KUKURUKU.

LJEBA.

Record 188.

. . . . Iyimahan, maidiemi, maikisewo . . . Nimahan, we get ready, when we reach there ebogiohomoroku; omaidaxia, maikisewo; white man sent a man to Okun; so we go, when we reach there; aikigaibonia weheni wemai daikedi; we don't meet white man there so we come back home; maikesoaria orekigiu humori, mairaxia when we arrive home he sent messenger again, we start to go again maikisewo ekigenia wehene when we reach there we don't meet him again there makiavaiwa ; akiggiuhum**o**ri ; aragbokixa we come back home; he sent, come again; now we start to go again okigazowenede. akisewo ; akowe when we reach there; the clerk judged the case.

ORA COUNTRY (4 Texts).

(Sabongida.)

2.

Record 177.

Qriwa; gdewa, ovai; woliese; He is at home; salute him; he is out, he comes; okien**e**de**re**me Hodewime; yoaxanwoa; I am going to farm; I shall be going home; good bye ilodorhiebale; ędawinievai; ihorebai lelomele; I am going to bring food; I return from farm; I bring food for them; lohaminakigbelale. that they may not be hungry.

3.

Record 178.

Agboñ womalina grugkpa weke alenenako This world of ours is one of those which we spoke of before Oisalebulwa mali. Ovon bi uki agboñ wehi n_Q Sun and moon worlds other which Osa made. va ähiehie: arî ru agboñ ze enibi agboñ ogomali. they are worlds just as world this our. and stars:

4. AXWEGOGO (Dungbeetle).

Record 181.

Qhiekoivelo obo no axwegogo; rhelobwa roli; Doctor divines for dungbeetle; he makes enter into rest obo bonali; rhelowie axwegogovai esoñ; he again foretells; he makes enter into trials; dungbeetle comes "Binolikiulu" gremiesoň, emiko; orhe: he experiences trials, nothing like it; he says: "What shall he do" rhionidafi; odabu obowuhuran; he says that I may thrive; he goes to diviner in tree; obowuhurañ. rhigli **bwofion** qmqkbotq; diviner in tree tells him who puts head down; go to diviner rhiolibo ofiuhonomokbotoli ohiekoivelo; diviner who puts head down says go to diviner who takes lachrymal secretion: orhioli lalexglevelo ogonoli. Odalaloli exolivelogololi; lick secretion his. He licks dirt from the eyes; he says odamugbenolidi; orhioli, he took divining apparatus and threw for him; he told him, xwefe: do dozoa Oxage, we if you know, go and build house you get property; where

esosukpode eki. Edokinaxise, grho, in middle of road is market. When market is due, he says, "he," grehi. axisikolo; Edekikise, in pot put yam pudding; "Yes," he says. When market came, odalu iyo. eheni iwoxileki ihino vade; okira After a time he did so. after that virgins seven ranirhe olaru **ena,** nali rhiqli; axwegogo, "dungbeetle, you made these," they said they said; mwefwa; raxiaveki: rainkidaveki vade; "cast away"; they went to market; then they from market came; odarhierale ihino: odanisoñ vekilua; he took to wife seven; he pumped filth into their vulvas; ralikidavekua; "wavai, wavai, wavai"; orhenoli then they scattered; he said to them "come, come, come"; yekbololi; Qkidaxuhomo bolišo, I shall sweep it; then he took his head to sweep excrement, onailu vawoli etogie, what they make is not a laughing matter, they shout at him " wo, wo, wo, wo," "alas, alas, alas, alas."

3.

Record 184.

Εi bi ibisun orhiemi; ohame ofi . vagmoñ snail took loads; famine Tortoise and rages in earth ibisun rhexiogo, hi elimi; gi ime okpanye; snail wandered in bush, saw farm one; heaven; and ofiemiodo; oregainye xema orehenikekere; he met wrestling; then he found small ones; yam odadegběmie baiele; ohamiogbei: he began to find bit by bit food to eat; Tortoise is hungry beni: eirhioli suwedamii balele, in this time; Tortoise says "Where do you get food to eat,"

kimie ei xasoñ te itamali; rere; but he does not tell: Tortoise then saw that night comes; edekifuañ xioliuwekpa; ibisuemu osem we in his bag: when day breaks snail takes he puts ashes ękpagoli; ogboxia; eikimiekoxia; grengninwe his bag; he goes on; Tortoise then saw him go; he track of ashes eigrikigli rhexali : okiasu woxumura, Tortoise calls him follows: when he crawls where bridge is, " Ibisuo, ibisuo." ohagbegbe; ibisuo. he keeps silent altogether; "Snail, snail, snail." orhei: unwokpana, okinonoxumura ele; when he crosses bridge finished; (Tortoise) says: "This one month urhe nolixaki, miemie? nirorirhiasu. he if answers?" which he takes to crawl. you say, aikidaxia; ralikisewo. Nilolidelowede; Then he dropped into river; then they go on; when they get there, emanogbali, emarifiali gbe; core twamu quickly took yam big; yam he knocked him Tortoise then down: ibariawo. ehenî ; eikida fia ibisu snail's food. there; Tortoise then spoils

4.

atoni; ikpędehino Qla axano they bury him; for seven days When a person dies adenoulu axwelaliabo; inaviulimise; they perform customs; on the day he dies they wash the dead body; abukmoň hiebegbe, arukmon wali; they take cloth and rub him; they sew the cloth (that covers him), agbagbobo. Ašenewohiewobo, They tie cowries round his arm, they kill a ram for him. agboxoxohiewobo, asuelemavai; they kill a fowl for his hand, they take fufu and sacrifice to his foot; II. G

amue dolede, amwehewuhumu, they put him on their heads, they carry him outside, amoxiawekogo; agboluxu, they take him and go to the bush; they begin to dance [behind], Ixiloya akesekogo atoni. Otu Ichiloia when they reach there they bury him. etuevamole; amonewoto; asewo; two men carry him; when they reach the place; they put the body down; amofiqwo; ahielowole; egeniwo after that they [company] dig the grave; they put him in the grave; afiglewewo avaiwa. ahieketoinya they put earth over it they leave him there they come back home, anodexwiawede; afiusisi : axwanahumawo, they fire a gun; they shave their heads, they wash at the water side: oxwili; oxwili ; ghale gxwili; ovigle ekenigle his children his s**iste**rs cry; his wife cries; cry; erokpawole axwili. his brothers cry. amoinodolele Oligirixawo When a chief dies they take him to Odolele (quarter) ehokpadatonoli olo okpa heni; onoiligili they bury chiefs in one grave there; those who are not chiefs alobo Obaxawu adatoiwihene. they (all town) When the king dies they cannot bury there. axwiagogo, odedenioko anama, mu wolele, they sing for him, they ring a bell, hold a meeting in the town, ovigle omogada, afiego, afilosisi, the sons carry swords, they throw cowries, they fire guns, owolerao; agbebolonale, ogowolele, and lament in the town, they cry "oh my father"; they dance for him ede hake funa agwijagbedienali; agbexituanali, when day breaks they dance exitwa, they dance ejagbedi;

ademela, amolemi dolere. ahiamelangle they bring the body. they buy a cow, they kill the cow for him in the town akehiemelanolele; amonihe agboluxu, when they kill that cow: they take the corpse they dance for it, in the town singing bolololo. amwexie alodo toni ehada tõligvili: "bolololo," he they carry it and bury it with the chiefs: goes to his place, akitoniele, avadewa. when they finish the burial, they come home. nelodotoniwewo. Asabekme afielowewo [Otul Asabekme carry him to the place, they leave him in the place avadewa. akisewoale; avwede when they reach home; they come home, they begin the ikpędehino; axwalimali ewiewie seven days; they shave their heads in the morning maxwainali. Alijemego idinari they shave their heads for him. They bring his property,

įviglikoli, asoñ akire ealeogo his sons share it, when night comes all his fa

ealeogolali qvai all his family come

ixwoogole, akoneniviole.
all his wives, they share them out to his sons.

Oxwo ns. If a wife

won't marry his son boibo kere vai

nyonyamoviqle

obulelolali; she goes to her father's house;

boibo kere vai quokilelodewa since white men came anyone who goes to the house ohalikponihile.

pays £5.

AGBEDE (12 texts).

1.

Record 189.

Afobatia gwineka; Awazehailele; etio King's boys went cut corn; francolin picked corn and ate; they say

awagegboviare leyage awa enimena; they will wait for fowl on this farm; when fowl came again they nilegbo; eranawele awāravare; otio: will kill it: they hide fowl comes out; it says: bukbukbegbe azana, magbegbe azana. Irhegie, drums are beating. beating drums are beating. They laugh, awarazoka; ędęnekę fowl eats corn; next day irhegie, obatio: lolo they laugh, king said: himself orazelakasi. iyazoboro keonawara; ivare, wait for fowl; so he rode his horse. will go he went, bukbukbegbe otia miza; awatifowera; ne: azana, he stood; fowl flew out; it says: they are beating drums azana magbegbe. Obaragie, gragie, drums are beating. King laughs, he laughs, oradewakasire; awarazekagbo; orara. he fell from the horse: fowl ate corn all; it went. yakeonawara, nirogbo; Ukbokomitoro: wazero let him wait for fowl; he will kill it; Sick person said: konukbokomina; atio: yaneto, go sit down, you sick person; he said they said araduoiari: okiroiagbo; gresakaomi. he roasted in this he would kill it; he is carried to farm; farm hut corn. awaratigere; oragemimi; ogesikero, Francolin came; he sang again; when it came near him, orarhagbukbogbo; orugo. he took wood and knocked it; so it died.

2.

Record 192.

Qgene biri amq; qnamq aratiq Inaboseli, Man and wife; the wife was called Inabosere

| oraguekiakia she had connection | qnagen n the man | | ebiraio? am I going to do with her? | |
|--|----------------------------------|--|---|--|
| onamirona, this, my wife, | | yagwe m having conne | kiakia. ection quickly. | |
| | raxokome put medicine | yowegbe on her body | norqyqare to know | |
| sogbo yag when she had co | we kiakia. onnection quickl | | tamamo cold her husband | |
| kiroyogisera; onamotioke; she was going to her own country; her husband said all right; | | | | |
| qgisugisera ora gwe kiakia; qgeqk- when she reached her country she had connection; when sh | | | tia; qgeok- tion; when she | |
| ovadeoa q came home he | yage qlubokia e said "welcome | ge qlubokia; qnokominaamo te aid "welcome"; the medicine her husband put | | |
| yo wegbi in her body | qtaro said | nakaroyorobo no one can salu | kia. Lorora te her. So | |
| quokomi na amo te yo wegbe memeroro the medicine which her husband put in her body sang | | | | |
| Ekini maietode In the market where she went | | | mamali, we don't eat, | |
| magweli inaboser we only have connection Ina | | | | |
| | | kwo orqe inabos she does bad. | ęre. | |

3.

qbararhiyadugboba biulegi; Okame dugbedugbe this king My story runs thus about king and tortoise; egirhelela; emená negi rheno; gave his cows to tortoise to mind; Tortoise ate all; ękirhobakpaloalo; gbatiokeyi; Bwokpanokere alone ate it; the king said "no"; one that was left he

otiedo neyave; adikwakolo numyuko he called Edo to come; he took its bowels to he-goat Egilådewore; yanare. ortiokegigbela; Tortoise fell down; he-goat said tortoise to take dung away. killed them; egitiokenele; griovare wowala nileyalema; tortoise said "no"; they come to his house to go eat fufu; grarukpugwalema; otiemikokukalu; he put bone in the fufu; he called he-goat and said "shut eyes"; gradufiomiukunu; ukbugwa raugbaluwutuli. he put it in mouth of the goat; the bone stuck in his throat.

4.

Ezikamere looyime miukpafiami ora Ezikamere went to farm and saw a small bird oranwo, iyiora tirekāro yimi; īko: in its nest, he caught it, its mother flew to the farm; "Ezikamere, $\mathbf{qmqn}\mathbf{abi}$ nabiware" (bis). tiomonime, give me my son, he is a son "Ezikamere, just as you are."

5.

dugbe dugbe irhaiyeli irhaiyeli oranute they live they live Story my go on go on they have fiewora? bububu ; ame male, onivie; famine in their country? too much; no food to chop, at all; ediri; ogesebirqyara egitio, kiloyare tortoise said, he would go for palm nuts when he reached bush soediri; orareli o kuru udi; he found palm nuts; when he climbed up the palm; ugbeo onokuriudi; ugbediri orarhe rimi he climbed the palm; when one fell he knocked palm nuts

radefio ekereda; onukpediriruebebriya he said that palm nut wherever you go fall in the water: aka gbore aka rimi re ki yia tie. if it is in the world or in heaven he will get it. Orarhereri ora su boyo weda. gratio When he came down he put his hand in the water he took mozewori; otio sebatie; otiok girl out of water; he said what is your name; she said Qmemamomi . kiratiero. Otiolimalagwi, Omemamomi is how they call me. He said make food, uramomi uramema. negi; griosumo make the soup said Tortoise; make fufu, he asked her rirhekaro yowa; otioke; ogeto if she will follow him to go home; she said yes; when he reached sowa, otioba ; igwo nuaiyo se batio home, he told the king; I say to you to say to her how they call her obatio sebatio otio komemamomi; otio. king said how do they call her she said Omemamomi: he said Omemamomi, -nil $_{0}$ oramema ora momi; ne, Omemamomi, for him make food make soup; for him. oratiedore tiowa; guoni niwa wo rogbo he called Edo to come to his house; say to her that you ask sebatio; otio kiokomemamoni; what is her name; he said her name is Omemamomi: ętio maniragwe, gramema, gramomi gramanira they said let us see, make fufu, make soup make for them erarema, ikpekomenemavare, rema, they chop, chop chop, sick people who can't come, ararhegirawo. Augrhosebeagwane they send food home for them. It was forbidden to cut her hair otio; kanerwalo; egegetosoa she said; they must not cut hair from face; when he takes her home; **Qratamatu** bo kiere nokanioraru. he told his wife to remember not to cut her hair from face.

Ogemie egi ya lobina granigralu When she saw tortoise went hush she cut her hair orheionedagbu. oragbo grara ; egegebovare; he went to bush again she went: when he came; he began to gramokborio kpe udi fio rhelono kuludi; he took a single nut and threw climb the palm tree again; onukpedi rira ebebuviaki ękęręda. Otio whatever place it fell it in the water. He said that nut ro yia tie wo; grarhelerhe grasoboweda; he put his hand in the water; he would get it; he came down oradwagene wore; otio sebe atie agene; he picked a man out; he said what is your name, man; he said kiro rwatie rofi nianiaboroboro. Qrarhodobegbere, otio my name is flog-flog. He took him to the king, nuwa ino ro gbo se batio, oba tio sebatie agene; gwagene you ask what is his name. king said your name man; atirofiniania bogba; obatioriragwe; otio kiro"flog-flog" he said he was called king said show; orarho bona tiunoko rho bonatioko; he took in this hand big tree in this hand big tree; ora gbogba; obaratie edo Otio re. he beat with them: king called Edo to come. He said ni waya norho gbo sebeatio. wa gwe agene; you will ask him what his name is look at the man: they say sebeatie, ebea tie? otio kero ofinyanyabo what is your name, what is your name? he said "flog-flog"; etio lifirawe, oratobohe must beat and let them see he took big oak they say natiunoko: rhobona tio oko; oragbedo, he took big oak; in this hand; in this hand he flogged, gbędo; ikpekomi eka ge towe flogged people of Edo; sick people if they make their leg ki usakbota etie isokwa owaiye erara. twist round stick they say stool is pressing they are going home.

UZAITUI.

1.

Record 223.

Imaiaisua, aremiseame; ivoimesua. "We are going hunting, cook yams for me"; "I am ready to go." agereadoboiere imagekbako, When we start, we reach where we are going to hunt; ageregbase; imareremao imakwerhai we make a small house; we put down our bags, we light a fire imareremai : imagerevoima: we put out food; go take our things [we say to ourselves]; ikiawanamekiawana; imakereake; ikeremielami, let us go this way or that; we go and wait; I see an animal, ijmutsitsineno, ikerekomo, igerefine, ienedotojaire I point my gun, I take aim at it, I tire, I run to the place iidauaiotoi: iinwo; iibeno; I find it on the ground; I catch hold of it; I skin it; iketewegio onimakweaiswa okeremiemieme, I shout to call the man who is hunting with me; he answers me, (lit., him and we together are hunting.) gkerenabade abokereadere; igereginaare; I tell him to come: he comes when he comes; itiewa bimuza irimieekelame eromaitsemimie I saw an animal he asks what is the matter; I say where I stand igerenwo anabade; igerepfinai igerenodaiire so I fired I search to meet it there I caught it; run fast: obigerebenoine; ikerebeno; I cut it with my cutlass; When I finished cutting it; abuwaduaigwa; ikerewegiewa ik**ereč**efioana ; I brought it here where you find it now; so I called you ikereevaimegwie ukereametsemimie; you asked me what was the matter; so I said come and I'll tell you;

itiegwoi wotoi; okereametsabimali ugerenavai so you ran up I said : look at it on the ground ; " what can we do with otoiikia? iketioi. imaigevai; okereomeyeke; it now"? so I say, we can cut it up; he says "all right"; okedefiesai kwo otoi he cuts the leaf of palm tree and lays it on the ground; iodwo nelami fio; imakerevai imakerevaikpo so we put the animal on it; we skin it when we have skinned it ierenai imakere kwi nekeli, iivoi enaitsoi: I take his share: I give to him we tie up the meat, iomaidu maketeyafe: emagerededare when we reach the water side we carry it home; iomaideniswa; iomake gyatiiri; iminakweakpo we carry the load again; we put loads down we wash again: eke kwalo; makeretiede. ogeriomekisuai he said he changes the load he says heavy for him; so we rest again, imakere adafere; imakeredu; ijoke eduajelu ; when we take it inside we carry it again; we carry it home; the house; ikete ikete gwoi nomoieme owaiseme my house I tell my master; I tell him okeretuitsoivo; okereduitsemeame ogue lame nigbe; to look at animal I killed; he takes his share; he gives me my share ikereduyelu. I take it home.

IBIE. NORTHERN NIGERIA.

1.

Record 301-2.

Wabale; akawokeyevo; waiesibinonapfe; Come on; get ready to go; you know must look out for the house; eyalešimimo; inabelafe; eyakenyajili nena, we go to farm to-day; they are at home; we come back now,

mitetsekešine miketobe; nena nyainyao I bring them; I give something to you quickly; now; mitatsekešina; emeluesome; ijaia kašito; I bring it, I give it you; go, cut the grass; if you get there, don't sit down; ukiamokegbe emailiokeme; uwalusome? don't be lazy; won't you cut the grass? If you get hungry mienenule miadobiaikia, wekogodimiale, I have what you eat I can't go anywhere, you can't cut palm nuts, wekogwatsu; wekoguanunu: umaligkeme ; you can't fetch anunu; you can't dye cloth; you are too lazy; oinanokbe mitšebešebe; -oloseme last year at this time I alone cut grass; it tired me; mamoguo migwagwagwa, oloseme; obokagbele I alone dig heaps, it tired me; when day breaks uluapfešito, utamekpawe weko; you sit down in the house, you take water wash feet you say: odoki osomine odokia osomine; akwili, market people are better; market is better: vulture, okeliokača akwiode alagwilo takala will he eat him, the vulture follows him when trader walks, čdoči; lonwe dodišeme ukalelemowa on market road; it is far, road of farm; when you are inside house adugswemi. you cannot obey.

2.

Record 305.

Ogbodode eyelana; Imiakebu ejeniusome,
Last evening we were here; Imiakebu sent messengers,
ikumane elietsueme jibo;
four people to bring yams for the white man;

etewejonofofo, alękerotsuenem**ebe** they brought the yams they gave them to the white man, onofoforikpago evanawe eoliekeji, the white man gave money two to them as they go home, ękiaramode Imięgba emukumogowa. as they reach the road of Imiegba they take messenger to house. Imiakębu ekito jusomi; eliakagukasa Imiakebu sent again; let them go and tell onofofo enalemeji kęnivu najūsome bulo that the boys that he sends the white man to whom they gave yams to him ki Imjegba ejoode anwunowe; lokito lume on the way Imiegba catch them; it is he who called me kanwekaso onomuemiegba; omejogbo obegwe who say to him who gets Imiegba: let me get man come here guqpofo qkirogukaso onomuemiegba okirobelo; he who has Imiegba came to him; the white man says to him **onom**uemiegha kenienaje denijile who has Imiegba that the boys they send to me to give ketianeje kimiegba ejodianwunowe; ogbogode. yams yester eve as they go home Imiegba on the road catches them; mianono kenwunoneniogbo; lemikie ekaluebe; so I say go call you, come; I don't want you to catch this man; kimiesewe; imakie kije unwunowe; I know them: I don't say go catch them to hide; you dabiki enenwunoweng, nonowe, namilo kimiyesewe those who catch them, if you find tell me, I want to know them kimiro jusomi anmikaso maikeli nomwewe; mikaie yasewe, messenger to Resident who has you; if I know them, I send mikajusomi anmikaso Maikele nomwewe if I send messenger to say that word Resident who has osomi kotawabe oninme. -kotalannıç. you will come to you for that palaver. It is finished.

KOMINIO.

1.

Record 306.

kefenafešiame; Ainvalaišemi; We go to farm; you must look out for house; ateliako; eliezē; enveyagwebe; we plant yams; we go make heaps for farm; yams grow; atowekenweata; oiakoakpašio, aiagbebwišo; we go clean farm; we go tie (yams) to sticks; we plant corn, akešiešio, akolene aiagbabebwe; eliesiabia; we plant beans, beans we clean with hoe; yams get big enough to

akelatoijelie; we go dig yams; atzoanenekpotso,
when we finish taking them out,

nerhoiainyele.
women cook yams for food.

Soso.

1.

Record 314b.

adzotomomani obokpo mitopwobako; Obilaxokpaiwoye : guinea corn is next; corn [plant maize; Yams are chief food; miteeneako; mitoenako; mitešešeako; otogogoako; I plant beans; I plant cotton; I plant beans; I plant ogogo (beans); miatetagbote; eanwebotala; mitalotaodose; I burn trees; I get new ground; I plant cassava; miagwesoni; miawebe; miaiyanoni; I pull up grass; I make heaps; I take all the grass; miakifwa. I plant yams.

ANTHROPOLOGICAL REPORT

ON THE

EDO-SPEAKING PEOPLES OF NIGERIA.

PART II: LINGUISTICS.

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LONDON:
HARRISON AND SONS.

1910.