōkitin o-'l-oiboni en-gerai ai nara ol-oiboni linyi.'" Netoni te-idye aaboitare Ol-Ōnana.

Kake ējo kulikae: 'Mme ol-oiboni lañg elle, amu etele-jishe.' Nepwo ninje aasuj Sendēu.

Now Mbatian was very aged and he had only one eye. He therefore did not see which of his sons was before him and gave to Lenana the insignia of the medicine-man (the iron club and the medicine horn, the gourd, the stones¹, and the bag), at the same time saying: 'Thou shalt be great amongst thy brothers and amongst all the people.'

Lenana took the medicine-man's insignia and went away.

Sendeyo then went to his father, but was told that his brother had already been there and been given the medicine-man's insignia. When he heard this, he was very angry and said: 'I will not be subject to my brother; I will fight with him till I kill him.'

Mbatian died and was buried near Donyo Erok.

When he was dead, some of the people proclaimed Lenana principal medicine-man, 'for,' they said, 'Mbatian told us that he would give the insignia of his office to whichever of his sons he wished should succeed him.' They therefore remained with Lenana.

But others said: 'We will not acknowledge this man for he is a cheat,' and they threw in their lot with Sendeyo².

¹ It is possible that these stones, which according to tradition were brought many years ago from the north, may prove to be of some interest. It is asserted that no European has ever been allowed to behold them.

² This is the story as told by the Masai. The official version is that Lenana was chosen by the elders of most of the clans and districts on his father's death, but that Sendeyo refused to acknowledge him, and was

Ore kuldo ooshōmo aaboitare Sendēu, nemweiyu, nēä 'l-kumok, nemuta 'n-gīshu enye, nēar sii 'l-Dachi. Ore kuldo oototonio aaboitare Ol-Ōnana, neitu emweiyu, netum in-gīshu, anaa en-netējo 'M-Batyany.

Nēara Ol-Ōnana o Sendēu 'l-arin kumok, nēari Sendēu, nelōtu te-'lle-ari le-ñigole asai ol-alashe, neishori eton aaboita, neitayu o-sōtwa.

Ore ten etaa en-nēä Ol-Ōnana, negelu en-gerai enye naiyōlōu en-aibon.

Ore en-dōki kitok to-'l-oiboni naa ol-kuma le-'seg-hengei. Ore ten eiriwaa ol-oiboni ol-kilikwai pe ejōki 'l-tuñganak tōki, neiriwaa ol-kuma lenye pe eniñg il-tuñganak o-rorei lenye.

Naa, ten ēosh ol-oiboni ol-tuñgani to-'l-kuma le-'seg-

Now disease broke out amongst Sendeyo's people, many of whom died, their cattle all perished, and they were defeated by the Germans; whilst those people who remained with Lenana did not fall ill, and they obtained cattle, as Mbatian had predicted.

The two rivals waged war for many years, and eventually Sendeyo was beaten. He came in 1902 to beg his brother to allow him to live with him, and peace was concluded between the two parties.

Before Lenana dies he will select whichever of his sons is acquainted with the work of the medicine-men to succeed him.

The principal badge of the medicine-man's office is the iron club¹. If the medicine-man sends a messenger to tell his people anything, he also sends his club so that it may be known that the message comes from him.

Should a medicine-man strike anybody with the iron club, that

supported by the 'L-oitai (i.e. the Masai of the 'L-oita sub-district, near Kilima Njaro), with whom he lived for many years. The warriors of the two parties frequently met in deadly strife, and raided each other's cattle. In 1902 Sendeyo gave up the hopeless conflict, and agreed to acknowledge his brother as chief. He now lives not far from Naivasha. Lenana himself says that he and his three brothers Sendeyo, Neliang, and Tolito were examined by their father a short time before the latter's death, and as he possessed a better knowledge of the work of the medicine-men than his brothers, he was given the iron club, &c., and chosen by the elders as Mbatian's successor.

¹ On one occasion the iron club was lost. A messenger was sent by Lenana to the Government authorities at Nairobi, and when crossing the Uganda Railway he was overtaken by a train. He jumped on one side and saved his life, but dropped the club, which was never found again. Its place was taken for some years by a small iron poker, but another club has now been made.

hengei, nemweiyu, nēä. Nēji ēosh 'M-Batyany il-tuñganak kumok to-'l-kuma lenye, neiteri nēä, neisho 'M-Batyany ol-chani, neishiu; kake mēosh Ol-Ōnana 'l-tuñganak amu ol-tuñgani oirōbi.

person sickens and dies. It is said that Mbatian often struck people with his club, and waited until they were about to die, when he gave them medicine and cured them. Lenana, however, is a gentle man and does not kill people in this manner.

Il-kunōno.

Meiyōlo 'l-Maasae pōkin áidoñgu 'remeta oo 'l-alema, kake en-gias oo-'l-kunōno, naa ninje ooidoñgu 'n-areta, nein-yañgu 'l-kulikae pōkin.

Ore 'n-dōkitin náidoñgishore 'l-kunōno to-'l-kōkwet naa o-soit, o ol-kirisiet, o ol-garamet, o en-gunei. Ore 'n-dōkitin náidoñgi naa 'l-tidii, oo 'n-dareta, oo 'n-dōluo, oo 'n-aluluñgani, oo 'n-areta, oo 'n-gulye-tōkitin.

Ore 'seghenge naaata too-'l-Ashumba einyañguni, araki eidoñg o-sinyai lo-'l-keju le-Matapato.

Metii en-gishōmi nemeata 'l-kunōno, kake nabo-kishōmi naata 'l-kunōno kumok, nēji inna-kishōmi 'l-Kipuyōni.

Meiyam il-kulikae-Maasae 'n-doiye oo-'l-kunōno, amu ējo

The smiths ¹.

All Masai do not know how to make spears and swords; this is the work of the smiths. It is they who make the weapons, and the others purchase from them.

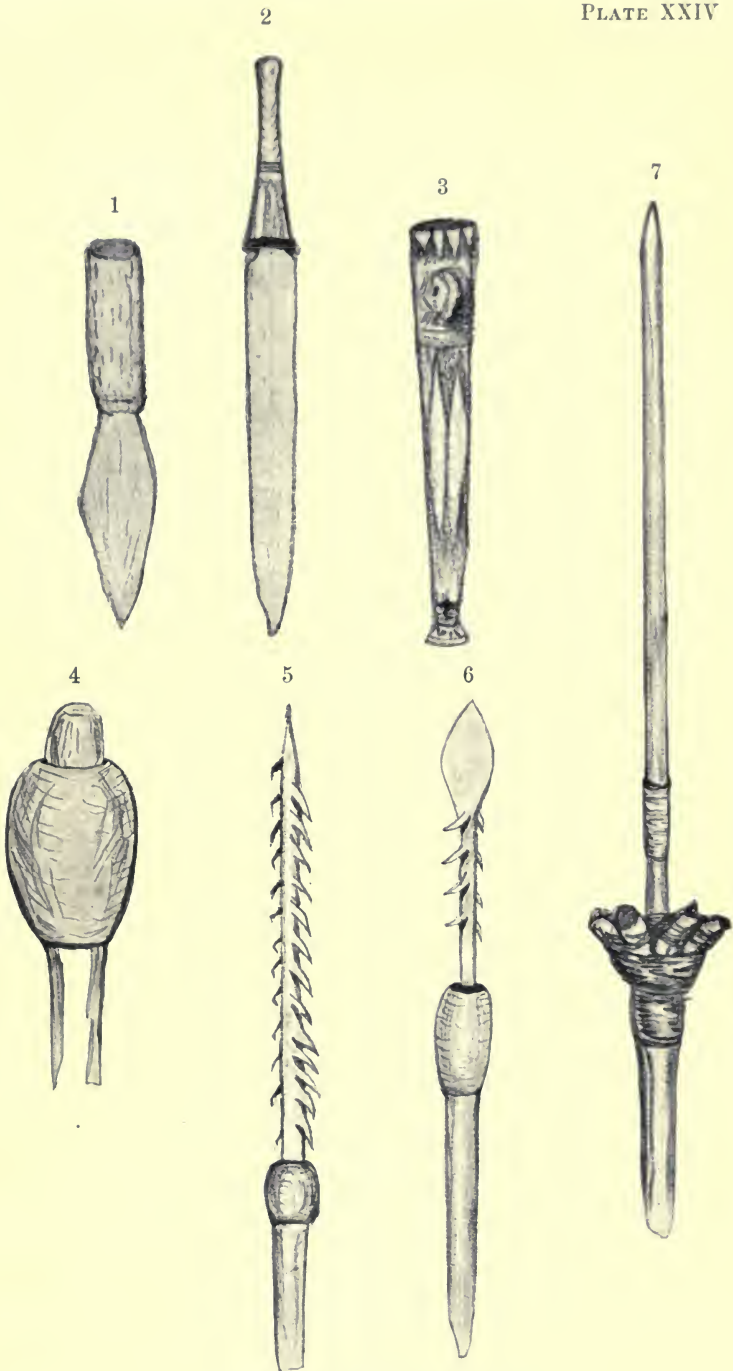
The smiths use in the forge a stone, a hammer, pincers, and bellows, and they make needles, bracelets, axes, anklets, weapons, and other things.

The iron which they work with they purchase from the Swahili, or they smelt the ore which they find in the bed of the Matapato river.

Every clan has its smiths; but there is one clan, the Kipuyoni, to which most men of this class belong.

The other Masai do not marry the daughters of the smiths, for it

¹ The Kunono and Dorobo seem to hold much the same position among the Masai as the Tumulods (smiths) and Ramis (hunters) among the Somali. No free Somali enters a smithy, or shakes hands with a smith; none takes a wife from this stock, or gives his daughter to a member of it. The Tumulods are spread over the whole of Somaliland as the Kunono over Masailand, and no instance is known of them giving up the trade. Still more debased and poorer are the Ramis, who, like the Dorobo, live by hunting game. Cp. Ratzel, *The History of Mankind*, vol. ii, p. 494.



1-3. Masai knives and sheath [$\frac{1}{4}$].

4-7. Arrow heads [$\frac{1}{2}$]; 4 used for cupping purposes; 7 used by boys.

torono. Il-kunōno ooiyama oopeny.

Ten eibuñg ol-Maasani en-dōki naibuñga duo ol-kunōni, anaa em-ḥere, anaa ol-alem, nepik e-ilata eng-aina, amu ējo torono ten eibuñg te-'ng-aina ake.

Meata sii 'l-kunōno 'n-gīshu kumok anaa 'l-kulikae-Maasae; meinosare 'n-gīshu. Tin idol ol-kunōni ōata 'n-gīshu artam, naa kumok naleñg.

Eata 'l-kunōno o-rorei lenye ol-loo-'l-Maasae, kake eitawal; lemeniñg il-Maasae. Mme pōkin ooata, e-matwa ake naata.

'Mōtīo oo 'l-pukurto.

Eidim i-ñgorōyok oo-'l-Maasae kulye áitobira 'mōtīo; nemeidim kulye, neinyañgu ake too-'l-meek.

Einyañgu sii 'l-pukurto, araki etum too-'miñgan.

Eidim aatimir en-gine áinose e-mōti nabo.

Ore ten eitobir il-Maasae 'mōtīo, neitobir in-gituak oo 'n-gutiti, nepik pōkin in-gumeshi p' eibuñgye ten edōtu.

Ten epwo 'l-muran aayeñg-isho, nepik en-gāne pe etum áibuñga.

is not considered correct. The smiths marry amongst themselves.

If a Masai takes in his hand a spear or sword or other thing which a smith has held, he first of all oils his hand for it is considered improper for him to take it in his bare hand.

The smiths are not rich in cattle like other Masai. They have no luck with cattle. If you find one possessing forty head, it is a very large number.

The smiths have their own language, which, although a corruption of Masai, is not understood by the ordinary Masai. Not all of them can speak this language: it is only a certain number of them who know it.

Earthenware pots and gourds.

Some Masai women are able to make earthenware pots; others who are unable to make them buy them from savages.

Gourds are also bought, or they are collected in the deserted kraals.

One pot¹ can be purchased for a goat.

When the Masai make pots they make them in two sizes, big and small; these pots are also provided with handles¹ by which they can be picked up.

When warriors go to the woods to slaughter cattle, they carry their cooking-pots by a strip of hide fastened to the handles².

¹ Lit. nostrils.

² For illustrations see Hinde, *The Last of the Masai*, p. 89.

Il-mōtīo.

Eitau 'l-móruak loo-'l-Maasae 'l-mōtīo too-'l-oik loo-'n-gineji, araki too-'mōwarak oo-'munyi, araki too-'l-oiri-enito; kake mēok naleñg ol-kumbau too-'l-mōtīo, ēok too-'n-gumeshin, araki enyaal.

'N-gataitin e-'ng-oloñg.

Eata 'l-Maasae 'n-gataitin enye e-'ng-oloñg o e-'n-ge-wárie.

Etii en-dama, netii sii en-deipa.

Ore en-deipa naa en-gata napwōnunya 'n-gīshu añg, etaa en-nedōyo eng-oloñg.

Netii tara, naa inna-kata eton eitu eirura ol-orere.

Netii kewárie, a ninye em-bolos e-'n-gewárie, netii en-niosōhwani, na inna-kata etaa en-nēkenyu, a ninye ējo 'l-Ashumba: 'Saa tomon.'

Netii en-doruna, araki pe esir, en-oshi-kata pe enyokyenu en-gilepunoto e-'ng-oloñg.

Netii en-dadēkeny, naa inna-kata eilepua eng-oloñg.

Etii sii 'n-gataitin naaji eipira eng-oloñg, o etushughōte 'l-oipi, o e-mutii.

Pipes.

Old men amongst the Masai make pipes of goats' bones, rhinoceros horns, or pieces of wood. They do not, however, smoke much; they prefer to take snuff or chew tobacco.

The divisions of the day¹.

The Masai have various names for the divisions of day and night.

There is day (as compared to night) and evening.

The evening is the time when the cattle return to the kraals just before the sun sets (6 p.m.).

There is also the time called Nightfall, or the hour for gossip (8 p.m.); this is the hour before people go to bed.

Then there is the night, midnight, and the time when the buffaloes go to drink—this latter is the hour before the sun rises, which the Swahili call *Saa kumi* (4 a.m.).

There is also the time called The blood-red period *or* When the sun decorates the sky: this is the hour when the first rays of the sun redden the heavens (6 a.m.).

Then there is the morning; this is after the sun has risen.

There are also the hours called The sun stands *or* is opposite to one (mid-day), The shadows lower themselves (1-2 p.m.), and Afternoon.

¹ The Dinka divide their day in much the same manner as the Masai (Kaufmann, *Schilderungen*, p. 131).

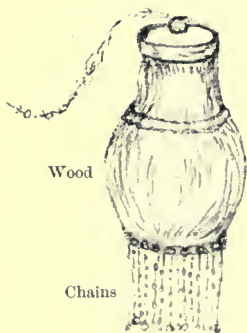


Iron



Leather

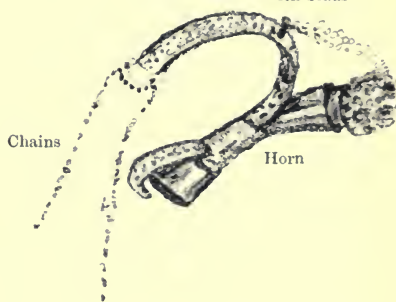
Razor and case [$\frac{1}{2}$].



Wood

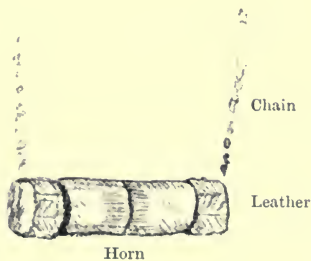
Chains

Leather studded with beads



Chains

Horn



Horn

Chain

Leather

Masai snuff-boxes [$\frac{1}{3}$].

'N-gataitin oo 'l-apaitin.

Seasons and months.

Etii 'n-gataitin oñgwan oo
'l-apaitin tomon o aare.

There are four seasons and twelve months ¹.

'L-apaitin lo-'l-oirujuruj:

The months of showers:

1. Kara-ōbo. Ninye ol-le-
'n-gidipata e-'ng-aī oo-'n-
Gokwa, o ol-oiter ol-ari.

1. June. This is the month after
the rain of the Pleiades, and the
first month of the year.

2. Kipern. Eiperno 'ñgorō-
yok aajo meata 'n-gīshu kulle.

2. July. The women wrangle
and squabble because the cows give
but little milk.

3. L'-iarat. Etōito 'n-gujit,
etaa 'iarat ake ooota 'n-gujit
naanyori.

3. August. The grass having be-
come dry, food for the cattle is only
found in the valleys.

'L-apaitin lo-'l-amēyu:

The months of hunger:

1. Pushuke. Ninye eita-
pukye 'l-kāk, áibuñgu 'n-
dapuka.

1. September. The trees flower
in this month.

2. 'N-duñgus. Ninye oñgu-
surari aishunye pe esha eng-aī
o-'l-tumurel.

2. October. This is the last
month of hunger. When it is finished
the lesser rains may be expected.

3. Ol-oiborare. Eibor ing-
atambo.

3. November. The clouds become
white.

'L-apaitin lo-'l-tumurel:

The months of the lesser rains:

1. Ol-gisan. Ninye ol-le-
'm-ḥolos lo-'l-tumurel, neme-
shaiki 'wējitin pōkin eitau
'l-orighaishi anaa 'l-kesen.

1. December. This is the month
when the lesser rains fall in showers
and the ground looks like stools or
cloths for carrying children in.

2. Ol-ōdalū. Ninye eda-
lunye eng-oloñg, eidipa atasha
eng-aī o-'l-tumurel.

2. January. The sun comes out
again, and the lesser rains stop.

3. Loo-'n-gushu. Ninye ol-
le-'n-gidipata e-'ng-aī o-'l-
tumurel, nesuji 'n-gīshu 'n-
daritik naaji 'n-gushu.

3. February. This is the last
month of the lesser rains, when
flocks of small birds (Buphaga?)
follow the cattle.

¹ The Dinka have two seasons and twelve months (Kaufmann, *Schilderungen*, p. 131).

'L-apaitin le-'l-leñgon :

1. Kuj-orok. Ninye eshaiye eng-aĩ oo-'n-Gokwa, neroku keeper too-'ng-atambo, neata e-rukenya, nēji kuju.

2. Ōāni - oiñgok. Ninye epushunye 'l-oiñgok, nēāni ti-añg meimin.

3. Loo-'n-Gokwa. Ninye edōyorie 'n-Gokwa.

Ore ten eidipayu ol-apa loo-'n-Gokwa, pe esha eng-aĩ naleñg, nējo 'l-Maasae: 'Etorikīne 'yook, elle-apa Loo-'n-Gokwa.' Naa, ten ēosh eng-oloñg, p' eidipayu ol-apa ōji ol-oiborare, nējo sii: 'Etorikīne 'yook, elle-apa Ol-oiborare.'

'N-alimen, o en-giōget o en-dasing, oo 'mweiyani.

Ten enya 'l-tuñganak oo-'l-Maasae 'n-alimen, nēji eata 'n-jo. Naa, ten enya en-gerai kiti, neibuñg ñgotonye too-'l-kimōjik en-gutuk enye, amu ēure mebaari aaku kitok anaa 'l-meek.

Ore ten eata 'l-tuñganak en-giōget, nēji einos in-giri.

Ten ēasing ol-tuñgani, nējo openy: 'Ol-tuñgani láipoto.' Nējo kulikae-tuñganak ootii: 'Mikitagolo (eng-Ai) el-luhunya,' araki: 'I'risha.'

Ten emweiyu 'l-tuñganak

The months of plenty :

1. March. This is the month when the rains of the Pleiades commence. The clouds become black, and heavy mists hang about.

2. April. The bulls have to be tied up in the kraals to prevent their being lost.

3. May. The Pleiades set in this month.

Should the rains still continue at the beginning of June, the Masai say: 'We have forgotten, this is May;' and should the hot season not be over at the commencement of December, they say: 'We have forgotten, this is November¹.'

Yawning, hiccoughs, sneezing, and illnesses.

When the Masai yawn, they are said to be sleepy. If a small child yawns, his mother grasps his mouth between her fingers to prevent it from stretching and becoming big like the savages' mouths.

If a person has hiccoughs, it is believed that he will eat some meat.

When a person sneezes, he says to himself: 'Somebody is calling me.' If other people are present, they say to him: 'May God make your head hard,' or: 'Have good health.'

When a Masai falls ill, it is said

¹ The thirteen lunar months of the solar year are doubtless thus accounted for.

loo-'l-Maasae, nēji e-mweiyan e-'ng-Ai. Eiyōlokulikae-tuñganak áishoo 'l-käk, p' eishiu.

Il-käk.

Etii 'l-käk kumok ootaunye 'l-Maasae 'n-dōkitin.

Il-käk oooki p' ēar il-tuñganak áitau 'n-dōkitin torok too-'ng-oshua :

1. Ol-chani onyokye. Ninye ēoki 'ng-abōbok áitushulaki eng-orno, nēar il-tuñganak áitau 'n-dōkitin torok too-'ng-oshua. Naa nēja etiu 'l-ñga-naiyok lenyena ooji 'L-oodua, kake enyaali araki eidoñgi, nepiki kulle náirōua araki o-sarge.

2. Ol-mergoit. Ninye ēoki 'ng-abōbok áitushulaki kulle naaoto.

3. Ol-mukutan ēoki 'ng-abōbok áitushulaki kulle, araki o-sarge, araki 'mōtori, p' eitau 'l-kuru ootii 'ng-oshua. Ol-chani supat sii to-'supetai.

4. Ol-okuroi ēoki, neata nabo-kias o ol-mukutan, kake egweti ninye, nepiki kulle náirōua araki eng-are.

5. O-rupande ēoki 'ng-abōbok áitushulaki kulle náirōua, neyeri.

6. Ol-ōkorusio. Einos ingera ol-ōkorusio ten eya 'ng-oshua, amu meata en-netiu.

to be God's sickness. Some people know of medicines, which they give to sick people to cure them.

Trees and medicines.

There are many trees (medicines) of which the Masai make use.

The following medicines are used as purgatives :

1. *Embelia kilimandscharica*, Gilg. A concoction made from the bark of this so-called red tree mixed with butter. Also the berries of this tree, called The bitter things, which are chewed, or crushed and mixed with hot milk or blood.

2. The bark of *Croton Elliottianus*, Engl. and Pax, mixed with curdled milk.

3. *Albizzia anthelminthica*, A. Brongn. The bark is mixed with milk or blood or soup as a remedy for worms. This medicine is also good for nervous complaints.

4. *Euphorbia polyacantha*, Boiss. This plant, which has the same medicinal qualities as *Albizzia anthelminthica*, is cut up into small pieces and drunk in hot milk or water.

5. *Commiphora sp.* The bark of this tree is boiled in milk and drunk hot.

6. *Euphorbia sp.* Children eat this if they are unwell, for it does them no harm.

Il-käk ooki ten eata 'l-tuñganak ol-oirōbi :

1. O-sokonoi ēoki 'ng-abō-bok áidoñg, nepiki kulle araki o-sarge o eng-are to-'l-tuñgani ōata ol-oirōbi. Edua naleñg ; tini inyaal, nijo piripiri ¹.

2. Ēoki 'n-dana oo-'N-dulele² naashulare kulle náirōua.

3. Ol-lerai. Ēoshuni 'ng-abōbok, neyeri, negurumareki 'l-tuñganak ooata ol-oirōbi, neishiu.

4. Ēoki o-sarge oo kulle náirōua.

5. Ol-oisuki. Ninye en-yaalaki 'l-Maasae 'n-gera kutiti pe metir ol-oirōbi, amu ējo : 'Ēure ol-oirōbi illo-shani,' kake 'ng-abōbok.

Il-käk oogurumareki :

1. E-sinōni eitushulakīni eng-are, neyeri.

2. Ēyeñgi en-gine, neitauni eng-onyori, nebuluni 'moyok, neishori ol-tuñgani metooko agurumare.

3. Ol-tuñgwi. Nepiki 'n-dana eng-are náirōua, naishori ol-tamweiyai.

4. 'N-gipa e-'n-giteñg.

5. Ol-bughoi. Eishori 'l-tamweiya 'm-benek metanyaala.

Ol-chani lo-'supetai :

O-sagararami ēoki, áitu-

¹ Swahili, pilipili.

² There are various kinds of *Solanum*, all of which are called 'N-dulele.

³ Vide p. 343.

The following medicines are used as fever medicines :

1. *Cassia* (?). The crushed bark mixed with milk or blood and water is drunk by a fever-stricken person. It is very hot, and when chewed tastes like pepper.

2. The roots and fruit of *Solanum campylacanthum*, Hochst., are mixed with hot milk and drunk.

3. *Acacia albidia*, Delile. The bark is stripped off and boiled. The patient drinks this and vomits, after which he recovers.

4. Blood and hot milk are drunk.

5. *Zanthoxylum* sp. Babies are given a piece of the bark to chew as a preventive against fever, for the Masai say : 'The fever is afraid of this tree.'

The medicines used to cause vomiting :

1. *Lippia* sp. soaked in boiling water.

2. A goat is slaughtered and the undigested food from the intestines is taken by the patient.

3. *Harrisonia abyssinica*, Oliver. The roots are put into hot water which is given to the patient.

4. Serum of a cow ³.

5. *Terminalia* sp. Sick people are given the leaves to chew.

The medicine for nerve complaints : *Bauhinia reticulata*, DC. The

shulaki kulle náirōua, 'ng-abōbok araki 'n-dana. Enyor naleñg il-móruak illo-shani.

Il-kāk lo-'l-dasina:

1. Ol-kinyei. Eyeri 'n-dana, nepiki kulle náirōua, nēoki.

2. O-sōjo. Eyeri 'n-dana áitushulaki en-aisho.

3. O-remit. Ēok il-tuñganak 'n-dana áitushulaki 'mōtori.

Il-kāk ook il-muran too-'l-puli:

1. Ol-kiloriti¹. Ten ēyeñg-isho 'l-muran loo-'l-Maasae, nēok 'ng-abōbok oo 'n-dana e-'lle-shani áitaa eng-are, neitau en-dōki naji ol-ōuni, nepiki sii 'mōtori. Ēok sii 'l-muran ooata 'l-baa áitaa eng-are, amu ten ēok ol-tuñgani nemesiōki en-gure aibuñg.

2. Ol-timigōmi. Ninye enyor il-muran áidoñg ing-abōbok, nepiki eng-are, nedoru, netiu anaa o-sarge, nēok, negolu.

3. Ol-derkēsi. Netum sii 'l-muran eñg-gōlon ten ēok ing-abōbok o-'l-derkēsi áitushulaki eng-are.

4, 5. Ol-mangulai o Engitaru. Ēok il-muran in-dana enye áitushulaki 'mōtori oo-'n-dare, amu eitasapuk naleñg.

bark or roots are mixed with hot milk and drunk. Old men are very fond of this medicine.

Medicine for the spleen:

1. *Maba* (?). The roots are boiled, and the medicine is mixed with hot milk, which is drunk.

2. *Euclea frutuosa*, Hiern. The boiled roots are mixed with honey.

3. *Loranthus* sp. The roots are mixed with soup.

The medicines used by the warriors in their slaughter-houses:

1. *Acacia abyssinica*, Hochst. When Masai warriors slaughter a bullock, they make a medicine out of the bark and roots of this tree. This they mix with soup and drink out of the stomach of the bullock. Warriors who have been wounded are also given this medicine in water to quench the thirst.

2. *Pappea capensis, forma foliis maioribus*, Radlk. Warriors like drinking water in which some of the crushed bark of this tree has been soaked. The water becomes blood-red in appearance and the warriors gain in courage.

3. *Acacia* sp. Warriors also become brave when they drink a medicine made out of the bark of this tree.

4, 5. *Grewia villosa*, Willd., and *Croton zambesicus*, Müll. Arg. A strengthening medicine is obtained from the roots of these trees, which is mixed with mutton soup.

¹ *Acacia Kirkii*, Oliver, is also called Ol-kiloriti.

Il-käk ooitaunye 'ng-opit :

1. Ol-mesera.
2. Ol-darpoi.
3. Ol-dōpai.
4. Ol-tepesi.
5. Ol-depe.
6. Ol-churai.
7. Ol-musalala.

Ol-chani ooitaunye 'l-muran
'ng-opit naashetye 'l-taighan :

O-reteti.

Ore sii ten edek ol-tuñgani
ol-likae, pe ebaiki en-diata,
neipot ol-likae meēu anotaki,
nēāniki eng-opito o-'reteti,
nepik 'n-guti-alle nairōua oo
'musetani oñgwan.

Il-käk ooitaunye 'l-oibonok
'mashon :

1. Ol-oirien o-'l-tarakwai.
2. 'Ng-abōbok oo 'n-dana
o-'l-mokongora.
3. O-seki. Ninye ol-chani
sidai too-'l-Maasae ; eata 'ma-
shonenye naaji Ol-okōra, neitau
'l-oibonok.

Eata sii 'l-ñganaiyok ooinos
in-gera nēji 'N-gululu o-'seki.

4. 'Ng-abobok o-'l-kioge.
5. 'N-dana o-'l-asasiai.

The trees from which rope is made :

1. *Adansonia digitata*, L.
2. *Kigelia africana*, Bth.¹
3. *Sansevieria cylindrica*, Boj.
4. *Acacia Seyal*, Delile.
5. *Acacia Merkeri*, Harms.
6. *Acacia robusta*, Burch.
7. *Musa Ensete*, J. F. Gmel.

The tree from which the warriors
obtain the cord for binding their
plaits with :

Ficus, near *F. elegans*, Miq.

If one man curses another, and
the curse takes effect, the man who
has been cursed calls the other and
asks him to spit on him and to tie
on his arm a strip of cord made
from this fig-tree. The cord is first
of all dipped in hot milk and then
four beads are threaded on it.

The trees used by the medicine-
men in making their medicines :

1. The heart-wood of *Juniperus
procera*, Hochst.
2. The roots and stalks of *Lantana
sp.*
3. *Cordia ovalis*, R. Br. This tree
is thought much of by the Masai,
and a charm made from it, which the
medicine-men use, is called Ol-okora.

It has, too, an edible fruit, called
The berries of the Cordia, which the
children are fond of.

4. The bark of *Courbonia virgata*,
Brongn.
5. The roots of *Osyris tenuifolia*,
Engl.

¹ Or *Kigelia pinnata*, DC.

Il-käk ooirieki 'l-pukurto oo
'malasin naapiki kulle:

Ten eisuj i-ñgorōyok il-
pukurto naa 'n-gulak oo-'n-
gīshu áisuji o e-sōsian o-'l-piro.

Ore p' eidip aatōir to-'l-
oirien, nemesut to-'l-kidoñgoi.

Ore 'l-käk ooitái 'l-oirienito
ooji:

1. Ol-oirien¹ araki ol-tami-
yoi.
2. Ol-dorko.
3. Ol-oisuki.
4. Ol-tai.
5. O-iri.

Il-käk ooitaa 'l-muran oo
'n-doiye 'l-orōpili:

1. 'N-dapuka o-'l-orōpil.
2. 'N-dana o-'l-mokongora.
3. 'M-benek o-'l-leleshwa
naapik 'n-giyaa.
4. 'M-benek e-'n-jani e-'ng-
are.
5. E-songōyo eitauni 'ng-
opit, nepiai, nepiki 'murto.
6. 'N-dapuka oo 'm-benek
o-'l-kumbau loo-'l-muran².

The trees which are used for
fumigating the milk gourds:

The women clean the milk gourds
with cows' urine and a twig of the
doum palm (*Hyphaene thebaica*,
Mart.), the end of which has been
chewed till it resembles a brush.

The gourd is then fumigated by
means of a smouldering piece of
wood, after which it is dusted out
with a cow's tail kept especially for
this purpose.

The trees which are used for
fumigating are:

1. *Olea chrysophylla*, Lam.
2. *Cordia Rothii*, Roem. and
Schult.
3. *Zanthoxylum* sp.
4. *Premna oligotricha*, Baker.
5. *Grewia* sp.

The trees which the warriors and
girls use for scent:

1. The flowers of *Justicia Fischeri*,
Lindau.
2. The roots of *Lantana* sp.
3. The leaves of *Tarchonanthus*
camphoratus, Houtt., which they
wear in their ears.
4. The leaves of *Urticaceous* sp.,
which grows at the water's edge.
5. *Indigofera* sp. This is plaited
and hung round the neck.
6. The flowers and leaves of
Ocimum suave, Willd.

¹ Ol-oirien means both the heart-wood of a tree and the wild olive.

² Lit. the warrior's tobacco.

7. Ol-matasya enyor il-tuñiganak aatepetai amu erōpil; neibuñgaa sii 'l-muran too-'ng-aik epwo o-singólio; neiikye sii 'l-ala te-'lle-shani.

8. 'N-dana oo-'l-ooibor-benek naapiki 'l-papit.

Ol-chani ōshetyeki 'l-loñgoi:

Ol-girigiri. Eitauni 'l-loom lenyena áitaa 'l-direta loo-'l-loñgoi.

Eitaa sii 'l-muran il-jípeta ooinosye 'n-giri.

Il-käk ooitaunyeiki 'l-kuman, oo 'siären, oo 'n-gäk oo-'remeta:

1. Ol-oirien araki ol-tamiyoi.

2. Ol-tirkish.

3. Ol-gilai.

4. Ol-dorko.

5. Natu-aina.

Kulikae-käk ooitaunyeiki 'n-dōkitin:

1. O-siteti o Ol-masamburai. Ninje ooitaunyeiki 'n-gusidin.

2. Ol-tiani araki ol-orubät¹, ninye epik il-muran il-ōpir le-'sidai oopwo en-jore.

Neitaa sii 'l-móruak il-kidoñgi oopik il-kumbaun.

7. People like to lie on the leaves of *Clausena inaequalis*, Benth., as they are sweet-scented. The warriors also carry some in their hands when they go to the dances; and the branches of this plant are used as tooth-brushes.

8. The roots of *Dregea rubicunda*, K. Sch., which are worn in the hair.

The tree used for binding shields:

Acacia pennata, Willd., the spine of which is used to sew the edge of the shields with.

The warriors also make their meat-skewers of this tree.

The trees from which the clubs and the spear handles are made:

1. *Olea chrysophylla*, Lam.

2. *Albizia* sp.

3. *Teclea unifoliolata*, Baill.

4. *Cordia Rothii*, Roem. and Schult.

5. *Ochna Merkeri*, Gilg.

Other trees which are made use of:

1. *Grewia bicolor*, Juss., and *Tamarindus indica*, L. From these trees sticks are cut.

2. The warriors use bamboo for the framework of their ostrich feather head-dresses, which they wear when they go to the wars.

The old men also use bamboo for their tobacco pouches.

¹ Probably *Arundo madagascarensis*, Kunth.

3. Ol-morijo. Ninye oitaunyeki il-Torōbo e-saiyet oo-'m-baa, nainyañgu 'l-móruak loo-'l-Maasae.

4. Ol-ñgoswa. Ninye ēudye 'l-Maasae 'n-gera 'n-giyaa. Neata sii e-manoo naji e-saate araki en-añgure nanyaaali 'ñgorōyok, nepejōkīni 'malasin naadanya.

5. Ol-ñgeriandus. E-tii 'l-ñgeriandusi oora 'mwain are, ol-ōpiki 'n-jashuri o ol-likae ōpejisho ten epiki 'seseni.

Ore illo ōpejisho na ninye enyor in-doiye epejye aate 'ng-omomite oo 'sederi p' eaku sidan; kake en-natonyora openy neiko nēja, mēarakīni.

Eiger sii 'n-doiye 'ng-oshua too-'l-kighareta araki eipir too-'n-gujit āitaman o-sararua, kake mepik tōki.

Neiko si nēja 'l-muran, kake 'me pōkin ooiko nēja, ol-oiyēu ake.

6. Ol-bughoi epik i-ñgorōyok il-kilani pe enyoriju eton eñgejuko; eishori sii 'n-gīshu naamwei ol-tikana.

7. Ol-magirigiranie. Ninye epik il-Maasae 'm-benek oo 'l-

3. *Acokanthera Schimperi* (Hochst.), Bth. and Hook. The Dorobo obtain poison for their arrows from this tree, and Masai elders purchase it from them.

4. *Balanites* sp. With the thorns of this tree the Masai pierce their children's ears. The sap, called gum or frankincense, is chewed by women, and is used for mending the gourds when they break.

5. *Rubia cordifolia*, L., and *Plumbago zeylanica*, L. There are two plants called ol-ngerandus, from one of which a dye is obtained which is used for colouring the sheaths red, whilst the other is used for tattooing.

The latter kind is what girls like, and they tattoo themselves¹ with it on the forehead and the sides of the face to make themselves look beautiful; but it is only done by those who wish, it is not done by force.

Girls also scratch the skin off their bellies with thorns, or make incisions with grass round their navels, but they do not rub anything into these cuts.

Some warriors do this too, but only those who wish.

6. *Terminalia* sp. The tannin of this tree is used by the women for curing skins with. It is also given to cattle when they are suffering from gall fever.

7. *Lantana salvifolia*, Jacq. The leaves and fruit of this plant are

¹ An illustration of tattooing round a Masai woman's eyes is given in Sir H. H. Johnston's book, p. 804. A somewhat similar instance of tattooing amongst the Latukas is given in Baker's *The Albert Nyanza*, vol. i, p. 216.

ñganaiyok atwa 'ila naaelare neelye 'seseni.

8. Ol-oireroi. Ninye epej il-muran, nedoñg 'n-guk enyena, nesírie 'l-loñgoi, nerooku.

9. Ol-dule. Ninye ejipyē 'ñgorōyok oo 'n-doiye 'm-benek i-seghenge.

10. Ol-bili. Ninye eitobirieki 'l-üluli e-'n-aisho.

used by the Masai to mix with oil, with which they anoint their bodies.

8. *Maerua uniflora*, Vahl. The warriors burn this plant and obtain a black dye from the ashes, with which they colour their shields.

9. Women and girls place the leaves of *Ricinus communis*, L., under their iron armlets and anklets to prevent them from chafing the skin.

10. *Commiphora* sp. Honeybarrels are made of the wood of this tree.

'L-omon le-'n-gima.

Ten eidur il-Maasae pe epwo en-nelakwa, ore pe ebaya e-wēji nemany, ne'yau araki neduñgu ol-piron o en-doole, neiñgoru 'l-mur asho 'l-kujit ootōito, neipiru en-gima te-polos-boo oo metadōu, neinok, nepik im-benek o-'seki, nepik il-kāk kumok, nepwōnu 'ñgorōyok pōkin aaya en-gima te-inne.

Nējo 'l-Maasae ol-piron ol-lee o en-doole e-ñgorōyōni enye.

Ore 'l-kāk ooitaunyekei ol-piron ol-ñgabōli o ol-piron le-'n-gima; ore 'l-kāk ooitaunyekei en-doole 'l-kāk pōkin oata 'ng-opit, anaa ol-darpoi, arai o-seki, arai ol-lerai.

How fire is obtained.

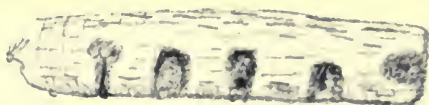
When the Masai move and go far¹, the men take with them, or cut on the spot where they intend to stay, a hard pointed stick and a flat piece of wood. They then search for some donkey's dung or dry grass, and produce fire in the centre of the new kraal by drilling the stick into a hole in the wood. When the fire has reached the grass they set light to some leaves of *Cordia ovalis* and throw wood on to the fire. The women obtain their fire from the one which the men have made.

The Masai say that the hard stick is a man and the flat piece of wood his wife.

The hard sticks are cut from *Ficus sycomorus* and *Ekebergia* sp.; the flat pieces of wood from any fibrous tree, such as *Kigelia africana*, *Cordia ovalis*, or *Acacia albida*.

¹ When the journey is a short one the women carry fire with them.

1



2



3



4



5



1. Fire-sticks [$\frac{1}{3}$].

2. Tweezers [$\frac{1}{2}$].

3. Masai stool [$\frac{1}{3}$].

4. Honey pot [$\frac{1}{4}$].

5. Leather bag [$\frac{1}{5}$].

Il-baa oo 'l-abaak.

Ten eñgori ol-murani loo-'l-Maasae, aagil ol-oito le-'ng-aina araki le-'n-geju, netii 'l-abaak ooïyōlo aatabak.

Neduñg in-giri; ore p' eidip, neitau 'rarat, neiruburub il-oik, nerip too-'n-opin, nēän naleñg.

Oreen-daa e-illo-tuñgani naa 'n-giri naapejo ake enya, ore ol-chani ōok naa ol-kiloriti aita a eng-are.

Ore ten eñgori ol-tuñgani eng-oshoghe, nepuku 'monyit, nebaki áitau nekwa-naarumisho, neisuji, nerinyōkīni eng-oshoghe, nebukōkīni e-ilata e-'n-gerr, neripi.

Ore ten eñgori ol-tuñgani, negili ol-arasi, nēyeñgi inne-wēji, nepiki ol-arasi le-'n-gerr, nebukōkīni e-ilata e-'n-gerr, neripi.

Mēok ol-tuñgani oñgoro kulle, 'n-giri ake einos.

Naa, ten eñgori ol-murani te-'m-bae naata e-saiyet, nēyeñgi en-giteñg naitayu e-nyawa, neitauni 'n-gipa, neishori lido-oñgoro metooko pe egurumu e-saiyet, neishiu.

Ore ten edol il-abaak ol-tuñgani lemeruburubayu ol-

Wounds and Surgeons.

If a Masai warrior is shot, and an arm or leg broken, the surgeons are able to mend it.

They cut through the flesh, take out the splinters and bring the edges of the bone together, after which they stitch up the wound with the sinew from the back of an ox, and bind the limb securely.

The only food that is given to a man with a broken limb is roast meat and the thirst-quenching medicine obtained from *Acacia abyssinica*.

Should a man be shot in the belly so that the intestines protrude, the wound is washed and the intestines returned to their place; sheep's fat (a quart or more) is poured into the wound, which is then stitched up.

Again, if a man is shot and a rib broken, the flesh is skinned from the wound, and a sheep's rib is inserted in place of the broken one. Sheep's fat is then poured into the wound, after which it is sewn up.

The wounded man is not allowed to drink milk, and may only eat meat.

If a man is shot with a poisoned arrow, a pregnant cow is slaughtered, and he is given the caul fat to drink. This causes him to vomit and he recovers.

If the surgeons see that a man's bone cannot be mended, they fasten

oïto, nēän 'ñgonyo pe etum
áitíríe inne-wēji netigile.

Neiyōlōu sii 'l-abaak
aategelem araki áidoñgo 'l-
oiñgok, oo 'l-merigeshi, oo
'l-oroi. Ore ten egelem il-
oiñgok, negor te-'n-gāne ol-gos,
pe etum aatañgor ten eitashe
e-ñgony, amu ējo teni meñgor,
neijēyu 'sapo.

Il-deketa loo-'l-Maasae.

Ol-akaishopo en-napyak ! }
Mikinjopo en-napyak ! }
Mikinjíríe eng-Aī !
Mikinsa ol-ōwaru !
Injirtíta !
Imbusu !

Mikinjoo eng-Aī en-dap e-
'n-jōni !

Tanañga náisula !

Todoroi !

Tanañga añgata !

Mikitaara 'l-kulinyi !

Ten edek il-Maasae 'n-gera,
nemedek naleñg, aajo :

E-soit !

En-gumoto !

En-gitorojata oo-'l-Maasae.

Ten ējo ol-lee oo-'l-Maasae
en-dōki, pe ēji el-lejare, ore

a ligature round the limb and ampu-
tate it.

The surgeons are also able to cas-
trate bulls, rams, and he-goats by
either removing or crushing the
testicles. When bulls are castrated,
a cord is fastened tightly round their
necks and blood is extracted from the
jugular veins to prevent inflammation
of the injured parts¹.

Masai curses.

May you be clothed with an in-
curable disease !

May God trouble you !

May a beast of prey devour you !

Slip on the road and fall !

May you become the colour of
a corpse !

May God give you a palm of
leather ! (i.e. may your cattle die, in
which case you will be forced to do
manual labour.)

Die with those who have been
conquered !

Die when the sun sets !

Die in the plain !

May your own people kill you !

When the Masai curse children,
they do not call them very bad
names. They say, for instance :

Stone !

Pit !

Masai form of oath.

If a Masai man says something,
and it is believed to be a lie, it is

¹ A description of the operation was given in *The Veterinarian* (Stordy),
October, 1900.

ten ējo : 'Ol-kila le-'ng-anaishi ai,' nesipa.

Ore ten ējo e-ñgorōyōni :
'Ol-kila le-papa,' nesipa.

Ol-momai loo-'l-Maasae.

Neinos kulikae-Maasae ol-momai.

Ten ēji etaasa ñgania ol-bae torono, nēok o-sarge naisho ol-aigwenani, nējo ēokito : 'Ten ataasa elle-bae, naaar eng-Ai.'

Ore ten etaasa elle-bae, nēä ;
kake ten eitu eias, nemēä.

'Singōliōitin.

O-singōlio le-'ng-ōmono
e-'ng-Ai.

Eisho'ñgorōyokoo-'l-Maasae
p' eisho eng-ae-ñgorōyōni.

Neitururo, ne'yaki idya
natōishe kulle, nēyeñg ol-kerr
ōji Ol-oipokieki eng-aji, araki
Ol-kipoket.

Naa 'ñgorōyok naayeñg
oopeny, neinos aamut.

Menyikaki 'l-lewa en-
nēyeñgye, amu ējo em-bariany.

Ore p' eidip, neinyōtōto
aarany, nējo :

true if he adds : 'By my sister's garment.'

Likewise if a Masai woman adds :
'By my father's garment,' it is true.

Trial by ordeal among the Masai.

Some Masai have a trial by ordeal.

If a person is accused of having done something wrong, he drinks some blood, which is given him by the spokesman, and says : 'If I have done this deed, may God kill me.'

If he has committed the crime, he dies ; but if not, no harm befalls him.

Songs.

A prayer to God¹.

Masai women do as follows when one of their number gives birth to a child.

They collect together and take milk to the mother ; they then slaughter a sheep, which is called, The purifier of the hut, or simply The purifier.

The women slaughter the animal by themselves, and eat all the meat.

No man may approach the spot where the animal is slaughtered, for it is considered unlawful.

When the women have finished their meal, they stand up and sing the following song :

¹ Masai women often pray twice daily. Men and children usually only pray in time of drought, or when a cattle plague is raging.

Eng-Aĩ ! eng-Aĩ ! naōmon ai,	<i>Solo.</i> The God ! the God ! whom
Injooki en-dōmōno.	I pray, my,
Naikurukur nesha,	Give me the offspring.
Iye ōshi ak' aaōmon.	Who thunders and it rains,
	<i>Chorus.</i> Thee every day only
Kileghen oilepu,	I pray to thee.
	<i>Solo.</i> Morning star which rises
Iye ōshi ak' aaōmon.	hither,
	<i>Chorus.</i> Thee every day only
Paasai leleshwa ¹ ,	I pray to thee.
	<i>Solo.</i> He to whom I offer prayer
Iye ōshi ak' aaōmon.	is like sage,
	<i>Chorus.</i> Thee every day only
Naōmoni, neniñg,	I pray to thee.
Iye ōshi ak' aaōmon.	<i>Solo.</i> Who is prayed to, and He hears,
	<i>Chorus.</i> Thee every day only
	I pray to thee.

Free Translation.

I

My God, to thee alone I pray
 That offspring may to me be given.
 Thee only I invoke each day,
 O morning star in highest heaven.
 God of the thunder and the rain,
 Give ear unto my suppliant strain.
 Lord of the powers of the air,
 To thee I raise my daily prayer.

II

My God, to thee alone I pray,
 Whose savour is as passing sweet
 As only choicest herbs display,
 Thy blessing daily I entreat.
 Thou hearest when I pray to thee,
 And listenest in thy clemency.
 Lord of the powers of the air,
 To thee I raise my daily prayer.

¹ This line is sometimes rendered Paasai leleshwa. Paasai is another name for God. Ol-leleshwa is *Tarchonanthus camphoratus*, Houtt.

Neitōki aarany likae-singó-
lio, nējo :

Na-toiye le-'maigisa.

Máigisa mame-yey'-ai !

Hoiye! Eng-oloñg

Nañi, pasim ai !

Ho! He! Hoo!

Ya! Ye! Hoo!

They then sing another song as follows:

Solo. O girls, (friends) of the well-dressed one.

Chorus. Let us dress well, O my mother¹.

Solo. Ho! The day

On which thy child is born, O my joy!

Chorus. Ho! He! Hoo!

Ya! Ye! Hoo!

Free Translation.

Come maidens all and sing the praise of her,

Our fair one, who in raiment bright is clad.

We too must splendid garments wear, and so

With love and children shall our hearts be glad.

Greet we this day of days with joyful song,

The son is born for whom her soul did long.

O-singólio loo-'ñgorōyok
eōmonu eng-añ.

Ten edol aajo etanya eng-añ
esha, neitururo 'ñgorōyok,
nēñiki 'n-gujit il-kilani lenye,
nepwo aarany, nējo :

Ol-ōkorosio lañg li-orioñg
kop.

Hie! Wae! Parmasio.

Menye Nasira lai eisula,
eisula,

O-supuko neitōki 'l-purkeli

Lo-'l-kerembet lañg le-'ng-
Añ añg olala.

Solo. Ol-ari lañg iyook,

Chorus. Ol-kilikwai lo-'l-le-
'M-Batyany.

The women's prayer for rain.

If there is a drought, the women collect together, and, having tied grass on to their clothes, they sing as follows:

Solo. Our herbs of the Earth's back.

Chorus. Hie! Wae! Almighty.

Solo. The father of my Nasira² has conquered, has conquered,

Chorus. The highlands and also the lowlands

Of our vast country which belongs to our God.

Solo. May this be our year, ours,

Chorus. O messenger of Mbatian's son.

¹ Vide Proverb No. 69, p. 250.

² Nasira was Mbatian's daughter, and half-sister to Lenana.

Free Translation.

Our grass which grows on Earth's broad back
 We pray thee grant us without lack.
 Almighty, 'tis thy gift we know—
 The hills above, the dales below,
 All own thee for their lord.
 The close-cropped meadow's grassy sward
 But for thy rain, Nasira's sire,
 Would yield no food for stall and byre.
 This year we pray our own may be
 With ample show'rs for wood and lea.

O-singólio loo-'l-móruak
 ten eany eng-aĩ esha.

The old men's prayer in time
 of drought.

Teni mesha eng-aĩ, neinok
 il-móruak en-gima kitok, naa
 o-seki einokyeki, nepiki e-
 masho o-'l-oiboni naji ol-okóra,
 neman il-móruak inna-kima,
 nerany, nējo:

If there is no rain, the old men
 light a bonfire of cordia wood, into
 which is thrown the medicine-man's
 charm called ol-okora. They then
 encircle the fire and sing as follows:

Eng-aĩ narok, hoo-oo !
 Eng-aĩ, indooko 'yook !
 Hoo ! ol-le-'mōuo ! Hoo !

Solo. The black god ! ho !
Chorus. God, water us !
 O the of the uttermost parts of
 the earth ¹ !

Eng-aĩ narok, hoo-oo !
 Eng-aĩ, indooko 'yook !

Solo. The black god ! ho !
Chorus. God, water us !

Free Translation.

God of the rain-cloud, slake our thirst,
 We know thy far extending powers,
 As herdsmen lead their kine to drink,
 Refresh us with thy cooling showers.

¹ Lit. The of the horn.

O-singólio loo-'n-gera teni
mesha eng-aĩ.

The children's song for rain.

Ore ten eany eng-aĩ esha,
nerany in-gera, nējo :

When there is no rain the children
sing as follows :

Aĩ, tasha !

Solo. Rain, fall !

Maagor e-swaate,

Chorus. That the hide does not
choke me,

Ol-chōni musana

The old skin

Oiyeki 'n-guruon.

Which takes away the ashes.

Free Translation.

I

Come rain, and bring
Fresh milk to me :
Which I'll not get,
Except through thee.

II

I almost choke
On that old skin
That's used to rake
The ashes in.

III

For when there's drought
Hides old and tough
For children's food
Are thought enough.

'Singōlióitin le-'n-jore.

Songs in time of war.

Ten eiyōu nepwo 'l-muran
loo-'l-Maasae en-jore, neñgas
aapwo ol-oiboni. Ore p' eisho
ol-oiboni en-aibon, nepwo.

Whenever Masai warriors wish to
go to the wars, they first of all visit
the medicine-man, and as soon as he
has given them medicine, they start.

Ore ten eitanap il-móruak
il-muran lenye, neibughoo
kulle o en-aisho te-'n-gop, amu
ējo : 'Enyor eng-Aĩ.' Neisilili
sii 'ñgorōyok eibuñgita eng-oti
e-kulle.

When the old men are bidding
their warrior sons farewell, they pour
both milk and honey-wine on to the
ground, 'for,' they say, 'God wishes
it.' The women sprinkle the warriors
from a milk gourd.

Ore pe ebaya en-gop oo-'l-
mañgati, tenepwōnu 'l-mañgati
aaarare, nēun il-muran 'l-alema,
neitashe te-'nne-wēji netii 'l-
alema lenye, nējo : 'Nanu ol-

On their arrival at the enemy's
country, should the enemy offer fight,
the warriors plant their swords in
the earth and stand by them, saying
at the same time : 'I am the son of

le-ñgania, ten ää ana ten apok,
enne-wēji.'

Ore ten eipiri 'l-mañgati,
nepwo 'l-muran aar. Naa, ten
eidip aataar, nerany erēota 'n-
gīshu, nējo :

Aōmon ol-ari lai, naōmon
eng-Ai-i,

Ŵo-ho, Ŵoo-hoo !

Ŵo-ho, Ŵoo-hoo !

Aōmon ol-ari lai, naōmon Ol-
ōnana.

Ŵo-ho, Ŵoo-hoo !

Ŵo-ho, Ŵoo-hoo !

Ol-oiboni lañg, ol-oiboni
lañg,

Kiliki 'manyat naamanya 'l-
moñgi.

Ŵo-ho, Ŵoo-hoo !

Ŵo-ho, Ŵoo-hoo !

so-and-so ; whether I die or conquer,
it will be in this place.'

If the enemy flees, the warriors
pursue and slaughter them, and when
they have killed them, they sing the
following song whilst driving off the
cattle :

Solo. I pray (that this may be)
my year, whom I pray to is God.

Chorus. Wo-ho ! Woo-hoo !

Wo-ho ! Woo-hoo !

Solo. I pray (that this may be)
my year, whom I pray to is Lenana.

Chorus. Wo-ho ! Woo-hoo !

Wo-ho ! Woo-hoo !

Solo. Our medicine-man, Our
medicine-man,

We tell thee the kraals in which
are the bullocks.

Chorus. Wo-ho ! Woo-hoo !

Wo-ho ! Woo-hoo !

Free Translation.

O God of battles, grant this raid
Successful more than all may be.
Lenana, may we homeward bring
The herds whereof we spake to thee.
O wizard chief, bless thou our spears
And make this year the best of years.

Ore pe emutye 'l-muran te-
'n-jore, nepuku nooñgotonye,
oo'ng-anashera, oo'sanjan enye,
nepwo boo aasai eng-Ai, ten
eilepu ol-akira le-'ng-akenya.

Nēäniki 'n-gujit il-kilani
lenye oo 'malasin naashumye
kulle, amu ējo : 'Etataana pe
epwōnu 'n-gera añg ; ebaiki
eata e-sumash.

When warriors tarry on a raid,
their mothers, sisters, and lovers
collect outside the huts on the
appearance of the morning star in
the heavens, and pray to God.

They tie grass on to their clothes,
and leave milk in their gourds, for
they say : ' Our children will soon
be returning, and when they arrive
they may be hungry.'

Ore ten eitururo pôkin,
nerany, nêjo :

Eng-Ai naōmon, neniñg.

Eng-Ai naōmon en-dōmōno.

Aōmon Parsai nailepua.

Eng-Ai naōmon en-dōmōno.

'N-gera aṅgenn'-ālo inyiaku.

'N-gera aṅgenn'-ālo inyiaku.

When they have all collected together, they sing as follows :

Solo. The God to whom I pray, and he hears.

Chorus. The God to whom I pray for offspring.

Solo. I pray the heavenly bodies which have risen.

Chorus. The God to whom I pray for offspring.

Solo. Return hither our children.

Chorus. Return hither our children.

Free Translation.

O thou who gavest, thou to whom we pray

For offspring, take not now thy gift away.

O morning star, that shinest from afar,

Bring back our sons in safety from the war.

Etii sii likae-singólio le-'ng-
ōmono e-'ng-Ai ten eimutye
'l-muran te-'n-jore. Erany i-
ñgorōyok pôkin eibuñgita 'm-
bukurto kutiti naapisiñgare
'n-gujit naanyori, nêjo :

I

Eng-Ai ! eng-Ai ! täku

Il-mishiren¹ le-'ikiñga !

Täkieku

Il-mishiren le-'ikiñga !

II

Na-toiye emigira.

Eshōmōki eng-ōmono e-'ng-
Ai.

Täkieku

Il-mishiren le-'ikiñga !

There is another prayer to God, which is sung when the warriors tarry on a raid. All the women collect together, and, whilst holding in their hands small gourds covered with green grass, sing as follows :

I

Solo. God ! God ! tear out

Chorus. The brand-marks of the people !

Solo. Tear out, tear out

Chorus. The brand-marks of the people !

II

Solo. Girls, be not silent.

Chorus. It is being prayed to God.

Solo. Tear out, tear out

Chorus. The brand-marks of the people !

¹ Il-mishiren, the brand-marks of cattle. The meaning here is Break the power of the foe.

III

Kileghen oilepu,
Ol-akira le-'n-deipa,
Täku
Il-mishiren le-'ikiñga!

IV

'Ng-atambo e-Koimereg,
täku
Il-mishiren le-'ikiñga!

Ōtonfe en-daruna, täku

Il-mishiren le-'ikiñga!

III

Solo. Venus who is rising
Chorus. And the evening star.
Solo. Tear out
Chorus. The brand-marks of the
people!

IV

Solo. The clouds of snow-capped
mountains, tear out
Chorus. The brand-marks of the
people!
Solo. (He) Who waits till the
heavens are red¹, tear out
Chorus. The brand-marks of the
people!

Free Translation.

I

O God of battles break
The power of the foe.
Their cattle may we take,
Their mightiest lay low.

II

Sing, O ye maidens fair
For triumph o'er the foe.
This is the time for prayer
Success our arms may know.

III

Morning and evening stars
That in the heavens glow,
Break, as in other wars,
The power of the foe.

IV

O dweller, where on high
Flushes at dawn the snow,
O cloud God break, we cry,
The power of the foe.

Ore ten erinyunye 'l-muran
te-'n-jore, pe ebaiki te-'n-
netaana 'ng-añgite enye,
nerany epwo, nējo:

Epwo'ng-alepok ing-orioñgi.
Kisulie too-'l-ñgatunyo.

Yōa apej! Yōa apej!

Yōa apej! Yōa apej!

When warriors return from the
wars, they sing the following song
on approaching their kraals:

Solo. The milkmen go behind us.
We have conquered with the head-
dresses of the lion's mane.

Chorus. Yoa! I burn! Yoa! I
burn!

Yoa! I burn! Yoa! I burn!

¹ The sun.

Free Translation.

The foe is routed: surely not in vain
 Upon our brows we bound the lion's mane.
 With bootless zeal the herdsman tracked our line,
 Far, far ahead we drove the captured kine.
 Their kraals we've burnt, their cattle we have ta'en,
 And now we come in triumph home again.

'Singōliōitin loo-'l-muran.

Warriors' songs.

Ten epwo 'l-muran loo-'l-
 Maasae en-jore, ore p' ēar
 il-meek, nesira e-matwa
 e-tatēne oo-'seseni to-'l-kária
 o e-matwa e-kedyanye te-'n-
 duroto.

When Masai warriors kill bar-
 barians in a fight, they paint the
 right half of their bodies red and
 the left half white.

Nerep il-kulikae lekwa
 ootaarishōte.

The comrades of those who have
 killed some of the enemy then sing
 their praises.

Anaa elle ōrepi aajo :

The following is an example of
 their songs :

Etaa shumaroto

Solo. The pig-tail on the top of
 your head

Ol-teigha lino eibuñgi,

Is about to be seized

Tin idamu 'ng-añgite,

When you remember the kraals,

Em-barnoti o-'l-Puruo.

Chorus. O warrior son of Ol-
 Puruo.

Free Translation.

Son of Ol-Puruo,
 Mighty in battle,
 Dost thou remember
 The kraals and the cattle
 We took from the foemen,
 What time in thy daring
 We scarce held thee back by
 The plaits thou wast wearing?

Ēji sii kulikae-repeta. The following are other examples :

Solo. Ol-le-Langoi, ol-murani ōdo, 'l-memutana

Latukuyanye. (*Chorus*) En-deipa neitu lepeta.

Solo. Ajo edo. (*Chorus*) Keikajita? (*Solo*) Kat'-uni to-'l-apa ōbo.

Chorus. Aroi le-'ng-añg añg náitadoli 'N-Jōwaine¹.

Nakedōki em-bwoto te-Kimar'² eikararo.

Solo. Ol-le-Langoi, the warrior who has reddened the ground with the blood

Of those whose country had not been reconnoitred.

Chorus. Who ran on ahead and returned in the evening to the van.

Solo. I tell you he has killed. (*Chorus*) How often? (*Solo*) Three times in one month.

Chorus. The cows with the crumpled horns which were shown to Ainsworth were in the kraal.

We captured them because he climbed to Kimara to take the place of those who had retired.

Free Translation.

I

Sing we the praise of that foremost of fighters,
Ol-le-Langoi, whose spear was ne'er wielded in vain,
Who spied out the land for our warriors advancing
And made the ground red with the blood of the slain.

II

Slumbered the foemen unwitting of danger,
Though we knew not the country, we felt no dismay,
But a bitter awakening was theirs in the morning
When thrice in one month thou their bravest didst slay.

III

Mighty the spoil from the kraal that we captured,
The herds of horned cattle we drove o'er the plain.
To Ainsworth¹ we showed them. Thine, thine is the glory,
Ol-le-Langoi, whose spear was ne'er wielded in vain.

¹ J. Ainsworth, Esq., C.M.G., H.M. Sub-Commissioner, Ukamba Province.

² Kimara is the Masai name for a district in Kikuyu.

Solo. Etaa eng-orí e-'n-giteñg máitōniñgó,

Chorus. Nikirú 'n-gejek, Medoto lañg ōraposhe.

Solo. It came to pass that we heard the lowing of the kine,

Chorus. He ran (until he captured them), our Medoto of the splendid shield.

Free Translation.

Medoto of the splendid shield

Hath heard the lowing of the kine:

Soon shall their teeming udders yield

Rich store of milk for me and mine.

Solo. Eitu kutuko 'l-Murañgu¹ oo 'l-Makindara².

Chorus. Tipika ol-le-Parmet el-lughunya e-'m-bwoto.

Solo. Ebaiye misira ol-pile lai eng-opito,

Chorus. Eitu kinyōtōtō eng-aj'-añg, nado 'l-onito.

Solo. The people of Marangu and Moshi are in terror,

Chorus. Place the son of Parmet in the van of the fight.

Solo. When you did not kill anybody,

Chorus. We did not leave our hut, blood-red is our sign.

Free Translation.

Marangu and Moshi are cowering in terror:

Son of Parmet, go thou in the van of the fight.

If the foemen escape thee, at least we shall conquer,

With thee as our leader we'll never seek flight.

By our shields shalt thou know us, blood-red is our scutcheon,

The hosts of the Chaga shall yield to our might.

Marangu and Moshi are cowering in terror:

Son of Parmet, go thou in the van of the fight.

Solo. Ēj' Ol-le-Tema e-sidai añg neitu eiteri.

Chorus. Elle leitu apikye ol-chōkut lin' en-jangar.

Solo. Etaa ol-chōkut ōdupa kiñgurakini.

Chorus. Kido 'm-biron ten enyiku en-jolōloto.

¹ Marangu is one of the Chaga States on Kilima Njaro.

² Mandara was a great chieftain of Moshi, one of the Chaga States.

Solo. It is said the son of Tema has an ostrich feather head-dress which has not been worn.

Chorus. I did not refuse to give you the credit of killing the herdsman.

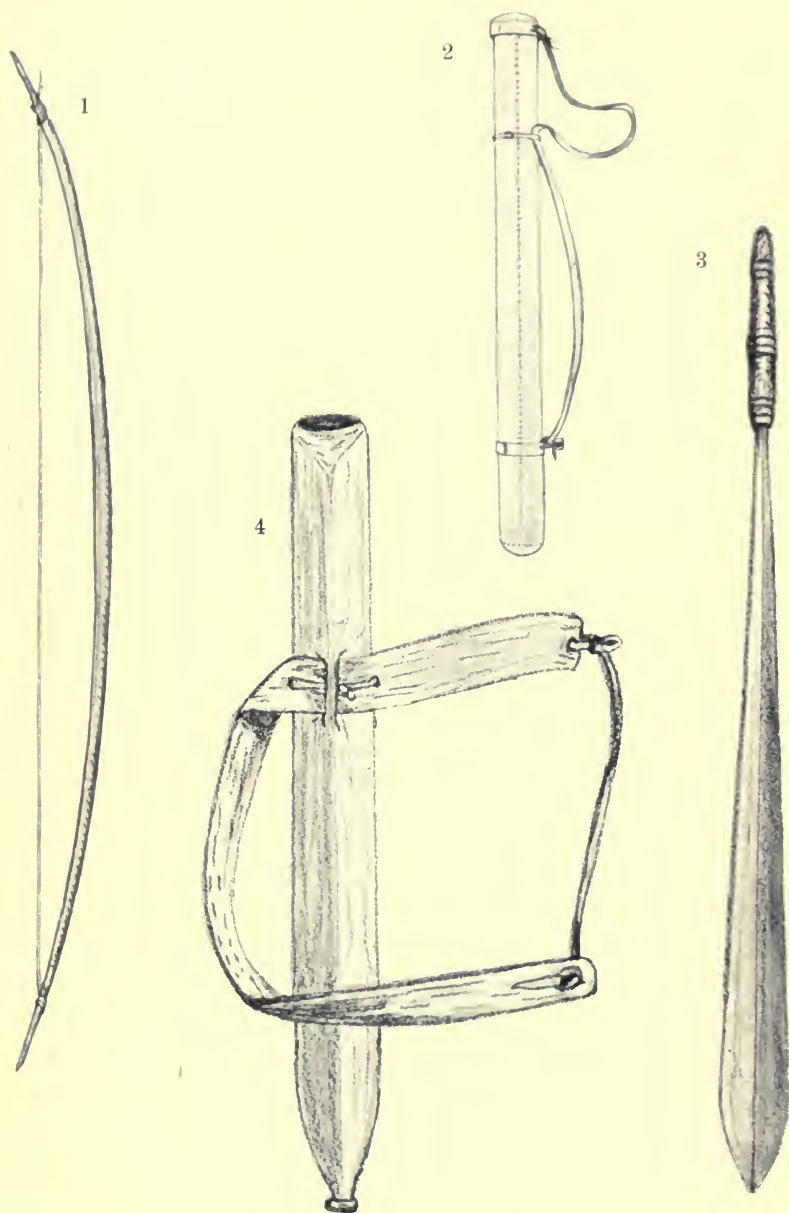
Solo. They are seeking a stronger herdsman for you now.

Chorus. You killed another by the doum palm as we entered the country.

Free Translation.

When Tema's son first donned the ostrich plumes—
The manly dress that marks the warrior's pride—
Two foes he slew before the raid was done,
And in their blood his maiden spear was dyed.
The first was in the border marches slain
Beside the palm-tree, next the neatherd fell.
Sendeyo seeks a stronger herdsman now
To guard his kine 'gainst one who fights so well.

EN-GIDIPATA



1, 2. Bow [$\frac{1}{8}$] and Quiver [$\frac{1}{8}$].

3, 4. Masai sword and sheath [$\frac{1}{8}$].

INDEX

Adultery : *see* Crimes.

Ages and generations : *see* Masai.

Antelope, 222, 319.

Ant-hill with two exits, 198.

Barbarian, savage (Bantu), 132, 298, 312, 318, 321, 331 ; origin of, 272.

Barren women, 177, 280, 309.

Beads, 29, 145, 258, 282, 320, 323, 338.

Birds, 295, 298, 318, 319, 323, 333.

Birth, 306, 345.

Blood as food, 317, 335, 345.

Blood-money, 311.

Brand-marks, 290, 351.

Buffalo, 228, 319.

Buffalo-horn : *see* Horn.

Bullocks : *see* Cattle.

Burial : *see* Dead.

Butterfly, 258.

Cannibalism, 144, 177.

Castration, 344.

Caterpillar, 179.

Cattle, 121, 127, 160, 178, 189, 195, 266, 288, 302, 309, 317, 350, 354 ; and ghosts, 308 ; branding and cutting ears, 290 ; descending from heaven, 268, 270, 327 ; disease foretold by medicine man, 327 ; hide, 127, 147, 254, 269, 270, 295 ; method of slaughtering, 157, 300 ; names, 189, 195, 288 ; number in Naivasha Province, 319 ; skull placed near door of hut, 294.

Caul-fat, 246, 277, 343.

Caves, myths regarding, 280.

Chaga tribe, 28, 355.

Chief, 222 : *see also* Warriors.

Children, adrift, 177 ; out of knee, 153.

Circumcision, adult, 115, 120, 129, 177, 261, 294, 296, 299.

Clans and families : *see* Masai.

Clouds, prayer to, 352.

Comet, myths regarding, 277.

Cooking-pots, 331.

Counsellor, 198, 296, 301 ; club of, 320.

Counting : *see* Fingers.

Cowardice, 115, 132, 297.

Crimes, 310 ; punishment of, 177, 196, 310.

Crow, 201.

Cupping, 108, 257, 317.

Curse, 304, 312, 338, 344.

Day, myth regarding, 278 ; divisions of, 332.

Dead, disposal of, 246, 271, 304, 305, 328.

Death, 304.

Demon or devil, 116, 127, 221 ; animals out of toe of, 116 ; animals and men out of fingers of, 223 ; change of appearance, 265 ; man out of face of, 223.

Districts and sub-districts : *see* Masai.

Divorce, 304.

Dolls, 321.

Donkeys, braying at moon, 274 ; ear-cutting, 290 ; herding, 178 ; saddling, 156, 292.

Dorobo, hunting tribe, 28, 228, 235, 266, 270, 289, 297, 317, 330.

Dress, boys wearing women's, 298 ; of old men, 255, 277, 300, 345 ; of warriors, 283, 284, 294, 301 ; of women and girls, 245, 249, 250, 258, 282, 284, 303, 341, 345, 347 ; warriors exchanging, 311.

Ear-cutting, 290, 306.

Earth, 245 ; and sky, myth regarding, 279.

Earthquake, myth regarding, 279.

Echo, 170.

Eland : *see* Antelope.

Elephant, 108, 184, 266, 319.

Europeans, 29, 316 ; arrival of, foretold by medicine-man, 278, 326.

Fan of old men (ol-lenywa), 272, 320.

Feasts, at which honey-wine is drunk, 294, 302, 312 ; at which oxen are slaughtered, 293, 297, 299, 300, 302, 305, 312, 317, 322, 345.

Fingers, employed in counting, 41 ; names of, 26.

Fire-sticks, 160, 342.

Fish, 319.

Flocks, myth regarding, 278.

Food, 107, 127, 146, 195, 212, 237, 292, 294, 302, 314, 317 ; ants and lizards as, 154 ; not eaten by men and women

together, 293, 345; of pregnant women, 317; of warriors, 242, 317.
 Free love: *see* Intercourse of sexes.
 Frog, 184.
 Fruit, 165, 251, 319, 338.

Games, 321.
 Germans, 329.
 Ghosts: *see* Spirits.
 Giraffe, 235, 320.
 Goats, killed by strangulation, 243; skin, 254, 259, 295; and sheep, myths regarding, 278; number in Naivasha Province, 319.
 God, 195, 266, 270, 290, 346, 349; prayers addressed to, 249, 345 ff.
 Gods, black and red, 264, 270, 348.
 Gourds, 331; carried by newly married women, 303; cleansing, 339; mending, 341.
 Grass, 245, 249, 264, 267, 288, 322, 350.

Halo: *see* Moon.
 Hare, 107, 184, 212.
 Heaven, souls going to, 308; and earth, myth regarding, 279.
 Hiccoughs, 334.
 Honey, honey-wine: *see* Food.
 Horn, 284, 319, 324; blowing, 159, 320.
 Hospitality, 287.
 Hunting: *see* Dorobo.
 Huts, 253, 268, 292; plastering, 121.
 Hyenas, 128, 212, 320.

Illegitimate children, 311.
 Illnesses, 327, 334.
 Inheritance, laws of, 309.
 Intercourse of sexes, 120, 143, 288, 303, 311, 312.
 Iron, 282, 330.
 Ivory, 284, 319.

Jackall, 184, 320.
 Judges, 296, 311.

Kikuyu, 354.
 Kraal, changing, 121, 127, 160, 255, 266, 292; deserted, 244, 255, 311; called O-singira, 300; various kinds of, 292.
 Kudu: *see* Antelope.
 Kwavi, origin of name, iii.

Le-eyo, the first Masai, 270, 271.
 Leg, standing on one, 253.
 Lenana (Ol-Onana), 263, 305, 326; prayers to, 350.
 Leopard, 184, 294, 320.
 Life after death, 144, 146; reason for disbelief in, 271.

Lightning, myth regarding, 278.
 Lions, 128, 198, 212, 294, 320.
 Lover, 202, 292.
 Lumbwa or Kip-sikisi, iii, 27, 322.
 Lumbwa or Oikop, iii, 27, 189, 280, 322.

Marriage, 121, 129, 170, 201, 238, 299, 302, 309, 331.
 Masai (Il-Maa or Il-Maasae), ages and generations, 261, 288, 291, 303, 312; clans and families, 260, 265, 290, 303, 307, 325, 330; districts and sub-districts, 259, 260, 285, 291, 296, 299, 325, 327, 329; origin of, 29, 267, 270, 272.
 Mbatian ('M-Batyany), 308, 326; children of, 326, 347.
 Medicine-men, 132, 154, 164, 208, 277, 307, 324, 338; genealogy of, 326; insignia 327; prayers addressed to, 347, 350.
 Medicines, 335, 343.
 Milk, 189, 191, 195, 288, 317, 349, 350.
 Milky way: *see* Stars.
 Mist, voice issuing from, 266.
 Mongoose, 198.
 Monkeys, 108, 129.
 Months, 275, 333.
 Moon, eclipse of, 274; myths regarding, 273, 276; prayers to new moon, 274.
 Mountains, 241, 279, 280, 326, 328.
 Mourning, 306, 314.
 Murder, 129, 132, 155, 196, 299, 300, 311, 350.
 Myths, 264 ff.

Naiteru-kop, 266, 270, 271, 280.
 Names, 127, 143, 170, 177, 178, 179, 195, 242, 295, 304, 306, 316, 349.
 Naming children, 293.
 Night and day, divisions of, 332; myth regarding, 278.
 Nilotic tribes, similarity of customs, 144, 154, 246, 253, 266, 271, 277, 279, 286, 288, 300, 307, 314, 315, 316, 317, 318, 332, 333, 341.
 Nudity of males, 144, 295.

Oath, form of, 344.
 Oikop: *see* Lumbwa.
 Ol-Onana: *see* Lenana.
 Omen, 323.
 Orion: *see* Stars.
 Ornaments, men's, 283, 294, 300, 301; women's and girls', 282, 283, 306.
 Ostrich, 198, 320.

Peace, 289, 321.
 Pipes, 318, 332

- Pleiades : *see* Stars.
 Polyandry, polygamy : *see* Intercourse of sexes.
 Prayers, 249, 274, 345 ff.
 Purchase, 100, 318, 331.
 Raid : *see* War.
 Raid, called en-oo-'n-dorosi, 301.
 Rain, 145, 254, 333, 334 ; myths regarding, 264, 267, 278 ; prayers for, 347 ff.
 Rainbow, myth regarding, 277.
 Rhinoceros, 184, 320.
 Rivers, 280, 322, 330.
 Sale : *see* Purchase.
 Salt, 318.
 Salt-lick, 121.
 Salutations, 284, 287.
 Sandal, 132, 189, 305.
 Seasons, 333.
 Seduction : *see* Crimes.
 Sendeyo (Sendeu), 263, 327.
 Serpent, 266, 307.
 Servant, 189, 292.
 Shaving, 298, 301, 306, 314.
 Sheep, 239, 278 ; ear-cutting, 290.
 Shields, markings of, 291.
 Sky and earth, myth regarding, 279.
 Slaughter-houses, 115, 189, 292.
 Sleeping person must not be awakened suddenly, 308.
 Small-pox foretold by medicine-man, 327.
 Smiths, 331.
 Snakes : *see* Serpent.
 Sneezing, 334.
 Snuff : *see* Tobacco.
 Somali, 325, 330.
 Songs, 148, 191, 274, 325, 345.
 Souls and spirits, 307.
 Spirits, food of, 127.
 Spitting, 115, 315.
 Spokesman : *see* Counsellor.
 Stars, myths regarding, 275, 276 ; prayers to, 346, 350, 352.
 Steam-jets, myth regarding, 279.
 Sun, myths regarding, 273, 278 ; prayer to, 352.
 Sunrise and sunset, myth regarding, 275.
 Surgeons, 343.
 Swahili, 315, 332.
 Tattoo, 341.
 Taveta, 221, 246, 280.
 Teeth, extraction of, 239, 250, 313.
 Theft : *see* Crimes.
 Thunder, myth regarding, 265.
 Tobacco, 223, 237, 302, 318, 332.
 Tree, blood issuing from, 280 ; fallen on road, 289.
 Trees and plants, 145, 164, 235, 251, 253, 258, 265, 297, 299, 301, 318, 321, 335 ff., 342, 343, 346.
 Trial by ordeal, 345.
 Twins, 145, 171.
 Venus : *see* Stars.
 Volcanoes, myth regarding, 279.
 War, 120, 132, 178, 189, 202, 214, 325, 349 ; reason for waging, against other tribes, 269 ; songs, 349 ff.
 Warriors, praising the brave, 289, 353 ; selection of a chief, 299 ; titles, 298.
 Weapons, Dorobo, 236 ; of boys, 296, 298 ; of old men, 159, 256, 291 ; of warriors, 115, 146, 189, 291, 294.
 Wildebeest, 320.
 Wounds, treatment of, 343.
 Yawning, 334.
 Zebra, 239, 247.

*THE END.

OXFORD
PRINTED AT THE CLARENDON PRESS
BY HORACE HART, M.A.
PRINTER TO THE UNIVERSITY

