

THE MASAI
THEIR LANGUAGE AND FOLKLORE

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WITH INTRODUCTION BY
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N-e-lo	en-gitōjo,	n-e-tum	en-derash,
And-he-goes	the-hare,	and-he-gets (<i>or sees</i>)	the-jackal,
n-ē-jō-ki :	‘ Aa-ta-sai-ya,	le-papa	lai,
and-he-him-says-to :	‘ I-you-have-prayed,	O-the-father	my,
maa-pe	pe	i-lo	a-irór-ie
let-us-go	so-that	you-go	ol-kitok-tuñgani
ō-tii	eng-aji	ai.’	the-big-man
who-is-there	the-hut	my.’	
N-e-pwo,	n-e-isho	en-derash	pe
And-they-go,	and-he-gives (<i>or does this</i>)	the-jackal	when
e-ba-iki	álo	e-’ng-aji,	n-e-buak,
he-reaches	neighbourhood	of-the-hut,	and-he-cries-out,
n-ē-jo :	‘ Waa Waa.	Ainyō	
and-he-says :	(Noise resembling a jackal’s cry.)	‘ What	
na-tii	eng-aji	e-’n-gitōjōni ¹	ai ? ’
which-is-there	the-hut	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
we-fight	in-Kurtiale !	I-crush-to	en-gop !
		the-rhinoceros	the-earth !
N-a-ita-a	le-’ng-aina		e-mōdioi !
And-I-make	of-the-arm (<i>or elephant</i>)		the-cow’s-dung !
Nanu,	m-e-itē-u-nō-yu.’		
I,	not-it-venture-itself-will.’		
N-ē-jō-ki	en-derash	en-gitōjo :	‘ M-a-itē-u
And-he-says-to	the-jackal	the-hare :	‘ Not-I-venture
taa	nanu	elle.’	
well	I	this-one.’	
N-e-lo	en-gitōjo,	n-e-tum	ol-keri,
And-he-goes	the-hare,	and-he-gets } (<i>or sees</i>)	the-spotted-one } (<i>or leopard</i>), }
n-ē-jō-ki :	‘ Maa-pe	pe	i-lo
and-he-him-says-to :	‘ Let-us-go	so-that	a-irór-ie
ol-kitok-tuñgani	ō-tii	eng-aji	to-talk-with
the-big-man	who-is-there	the-hut	ai.’
N-ē-jō-ki :	‘ Maa-pe.’		
And-he-him-says-to :	‘ Let-us-go.’		

¹ Poetical form.

N-e-pwo, n-e-ba-ya, n-ē-jo
 And-they-go, and-they-arrive-thither, and-he-says
 ol-keri : 'Ainyō na-tii eng-aji
 the-spotted-one (or leopard) : '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-keri : 'Pasa ! e-purd
 And-he-says the-spotted-one } 'Ah! he-crushes
 (or leopard) : }
 ol-le-'ng-aina, o e-muny, o nanu.
 the-of-the-arm (or elephant), and the-rhinoceros, and I.
 N-e-lo en-gitōjo, n-e-ipot e-muny,
 And-he-goes the-hare, and-he-calls the-rhinoceros,
 n-ē-jō-ki : 'Wōu, aa-ta-sai-ya, ta-ar-ai
 and-he-him-says-to : 'Come, I-you-have-prayed, strike-thither }
 (or drive-away)
 ol-tuñgani ō-tii eng-aji ai.
 the-man who-is-there the-hut my.
 N-e-lōtu e-muny, n-ē-jo : 'Añgae
 And-he-comes the-rhinoceros, and-he-says : 'Who
 ō-tii eng-aji e-'n-gitōjōni ai ?
 who-is-there the-hut 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.

Ore pe e-niñg e-muny lello-rorei,
 Now when he-hears the-rhinoceros these-words,
 n-ē-jo: 'He! Ai! nēja e-tiu? Aa-purd-i
 and-he-says: 'Ho! What! thus it-is-like? It-me-crushed-is
 adde 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 } 'Hah! it-me-made-is
 (or elephant): }
 adde 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 ó-ta-la-ikī-nōte-ki
 to-take-out-hither the-man whom-they-have-unable-been
 ó-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, n-e-ba-ya, n-ē-jo
 And-they-go, and-they-arrive-thither, and-he-says
 en-dua: 'Añgæe ō-tii eng-aji e-'n-gitōjōni ai ?'
 the-frog: 'Who who-is-there the-hut 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-e-itō-ki en-dua a-igut-aki, n-ē-jo :
 And-he-him-does-again the-frog to-move-towards, and-he-says:
 'A-ēuo eng-oiñgōni, en-dyañgadad, n-a-ata
 'I-have-come the-strong-person, the-leaper, and-I-have
 'n-duli 'n-e-'ñgape, n-aa-pik-i eng-Ai
 the-buttocks the-of-the-post, and-it-me-put-in-is the-God
 e-mäkäke.'
 the-vileness.'

N-e-ikirikir-a ol-kurto.
 And-he-trembles-(himself) the-caterpillar.

N-e-nyik-aa en-dua.
 And-he-pushes-thither (or approaches-thither) the-frog.

N-ē-jo ol-kurto e-ikirikir-a: 'Nanu
 And-he-says the-caterpillar he-trembles-(himself): 'I
 kul-to¹, nanu kul-to.'
 caterpillar, I caterpillar.'

Ōnaa, n-e-ibuñg i-ñgwēsin aa-yet-u,
 Well, and-they-him-seize the-animals to-drag-hither,
 n-e-'ya-u boo, n-e-kweni pōki-tōki
 and-they-him-bring ouside-the-hut, and-it-laughs every-thing
 na-tii inne te-'n-daboi n-a-ita-yo
 which-is-there here at-the-trouble 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-returned 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 lanei².'
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.

Naa, ten ēari ol-mēut,
il-lenyok eitauni pe eripyē
'n-doiyē 'musetani oo 'l-turesh.

Naa, ten ēari o-sírua, naa
'n-gānda eitauni, p' eānyeki
'n-gīshu.

Naa, ten ēari e-sidai, naa 'l-
ōpir eitauni pe epika 'l-muran
ten epwo en-jore. Nepika sii
'l-ayok ten emurati.

Naa, ten ēari 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 ēari o-engat,
neitauni ol-kidoñgoi, p' eitaa
'l-mōruak ol-lenywa.

Naa, ten ēari ol-maalo,
neitauni 'mōwarak, naaoshi
te-'n-aidura pe meimin ol-
orere.

Naa, ten ēari 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.

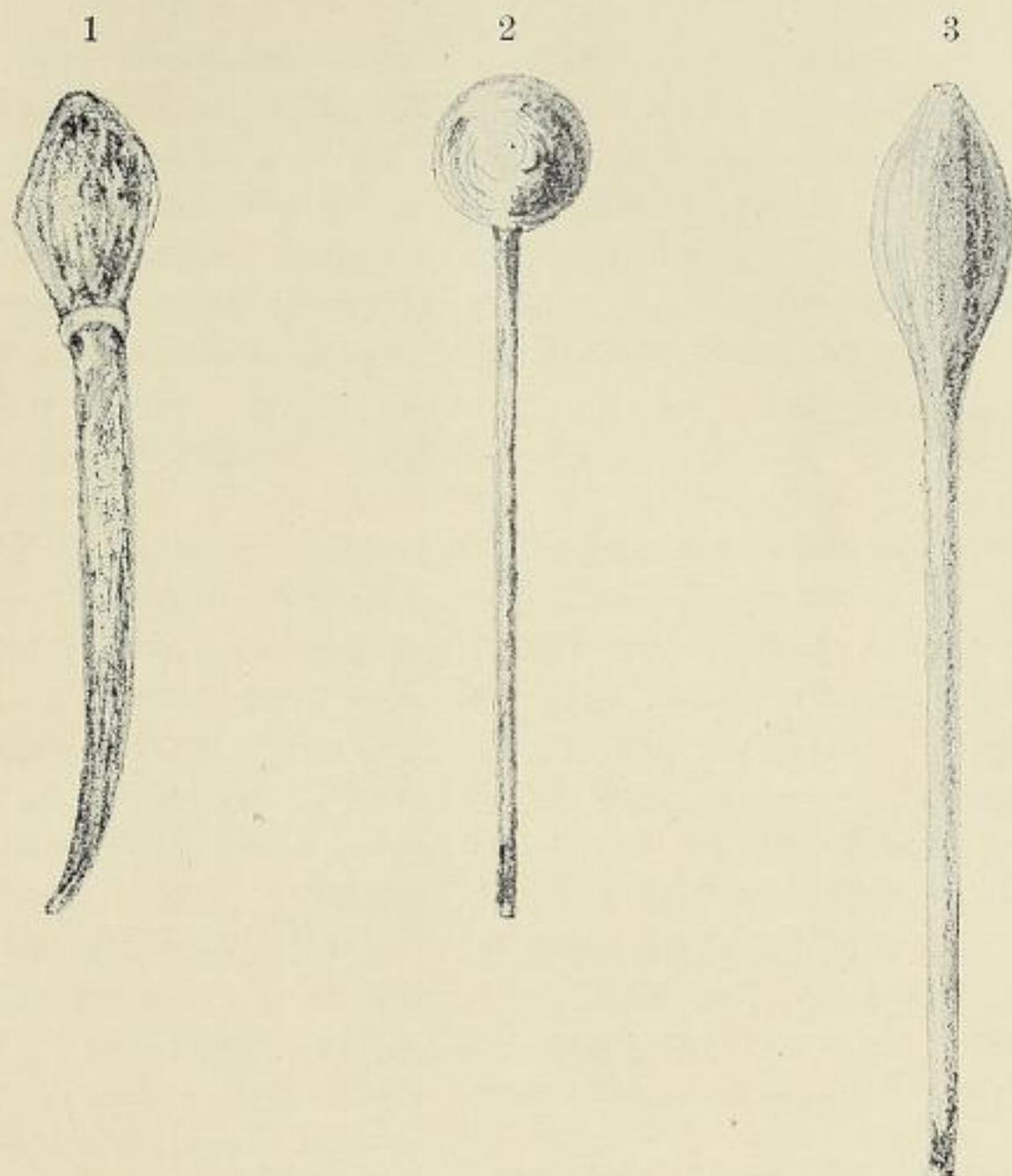
If a wildebeest is killed, the tail is kept, and the elders make their fans from it.

Should a greater kudu be killed, the horns are preserved and blown when people move their kraals, so that nobody shall lose the way.

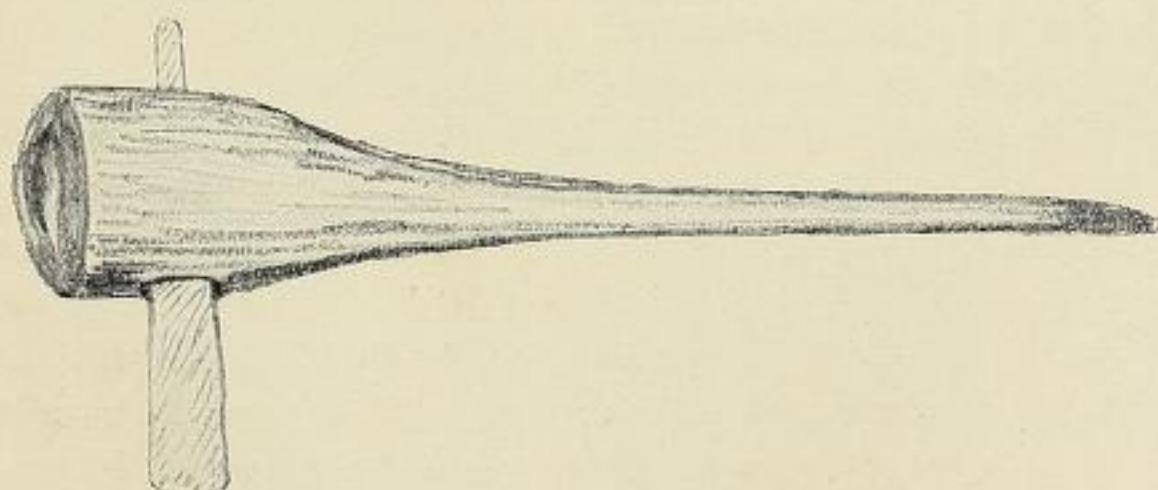
Lastly, if a rhinoceros is killed, its horn is taken and carved into clubs, which are used for beating the he-goats and bulls with. The counsellors' clubs are also made of rhinoceros horn.

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) [1].
 2. Warrior's club [1]. 3. Boy's club [1].



Masai hatchet [$\frac{1}{5}$].

Il-mōtīo.

Eitau 'l-mōruak 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-gataītin e-'ng-oloñg.

Eata 'l-Maasae 'n-gataītin enye e-'ng-oloñg o e-'n-ge-wárie.

Etii en-dama, netii sii en-deipa.

Ōre en-deipa naa en-gata napwōnunye 'n-gishu añg, etaa en-nedōyo eng-oloñg.

Netii tāra, naa inna-kata eton eitu eirura ol-orere.

Netii kewárie, a ninye embolos 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-gataītin 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).