

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</i> sees)	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	ol-kitok-tuñgani
let-us-go	so-that	you-go	to-speak-with	the-big-man
ō-tii	eng-aji	ai.’		
who-is-there	the-hut	my.’		
N-e-pwo,	n-e-isho		en-derash	pe
And-they-go,	and-he-gives (<i>or</i> does this)		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.		Ainyô	
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	en-gop !
we-fight	in-Kurtiale !	I-crush-to	the-rhinoceros	the-earth !
N-a-ita-a	le-’ng-aina		e-mōdioi !	
And-I-make	of-the-arm (<i>or</i> elephant)		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</i> sees) }	the-spotted-one } (<i>or</i> leopard), }	
n-ē-jō-ki :	‘ Maa-pe	pe	i-lo	a-irór-ie
and-he-him-says-to :	‘ Let-us-go	so-that	you-go	to-talk-with
ol-kitok-tuñgani	ō-tii	eng-aji	ai.’	
the-big-man	who-is-there	the-hut	my.’	
N-ē-jō-ki :	‘ Maa-pe.’			
And-he-him-says-to :	‘ 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	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 (<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
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ol-le-'ng-aina, the-of-the-arm (<i>or</i> elephant),	o and	e-muny, the-rhinoceros,	o and	nanu.' I.'
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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.'
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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	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 (<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 : and-he-says :	'He! 'Ho!	Ai! What!	nēja thus	e-tiu? it-is-like?
adde afterwards	nanu. me.	A-lo I-go	taa well	Aa-purd-i It-me-crushed-is
			nanu.' I.'	
N-e-lo And-he-goes	en-gitōjo, the-hare,	n-e-ipot and-he-calls	ol-le-'ng-aina, the-of-the-arm (or elephant),	
n-e-lōtu, and-he-comes,	n-ē-jo : and-he-says :	'Ainyô 'What	na-tii which-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	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-ē-jo And-he-says		ol-le-'ng-aina : the-of-the-arm } (or elephant) :	'Añgaa! 'Hah!	á-itá-i it-me-made-is
adde afterwards	nanu me	e-mōdioi. the-cow's-dung.	M-a-itē-u Not-I-venture	pae and
nanu I	elle.' this-one.'			
N-e-dol And-he-sees	en-gitōjo the-hare	en-dua, the-frog,	n-ē-jō-ki : and-he-him-says-to :	
'Wōu, 'Come,	pasinai, please,	i-'ñgur-ai look-thither (or see)	anake if	i-ndim you-are-able
a-ita-y-u to-take-out-hither	ol-tuñgani the-man		ō-ta-la-ikī-nōte-ki whom-they-have-unable-been	
ō-tii who-is-there	eng-aji the-hut	ai.' my.'		
N-ē-jō-ki And-he-him-says-to		en-dua : the-frog :	'Maa-pe.' 'Let-us-go.'	

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,
from-the-slaughter-house, n-ē-jo: 'Le-muran,
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 eripye
'n-doiye '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-móruak 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.

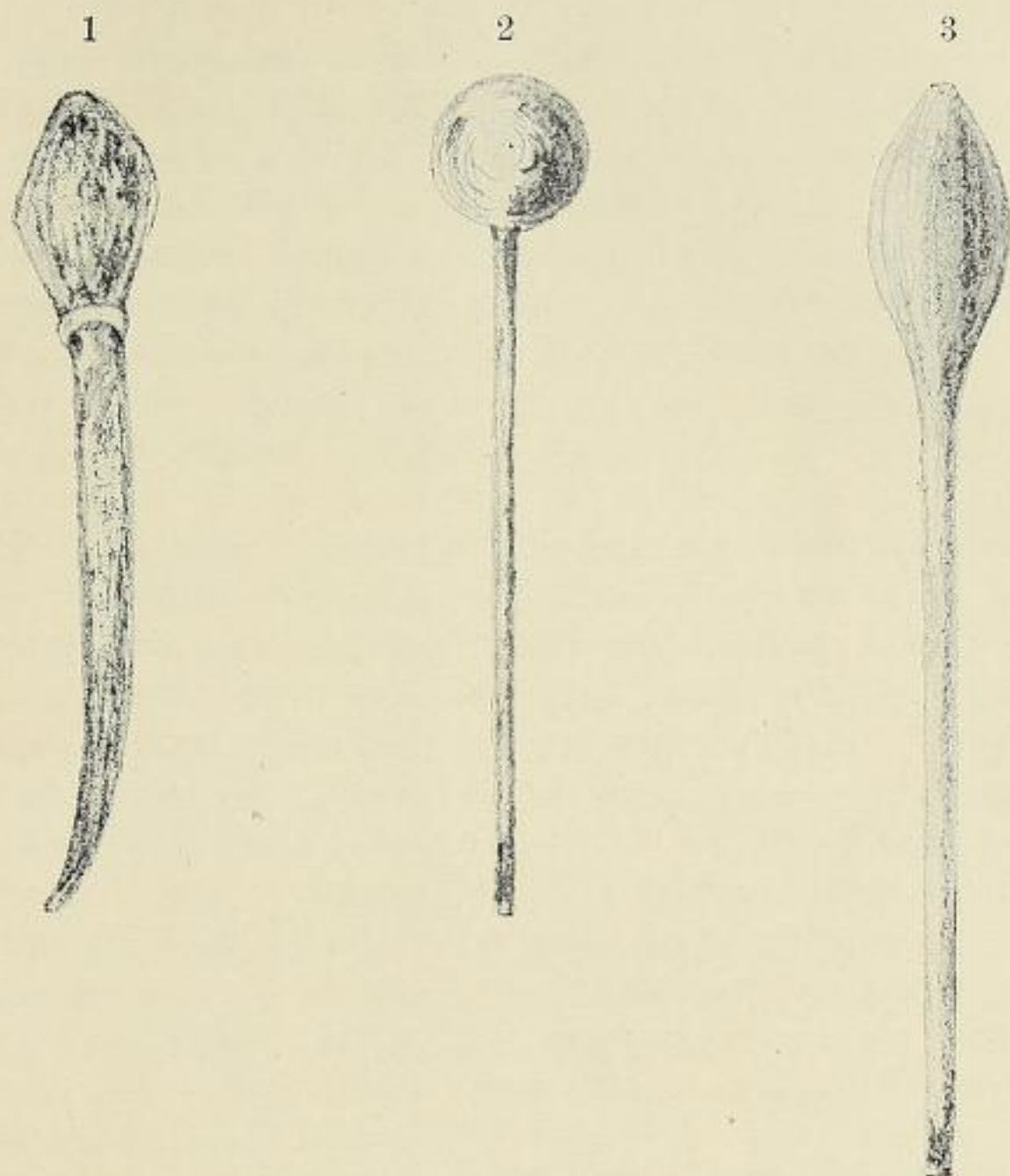
If a wildebeest is killed, the tail
is kept, and the elders make their
fans from it.

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

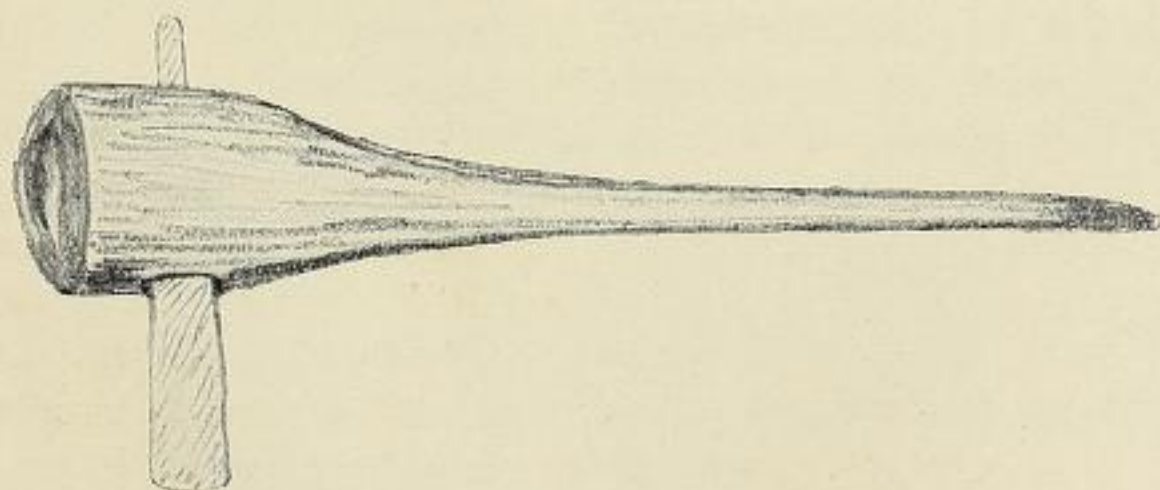
Lastly, if a rhinoceros is killed,
its horn is taken and carved into
clubs, which are used for beating the
he-goats and bulls with. The coun-
sellors' clubs are also made of
rhinoceros horn.

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

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-gewárie.

Etii en-dama, netii sii en-deipa.

Öre en-deipa naa en-gata napwōnunya 'n-gīshu añg, etaa en-nedōyo eng-oloñg.

Netii tára, 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-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).