

KUKURUKU.

IJEBA.

Record 188.

.	Iyimahan,	maidiemi,	maikisewo
.	Nimahan,	we get ready,	when we reach there
	ebogiohqmqroku ;	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	orekigiū humili,	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 ;	akiggiuhumori ;	aragbokixa
we come back	home ;	he sent, come	again ; now we start to go again
	akisewo ;	akowe	qkigazowenede.
when we reach	there ;	the clerk	judged the case.

ORA COUNTRY (4 Texts).

(Sabongida.)

2.

Record 177.

Qriwa ;	qdewa,	qvai ;	wqliese ;
He is at home ;	he is out,	he comes ;	salute him ;
yoqaxanwoa ;	okiñedereme	Ilodewime ;	
I shall be going	home ;	good bye	I am going to farm ;
ilodqrhiqbale ;	edawinievai ;	ihorebai	lelomele ;
I am going to bring	food ;	I return from	farm ; I bring food for them ;
	lohaminakjbelale.		
that they may not	be hungry.		

3.

Record 178.

Agbqñ	womalina	qruqkpa	węke	alęnenakq
This world	of ours is	one of those	which we	spoke of before
agbqñ	wehi	nq	Oisalebulwa	mali.
worlds	other	which	Osa	made.
				Ovqñ bi uki
				Sun and moon
va Ńhiehie:	arĩ ru agbqñ	zę ęñibi agbqñ	qgomali.	
and stars;	they are worlds	just as world	this our.	

4. AXWEGOGO (Dungbeetle).

Record 181.

Qhiekoivęlo qbq nq axwegogo;	ręlobwa rqli ;
Doctor divines for dungbeetle ;	he makes enter into rest
qbo bqñali ;	ręlowie ęsqñ ; axwegogqvai
he again foretells ;	he makes enter into trials ; dungbeetle comes
qremięsqñ,	ęmikq ; qręę :
he experiences trials,	nothing like it ; he says :
	“ Binolikiulu ”
rhionidafi ;	qdabu qbowuhurañ ;
he says that I may thrive ;	he goes to diviner in tree ;
qbowuhurañ	rhiqli bwofion qmqkbotq ;
diviner in tree	tells him go to diviner who puts head down ;
qfiuhonqmqkbotqli	rhiqlibo qhiekoivęlo ;
diviner who puts head down	says go to diviner who takes lachrymal secretion ;
qrhiqli	lalexqlevęlo ogonqli. Odalalqli
he says	lick secretion his. He licks
	dirt from the eyes ;
odamugbenqlidi ;	qrhiqli,
he took divining apparatus and threw for him ;	he told him,
Oxage,	xwefe ; do dqzoa
if you know,	you get property ; go and build house
	where

esosukpode eki. Ẹdokinaxise, qrhq,
 in middle of road is market. When market is due, he says,
 ax̄sikql̄q̄ ; “ he,” q̄r̄hi. Ẹdekikise,
 in pot put yam pudding ; “ Yes,” he says. When market came,
 q̄dal̄u iȳq̄. q̄kira eheni iwoxil̄eki ihino vade ;
 he did so. After a time after that virgins seven came ;
 ranir̄h̄e axwegogo, ql̄aru ena, nali r̄hiqli ;
 they said “ dungbeetle, you made these,” they said ;
 mw̄ɛf̄wa ; raxiaveki ; rainkidaveki vade ;
 “ cast away ” ; they went to market ; then they from market came ;
 odarhierale ihino ; odanisq̄ñ v̄ekilua ;
 he took to wife seven ; he pumped filth into their vulvas ;
 ralikidav̄ekua ; q̄r̄henqli “ wavai, wavai, wavai ” ;
 then they scattered ; he said to them “ come, come, come ” ;
 ȳk̄bolqli ; Q̄kidaxuhomo boliş̄q̄,
 I shall sweep it ; then he took his head to sweep excrement,
 qn̄ailu ɛ̄togie, vawqli
 what they make is not a laughing matter, they shout at him
 “ wo, wo, wo, wo.”
 “ alas, alas, alas, alas.”

3.

Record 184.

Ei bi ibisun q̄r̄hiemi ; ohame q̄fi vagmq̄ñ
 Tortoise and snail took loads ; famine rages in earth
 bi ɛ̄limi ; ibisun rhxiogo, gi ime okpanye ;
 and heaven ; snail wandered in bush, saw farm one ;
 oregainye xema q̄fienuodo ; orehenikek̄er̄e ;
 he met yam wrestling ; then he found small ones ;
 odadegb̄emie baīlē ; ohamiq̄gb̄ei
 he began to find bit by bit food to eat ; Tortoise is hungry
 beni ; eir̄hiqli suwedamii baīlē,
 in this time ; Tortoise says “ Where do you get food to eat,”

amug dɔlede, they carry him outside,		amwehewuhumu, they put him on their heads,
agboluxu, they begin to dance [behind],		amoxiawɛkɔgo ; they take him and go to the bush ;
akɛsɛkɔgo when they reach there	atɔni. they bury him.	Ixiloya Otu <i>Ichiloia</i>
ɛtuevamɔle ; two men carry him ;	asɛwɔ ; when they reach the place ;	amɔnewotɔ ; they put the body down ;
ɛgeniwɔ after that they [company] dig the grave ;	ahiɛlowɔle ;	amofiqwɔ ; they put him in the grave ;
ahiɛkɛtoinya they put earth over it	afiɔɛwewɔ they leave him there	avaiwa, they come back home,
afusisi ; they fire a gun ;	axwanahumawɔ, they shave their heads,	anodexwɛwɛde ; they wash at the water side ;
ɔhale ɔxwili ; his wife cries ;	oviɔle his children	ɔxwili ; cry ;
ɛkeniɔle his sisters	ɔxwili ; cry ;	
erɔkpawɔle ɔxwili. his brothers cry.		
Oligirixawo When a chief dies		amɔnodolele they take him to Odolele (quarter)
ehɔkpadatonoli olo ɔkpa hɛni ; they bury chiefs in one grave there ;		ɔnoilɔgɔli those who are not chiefs
adatoiwihene. they cannot bury there.	Obaxawu When the king dies	alobɔ they (all town)
mu wɔlele, hold a meeting in the town,	odɛɛɛnioko anama, they sing for him,	axwiagogo, they ring a bell,
afiɔlosisi, they fire guns,	afiɛgo, they throw cowries,	oviɔle ɔmɔɔɔɔda, the sons carry swords,
ɔgowolele, and lament in the town,	owolɛrao ; they cry "oh my father" ;	agbɛbolonɔle, they dance for him
agbɛxituɔnali, they dance exitwa,	agwiɔagbediɛnali ; they dance ejagbedi ;	ɛde hake funa when day breaks

ademela, amolemi dqlere, ahiamelanole
 they buy a cow, they bring the body, 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, amwexje alodo toni ehada t̄ligiyili;
 "bolololo," he they carry it and bury it with the chiefs;
 goes to his place,

akitoniqe, avadewa.
 when they finish the burial, they come home.

Asabekme nelodotoniwewo, afielowewo
 [Otu] Asabekme carry him to the place, they leave him in the
 place

avadewa, akisewoale ; avwede
 they come home, when they reach home ; they begin the

ikpedehino ; axwalimali ewiewie
 seven days ; they shave their heads in the morning

maxwainali. Ahjemego idinari
 they shave their heads for him. They bring his property,

iviqliqli, ason akire ealeogolali qvai
 his sons share it, when night comes all his family come

ixwoogole, akoneniviql. Oxwo
 all his wives, they share them out to his sons. If a wife

nyonyamoviql ebulelolali ;
 won't marry his son she goes to her father's house ;

boibo kere vai onokilelodewa
 since white men came anyone who goes to the house

ohalikponihile.
 pays £5.

AGBEDE (12 texts).

1.

Record 189.

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

leyage awa enimena; awagegboviare
 they will wait for fowl on this farm; when fowl came again they
 nilęgbq; eranawęle awęravare; qtiq:
 will kill it; they hide fowl comes out; it says:
 bukbugbeębe azana, magbeębe azana. Iręęgie,
 drums are beating, beating drums are beating. They laugh,
 iręęgie, awarazoka; ęęnekeę qbatiq: lqlq
 they laugh, fowl eats corn; next day king said: himself
 iyazobęro keonawara; qrazelakasi. ivare,
 will go wait for fowl; so he rode his horse. he went,
 otia miza; awatięfowera; ne: bukbugbeębe azana,
 he stood; fowl flew out; it says: they are beating drums
 azana magbeębe. Qbaragie, qragie,
 drums are beating. King laughs, he laughs,
 oradewakęsire; awarazekagbo; orara.
 he fell from the horse: fowl ate corn all; it went.
 Ukbękomięro: wazero yakeonawara, nirogbo;
 Sick person said: let him wait for fowl; he will kill it;
 atię: yaneto, konukbokomina; qtię
 they said go sit down, you sick person; he said
 qkiręiagbo; araduoiari; qęsakaomi.
 he would kill it; he is carried to farm; he roasted in this
 farm hut corn.
 awaratigere; oragęmimi; qęsikęro,
 Francolin came; he sang again; when it came near him,
 qrarhagbukbogbo; qruęo.
 he took wood and knocked it; so it died.

2.

Record 192.

Qęęe biri amq; qnamq qratię Inabosęli,
 Man and wife; the wife was called Inabosere

oraguekiakia she had connection	qnagene the man	qtiq, said,	ebiraio ? what am I going to do with her ?
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qnamirqna, this, my wife,	hoxagela to stop her from	yagwe having connection	kiakia. quickly.
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Qnagene The man	raxokome put medicine	yowegbe on her body	noroyoare to know
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sogbo yagwe kiakia. when she had connection quickly.	Ora She	tamamo told her husband
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kiroyogiserá; she was going to her own country ;	onamotiqe ; her husband said all right ;
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qgisugiserá when she reached her country	ora gwe kiakia ; she had connection ;	qgeqk- when she
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ovadeoa came home	qyáge qlubokia ; he said " welcome " ;	qnokominaamq te the medicine her husband put
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yq wegbi in her body	qtaro said	nakaroyqrobokia. no one can salute her.	Lqqrá So
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qnokomi the medicine	na amq te yq wegbe which her husband put in her body	męmeroro sang
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Ekini maiętode In the market where she went	mąmade, we don't buy,	mąmali, we don't eat,
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magweli we only have connection	inabosęre nabosere Inabosere	kwoza ; does bad things ;
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einabosęre, Inabosere,	na bosere, Inabosere,	kwo oręe inabosęre. she does bad.
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3.

Okame dugbedugbe My story runs thus	yadugbqba biulegi ; about king and tortoise ;	qbararhi- this king
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ęmená neęi rhenq ; gave his cows to tortoise to mind ;	ęgirhelęla ; Tortoise ate all ;
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Bwqkpanqkere one that was left he	qkirhqbqpalqalq ; alone ate it ;	qbatiqueyi ; the king said " no " ;
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qtiędo neyave ; he called Edo to come ;	adikwakqlo he took its bowels	numyuko to he-goat
yanare. to take dung away.	Ęgilădewqre ; Tortoise fell down ;	qrtiqkegigbęla ; he-goat said tortoise killed them ;
ęgitiokenęle ; tortoise said "no" ;	qriovare they come	wowala to his house
qřarukpugwalema ; he put bone in the fufu ;	otiemikqkukalu ; he called he-goat and said "shut eyes" ;	nileyalema ; to go eat fufu ;
qradufiqmiukunu ; he put it in mouth of the goat ;	ukbugwa the bone	raqgbaluwutuli. stuck in his throat.

4.

Ęzikamęre Ezikamere	lqoyime went to farm	qra and saw	miukpafiămi a small bird
İko ; in its nest ,	qřănwō, he caught it,	iyiqra its mother	tirękăro yimi ; flew to the farm ;
"Ęzikamęre, "Ezikamere,	tiqmōnĭme, give me my son,	qmōnabi he is a son	nabiwăre " (bis). just as you are."

5.

Okame Story my	dugbe go on	dugbe go on	irhaiyeli they live	irhaiyeli they live	oranute they have
fiewora ? famine in their country ?	bububu ; too much ;	ame male, no food to chop,	onivie ; at all ;		
ęgitiq, tortoise said,	kiloyare he would go	ędiri ; for palm nuts	qęesebirqyara when he reached bush		
soędiri ; he found palm nuts ;	qřareli o when he climbed	kuru udi ; up the palm ;			
qřarhe he knocked	rimi palm nuts	ugbeq he climbed the palm ;	qnokuriudi ; when one fell	ugbediri	

radefiq ekereda ; onukpediriruebebriya
 in the water ; he said that palm nut wherever you go fall
 aka ghoṛe aka rimi rẹ ki yia tiẹ.
 if it is in the world or in heaven he will get it.
 Qrarhereri ora su boyo weda qratio
 When he came down he put his hand in the water he took
 mozewori ; qtiq sebatie ; qtiqk
 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,
 uranema, uramomi negi ; qriqsumo
 make fufu, make the soup said Tortoise ; he asked her
 rirhekaro yowa ; qtiqke ; qgeto
 if she will follow him to go home ; she said yes ; when he reached
 sowa, qtiqba ; igwo nuaiyo se batio
 home, he told the king ; I say to you to say to her how they call her
 qbatio sebatio qtiq komemamomi ; qtiq
 king said how do they call her she said Omemamomi ; he said
 Qmemamomi, nilo qramema ora nomi ; ne,
 Omemamomi, for him make food make soup ; for him.
 oratiqore tiqwa ; guqni niwa wo rogbq
 he called Edo to come to his house ; say to her that you ask
 sebatio ; qtiq kiokqmemamoni ;
 what is her name ; he said her name is Omemamomi ;
 etiq maniragwe, qramema, qramomi qramanira
 they said let us see, make fufu, make soup make for them
 qrarema, rema, ikpekomenemavare,
 they chop, chop chop, sick people who can't come,
 ararhegirawo. Anqrhoqsebeagwane
 they send food home for them. It was forbidden to cut her hair
 qtiq ; kanerwalo ; egegetoqsoa
 she said ; they must not cut hair from face ; when he takes her
 home ;
 qratamatu bo kiqre noqkaniqraru.
 he told his wife to remember not to cut her hair from face.

UZAITUI.

1.

Record 223.

Inajaisua, aremiseame ; ivoimesua.
 " We are going hunting, cook yams for me " ; " I am ready to go."

imagekbakq, agreadobojere
 When we start, we reach where we are going to hunt ;

ageregbase ; imarerqmao imakwerhai
 we make a small house ; we put down our bags, we light a fire

imareremaj ; 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,

iqmutsitsineno, ikerekqmq, igerefine, iqnedotojire
 I point my gun, I take aim at it, I fire, I run to the place

ijdauajotoi ; iinwo ; ijbng ;
 I find it on the ground ; I catch hold of it ; I skin it ;

iketewegiq onimakweaiswa qkeremienieme,
 I shout to call the man who is hunting with me ; he answers me,
 (*lit.*, him and we together are hunting.)

igereqinaare ; qkerenabade abokereadere ;
 I tell him to come ; he comes when he comes ;

gromaitsemimie itiewabimuza irimieqkelame
 he asks what is the matter ; I say where I stand I saw an animal

anabade ; igerepfinaj igerenodajire igerenwo
 run fast ; so I fired I search to meet it there I caught it ;

ikqrebeng ; obigerebenoine :
 I cut it with my cutlass ; When I finished cutting it ;

ikerečefioana ; abuwaduaigwa ; ikerewegiewa
 I brought it here where you find it now ; so I called you

ukereqmetsemimie ; ikereevainegwie
 you asked me what was the matter ; so I said come and I'll tell you ;

nena miketq̄bē ; mit̄t̄s̄k̄eš̄ine nyainyao
 now ; I bring them ; I give something to you quickly ;
 mit̄t̄s̄k̄eš̄ina ; ɛ̄m̄l̄uesome ; ij̄aia kaš̄ito ;
 I bring it, I give it you ; go, cut the grass ; if you get there, don't
 sit down ;
 emaiḡk̄eme ; uwalusome? ukiamok̄ḡbe
 don't be lazy ; won't you cut the grass? If you get hungry
 mienenule miadobiaik̄ia, w̄k̄ogod̄imiale,
 I have what you eat I can't go anywhere, you can't cut palm nuts,
 wekoguanunu ; wekogwatsu ; umaiḡk̄eme ;
 you can't fetch anunu ; you can't dye cloth ; you are too lazy ;
 oinanok̄be mit̄š̄eβ̄eš̄e ; ol̄q̄s̄eme
 last year at this time I alone cut grass ; it tired me ;
 mamoguo migwagwagwa, ol̄q̄s̄eme ; obokaḡb̄le
 I alone dig heaps, it tired me ; when day breaks
 uluap̄feš̄it̄q̄, utamekp̄awe w̄k̄o ;
 you sit down in the house, you take water wash feet you say :
 q̄doki osomine odokia osomine ; akwili,
 market people are better ; market is better ; vulture,
 alagwil̄q̄ okeliokača akwiode tak̄la
 will he eat him, when trader walks, the vulture follows him
 ōdoči ; lonwe dodiš̄eme ukalelemowa
 on market road ; it is far, road of farm ; when you are inside house
 aduq̄swemi.
 you cannot obey.

2.

Record 305.

Ogbodod̄e eȳl̄ana ; Imiak̄ebu eḡeniusome,
 Last evening we were here ; Imiakebu sent messengers,
 ikumane elietsueme j̄ibo ;
 four people to bring yams for the white man ;

KOMINIO.

1.

Record 306.

Ainyalaišemi ;	kefenafešiamė ;	
We go to farm ;	you must look out for house ;	
enyeyagwebe ;	atęliako ;	elięzė ;
we go make heaps for farm ;	we plant yams ;	yams grow ;
aiagbebwišę ;	atowekeñweata ;	oiakęakpašię ;
we go clean farm ;	we go tie (yams) to sticks ;	we plant corn,
akešiešio, akolęne	aiagbabebe ;	elięsiabia ;
we plant beans, beans	we clean with hoe ;	yams get big enough to eat ;
akelatoięlie ;	atzoanenękpotso,	
we go dig yams ;	when we finish taking them out,	
nerhoiainyęle.		
women cook yams for food.		

Soso.

1.

Record 314b.

Obilaxokpaiwoye ;	adzotomęmani	ębękęę mitępęwębakę ;	
Yams are chief food ;	guinea corn is next ;	corn I plant maize ;	
miteęneakę ;	mitoenakę ;	mitešėšeakę ;	otogogoakę ;
I plant beans ;	I plant cotton ;	I plant beans ;	I plant <i>ogogo</i> (beans) ;
mitalotaęęęse ;	eanwebętala ;	miatętagbote ;	
I plant cassava ;	I get new ground ;	I burn trees ;	
miaiyanęni ;	miawebe ;	miagwesoni ;	
I take all the grass ;	I make heaps ;	I pull up grass ;	
miakifwa.			
I plant yams.			

ANTHROPOLOGICAL REPORT

ON THE

EDO-SPEAKING PEOPLES OF NIGERIA.

PART II: LINGUISTICS.

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