



# **The articles of Christian instruction in Favorlang-Formosan, Dutch and English from Vertrecht's manuscript of 1650: with Psalmanazar's Dialogue between a Japanese and a Formosan and Happart's Favorlang vocabulary**

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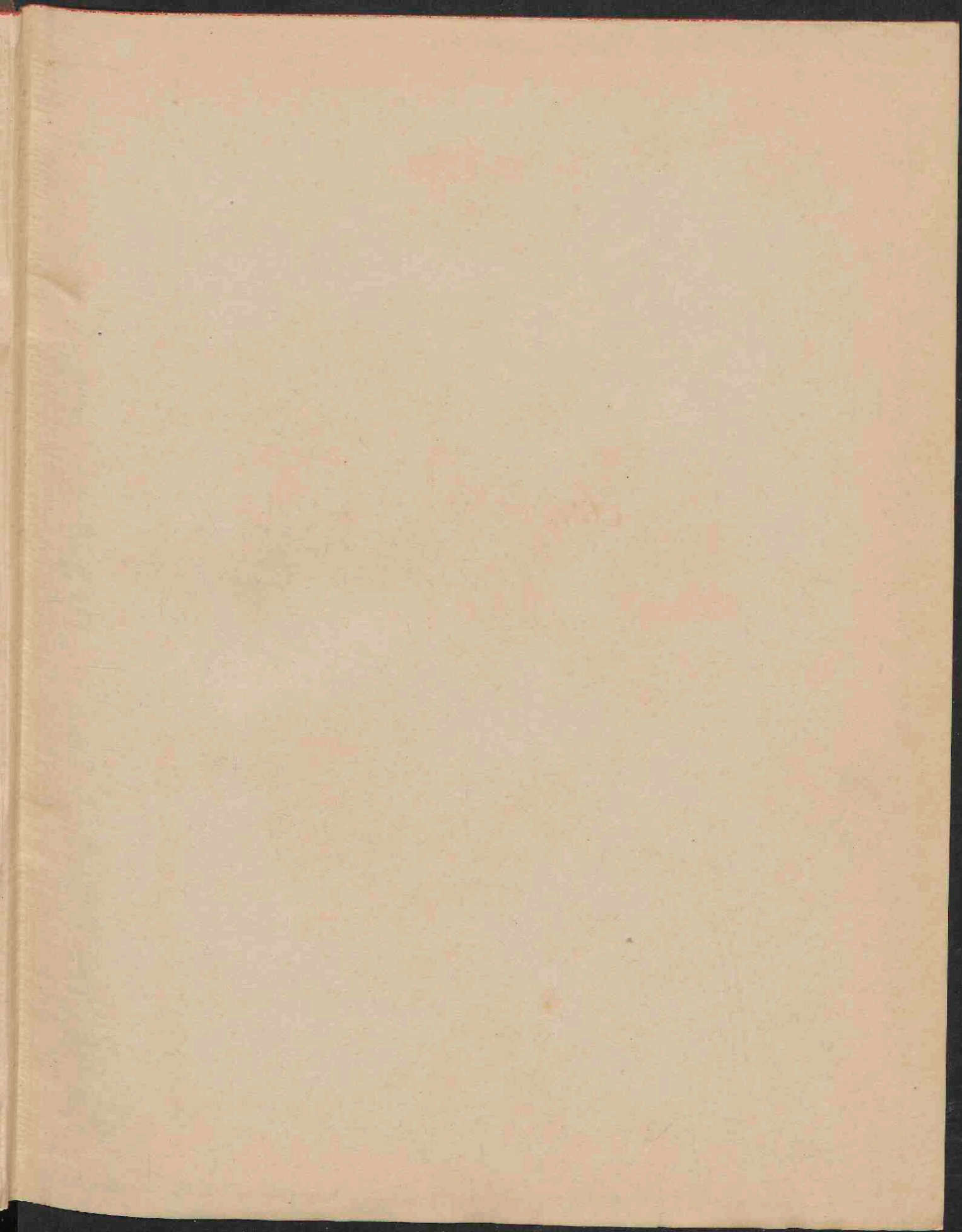
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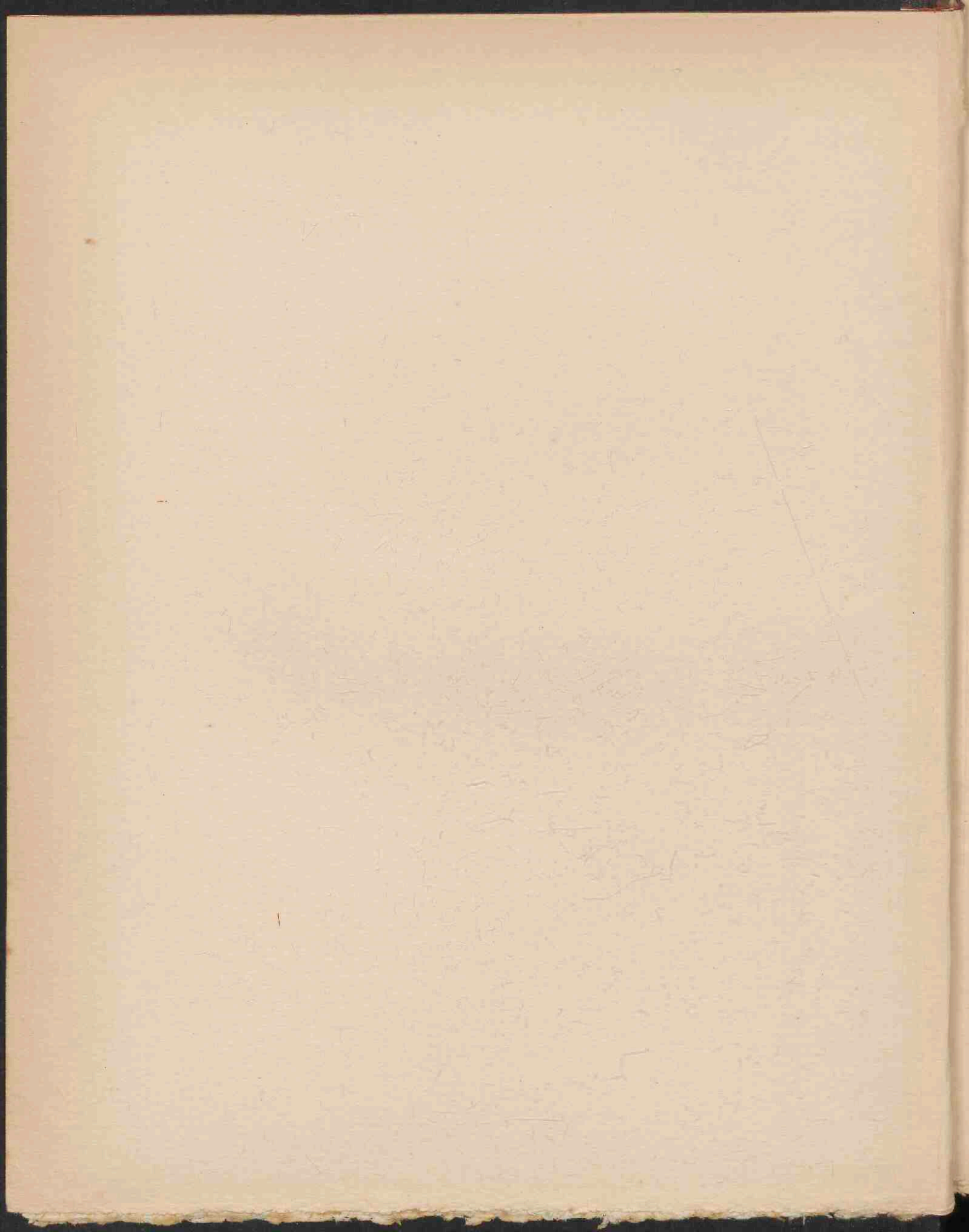
VAN

*den Schrijver*











The Articles  
IN  
FAVORLANG-FORMOSAN





NATIVE FORMOSAN SEAL.

F802016

THE ARTICLES OF  
**Christian Instruction**  
IN  
**FAVORLANG-FORMOSAN**  
DUTCH AND ENGLISH  
FROM VERTRECHT'S MANUSCRIPT OF 1650  
WITH  
PSALMANAZAR'S DIALOGUE  
BETWEEN  
A JAPANESE AND A FORMOSAN  
AND  
HAPPART'S FAVORLANG VOCABULARY

EDITED BY  
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TAINANFU



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MDCCCXCVI



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## PREFACE

**T**HE main object of this book is to call attention to the need for missionary effort among the non-Chinese-speaking aborigines of Formosa. Two hundred and fifty years ago they were in full possession there, although many of their villages acknowledged allegiance to a colony of Dutch traders who established themselves in the neighbouring little island of Tayoan.

That was a prosperous time with the natives of Formosa, for not only did the recently opened trade bring many material advantages, but quite a new world began to unfold itself before them under the influence of those Dutch pastors who came to labour for their intellectual and spiritual good. At least three of the local dialects were reduced to writing, chapels and school-houses were erected in every village under Dutch control, and very marked improvement of the public manners was followed by thousands of the people being welcomed into the membership of the Christian Church.

The circumstances which led to the arrest of this hopeful movement cannot be fully stated here. Suffice it to say, that while prosperity was thus flowing in upon Formosa, changes of a very different kind were taking place



place on the opposite mainland of China. Invaders from the north had entered that unhappy country, overthrowing its own Ming dynasty, and setting up the present Manchu-Tartar dynasty in its place. Koxinga, a chieftain of Fokien, was foremost in withstanding the Manchus. He directed the military operations of his followers on land; and when vanquished there, took command of a large fleet of war-junks, which swept the seas, and in every possible way tried to break the power of the hated usurpers. At length, however, all efforts were seen to be in vain; the result being that this daring leader was compelled either to tender his submission or to save his life by flight. No sooner was this latter alternative decided upon than the fleet was ordered to make a descent on Formosa, where it did succeed in expelling the Dutch, and where Koxinga proclaimed himself king over the Chinese refugees and adventurers who now flocked in thousands to his standard. But the monarchy was a very short-lived one; for in 1683 Koxinga's grandson was tightly hemmed in by the great Manchu power, and made unconditional surrender; thus clearing the way for that Imperial administration of western Formosa which continued down till the spring of last year.

Of course, missionary work had been stopped at the time of Koxinga's conquest, and terrible were the sufferings which both pastors and people endured under the process of stamping out every trace of Christianity from the island. There can be no doubt that many of the native brethren escaped a cruel death by retreating into those mountain fastnesses which are still little known



known to Europeans, and only very partially to the Chinese themselves.

The long night of heathenism lasted till 1865, when the Presbyterian Church of England broke ground in the south-western capital of Tainanfu; the only other Protestant Mission in Formosa being one from the Presbyterian Church of Canada, which was begun at the northern port of Tamsui during the opening months of 1872. They both minister to the now largely increased Chinese population, and to those civilised aborigines called Pi-po-hoan who follow the language and customs of the Chinese, who were content to live under Mandarin rule, and whose hamlets are chiefly to be found about twenty miles inland from the western coast-line.

Neither of the Missions has attempted work among the non-Chinese-speaking aborigines, nor is there the least likelihood that they will ever be able to do so. Moreover, the Polynesian character of the language spoken by those aborigines, with the fact of their territory being mostly on the farther side of a lofty range of mountains, renders it necessary that teachers coming amongst them should settle down in the region itself, and be given a somewhat free hand in the management of affairs. In other words, eastern Formosa can never be advantageously worked as a sub-centre from Tainanfu or Tamsui, but would require to be occupied by some other Mission specially appointed thereto.

Several years ago a reprint of Gravius's Formosan version of St. Matthew awakened much interest in Holland, and many were led to hope that, in the person  
of



of one or two of her missionary representatives, the Church there would return to a land consecrated by the sufferings of men like Winsem, Mus, and Anthonius Hambroek; but beyond a good deal of enthusiasm shown at the Amsterdam Missionary Conference of 1890, no definite action was taken, the great work which that Church is bravely carrying on throughout Netherlands-India leaving no opportunity for outside extension.

And yet, who knows but the recent cession of Formosa to Japan may turn out to be God's own way of working out a much grander development? Whenever the victorious troops had taken possession of the island, two Japanese ordained Commissioners were sent by their Presbyterian Synod to ascertain its increased responsibilities; and those friends were filled with grateful surprise to see the field already occupied by two vigorous Missions having more than one hundred congregations connected with them; whereupon they gave something like an assurance to the resident missionaries that any aggressive work the Synod might enter upon would be confined to immigrants from Japan, and to districts where no other brethren were labouring. Surely action like this is fitted to cheer the heart and to open another 'door of hope' for people still sitting in the region and shadow of death.

So far as mere Government measures are concerned, a change will doubtless be made on the old Chinese policy of doing little more than attempting to exterminate the aborigines; because the Japanese are shrewd enough to know that something of a parental attitude towards them  
will



will not only bring the practice of head-hunting to an end, and thus gain six thousand square miles of very valuable land, but strengthen their own hands by the creation of many loyal and most useful fellow-subjects. In view of all this, it is impossible to forget the Japanese expedition to Formosa of 1874. The punitive nature of that expedition will be remembered, but the self-restraint with which the members of it acted is less generally known. Bun-kiet, second son of chief Tok-i-tok, once told the writer that the native tribes were very sorry when the time came for the Japanese soldiers to leave, and it is quite possible the name of General Saigo continues to be mentioned with feelings of respect in the villages east from Long-Kiau. May a like firm, yet generous, course be followed in the present much larger undertaking!

One important question which emerges here is that of the extent of the non-Chinese-speaking population. As few inland villages have been visited by Europeans, the information on this point must be very defective, but the *Peking Gazette* of 26th June 1887 contains a statement which is worthy of notice. It is in the form of a Report from the late Governor, Liu Ming Chuan. After several months' employment of a force which was operating against the independent tribes, he was able to inform his Imperial master that no fewer than 478 villages, containing 88,000 persons, had been brought within the exercise of Chinese law. From the phraseology made use of, it would seem that the latter number includes fighting men only, to the exclusion of elderly people,



people, women, and children; while nothing whatever is said of other villages and other tribes never reached by this vigorous crusade. In any case, however, eastern Formosa is quite as worthy of attention as many South Sea islands which are now rejoicing in the possession of Christian privileges, and it has other inducements besides mere extent of population to stir the heart of those who feel burdened with the command to go into all the world and preach the Gospel to every creature.

With regard to the ethnography, language, customs, present condition and capabilities, of the Formosan tribes, there is also much need for fuller and more definite information than we now possess. The problem which these questions present will be better understood on considering the beginnings of population in various parts of the island. For example, storms and strong currents are known to have drifted thither boat-loads of people who were permitted to land and form little communities of their own. Then, the southern Tipuns began their tribal history when several families came from some northern island, with the express purpose of settling down, the place of debarkation being still pointed out, and made the scene of an annual religious offering to the spirits of their ancestors. It is easy to see how such occurrences should have influenced the manners and speech of people connected with two or three settlements on the eastern seaboard; and, as a matter of fact, the villagers there spend their lives in constant oscillation between loyalty to traditions which have come across the sea and efforts to adapt themselves to their present surroundings.



surroundings.<sup>1</sup> Mr. Dodd (*ut supra*) brings all this out while writing about the aborigines of the northern end of Formosa, and Mr. Taylor renders a similar service in his notes on the narrow Heng-Chun region of the extreme south; although it must not be forgotten that the great central and eastern regions of Formosa remain a *terra incognita*, and that, apart from the collection of several short word-lists, no European of the present generation has studied on the spot any one branch of the aboriginal philology.

Let it be noted, therefore, that it is in these circumstances the Sinkang-Formosan St. Matthew, with the present

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<sup>1</sup> In investigating the subjects referred to in this paragraph, it is well to distinguish between second-hand statements and the writings of those who were eye-witnesses of the things they describe. Of the latter class the following may be consulted with advantage:—R. Swinhoe (British Consul), *Notes on the Ethnography of Formosa*, in Report of the Brit. Assoc. for 1863; T. L. Bullock (British Consul), *A Trip into the Interior of Formosa*, in Proceed. of Royal Geogr. Soc. for July 1877; C. W. Le Gendre (U. S. Consul), *Account of a Visit to the Southern Tribes*, in Report of Commercial Relations for 1868 and 1869; M. Guerin (French Vice-Consul), *Les Aborigines de l'île de Formose*, in Bullet. Soc. Geogr. for June 1868; E. C. Taintor (Chinese Customs Service), *The Aborigines of North Formosa*, in Jour. of North China Royal Asiatic Soc. for 1875; G. Taylor (Chinese Customs Service), *Characteristic Traits of the Aboriginal Inhabitants of Formosa*, in Proceed. of Royal Geogr. Soc. for April 1889; Dr. C. Collingwood (English Naturalist), *Visit to the Kibalan Village of Saw-o, on the North-East Coast of Formosa*, in Trans. of Ethnol. Soc. for 1868; Prof. J. B. Steere (American Naturalist), *The Aborigines of Formosa*, in Jour. of American Geogr. Soc. for 1876; J. Thomson (Photographer), *Notes of a Journey in South Formosa*, in Jour. of Royal Geogr. Soc. for 1873; J. Dodd (Merchant), *The Aborigines of Formosa*, in Report of Brit. Assoc. for 1895. The works of the early Dutch annalists, Van Rechteren, Valentyn, Nieuhof, Montanus, Dapper, Struyss, and Van Braam, also contain a large amount of curious and still useful information.



present Favorlang-Formosan volume, now exhibit the full grammatical structure of two dialects once spoken by the non-Chinese-speaking aborigines. The dialects themselves suggest one or two general remarks. 1. It is even probable that, with slight modification, both of them may still represent the speech of tribes in the interior. The complete data in support of this statement include such facts as: (*a*) The flight eastward of persecuted converts at the time of the Dutch surrender; (*b*) the favour shown by Koxinga towards all non-Christian people in villages where churches had been established; (*c*) the fact that certain title-deeds of land and other documents have been found, which were written at the beginning of the present century, in Roman letters, and in dialects reduced to writing by the early missionaries. 2. It may be taken for granted that some knowledge of the Sinkang and Favorlang vernaculars would greatly facilitate an acquaintance with cognate dialects now in use among the whole of the Malay-Polynesian inhabitants of Formosa. 3. According to recent advance in philology, these linguistic remains are valuable for determining the exact ethnological place of the Formosan tribes, and in helping to disprove statements which have been made as to their being incapable of civilisation. 4. This and the Sinkang volume afford glimpses of a chapter in the history of the Church which is still inspiring, and they come before her now with dumb appeal on behalf of those who cannot plead their own cause. Doubtless it will be said that all this is pure sentiment, and we admit it; but sentiment has a potent place



place in the arena of human affairs. Had it been possible, sentiment would have brought our beloved Dutch brethren back again to Formosa six years ago, and that would have been a good thing, even although Gravius's version of St. Matthew had turned out to be utterly unintelligible. Sentiment carefully preserves the martyr's grave on the lonely moorland, and we venture to think that the present exercise of it is more elevating by far than that which parts with £100 for some old curio or rare kind of postage-stamp. Whatever else may be said about the Sinkang and Favorlang dialects, it is beyond all question that they were once used by the Spirit of God for enlightening and comforting those who now 'serve Him day and night in His temple.' It is hard to be denied some little room for our *Christian* antiquities.

The writer has often been in danger and has often met with kindness in the mountain regions of Formosa, and his colleagues share with him the burden of living near an interesting race for whom they can do nothing. Impending changes in the island will also bring increase of opportunity from the missionary point of view, while one cannot cease thinking of that glorious Lord, and of His world-wide Church against which even the gates of hell could not prevail. Surely, then, this volume may go forth to fulfil its humblest function of 'beckoning to our partners in the other ship that they should come and help us.' We rejoice to think of what God is doing for Japan, and nothing would gladden our hearts so much as to have it said  
that



that some of her own earnest, capable sons 'divided the spoil' with us in this best and highest sense of the word.

Only a few more introductory remarks are needed. The 'Christian Instruction' of the following pages is from an old manuscript preserved in the archives of the Batavian Society of Arts and Sciences. On application through Mr. J. A. Grothe (esteemed editor of the *Archief voor de Geschiedenis der Oude Hollandsche Zending*), the Directors courteously allowed it to be copied, Dr. J. Brandes rendering valuable help in the work of collation. After this, further scrutiny was made to eliminate mistakes which may have arisen from displacement of the old unpagged sheets, the sentences were numbered to facilitate reference, and all accents filled in as they occur in the original manuscript.\* It was also thought best that the Dutch version given here should be in black letter, to correspond with Gravius's Gospel of St. Matthew, and that the value of the work would be still more enhanced by the addition of an English translation—which, by the way, owes much to the scholarly pen of Mr. H. J. Millard of Utrecht.

The Batavian manuscript was written by 'Jac. Ver-  
trecht,'

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\* As much may depend on the somewhat peculiar use made of those accents, the following is a copy of the author's own note on the subject:—'Waar boven de syllabe een schuinsche linie (') staat, dat die hard en lang moet uitgesprooken werden; desgeliks boven de g een liggende linie, aldus (g̃) wist aan die hard tegen de syde van de strot word uitgesprooken; en waar onder s op dese wyse een comma staat (s̃) geeft te kennen, dat d'selve fast en light word uitgesprooken als een c.'



trecht,' one of the Dutch pastors who laboured in Formosa between 1647 and 1651. He is thus referred to in a still extant letter from the Consistory of Tayoan to the committee on Indian Affairs of the Amsterdam Classis:—'Mr. Vertrecht has made great progress in the language, not only translating several small pieces into the Favorlang tongue, with some sermons and a dialogue (in which the rejection of the heathen gods and their service is advocated), but surprising us even more by repeatedly preaching in that language. . . . He has most faithfully served the Indian churches for seventeen years; and, whilst burdened with work pertaining to his office, and meeting with many and various troubles, he has not considered his life or his health, that he might proclaim the kingdom of God's grace to the heathen of various races.'

As can be seen from its opening title, the contents of the manuscript at Batavia were prepared for the use of people living in the Favorlang district. Now, the early records show that, as in the case of Tamsui, the name was applied to two districts, one to the south of Castle Zeelandia, where the Rev. Hans Olof laboured, and the other to the north of Tilosen, Tsu-lo-san, or Ka-gi, where the Rev. Simon van Breen began work. How far Favorlang lay to the north of Tilosen can only be inferred, but it must have been some distance, for several letters make mention of a proposal that both north Tamsui and Kelang should be included in that curacy. Some authors have been a little misled about the position of north Favorlang by failing to distinguish between

*Gilbertus*



*Gilbertus* Happart and *Johannes* Happart, and by supposing that it lay not far from Sakam; whereas (1) Sakam was the village in which the early Dutch colonists built Fort Provintia; (2) all the heavy lower sub-structures of that fort still exist *in situ* within the Great West Gate of what is now the city of Tainanfu; and (3) the writer has only too good reason to know that the central town of Tilosen or Ka-gi lies forty miles to the north of Tainanfu. By keeping these distinctions in view, it is possible to correct what has been written about *Gilbertus* Happart having been 'directed to prepare a Dictionary of the Sakam *or* Favorlang dialect of the Formosan language,' and the Vocabulary of *J.* Happart as being already in print. In short, it is safe to conclude that *Vertrecht's* Favorlang—or, *Vovorollang*, as it is sometimes written—very much coincides with the Chiang-hoa region of to-day.

Of course, the Batavia manuscript is written in Roman letters, and this might have been taken for granted without remark were it not that, several years ago, the late Professor Delacouperie gave wide-spread currency to his belief that *Psalmanazar's* Formosan characters were not fictitious after all, as there really did exist a native writing in Formosa which was neither Chinese nor European in its origin. The Professor thus expressed himself:—'Psalmanazar, the author of the well-known fictitious *Description of Formosa* in 1704, has given in that work an alphabet of sixteen letters, composed of twenty-one characters. It has been generally and wrongly supposed that these were nothing more than another  
freak



freak of his imagination, like the palaces, altars, costumes, and moneys which figure in his book. But he must be acquitted of that accusation, as we shall see presently.<sup>1</sup> The evidence which follows, however, can hardly be said to advance matters, for Dr. Delacouperie has to acknowledge that Auer's Formosan *Paternoster* was very likely copied from the *Description* itself, while it is mere speculation to write as he does about Le Gendre's documents and those Amiah ones which Mr. Taylor never saw. In this inquiry one cannot forget that Psalmanazar made confession of deliberate forgery, that early notices all agree in representing the Formosans as being wholly ignorant of the art of writing,<sup>2</sup> and that present-day missionaries—keenly interested, and with unrivalled opportunities for obtaining information—have never yet come across a single sheet written in native characters. They have often been informed of the existence of certain writings throughout the island; but in every case these have turned out to be old Romanised script in the dialects first taken in hand by Candi-dius, Gravius, Happart, and their colleagues, the paper handed to Consul Le Gendre by Dr. Maxwell forming no exception to this; as, indeed, any one can see from the Consul's own official report.<sup>3</sup>

Before leaving this subject, attention may be called to a seal which will be found represented on the fly-leaf of the present volume. The seal itself was formerly used  
by

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<sup>1</sup> *Vide* his *Formosa Notes*, § 21, and *Academy* for 9th April 1887.

<sup>2</sup> Ogilby's *Atlas Chinesis*, p. 15.

<sup>3</sup> *Vide* U.S. Commercial Relations for 1869, Ex. Doc. No. 18, p. 107.



by the *Thong-su*, or local aboriginal officer, in the township of Oan-li, some thirteen miles to the north-east of Tainanfu. Its horizontal and two upright columns of Chinese characters present no difficulty. What about the four symbols forming the middle upright column? After a number of attempts, the problem they offer still remains unsolved, and they have been reproduced here in the hope that some satisfactory and interesting explanation may be suggested.

And now, with regard to the following reprint of Psalmanazar's 'Dialogue,' and Gilbertus Happart's 'Favorlang Vocabulary.' It was decided to include the former because of—(1) its brevity; (2) its rarity; (3) its usefulness in proving that, while Vertrecht's work has also a Dialogue, the coincidence ends there; (4) its interest at a time when the Japanese are brought, unexpectedly and in a very real sense, face to face with the hill tribes of Formosa.

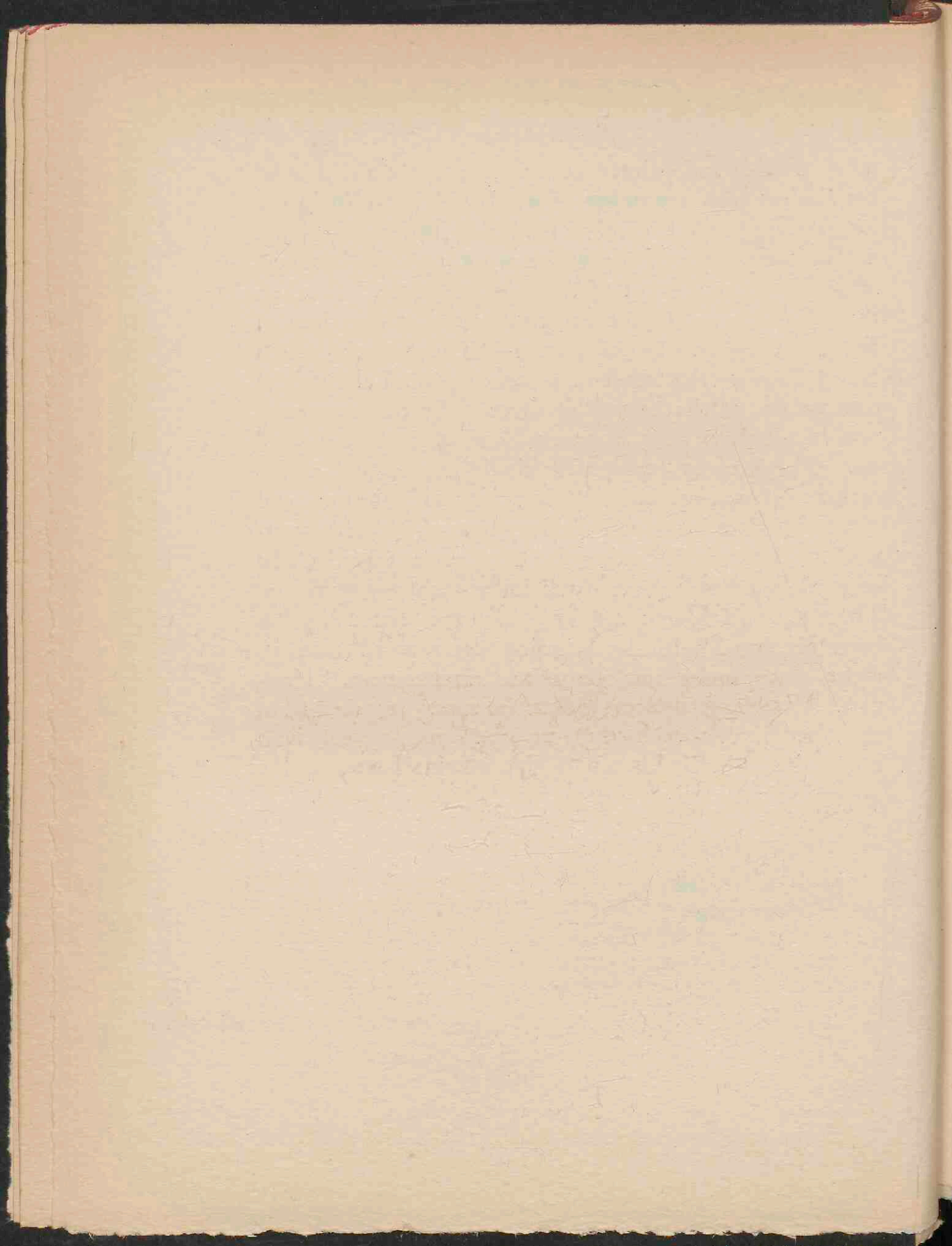
The *raison d'être* for this reproduction of the Vocabulary cannot be stated so briefly. As already hinted, Happart was one of the early Dutch pastors, and the manuscript of his Favorlang Vocabulary lay hidden out of sight at Batavia till 1839, when it was discovered by Dr. van Hoevell. In 1840, a small Favorlang-English edition of it was issued by Rev. W. H. Medhurst, while two years later, a Favorlang-Dutch edition appeared in the *Transactions* of the Batavian Society of Arts and Sciences, the Formosan text of which is practically the same as Medhurst's. They are both made up of, *first*, the main list of words; and, *second*, of a selection of nominatives  
taken



taken from it and printed at the end; but which second list also contains a number of words not included in the former larger one; another confusing thing being that almost every page of the entire work presents instances of words occurring out of their proper place. Further, the following significant sentence occurs at the close of Medhurst's second list of words:—'The remarks which here follow are the result of a second perusal and careful comparison of the preceding sheets. By this reperusal, many faults have been discovered and obscurities cleared up. The friendly reader will kindly excuse this, as the manuscript was originally written in a very antique and rather illegible hand, and the language of which it treats was at first wholly unknown to the translator.' The corrections he then gives cover more than twenty pages. These have all been noted here, and the second list has been dispensed with by bringing every word into its right place under one alphabetic arrangement. Hap-part's Favorlang dialect differs in many respects from that used by Vertrecht, but, on that very account, it is hoped that this specimen will give a completeness to the present volume which it could not otherwise possess.

WOODVILLE, HELENSBURGH,  
*August, 1896.*





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LEER-  
STUKKEN

TEN GEBRNIKKE DER  
SCHOOLEN VAN 'T FAVOR-  
LANGS' DISTRICT.

I.

'T Gebed onses Heeren Jesu  
Christi.

**N**ISE Vader die inde  
hemelen syd, laat ge-  
presen werden Uwen  
Naam.

Laat Uwe heerschappie toe-  
komen.

Laat Uwen wille achtervolgt  
worden, gelyk inden hemel, alsoo  
op der aarden ook.

Geeft ons heden ons genoe-  
gsaam brood.

Ende vergeeft ons onse ober-  
tredingen, gelyk wy ook verge-  
ben die ons quaad doen.

Laat ons niet versocht wer-  
den ende verlost ons van den  
boogen.

Want U is de heerschappie,  
ende de kracht, ende de lof,  
altyd en altoos, Amen.

Het

TUJ PONO  
ATIL

INOIPATTIL LALLUM  
ATILLAIJAN O  
TERNERN.

I.

*Ai-ach'o ma-acháchimit ja  
Torro ta Jesus Christus.*

**N**Amoa tamau tamasea  
pağa de boesum, ipá-  
dassa joa naan.

Ipásaija joa chachimit o ai.

Ipá-i-jorr'o oa airab maibas de  
boesum, masini de ta channumma.

Epé-e namono piadai torro uppo  
ma-atsikap.

So-o abó-e namo tataap o kakossi  
namoa, maibas channumma namo  
mabo tamasea parapies i namo.

Hai pásabas i namo, so-o bar-  
ras'i namo innai rapies ai.

Inau joa micho chachimit o ai,  
so-o barr'o ai, so-o adas ai, taulau-  
lan, Amen.

*Autat*

ARTICLES OF FAITH FOR THE USE OF THE SCHOOLS IN THE  
DISTRICT OF FAVORLANG.

I. THE PRAYER OF OUR LORD JESUS CHRIST.

Our Father which art in Heaven, let Thy Name be praised. Let Thy dominion come. Let Thy will be done, as in Heaven, so also upon earth. Give us this day sufficient bread. And forgive us our trespasses, as we also forgive them that do us evil. Let us not be tempted, and deliver us from evil. For Thine is the dominion, and the power, and the praise, for ever and ever, Amen.

A



## II.

## Het Christelikke Geloove.

**I**k geloobe in God den Vader den Almachtigen Schepper des hemels ende der aarden ;

Ende in Jesum Christum Synen eengeboren Soone, onsen Heere, die ontvangen is van den reinen Adem Gods, den H. Geest, geboren uit de verloofde maget Maria.

Die geleden heeft onder den Richter Pontius Pilatus, is genagelt aan het cruys, gestorven, begraven, gedaalt in den poel des viers, dat is de helle.

Ten derden dage opgestaan van den dooden.

Opgeklommen ten hemel, sitende ter rechterhand syns Vaders Almachtig ;

Van daar Hy wederkomen sal, om te richten de levende en de dooden.

Ik geloobe in den reinen Adem Gods, den H. Geest.

Ik geloobe een vergaderinge van een Christen rein ofte heilig volk, die van ouds geweest is, nu is, en steeds blyven sal.

De mededeel, dat is, gemeenschap der Heiligen.

De vergevinge der sonden.

De

## II.

*Autat o Christan.*

**K**A na-a poetautat inni Deos o Tamau, Airien o boesum, a ta kamabarr'ija tapos o ai ;

So-o inni ta Jesus Christus choa sjiem nattaşar o binodda ma-achá-chimit ja torro, tamasea karinab innaide Auchar o Deos o ma-áchimit, ta Spirito Santo, kabinodd'o patómammali ta Maria.

Minachoté o ai de rapo ma-achachált ta Pontius Pilatus, tsiniltillan i şaşakimotto, minachá, chinap o ta, şinoss'i chauch o chau, michoşar a pattite, gehenna.

Ka natorroa da zijsja minaşéas a macha.

Tsinnummağach i boesum, airossen i kallamas o choa Tamau kamabarr'ija tapos o ai ;

Innaide icho şaşai pacheoach, alla merien o chachalt o cho morich-a şo-o macháda ai.

Kana-a poetautat inni ta Auchar o Deos o ma-áchimit, ta Spirito Santo.

Na-a pittau o aigarrórro-no cho Christan o ma-achimit, o ai pinaga ani-aicho, paga pia şo-o kapapoetautachşar.

Rorróno-ad'o chono ma-achimit ai.

Ábono tataap o kakossi ai.

Aşéas

## II. THE CHRISTIAN BELIEF.

I believe in God the Father, the Almighty Creator of Heaven and earth : and in Jesus Christ, His only begotten Son, our Lord, who was conceived by the pure breath of God, the Holy Ghost, born of the betrothed virgin Mary, who suffered under the judge Pontius Pilate, was nailed to the cross, who died, was buried, and descended into the pool of fire, that is Hell ; the third day He arose from the dead ; ascended to Heaven, and sitteth on the right hand of His Father, the Almighty ; from whence He shall return to judge the quick and the dead. I believe in the pure breath of God, the Holy Ghost ; I believe in 'a communion of a pure or holy Christian people, that has been of times of old, is now, and always



De opstandinge des vlesches.  
 Ende een altoosduerende  
 leven, Amen.

Aşéas o bo'ai.

Şo-o morícho o ma-áchonşar ai,  
 Amen.

III.

### De Thien Geboden des Heeren.

**G**OD sprak alle dese woorden:

Ik ben de Heere uwe God, die u geleid hebbe uit het land Egypten, thuis des dienstes.

1. Gy en sult geen andere goden hebben voor myn Aangesichte.

2. Gy en sult u geen gesneden beeld maken of eenige gelykenisse, geensins van ieds daar oben in den hemel: geensins van ieds beneden op der aarden: geensins van ieds inde wateren onder der aarden: gy en sult voor haar niet nederbuigen, ende gy en sult haar niet dienen, want ik de Heere uwe God, ben een yberigh God, die de boosheid der vaderen soekke in den kinderen tot het derde, ende vierde geslachte, die my haten; ende doe barmhertigheid aan veel duisenden die my liefhebben,  
 ende

III.

### *Tschieť o Atillono ta Jehova.*

**T**A Deos ma-chó tapos o atite o minişar:

Ka-ina paga ta Jehova oa Deosoë, tamasea piná-i-jor ijo innai ta Egipten, don o aran ai.

1. Alli papaga ijonoë Deos a roman katinnaam o na-amorra-dech.

2. Alli mamerien ijonoë a oa boa o isas a ġinaat ja charri o tatschier; pagaga chaddai innai charri o ai lallum boesum de babó: pagaga chaddai innai charri o ai babó ta de rapó: pagaga chaddai innai charri o ai lallum to de rapó ta: alli papadachum ijonoë katinnaam o decho, şo-o alli allecho aran o decho, inau ka-ina ta Jehova oa Deosoë, Deos maddobor a tsjes, tamasea şummad'o arabies o tamau-no inni sisjiem pana natorroa, şo-o kanaspat a tupponodon, tamasea masáşso ina; şo-o kamabo ina o mapan manna-achpil a tschieť eis,  
 tamasea

shall remain; in the communion that is, the communion of Saints; the forgiveness of sins; the resurrection of the flesh; and in life everlasting. Amen.

III. THE TEN COMMANDMENTS OF THE LORD.

God spake all these words: I am the Lord Thy God, who hast led thee out of the land of Egypt, the house of bondage.

1. Thou shalt have no other Gods before me.
2. Thou shalt not make unto thee any graven image, or any likeness, of anything above in Heaven, of anything here below on earth; or of anything in the waters under the earth; thou shalt not bow down thyself to them, and thou shalt not serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy to many thousands that love me and keep my commandments.



ende myne geboden achtervolgen.

3. Gy en sult niet ydelik nemen ofte voeren den naam des Heeren uwes Gods, want God sal den genen niet verschoonen die synen naam ydelik voert.

4. Gedenkt des Sabbathdaachs, dat gy dien reinigt, ofte heiligt. Ses dagen sult gy arbeiden, ende al u werck aldoen; ende de sevende dag is de Sabbath, dat is te seggen, de ruste des Heeren uwes Gods: gy en sult op den selven geen werk doen, gy niet, uwe soone niet, uwe dochter niet, uwe dienstknecht ofte dienstmaagt niet, uwen werkosse niet, uwe vrendeling niet, die in u land is, want in ses dagen heeft de Heere voleindigt hemel, aarde ende zee, ende alles dat daar in is, ende Hy ruste den sevenden dag, daarom heeft de Heere doen vieren den Sabbathdach, ende den selven geheiligt.

5. Syd schaamhaftig, ofte eerbiedig jegens uwen vader ende moeder, op dat uwe dagen vermeerdert werden inden lande, dat de Heere uwe Gods u geeft.

6. Gy

tamasea maukat o ina, so-o ummior o na-a atillo.

3. Alli mamarach o baak o naan o Jehova oa Deos-ech, inau ta Jehova alli mamabono chono ai, kamarach o baak o choa naan.

4. Tuppána o zijsj'o Sabbath-ai, all'ijo pachímit o aicho. Nataap a rummies tatummaap ijonoë, so-o a-ummoob o tapos oa tataap; so-o naitoa zijsja paga Sabbath, michosar a pattite, aissassen o Jehova oa Deos-ech: paga tatummaap ijo de ailo charri o ai, pa ijo, pa oa sjiem badda, pa oa sjiem mammali, pa oa aran o badda, ja mammali pa oa loan o tummaap, pa oa azjies-ech de oa ta; inau lallum nataap a zijsja ta Jehova inummoob o boesum, o ta, a abás, so-o tapos o ai de lallum ailoe, so-o kanaitoa zijsja pissassen icho, inau decho ta Jehova pinárab o zijsj'o Sabbath ai, so-o pinachímit o micho.

5. A-arichá oa tamau so-o oa tanai, alla moab o zijsja de ta-ech, ta Jehova oa Deos pe'o ijo.

6. Alli

3. Thou shalt not idly pronounce or use the name of the Lord thy God, for the Lord will not hold him guiltless that taketh His name in vain.

4. Remember the Sabbath day, to keep it pure or holy. Six days shalt thou labour and finish all thy work; but the seventh day is the Sabbath, that is, the resting time of the Lord thy God; on that day thou shalt not do any work, neither thyself nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy ox, nor thy stranger that dwelleth in thy land; for in six days the Lord finished creating Heaven and earth, the sea, and all that therein is, and He rested the seventh day, therefore the Lord commands to celebrate the Sabbath day, and to keep it holy.

5. Be modest or respectful to thy father and mother, that thy days be prolonged in the land, that the Lord thy God giveth thee.



6. Gy en sult niet doodslaan.
7. Gy en sult niet echtbreken.
8. Gy en sult niet stelen.
9. Gy en sult geen vals getuigenisse spreken tegen uwen naasten.
10. Gy en sult niet begeeren uwes naasten huis, gy en sult niet begeeren uwes naastens wyf, ofte synen dienstknecht, ofte dienstmaagt, ofte synen werkosse, ofte synen esel, ofte iets dat uwes naasten eygen is.

IV.

Het Morgen Gebed.

**B** Armhertige Vader: wy loben **U**, dat Gy den voorleden nacht soo waarlik over ons hebt wacht gehouden, ende bidden **U** dat Gy ons wilt sterkken met uwen reinen Adem, den **H.** Geest, dat Gy ons voortaan geleide, op dat wy in alle werkken der gerechtigheid ende reinigheid mogen ten einde brengen desen dag, gelyk ook alle de dagen onses levens; ende waar wy ons toezetten

6. Alli papach'o machá ijonoë.
7. Alli chachummod ijonoë.
8. Alli mamchap ijonoë.
9. Alli papattite ijonoë o tattasal ma-attosik kasjabaan oa ma-acháddik o cho.
10. Alli mamaksas o don oa ma-acháddik o cho, alli mamaksas o roos oa ma-acháddik o cho, ja cho aran o badda, ja mammali, ja choa loan o tummaap, ja chao loan o maraag, ja charri o ai kamaunis a oa ma-acháddik o chonoë.

IV.

*Ai-ach'o Patsjisimma.*

**MA**-abó a Tamau madas ijo namo, all'ijo rínummi i torroani bi-ini masini o gagil, so-o meách'ijo, alla merab ijo pábarr'i torro o ta joa Auchar o ma-áchimit-ech, alla pana rummi-es pa-i-jor i namo ja ichosar, alla namo inni tapos o tataap o babissé a chímit ummoob o zijsj'o mini, maibas channumm'o tapos zijsj'o torroa morich: so-o tummalpon onúmm'ija namo, alla torro tallochon maddobor o pattite o

6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness against thy neighbour.
10. Thou shalt not covet thy neighbour's house, and thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that belongs to thy neighbour.

IV. THE MORNING PRAYER.

Merciful Father! we praise Thee, that Thou hast so faithfully watched over us during the past night, and we pray Thee that Thou mayest strengthen us by Thy pure breath, the Holy Ghost; that He may henceforth lead us, so that in every work of righteousness and purity we may end this day, as also all the other days of our life; and that to whatsoever we apply ourselves we may always endeavour openly to declare Thy praise, since we can



setten, dat wy stedes ons be-  
litigen, om Uwen lof opentlik  
uittespreken; alsoo dat wy van  
Uwe mildehand alleene verwach-  
ten de hulpe van allen onsen  
arbeid. Ende op dat wy dese  
genade verkrygen van U, wilt  
ons vergeben, volgens 't ge-  
tuigenisse Uwes woords, alle  
onse overtredingen, om dat reine  
lyden ende bloedbergietinge  
onnes Heeren ende Middelaars  
Jesu Christi; want ons ge-  
moed berouw daar van heeft.  
Verlicht ook onse sielen, op dat  
wy, alle werkken der duister-  
nisse weggeworpen synde, als  
kinderen des lichts ons bege-  
ven tot een nieu leven, om te  
wandelen in alle gerechtigheid  
Gods. Doet ook Uwe hulpe  
daar toe, dat uitgeroepen en  
kunbaar gemaakt werden U  
woord in alle plaatsen. Ver-  
strooit alle werkken des Satans.  
Sterkt alle leevaren uwes  
woords, en hebelhebben Uwes  
volks. Troost alle vervolgte  
persoonen, ende mistroostige  
sielen, om Uwes geliefden  
Soons Jesu Christi wille,  
welke ons betuigt heeft, dat  
alles wat wy in Synen Naam  
begeeren, Gy ons sekerlik geven  
sult, ende daarom ons bevolen  
heeft alsoo te bidden:—Onse  
Vader, etc. Het

o tapos assaban oa adas; masinişar  
alla torro tummassin o a-olli-eul  
o torroa tapos o tataap innai joa  
ma-adaldal a rima ma-akamun-  
chişar. Şo-o alla namo marach o  
bóno mini innai ijo, erábbana mabó  
i namo, kamaibas o al'o joa ranied,  
o tapos torroa kakossi, inau ma-  
choté o ma-áchimit, şo-o şaşa-ód o  
tağg'o torroa ma-acháchimit a ma-  
azinado ta Jesus Christus; inau  
machia ja torroa tsjes aicho-ies.  
Ipárara channumm'o torroa tsjes,  
alla namo, kaitis o tapos o tataap  
o odum, maibas o sisjiem o rará  
tummalpon o bao a morich, alla  
mababat inni tapos o babissé o ta  
Deos. Ipachípp'oa a-olli-eul chan-  
numma, ino akaukáuau şo-o ipab'oa  
ranied de tapos o ta. Ipáurtatach'o  
tapos o tataap o ta Şaitan. Ipa-  
barrá o tapos ma-átil o joa ranied,  
şo-o ta ma-acháchimit o joa choşar.  
Talattalá o tapos liollioón a cho,  
şo-o tsiannanni a tsjes, inau oa  
aukátan a sjiem badda ta Jesus  
Christus, tamasea minaunis o al'i  
namo, alla tapos o ai torro meách'-  
inni choa naan, gagil oa pape'i  
namo, şo-o inau micho pináttillo  
torro meach'o masini:—Namo  
Tamau, etc.

*Ai-ach'o*

expect from Thy bounteous hand alone the assistance required in all our labours. And in order we may obtain this mercy from Thee, forgive us, according to the testimony of Thy word, our transgressions, only and alone for the sufferings of our Lord and Mediator, who shed His blood for us; and because we repent of our sins. Enlighten also our souls, so that after abandoning all the works of darkness, we may as the children of light enter upon a new life, and walk in the righteous paths of God. Give also Thy assistance in the work of proclaiming Thy word, and making it known in all parts of the world. Disperse all the works of Satan. Strengthen all teachers of Thy Word, and all the chiefs of Thy people.



v.

## Het Avond Gebed.

**B**armhertige God! eeuw'ig licht welk schynt inde duisternisse, die Gy verdryft den nacht der booger werkken, ende het blinde gemoed: aangestien Gy den nacht doet komen om te rusten, gelyk den dag om te arbeiden, wy bidden **U**, laat onse lighamen stil ende vredig rusten, op datse daar na bequaam sullen syn te harden den arbeid, diese verrichten moeten. Matigt onsen slaap, dat de selve niet onordentelik en sy, op dat onse lighamen ende sielen suver blyven; ja, dat onsen slaap oorsake geve **U**wen name te loven. Verlicht de oogen onses verstands, dat wy niet en blyven slapen in den dood: daar en tegen laat ons stedes wachten, om verlost te werden van de boose droeffnisse op deser aarden. Bescherm ons ook van alle aanbechtinge des Satans: geleid ons als uwe kinderen

v.

*Ai-ach'o Marpesa.*

**D**Eos o ma-ábo a tsjes rará o máchonsar o ai tumsar i odum, tamasea paube o bi-ini o tataap o arapies, so-o rapalna tsjes; inau kaitan ijo pásai o bi-ini, alla pissassen, maibas o zijsja, alla tummaap; meach'ijo namo ipaissassen'o torroa bog kakaitsitsi a ma-a-árra, alla mamatsikap asag-á moddon o tataap, o ai maspot a ummoob aichoes. Ipaka-qua'o torroa sasárra, depa matsiballách ja micho, alla máchonsar ma-áchimit o torroa bog a tsjes-oë; hena channumma alla padás ja oa naan torroa sasárra. Íparar'o machá o torroa saan, depa máchonsar summarra ja namo inni machá: kasjabaan ipatassina torro tallochon ino barrasan ja torro innai zichil o rapies de babo ta mini. Aladikk'i namo channumma innai tapos o lalál'o ta Šaitan: maibas oa sisjiem a-i-jorr'i namo o ta joa ma-áchimit o Auchar-ech. Šo-o pagatomma torro inummoob o zijsj'o mini, alli marotul o koss

Comfort all persons who are persecuted and who suffer affliction; for the sake of Thy beloved Son, who hast testified unto us that Thou wilt give us all things we pray for in His Name, and therefore Thou hast taught us thus to pray:—Our Father, etc.

## V. THE EVENING PRAYER.

Merciful God! Eternal Light, that shinest in the darkness, who dispellest the darkness of wicked works and enlightenest the benighted mind, inasmuch as Thou dost appoint the night for rest, even as the day for labour; we pray Thee that our bodies may rest in quiet and peace, so that they may be fit to perform the work they have to do. Moderate our sleep, so that it may not be excessive, and that our bodies and minds may remain pure; nay, may our sleep give cause to praise Thy Name. Enlighten also the eyes of our understanding, so that we may not remain sleeping unto death, but let us rather live in constant hope of being delivered from the evil afflictions of this world. Protect us also from all the temptations of Satan; lead all as Thy children by Thy pure breath (the Holy Ghost), and



kinderen met Uwen reinen Adem, (den H. Geest) ende hoewel wy niet sonder overtredingen desen dag ten einde gebracht hebben; groote ende boose overtredingen tegen Uwen wille; wy bidden U, wilt onse overtredingen bedekken door uwe barmhertigheid, gelykewys Gy alle dingen op deser aarden bedekket met de duisternisse des nachts, op dat wy daarom niet verstootten werden van U aangesichte. Laat ook rusten, en vertroost alle krankke personen, alle bedroefde ende aangebochtene sielen van den Satan, om onses Heeren Jesu Christi wille, die ons geleerd heeft aldus te bidden:—Onse Vader, etc.

## VI.

## Gebed voor den Eten.

**A**lles oogen wachten U: ende Gy geeft hen hare spyse tot haarder stond. Gy doet uwe hand open, ende versadigt alles watter leeft na den lust Uwes willens.

Heerschapper, Almachtige God: die alles geschapen hebt, en sonder ophouden ondersteunt met

kossi; tataap o kakossi mato a rapies kasjabaan oa airab; meách'ijo namo, erábbana tummakkoop torroa kakossi o joa bó, maibas ijo tummakkoop o tapos ai babó ta mini o odum o bi-ini, depa inau decho kartattisan ja namo innai joa morra-dech. Ipáissassena channumma so-o talattalá o tapos cho ma-ádig, má-azichil, so-o lalan a a tsjes innai ta Saitan, inau ma-acháchimit ja torro ta Jesus Christus, tamasea pináttil i namo meách'o o masini :—Namoá Tamau, etc.

## VI.

*Ai-ach'o tinnaam Man.*

**M**Achá o tapos o ai tummassín ijo: so-o ijo pe'i decho cho'inochan ka choa rasoom. Ijo kumrár oa rima, so-o padabbi o tapos, o ai morích, kamaibas o aukat oa airab.

Ma-acháchimit ta Deos kama-barr'ija tapos o ai, tamasea mineri-ensar o tapos ai, so-o tumka taulau-  
lan

although we have not finished this day without having committed great and wicked sins against Thy will; we pray Thee, that Thy mercy may cover all our trespasses, even as Thou dost cover all things upon this earth with the darkness of night, so that we may not be cast forth from Thy countenance. Give also rest and consolation to all sick persons, to all who are afflicted, to all souls harassed by Satan; for the sake of our Lord Jesus Christ, who hath taught us thus to pray :—Our Father, etc.

## VI. PRAYER BEFORE MEALS.

All eyes wait upon Thee, and thou givest them food in due season. Thou openest Thy hand, and satisfieth every thing that liveth, according to Thy almighty will.  
Almighty Ruler, Almighty God! who hast created all things, and who by Thy divine



met Uwe Goddelikke kracht, Gy die het volk Israel gespyst hebt inde wildernisse, wilt uitstrekken uwe mildheid voor ons Uwe arme dienaars, ende ons bequaam maken dese gaven, die wy ontfangen van Uwe milde hand, dat wyse na Uwen goeden wille matichlik ende suiverlik nuttigen, ende daar uit bekennen dat Gy onse Vader, ende een ware oorspronk alles goeds syd. Geeft ook dat wy altyds en voor alle dingen soekken het brood der sielen, U woord, waar door onse sielen gespyst werden ten ewigen leven, twelk Gy ons toegesegt hebt te sullen geven, om dat reine lyden Uwes geliefden Soons Jesu Christi, Amen.

## VII.

Gebed na den Eten.

**A**ls gy sult gegeten hebben ende versadigt syn, sult gy loven de Heere Uwen God oher 't goede land, dat Hy u lieden sal gegeven hebben. Wacht u gel-

lan oa barr'o Deossar, ijo tamasea pinaán o chono Israel inni maaimoch a bonna, erábbana tummó joa al-ál i babó torro joa aran o ma-asábbá, so-o paátsikap i namo asosono mini, torro marach innai joa ma-adaldál a rió, alla torro kamaibas o mario oa airab tsimimis o qua a chímit aicho-ies, so-o innai micho madarram alla paga ijo namoa Tamau, so-o chuppód o gagil o tapos rió. Epé-e channumma alla tallochon so-o tinnaam o tapos ai torro summad'o úppono tsjessar, oa ranied inninumma channan ja torroa tsjes pana morích o ma-áchonsar, o ai pinab'o pape'i namo ijonoë, inau machoté o ma-áchimit oa aukattan a sjiem badda ta Jesus Christus, Amen.

## VII.

*Ai-ach'o a-i-jor a Man.*

**K**A ochal mamán a mamaddabí ijonoë, mamadas ijo i ta Jehova oa Deos-ech, inau marió a ta, o ai ochal icho pape'imonioë. E-íllá na joa micho boa, depa poach ijo i ta Jehova,

power constantly upholdest all things; Thou who hast fed Thy people Israel in the wilderness, graciously extend now Thy bounty to Thy poor servants, and bless these gifts unto us; the gifts which we receive from Thy bountiful hand; so that we may moderately, and in singleness of heart, partake of them, thus acknowledging that Thou art our Father, and that Thou art the source from whence all good cometh. Grant that we may always, and above all other things, seek the Bread of the soul, Thy Word, so that our souls may be fed unto Life everlasting, which Thou hast promised to give us, only for the sake of the great suffering of Thy beloved Son Jesus Christ. Amen.

## VII. PRAYER TO BE USED AFTER MEALS.

After thou hast partaken of food, and art satisfied, thou shalt praise the Lord Thy God for the fertile land that He hath given thee. Take heed that ye do not forget the Lord thy



ben, dat gy niet en vergetet des Heeren uwes Gods, dat gy mischien niet achtervolget Syne geboden ende Syne rechten, ende d'insettingen Synes woords, die ik u lieden heden gebiede.

Heerschapper; God Heemelsche Vader; wy loben U over alle Uwe weldaden, die wy stedes ontvangen van Uwe mildehand, dat het Uwen Goddelikken wille is ons te onderhouden in dit vergankelikke leven, ende ons te geven alles wat wy van nooden hebben: int bysonder, dat Gy ons wedergeboren hebt tot de hope van een beter leven, twelk Gy ons hebt te kennen gegeven door het suiwere woord Uwes Evangeliums.

Barmhertige God ende Vader: wy bidden U, dat Gy niet toe en laat dat onse sielen hier souden blyven aankleven de vergankelikke goederen op deser aarden: daerentegen laat ons geduerich opwaarts sien na den hemel, om van daar te verwachten onsen Verlosser Jesum Christum, tot dat Hy verschynen sal inde wolcken tot onser verlossinge, Amen.

Gebed

Jehova, oa Deossar, kailau ijo pa ummior o choa átillo, a choa bisse-bissé, a şaşirau choa ranied, o ai na-a páttillo imoa piadái.

Ma-acháchimit ta Deos Tamau de boesum, madás, ijo namo inau tapos joa tataap o rio, torro talloch-on marach innai joa ma-adaldál a rima, alla paga oa airab o Deossar porích torro boa inni morích o ma-auribál o mini, şo-o pe'i torro tapos o ai maşabb'ija namo: kamaunionis, all'ijo pinodd'o tattaul'i namo ka tattassín o máso mario a morích, o ai pinab'i namo ijonoë inni oa ma-áchimit o ranied o Evangelium.

Deos o Tamau ma-ábo a tsjes, meach'ijo namo, depa kummono ijo alla mamáchonşar torroa tsjes insini mikkap o ma-auribál a ballach de ta mini: kasjabaán ipádaukoa torro tallochona pana boesum, all'innaide tummassín torroa ma-ababárras ta Jesus Christus, áte tatummoach icho lallum rabbo pana torroa babarrás, Amen.

Ai-

God, and that ye neglect not to keep His commandments and His statutes, as well as the institutions of His Word, which I have (given) commanded you this day.

Almighty Ruler, God our Heavenly Father, we praise Thee for all Thy benefits, which we are continually receiving from Thy bountiful hand; that it is Thy divine will we should be sustained by Thee in this transitory life; and that Thou dost give us all that we require; above all things, that Thou hast begotten us unto the hope of a better life, which Thou hast made known unto us through the pure word of Thy Gospel.

Merciful God and Father! we pray Thee, that Thou wilt not suffer our souls to cleave unto the perishable possessions of this world; let us on the contrary continually look up to heaven, whence we expect our Saviour Jesus Christ, till He shall appear in the clouds to deliver us. Amen.



VIII.

Gebed voor de Onderwysing.

**W**El aan laat ons God aldus bidden:—

God Hemelsche Vader: Uw naam begint op te gaan over ons; ende wy syn by den anderen te samen, om aantehooren ende te leeren Uw woord: opend onse doobe ooren, ende bestraalt onse duistere herten, op dat wy ter dege vaten, verstaan, ende overdenkken mogen Uwe leere, om Jesu Christi Uwes geliefden Soons wille, Amen.

IX.

Gebed na de Onderwysing.

**G**Eeindicht hebbende te leeren, komt, laat ons God aldus loven en prysen.

God Almachtige Vader: wy hebben gehoord dat Gy onse Vader syd, dat Gy alle menschen formeert, spyst ende onderhoud. Wy loven Uwen Naam, om

VIII.

*Ai-acha katinnaam Atil.*

**A**Ssánman-a torro meach'o Deos-sar masini:—

Deos o Tamau de boesum, kapesasa tummoach i namo joa naan: so-o marórró ja namo, alla masini so-o pattil o joa ranied. Tsikakk'i torroa chorrien a charrina, so-o ipátillaḡḡ'o torroa ma-audum a tsjes, alla marach ja namo, maba, so-o tump'o ḡagíl oa atil inau ta Jesus Christus oa sjiem badd'aukattan, Amen.

IX.

*Ai-acha a-i-jor a Atil.*

**K**Aposisi pattil o pia annum-mánumma torroa mamadás i ta Deos masini.

Deoso Tamau kamabarr'ija tapos o ai, kaminašini ja namo, alla paga ijonoë namoa Tamau, all'ijo meriensar, paan so-o porichsar o tapos o cho. Madás namoa joa naan,

VIII. PRAYER BEFORE RELIGIOUS INSTRUCTION.

Come, let us thus pray to God:—

O God our heavenly Father! Thy Name is beginning to shed its light upon us, and we are now gathered together to listen to Thy Word, and to be instructed therein: Open our deaf ears, and illumine our dark understandings, in order that we may fully comprehend, understand, and ponder on Thy doctrine, for the sake of Jesus Christ Thy beloved Son. Amen.

IX. PRAYER AFTER RELIGIOUS INSTRUCTION.

Come, let us praise and laud our God, now that we have been instructed in His Word. O God, Almighty Father! we have heard that Thou art our Father, that Thou createst, feedest, and sustainest all men. We praise Thy Name, because Thou hast pity upon us, and



om dat Gy **U** onser ontfermt, ende ons kompt roepen, om te syn **U** eigen volk, en kinderen Gods. Geeft dat wy ons mogen verghyden, en metter herten omdenken dese **U**we groote genade, ten einde wy den ouden mensche wegdoen, ende als nieuwe menschen nabolgen het leven **U**wes Soons Jesu Christi, die ons geleerd heeft aldus te bidden:—**Onse Vader**, etc.

naan, inau mabo ijonoë a torro boa, so-o mai malod namono, alla paga oa maunis a cho, so-o sisjiem o Deos. Epé-e maukat namo, so-o tump'i tsjes matoto oa bóno minisar, alla namo tummis o raras a cho, so-o maibas o bao a cho tsimichier o morich oa sjiem badda ta Jesus Christus, tamasea pináttil i namo meach'o masini:—**Namoa Tamau**, etc.

## x.

Tsamen-gesprek tusschen een Favorlanger en Hollander Vreemdeling.

1. **Favorlanger**. Hou vreemdeling, van waar is de komste hier?

**Vreemdeling**. Ik ben gekomen van verre, van't einde van't westen.

2. **Fav.** Wat segje doch? syd je niet moede van soo verren weg te gaan?

**Vre.** 'k En hebbe niet gegaan; 'k hebbe geseten in een groot schip passerende over see als een vogel.

3. **Fav.**

## x.

*Karri-atite tuppach o sjam Ternern, so-o ta Holland'-azjies.*

1. **Ternern**. Azjies au innainum-m'ijo kamai insini?

**Azjies**. Kaminai ja ina innai maro, innai sies o tsipan-ech.

2. **Ter**. Tanaas! ja alli orachan o mababat talcho a maro a tar-ran?

**Azj.** Paga minababat ina; ka minero-os ja ina de don o mato pasji tarran o abas, maibas o mam-pa.

3. **Ter**.

didst come to call us, to be Thine own peculiar people and children of God. Grant that we may rejoice, and ponder in our hearts on this Thy great mercy, so that we may put off the old man, and as new men follow in the steps of Thy Son Jesus Christ, who has taught us thus to pray:—**Our Father**, etc.

## X. DIALOGUE BETWEEN A FAVORLANGER AND A DUTCH STRANGER.

1. **Favorlanger**. Well, stranger, from whence do you come?

**Stranger**. I come from a great distance, from the extreme part of the west.

2. **Fav.** You don't say so! Are you not tired of having walked such a long distance?

**Str.** I have not walked; I was sitting in a large ship, that passed over the sea like a bird.



3. *Fav.* Wat ist mogelijk: Sydje lang onderweeg getweest?

*Ure.* Ja: al langer als een half jaar.

4. *Fav.* Wat komt gy hier maken?

*Ure.* Ik kome de Favorlangers besoecken.

5. *Fav.* Komt gy slechts om te besoecken?

*Ure.* Neen: niet alleen om te besoecken.

6. *Fav.* Wel wat hebt gy te doen?

*Ure.* Ik bekommere my om d'Favorlangers te leeren den weg na den hemel.

7. *Fav.* Wel hoe, waar langs heen strekt de weg na den hemel; isser wel een soo langen ladder tot den hemel?

*Ure.* Gy syd mal; weet gy niet dat God de rechveerdige sielen inden hemel haald?

8. *Fav.* Ik meinde dat haibos onse sielen wegnam.

*Ure.* Wat is haibos, een mensch of gespeus?

9. *Fav.* 'k Weet niet.

*Ure.* Wel dan, wat noemt gy haibos?

10. *Fav.*

3. *Ter.* Tanaas! ja milip de tarran ijonoë?

*Azj.* Hena; maso milip a geroan a baas.

4. *Ter.* Mai merien onumm'insini?

*Azj.* Na-a mai tumboel Ternern.

5. *Ter.* Ja oa mai tumbocl baak-sar?

*Azj.* Maini: pagāga baak-sar?

6. *Ter.* Mai maspot onumma?

*Azj.* Ka na-a maddobor pattil i Ternern o tarran i boesum ai-oë.

7. *Ter.* Oedan, pasji dem'ausoán tarran pana boesum ai; ja paga talcho a ma-atsiló a kittas pana boesum?

*Azj.* Chubboen ijo, ja mautsiri alla ta Deos maracho ma-abisséa tsjes o ai i boesum-ech?

8. *Ter.* Na'esurro alla ta haibos marach o torroa tsjes-oë.

*Azj.* Numm'ija haibos ja babosa ja richá?

9. *Ter.* Nachá.

*Azj.* Oedan, pattonan onumm'ijo ta haibos.

10. *Ter.*

3. *Fav.* Is it possible? Were you long on the way?

*Str.* Yes, even more than half a year.

4. *Fav.* What do you come here for?

*Str.* I came to visit the Favorlangers.

5. *Fav.* Have you come only to visit us?

*Str.* No, not only to visit you.

6. *Fav.* Well, what do you come to do here?

*Str.* I desire to teach the Favorlangers the way to heaven.

7. *Fav.* Well, how? Where is the road that leads to heaven? Does there exist such a long ladder that it will reach to heaven?

*Str.* You are very foolish; do you not know that God leads the righteous souls to heaven?

8. *Fav.* I thought that haibos took away our souls.

*Str.* Who is haibos, a man or a ghost?

9. *Fav.* I don't know.

*Str.* Well then, whom do you call haibos?



10. *Fab.* Ik weet niet wat: wien noemt gy God?

*Ure.* Den Schepper van hemel, aarde, ende zee, noem ik God.

11. *Fab.* Gy kalt, isser een Schepper van hemel en aarde?

*Ure.* Seker saa't.

12. *Fab.* Wat is syn naam?

*Ure.* Syn eigen naam is Jehova, inder bredden tale Deos.

13. *Fab.* Wat is dat te seggen, Jehova?

*Ure.* Jehova, dat is te seggen, een wesen of persoon die altyd geweest is, is, ende blyft.

14. *Fab.* Wy en weten van God niet; kund gy wel bewyzen datter een God sy.

*Ure.* Ja: ik kan.

15. *Fab.* Waar uit bewyyst gy dat?

*Ure.* Ik bewyse dat uit de seer groote kennisse ende macht Gods.

16. *Fab.* Waar bethoont God syn veelboudige macht, ende kennisse?

*Ure.*

10. *Ter.* Nachánnumma: tomm'ijo pattonan ta Deos?

*Azj.* Ná-a pattonan o Airien o boesum, o ta, a abas, ta Deos.

11. *Ter.* Ijo mauranics: ja pagá Airien o boesum a ta?

*Azj.* Gagil pagá.

12. *Ter.* Naan onumm'icho?

*Azj.* Choa maunis naan pagá ta Jehova, inni atite o azjies, ta Deos.

13. *Ter.* Numma micho a pattite, Jehova?

*Azj.* Jehova, micho a pattite, nattada ġa ja boa tamasea pinaga, paga, so-o machonşar taulaulan.

14. *Ter.* Mautsirì i ta Deos ja namo; ja mab'o pait'ijonoë alla paga ta Deos?

*Azj.* Hena: maba.

15. *Ter.* Innainumm'ijo pait'o ail-oë?

*Azj.* Na-a pait'o micho innai aba so-o barr'o Deos talcho a mato.

16. *Ter.* Dema ta Deos pait'o choa barro, so-o aba matoto?

*Azj.*

10. *Fav.* I don't know. Whom do you call God?

*Str.* The Creator of heaven, of the earth and of the sea: Him I call God.

11. *Fav.* You talk nonsense! Is there a Creator of heaven and earth?

*Str.* Certainly, there is.

12. *Fav.* What is his name?

*Str.* His own name is Jehovah; in foreign languages, it is Deos.

13. *Fav.* What does Jehovah signify?

*Str.* Jehovah signifies a being or person who has always been, is, and always will remain.

14. *Fav.* We do not know anything about God. Can you indeed prove that there is a God?

*Str.* Yes, I can.

15. *Fav.* How do you prove that?

*Str.* I prove that from the great wisdom and power of God.

16. *Fav.* In what things does God prove His manifold power and wisdom?



*Ure.* In syn eigen werkken.

17. *Fav.* Wat werkken?

*Ure.* Seer machtige, ende heerlikke werkken.

18. *Fav.* Geeft dese werkken te kennen?

*Ure.* Den hemel, aardbodem, zee, sonne, mane, groote, kleine sterren, wolkken, blixem, donder, aardbevinge.

19. *Fav.* Syn dit altemaal Gods eigen werkken?

*Ure.* Het syn.

20. *Fav.* Hoe bewyyst gy dat?

*Ure.* Ik bewys'et aldus: of de hemel, aarde, zee, syn altoos geweest, ofte syn van een ander gemaakt.

21. *Fav.* Misschien is den hemel niet gemaakt van een ander, maar van selfs altoos geweest.

*Ure.* G' hebt misberstand. Dat de hemel van een ander sy gemaakt, bewyse ik uit syn cieraad.

22. *Fav.* Wat is het cieraad des hemels?

*Ure.*

*Azj.* Inni choa maunis o tataap.

17. *Ter.* Tataap onumma?

*Azj.* Tataap mauchus a ma-ábarra, ma-atáso.

18. *Ter.* Ipab'ó tataap o mini?

*Azj.* Boesum, tapos o ta, abas, zijsja, idas, babóan, aisennas, rabbo, lalka, bioa, sasio.

19. *Ter.* Ja mini tapos ai paga maunis a tataap o Deos?

*Azj.* Paḡána.

20. *Ter.* Moed'ijo pait'ó micho?

*Azj.* Na-a paita masini; ja pinaga taulaulan boesum, a ta, so-o abas, ja inerien, innai de roman-ech.

21. *Ter.* Matalam alli inerien innai de roman-ech, kamaunis pinaga boesum taulaulan?

*Azj.* Ijo poelakies. All'in-erien ja boesum innaide roman, na-a pait'innai cho'a-lá.

22. *Ter.* Numm'ija a-lá o boesum?

*Azj.*

*Str.* In His own works.

17. *Fav.* What works?

*Str.* Very mighty and glorious works.

18. *Fav.* What may these works be?

*Str.* Heaven, the earth, the sea, sun, moon, large and small stars, the clouds, lightning, thunder, earthquakes.

19. *Fav.* Are these all God's own works?

*Str.* They are.

20. *Fav.* How do you prove that?

*Str.* I prove it in this way: either heaven, earth, and the sea have always existed, or some one has made them.

21. *Fav.* Perhaps heaven has not been made by some one, but has always existed of itself.

*Str.* You err. That the heaven has been made by another, is proved by its glory.

22. *Fav.* What is the glory of heaven?



*Ure.* Dat hy kloots-gewys rond, gants doorluchtich, en in syn ommebang van binnen vele lichten syn.

23. *Fab.* Is den hemel van een ander tierlik gemaakt, of syn cierraad gegeven?

*Ure.* Heeft den hemel selfs syn lichaam tierlik gemaakt?

24. *Fab.* Misschien?

*Ure.* Geensins?

25. *Fab.* Waarom?

*Ure.* Daar is geen leven, geen verstand, of kennisse in syn geheele lighaam. Daar uit volgt indien den hemel syn cierraad sy gegeven van ander, dat hy ook gemaakt sy van een ander. Die den hemel tierlik gemaakt heeft, heeft ook den hemel selfs gemaakt.

26. *Fab.* 'k Beve u gelyk. Waar uit bewyst gy meer dat de hemel sy gemaakt van een ander?

*Ure.* Om dat de hemel, de sonne, mane, end'al syn lichten gehoorsaam syn d'heerschappie van een ander, die d'selbe dienstbaar maakt, en gebied dienst te doen aan de menschen, d'aarde, kruiden en 't gewas. 27. *Fab.*

*Azj.* Alla moġariniġini, mach-allo-chállo o auchos aicho-ech so-o mapan rará inni choa baan o lallum.

23. *Ter.* Ja inaal-lá innai de roman boesum aiöë?

*Azj.* Ja boesum maunis min-all'o cho'achieb?

24. *Ter.* Matalam!

*Azj.* Pagaga chaddai!

25. *Ter.* Inaunumma?

*Azj.* Pa moríchşar, pa şaan ja aba ini choa tapos achieb: innainumma ummior, şja inaal-lá innai de roman boesum ai, all-ineriensar channumma innai de roman-ech: tamasea pinaal-lá o boesum kamau-nis minerien o boesum channumma.

26. *Ter.* Ka ummior ina. Innainummm'ijo paita taulan all'ineriensar innai de roman boesum-ech?

*Azj.* Inau boesum, zijsja, idas, so-o tapos choa rará ummior o chachimit o roman-ech, tamasea pauloan aicho-ies, so-o pattillo aran o cho, o ta, o bazicp, o inochan.

27. *Ter.*

*Str.* That it is round like a globe, quite transparent, and that in its whole circumference there are many lights.

23. *Fav.* Has heaven been made and adorned by another being?

*Str.* Has heaven itself adorned its structure?

24. *Fav.* Perhaps!

*Str.* By no means!

25. *Fav.* Why?

*Str.* There is neither life, nor understanding, nor knowledge in its whole structure. Hence it follows, that if heaven has been adorned by some one else, it has also been made by some one else. He who has adorned heaven, has also created heaven.

26. *Fav.* You are in the right. What other evidence have you that heaven has been created by some one?

*Str.* Because heaven, the sun, moon and all its lights, are subservient to the dominion of a being who makes them subservient to Him, and who commands them to serve man, the earth, the herbs, and the fruits of the field.



27. *Fab.* Wel wat, doen de hemel, sonne, mane dienst aan de menschen, d'aarde, kruiden, en 't gewas?

*Ure.* Sy doen waarlik dienst.

28. *Fab.* Bewys dat.

*Ure.* Den hemel loopt geduerig van't oosten na 'twesten, en spoed sich weder te keeren na het oosten. De sonne, mane inden hemel missen noïd op ende onder te gaan. De sonne gaat op om den aardbodem te verlichten, te verwarmen, en den regen te brengen ober het gewas, kruiden, ende boomen, dat d'selbe uitspruiten, wassen, ende brucht geben.

29. *Fab.* Wat dienst doet de mane aan de menschen, 't gewas, ende kruiden?

*Ure.* De mane gaat op, en verbangt de sonne, om te verdryven de donkerheid des nachts, en met haar vochtigheid te temperen de hitte der sonne, dat het gewas en kruiden niet en verborren.

30. *Fab.* Het is waarlik een groote heerschappie dienstbaar te stellen en te gebieden sulkke groote ligchamen, dat d'selbe geduerig staan ten dienste van de aarde hier beneden, bande kruiden, en leeftocht des menschen. *Ure.*

27. *Ter.* Mai numma, ja boesum, zijsja, idas, aran o cho, o ta, o baziep, o inochan?

*Azj.* Ka-aran gagilna.

28. *Ter.* Ipait'o ailo.

*Azj.* Boesum tallochon margarieb innai baijan pana tsipan, so-o madaap pacheoach pana bajan. Zijsja-da idas inni boesum alli poelakies o tummoach a meodup. Katummoach zijsja-da alla parar'o tapos o ta, alla pattadach so-o pautas o inochan, o baziep, o baron, alla chummo-o, summoos, so-o poa.

29. *Ter.* Moeda idas aran o cho, o inochan, o baziep?

*Azj.* Katumoach idas, so-o rummodsi o zijsja-da, alla odum o bi-ini, so-o pakaqua o choa tach tadach o zijsja, pa machá inochan ja baziep.

30. *Ter.* Gagil mato a chachimit pauloan so-o pattillono talcho a mato achieb, all'aicho tallochon aran o ta mini rapo, o baziep, o inochan o cho.

*Azj.*

27. *Fav.* Indeed! do heaven, sun, and moon, serve man, the earth, herbs, and fruits of the field?

*Str.* They indeed serve them.

28. *Fav.* Prove this.

*Str.* Heaven moves continually from east to west, and hastens to return again to the east. The sun and the moon in heaven never fail to rise and to set. The sun rises in order to illuminate the earth, to warm it, and to bring rain over the fruits of the field, the herbs, and the trees; so that they may bud, grow, and bring forth fruit.

29. *Fav.* What service does the moon render to man, to the fruits of the field, and to the herbs?

*Str.* The moon rises and takes the place of the sun, in order to dispel the darkness of night; and through means of her moisture, she tempers the heat of the sun, so that the fruits of the field and the herbs may not wither.

30. *Fav.* The power must indeed be great that can command such immense bodies, and make them subservient to Him, so that they are constantly serving the earth here below, the herbs, and the fruits of the field, destined for the food of man.



*Ure.* Soo ist: en daar uit volgt, gelyk ik wil bewysen, dat de hemel, sonne, en mane van een ander gemaakt syn; om datse niet anders als dienst-knechten de heerschappie en het bevel achtervolgen.

31. *Fav.* Ik stemmet ook toe. Die den hemel met al syn lichten beheerst en dienstbaar maakt, is waarlik de Schepper des hemels, gelyk gy nu bewezen hebt.

*Ure.* Weet ook, dat de Schepper des hemels inderdaat machtig, mildadich, en goedaardig is, dewelcke geduerich der menschen gedenkt, de sonne opgaan ende regenen laat, en sig onser seer ontfermt.

32. *Fav.* Nu verstaan ikket: certein, soo 't niet en regende, noch de sonne opging, de boomen, kruiden, koeyen, paarden, herteheesten en menschen souden altemaal kommen te sterben.

*Ure.* 'T is nu bewezen, dat den hemel en syn gantsche lichten van een ander syn gemaakt, gelykkerwijs ook de aarde, ende zee.

33. *Fav.* Wel g'en en hebt noch niet bewezen, dat de hemel, aarde, zee, syn d'eigen werkken van Jehova, gelyk gy blusjes seidet.

*Ure.*

*Azj.* Gagilna: so-o innai decho ummior maibas merab o paita ina, alla boesum, zijsja, idas ineriensar innai de roman-ech, inau aicho maibas o aran ummior o chachimit so-o atillo.

31. *Ter.* Na-a ummior channumma, tamasea pauloan so-o chummit o boesum, o tapos choa rará, gagil pagá airien o boesum, maibas o pia pinait'ija.

*Azj.* Abá channumma, all'airien o boesum gagil mabarra, maal-ál, so-o mario a tsjes, tamasea tallochon tump'o babosa, patoach o zijsja, pautas, so-o kamabo mauchus torro boa.

32. *Ter.* Ka mab'o pia: oedan, sja alli moetas, alli tummoach a zijsja, kamamachá tapos o baron, baziep, binnan, loan, a babosa.

*Azj.* Ka inipait'o pia, alla bocsum so-o tapos choa rará ka-ineriensar innai de roman-ech, maibas o ta channumma, so-o abas.

33. *Ter.* Mai, acho ijo pinaita, alla boesum, a ta, a abas paga maunis a taap o Jehova ja Deos, maibas ijo pala naassa-da.

*Azj.*

*Str.* So it is: and hence it follows, as I wished to prove, that heaven and earth, the sun and moon, have been created by some Being, so that they may be nothing else but the servants of His power, and obey His command.

31. *Fav.* I also agree to this. He who has dominion over heaven and all its lights, and causes them to serve Him, is surely the Creator of heaven, as you now have proved.

*Str.* Know, too, that the Creator of heaven is indeed powerful, bountiful, and kind; He constantly remembers man, causes the sun to rise, and also gives rain, and has pity upon us.

32. *Fav.* Now I understand the matter. Certainly, if it did not rain, if the sun did not rise, all things would perish; trees, herbs, cows, horses, deer, and men, would all die.

*Str.* Now it is proved that heaven and all its lights have been made by some Being, as also the earth and the sea.

33. *Fav.* Well, you have not yet proved that heaven, earth, and the sea, are Jehovah's own works, as you just now declared.



*Ure.* Wat, syn't Gods eigen werkken niet, wiens werkken syn het dan? Konnen die dingen de menschen doen?

34. *Fav.* Misschien heeft haibos dit alles gemaakt?

*Ure.* Houd gy haibos voor den Schepper van hemel, aarde, see?

35. *Fav.* Ik houde.

*Ure.* Soo sal dan haibos ware God syn?

36. *Fav.* Misschien hy ist.

*Ure.* Kond gy dat bewysen, of laat gy 't u slechts dunkken?

37. *Fav.* Ik volge het geloof van myn voorouders van over veel aren.

*Ure.* Dat is een ydel geboelen of geloof.

38. *Fav.* Hoe bewyst gy dat?

*Ure.* U voorouders en hebben den waren God niet gekent.

39. *Fav.* Waarom?

*Ure.* Se syn onkundig geweest van het beschreven woord Gods.

40. *Fav.* Wel wat, isser een beschreven woord Gods?

*Ure.* Jaa't. 41. *Fav.*

*Azj.* Oedan! sja alli maunis a taap o Deos, tomm'ija tataap paga micho, ja babosa mab'o merien aicho-ies?

34. *Ter.* Matalam ta haibos mincrien o mini tapos ai.

*Azj.* Ja poetat o haibos airien o boesum, o ta, a abás ijonoë?

35. *Ter.* Na-a poetatsar.

*Azj.* Masini papaga Deos o gagil ta haibos?

36. *Ter.* Matalam paga.

*Azj.* Ja mab'o pait'o ailoë, ja poetat o baaksar?

37. *Ter.* Na-a ummior o autat na-a boeboeno anibaas.

*Azj.* Autat o baak ja micho.

38. *Ter.* Moed'ijo pait'o aicho?

*Azj.* Oa boeboe-no minautsiri o gagil o Deos.

39. *Ter.* Inaunumma?

*Azj.* Minautsiri o ranied o Deos kabinidoan dechonoë.

40. *Ter.* Mai numma, ja paga kabinidoan ranied o Deos?

*Azj.* Paḡána. 41. *Ter.*

*Str.* What! are they not God's own works? Whose works are they then? Can man do those things?

34. *Fav.* May it not be that haibos has made them all?

*Str.* Do you think haibos is the creator of heaven, the earth, and the sea?

35. *Fav.* I think so.

*Str.* That, therefore, haibos is the true God?

36. *Fav.* Perhaps he is.

*Str.* Can you prove that, or do you only imagine this?

37. *Fav.* I follow the ancient belief of my forefathers.

*Str.* That is a very foolish idea or belief.

38. *Fav.* How do you prove that?

*Str.* Your forefathers have not known the true God.

39. *Fav.* Why?

*Str.* They have been ignorant of the written Word of God.

40. *Fav.* Well, then, is there a written Word of God?

*Str.* Yes, there is.



41. *Fab.* Wat is dat voor een beschreven woord?

*Ure.* Een woord des Goddelikken seggens van Syn eigen wesen of persoon.

42. *Fab.* Heeft God Syn eigen persoon selfs te kennen gegeven?

*Ure.* Ja hy.

43. *Wanneer?*

*Ure.* Over lang, van den beginne af, dat alle dingen gemaakt syn.

44. *Fab.* An wat volk heeft God Syn woord te kennen gegeven?

*Ure.* Aan het Joodsche volk, en d'rechtbeerdige propheten die van ouds geweest syn, als Abraham, Jacob, Moses, Samuel, David, welke de Goddelikke leere ontfangen hebben, ten einde sy als verstandige leermeesters het gemeene volk souden onderwysen.

45. *Fab.* Waarom is God soo ernstich om hem selven te be-tuigen en t'openbaren?

*Ure.* Om dat ons verstand blood en ydel is van de kennisse Gods.

46. *Fab.* En kennen wy van ons selven den waren God niet?

*Ure.*

41. *Ter.* Numma kabinidoan ranied ja micho?

*Azj.* Atite o al'o Deos innai choa micho ga ja boa.

42. *Ter.* Ja maunis pinab'o choa boa ta Deos?

*Azj.* Hena.

43. *Ter.* Aninumma?

*Azj.* Ani millip, innai aisas'o inerien o mini tapos ai.

44. *Ter.* Tomma-da cho pinab'o choa ranied ta Deos?

*Azj.* Chono i Judea, so-o ta ma-aijaab ma-abisse-bissé tsjes ani-baas, ta Abraham, ta Jacob, ta Moses, ta Samuel, ta David, tama-sea minarach o atil o Deos, alla maibas o ma-atil o mabada tsjes allecho pattil o chono baak decho-noë.

45. *Ter.* Annumma maddobor maunis-o-ala so-o pab'o choa boa ta Deos?

*Azj.* Inau marotul o ab'o Deos torroa saan.

46. *Ter.* Ja torro alli madarram o Deos o gagil innai autat torroa micho?

*Azj.*

41. *Fav.* What kind of written Word is that?

*Str.* A Word, or divine declaration, in which God speaks of His own being or person.

42. *Fav.* Has God Himself made His own person known?

*Str.* Yes, He has.

43. *Fav.* When?

*Str.* Long ago, from the beginning, when all things were made.

44. *Fav.* To which people did God reveal His Word?

*Str.* To the Jewish people, and to the righteous prophets, who have been of old, as Abraham, Jacob, Moses, Samuel, David; who received the divine doctrine, so that they, as intelligent teachers, might instruct the common people.

45. *Fav.* Why does God so earnestly desire to declare and reveal Himself?

*Str.* Because our understanding is void, and bereft of the knowledge of God.

46. *Fav.* And do we not of ourselves know the true God?



*Ure.* Neen: ofschoon dit gantsche gebouw van hoven tot beneden synen Schepper aanwyst, datter een seker persoon ofte Geest sy, de alderberstanchste, de aldermachtigste, die alle dese dingen gemaakt, en haar cieaad gegeven heeft; of al schoon syn wysheid ende macht gesien werd, soo ist noch geensins kenbaar, wie desen Schepper sy. De Schepper soude gantschelik verholen blyven, soo God syn Woord niet hadde toegevoegt, soo in syn beschreven woord van ober veel saven hy niet afgemaakt hadde een gelykkennisse van Syn eigen persoon.

47. *Fab.* Waaron blyft God soo gants verborgen?

*Ure.* Hy is geheel een geestelik wesen, 't welk niet gesien, noch getast word gelyk de lighamen. God heeft geen beenderen, senuwen, bloed, vleesch ofte lighaam.

48. *Fab.* Haibos is ook een geest?

*Ure.* Gy en kend haibos en syn hoosaardicheid niet.

49. *Fab.* Wat, is haibos boos?

*Ure.* Wel trouwen, uwe voorouders

*Azj.* Pa: pagatomma tapos o tataap o mini innai babo pana rapó pait'o cho'airien, alla paga charri o boa ja tsjes, kummasjies a ma-achéer, a ma-abarra, tamasea minerien so-o pinaal-lá o mini tapos ai; pagatomma itan choa aba, a barra, pagaga aban chaddai, tomm'ija Airien o mini, kapapoetautachsar o auchos ma-acharrieb Airien o ai, sja alli pinachip o choa ranied ta Deos, sja inni cho'atite kabinidoan anibaas alli pinattas o tatchier o choa micho boa.

47. *Ter.* Inaunumma macharrieb ta Deos?

*Azj.* Paga tsjes o auchos icho, tamasea pa itan, pa siddo-on maibas o bogsar; pa oot, oggach, tagga, boa, bogsar ta Deos.

48. *Ter.* Ta haibos paga chanumma baak o tsjes?

*Azj.* Ijo mautsiri o haibos, so-o cho'arapies.

49. *Ter.* Numma, ja rapies ta haibos?

*Azj.* Oedan, ja oa boeboe-no anibaas,

*Str.* No. Although this entire structure from top to bottom testifies of its Creator, and proves that there is a certain Person or Spirit, the most intelligent, the most powerful, who has made and adorned all these things; though His wisdom and power are seen, still we can by no means see who this Creator is. The Creator would remain quite hidden, if God had not added His Word given to us so many years ago, and if He had not given us an image of His own person in His written Word.

47. *Fav.* Why does God remain so completely hidden?

*Str.* He is quite a spiritual Being, whom we cannot see nor handle, as we can our bodies; God has no bones, sinews, blood or flesh, nor has He a body.

48. *Fav.* Is haibos also a spirit?

*Str.* You do not know haibos, nor his malignity.

49. *Fav.* What! is haibos wicked?

*Str.* Certainly. Have not your forefathers, who lived many years ago, and do you not



voorouders van ober veel jaren, en gy zelfs, mord en knord gy niet geduerig op haibos, klaagt gy niet dat hy u slaat en krank maakt, noempt gy hem niet den boosen haibos?

50. *Fab.* Misschien hebben wy misberstand.

*Ure.* Geengins: hy is certein boos, en geheel boosaardig. Hierom word haibos genaamt den boosen, dat is te seggen, een belhamer van wederspannigheid ende booswicht?

51. *Fab.* Wy noemen hem ook den goeden haibos.

*Ure.* Wat is haibos quaad, en is hy goed ook? Indien hy quaad is, waarom pryst gy den booswicht? Is hy goed, waarom knord en klaagt gy ober syn boosaardigheid?

52. *Fab.* Den Schepper van hemel, aarde, see, hebt gy te vooren gepresen wegen syn mildheid ende weldaden.

*Ure.* Dat is recht en betamelik dat wy den Schepper prysen, die de menschen soo lief heeft en eben staag onser gedenkt, de sonne doet opgaan, het akkerwerk beregent, en jaarlix het gewas bruchtbaar maakt.

53. *Fab.*

anibaas, so-o ijo channumma alli makarrichi tallochon i haibos, alli poddodo inau simioch so-o pach'ijo madig, alli pattonan ja icho rapies haibos?

50. *Ter.* Matalam poelakics ja namo.

*Azj.* Maini: pagá gagil arapies icho, so-o o auchos rapies tsjes. Inau micho attonannan ta haibos rapies ai, micho a pattite, ma-akakossi a ma-arapies?

51. *Ter.* Torro pattonan icho channumma mario haibos.

*Azj.* Numma, ja rapies haibos, so-o mario channumma ta haibos, sja rapies haibos, inaunumma summo-al o rapies ai? Sja mario haibos, inaunumma makarrichi so-o poddodo o cho'arapies?

52. *Ter.* Ani tinnaam ijo summoal o Airien o boesum, o ta, a abas inau cho'al-ál a tataap a rio.

*Azj.* Mabisse micho, so-o makkesjap alla namo madás i Airien o ai-oë, tamasea masini maukat o babosa, tallochon tump'i namoa, patoach o zijsja, pautas o tsinaap, so-o pabo'o inochan atatta baas.

53. *Ter.*

yourselves, murmur and grumble about haibos? Do you not complain that he beats you and makes you ill? Do you not call him the wicked haibos?

50. *Fav.* Perhaps we make a mistake.

*Str.* Not at all; he is decidedly wicked and malignant. Therefore haibos is called the wicked one; that is to say, he is a ringleader in rebellion, and the evil-doer.

51. *Fav.* We call him also the good haibos.

*Str.* What! is haibos bad, and is he good too? If he is bad, why do you praise the evil-doer? If he is good, why do you murmur and complain about his malignity?

52. *Fav.* You have just now praised the Creator of heaven, of the earth and sea, for His bountifulness.

*Str.* It is but right and proper that we should praise the Creator, who loves man so dearly, and who constantly thinks of us; who causes the sun to rise, who sends down rain upon the fields, and every year causes the fruits thereof to be abundant.



53. *Fab.* Alsoo prysen wy haibos ook, en noemen hem den goeden haibos.

*Ure.* Gy syd seer huyten de weg; eben of gy swart wit noemdet. Desen naam past God alleen. Aldus schryft gy de eere, die God eigen is haibos toe, door onwetenschap, en dat gy noch niet en kend de weldaden Gods.

54. *Fab.* Het laat hem aansien volgens u bewys, dat het geloof aan haibos, aan Adam, ydel, en bedrog van haibos sy.

*Ure.* Dat is waar: ik kenne syn bedrog, gelykkerwys in den beginne, als alle dingen geschapen waren, hy den eersten mensche die Adam genaamt was, bedrogen heeft, mitsgaders alle syne nakomelingen als daar syn alle andere vremdelingen op den aardbodem, alsoo heeft hy ook den desen misleid uwe voorouders van over veel jaren, ende hare nakomelingen, eben alle inwoonderen deses eilands, datse gelooven de woorden van een ouwe leugenachtige toebelle, datse geloobe stellen in het gesang van een kleen vogelken, 't welk den naam boerd van Adam, als onsen eersten voorbader.

55. *Fab.*

53. *Ter.* Masini namo şummoal i haibos channumma, şo-o pattonan ja mario haibos.

*Azj.* Mauchus poelakies imoa; maibas moa pattonan o ma-orum, ma-ausi. Naan o mini makkesjap ta Deos ma-akammichisar. Masini inau otsiri, şo-o inau acho madar-ram o tataap o rio o Deos, imo pe'o adas, kamaunis a Deos, ta haibos-ech.

54. *Ter.* Matalam maibas pait'ijo autat inni ta haibos, inni Adam, paga baak, şo-o sasall'o haibos-ech.

*Azj.* Gagil micho. Mab'o in'o choa sasalla, maibas inni aisas'o inerien o mini tapos ai, icho pinaulakies o babos'o pesasa tamasca naan ta Adam, şo-o choa sjiem o sjiem, tapos roman azjies de babo ta, masini channumm'ani milip icho pinaulakies oa boeboe-no anibaas, şo-o choa sjiem, tapos o cho de borroch o ta mini, alla decho poetat inni ranied o masini ma-attattosik, alla poetat inni babo o kotsi mampa-dech, o ai marach o naan ta Adam, maibas o torro boeboe-no pesasa.

55. *Ter.*

53. *Fav.* We praise haibos in the same way, and call him the good haibos.

*Str.* You are quite wrong; just as if you were to say black is white. This name belongs to God alone. In that way, and in your ignorance, you ascribe to haibos the honour which is due to God; and because the blessings of God are not known to you.

54. *Fav.* According to your declaration, the belief in haibos and in Adam is vain, and a deception of haibos.

*Str.* That is true. I know his deceitfulness, for just as in the beginning, when all things were created, he deceived the first man called Adam, as well as all his posterity, and many more of our sojourners in the world, so, also, has he in former years deceived your forefathers and their posterity, just as he has deceived all the inhabitants of this island, whereby they now believe the words of a lying old slut, and put their confidence in the song of a little bird, bearing, as our first forefather did, the name of Adam.



55. *Fab.* Den haibos heeft gezegt, dat hy selfs Adam doet singen en boorseggen.

*Ure.* Hy liegt. De vogelen singen sonder bescheid. Is dan soo een klein vogelken haibos propheet? Misschien heeft hy selfs 't gesang van dit vogelken nageaapt, om die van Ternern en andere inwoonders van dit eiland te bedriegen.

56. *Fab.* Tot wat einde heeft haibos dit vogelken den naam gegeven van Adam?

*Ure.* Daarmede bespot den booswigt den eersten mensche, welkken hy op den doolweg gebracht heeft.

57. *Fab.* Indien haibos de ware God niet en is, wat is hy dan?

*Ure.* Heeft haibos hem selven niet te kennen gegeven?

58. *Fab.* Haibos segt dat hy de menschen formeert, de sonne doet opgaan, regen geeft, en 't gewas vruchtbaar maakt.

*Ure.* Altemaal leugens! Al-soo vergiftigt de menschen die oude slange. Gy aapt en hotst God na, en bedriegt de menschen,

55. *Ter.* Ka pinala ta haibos all'icho pábo so-o meápab'i ta Adam.

*Azj.* Tummosik icho. Mampa po baakşar. Ja kotsi mampa masini paga ma-aijaab o haibos? Matalam icho maunis tsinimichier o bábo o kotsi mampa mini, alla summall'i Ternern, so-o roman azjies de borroch o ta mini.

56. *Ter.* Inonumma ta haibos pinatonan o kotsi mampa mini Adam?

*Azj.* Masini rapies a manach'o babos'o pesasa, o ai pinaulabies icho.

57. *Ter.* Sja pagaga Deos o gagil ta haibos, numm'ija icho?

*Azj.* Ja alli pinab'o choa boa ta haibos?

58. *Ter.* Machó ta haibos all'icho merien o babosa, patoach o zijsja, pautas, so-o pabo'o inochan.

*Azj.* Tapos ja tattosik! Masini raras a ibien aicho sumbach o babosa. Pazigal'i ta Deos, so-o summall'o cho, alla poetat icho Deos

55. *Fav.* Haibos has declared that he makes even Adam to sing and to prophesy.

*Str.* He lies. The birds sing without discrimination. Is, now, such a little bird the prophet of haibos? Perhaps he has even imitated the singing of this little bird in order to deceive the people of Ternern and other inhabitants of this island.

56. *Fav.* What has been the object of haibos in giving the name of Adam to this little bird?

*Str.* That by thus mocking the first man the villain might lead him into the path of error.

57. *Fav.* If haibos is not the true God, what is he, then?

*Str.* Has haibos not told you who he is?

58. *Fav.* Haibos says that he has formed man, that he causes the sun to rise, and that he fertilises the fruits of the fields.

*Str.* All lies! Just so the old serpent poisons man. Like an ape he imitates God and deceives men, so that they may believe that he is the true God, that they may fear him and sacrifice to him.



gſchen, ten einde ſy ſouden ge-  
looben, dat hy de ware God ſy,  
hem breeſen, en offerhande doen.

59. *Fav.* Wel, ſoud gy wel kon-  
nen zeggen wat haibos voor een  
is?

*Ure.* Ja: ik kan.

60. *Fav.* Waar uit kend gy  
hem?

*Ure.* God heeft in ſyn beſch-  
reven woord den haibos afge-  
schildert, en getuygt van ſyne  
boosheid, ten einde wy ons sou-  
den wachten voor ſyn bedroch.

61. *Fav.* Hoe doch? Geeft'et te  
kennen.

*Ure.* Aldus inden beginne,  
als den hemel voleindigt was,  
heeft God veel duizent onligha-  
melikke dienaren gemaakt, ſeer  
ſubtyl, heerdig, ſterk, rechtveer-  
dig en hare woonplaatſe geſtelt  
inden hemel, op datſe ſyn heer-  
ſchappie aanschouwen, en ſyn  
bevelen uitrichten ſouden. Den  
naam dezer dienaars is Angelus,  
dat is te zeggen boden en dienſt-  
barige geeſten Gods. Sy en  
eten, drinkken, ſlapen, nochte  
genereren niet gelyk de men-  
ſchen, ſyn vele, ja ontelbaar in  
mennigte, leven altoos ſonder  
te

Deos o gagil, alla me'il ſo-o paan  
icho.

59. *Ter.* Mai, ja mab'ō pattite  
i-jono-ë numm'i-ja haibos?

*Azj.* Mabána.

60. *Ter.* Innainumm'i-jo mab'ō  
icho-ech?

*Azj.* Ta Deos pinattas o hai-  
bos inni choa ranied kabinidoan,  
ſo-o tummassal o cho'arapies, alla  
torro mame-il o choa sasalla.

61. *Ter.* Moedaſar? Ipabána.

*Azj.* Masiniſar: ani pesasa,  
ka-inoob o boesum, ta Deos mine-  
rien o aran ma-arotul o bog, mapan  
mama-achpil a tſchiet eis, mauchus  
ma-acheerna, ma-aamgách, ma-  
abarra, ma-abisse a tſjes; ſo-o  
pinasos' inni boesum-ech dechonoë,  
alla mit'ō choa chachimit ſo-o um-  
moob o cho'attilo. Naan o aran o  
mini paga ta Angelus, michoſar a  
pattite, aran o Deos baak o tſjes.  
Alli man, micham, ſummarra, alli  
pausjiem decho maibas o babosa,  
kamatasasna, pa tochen inau  
mauchus matasas, machonſar mo-  
rich, alli mach'ija, choa airab a  
aukat

59. *Fav.* Well, could you now say what kind of being haibos is?

*Str.* Yes, I can.

60. *Fav.* By what means do you know him?

*Str.* God has depicted haibos in His written Word, and tells us how wicked he is, so  
that we may be on our guard against his deceitfulness.

61. *Fav.* How so? I wish to know.

*Str.* Well, then, in the beginning, when heaven was finally completed, God created  
many thousands of incorporeal servitors who were very volatile, quick, strong, and just,  
giving them a dwelling in heaven, so that they might behold His dominion, and receive His  
commands. The name of these servitors is Angelus, that is, servants and serving spirits of  
God. They neither eat, nor drink, nor do they sleep; they have no offspring as man in  
general has; they are many in number, yea, they are innumerable; they live on for ever, and



te sterben. Haren wille en vermaak is God te loben en geduerig syn woord gehoorsaam te syn. Haibos is van te voren ook een goeden engel, en rechtbeerdigen dienaar Gods geweest, doch sy en vele syner metgesellen syn naderhand Gode haren Schepper wederspannig geworden. Sy benydde syn groote heerschappie, ende macht stonden na de gelykheid Gods, en sochten een eigen heerschappie op te rechten, om te volgen haren eigenen wille. Op dese wyse heeft haibos en alle syn medgesellen misdaan inden beginne, en blyven steeds quaadaardig en wederspannig.

62. *Fab.* Hebbense geen berouw van hare wederspannigheid?

*Ure.* Neen, se verharden haar selven, en haar boosheid word altyd meerder.

63. *Fab.* Heeft God hare wederspannigheid vergeben?

*Ure.* Geensins. Hy straft haar schrikkelik.

64. *Fab.* Hoedaniger wyse?

*Ure.* Van wegen der ongehoorsaamheid is haibos en alle syn metgesellen uit den hemel geworpen.

65. *Fab.*

aukat paga madas i ta Deos, so-o ummior tallochon o cho'atite. Ta haibos ani tinnaam channumma mario Angelus, so-o aran o Deos mabisse a tsjes, kasaghá icho, so-o ma-atasás choa ara pesas'o kummossi i ta Deos choa Airien, massannan o choa chachimit matoto dechonoë, pazigal'i ta Deos, so-o summad'o maunis a chachimit, all'ummior o maunis choa airab. Masini ta haibos so-o tapos choa ara pinarapies ani pesasa, so-o machon-sar rapies a ma-akakossi.

62. *Ter.* Ja alli machi'o kakossi choa tsjes-oë?

*Azj.* Maini, kamoddon o tsjes dechonoë, so-o moab tallochon cho'arapies.

63. *Ter.* Ja ta Deos minabono choa kakossi?

*Azj.* Pagaga chaddai. Kamachus chummote i dechonoë.

64. *Ter.* Masanno?

*Azj.* Inau kakossi initis innai boesum ta haibos so-o tapos choa ara.

65. *Ter.*

will never die. To praise God is their desire and delight, so also to obey His word. Haibos was formerly also a good angel, and a just servant of God; but afterwards, he, and many of his fellows, rebelled against God. They envied His vast power and dominion, they desired to become equal with God, endeavoured to establish a dominion of their own, and to follow their own will. It is in this way that haibos and all his followers sinned in the beginning, and still remain malicious and rebellious.

62. *Fav.* Do they not repent of their rebellion?

*Str.* No, they persist in their rebellion and wickedness, which are continually increasing.

63. *Fav.* Has God forgiven them their rebellion?

*Str.* By no means; He will punish it terribly.

64. *Fav.* In what way?

*Str.* On account of his disobedience, haibos and all his fellows have been cast out of heaven.



65. *Fab.* Na dat die boose die-  
naars waren uitgeworpen, synse  
hoort hy gelaten?

*Ure.* Neen: se worden alle  
gehangen gehouden om eeuwig-  
lik gestraft te worden inden kuil  
des viers, genaamt Gehenna.

66. *Fab.* Dreigt God waarlik  
haibos alsoo te straffen?

*Ure.* Waarlik ja.

67. *Fab.* O schrik! Woe hai-  
bos en syn metgesellen?

*Ure.* Se schrikken seer voor  
soo geweldigen thoon en beben.

68. *Fab.* Waarom en hebredigen  
sy niet met God?

*Ure.* God weigert hare ge-  
nadig te syn.

69. *Fab.* Waarom?

*Ure.* Se syn halstarrich, en  
hare boosheid is te groot.

70. *Fab.* Wat is hare boosheid?

*Ure.* God ongehoorsaam te  
syn, ende menschen quaad te  
doen.

71. *Fab.* Wat segje: dragense  
ook byandschap en nyd tegen de  
menschen?

*Ure.* Ja: om datse God byand  
syn, soo henydense, dat wy men-  
schen God lief hebben, ende syn  
geboden nakommen. 72. *Fab.*

65. *Ter.* Ka ochal itis rapies aran  
ai, ja binarrasan dechonoë?

*Azj.* Maini: kakoemen ja pa-  
tapos, inochote-in taulaulan lallum  
chauch o chau, o ai attonannan  
gehenna.

66. *Ter.* Ja gagil ta Deos lummal-  
lak o pachote i ta haibos masini?

*Azj.* Gagilna.

67. *Ter.* Tanaas! Anana i hai-  
bos, so-o choa arada!

*Azj.* Decho mauchus me-il o  
rais talcho a mato, so-o matirtir.

68. *Ter.* Talla alli maborr'i ta  
Deos dechonoë?

*Azj.* Madaddo mabono decho  
ta Deos.

69. *Ter.* Inaunumma?

*Azj.* Decho maraas a tsjes,  
so-o mauchus mato cho'arapies.

70. *Ter.* Numm'ija cho'arapies?

*Azj.* Kummossi i ta Deos, so-o  
parapies o babosa.

71. *Ter.* Tanaas! ja kamazjies  
so-o masannan o babosa channum-  
ma dechonoë?

*Azj.* Hena: inau kamazjies i ta  
Deos choa tsjes-oë, decho masan-  
nan torro babosa maukat i ta Deos,  
so-o ummior o cho'atillo. 72. *Ter.*

65. *Fav.* After those wicked servants had been cast out, have they been set at liberty?

*Str.* No, they are all kept in bonds, in order to be eternally punished in the pit of fire,  
called Gehenna.

66. *Fav.* Does God really threaten to punish haibos in that manner?

*Str.* Yes, certainly.

67. *Fav.* Oh, frightful! Woe unto haibos and his fellows!

*Str.* They are sorely afraid of such frightful anger, and tremble.

68. *Fav.* Why do they not appease God?

*Str.* God refuses to be merciful unto them.

69. *Fav.* Why?

*Str.* They are stiff-necked, and their wickedness is too great.

70. *Fav.* In what does their wickedness consist?

*Str.* In disobeying God and doing evil to men.

71. *Fav.* Is that so? Do they harbour enmity and envy against men?

*Str.* Yes, because they feel enmity against God, they also feel envy that we men love  
God and obey His commands.



72. *Fab.* Misschien wildense wel, dat hy ende wyluiden tsamen tegen God opstonden?

*Ure.* Ja dat wildense graech.

73. *Fab.* Ik gedenkke dat gy een weinich te voren u beklach dedet, ende haibos oberhaaldet, om dat hy Adam den eersten mensche op't dolen gebracht heeft: hoe is dat?

*Ure.* Haibos heeft van den beginne den mensche veel quaads gedaan, en hy doet het noch. Synen rechten naam is Satanas, dat is te seggen een byand en benyder. Jesus Christus de Sone Gods noemt haibos, een byand, menschenmoorder, en vader der luegenen. 't Is haibos den belhamer der wederspannigheid, die de mensche tot wederspannigheid verleid heeft. Onse eerste voorouders waren geheel goed ende rechtveerdig gemaakt. God hadde haar gemaakt twee personen, man ende wyff, de naam des mans was Adam, de naam der vrouwen was Eva. Van dese twee syn voortgesproten alle menschen, en geslagten der aarde. Doense eerst geschapen waren, kendense noch geen quaad, wisten

72. *Ter.* Matalam choa airab alla decho so-o torro babosa karri-kakossi i ta Deos?

*Azj.* Hena mauchus merab o micho dechonoë.

73. *Ter.* Katumpa ina, ijo poddo do ani naassada, so-o makarrichi i haibos inau icho pinaulakies i ta Adam babos'o pesasa: mocda micho?

*Azj.* Ta haibos mauchus pinarapies o babos'ani pesasa, so-o machonsar parapies. Choa naan o gagil paga ta Saitan, michosar a pattite, azjies-in so-o ma-assannan. Sjiem badd'o Deos ta Jesus Christus pattonan o haibos, azjies-in mach'o cho, so-o tamau o tattosik. Ta haibos ma-akakossi ai, tamasea linummal'i kakossi o babosa. Kaineriensar o auchos mario, mabisse a tsjes torroa boeboe-no pesasa. Ta Deos minerien decho narroa choşar, sjam a şini, naan o sjam paga Adam, naan o şini, Eva. Innai choa boa tsinummoach tapos o cho, so-o tupponodon de ta. Ka bao ineriensar dechonoë, acho mab'o arapies, acho mab'o kummosi, maukat choa tsjes i ta Deos, maukat o tataap o babisse, so-o ummior o atillono Deos. Ta haibos, inau mit'o aukat so-o aborra tup-pach

72. *Fav.* Perhaps they would much like that he and we should jointly rise against God?

*Str.* Yes, they would very much like that.

73. *Fav.* I think that you complained a short time ago of haibos, and accused him that he led Adam, the first man, into error. How is that?

*Str.* From the very beginning, haibos has done much harm, and he does so still. His real name is Satan, which means an enemy, one filled with envy. Jesus Christ, the Son of God, calls haibos an enemy, a murderer, and the father of lies. It is haibos, the rebellious ringleader, who has induced man to rebel against Him. Our first forefathers were perfect and righteous. God had made two persons, a man and a woman; the name of the man was Adam, the name of the woman was Eve. From these two persons all men and generations of the earth have sprung. When they first were created, they knew no evil; they did not



ten niet ongehoorsaam te syn, hare siele hadde God lief, hadde lust recht en wel te doen, om Gods gebod te achtervolgen. Haibos siende de liefde en brede tusschen God ende de menschen, was seer nydich, quam onse eerste voorouders Adam ende Eva versoekken, vergiftichde hare gemoederen als een slange, en bedroog haar met syne leugens, datse int spoor traden van synz ongehoorsaamheid.

74. *Fab.* Wel, syn ook de menschen God ongehoorsaam geworden?

*Ure.* Ja. Haibos heeft Adam en Eva misleid en tot ongehoorsaamheid gebracht.

75. *Fab.* Syn ook hare nakomelingen in overtredinge gevallen?

*Ure.* Ja, alle menschen kinderen hebben inden beginne in Adam ende Eva overgetreden, ende volgen hare ongehoorsaamheid na, gelykkerwys als sy nagevolgt hebben d'ongehoorsaamheid van haibos.

76. *Fab.* Hoe? Syn alle menschen hoosdoenders, en overtreders?

*Ure.* Sy hebben alle overgetreden, en worden geboren in hoosheid.

77. *Fab.*

pach o Deos a babosa, maachus masannan, sai lummall'i ta Eva, so-o Adam torroa micho boeboeno pesasa, maibas ibien sumbach o choa tsjes-oë, so-o summall'i decho o choa tattosik, alla tsimichier o kakossi o haibos dechonoë.

74. *Ter.* Mai numma, ja babosa channumma kinummossi i ta Deos?

*Azj.* Hena. Ta haibos pinaulakies i ta Adam a Eva, so-o pinakossi o choa boa.

75. *Ter.* Ja choa sjiem o sjiem kinummossi channumma?

*Azj.* Hena, tapos sisjiem o babosa kinummossi ani pesasa inni ta Adam a Eva, so-o tsimichier o choa kakossi, maibas tsinimichier o Kakossi o haibos dechonoë.

76. *Ter.* Oedan! Ja ma-arapies a ma-akakossi tapos o babosa?

*Azj.* Kinummossi ja patapos, so-o ausjimen inni arapies.

77. *Ter.*

know what disobedience was; they loved God; they were desirous to do what was right and proper, and to obey God's commands. Haibos, on witnessing the love and peace existing between God and man, became very jealous; he came to tempt our first forefathers; he poisoned their minds like a serpent, and deceived them with his lies, so that they followed in the steps of his disobedience.

74. *Fav.* Well, has man also disobeyed God?

*Str.* Yes. Haibos has deceived Adam and Eve, and led them to disobey.

75. *Fav.* Did their posterity also transgress?

*Str.* Yes, all the children of men have in the beginning transgressed in Adam and Eve, and have imitated their disobedience, just as they imitated the disobedience of haibos.

76. *Fav.* What! are all the children of men evil-doers and trespassers?

*Str.* They have all transgressed, and are born in sin.



77. *Fab.* Houd haibos noch al aan om de menschen tot ongehoorsaamheid te brengen, en tot boosheid te verleiden?

*Ure.* Ja: hy loopt gins en weer gelyk een slange, om ons te vergiftigen. Hy ontsteekt int herte quade gedachten; bluscht uit de breesse Gods, kennisse, en 't geloof in God; verbystert het gemoed, dat het twyffelt, en met ydele breesse ingenomen word; dat'et gelooft aan haibos, aan syn bedrog, en leugenachtige superstities. Hy wend alle de-voit aan, dat vermeerdere d'onwetenheid Gods, het duistere verstand, dronkenschap, doodslag, overspel, nyd, bedrog, leugens, dieberie, ongehoorsaamheid, halstarricheid, en alle boosheid.

78. *Fab.* Of gy al schoon blyft afraden, soo syn wy doch van ouds tot haibos gewend, ende onse siele kleeft hem seer aan.

*Ure.* Gy en hebt syn boosheid niet gekent.

79. *Fab.* Ureesen hem te verwerpen, dat hy niet misschien toornig en worde, ende ons quaad doe.

*Ure.* Soo gy haibos wilt nabolgen,

77. *Ter.* Ja ta haibos machonşar o pákossi o babosa, şo-o lummal'i arapies?

*Azj.* Hena: pallidollido mai-bos o ibien, alla sumbach i namo. Pisor inni tsjes o tattuppau rapies. Potup o ikkil o Deos, o aba, o autat inni ta Deos. Paulakies o tsjes, alla marmimi a mikkil o baak; alla poetat inni haibos, inni choa sasalla, choa arien o ma-atattosik. Maddobor ja icho alla moab otsiri o ta Deos, ma-audum a tsjes, árab, ách'o cho, chachod, sannan, sasalla, tattosik, áchab, kakossi, ma-araas a tsjes, şo-o tapos o arapies.

78. *Ter.* Pagatomm'ijonoë machonşar o ummaddo; ani milip torro madarram i ta haibos, şo-o mauchus mikkap icho torroa tsjes-oë.

*Azj.* Minautsiri o cho'arapies imonoë.

79. *Ter.* Torro mikkil o tummis icho, depa makabol şai parapies i namo.

*Azj.* Sja merab o ummior o haibos,

77. *Fav.* Does haibos rather persevere in leading men to disobey God and to tempt them to commit wickedness?

*Str.* Yes, he goes to and fro, like a serpent, to poison us. He causes evil thoughts to arise in the heart, extinguishes the fear of God, as also knowledge of and faith in God, harasses the mind, so that it is filled with doubt and vain fears; thus it believes in haibos, in his deceitfulness, and lying superstitions. He does all he possibly can to increase man's ignorance concerning God, drunkenness, murder, adultery, envy, deceit, lies, theft, disobedience, obstinacy, and every wickedness.

78. *Fav.* However much you may continue to dissuade us, our souls entirely cleave to haibos, because we are long accustomed to him.

*Str.* You have not known his wickedness.

79. *Fav.* We fear to reject him; perhaps he will be angry with us, and do us harm.



nabolgen, soo versaaft gylieden God, ende syd hem vyand.

80. *Fav.* Wel maar, wy breezen te seer de gramschap van haibos.

*Ure.* En breeest gy niet veel meer de gramschap Gods? Indien gy lieden God sult nabolgen, Hy sal den haibos onder uwe voeten bertreden, ende u in syn bewaringe nemen. Hy en heeft geen macht om de menschen quaad te doen, ten sy dat het God hem toelate. 't Is genoeg hem gebreeest en gespysoffert, vlied van haibos als van een vergiftige slange.

Wee alle de gene die haibos blyven aanhangen, want den toorn Gods, en de straffe des helschen viers, volgt haar ge-  
duerig achter de hielen na.

Om een einde van spreken te maken, wel aan, bewaart de dingen die gesegt syn in u herte, en onthoud dese drie stukken:—

Inden eersten heb ik bewesen, dat hemel, aarde, see, niet altyd of eeuwigh en syn geweest van haar selven; se syn gemaakt van een ander.

Dit bewyze ik uit het cieraet des hemels, als mede om dat de hemel,

haibos, imo lummido i ta Deos, so-o kamazjies icho.

80. *Ter.* Oedan, mauchus torro me-il o rais o ta haibos.

*Azj.* Ja alli maso mikkil o rais o Deos? Sja a-ummior i ta Deos, tatumallas o haibos icho de rapó oa asiel, so-o mamaladik imoa. Alli mabarra ja icho parapies o babosa, sja alli pauss'icho ta Deos. Chauge mikkil, chauge paan icho; obea innai ta haibos, maibas innai ibien o boesum.

Anana i tapos chono ai ka machonsar o mikkap i ta haibos, inau rais o ta Deos, so-o chachalt o chau Gehenna taulaulan marior i decho.

Alla na-a posisi o pattite, assán-man-a, aladikk'o ranied i tsjes, so-o tuppá natorroa da tuppono mini:—

Ka pesasa, pinaita ina alla boesum, o ta, a abas alli pinaga maunis o taulalan; ka ineriensar innai-de roman aicho-ech.

Na-a pait'o mini innai a-lá o boesum, so-o channumma, inau boesum

*Str.* If ye will continue to follow haibos, ye forsake God, and become His enemy.

80. *Fav.* Yes, but we fear too much the wrath of haibos.

*Str.* And do ye not fear the wrath of God much more? If ye will follow after God, He will trample haibos under your feet, and take you under His own care. Without God's permission haibos has no power to harm men. Ye have feared and sacrificed to him enough; flee from haibos as a poisonous serpent.

Woe unto all who adhere to haibos, for the wrath of God and the punishment of hell-fire continually threaten to overtake them.

To conclude our conversation, take heed to bear in mind the things that have been said to you, and remember these three things:—

In the first place, I have proved that heaven, earth, and the sea, have not always, or from all eternity, existed of themselves; they have been made by some being or other.

In proof, I have spoken of the adornment of heaven, and I have also said that heaven, with all



hemel, mitsgaders alle syn lichten een anders heerschappie gehoorsaam syn; die de selve dienstbaar maakt, en gebied dienst te doen aan de aarde, aan 't gewas der menschen, en de beesten des velts.

Ten tweeden, heb ik te kennen gegeven, dat Jehova ofte Deos, is de Schepper van hemel, aarde, ende see, die dit alles gemaakt, en met cierraat bekleed heeft, waar uit volgt dat hy alleen sy de ware God.

Ten derden, heb ik opengelegt het bedrog van haibos, die de ware God na-aapt, en uwe voorouders van ouds misleid heeft, datse geloofden aan haibos, aan Adam, en waarnamen de woorden van een oud logenachtig wyf, prophetesse van haibos, welke die van Ternern, en andere inwoonderen deses eilands geleerd heeft ydele supersticien na te volgen, op dat gy namaals hoor syn bedrog u wachtet, en geloobet de woorden des waarachtigen Gods; den welken eigen is alle heerschappie, ende macht, ende lof, altyd en altoos, Amen.

Einde des'tsamen-gespreks.

Christelikke

boesum a tapos choa rará ummior o chachimit o roman-ech; tamasea pauloan aicho-ies, so-o pattillo aran o ta mini, o inochan o cho, o binnan de bonna.

Ka narroa, na-a pinaba, alla ta Jehova ja Deos paga airien o boesum, o ta, a abas, tamasea mine-rien so-o pinaal-lá o mini tapos ai, innai-numma ummior all'icho makkammichi gagil o Deos.

Ka natorroa, na-a innummillaḡ o sasall'o haibos-ech, tamasea pazigal'i ta Deos o gagil, so-o pinaulakies oa boeboeno anibaas, alla pinoe-tat dechonoë inni haibos, inni Adam, so-o tump'o ranied o masini ma-atattosik, o ai pinaga maaijaab o haibos, so-o pinattil i Ternern, a roman azjics de borroch o ta mini ummior o arien o baak, alla rummi-es mame-il o choa sasalla, so-o poetautata inni ranied o Deos o gagil, maunis o ai chachimit o tapos, a barra, so-o adás, taulaulan, Amen.

Şisi o karri-atite.

*Atite*

its lights, is subservient to the dominion of another Being, who commands them to render their services to the earth, to the fruits of the field belonging to man, and to the beasts of the field.

Secondly, I have explained that Jehovah, or Deos, is the Creator of heaven, earth, and the sea; that it is He who has made and adorned all things. From hence it follows that He alone is the true God.

Thirdly, I have laid bare to you the deceit of haibos, who simulates the true God, and who has misled your forefathers from the beginning, so that they believed in haibos, in Adam, and have listened to the words of lying old women, the prophetesses of haibos, who have taught these inhabitants of Ternern, and other inhabitants of this island, to follow after vain superstitions, in order to put you hereafter on your guard against his deceit, and make you believe the words of the true God, to whom belong all dominion, and power, and praise, for ever and ever. Amen.

END OF THE DIALOGUE.



## XI.

## Christelikke Leerspreukken.

1. God is geheel een Geest.  
De siele in den mensche is vereenigt met het lighaam.

God is onlighamelik.

2. De eerste voorouders van het menschelikke geslagte syn Adam en Eva.

God heeft in den beginne den mensche goed en rechtbeerdig gemaakt.

Haibos heeft den mensche verleid tot ongehoorsaamheid.

3. Adam en Eva syn in den beginne God ongehoorsaam geweest mitsgaders alle hare nakomelingen.

Daar en is geen mensche rechtbeerdig; sy hebben alle gezondigt, en worden geboren in boosheid.

God is rechtbeerdig en straft de boosheid der menschen.

4. Om der overtredinge wille straft God alle menschen metter dood.

God is op het hoogste veroort over de ongehoorsaamheid der menschen. Christus

## XI.

*Atite o Atil o Christan.*

1. Ta Deos paga tsjes o auchos.  
Tsjes inni babos'arpanni o bog-sar.

Marotul o bog ta Deos.

2. Boeboeno pesas'o tapos o babosa paga ta Adam a Eva.

Ta Deos ani pesasa minerien o babosa mario a ma-ábisse.

Ta haibos linummal'i kakossi o babosa.

3. Ta Adam a Eva ani pesasa kinummossi i ta Deos, so-o tapos choa sjiem o sjiem.

Allipa babosa mabissé tsjes : kinummossi ja patapos, so-o ausjimen inni arapies.

Ta Deos mabissé tsjes, so-o pachalt o arapies o babosa.

4. Inau kakossi ta Deos pachalt o tapos o babos'o machá.

Mauchus ja makabol inau kakossi o babosa ta Deos.

Ta

## XI. CHRISTIAN MAXIMS.

1. God is essentially a Spirit.  
The soul in man is united with his body.  
God is incorporeal.
2. The first forefathers of the human race were Adam and Eve.  
In the beginning God made man just and good.  
Haibos has tempted man to disobedience.
3. In the beginning, Adam and Eve disobeyed God, so also have all their posterity.  
There is not one man who is righteous; all have sinned and have been born in sin.  
God is just, and punishes the wickedness of man.
4. On account of transgressions, God punishes all men with death.  
God is highly incensed at the disobedience of man.



Christus is de bredemaker ofte Middelaar tusschen God ende de menschen.

5. Christus is de Soone Gods, en te samen gelyk een Soone des menschen.

Christus is in een persoon waragtych God en waragtych mensch.

Christus als mensch is niet geboren in boos- of verderfennisse.

6. Christus is een gants rechtbeerdig mensch.

De mensche Christus heeft geleden, ende is den dood gestorven voor de ongehoorsaamheid der menschen.

Christus is gestorven om onse sonden, ende van den dooden opgestaan op dat wy in hem leven souden.

7. Uit de dood Christi spruit het eeuwige leven.

God heeft de ongehoorsaamheid der menschen gestraft in Synen eigenen Sone Jesum Christum.

Christus versoent en stelt God te breiden door syn bloed.

8. Het bloed Christi des Soons Gods reinigt ons van alle sonde.

Christus

Ta Christus paga ma-áborra tuppach o Deos a babosa.

5. Ta Christus paga sjiem o Deos, so-o maibassar a rorró sjiem o babosa.

Inni nattada boa paga Deos o gagil, so-o gagil o babosa ta Christus.

Ta Christus maibas o babosa alli inausjiem inni arapies.

6. Ta Christus paga babos'o auchos ma-abisse-bissé a tsjes.

Ta Christus o babosa minachoté, so-o minachá inau kakossi o babosa.

Ta Christus minachá inau torroa kakossi, so-o minaséas a machá, alla mamorich ja namo inni ichosar.

7. Innai machá o ta Christus tummoach o morich o ma-áchonsar.

Ta Deos pinachalt o kakossi o babosa inni choa maunis a sjiem ta Jesus Christus.

Ta Christus o choa tagg'a pabórra so-o tummaláttal'i ta Deos.

8. Tagg'o ta Christus Sjiem o Deos mitatsiel torro boa innai tapos arapies.

Ta

- Christ is the Peacemaker, or Mediator between God and man.
5. Christ is the Son of God, and at the same time a Son of man.  
Christ is in one person : truly God and truly man.  
Christ, as man, is not born in iniquity or corruption.
6. Christ is a perfectly righteous man.  
The man Christ has suffered, and has died on account of man's disobedience.  
Christ has died for our sins, and has risen from the dead, so that we may live in Him.
7. The death of Jesus Christ is the source of life eternal.  
God has punished man's disobedience in His own Son, Jesus Christ.  
The blood of Christ reconciles and satisfies God.
8. The blood of Jesus Christ, the Son of God, cleanseth us from all sin.



Christus verlost syn volk van hare sonden.

Christus is de verlosser der menschen.

9. Om het lyden ende den dood Synz Soons wil God genadig syn alle de gene, die berouw hebben van hare sonden.

De droefheid van wegen de sonde is God aangenaam.

De vergebinge der sonden volgt het geloof in Jesum Christum.

10. Christus is ten hemel opgegaan, op dat Hy Syn volk geduerig soude voorspreken by Synen Vader, en onse hoosheid bedekken met syn gerechtigheid.

Het ware geloof in Christum rechtveerdigt alle de gene, die onrechtveerdig syn.

Het ware geloof reinigt het herte van hoosheid, ende heeft lust tot de werkken der gerechtigheid.

11. Het ware geloof vergeselschapt allerwegen de breeze Gods, de breeze Gods verdryft den hoosen wille en gedachten, ende weert de sonde.

De brede Gods, troost, en blydschap des geestes vergeselschappen

Ta Christus parras o choa choşar innai choa kakossi.

Ta Christus paga ma-ababárras o babosa.

9. Inau machoté  o-o machá o choa Sjiem ta Deos mabóno tapos chono ai kamachi' o kakossi.

Ta Deos maukat o zichil inau kakossi.

Ábono kakossi kamarior o autat inni ta Jesus Christus.

10. Sinoss'i boesum ta Christus, alla tallochon papaz-inadóno choa choşar katinnaam o choa tamau,  o-o tatummakum torro'arapies o choa babissé.

Autat o gagil inni ta Christus pabísse-bisse o tapos chono ai, allipa ja mabissé.

Autat o gagil mitatsiel o tsjes innai arapies,  o-o maukat o tataap o babissé.

11. Autat o gagil tallochon par' o ikkil o Deos, ikkil o Deos paube o rapies airab a tattuppa,  o-o miel o kakossi.

Áborr' o ta Deos, tattalattala,  o-o aukat o tsjes tallochon par' o autat

Christ delivers His people from their sins.

Christ is the Saviour of man.

9. On account of the suffering and death of His Son, God will have mercy upon all those who repent of their sins.

Sorrow for our sins is acceptable to God.

Faith in Jesus Christ is followed by the forgiveness of sins.

10. Christ has ascended to heaven, so that He may continually intercede with His Father, and that His righteousness may hide our unrighteousness.

True faith in Christ justifies all men, who are unrighteous.

True faith cleanseth the heart from iniquity, and inclineth man to perform the works of righteousness.

11. True faith always accompanies the fear of God; the fear of God expels our wicked will and thoughts, and wards off sin.



schappen geduerig het ware geloof en goede wercken.

Het ware geloobe en het gebed gaan te samen als suster en broeder.

12. Het gebed der geloobige verwerft seer veel.

God verhoord het gebed en de smeekkinge Synes volks.

Alle goede gaben komen van boven, van den Vader der lichten.

13. Wel dat volk wiens God de Heere is.

God verkiest Syn beminde die Hy lief heeft uit alle geslachten der aarde.

Christus is het hoofd van alle kinderen Gods.

14. Alle ware geloobige syn kinderen Gods.

Daar syn veel Christenen, weinig ware geloobige.

God kend alleen de ware geloobige, en geeft haar het eeuwighe leven.

15. Het eeuwighe leven is in den Soone Gods Jesu Christo.

Dit eeuwighe leven bestaat in d'aanschouwinge Godes in den hemel, brede, ruste, ende altoos duerende breuchde, sonder einde.

Christus

autat o gagil, so-o tataap o babisse.

Autat o gāgil so-o ai-acha mababat a rorró maibas o atóasa.

12. Ai-ach'o ma-autat a cho kamauchus marach.

Ta Deos maşini o ai-acha so-o annoğğonóğğono choa choşar.

Tapos ja aşosono mario kaşai innai de babó, innai de tamau o rará.

13. Kamario ija chono ai, kamau-nis tamasea Deos paga ta Jehova.

Ta Deos piri o choa aukattan a cho innai tapos o tupponodon de ta.

Ta Christus paga oeno o tapos sisjiem o Deos.

14. Tapos o gagil o ma-autat a cho paga sisjiem o Deos.

Mapan Christan a cho, allipa ja mapan gagil o ma-autat a cho.

Ta Deos makammichi mab'o gagil o ma-autat a cho, so-o pe'i decho morich o ma-áchonşar.

15. Morich o ma-áchonşar o paga inni ta sjiem o Deos ta Jesus Christus.

Morich ma-áchonşar o mini paga o ai-all'o ta Deos i boesum, áborra, árra, so-o aukat o taulaulan pa şisi-ech.

Ta

The peace of God, consolation, and gladness of heart continually accompany true faith and good works.

True faith and prayer go hand in hand, like sister and brother.

12. The prayer of the believer obtaineth much.

God grants the prayer and supplication of His people.

All good gifts come from above, from the Father of Light.

13. Blessed is the people whose God is the Lord.

God elects His chosen, whom He loves, out of all the generations of the earth.

Christ is the head of all the children of God.

14. All true believers are the children of God.

There are many Christians, but few true believers.

God knows only true believers, and gives them eternal life.

15. Eternal life is in the Son of God, Jesus Christ.

This eternal life consists in the beholding of God in heaven, in peace, rest, and everlasting joy, without end.



Christus is de opstandinge van den dooden ende het leven, die in Hem gelooft, sal leven, al ware hy ook gestorven.

16. Gelykkerwys Christus gestorven, ende van den dooden opgestaan is, alsoo ook die in Christo sterben, sullen van den dooden opgewekt worden.

Ten einde van alle dingen sal den dag des algemeinen oordeels verschynen.

Ten dage des algemeinen oordeels sal Christus een ygelik geben na syne werkken.

17. Na dit leven volgt het loon; of de breuchde des hemels of de straffe des helschen viers.

Woe alle dronkkaarts.

Woe alle afgoden-dienaars, ende die haibos spysofferen.

18. Woe de dooden, die in hare sonden sterben, want haar deel is in den poel des viers.

Wel de dooden, die berouw hebben van hare sonden, ende in Christo sterben; se rusten, ende hare werkken die volgen haar na.

Het lighaam sterft, de siele blyft lebendig.

19. Het

Ta Christus paga aséas o machá, so-o morich o ai, tamasea poetautat inni ichosar, mamorich, pagatomma kamach'ija icho.

16. Maibas o ta Christus minachá, so-o minaséas a machá, masini channumma tamasea kamach'ija inni ta Christus, allecho ipáseas a machá.

Ka sisi o mini tapos ai tatummoach o zijsja d'o chachalt o tapos o cho.

Ka zijsj'o chachalt o tapos o cho ta Christus pape o atatta chosar kamaibas o choa tataap.

17. A-i-jor a morich o mini ummior o chachad; ja aukat i boesum, ja chachalt o chau i Gehenna.

Anana i tapos chono ma-árab.

Anana i tapos aran o Deos o baak, so-o tamasea paan o haibos.

18. Anana i macháda ai, tamasea kamach'ija inni choa kakossi, inau choa áda paga inni chauch o chau.

Ka mario ija machada ai, tamasea machi'o kakossi, so-o kamach'ija inni ta Christus; pissassen ja, so-o choa tataap ummior i decho.

Ka mach'ija bog, máchonşar morich ja tsjes.

19. Ka

Christ is the Resurrection from the dead, and the Life; he that believeth in Him shall live though he were dead.

16. As Christ died and rose again from the dead, so they also who die in Christ shall be raised from the dead.

At the end of all things, the day of judgment will come.

In the final day of judgment Christ will recompense every one according to his works.

17. Recompense will follow after this life: either the joy of heaven or the punishment of hell-fire.

Woe unto all drunkards.

Woe unto all idolaters, who sacrifice to haibos.

18. Woe unto those who die in their sins, for their part shall be the lake of fire.

Blessed are the dead who have repented of their sins, and who die in Christ; they rest, and their works do follow them.

The body dies, the soul remains alive.



19. Het lighaam is bergankelijk, de siele onbergankelijk.

Het lighaam verrot int graf, de siele der geloobigen verhuist in den hemel.

20. Ten dage des algemeenen oordeels sullen de doode lichamen met hare sielen weder vereenigt, en levendig gemaakt werden: daar na sullen de gene, die doorgaans de gerechtigheid nagevolgt hebben, gaan in den hemel; maar die sonder ophouden het quaad gepleegt hebben, sullen gaan int helsche vier.

Einde der Christelikke leerspreukken.

19. Ka moribal ja bog, pa moribal ja tsjes.

Ka mabocho ja bog i robaan, maboas ja tsjes o ma-autat acho i boesum ai.

20. Ka zijsj'o chachalt o tapos o cho bog o machád'allecho aarpanni o tattaul'o choa tsjes, so-o ipaurichsar: kasagh-á tamasea inummior tallochon o babissé, saşoss'i boesum; kasjabaan tamasea tallochon pinarapies, saşoss'i chau o Gehenna.

Şisi o atite o atil o Christan.

## XII.

Vragen over 't Gebed des Heeren.

Vrage. Wie noemt gy de Vader inde hemelen?

Antwoord. God.

Vra. Waarom word Hy onse Vader genaamt?

Ant. Om dat Hy onse lichamen ende sielen gemaakt heeft, ende ons ook onderhoud.

Vra.

## XII.

*Chachod o Ai-Ach'o Christan.*

*Chachod.* Tomm'ijo pattonan o tamau de boesum?

*Tattaam.* Ta Deos.

*Cha.* Inaunumma attonannan ja icho namoa tamau?

*Tatt.* Inau icho mineriensar torroa bog a tsjes-oë, so-o porich torro boa channumma.

*Cha.*

19. The body is perishable, the soul is imperishable.

The body decays in the grave, the soul of the believer goes to heaven.

20. In the day of general judgment the dead bodies shall be again united to their souls and live again; thereupon they who ordinarily have followed after righteousness shall go to heaven, but they who have constantly done iniquity shall enter into hell-fire.

END OF THE CHRISTIAN MAXIMS.

## XII. QUESTIONS ON THE PRAYER OF THE LORD.

*Question.* Whom do you call the Father in heaven?

*Answer.* God.

*Q.* Why is He called our Father?

*A.* Because it is He who has made our bodies and souls, and He also who supports us.



**Ura.** Waarom word Hy genaamt een Vader inde hemelen?

**Ant.** Om dat Hy niet en is gelyk de aardsche baders.

**Ura.** Wat worden wy geleerd uit dese woorden, Onse Vader die in de hemelen syd?

**Ant.** Dat als wy komen hiden, den hoogmoet des herten wegwerpen, en God bruchten moeten, die soo hoog woond boven de wolcken.

**Ura.** Wie heeft ons dit gebed geleerd?

**Ant.** De Sone Gods onse Heere Jesus Christus.

**Ura.** Hoebeel dingen begeren wy van God?

**Ant.** Dese ses:—

1<sup>en</sup>. Dat wy Synen grooten naam mogen pryzen.

2<sup>en</sup>. Dat Hy ons wel regere, en rechtveerdig make gelyk als Hy selfs is.

3<sup>en</sup>. Dat wy als een rechtveerdig volk achtervolgen Syn gebod.

4<sup>en</sup>. Dat Hy ons versorge van lyfchocht, ende ons onderhoude gelyk een vader syn kinderen.

5<sup>en</sup>. Dat

**Cha.** Inaunumma attonannan ja icho tamau de boesum?

**Tatt.** Inau alli maibas o tamau de ta ja icho.

**Cha.** Numm'attillán ja namo innai atite o minişar, namoa tamau tamasea paga de boesum?

**Tatt.** Alla namo, sabanno mai meacha, maspot a tummis o asies o tsjes, so-o mikkil o Deos, tamasea pattodon mauchus a ró de babó rabbó.

**Cha.** Todacho ja pináttil torro ai-ach'o minişar?

**Tatt.** Sjiem badd'o Deos, torro ma-acháchimit ta Jesus Christus.

**Cha.** Naida tuppo torro me-ach'o Deos-sar.

**Tatt.** Nataap o minişar:—

Kapesasa, alla torro madas o choa naan mauchus mato.

Ka narroa, alla mariona icho chummimit torro boa, so-o merien torro ma-abisse-abissé tsjes maibas icho.

Ka natorroa, alla torro maibas o ma-abissé tsjes chonoë ummior o cho'atillo.

Ka naspat, all'icho pe'i torro inochan, so-o paan torro boa maibas o tamau choa sisjiem.

Ka

**Q.** Why is He called a Father in heaven?

**A.** Because He is not like our fathers on earth.

**Q.** What do these words teach us: Our Father, which art in heaven?

**A.** They teach us that, when we pray, we should put away from us the pride of the heart, and that we should fear God, who lives so high above us, above the clouds.

**Q.** Who has taught us this prayer?

**A.** The Son of God, our Lord Jesus Christ.

**Q.** How many things do we desire God to give us?

**A.** These six:—

1<sup>o</sup>. That we may praise His great name.

2<sup>o</sup>. That He may reign over us, and make us righteous, as He is righteous.

3<sup>o</sup>. That we may follow His commandments as a righteous people.

4<sup>o</sup>. That He may provide us with bodily sustenance, and support us as a father does his children.



5<sup>en</sup>. Dat ons God uit genaden vergebe, als wy quaad doen, ende niet en straffe.

6<sup>en</sup>. Dat God ons behoede voor haibos, onsen byand en benynder.

*Vra.* Waarom?

*Ant.* Om dat wy ook andere menschen vergeben, als sy ons quaad doen.

*Vra.* Hoe doch?

*Ant.* Dat Hy den haibos verbiede, en geen verlos en gebe ons te vergiftigen, dat is te versoeken tot quaad.

*Vra.* Waarom word haibos genaamt den boosen?

*Ant.* Om dat hy inder daad boosaardig is, en Gods woord seer ongehoorsaam.

*Vra.* Wat is dat te seggen, Amen?

*Ant.* Amen, dat is te seggen, het is seker, ende God sal doen gelyk als wy begeeren.

*Vra.* Waar uit weet gy dat?

*Ant.* Om dat Hy alleen alle heerschappie ende macht heeft, tsy inden hemel, tsy op der aarden, ende dit alles, op dat wy Synen naam souden prysen.

Vragen

Ka nachap, alla Deos mabono torro boa, sabanno torro rummapies, so-o alli túmmea.

Ka nataap, alla Deos maladik o torroa boa innai ta haibos-ech, torro'ázjies-in so-o ma-asannan.

*Cha.* Inaunumma?

*Tatt.* Inau channumma namo mabono roman a cho sabanno parapias i namo dechonoë.

*Cha.* Moedaşar?

*Tatt.* Alla maddik i ta haibos, so-o alli pauss'i icho sumbach i namo, michoşar a pattite, lummal'i arapias.

*Cha.* Inaunumma attonannan ta haibos rapies ai?

*Tatt.* Inau gagil icho rapies tsjes, so-o mauchus kummossi o attite o Deos.

*Cha.* Numma micho a pattite, Amen?

*Tatt.* Amen, micho a pattite gagilna, so-o allecho merien ta Deos maibas ja torro meácha.

*Cha.* Innaidem'ijo maba dai?

*Tatt.* Inau ma-akammichisar icho paga chachimit o tapos a barra, pagatomma de boesum, pagatomma de ta, so-o mini tapos ai, alla torro mamadás o choa naan.

*Chachod*

5<sup>o</sup>. That God in His mercy may forgive us when we commit evil, and not punish us.

6<sup>o</sup>. That God may protect us from haibos, our enemy and envier.

*Q.* Why?

*A.* Because we also forgive others, when they do evil to us.

*Q.* How then?

*A.* That He may forbid haibos, and not permit him to poison us, that is, tempt us to evil.

*Q.* Why is haibos called the evil-one?

*A.* Because he is indeed very malignant and very disobedient to God's word.

*Q.* What is the signification of Amen?

*A.* Amen signifies that it is certain, and that God will do as we wish.

*Q.* Whence do you know that?

*A.* Because He alone has the dominion and the power, be it in heaven, be it on earth, and all this in order that we should praise His Name.



XIII.

Vragen over het Christelikke Geloove.

1. Wat is het Christelikke geloove?

Het Christelikke geloof is een sekere kennisse van God, ende van het seggen Syns woords, waar uit ik ten vollen versekert ben, ende in myn gemoed desen troost ontstaet, dat God de Vader om Syns Soons Jesu Christi wille myn God ende Vader sy, die my uit genaden alle myne sonden wil vergeben, my op deser aarden leestocht geben, en namaals het eeuwige lebe inden hemel.

2. Wat noemt gy God?

Ik noeme God enkkelik een Geest, ende een wesen oft persoon, die van sig selven altoos geweest is, ende blyft.

3. Hoeveel Goden synder?

Daar is een God in drie persoonen, de Vader, de Soone, ende de H. Geest.

4. Wat

XIII.

*Chachod o Autat o Christan.*

1. Numm'ija autat o Christan?

Autat o Christan paga gagil o ab'o Deos, so-o o al'o choa ranied, in-nainumma kamachaggi ja ina, so-o tummoach i na-a tsjes tattalattal'o mini, alla Deos o tamau inau choa sjiem ta Jesus Christus paga na-a micho Deos a tamau, tamasea merab o mabono tapos na-a kakossi, pe'o inochan ina de ta mini, so-o sagha-a rummi-es morich o ma-achonşar i boesum ai.

2. Pattonan onumm'ijo ta Deos?

Na-a pattonan o ta Deos tsjes o auchos, so-o nattada ga ja boa, tamasea maunis pinaga, so-o paga taulaulan.

3. Naida Deos paga ja?

Paga nattaşar a Deos inni nator-roa-da boa, o Tamau, ta Sjiem, so-o ta auchar o Deos o ma-achimit ta Spirito Santo.

4. Numma

XIII. QUESTIONS ON THE CHRISTIAN BELIEF.

1. What is the Christian belief?

The Christian belief is a sure knowledge of God, and of the testimony of His Word, whereby I am fully assured—causing my heart to be filled with consolation—that God the Father is my God and Father for the sake of His Son Jesus Christ, who will mercifully forgive me all my sins, give me on this earth sustenance, and hereafter life everlasting in heaven.

2. What do you call God?

I call God essentially a Spirit, and a Being or Person who is self-created, and who will always exist.

3. How many gods are there?

There is one God in three persons—the Father, the Son, and the Holy Ghost.



4. Wat is dat te seggen, ik geloove in God den Vader?

Dat is te seggen, ik ben ten vollen verzekert uit het seggen van Gods woord, ende houde voor vast in myn gemoed, dat God de Vader van eeuwigheid gebaard heeft Synen Soone, het ware beeld en schynsel Syns persoons, ende warachtig God eben als Hy.

5. Geneereert ofte baard God als een mensch?

Neen: Hy geneereert op een heel bysondere wyse. Om eenige gelykkennisse te geven; als de siele uit haar selven het verstand, wille ende de gedachten voortbrengt, ofte als een fonteyne uit haar selven water uitstroomt. Gelykkerwys het verstand, wille, en gedachten voortkomen uit de siele, en in de selve blyven, alsoo gaat de Soone Gods van den Vader uit, ende hlyft in Hem. Gelykkerwys een fonteyne niet op en houd water uitrestroomen, alsoo en houd de Vader niet op, van Synen Soone te baren.

6. Waaron bougt gy daar by dese woorden, Schepper des hemels ende der aarden? Om

4. Numma micho a pattite, na-a poetautat inni Deos o Tamau?

Micho a pattite, kamachaggi ja ina innai al'o ranied o Deos, so-o poetat o na-a tsjes, alla Deos o tamau ani taulaulan pinausjiem o choa sjiem, gagil a isas so-o tatsar o choa micho boa, so-o Deos o gagil maibas icho.

5. Ja ta Dcos pausjiem maibas o babosa?

Pa: maunionis ja choa pausjiem. Alla na-a pe'o charri o tatschier; maibas o tsjes patoach o saan, o airab a tattuppa, maibas o chuppod pachuppod o to. Maibas o saan, airab, a tattuppa, sai innaide tsjes, so-o machonşar inni tsjes, masini sjicm o Deos sai innai o tamau, so-o machonşar inni ichoşar. Maibas o chuppod alli pittol o pachuppod o to, masini o tamau alli poşisi o pausjiem o choa sjiem.

6. Inaunumm'ijo pachip o atite o mini, Airien o boesum a ta?

Inau

4. What does that mean—I believe in God the Father?

That signifies—I am quite convinced and firmly persuaded in my heart that, according to the testimony of God's Word, God the Father has, from all eternity, begotten His Son, the true image and likeness of His person, and that He is truly God, even as He is.

5. Does God beget or generate as men do?

No; He generates in quite a different way. Let me mention some comparisons: such as, the soul spontaneously generates the understanding, will, and thoughts, as a fountain pours out its waters of its own accord. Thus, our understanding, will, and thoughts proceed from the soul and abide in the same; in like manner, the Son of God proceeds from the Father and abides in Him. As a fountain does not cease to let its waters flow, even so the Father does not cease to beget His Son.

6. Why do you add these words—Creator of heaven and earth?



Om dat ik ten vollen versekert ben uit het seggen van Gods woord, en voor vast houde in myn gemoed, dat God de Vader van den beginne gemaakt heeft hemel, aarde, see, ende alles wat in haren ommevang is, dewelke alle dese dingen door Syne kracht ondersteunt, en door Syne wetenschap vegeert.

7. Wat is dat te seggen, Almachtig?

Dese woorden geven te kennen dat God de Vader al Synen wille doet, en Syn groote kracht bethoont inde Scheppinge van hemel, aarde, ende zee, dewelke nois moede en word, en Synen wille en word van geen ander helet.

8. Wat troost ryst'er in u gemoed uit het geloof in God den Vader, Almachtig?

Daar uit ben ik ten vollen versekert, gelykkerwys myn gemoed ook getuigt, dat God de Vader om Syns Soons Jesu Christi wille myn God ende Vader sy, die my lief heeft als Syn kind, en bewaart voor alle quaad.

9. Welk

Inau kamachaggi ja ina innai a'o ranied o Deos, so-o poetat o na-a tsjes, alla Deos o tamau ani pesasa minerien o boesum, o ta, a abas, so-o tapos o ai lallum choa baan, tamasca tumk'o mini tapos ai o choa barra, so-o chummimit o choa aba.

7. Numma micho a pattite, kamabara'ija tapos o ai?

Atite o mini pab'ija alla Deos o tamau ummoob o tapos choa airab, so-o pair'o choa barra mato inni tataap o boesum, o ta, a abas; tamase'alli mab'o orachan, so-o choa airab alli ilen innai-de roman-ech.

8. Numm'ija tattalattala tummo-ach i joa tsjes innau autat inni Deos o tamau, kamabarr'ija tapos o ai?

Innai micho kamachaggi ja ina, maibas o na-a tsjes channumma maunis-o-ala, alla Deos o tamau inau choa sjiem ta Jesus Christus paga na-a micho Deos a tamau, tamasea maukat ina maibas o choa sjiem, so-o maladik o na-a boa innai patapos rapies.

9. Tomm'ija

Because by the Word of God I am quite convinced and fully persuaded in my heart that God the Father has, from the very beginning, made heaven, the earth, the sea, and all that therein is, that He upholdeth all these things by His power, and that He rules over them by His wisdom.

7. What is the meaning of Almighty?

These words signify that God the Father performs everything according to His will, and that He shows His great power in the creation of heaven, of the earth, and the sea; that His power never tires, and that His will and His word are not restricted by any other being.

8. What consolation does faith in God the Father Almighty give to your heart?

It gives me the full conviction—even as my mind also bears witness thereto—that God the Father is my God and Father for the sake of His Son Jesus Christ; that God loves me as His child, and guards me from all evil.



9. Welk is de tweede persoon in het wesen Gods?

De Soone Gods Jesus Christus.

10. Geloofst gy ook in den Soone Gods?

Ja, ik geloobe te samen gelyk in God den Vader, ende in Synen Soone: gelykkerwys de Sone Gods gebied, seggende: gy gelooft in God, gelooft ook in my.

11. Wat is dat te seggen, ik geloobe in den eenig geboren Soone Gods?

Dat is ik ben ten vollen verzekert uit het seggen van Gods woord, ende houde voor vast in myn gemoed, dat de tweede persoon Jesus Christus sy de eigen Sone Gods, ware God uit God.

12. Wat naam heeft de Soone Gods?

Synen naam, gelyk Syns Vaders, is Jehova, om dat Hy is warachtig God.

13. Wat naam is dat Jesus?

Jesus is te seggen een verlosser der menschen.

14. Hoert de Soone Gods desen naam?

Ja, ten aangien dat Hy mensche is.

15. Wel

9. Tomm'ija kanarroa-da boa inni ga o Deos-sar?

Sjiem o Deos ta Jesus Christus.

10. Ja poctautat ijonoë inni ta sjiem o Deos channumma?

Hena, maibassar a rorró na-a poctautat inni Deos o tamau, so-o inni choa sjiem: maibas ja pattillo ta sjiem o Deos; imoa poctautat inni ta Deos, oetautatta inni na-a-da boa channumma, machó.

11. Numma micho a pattite, na-a poctautat inni sjiem o Deos natta-sar o binodda?

Micho a pattite, kamachaggi ja ina innai al'o ranied o Deos, so-o poctat o na-a tsjes, alla kanarroa-da boa ta Jesus Christus paga maunis a sjiem o Deos, gagil o Deos innai Deos-sar.

12. Naan onumma paga ta sjiem o Deos?

Choa naan, maibas o choa tamau, paga ta Jehova, inau paga gagil o Deos icho.

13. Naan onumma micho ta Jesus?

Ta Jesus micho a pattite ma-ababárras o babosa.

14. Ja ta sjiem o Deos marach o naan o mini?

Hena, maibas paga babosa ja icho.

15. Mai

9. Who is the second Person in God's nature?  
The Son of God, Jesus Christ.

10. Do you believe in the Son of God?

Yes; I believe at the same time in God the Father, and in His Son, just as the Son of God commands, saying, Ye believe in God, believe also in Me.

11. What does this signify—I believe in the only-begotten Son of God?

That I am fully convinced, according to the testimony of God's Word, and in my mind hold fast thereunto, that the second Person, Jesus Christ, is God's own Son, very God of God.

12. What is the name of the Son of God?

His name, like that of His Father, is Jehovah, because He is truly God.

13. What does that name of Jesus signify?

Jesus signifies a redeemer of men.

14. Does the Son of God bear this name?

Yes, with regard to His human nature.



15. Wel hoe, de Soone Gods is, die ook een mensche?

Ja: Hy is de Soone Gods, en te samen gelyk een eens mensche Soone.

16. Synder twee personen in Hem, de persoon eens menschen, en de persoon Gods?

Neen, daar syn in Hem twee wesens ofte natueren, ende een persoon; gelykerwys de siele in den mensche vereenigt is met het lighaam tot een persoon, altoos is de natuere des menschen vereenigt met de Goddelykke natuere tot een persoon in Christo Jesu.

17. Is de Soone Gods altyd mensche geweest?

Neen: om de overtredinge der menschen is Hy op deser aarden verschenen inde natuere eens menschen, op dat Hy soude boeten voor onse ongehoorsaamheid.

18. Waaron is de Soone Gods verschenen inde natuere eens menschen?

Op dat God Syn recht soude volbrengen, ende d'overtredinge straffen in Synen Soone, inde menschelikke natuere, welke tegen God hadde obergetreden.

19. Waaron

15. Mai numma, ja ta sjiem o Deos paga babosa channumma?

Hena: paga sjiem o Deos, so-o maibassar a rorró sjiem o babosa.

16. Ja paga narroa-da boa inni ichosar, bo'o babosa, so-o bo'o Deos-sar?

Pa: narroa ja ga paga inni icho, so-o nattada boa. Maibas o tsjes aarpanni o bog-sar inni babosa pana nattada boa, masini ga o babosa aarpanni o ga o Deos-sar pana nattada boa inni ta Jesus Christus.

17. Ja ta sjiem o Deos taulaulan pinaga babosa?

Pa: inau kakossi o babosa tsinummoach i ta mini inni ga o babosa, alla lalummaslas o torroa kakossi.

18. Inonumma ta sjiem o Deos tsinummoach inni ga o babosa?

Alla ta Deos a-ummior o choa babissé, so-o pachalt o kakossi inni choa sjiem, inni ga o babosa, o ai kinummossi i ta Deos.

19. Inonumma

15. How, then, is the Son of God also a man?

Yes; He is the Son of God, and at the same time like unto a son of man.

16. Are there two persons in Him, the person of a man, and the Person of God?

No; there dwell in Him two beings or natures and one person. As in man the soul is united to the body in one person, so also the nature of man is united with the divine nature into one person in Christ Jesus.

17. Has the Son of God been always human?

No; for the transgression of man He appeared in this world in the nature of man, so that He might suffer for man's disobedience.

18. Why did the Son of God appear in the form of man?

That God might execute His judgment, and punish (our) transgressions in His Son, appearing in the form of man, who had transgressed against God.



19. Waaronc heeft God de overtredinge der menschen gestraft in Synen eigenen Soone ?

Op dat Hy Syne liefde tot de menschen souden bewysen, ende haar vry stellen vande straffe der sonde.

20. Is dat recht dat God de overtredinge der menschen straft in Synen Soone ?

Jaa't: om dat de Soone Gods de Middelaar is tusschen God en de menschen, die door Syn dood God Synen Vader versoent en tebreiden stelt, op dat alle de gene die berouw hebben van hare sonden, en aan Hem gelooven, vergebinge der sonden, ende het eeuwige leven verkrygen souden in Synen naam.

21. Wat is Christus ?

Desen naam Christus wylt aan dat God de Vader Synen Soone de bequaamheid gegeven heeft om de menschen te verlossen.

22. Waaronc noemt gy den Soone Gods onsen Heere ?

Om dat Hy met Syn bloed Hem een eigen volk gekocht heeft.

23. Wie syn dit eigen volk ?

Wy

19. Inonumma ta Deos pinachalt o kakossi o babosa inni choa maunis a sjiem ?

Alla papait'o choa aukat pana babosa, so-o parras i decho innai chachalt o kakossi.

20. Ja mabisse micho, alla ta Deos pachalt o kakossi o babosa inni choa sjiem ?

Hena: inau ta sjiem o Deos paga ma-aborro tuppach o Deos a babosa, tamase'o choa machá pabórra so-o tummalattal'i ta Deos choa tamau, alla tapos chono ai kamachi'o kakossi, so-o poetautat inni choa boa, mamarach o ábono kakossi, so-o morich o ma-áchonşar inni choa naan.

21. Numm'ija ta Christus ?

Naan o mini ta Christus paita alla Deos o tamau pinaatsikap o choa sjiem, alla paparras o babosa.

22. Inaunumma pattonan ijonoë o sjiem o Deos ma-acháchimit ja torro ?

Inau o choa tagga pinattodoch o cho maunis icho.

23. Tomm'ija maunis a chono micho ? Torro

19. Why has God punished the transgressions of men in His own Son ?

In order that He might show His love to man, and deliver him from the punishment of sin.

20. Is it righteous that God should punish the transgressions of man in His own Son ?

Yes, it is, because the Son of God is the Mediator between God and man, who by His death reconciles and satisfies God, His Father; so that all who are repentant of their sins and believe in Him may obtain the forgiveness of sins and life everlasting in His name.

21. What is Christ ?

This name denotes that God the Father has given His Son the power to deliver man.

22. Why do you call the Son of God our Lord ?

Because He has purchased a peculiar people with His blood.

23. Who is this peculiar people ?



Wy alle die aan Hem gelooven, en na Syn stemme lústerven.

24. Syn wy Syne dienstknechten, en eigen volk?

Ja: onse lighamen, onse sielen syn Hem eigen. Eer waren dienstknechten van haibos, en volgden na syne ongehoorsaamheid, dewelkke ons dienstbaar stelde onder synen wille: de Soone Gods heeft ons van haibos gewelt en heerschappie verlost, op dat wy als Syne dienstknechten, huisgenoten, en eigen volk souden na volgen Syn woord en hebel.

25. Wat troost cyst'er in u gemoed uit geloof in den Soone Gods de Heere Jesus Christus?

Daar uit ben ik ten vollen verzekert, dat de Soone Gods my lief heeft gehad, en in de menschelikke natuere verschenen is, ten einde Hy my soude verlossen bande straffe der sonde, en beschermen bande heerschappie en 't geweld van haibos, om dat ik Syn dienst-knecht ende Hem eigen ben.

26. Is Christus ontfangen in Syns moeders lighaam gelyk als alle andere menschen? Neen:

Torro patapos tamasea poet autat inni choa boa, so-o ummior o choa charsar.

24. Ja torro paga choa aran, so-o maunis a cho?

Hena: torroa bog, torroa tsjes maunis icho. Ani torro paga aran o haibos, so-o tsimichier o choa kakossi, tamasea pinauloan torro boa pana de rapo choa airab. Ta sjiem o Deos pinarras o torroa boa innai barra so-o chachimit o haibos, alla torro maibas o choa aran, chodon, so-o maunis a cho a-ummior o cho'atite so-o átillo.

25. Numm'ija tattalattala tummoach i joa tsjes innai autat inni ta sjiem o Deos, ma-acháchimit o ai ta Jesus Christus?

Innai micho kamachaggi ja ina alla ta sjiem o Deos minaukat o ina tsinummoach i ga o babosa, alla paparras o na-a boa innai chachalt o kakossi, so-o mamaladik innai chachimit a barr'o haibos, inau paga ja ina choa aran, so-o maunis icho.

26. Ja ta Christus inararain inni tsjes o choa tanai maibas o tapos roman a babosa? Maini:

All we who believe in Him and listen to His voice,

24. Are we His servants and His peculiar people?

Yes; our bodies and our souls belong to Him. Formerly we were the servants of haibos, and followed after him in his disobedience, so that we were made subservient to his will; the Son of God has delivered us from haibos' power and dominion, in order that we should, as servants, domestics, and as His peculiar people, follow His word and command.

25. What consolation does faith in the Son of God, the Lord Jesus Christ, give unto your heart?

Thereby I am fully convinced that the Son of God has loved me, that He has appeared in human nature, in order that He might deliver me from the punishment of sin, and that He will protect me from the dominion and violence of haibos, inasmuch as I am His servant and belong to Him.

26. Has Christ been conceived in His mother's body, as all other persons?



Neen: Hy is op een bysondere wyse ontfangen van den Adem Gods, den H. Geest.

27. Heeft Hy geenen Vader?

Neen, soo Hy een smenschen soone is; soo als Hy Gods Soone is, heeft Hy een Vader.

28. Heeft Hy een moeder?

Ja, soo als Hy een smenschen Soone is; soo als Hy Gods Soone is, is Hy sonder moeder.

29. Wie is Syn moeder?

De verloofde maget Maria.

30. Was Syn moeder een verloofde en ware maget?

Ja: Maria heeft gebaart haren Soone Jesum Christum ware maget synde, eerse noch met Joseph haren man versellet was, s'is beswangert geworden, datse noch met geenen man verkeert en hadde.

31. Wel, isse van selfs bevrucht geworden?

Neen: den Adem Gods, den H. Geest heeft door Syn verborgene kracht de verloofde maagt Maria swanger van kinde gemaakt.

32. Waarom

Maini: maunionis karinab icho innaide Auchar o Deos o machimit, ta Spirito Santo.

27. Ja alpa tamau icho?

Pa, maibas o sjiem o babosa, maibas o sjiem o Deos paga tamau.

28. Ja paga tanai?

Paga maibas o sjiem o babosa; maibas o sjiem o Deos, pa ja tanai.

29. Tomm'ija choa tanai?

Patomammali ta Maria.

30. Ja paga patomammali, so-o mammali o gagil choa tanai?

Hena: ta Maria pinodd'o choa sjiem badda ta Jesus Christus mammali o gagil; acho par'o choa roôs ta Joseph; karinumab, acho pinar'o sjam.

31. Oedan, ja maunis o rinummab?

Maini: ta Auchar o Deos Spirito Santo pinararain o patomammali Maria o choa barr'o macharrieb.

32. Inonumma

No; He has been conceived or begotten by the Breath of God, the Holy Spirit.

27. Has He no Father?

No, not as Son of man; as the Son of God He has a Father.

28. Has He a mother?

Yes, as a Son of man; as the Son of God He has no mother.

29. Who is His mother?

The betrothed Virgin Mary.

30. Was His mother a betrothed and true virgin?

Yes; Mary being a true virgin brought forth her Son Jesus Christ; being yet betrothed to her husband Joseph, she became pregnant, although she had not known any man.

31. Did she, then, conceive of herself?

No; the Breath of God the Holy Ghost did, by His hidden power, make Mary, the betrothed virgin, pregnant with child.



32. Waarom is Christus ont-  
fangen en gegeneereert int den  
H. Geest?

Op dat de menschelikke  
natuere in hem geheel recht-  
veerdig soude syn, ende niet  
gegeneereert in hoosheid als alle  
andere menschen.

33. Was dat betamelik?

Ja: het betaamt den Midde-  
laat der menschen, dat Hy recht-  
veerdig sy en onnoosel int quaat.

34. In wat land is Christus ge-  
boren?

In het Joodsche land, in het  
blekke Bethlehem.

35. Wanneer?

Ober sestienhondert en vyf-  
tich jaren.

36. Van wat natie was Syn  
moeder?

Een Joodsche maget, van  
ouds afkomstig van Dabid den  
Coninck der Joden.

37. Wat troost ryst'er in u ge-  
moed uit geloove in Jesum Chris-  
tum den Soone Mariae, den  
Soone des menschen, ontfangen  
en gegeneereert uit den H. Geest?

Daar uit ben ik versekert,  
dat Christus myn vleesch ende  
bloed,

32. Inonumma karinab so-o inaus-  
jiem ta Christus innaide Auchar o  
ma-achimit, ta Spirito Santo?

Alla ga o babos'inni ichosar  
papaga o auchos ma-abisse a tsjes,  
so-o alli ausjimen inni arapies, mai-  
bas o tapos roman babosa.

33. Ja makkesjap o micho?

Hena: makkesjap o ma-aborr'o  
babosa, alla mabisse-bissé tsjes, so-o  
alli mab'o arapies.

34. Inni ta onumma binodda ta  
Christus?

Inni ta o chono i Judaea lal-  
lum assaban Bethchem.

35. Aninumma?

Ani manna-achpil a tschiet eis,  
mannatorro-us a tschiet eis, so-o  
narroa eis tschiet a baas.

36. Azjies onumma pinaga choa  
tanai?

Mammali o chono i Judaea,  
kabossot ani o mario-a-cho o chono  
i Judaea ta David.

37. Numm'ija tattalattala tum-  
moach i joa tsjes innai autat inni  
ta Jesus Christus sjiem o Maria,  
sjiem o babosa, karinab so-o maus-  
jiem innaide Spirito Santo?

Innai micho kamachaggi ja  
ina, alla ta Christus paga na-a  
boa

32. Why is Christ conceived and generated by the Holy Ghost?

That human nature might be made perfectly righteous in Him, and not be generated in iniquity, as all other men.

33. Was that proper?

Yes; it was proper that the Mediator of man should be righteous, and innocent of evil.

34. In what country was Christ born?

In the country of the Jews, in the village of Bethlehem.

35. When?

About sixteen hundred and fifty years ago.

36. To what nation did His mother belong?

(She was) a Jewish virgin, remotely descended from David, the King of the Jews.

37. What consolation does faith in Jesus Christ, the Son of Mary, the Son of man, begotten and generated by the Holy Ghost, give to your heart?



bloed, myn oudste broeder ende naasten sy, welke in de menschelike natuere mynen rechtveerdigen Middelaar is, op dat Hy met syn gerechtigheid myne boosheid ende overtredinge voor God bedekke.

38. Maakt Christus door Synere gerechtigheid u rechtveerdig voor God?

Ja: Synere gerechtigheid ende goede wercken syn myn eigen, ende worden gerekent als myne gerechtigheid voor God.

39. Hoe geschiet dat?

Alle de gene die in Christum waarlik gelooven, syn Hem ingelyft, ende hebben gemeenschap aan Synere gerechtigheid ende goede wercken.

40. Waarom?

Christus die schenkt haar Syn gerechtigheid, ende het ware geloof als een hand neemt van selfs Synere gerechtigheid ende weldaden an.

41. Waar heeft Christus geleden, en waar is Hy gestorven?

In het Joodsche land, dicht by de stad Jerusalem.

42. Wie regeerde doen in het Joodsche land? Pontius

boa so-o tagga, na-a machen so-o ma-achaddik o cho, tamasea inni ga o babosa paga ma-aborra ina mabissime-bisse tsjes, all'o choa babisse tummakkoob o na-a arapiess so-o kakossi katinnaam o Deos.

38. Ja ta Christus pabissime-bisse oa boa katinnaam o Deos o choa babisse?

Hena: choa babisse, so-o mario a tataap paga maunis ja ina, so-o katochen maibas o na-a micho babisse katinnaam o Deos.

39. Moed'ija micho?

Tapos chono ai kapoctautat o gagil inni ta Jesus Christus, inaanpan o choa boá, so-o paga rorrónoad'inni choa babisse a mario a tataap.

40. Inaunumma?

Ta Christus passoso i decho choa babisse, so-o autat o gagil maibas o rima tummaap a maunis-o-arach o choa babisse, a mario-a tataap.

41. Dema minachoté so-o minachá ta Christus?

De ta i Judaea, chaddik o assaban mato Jerusalem.

42. Todacho baas ai merien o assaban o chono i-Judaea? Ta

It assures me that Christ is my flesh and blood, that He is my eldest Brother and Kinsman, who, in His human nature, is my righteous Mediator, so that He hides my iniquity and transgressions from God by His righteousness.

38. Does the righteousness of Christ make you righteous before God?

Yes; His righteousness and good works are my own, and are considered as my righteousness before God.

39. How does that happen?

All they who truly believe in Christ are incorporated into Him, and participate in His righteousness and good works.

40. Why?

Christ imparts unto them His righteousness and true faith; and, as a hand, accepts of its own accord His righteousness and benefits.

41. Where has Christ suffered, and where did He die?

In the land of the Jews, near the city of Jerusalem.

42. Who governed the land of the Jews then?



Pontius Pilatus een Romeins vremdeling was bescherm-heer ende Richter binnen Jerusalem.

43. Heeft hy Christum tot het lyden ende den dood gebracht?

Ja: de boose Joden hielden stark aan en versochten uit nyd Christum te dooden, en Pilatus als een boose Richter willigde haar in, en sprak tegen Christum het vonnisse ofte de straffe des doods.

44. Waarom en belette God dat niet, dat Hy Synen Soone van den dood verlostte?

't Was Gods wille selfs, dat Synen Soone soude lyden en geslagen worden van de boose Joden, om met Syn dood te boeten voor de overtredinge der menschen.

45. Hoe is Christus ter dood gebracht?

Als sy Christum geslagen, bespot, en seer mishandelt hadden, nagelden sy Synen handen ende boeten aan een houten kruis, ende hebben dat opgerecht tusschen twee moordenaars, die ook an het hout genagelt waren.

46. Is Christus gestorven an het houten kruis? Ja:

Ta Pontius Pilatus azjies o chono Romani pinaga ma-aladik so-o Airien lallum assaban Jerusalem.

43. Ja icho pinachoté, so-o pinách'i ta Christus?

Hena: rapies chono i Judaea madobdob inau sannan pach'i ta Christus, so-o ta Pilatus maibas o rapies Airien, pauss'i decho, so-o pattite o chachalt o machá kasjabaan ta Christus.

44. Inaunumma ta Deos alli miel o micho, alla parras o choa sjiem, depa machá?

Paga maunis a airab o Deos alla choa sjiem mamachoté so-o allecho achan innai rapies chono i Judaea, alla lummaslas o choa machá o kakossi o babosa.

45. Moeda inipácha ta Christus?

Ka ochal simioch, mannacha, so-o parapies o mauchus i ta Christus, decho tummiltil o choa rima a asiel i şaşakimottono baron, so-o pinase-ár aicho tuppach o narroa ma-ách'o cho tsiniltillan i baron channumma.

46. Ja minachá ta Christus i şaşakimottono baron? Hena:

Pontius Pilate, a Roman stranger, was protector and judge in Jerusalem.

43. Did he cause the sufferings and death of Christ?

Yes; the wicked Jews urgently insisted, and, from envy, demanded Christ's death; while Pilate, as a wicked judge, consented by pronouncing against Christ the sentence or punishment of death.

44. Why did not God prevent His Son's being put to death?

It was God's own will that His Son should suffer and be beaten by the wicked Jews, in order that, by His death, He might be a ransom for the transgressions of men.

45. In what way was Christ put to death?

After they had beaten, mocked, and sorely ill-treated Christ, they nailed His hands and feet to a wooden cross, which they erected between two murderers, who were also nailed to the cross.

46. Did Christ die on the cross of wood?



**Ja:** en Syn doode lighaam is begraven, om dat het waarlik dood was.

47. **Wat is dat te seggen, Hy is nedergegaan in den kuil des viers, dat is de helle, is Christus met Syn lighaam gegaan int helsche vier?**

**Neen:** dese woorden ontleenen een gelykennisse van het helsche vier, en hebben desen sin, dat inder daad het lyden Christi in lighaam ende siele alsoo swaar, hard, ende groot is geweest, als of Hy waarlik int helsche vier gegaan ware.

48. **Wat is de meeninge deser woorden Gehenna, den kuil des viers, en het vier van Gehenna?**

Gehenna is een kuil ofte poel des viers daar God haibos en alle boose menschen eeuwiglik sal straffen.

49. **Word het helsche vier noid uitgeblust?**

**Neen:** de verholgentheid Gods ontsteekt geduerig het helsche vier, bewarende tselve op dat alle boose eeuwiglik gestraft werden.

50. **Wat troost ryst'er in u gemoed uit het ware geloobe in het lyden**

**Hena:** so-o choa bog o mach-áda, kachinap o ta, inau gagil mach'ija micho.

47. **Numma micho a pattite, sinoss'i chauch o chau, ja ta Christus o choa bog sinoss'i chau o gehenna?**

**Maini:** atite o mini marach o tatschier innai chau o gehenna, so-o pe'o lido o mini, alla machoté o ta Christus inni choa bog a tsjes gagil pinaga talcho a ma-atauch, a ma-aráas, a mato maibas o gagil sinoss'icho i chau o gehenna.

48. **Numm'ija lido o atite o mini, gehenna, chauch o chau, so-o chau o gehenna?**

Gehenna paga, chauch o chau, dema ta Deos allecho pachoté i ta haibos taulaulan, so-o tapos chono ma-arapies.

49. **Ja alli otuppen o chau o gehenna?**

**Maini:** rais o Deos tallochon pisor o chau i gehenna, so-o maladik, ino-chote-in taulaulan tapos ja ma-arapies.

50. **Numm'ija tattalattala tummoach i joa tsjes innai autat o gagil inni**

Yes; and His dead body was buried, because it was really dead.

47. What does that signify—He has descended into the pit of fire, that is, hell? Did Christ bodily enter the fire of hell?

No; these words are a simile of the fire of hell, and mean that the sufferings of Christ, body and soul, were truly as great, severe, and intense as if He actually had entered hell-fire.

48. What is the signification of these words—Gehenna, the pit of fire, and the flames of Gehenna?

Gehenna is a pit or pool of fire, where God will eternally punish haibos and all wicked men.

49. Will the fire of hell never be extinguished?

No; the wrath of God continually kindles hell-fire, and keeps it burning, so that all the wicked may be eternally punished.



lyden ende sterben Christi an het houd des kruices?

Het lyden ende sterben Jesu Christi des Soons Gods aan het hout des kruices is den eenigen waragtigen troost myner siele; aan het houd des kruices aanschouwe ik de liefde Gods, ende Synes Soons tot de menschen, ik sie den toorn Gods tegen de sonde, ende de straffe bande sonde der menschen in Synen eigenen Soone, ik sie daar vele wonden, ende het bloed des Soons Gods an handen, voeten, en Syn gantsche lighaam van wegen myne overtredingen. Daar uit ben ik versekert dat de Soone Gods Jesus Christus door Syn lyden ende sterben inde menschelikke natuere waarlik geboet heeft voor de overtredinge der menschen, om my te verlossen bande breeze des toorns Gods, bande macht ende heerschappie des duibels, ende bande straffe des helschen viers. Soo wanneer de gramschap Gods my breeze aanjaacht, soo sal ik my diepe verbergen inde bloedige wonden des Soons Gods, op dat den toorn Synes Vaders voorby ga, ik sal met alle ernst anhouden om vergevinge der sonden, om het lyden ende sterben Syns beminden Soons, die Synen Vader 'tmiwaarts versoent heeft.

51. Als

inni machoté a machá o ta Christus i baron o şaşakimotto?

Machoté şo-o machá o ta Christus sjiem o Deos i baron o şaşakimotto paga nattada tattalattal'o gagil o na-a tsjes; inni baron o şaşakimotto na-a miall'o aukat o Deos, a choa sjiem pana babosa, na-a miall'o rais o Deos inau kakossi, şo-o chachalt o kakossi o babos'inni choa maunis a sjiem, na-a miall'o mapan soa, şo-o tağg'o sjiem o Deos inni rim'a asiel, inni tapos choa bog inau na-a kakossi. Innai-numma kamachaggi ja ina, alla ta Christus sjiem o Deos inni ġa o babos'o choa machoté a machá linummaslas o kakossi o babosa, ino barrasan ja ina innai ikkil o rais o Deos, innai barra şo-o chachimit o haibos, şo-o innai chachalt o chau o gehenna. Sja rais o Deos pa-ikkil na-a tsjes, na-a papaddabo mauchus a ró inni şoa ma-atağg'o sjiem o Deos, alla pasji rais o choa tamau, na-a a-um-illo-ilonono abono kakossi inau machoté a machá o choa aukattan a sjiem, tamasea pinabórr'o choa tamau na-a boa.

51. Kamach'ija

50. What consolation does true faith in the sufferings and death of Christ on the cross of wood give to your heart?

The sufferings and death of Jesus Christ, the Son of God, on the cross, is the only sure consolation of my soul. On the cross I behold the true love of God and of His Son toward man; I see the wrath of God against sin, and the punishment of man's sin in His own Son; there I see many wounds and the blood of the Son of God covering—on account of my sins



51. Als Christus gestorben was,  
waar henen is Syn siele gegaan?  
Inden hemel.

52. Is syn lighaam verrot in  
het graf?

Neen: op den derden dag is  
Hy weder levendig geworden, en  
betresen van den dooden.

53. Hoedaniger wyse?

De siele is wedergekeert in  
het lighaam, en met het doode lig-  
haam weder vereenigt geworden.

54. Wie heeft dat gedaan?

De Soone Gods heeft door  
Syn kracht de siele vereenigt  
met het doode lighaam, ende  
alsoo is het weder levendig ge-  
worden.

55. Waarom bleef Christus niet  
inden dood gelyk als alle andere  
menschē?

Om drie oorsaken:—

1<sup>en</sup>. Hy en is niet gestor-  
ven om Syn eigen sonden.

2<sup>en</sup>. met Syn lyden ende  
dood geeft Hy ten vollen geboet  
voor

51. Kamach'ija ta Christus şinosse  
dema choa tsjes-oë?

I boesum ai.

52. Ja minabocho i robaan choa  
bog?

Maini: kanatorroa-da zisja  
pinaijoch o morich ja aicho, şo-o  
minaséas a machá.

53. Masanno?

Kapinacheoach ja tsjes i bog,  
şo-o inarpan o tattaul'o bog o  
machada ai.

54. Tomm'ija minerien o micho?

Ta şjiem o Deos o choa barra  
pinaarp'o tsjes o bog o machada,  
şo-o pinaijoch o morich ja aicho-  
ech.

55. Inaunumma alli machonşar  
machá ta Christus maibas o tapos  
roman a babosa?

Inau natorroá-da tuppo:—

Kapesasa, alli minach'ija icho  
inau choa maunis a kakossi.

Ka narroa, o choa machoté  
a machá linummaslas o auchos o  
kakossi

—His hands, feet, and whole body. Hence I am sure that the Son of God, Jesus Christ, has, through His sufferings and death in His human nature, truly paid the penalty for the transgressions of man, so that I may be delivered from the wrath of God, from the power and dominion of the devil, and from the punishment of hell-fire. Thus, when the wrath of God fills me with fear, I will deeply hide myself in the bloody wounds of the Son of God, so that the anger of His Father may pass by; and I shall most earnestly seek the forgiveness of sin, for the sake of the sufferings and death of His beloved Son, who has reconciled His Father to me.

51. After Christ had died, where did His soul go to?

To heaven.

52. Did His body see corruption in the grave?

No: on the third day He returned to life, and rose from the dead.

53. In what way?

The soul returned to the body, and was united again with His dead body.

54. Who did that?

The Son of God did, by His own power, unite His soul with His dead body, and thus it became again living.

55. Why did not Christ remain in death like all other persons?

For three reasons:—

1<sup>o</sup>. He did not die for His own sins.



voor de overtredingen der menschen; hierom word Hy in het graf niet gehouden gelyk andere menschen.

3<sup>en</sup>. de heerschappie over leven ende dood is Hem eigen als Gods Soone; ende is magtig het doode lighaam levendig te maken.

56. Wat troost u de opstandinge Christi van den dooden?

De opstandinge Christi van den dooden bewyyst dat Hy de waragtige Soone Gods sy, dewelkke den dood onder Syne voeten getreden, en de banden des doods in stukken gebroken heeft; waar uit ik versekert ben, dat Christus, die in het graf opgesloten is geweest om de sonden der menschen en van den dood ontslagen is geworden, gantschelik en ten vollen voor de overtredinge der menschen geboet en betaalt heeft; dewelkke eenmaal ook myn lighaam van de banden des doods verlossen sal, en dat levendig maken door Syne kragt, niettegenstaande dattet in het graf al verrot en vergaan is.

57. Is Christus, na dat Hy weder levendig geworden was, op deser aarden gebleven? Neen:

kakossi o babosa; inau micho alli machonşar o koemen i robaan, maibas o roman babosa.

Ka natorroa, chachimit o morich a machá maunis icho maibas o sjiem o Deos; şo-o mabarra ja icho, paurich o bog o machá.

56. Numm'ija tummalattala joa tsjes aşéas o Christus a machá?

Aşéas o Christus a machá paita, alla choa paga gagil o sjiem o Deos, tamasea tsinummallas o machá de rapó cho'aşiel, şo-o pin-ápil o kakoen o machá; innainnumma kamachaggi ja ina, alla ta Christus, o ai kakinoen i robaan inau kakossi o babosa, şo-o binarrasan a machá, oppen ja chinnummalt o kakossi o babosa; tamase'o mantas channumma paparras o na-a bog innai kakoen o machá, şo-o papaurich ai-oë o choa barra, pagatomma kamabocho i robaan.

57. Kapaijoch o morich, ja pinoc-tach babó ta mini ta Christus?

Maini:

2<sup>o</sup>. By His death He paid the full penalty for the transgression of man, therefore He did not remain in the grave like other men.

3<sup>o</sup>. The dominion over life and death belongs to Him as the Son of God, and He has the power to give again life to the dead body.

56. What consolation does the resurrection of Christ from the dead give you?

The resurrection of Christ from the dead proves that He is the true Son of God, who has trampled death under his feet, and has snapped asunder the bonds of death, and this gives me the assurance that Christ, who was confined in the grave for the sins of man, and who was delivered from death, has fully and completely paid and suffered the penalty for the transgressions of man; that He will likewise also deliver my body from the bonds of death, and through His strength will give it new life, although it has decayed and lain rotting in the grave.

57. Did Christ, after He had again returned to life, remain on this earth?



Neen : na veertig dagen tyds is Hy opgeklimmen ten hemel.

58. Wat dede Hy veertig dagen op der aarden ?

Hy is verschenen aan vele, die te voren hem gekent hadden, ende heeft Syn levende lighaam vertoont, op datse sekerlik weten souden, dat Hy weder levendig geworden was, en beval den twaalf jongeren, Syne dienstknechten, datse souden gaan leeren alle volkeren, ende haar doopen met water inden naam des Vaders, des Soons, ende des H. Geestes.

59. Hoe is Christus ten hemel opgegaan ?

Afscheid genomen hebbende van Syne dienstknechten op eenen berg, is Syn lighaam voor hare oogen in een wolke opgeheven na boven, en als sy na den hemel staroogden, syn twee Engelen verschenen, welke getuigden dat Christus alsoo soude wederkomen, gelyk sy Hem ten hemel hadden sien opstygen.

60. Blyft Christus inden hemel ?

Ja : tot den dag des algemeenens oordeels. 61. Waartoe

Maini : a-i-jor a narroa eis rummi-es tsinummagach i boesum-ech.  
58. Numm'ija icho merien de ta narroa eis rummi-es ?

Tsinummoach o mapan chono ai madarram ani icho, so-o pait'ocha bog moricha, alla kama-machaggi dechonoë, kapaijoch o morich ja icho, so-o pauss'ocha aran tschiet narroa cho, alla sasosse pattil o tapos o cho, so-o sumkir i to i decho inni naan o tamau, ta sjiem, so-o ta Auchar o Deos, Spirito Santo.

59. Moeda sinoss'i boesum ta Christus ?

Kapoberies o choa aran babó nattada ranna, inalappoon ja choa bog lallum nattada rabbo pana babó katinnaam o choa machá so-o kamabaddabadd'o boesum dechonoë, tsinummoach narroa-da Angelus, o ai pinaba, alla masinisar sasai pacheoach ta Christus, maibas decho minit'ichoşar tummagach i boesum.

60. Ja machonşar inni boesum ta Christus ?

Hena : ate zisj'o chachalt o tapos o cho. 61. Inonumma

No ; after forty days He ascended into heaven.

58. What did He do on earth during these forty days ?

He appeared unto many who had formerly known Him ; He showed them His living body, so that they might certainly know that He had again returned to life ; and He commanded His twelve disciples, His servants, to go unto all nations, and to baptize them with water, in the name of the Father, the Son, and the Holy Ghost.

59. How did Christ ascend into heaven ?

Having taken leave of His servants on a mountain, His body ascended on high, before their eyes, into the clouds ; and while they were gazing towards heaven, two angels appeared, who testified that Christ would return in the same manner as they had seen Him ascend into heaven.

60. Does Christ remain in heaven ?

Yes ; till the day of general judgment.



61. Waartoe is Christus inden hemel gegaan?

Op dat Hy den hemel soude openen, die om onser sonden wille was toegesloten, ende geduerig onse voorsprake syn by Synen Vader.

62. Wat is dat te seggen, sittende ter rechterhand Syns Vaders Almachtig; heeft God een hand ofte rechterhand; sit Christus als mensche inden hemel ter rechterhand Syns Vaders?

Neen: Hy, dese woorden ontlenen een gelykkenisse vande Coningen der aarden, welke hare naaste en voortreffelikste medegenooten tot hare rechterhand setten, en wysen aan, dat alsoo mede Christus als mensche, de hoogste en alderheerlikste sy inden hemel boven alle Engelen ende menschen, dewelke eenen naam ontfangen heeft boven alle namen, ende naast Synen Vader alle heerschappie ende macht heeft 't sy inden hemel of op der aarden, op dat Hy alle syne byanden hem selven onderwerpe, ende bescherme Syn eigen volk, te weten, alle de gene die aan Hem gelooven, ende Synen naam liefhebben.

63. Sal

61. Inonumma sinoss'i boesum ta Christus?

Alla tatummann'o boesum, o ai kinapos inau torroa kakossi, so-o papaga tallochon torroa ma-azinado katinnaam o choa tamau.

62. Numma micho a pattite, airoossen i kallamas o choa tamau, kamabarr'ija tapos ó ai; ja ta Deos paga rima ja kallamas; ja ta Christus maibas o babosa mero-os inni boesum i kallamas o choa tamau?

Maini: atite o mini marach o tatschier innai mario-acho de ta, tamasea paio-os o choa ara, o ai maso macháddik a matáso, i choa kallamas, so-o paita, alla masini channumma ta Christus, maibas o babosa, kummasjies a maro a matasso i boesum babó tapos Angelus a babosa, tamasea minarach o naan babo tapos o naan, so-o a-i-jor a choa tamau paga chachimit o tapos a barra pagatomma de boesum, pagatomma de ta, alla pauloan o tapos cho'ázjies-in, so-o maladik o choa maunis a cho; tapos chono ai ka poetautat inni choa boa, so-o maukat o choa naan.

63. Ja

61. With what purpose did Christ ascend into heaven?

That He might open heaven, which was closed against us on account of our sins, and that He might continually be our Intercessor with the Father.

62. What does that signify—Sitting on the right hand of His Father Almighty? Has God a right hand? Does Christ, as a human being, sit in heaven, on the right hand of His Father?

No; these words are taken from a simile of the kings of the earth, who put their nearest and most excellent compeers on their right hand, and thus signify that Christ also, as man, occupies the highest and most glorious place in heaven, above all angels and men, having



63. Sal Christus uit den hemel wederkomen?

Ja: Hy sal verschynen inde wolkken als Richter over alle menschen.

64. Wanneer?

Ten einde van hemel, aarde, end' alle dingen. Geen mensche en weet van dien dag.

65. Wat sal Hy doen?

Hy sal sitten op Synen thron inde wolkken, ende sal Synne dienaars de Engelen senden, datse alle menschen by een vergaderen; de graben sullen hare dooden geven, ende de zee sal hare dooden geven, en alle menschen, soo levende, als die te voren gestorben syn, sullen verschynen voor den Richter stoel Jesu Christi, op datse loon ontfangen na hare werken. Daar na sal Christus het vonnisse uitspreken over alle menschen, ende boose doen werpen int helsche vier; maar de rechtbeerdige ende syne vrienden sal Hy geleiden in de breuchden des hemels.

66. Wat troost cyst'er in u gemoed,

63. Ja papaijoch innai boesum ta Christus?

Hena: tatummoach i rabbo maibas o ma-achachalt o tapos o cho.

64. Sabanno?

Kasisi o boesum, a ta, so-o mini tapos ai: allipa ja cho mab'o zijsja aicho-ech.

65. Mamerien onumm'ichonoë?

Mamero-os i babó choa ba o rasan lallum rabbo, so-o allecho pauss'o choa aran, ta Angelus, alla paidarr'o tapos o cho: robaan pape'o choa macháda, so-o abas pape'o choa machada, so-o patapos babosa, morich-a ja ani machá tatummoach katinnaam o ba o rasan o ma-achachalt ta Jesus Christus, alla marach o chachad kamai-bas o choa tataap. Kasach-á ta Christus papattite o chachalt o tapos o cho, so-o papa-itis o tapos ma-arapies i chau o gehenna; kas-jabaan papa-i-jor o ma-bisse tsjes chonoë, so-o choa aukattan a cho i aukat o boesum-ech.

66. Numm'ija tattalattala tummoach

received a name above all names, and possessing, next to His Father, all dominion and power, be it in heaven or on earth, so that He may subdue all His enemies, and protect His own people—to wit, all those who believe in Him, and love His name.

63. Will Christ return again from heaven?

Yes; He will appear in the clouds, as the Judge of all men.

64. When?

At the end of heaven and earth and of all things. No man knows when that day will come.

65. What will He do?

He will sit on His throne in the clouds, and will send His servants, the angels, to assemble all men; the graves shall render their dead, and the sea shall render its dead, and all men then living, as well as those who have died before, shall appear before the judgment-seat of Jesus Christ, to be rewarded according to their works. Then Christ will pronounce sentence on all men, and cast the wicked into hell-fire, but the righteous and His friends He will lead into the joys of heaven.



gemoed, om dat gy gelooft, dat Christus ten hemel opgegaan is, en wederkomen sal om te richten de levende ende de doode ?

Daar uit ben ik gewis verskerkt, dat Christus myn hooft boven alle myne byanden is, dewelcke den hemel voor my verworpen heeft, en geduerig tusschen tred met Syne voorsprake, op dat Hy Synen Vader tinwaarts versoene, welken ik ook ten dage des algemeinen oordeels uit den hemel verwachte, op dat Hy Syne ende myne byanden in het helsche vier werpe, ende my met hem stelle in den hemel, gelyk Hy tot Synen Vader gesegt heeft, ik wil dat waar ik ben, ook mynen dienaar sy.

67. Wie is de derde persoon in het wesen Gods ?

Den Adem Gods, de H. Geest.

68. Beloofst gy in den H. Geest ?

Ja: ik geloofde te samen gelyk in den Vader, in den Soone, ende in den Adem Gods, den H. Geest, om dat dese drie personen syn de eenige ende warachtige God.

69. Wat

moach i joa tsjes, inau poetautat ijonoë alla ta Christus şinoss'i boesum, şo-o şaşai pacheoach, alla merien o chachalt o cho moricha şo-o macháda ai ?

Innai micho kamachaggi ja ina, alla ta Christus na-a oeno paga babó tapos na-a ázjies-in, tamasea pinaaunis o boesum ina, şo-o tallochon paz-inado alla pa-bórr'o choa tamau na-a boa ; o ai na-a tummassin channumma innai boesum ka zijsj'o chachalt o tapos o cho, alla pa-itis o choa şo-o na-a micho ázjies-in i chau o gehenna, şo-o paubarri ina rorró icho inni boesum, maibaşşar pinal'o choa tamau, na-a meráb, alla dema paga ina, na-a aran paga channumma.

67. Tomm'ija ka natorroa-da boa inni ġa o Deos-şar ?

Ta Auchar o Deos o machimit ta Spirito Santo.

68. Ja poetautat ijonoë inni ta Spirito Santo ?

Hena: na-a poetautat maibassar a rorró inni o tamau, inni ta sjiem, şo-o inni ta Auchar o Deos, Spirito Santo, inau natorroada bo'o mini paga nattaşar ai, şo-o gagil o Deos.

69. Numma

66. What consolation does your belief, that Christ has ascended into heaven and that He will return to judge the quick and the dead, give to your heart ?

It gives me the sure conviction that Christ, my Head, is raised above all my enemies, that He has obtained heaven for me, and that He continually intercedes for me, in order to reconcile His Father to me ; and that I also expect Him to come from heaven on the day of general judgment, in order that He may cast His and my enemies into hell-fire, and that He may give me a place in heaven with Him, as He spake to His Father, ' I will that where I am, my servants shall be also.'

67. Who is the third Person in God's being ?

The Breath of God, the Holy Ghost.

68. Do you believe in the Holy Ghost ?

Yes ; I believe at the same time in the Father, in the Son, and in the Breath of God, the Holy Ghost, because these three Persons are the only and true God.



69. Wat is te dat seggen, ik geloobe in den Adem Gods, den H. Geest?

Dat is te seggen, ik weet hoor gewis uit seggen van Gods woord, ende houde voor vast in myn gemoed, dat de H. Geest vanden Vader ende van den Soone te samen uitgaat, ware God uit God, de welkke hemelsche gedachten inaassemte ofte inblaast, ende geleid op den weg der geboden Gods.

70. Wat is het eigen en bysonder werk van dese drie personen?

God de Vader is de Schepper van hemel, aarde, ende see, om dat Hy eerst begonnen heeft alle dingen te maken, ende den Soone, mitsgaders den H. Geest doen aanvangen heeft om mede te werkken; de Soone Gods is de verlosser der menschen, om dat Hy in Syn persoon, en de menschelikke natuere, de Middelaar ende voorbidder is tusschen God en de menschen; de H. Geest is den trooster der kinderen Gods, om dat Hy in hare herten woont, ende haar geduerig vertroost.

71. Soo

69. Numma micho a pattite, na-a poetautat inni ta Auchar o Deos o ma-achimit, ta Spirito Santo?

Micho a pattite, kamachaggi ja ina innai al'o ranied o Deos, so-o poetat o na-a tsjes, alla ta Spirito Santo sosse rorró innai o tamau, so-o innai ta sjiem, gagil o Deos innai Deoszar, tamasea pauchar o tattupp'o boesum, so-o pa-i-jor i tarran o atillono Deos.

70. Numm'ija maunis a tataap o natorroa-da bo'o mini?

Deos o tamau paga Airien o boesum, o ta, a abas, inau icho tsinummaas o merien o mini tapos ai, so-o pinaisas'i ta sjiem a ta Spirito Santo karri-tataap; ta sjiem o Deos paga ma-ababárras o babosa, inau inni choa boa, so-o inni ga o babosa paga ma-áborra a ma-ázinado tuppach o Deos a babosa; ta Spirito Santo paga ma-attaláttal'o sisjiem o Deos, inau summos'i choa tsjes, so-o tallochon tummalattal'i decho.

71. Moeda

69. What does that signify—I believe in the Breath of God, the Holy Ghost?

That signifies—I know for certain from the testimony of God's Word, and am firmly convinced in my mind, that the Holy Ghost jointly proceeds from the Father and from the Son, being very God of God, who infuses or breathes heavenly thoughts, and conducts us in the way of God's commandments.

70. What is the peculiar and especial work of these three Persons?

God the Father is the Creator of heaven and earth, and of the sea, because it was He who first began to make all things, and caused His Son, as also the Holy Ghost, to join in this work; the Son of God is the Redeemer of man, because He in His person, and according to His human nature, is the Mediator and Intercessor between God and man; the Holy Ghost is the Comforter of the children of God, because He dwells in their hearts, and constantly comforts them.



71. Soo vertroost de H. Geest onse herten?

Hy eigent ons toe het lyden ende den dood Christi, mitsgaders Syne rechtbeerdige werken, op dat wy ontgaan souden, ende bry gestelt werden van de straffe der sonde; daar na blaast Hy ons in eenen goeden wille ende gedachten, dat wy als nieuwe menschen een hermaak hebben inde werkken der gerechtigheid, ende navelgen het leven onses Heeten Jesu Christi, daar uit Hy getuigt tot onsen Geest, dat wy waarlik syn kinderen Gods.

72. Wat troost brengt u aan het ware geloove in den H. Geest?

Dat God de Vader den H. Geest my geschonkken heeft, ten einde Hy geduerig by my soude syn, ende vertroosten inde droeffnisse, dewelcke in myn herte Syne gaben uitstort, als brede, ruste ende liefde Gods, daar uit ik versekert worde, dat God de Vader my lief heeft, ende het eeuwige leven my geschonkken heeft om Syns geliefden Soons Jesu Christi wille.

Paar

71. Moeda ta Spirito Santo tummalattal'i torroa tsjes?

Icho paaunis torroa bo'o machoté a machá o ta Christus, so-o choa tataap o babissé, ino barrasan ja torro innai chachalt o kakossi; kasach-á pauchar i torroa tsjes o airaba tattuppau mario, alla maibas o bao a cho torro maukat o tataap o babissé, so-o tsimichier o morich o ta Jesus Christus, torroa micho ma-achachimit, innai-numm'icho pab'i torroa tsjes, alla torro paga gagil sisjiem o Deos.

72. Numm'ija tummalattala joa tsjes autat o gagil inni ta Spirito Santo?

Alla Deos o tamau pinassósó ina ta Spirito Santo, alla papára tallochon ina, so-o tummalattal'inni zichil, tamasea summa-od o choa ašoso i na-a tsjes, maibas o áborra, árra, so-o aukat o Deos, innainumma kamachaggi ja ina, alla Deos o tamau maukat o ina, so-o pinassosono morich o ma-áchonšar ina, inau choa aukattan a sjiem ta Jesus Christus.

A-

71. Thus the Holy Ghost comforts our hearts?

He appropriates unto us the sufferings and death of Christ, in order that we may escape, and be exempted from the punishment of sin; thereupon He breathes into our hearts good will and thoughts, so that we, as new creatures, may take delight in the works of righteousness, and imitate the life of our Lord Jesus Christ; thereby testifying unto our spirits that we truly are children of God.

72. What consolation does true faith in the Holy Ghost afford you?

That God, the Father, has given me the Holy Ghost, so that He may constantly abide with me and comfort me in affliction; that He sheds abroad in my heart His gifts, such as peace, rest, and the love of God; from which I may be assured that God the Father loves me, and that He has granted me eternal life, for the sake of His beloved Son Jesus Christ.



Naar het geloof in God volgt het geloof van Gods volk.

73. Heeft God een eigen volk op deser aarden?

Ja Hy.

74. Syn alle menschen het eigen en beminde volk Gods?

Neen: God verkiest een eigen volk en beminde kinderen uit alle geslagten der aarde.

75. Wie syn die?

Alle ware geloobige syn kinderen Gods.

76. Wat is dat te seggen: ik geloof een vergaderinge van een Christen rein ofte heilig volk, die van ouds geweest is, nu is, en steeds blyven sal?

Dat is te seggen, ik ben verzekert uit het seggen van Gods woord, en geloof met myn gemoed, dat God de Vader een uitverkoren heilig volk heeft, twelk van den beginne tot den einde deses werrelts by een vergadert, en geroepen word door het woord Gods uit alle geslachten der aarde tot het eeuwige hemelsche leven, om met God vereenigt te worden in synen Soone Jesu Christo tot een lighaam, tsamen verknocht synde inden waren geloofe.

77. En

A-i-jor a autat inni ta Deos ummior o autat o chono Deos.

73. Ja ta Deos paga maunis a cho de ta mini?

Paga.

74. Ja tapos o babosa paga maunis, so-o aukattan a chono Deos?

Maini: ta Deos piri o maunis a cho so-o aukattan a sisjiem innai tapos o tupponodon de ta.

75. Tomm'ija decho?

Tapos o gagil ma-autat a cho paga sisjiem o Deos.

76. Numma micho a patitte: na-a pittau o aigarrorro-no cho Christian o ma-achimit, o ai pinaga ani aicho, paga pia, so-o kapapoetautachsar?

Michosar a patitte, kamachaggi ja ina innai al'o ranied o Deos, so-o pittau'o na-a tsjes, alla Deos o tamau paga adokken a chono ma-achimit, o ai ipaigarrorro innai aisas'ate sisi o mini tapos ai, so-o aloddan o ranied o Deos innai tapos o tupponodon de ta pana morich o ma-achonsar i boesum, ino aarpanni i ta Deos inni choa sjiem ta Jesus Christus pana natta-sar achieb, barroon o rorró inni autat o gagil.

77. Ja

*Having then spoken on faith in God, we have now to consider the faith of God's people.*

73. Has God a peculiar people here on earth?

Yes, He has.

74. Are all men the peculiar and beloved people of God?

No; God chooses a peculiar people and beloved children from all the generations of the earth.

75. Who are they?

All true believers are children of God.

76. What does this signify—I believe in the community of a pure and holy Christian people, which has been from of old, now is, and always shall remain.

It signifies—The testimony of God's Word assures me—and I believe this with all my heart—that God the Father has a peculiar and holy people who, from the beginning to the final end of this world, are gathered together; that they are called by the Word of God from



77. En vergaet de vergaderinge der geloovigen niet op deser aarden?

Neen: sterben andere, andere worden weder toegeboegt. God de Vader verkiest na het welgeballen Synes willens. De Soone Gods vergadert door de kracht Syns woords, versoent, verlost en bewaart de uitverkorene, datse niet en vergaan. De H. Geest Gods woont in hare sielen, om geduerig by haar te blyven, verlicht haar verstand, blaast haar hemelsche gedachten in, vermeerdert haar kennisse ende geloobe aan God, dat het niet uitgeblust en werde, reinigt lighaam ende siele, ende maakt haar bequaam om met God vereenigt te werden. De gantsche vergaderinge aller geloovigen is als een lighaam, twelk samen geboegt word uit vele leden. Alder bysonder geloovige is als een lid van dit lighaam. De Soone Gods is het ware hooft, die het lighaam ende alle de leden levendig maakt. God de Vader is de fondateur des huisgesins, ende noemt de geloovige syne kinderen. De H. Geest regeert het huis Gods door Synne kracht.

Aldus

77. Ja aigarrórono ma-autat a cho alli moribal de ta mini?

Maini: kamach'ija roman, chippan ja roman Deos o tamau ummadok kamaibas o aukat o cho'airab. Ta sjiem o Deos paigarrorro inni barr'o choa ranied, lummaslas, parras, so-o maladik o adokken a cho, depa moribal. Ta Auchar o Deos o ma-achimit summos'i choa tsjes, alla tallochon o par'i decho, párar'o choa şaan, pauchar i tsjes o tattupp'o boesum, pauab o aba so-o autat inni ta Deos, depa otuppen, pachimit o bog a tsjes, so-o paatsikap i decho, ino aarpanni i ta Deos. Aigarrorro ma-arummóno tapos o ma-autat a cho paga maibas o nattaşar achieb, o ai rorró-no aarpanni innai mapan a raag. Atatta ma-aunionis o ma-autat a cho paga maibas o raag o achieb o mini. Ta sjiem o Deos paga oeno o gagil, o ai pauchar o achieb, so-o tapos o choa raag. Deos o tamau pauchodon a arie-eddan, so-o pattonan o ma-autat acho choa sisjiem. Ta Auchar o ma-achimit o choa barra chummimit o don o Deos. Masinişar natorroa-da boa, Deos o tamau, ta sjiem, so-o Auchar o ma-

all the generations of the world unto an eternal and heavenly life, to be united with God in His Son Jesus Christ in one body, they being joined together in true faith.

77. Does not the gathering together of the believers cease in this world?

No; when some die, others are added: God the Father chooses them according to His good pleasure. The Son of God gathers them by the power of His Word; reconciles, redeems, and guards over the elect, so that they may not perish. The Holy Ghost dwells in their souls, and continually abides with them, enlightens their minds, inspires them with heavenly thoughts, increases their knowledge of and faith in God, so that it may not be extinguished; purifies body and soul, and renders them fit to be united with God. The entire gathering of all believers is like unto one body, which is composed of many members: each individual believer is, as it were, a member of this body.



Aldus volmaken gesamentlik de drie persoonen God de Vader, de Soone, ende de H. Geest het lighaam der vergaderinge der geloobigen, dat'et vermeerdere, ende groot wasse in kennisse ende waren geloobe, bast aan een gebonden synde door onderlinge liefde. Inde vergaderinge der geloobigen word God waarlik bekennt en aangeropen, ende woond int midden van haar, waarom d'selbe genaamt word het huis Gods, de vergaderinge Gods, syne kinderen ende huisgenoten, een uitverkoren geslachte, een heilig volk, een vry gekocht ofte verkregen volk. Daarentegen die God niet en kennen syn bremdelingen, en als sonder God.

78. Gelooft gy maar soo slecht een vergaderinge der heiligen?

Neen: ik geloobe mede dat ik het lighaam deser vergaderinge ingelyft sy door den waren geloobe, als een levendig lid, twelk ik ook blyven sal.

79. Wat schenkt God de geloobige?

Syne

ma-achimit rorróno ummoob o achieb o aigarrorrone ma-autat a cho, alla moab so-o summoos o mató inni aba so-o autat o gagil, barroon o didden o karri-aukat. Inni aigarrorrone ma-autat a cho darrammen o gagil so-o eachanni ta Deos, so-o summos' o inni babat o decho; inau decho attonannansar don o Deos, aigarrorrone chono Deos, choa sisjiem so-o ari-ecdan, adókken a tupponodon, chono ma-achimit, laslas-en a cho. Kasjabaan chono mautsiri i ta Deos, paga azjies so-o maibas o marotul i ta Deos.

78. Ja pittau o baak ijonoë o aigarrorrone chono ma-achimit?

Maini: na-a channumma pittau all'inaarpan ja in'o achieb o aigarrorrone innai autat o gagil, maibas o raag o morich, o ai na-a mamachonsar channumma.

79. Numm'ija ta Deos passosono ma-autat a cho?

Mapan

The Son of God is the true Head who quickens the body and all its members. God the Father is the Founder of the family, and calls the believers His children. The Holy Ghost, through medium of His power, reigns over the house. In this way, the three Persons, God the Father, the Son, and the Holy Ghost, render the body of the believers gathered together perfect, in order that it should increase and grow in knowledge and true faith, closely united to one another by mutual love. In the meetings of the believers God is really acknowledged and called upon; He dwells in the midst of them, therefore they are called the house of God, the meeting of God, His children, and members of the family, a chosen race, a holy and ransomed people, whereas they who do not know God are strangers, and, as it were, without God.

78. Do you only believe in the community of the holy?

No; I also believe that I am incorporated into the body of these meetings; that is, through faith, I have become a living member thereof, in which I shall also remain.

79. What does God grant the believers?



Syne gaben ende weldaden vele, ende drie wel de boornaamste, die hier worden opgerekent, als de vergevinge der overtredingen, de opstandinge des vleesches, ende het eeuwige leven.

80. Ontfangen alle geloobige dese gaben ?

Ja: alle ware geloobige hebben gemeenschap aan de weldaden ende gaben Gods.

81. Gelooft gy de mededeel, dat is gemeenschap der heiligen ?

Ja: ik.

82. Seg aan, wat is de mededeel der heiligen ?

De mededeel der heiligen dat is te seggen, dat alle geloobige, die met God in Synen Soone Jesu Christo vereenigt blyben, gesamentlik deel ontfangen inde boldoeninge ende gerechtigheid Christi, ende andere gaben Gods.

83. Isser ook een onderlinge gemeenschap der heiligen ?

Jaat: want alle geloobige moeten wedersyts den naasten met hare gaben helpen, en ten hemelwaart leiden.

84. Wie

Mapan choa asosó a tataap o rio, so-o niaso matasso natorroa, o ai toch-en insini, maibas o ábono tataap o kakossi, aseas o boa, so-o morich o ma-achonşar.

80. Ja tapos o ma-autat a cho marach o asosono mini ?

Hena: tapos o gagil ma-autat a cho paga rorróno ad'inni tataap o rio so-o asosóno Deos.

81. Ja pittau ijonoë o rorróno ad'o chono ma-achimit ?

Hena.

82. Ipabá numm'ija rorróno ad'o chono ma-achimit ?

Rorró-no ad'o chono ma-achimit michonşar a pattite, alla tapos o ma-autat a cho, o ai machonşar aarpanni i ta Deos inni choa sjiem ta Jesus Christus rorró-no marach o ad'inni lalassas a babissé o ta Christus, so-o roma-roman asosóno Deos.

83. Ja paga karri-ad'o chono ma-achimit channumma ?

Hena: inau tapos o ma-autat a cho maspot a karri-a-olli-eul o choa asosono ma-achaddik o cho, so-o karri-a-i-jor pana boesum ai.

84. Tomm'ija

His gifts and manifold blessings, of which three of the most important may be thus enumerated:—the forgiveness of trespasses, the resurrection of the body, and life everlasting.

80. Do all believers receive these gifts ?

Yes; all true believers participate in the benefits and gifts of God.

81. Do you believe in the communion of saints ?

Yes; I do.

82. Explain this: What is the communion of saints ?

The communion of saints means, that all believers, who remain united with God in His Son Jesus Christ, jointly participate in the redemption and righteousness of Christ, and in the other gifts of God.

83. Is there also a mutual communion of saints ?

Yes, there is; for all believers should mutually assist their neighbours with their gifts, and lead each other heavenwards.



84. Wie syn die heiligen ?

De ware geloovige worden heiligen genaamt, om datse gewasschen werden in het bloed Christi van hare ondeucht ende overtredingen, ende een nieu leven aanvangen in alle gerechtigheid Gods.

85. Gelooft gy de vergevinge der sonden ?

Ja: ik geloobe sekerlik dat God de Vader om de voldoeninge Syns Soons Jesu Christi gantschelik alle myne overtredingen vergeeft, ende de hoosheid des herten, van de welke ik waarlik berouw hebbe, ende my daarentegen schenkt de gerechtigheid ende heiligheid Christi, op dat ik van de straffen der sonde verlost werde.

86. Wat gelooft gy van de opstandinge des vleesches ?

Ik geloobe dat myn lighaam, schoon dattet in den grabe verrot is, ten einde deser wereld van den dooden opgewekt, ende met myne siele weder vereenigt sal werden, om ten hemel opgenomen, ende Christo gelykformich gemaakt te werden.

87. Sal

84. Tomm'ija chono ma-achimit o micho ?

Gagil o ma-autat a cho attonnansar chono ma-achimit, inau orichen ja decho inni tagg'o ta Christus innai choa arapies a kakossi, so-o tummalpon o bao a morich inni tapos o babissé o Deos.

85. Ja pittau ijonoë o ábono tataap o kakossi ?

Hena: na-a pittau o gagil alla Deos o tamau inau lalaslal o choa sjiem ta Christus mabono auchos tapos na-a kakossi, so-o arapies o tsjes, o ai machi'o gagil ina, so-o passoso ina kasjabaan o babissé a chimit o ta Christus, ino barrasan innai chachalt o kakossi ina-e.

86. Pittau onúmm'ijonoë innai așeas o bo'ai ?

Na-a pittau alla na-a micho bog, pagatomma mabocho i robaan, ka sisi o mini tapos ai allecho ipașeas a machá, so-o aarpanni o tattaal'o na-a tsjes, ino alappan i boesum, so-o ipaibas i ta Christus.

87. Ja

84. Who are those saints ?

True believers are called saints, because the blood of Christ has cleansed them from their iniquity and trespasses, and because they commence a new life in all the righteousness of God ?

85. Do you also believe in the forgiveness of sins ?

Yes; I surely do believe that God the Father, for the sake of His Son Jesus Christ, forgives all my transgressions and the wickedness of my heart, whereof I sincerely repent; and, on the other hand, grants me the righteousness and holiness of Christ, so that I may be delivered from the punishment of sin.

86. What do you believe as regards the resurrection of the body ?

I believe that my body, though lying in corruption in the grave, will at the end of the world be raised from the dead, and will be again united with my soul, so that it may be taken up into heaven, and be made conformable to Christ.



87. Sal het eigen lighaam opgewekt werden, dat gestorben was?

Jaa't.

88. Wel maar, syn vleesch is verrot ende vergaan, van waar sal het lighaam te voorschyn komen?

God, die het lighaam uit den stof gemaakt heeft, sal het doode lighaam weder levendig maken uit den stof door syne Goddelikke kracht.

89. Sal het lighaam bergankkelik opgewekt werden?

Neen: ik geloobe een eeuwig leven, na dit leven.

90. Wat is het eeuwige leven?

Het eeuwige leven is een onbergankkelik leven in den hemel, in het welke plaatse hebben sal d'aanschouwinge Gods, brede, ruste, ende blydschap des Geestes, sonder einde, die de ooge niet en heeft gesien, de oore niet en heeft gehoord, ende't herte en de gedachten noit en hebben begrepen; Amen.

Kort

87. Ja allecho ipáscas maunis a bog, o ai minacha?

Hena.

88. Oedan, kamabocho choa boa, innainumma tatummoach o bog-sar?

Ta Deos o ai minerien o bog innai borrhabor, allecho paurich o tattaul'o bog o machad'innai borrhabor o choa barr'o Deos-sar.

89. Ja allecho ipáscas ma-auribal a bog?

Maini: na-a pittau o morich o ma-áchonşar, a-i-jora morich o mini.

90. Numm'ija morich o ma-áchonşar?

Morich o ma-áchonşar paga morich i boesum o ai alli moribal, inninumma pagaga ai-all'o ta Deos, áborra, arra, şo-o aukat o tsjes, paşisi-ech, o ai machá alli minita, charrina alli minaşini, şo-o alli tsinummaap tsjes a tattuppa; Amen.

Ma-

87. Will the self-same body that has been dead be raised again?  
Yes.

88. Well now, with its flesh decayed and corrupted, how can the body again come forth?  
God, who has made the body of the dust, shall make the dead body again alive out of the dust, by His divine power.

89. Will the body be raised to perish again?  
No; I believe in eternal life after this life.

90. What is life eternal?

Eternal life is an imperishable life in heaven, where we shall behold God face to face; where we shall have peace, rest, and rejoicing of the heart, without end; which the eye hath not seen, neither ear heard, nor the heart and thought have ever conceived. Amen.



## XIV.

Kort Onderwys om den Christelikken Doop te Ontfangen.

1. Wat is de Christelikke leere?

De Christelikke leere is een leere des woords Gods van Syn eigen wesen ende werkken.

2. Hoe veel Goden synder?

Daar is een ware God.

3. Wie is die ware God?

De ware God is Jehova, Schepper van hemel, aarde en see.

4. Wat betuigt het beschreven woord Gods van het wesen Gods?

Dat Syn wesen sy bysonder, niet gelykkerwys de lichamen.

5. Heeft God geen lichaam of lichamelikke gedaante?

Neen: Hy is geheel een Geest, sonder lighaam ende vleesch, en Syn wesen of persoon en word niet gesien.

6. Hoe veel personen synder in het wesen Gods? Daar

## XIV.

*Ma-ápapp'a Atil ino Arácho  
Christan a Sasikir i to.*

1. Numm'ija atil o Christan?

Atil o Christan paga atil o ranied o Deos innai choa micho ġa so-o choa tataap.

2. Naida Deos paga ja?

Paga nattaşar ġaġil o Deos.

3. Tomm'ija Deos o gagil o micho?

Deos o gagil paga ta Jehova, Airien o bocsum, o ta, a abas.

4. Pab'ija onumma kabidoan ranied o Deos innai ġa o Deos-şar?

Alla maunionis choa ġa, alli maibas o bogşar.

5. Ja alli paga bog, ja isas o bogşar ta Deos?

Maini: paga tsjes o auchos icho, marotul o bog a boa, so-o pa itan choa ġa ja boa.

6. Naida boa paga ini ġa o Deos-şar. Kamaunionis

## XIV. A SHORT CATECHISM BEFORE RECEIVING CHRISTIAN BAPTISM.

1. What is the Christian doctrine?

The Christian doctrine is a doctrine found in the Word of God, of His being and works.

2. How many Gods are there?

There is but one true God.

3. Who is the true God?

The true God is Jehovah, Creator of heaven, the earth, and the sea.

4. What does the written Word of God declare concerning God's being?

That His being is peculiar, not like unto our body.

5. Has God no body, or bodily form?

No; He is essentially a spirit, without body or flesh, and His being or person is not visible.

6. How many persons do there exist in God's being?



Daar syn drie bysondere personen, de Vader, de Soone, ende den reinen Adem, den H. Geest.

7. Synse geen drie bysondere Goden?

Neen: om datse te samen een wesen Gods hebben.

8. Belooft gy in God?

Ja: ik geloobe waarlik datter een God sy in drie personen.

9. Wat getuigt Gods woord van Synne werkken?

Dat God in den beginne gemaakt heeft hemel ende aarde, ende alle dese dingen.

10. Ondersteunt, en behoud, en regeert Hy ook alle dingen?

Ja: Hy ondersteunt alles met Synne kracht en regeert na Synen wille.

11. Heeft God ook inden beginne gemaakt den mensche?

Ja: Hy heeft er twee gemaakt, man ende wyf uit de welke voortgesproten syn alle geslachten op den aardbodem.

12. Hoe heeft God den mensche gemaakt in den beginne?

God

Kamaunionis natorroa-da boa, o tamau, ta sjiem, so-o ta Auchar o ma-áchimit, ta Spirito Santo.

7. Ja alli maunionis natorroa Deos dechonoë?

Maini: inau dechoa rorró paga nattada ga o Deos.

8. Ja poetautata inni ta Deos ijonoë?

Hena: na-a pittau o gāgil alla paga nattaşar a Deos inni natorroa-da boa.

9. Pab'ija onumma ranied o Deos innai choa tataap?

Alla ta Deos inni aisasa mine-rien o boesum a ta, so-o mini tapos ai.

10. Ja icho tumka, maladik, so-o chummimit channumm'o tapos ai?

Hena: icho tumk'o tapos ai o choa barra, so-o chummimit, kamaibas o choa airab.

11. Ja ta Deos inni aisasa mine-rien o babosa channumma?

Hena: minerienşar o narroa cho, şjam a şini, innai tamasea tsinummoach tapos o tupponodon de ta.

12. Moeda ta Deos minerien o babos'ani pesasa?

Ta

There are three separate persons: the Father, the Son, and the pure breath, the Holy Ghost.

7. Are they not three separate Gods?

No; because they form together one being of God.

8. Do you believe in God?

Yes; I truly believe that there is one God in three persons.

9. What does the Word of God declare concerning His works?

That in the beginning God made heaven and earth, and all these things.

10. Does He sustain, keep, and reign over all things?

Yes; He sustains them by His power, and He governs according to His pleasure (will).

11. Did God make man also in the beginning?

Yes; He made two, man and woman, from whom have sprung all the generations of the earth.

12. In what way did God make man in the beginning?



God heeft den mensche gemaakt tot Syn heeld, tot een beeld Gods, dat is te seggen, gants en geheel rechtbeerdig.

13. Wel, syn dan alle menschen rechtbeerdig?

Geensins, sy hebben alle obergetreden, ende worden geteelt in hoosheid ofte verderffnisse.

14. Wat is de hoosheid des herten inden mensche?

Goede wederspanning te syn, ende Syn gebod te ober treden.

15. Van waar comt dese hoosheid des herten in den mensche voort?

Uit de ober tredinge onser eerster voorouderen Adam ende Eva in het paradys.

16. Wat is de straffe der hoosheid ende ober tredinge?

Alderlei krankheden, schrik, vreesse, ende droeffnisse des gemoeds, de dood, ende na de dood het helsche vier.

17. Isset geen voldoeninge voor de ober tredinge, op dat de mensche dese straffe ontga?

Jaa't.

18. Wie heeft voor de ober tredinge der menschen geboet?

Jesus

Ta Deos minerien o babosa pana choa isas, pan'isas o Deos, michosar a pattite, o auchos mabisse-bissé tsjes.

13. Oedan, ja mabisse tsjes tapos o babosa?

Paḡaḡa chaddai: kinummossi ja patapos so-o ausjimen inni arapies.

14. Numm'ija arapies o tsjes inni babosa?

Kummossi i ta Deos, so-o chumpir o choa atilló.

15. Innainumma tummoach o arapies o tsjes o mini inni babosa?

Innai kakossi o ta Adam a Eva torroa boeboeno pesasa lallum paradiso.

16. Numm'ija chachalt o arapies a kakossi?

Mauromaroman a dig, aurtsi, ikkil, a zichil o tsjes, machá, so-o a-i-jor a machá chau o Gehenna.

17. Ja alli paga lalaslal o kakossi, ino barrasan o babos'o chachalt o mini?

Paga.

18. Tommada cho linummaslas o kakossi o babosa?

Ta

God made man in His image, to be an image of God, that is to say, altogether righteous.

13. Well, then, are all men righteous?

By no means; they have all transgressed, and been conceived in iniquity and corruption.

14. In what does the iniquity of the human heart consist?

In rebellion against God, and transgressing against His commandments.

15. Whence does this iniquity of the heart in man arise?

It originates in the transgression of our first forefathers, Adam and Eve in paradise.

16. In what does the punishment of iniquity and transgression consist?

In all kinds of sicknesses, terror, fear, and affliction of the mind; with death, and, after death, hell-fire.

17. Is there no redemption for these transgressions, so that men may escape them?

Yes.

18. Who has paid the penalty for the transgressions of man?



Jesus Christus de Soone Gods, die warachtich God ende mensche is in een persoon.

19. Hoe heeft Christus voor de overtredinge der menschen gehoet?

Hy heeft voor ons geleden, Syn bloed vergoten, ende is gestorben om onser overtredinge wille.

20. Heeft Christus door Syn lyden God met de menschen versoent?

Ja: Hy is de Middelaar tusschen God ende de menschen.

21. Wil God om de genoegdoeninge Syns Soons de menschen genadig syn?

Ja: Christus spreekt daar tusschen met Syn genoegdoeninge op dat de mensche vergevinge der sonden bekrygt.

22. Ontvangen alle menschen vergevinge der sonden?

Geensins, alleen die berouw hebben van hare sonden, ende syn geboden achtervolgen.

23. Worden de ongehoorsame ende ongeloovige niet berlost bande straffe der sonden?

Neen: den toorn Gods blyft op haar.

24. Wat

Ta Jesus Christus sjiem o Deos, o ai paga Deos o gagil so-o gagil o babos'inni nattada boa.

19. Moeda ta Christus linummaslas o kakossi o baboşa?

Minachoté, sinummaod o tag-ga, so-o minachadau i torro, inau torroa kakossi.

20. Ja ta Christus o choa machoté pinaborr'i ta Deos o babosa?

Hena: icho paga ma-áborra tuppach o Deos a babosa.

21. Ja ta Deos merab o mabono babosa, inau lalassas o choa sjiem?

Hena: ta Christus pazinadóno choa lalassas, alla babosa marach o ábono kakossi.

22. Ja tapos o babosa marach o ábono kakossi?

Maini-éna; ma-akammichi o ai machi'o kakossi poctautat inni ta Deos, so-o ummior o choa atillo.

23. Ja alli barrasan o chachalt o kakossi chono ma-achachuppir, so-o marotul o autat inni ta Deos?

Maini: rais o ta Deos machon i babósar o decho.

24. Maspot

Jesus Christ, the Son of God, who is verily God and man in one person.

19. In what way did Christ pay the penalty for the transgressions of man?  
He suffered for us; He shed His blood, and died on account of our transgressions.

20. Has Christ reconciled, by His sufferings, God to man?  
Yes; He is the Mediator between God and man.

21. Will God be merciful to man for the sake of the atonement of His Son?  
Yes; Christ by His atonement intercedes, so that man obtains the forgiveness of sin.

22. Do all men receive the forgiveness of sin?  
By no means; only they who repent of their sins, and follow after His commandments.

23. Are the disobedient and the unbelieving not delivered from the punishment of sin?  
No; the wrath of God abides on them.



24. Wat moet de mensche gelooven?

Al watter beschreven is in het woord Gods, waar van korte hoofdstukken begrepen syn, in het Christelikke geloove.

25. Kond gy de articulen des geloofs?

Ja: ik geloove in God den Vader, etc.

26. Heeft God in Syn woord betuigt dat Hy de sonden sal vergeven?

Ja: en Hy stelt de verging der sonden ten toone in den Christelikken Doop ende het Abontmaal Christi.

27. Hoe, doch inde Christelikke ceremonie des Doops?

Als Hy gebied het volk te doopen op dat hare sonden vergeven worden.

28. Hoe in het Abontmaal?

Als Christus segt van den drinkbeker dat is myn bloed, 't welk vergoten word tot verging der sonden.

29. Wat wyst het water aan inde ceremonie des Doops?

Het water, twelk gesprengt word,

24. Maspot a poetautat onumm'ija babosa?

Tapos o ai kabinidoan inni ranied o Deos, innainumma paga ma-apapp'a tuppo inni autat o Christan.

25. Ja mab'ijonoë o tuppono autat o Christan?

Hena: ka-na-a poetautat inni Deos o tamau, etc.

26. Ja ta Deos inni choa ranied pinab'o pape'o abono kakossi?

Hena: so-o patorrood o ábona kakossi inni Christan a sasikir i to, so-o man o marpes'o ta Christus.

27. Moedasar inni Christan a dog o sasikir i to?

Şabanno pattillo sumkir i tono cho, ino aboan choa kakossi.

28. Masanno ini dog o man o marpesa?

Şabanno maunis-o-ala ta Christus innai ai-chám-an o, micho ja na-a tagg'o ai, şa-odden ino aboan kakossi.

29. Pait'onumm'ija to inni dog o sasikir i to?

To, o ai ipábichi, pait'o tagg'o ta

24. What must man believe?

All that is written in the Word of God, the short heads of which are found in the Christian Belief.

25. Do you know the Articles of Faith?

Yes: I believe in God, the Father, etc.

26. Has God declared in His Word that He will forgive sin?

Yes; and He shows us in Christian Baptism and in the Lord's Supper what the forgiveness of sin is.

27. How by the Christian ceremony of baptism?

When He commands to baptize the people, so that their sins may be forgiven.

28. How by the Lord's Supper?

When Christ says of the cup: That is My blood, shed for the remission of sin.

29. What does the water at the ceremony of baptism signify?



word, wylt aan het bloed Christi, ende de besprenginge des waters de besprenginge Syns bloeds.

30. Verklaart den sijn van dese ceremonie.

Belykkerwylt het lichaam gewassen word met water, alsoo word siel ende lichaam gewassen met het bloed Christi van de hoosheid ende sonde.

31. Waar worden wy geleerd te bidden om vergevinge der sonden?

In't gebed onses Heeren Jesu Christi.

32. Kond gy de woorden deses gebeds?

Ja ik: Onse Vader die inde hemelen syd, etc.

33. De leere van vergevinge der sonden geeft die den mensche geen oorsake om te sondigen?

Neen: se port veel meer aan om te stryden tegen de sonde, ende goede werkken te betrachten, op dat God, ende Synne genade gepresen werde.

34. Wat noemt gy goede wercken?

Alle werkken der gerechtigheid ende heilicheid, die God in de thien geboden gebied.

35. Wat

ta Christus, so-o abichi o to pait'o abichi o choa tagga.

30. Illaggana o lido o dog o mini.

Maibas orichen o to a bog, masini orichen o bog a tsjes o tagg'o ta Christus innai arapias a kakossi.

31. Dem'ija atillan ja namo me-ach'o abono kakossi?

Inni ai-ach'o ma-achachimit ja torro ta Jesus Christus.

32. Ja mab'ijonoë o atite o ai-ach'o mini?

Hena: namoa tamau tamasea paga de boesum, etc.

33. Ja atil o abono kakossi alli pakossi o babosa?

Maini: kamaso pizich o ma-piech o kakossi, so-o ummior o mario a tataap, ino adassen ta Deos, so-o choa bó.

34. Pattonan onumm'ijonoë o mario a tataap?

Tapos o tataap o babissé achimit, o ai pattillo ta Deos inni tschiet o átillo.

35. Numm'ija

The water which is sprinkled signifies the blood of Christ, and the sprinkling of the water the sprinkling of His blood.

30. Explain the signification of this ceremony.

Even as the body is washed with water, in the same way the soul and body are washed with the blood of Christ from iniquity and sin.

31. Where are we taught to pray for the remission of sin?

In the prayer of our Lord Jesus Christ.

32. Do you know the words of this prayer?

Yes, I do: Our Father which art in heaven, etc.

33. Does not the doctrine of the forgiveness of sin encourage man to sin?

No; it rather incites man to struggle against sin, and to strive after good works.

34. What do you call good works?

All the works of righteousness and holiness commanded by God in His ten commandments.



35. Wat gebied God inde thien geboden ?

Twee stukken: de liefde Gods, ende de liefde des naastens.

36. Kond gy de thien geboden ?

Ja: God sprak ik ben de Heere Uwe God, etc.

37. Word God gepresen als Synne kinderen nakomen Synne geboden ?

Ja: als de breemde aanmerkken de rechtveerdige werken van Gods kinderen, sy verwonderen haar, ende prysen God ende Synne rechten.

38. Wel hoe ist, wilt gy het Christelikke geloove omhelsen, ende den H. Doop ontfangen tot vergevinge uwer sonden ?

Ja: myn siele dorstet na dese genade.

39. Wel maar, versaakt gy den haibos ende syne leugenachtige superstitionen ?

Ja: myn siele neemt een afscheid van haibos, van Adam, ende alle ydele superstitionen.

40. Wilt gy afleggen ende wegwerpen uwe overtredingen, ende boosheid, als dronkkenschap, hoererie, nyd, leugen, diebete, ende

35. Numm'ija pattillo ta Deos inni tschiet o átillo ?

Narroa-da tuppo: aukat o Deos, so-o aukat o ma-achaddik o cho.

36. Ja mab'o tschiet o atillo ijonoë ?

Hena: ta Deos machó: ka-ina paga ta Jehova oa Deos-oë, etc.

37. Ja adassen ta Deos, sabanno choa sisjiem ummior o choa atillo ?

Hena: sabanno azjies miall'o tataap o babissé o sisjiem o Deos, makakki ja choa tsjes, so-o summoal i ta Deos a choa bisse-bissé.

38. Mai numma, ja merab o ummior ijonoë o autat o Christan, so-o marach o ma-áchimit a sasikir i to, ino aboan oa kakossi ?

Hena: taggogon ja na-a tsjes o bóno mini.

39. Oedan, ja lummido i ta haibos, so-o choa arien o ma-atattosik ?

Hena: mori-edd'i ta haibos, i ta Adam na-a tsjes, so-o tapos o arien o baak.

40. Ja merab o tummis oa kakossi a arapias, maibas o arab, chachod, sannan, tattosik, achab, so-o mikkap i ta Deos inni autat o ma-achimit,

35. What does God command in His ten commandments ?

Two things: to love God and to love our neighbour.

36. Do you know the ten commandments ?

Yes; God spake, I am the Lord thy God, etc.

37. Is God praised when His children follow His commandments ?

Yes; when the strangers see the righteous works of God's children, they admire them, and praise the Lord and His statutes.

38. Well now, will you embrace the Christian faith unto the forgiveness of your sins ?

Yes; my soul pants after this mercy.

39. But do you then forsake haibos and his lying superstitions ?

Yes; my soul forsakes haibos, Adam, and all vain superstitions.

40. Will you put away and cast from you your transgressions and iniquity, as drunkenness,



ende God aankleben in reinen geloobe ende een nieu leven, dat is te seggen in ware gerechtigheid ende heiligheid?

**Ja:** ik sal Gods hulpe ende genade begeren, op dat ik bequaam sy dat te volbrengen.

achimit, a bao a morich, michosar a pattite, inni gagil o babissé a chimit?

**Hena:** mamcach'o a-olli-eul o Deos so-o choa bó, alla na-a matsikap o ummoob o micho.

whoredom, envy, theft, lies; and cleave unto God in pure faith and in a new life—that is to say, in true righteousness and holiness?

Yes; I will seek God's assistance and mercy, in order that I may be rendered fit to do so.

## FIRST SERMON. ISAIAH lvi. 7.

**A** Ukattan a ma-akakriél.  
Don o ai-acha allecho atonannan na-a micho don, machó ta Deos inni ma-ai-aab Esaias. Narroa-da tuppo pab'ija namo atite o minisar: kapesasa, ta Deos pattonan o arorroai-an don o ai-acha, inau merab alla peddarra tapos sja-sjam, sini-sini a sisjiem ka mitoa zijjsja, alla sai tumboel o choa don, tump'o choa naan, rorró-no masini o choa ranied, so-o me-ach'icho tapos o ai masabb'ija decho. Masini a don paga, indema mitarróach tapos ocho, barroon a rorró karriaukat. Dem'ija eachanni o gagil naan o Deos, dem'ija ipaba choa airab, dém'ija akaukauan choa adás. Mai, don o arorro-ai-an o mini paga channumma don o ai-acha, dem'ija atillan imoa meach'i tamau de boesum, so-o maibas o sisjiem pattonan i ta Deos, namoa tamau tamasea paga de boesum. Dem' imoa mai tumboel i ta Deos inni choa don, alla mamadarram icho

rummi-es, so-o paga rorró-no ad'inni choa bó-noë. Hai pesor o don o baak o mini, hai pesor o don o lalloog. Maini-éna. Allí maibas o roman don o mini. Lallum aicho-ies man, micham, summarra, macheauboen cho-na. Maunis a don o mini; don o Deos, don o atite, don o ai-acha, don o atil. Insini eachanni ta Deos, adassen ja naan o kummasjies a maro. Tamasea mauranies, mais, ja manniki insini, mannach'i ta Deos, so-o tummallas ochoa asiel o atil o boesum ai. Mauchus o rummé o micho ta Deos; cho-no mini, machó, dummaat ina o choa ranied, so-o madas ina ochoa dorren, so-o maro ja choa tsjes innai Ina-ë. Inau decho alanni inni bido o Deos, e-illa-na oa asiel, sabanno mai dummore i don o Deos, so-o aḡa-a a chaddik, all'oa masini. Maibas attitean, ja merab o moss'i don o arorroai-an, e-illa-na depa mauranies, ja me o atil o Deos,



inau ta Deos miall'oa tsjes, kailau mate'ijo-noë. Miall'o tapos o cho innai boesum ta Deos, mab'o tattung'i tsjes, maibas o chau manşar o tapos o ma-arapies. Oedan, tamasea şai dummaat icho, şo-o alli mikkil o choa rais o mato, gagil maraas a tsjes, şo-o charri o zijsja tatumala, alla maraas o tummok o bato ja aşiel. Mai, hai mannach'i ta Deos. Alli annachan o baak ja icho. Ja tummalpon o mosse dummo i don o Deos? Abissassa tau-aab oa boa, o-óá, joa tsjes-oë katinnaam atil, itiss'o tattungau rapies innai imo-noë. Don o mini don o atil, don o ai-acha; hai tump'insini oa don, oa tatapan, ja bonna, ja tumkach, ja maribari-bat, ja micham. Hai para joa tsjes de don o atil ai-an tattuppa masini. Tattung-pau mini alli matsikap de don o mini. Paulapp'o tsjes, şo-o kummatto innai ta Deos, innai boesum aicho-ies. Maso rapies channumma moa taulan tump'i ta haibos-ech. Alli par'i haibos ta Deos-oë. Kamazjies dechonoë. Şja machonşar o paan i haibos imo-noë, kamaibas oa dog, şabanno tummalpon o man, o micham, ja alli pattonan o baak o naan o Deos? Ja alli mannach'o choa naan? Alli tummosik oa tamau ja icho? Oedan, ta Deos allipa ara. Allipa ja roman maibas icho. Makammichi-şar gagil o Deos, şo-o kummasjies a maro, a mabarra, a mabada şaan. Makammichişar chummimit o tapos o ai de boesum, de ta. Masannan o baak o choa, chachimit ta haibos, o ai initis innai boesum inau aşies o tsjes. Tsinummallas icho de rapo

choa aşiel ta Deos. Achoa mikkil şo-o paan icho. Mauchus makarrichi ranied o Deos, inau poetat inni adam, inni haibos, şo-o tump'o choa arien cho. Itiss'o raras a dog o micho. Tapos oai baak, şo-o sasall'o haibos. Pinaulakies icho oa boeboe-no anibaas. Pazigal'i ta Deos, alla summall'o cho. Paikkil o cho, alla me-il şo-o paan icho. Baak o ikkil o micho. Oedan, mikkil onumma? Matalam mamakabol icho? Pagatomma: masó mato, a mabarra ta Deos. Alli mabarr'ija icho parapies i namo, şja alli pauss'icho ta Deos. Maspot a poetautat inni ta Deos, inni choa ranied imoa, ino barrasan o ikkil o haibos. Maspot a mikkil i ta Deos ma-akammichi-şar, o ai mato o gagil, şo-o mato choa barra. Maukat ja Deos, şo-o maladik o tapos cho-no ai, kame-il icho. Ikkil o Deos mario. Merien o maba-da şaan, pa-ikkil o tsjes, şo-o miel o kakossi. Ikkil o haibos rapies, şo-o paulakies o tsjes. Inau micho atillan ja namo, meach'i ta Deos: Barras'i namo innai rapies ai. Maibas pala ja namo, Deos o tamau hai pauss'i haibos paulakies şo-o lummal'i namo, kailau kummossi oa atite torroa tsjes, şo-o ummior o airab o haibos. Maukat o parapies icho, şo-o pallidollido maibas o ibien, alla sumbach i namo. Inau decho attonannan-şar inni bido o Deos raras a ibien, şo-o tamau o tattosik. Inau sasalla matapo choa tsjes, maibas matapo tag bog o ibien. Mai, ja alli masum a sallaan imo-noë, hai masini icho. Obea innai ta haibos, maibas innai ibien o boesum. Ipáchappa, ipauach'o



choa naan. Tsinummalpono dummaat i ta Deos o pia, tamasea merab o pairôos imonoë o choa sisjiem badda ta Jesus Christus. Hai machonşar mikkap i haibos. Alli masum o ara ta Christus. Oa tsjes, oa bog, imo tapos maunis icho. Hai ġummeroa oa tsjes, hai pe'o ġeroan ta haibos, ġeroan ta Deos. Alli masum o ġeroan a tsjes icho. Merab o ma-arummo, merab o tapos; tapos ja tsjes, tapos ja tattuppa. Ka-ochal itis masini tattuppau rapies, maube-na, ašinia o ranied o Deos. Tsimis'o micho. Aladikka so-o tuppá micho, alla matapo joa tsjes tattupp'o boesum. Kamadabbi ja chaan o man, micham, alli tump'ija imoa tsjes. Alli tump'o inochan o tsjes, maibas tump'o inochan o chaan. Maşabb'o inochan oa tsjes-oë, marotul o şaan, baak-şar, maibas o binnan o bonna. Mautsiri i ta Deos, mautsiri o choa atillo, choa airab, choa bó, a tataap o rió. Mautsiri ja innai boesum, so-o morich i boesum ai. Atite o Deos paga inochan o tsjes. Atite o Deos merien o cho maba-da şaan. Tumka so-o tummalattal'o mazichil a tsjes. Mai, tapos o ai chipassanan, so-o machá-da tsjes, ja merab o madabbi? Şadd'o inochan o ma-áchonşar ai, tsimisá, masanno machdo atite o Deos. Aukat o tsjes ja micho. Atatta, aunis-o-aracha o atite o Deos, so-o mamorich oa tsjes aicho-ech.

Masini machó ta Christus sjiem badd'o Deos; alli mamorich uppo ma-akammichişar cho, tapos o atite channumma ka-şoss'innai ranied o Deos. Illaġġen o pia tuppno-

pesasa, so-o ipaba, pattonan onumm'o don o ai-acha ta Deos. Ummior o narroa-da tuppo, annumma pattonan o don o ai-acha choa micho don: don o ai-acha allecho attonannan na-a micho don, machó.

Hai pesor all'attonannansar insini don o Deos, inau maunis icho pattodon maibas o cho. Mainiéna. Paga tsjes o auchosta Deos, marotul o bog. Alli maşabb'o don ja icho maibas o babosa. Alli man, micham, şummarra, mero-os, moas, mababat. Paga kummasjies a mato. Pariaut o boesum a ta. Alli tapen charri o ta. Oedan, don onumma mamatsikap icho. Alli şummos'i don inerien o rim'o cho ta Deos, tamasea minerien o boesum a ta.

Paga roman a lido atite o mini. Pattonan o don o ai-acha choa micho, choa maunis a don ta Deos, kapesasa, inau paşos'ochoa naan indecho, ino eachanni maibas inni choa don, so-o chan-numma, alla mamaba cho inni don o ai-acha decho tummoach katinnaam o morr'o Deos. Kanarroa, inau katalan ta Deos inni don o ai-acha, maibas katalan o şjam inni choa don, micho-şar a pattite, katalan choa bó a rió, şabanno maşini so-o tump'ija icho torroa annoġġonoġġo a ai-acha. Masini machó sjiem badd'o Deos ta Jesus Christus dem'ija miġarrorro narroa ja natorroa boa inni na-a naan, indecho ina paga inni babat o decho. Maibasşar icho pala, alli maro ina, pagatomma macharrieb na-a boa. Machaddik ja ina, so-o inni babat o chono ai, meach'ina,



alla mabo dechoa, so-o ummior ochoa ai-acha.

Ka-inillaġ o lido o atite, so-o minasini imoa alla don o Deos paga don o ai-acha, idem'eachanni ta Deos, akaukauan choa ranied, adassen ja choa naan. Dem'ija talan ta Deos, so-o dummaat i namoa, şabanno mai meacha so-o pannoġ-ġonogġono ja namo. Mai, aukattan o don o arorroai-an o Deos, maube tumboel o choa don o ai-acha. Tschir'i ta David o ma-ai-aab so-o mario-a-cho: natta-şar ai, machó, mincach'i ta Deos ja ina, so-o na-a şaşummad'o micho, alla na-a şummos'i don o Deos tapos o zijsj'o na-a morich. Hai orachan imo patil ai, hai malleak o atil o boesum. Ma-arich ja ina pala, mách-onşar o patil imoa, so-o acho mab'o narroa ja natorroa-da tuppo-no atil o Christan. Oedan, ja kamicho, alla tummoach o baak i don o arorroai-an? Alla mero-os o baak? Maini. Maspot a tump'o atil, maspot a maladik o atite i tsjes, so-o karri-atite aicho-ies. Maibas pattillo ta Deos: na-a ranied, machó, papaga inni joa tsjes, so-o allecho pattite aicho, şabanno mero-os inni oa don imoa, so-o şabanno mababat de tarran imoa, so-o şabanno şummarra, so-o şabanno maşeas imo micho-şar a pattite, maspot a tumpa tallochon o ranied i tsjes, depa poach imoa. Kanarroa, minasini channumm'-imonoë, alla don o ai-acha paga don

o Deos, maunis a don, don o ma-áchimit, dem'ija mero-os imoa katinnaam o morr'o Deos. Tapos o ai matsikap de oa don, alli matsikap de don o Deos, maspot a mácho-no ma-allas a tsjes insini. Maspot a kummeriel insini inni chimit o tsjes a ikkil o Deos. Ja alli arich, matsipi a karri-al'insini cho? Mapor, mais, ja mauranies o sisjiem charri o cho moba roman a cho. Oedan, pa ja don o şummarra, ja mapor imoa? Ja poetat o don o Deos don o lalloog? Hai molappa.

E-ílla-na, depa lummoog o atite o Deos, depa lummoog o atite o ai-acha, kailau pisor ochoa rais maibas o chau. Ja maukat o choa bó, choa tataap o rió imonoë? Alla patoach o zijsja, alla pautas o tsinaap, alla pábo'o inochan, maube i don o ai-acha, insini atillan imoa meach'o micho. Kriella, eachá-na, illo-iloa, so-o mamarach o gagil imonoë; şaddá-na so-o tatummala; tókka-na, so-o allecho tannaanni ja imo. Ja maşabb'o şaan oa tsjes-oë.

Ja marotul o aba? Eachá i ta Deos, o ai ma-al-ál, alla pe'o tsjes o mabá-da şaan; alla moa madar-ram o gagil o Deos, a choa sjiem ta Jesus Christus, so-o marach o morich o ma-áchon-şar inni choa naan. Micho ja maukat a ina, alla ta Deos passosso imoa inau ta Jesus Christus choa sjiem badd'-aukattan; Amen.



## SECOND SERMON. I TIMOTHY ii. 5.

**A** Ukattan a ma-akakriel. Ta Apostel Paulus aran o Jesu Christi inni choa bido masini machó: paga náttasar a Deos. Natorroa-da tупpo ino torrodden paga inni atite o minisar. Kapesasa, alla gagil paga ta Deos. Kanarroa, alla Deos o gagil alli boddo maso paga a natta-da maakammichi-sar. Ka natorroa, tomm'ija Deos o gagil ai. Assánman-a, na-a a-ummillaḡ o lido o atite o mini, amoos'imo kummeriel ai.

Ka pesasa, alla paga ta Deos, alli kamachaggi ja imo. Matalam poetat oa tsjes, sja ta Deos paga, annumm'alli itan-sar icho? Pa itan choa boa. Oedan, ja cho minit'icho? Indema, ja moed'icho? Matalam naan o Deos tsinosik. Naan o baik. Allipa ta Deos, allipa ja choa boa. Hai molappa. Hai poetat all'autat o Christan inni ta Deos paga baik. Maini-éna. Autat o gagil ja micho. All'ina pait'ailo, na-a allecho tummaam o naspat a chachod o mini. Ka pesasa innainumma darrammen-sar ta Deos.

Ka narroa inaunumma alli itan choa boa. Kanatorroa, moeda choa boa ja morra? Kanaspat, dem'ija icho, ja de babó, ja de rapó, ja maró, ja machaddik. Ka tattabach, alla paga ta Deos, paita cho tataap, so-o darrammen ja icho innai choa maunis o tataap. Tataap onumma? Tataap mauchus a mató, ma-abarra, ma-atáso, maibas o boesum, tapos o ta, abas, zijsja,

idas, babóan, aisennas, rabbo, lalka, bióa, sasio. Ja babosa, mab'o merien aicho-ies? Ja mab'o patillo-no boesum, zijsja, idas, barri? Sja torro pattillo moetas, sai ja oetas? Sja pattillo pirroos a barri, sai ja barri? Pa. Kasai oetas, ja alli sai, torro mit'o baik. Pa ja ab'inni tsjes, pa ja barr'inni torroa bog, alla chummimit o ai. Alli ummior o airab o cho aicho-ies. Mai numma, ja maunis tummoach o tapos o ai, ja alli erinen-sar? Ja moetas ja mabarri, ja maunis tummoach a zijsja, idas? Maini-éna. Oedan, torro mita, alla zijsja a idas alli poelakies o tummoach o meodup; alla barbar a mašoan alli poelakies o pirroos atatta geroan a baas. Sja maunis tummoach o tapos o ai, mamachitachitat ja tummoach, so-o mamariḡḡoriḡḡo aicho-ies. Innainumma ummior, all'erinen-sar o tapos o ai.

Mai, tomm'ija Airien? Ja boesum? pa. Oedan, alli morich o boesum; pa saan ja ab'inni choa achieb. Ja ta haibos o Airien? Maini. Alli mab'ija haibos chummimit o boesum. Marotul choa aba so-o barra. Alli patoach o zijsja, a idas, alli pautas, alli pabo' o inochan: rapies a tsjes icho, alli mabó-no babosa, maukat o sumbach, lummála, so-o parapies. Oedan, tomm'ija Airien, so-o indem'icho? Ja de ta? Ja de abas? Ja lallum rabbo? Ja inni boesum? Annach, Airien o boesum a ta paga de boesum. Choa naan ta Jehova.



Ta Deos paga Airien o mini. Makammichi-şar icho babo tapos o ai. Kummasjtes a maro, a mabarra, a maba-da tsjes. Chummimit o boesum a tapos o ta. Inni boesum, şo-o innai boesum pait'i namo-no choa aba, choa barra, adás, al-ál, a tataap o rió, alla namo şaşummad'icho-noë. Masini darrammen şo-o talan ta Deos inni choa tataap, şabanno torro miall'o auchos aichories. Torro babosa tummoach i ta mini ma-aşabba şo-o barrabarraan, maibas dummore i don o mato, dem'ija mapan arribil. De babo torro mit'o boesum kamauchus mato, moğariniğini, machallochallo maibas o tattorroddauron; choa baan o lallum inaallá o mapan rará, mato, kotsi, maibas o tattakkoob. Zijsja mabarra mağarieb tallochon de ailo, şo-o madaap o parar'o tapos o ta, alla cho mit'o tummaap. Kameodup a zijsja, odum o bi-ini tummallo-no cho şummarra, şo-o pissassen o tummaap. Şja innai, boesum torro mitirpo, paga mampa, mapan baron de ta, baziep, inochan, bo'o baron, binnan, kannas, loan, mapan ja tsjes de abas, ino ipaan torro babosa. Ja tapos o tataap o rio o mini alli pait'o Airien o ai? Mai, tamasea mit'o baak o tapos ai, şo-o mautşiri ja lummido i ta Deos, paga gagil bachorren, şo-o marotul o şaan; maibas o ma-ai-aab ta David rummé o otsiri o cho: ta Deos maché innai boesum minitirpo-no sisjiem o babosa, şja charri o cho macheer a tsjes, o ai şummad'i ta Deos. Minollapp'ija pa tapos, paga choa

tattuppa tapos; pagaga ta Deos chaddai.

Kanarroa, marmini o tsjes charri o roman, inau alli itan-şar ta Deos. Oedan, şja paga icho-noë? Innaunumma alli tuminoach, inonumma macharrieb?

Mai, tummaam ja ina, alla ta Deos ani-aicho, innai aisas'o incrien o mini tapos ai, tsinummoach o mapan a cho, ta ma-ai-aab maabisse-bissé tsjes anibaas, maibas i ta Abraham, ta Jacob, ta Moses, ta Samuel, ta Jesaias, Jeremias, Ezechiel, Daniel, şo-o romaroman, tamasea minasini o choa char-şar, şo-o tsinummaap o atil o boesum, alla maibas o şjam-şar o Deos, şo-o ma-atil a maba-da tsjes allecho pattil o cho-no baak decho-noë. Rummi-es channumma pinauss'o choa maunis a aukattan a sjiem badda ta Jesus Christus, gagil a isas şo-o tat-şar ochoa boa, o ai tsinummoach i babo ta mini, kabinodd'o patómammali ta Maria, şo-o katsinala gagil o Deos inni isas o babosa, alla pait'i namo ta Deos, şo-o pattil o tarran i boesum ai. Ochal pab'o tapos choa airab şo-o atillo, patok-şar ta Deos, şo-o merab, alla tapos o cho poetautat inni choa ranied kabinidoan inni ta ma-ai-aab anibaas, şo-o tschiet narroa cho aran o Jesu Christi. Na-a chummod channumma, ja alli macharrieb torroa tsjes a barri? Ja itan tsjes, ja itan barri? Şo-o pagatomma micho, tomma-da cho marmimi ja mautşiri o barri? Inau de ta mini itan choa barra. Todacha mautşiri o tsjes? Marmimi ja inni babosa paga tsjes? Inau katalan inni bog choa şaan a tataap.



Oedan, ja alli papaġa mato a otsiri maibas o bachor, marmimi ja lummido i ta Deos? Pagatomma macharrieb, so-o pa itan choa boa, inau itan-şar choa tataap, torroden ja choa aba, so-o barra inni tasso-no boesum so-o tapos choa rará, inni tataap o tapos o ta, a abas, so-o mini tapos ai lallum choa baan.

Kanatorroa, chummod roma-roman a chono ai mautsiri i ta Deos, moeda choa boa ja morra? Tummaam ina, alla maunionis a ġa ta Deos, alli maibas o babosa. Pa ja charri o ai de boesum, lallum rabbo, de ta, ja de abas maibas icho. Pa itan, pa şiddo-on choa boa maibas o bogşar, inau tsjes o auchos ta Deos. Pa oot, oġġach, taġġa boa, bog-şar icho pa. Aisasa pa şisi icho. Pinaga taulaulan tinnaam o mini tapos ai. Acho ja boesum, pagaga ta, pagaga abas, pagaga cho, pagaga tapos o ai. Alli inerien-şar, alli moribal choa ġa, machonşar o taulaulan, pagatomma moribal o mini tapos ai. Masini ta Deos. Mai, tomma-da cho mab'o pattite numma ja moud'icho? Torroa machá alli mab'o mabaddabadd'o zijsja, masini maso mauchus marotul o tummaap o auchos i ta Deos torroa şaan. Natta-şar a mario a cho mantas chummod o mabá-da şaan o sjam, numm'ija ta Deos. Natorroa rummi-es tump'icho, so-o machonşar marmimi, sacha-na tummaam, kamaso milip na-a tumpa, maso qua na-a maba-d'ai. Masini paba alla mauchus maro so-o macharrieb ab'o Deos. Bior taulan kanaspat a chachod ai, dem'ija ta

Deos. Abá, alla ta Deos paga de boesum. Pagaga chaddai, alla choa boa tapen inni boesum. Maini. Boesum so-o boesum o boesum ai alli tummaap ichonoë. Maibas de boesum icho, masini de ta, de abas channumma. Pa şies o choa ġa, o ai pariaut o mini tapos ai, so-o maibas o choa rima tummattam o boesum, o ta, a abas. Alli maro ja icho innai atatta cho-şar. Torro patapos morich-şar, chumşar so-o paga inni icho-ech. Maibas paba ma-ai-aab ta David: ta Deos, machó, pana dema mamobe ina innai joa micho Auchar-ech, so-o pana dema mamobe ina innai oa morra-dech? Sja ina pana babo moss'i boesum, paga ijo indecho. Ja páşar-ra na-boa de rapo ta, itá ijo indecho. Sja ina morag o chaarşar o sasaksak o baijan, sja pattodon ina maro de şies o abas: indecho channumm'allecho pa-ijor ina joa rima so-o tummattam ina joa kallamas. Mai, sja paga de ta, de abas channumma ta Deos, annumm'alanni, all'icho paga de boesum? Abá, all'icho minerien-şar o boesum, maibas choa don o gagil, a mato, mauchus ma-adidden, so-o tapos a ballag de lallum alli moribal. Kasjabaan minerien-şar o ta, maibas choa don o şassaian, dem'ija paşos'o babos'o ai moribal, maibas o tapos a ballag de babo ta. Inau decho pattonan ja o boesum choa ba o rasan, inau şummos'i boesum, so-o pait'o choa chachimit matoto; maibas-şar pattonan o ta choa tattallas-an o asiel, inau alli pattodon o gagil indecho, pagatomma paga de ta, de abas channumma. Ka-inipait'o pia



tuppo-no pesasa, alla gagil paga, so-o innainumma darrammen ta Deos. Ummior a-i-jor a natta-da tuppo, alla Deos o gagil alli boddo maso paga a natta-da ma-akammichi-sar. Paga natta-sar a Deos, machó ta Paulus tapos cho-no ai mautsiri i ta Deos o gagil, poetat o mapan Deos-sar. Charri o cho poetat o zijsja, o idas ta Deos, charri o roman o chau. Charri o roman mauchus bach-orren poetat o bottoos, ja ibien, ja loan ta Deos. Molapp'ija patapos, so-o poetat o baak. Alli mapan a Deos. Oedan, Deos o gagil kummasjies a mato, a mabarra. Pa ja roman maso mato, ja maibas icho. Choa aba, choa airab, choa barra, choa chachimit kummasjies a mato, o ai alli ilen innaide romanech. Mai, alla Deos o gagil alli boddo maso paga a natta-da ma-akammichi-sar, na-a paita taulan masini: Deos o gagil paga natta ja mapan. Alli mapan. Oedan, sja mapan, roman maso mato, roman a-i-jor a mato, ja pagaga tapos maibas-sar a mato a ma-abarra. Pa ja Deos maso mato, pa ja a-i-jor a mato, inau Deos o masini mamarotul a mamasabba maibas o babosa. Allipa channumma mapan a Deos maibas-sar a mato, a mabarra, inau alli matasas kummasjies a mato, a mabarra. Mai, sja nattasar kummasjies a mato, a mabarra, a maba-da saan, makammichi mamatsikan o chummimit o mini tapos ai, maibas o zijsja natta-da matsikap o mini tapos o ta; so-o roman masini pagaga baak o Deos. Innainumma ummior, alla kummasjies

a mato, a mabarra, a maba-da saan paga Deos o gagil, so-o alli boddo maso paga a natta-da ma-akammichi-sar, maibas o gagil machó ta Paulus, paga natta-sar a Deos. Me taulan alla na-a ummillaḡ o natorroa-da tuppo ai, tomm'ija Deos o gagil o ai. Alli madarram ja torro i ta Deos o gagil innai autat torroa micho. Pagatomma tapos o tataap o mini innai babo pana rapo pait'o choa Airien, alla paga charri obo a ja tsjes, kummasjies a macheer a mabarra, maibas o rará o zijsja paita alla paga zijsja, pagatomma takkoban o rabbo paddabo ja aicho-ech. Ka-itan o choa, rará ja ašiel, pagatomma pa itan cho'achieb. Masini tataap o mini talcho a mato paita alla paga charri o Airien' o ai makkesjap o ummoop o tataap o mini, pagatomma machon-sar o macharrieb icho-ech; ka-itan choa ab'o saan mato, choa barra inni tattorrod-aurono choa tataap, pagatomma pa itan choa boa. Torroa tsjes a saan maspot a tumpa masini, tapos o achieb o ai marotul o morich, o saan, o aba, alli mab'o merien o choa maunis a boa. Maibas sja talan assaban mato, dem'ija mapan don, so-o don o baak tapos, marotul o babosa, torro poetat so-o pittau o gagil alla pinaga babos'ani pesasa, tamasca mincrien o assaban a don micho, inau alli maunis tummoach o assaban ja don, ka-erinen innaide babos'aicho-ech. Masini šabanno torro miall'o boesum, o choa rará, o ta, o abas, achieb o ai mauchus mato, marotul ja tapos o morich ai, o saan, o aba; torro mit'o boesum, o zijsja alli pittol o



maamgach a mabarra maġarieb, alli mab'ò orachan, machon-sar tummoach a meodup, alla patta-dach so-o parar'ò tapos o ta; torro miall'ò alá o boesum maibas o tattakkoób a chochcho.

Atassan o mapan rará, maibas o tollalis o chau; torro mit'ò zijsja chumpochpod o rará, so-o maukat o choa ri-ó, makkesjap channumma namo poetat so-o pittau o gagil, alla paga charri o Airien, tamase'ani pesasa minerien o tapos ai, so-o taulaulan tumka maibas o choa rima, taulaulan maladik a chum-mimit o choa barra so-o aba; inau alli maunis tummoach o boesum, o ta, a abas, sja alli erinen innai-de roman aicho-ech. Assánman-a inau ka-itan gagil inni tattorroddaurono tataap, alla paga charri o Airien, o ai attonannan ta Deos, makkesjap i torro babosa poetautat, so-o pittau o gagil o tuppono pesas'ò mini, alla paga Deos. Ta Apostel Paulus pachip o a-i-jor a nattada tuppo, alla, makkesjap o chono ai, kasai pana ta Deos, poetautat channumma, alla paga ma-achachád o chono ai kasummad'ichonoë. Alla paga Deos, paita choa tapos o tataap; tomm'ija paga gagil o Deos, alli mab'ò pait'aicho-ies. Torro miall'ò Airien o ai inni tattorroddaurono choa tataap; tomm'ija Airien o mini, moeda choa ġa ja boa, so-o tapos choa aunis o gagil, pa itan inni tattorroddaurono tataap o ai. Inau micho babosa maspot a summad'i ta Deos, maibas pab'ija ta Paulus. Matalam marmimi ja tsjes, indea maspot a summad'i ta Deos, ja de babo ja de rapo; ja de boesum, ja

de ta. Assánman-a na-a sasum-mabas o ummillaġ o micho. Kapesasa, maspot a maba, alla pa itan ta Deos o machá o bog, tamasea tsjes o auchos, so-o şummos'i rará, pan'ò ai alli mab'ò mababat o babosa. Inau micho ani pesasa maunis pinas o choa boa ta Deos, so-o pana choa tataap pinachip o choa ranied kabinidoan, inninumma pattas o choa ġa, patorrod o choa boa, so-o tapos choa aunis o gagil. Masini ja itan ta Deos maso gagil a chaddik, inni tattorroddaurono choa ranied kabidoan, katalan ja icho inni choa maunis a rará, rará o ai paga maunis choa ála, al'ò choa ranied innai choa ġa, innai choa boa, innai choa maunis a sjiem, inni choa Auchar-ech, ta Spirito Santo, innai choa barra, cho'airab, choa bisse-bissé, cho'atillo, choa bó, choa ri-ó, cho'al-ál, cho-aşoso, choa tapos o tataap. Kanarroa-da tuppo pait'ò choa boa ta Deos o babosa, maunis a tuppo de ta, maunis a tuppo de boesum. De ta pait'ò choa boa maibas inni tattorroddauron, de boesum maibas o morr'a morra, michoşar a pattite, o auchos gagil. De ta icho dummarram o babosa madarram icho maibas inni tattorroddauron, alla madarram o auchos icho inni boesum. Patorrod ja choa boa inni narroa-da tattorroddaurono de ta, tattorroddaurono choa tataap, so-o tattorroddaurono choa ranied kabinidoan. Tattorroddaurono tataap o ai paita, alla paga Deos. Tattorroddaurono kabidoan ranied o ai paba, tomm'ija paga gagil o Deos o mini, numm'ija icho, numma choa airab, numma choa tataap, indema pat-



todon ja icho: pait'o tarran pana choa boa, pa-i-jor o babosa pana boesum-ech. Şabanno torro babosa inamoos şummad'i ta Deos inni narroa-da tatorroddaurono mini, icho tummillaġ i torroa şaan, tummoach i torroa tsjes, şo-o patal'o choa boa. Itá, indea torro maspot a şummad'i ta Deos, inni choa tataap, inni tataap o boesum a tapos o ta, şo-o maso achaddik inni choa ranied kabinidoan, inni numm'icho pattas şo-o pab'o choa boa. Kabidoan ranied o ai paga bido o Deos pana babosa, bido o ai inácho innai boesum, inni numm'aloddan o babosa, alla machi'o kakossi, şo-o mabarr'i ta Deos, alla pachcoach ma-auri-edda-da tsjes, pana tamau o tsjes ai, alla şummad'i ta Deos, dummauko o cho'Airien, pittau o gagil o choa boa, şo-o poetautat inni choa bó, maibas insini pab'ija ta Paulus, alla babosa maspot a poetautat channumm'inni rió o Deos, a al-ál o tsjes, şo-o pittau alla paga ma-achachád o chono ai kaşummad'ichonoë. Alli maşabba ja marotul o charri o ai ta Deos, o ai paga chuppod o gagil o tapos rio. Boesum a ta şo-o choa tapó maunis icho. Kamabarr'ija tapos o ai, şo-o ummoob o tapos choa airab. Sja merab o chummad o choa ázjies-in, şo-o chummoté i decho, makkesjap choa barra, şo-o alli ilen innaide charri o ai. Na-a micho paga chachad, machó, na-a chachummad. Kasjabaan sja maukat o choa aran, choa sisjiem, sja merab o chummad o choa aukattan a cho, şo-o passoso i decho, mapan ja choa aşoso, de babo, de rapo, lallum abas, de ta, inni boesum

şo-o alli maġamġam pea. Ta Paulus şummoal insini o choa al-ál o tsjes, şo-o pattonan o ma-achachad michoşar a pattite, ma-a-al-ál a ma-ai-a, tamasea kumrar o choa rima, şo-o pádabbi o tapos o ai morich. Pagatomma matasas o babosa de tapos o ta, şo-o matapo a cho tapos o assaban a don, matsikap ja choa inochan tallochon a baas, şo-o paga rot channumma. Naida tuppono inochan ino ipaan tapos o babosa de borroch o ta mini? paga adda, batur, baziep, bo'o baron, mapan a binnan, nauqua, saam, babóno bonna, loan o baron, mapan a mario atsi de abas, de sabbadech. Şo-o azjies tummaramar de roman a ta paga romaroman a inochan channumma. Marach ja patapos innai maadaldál choa rim'o tapos o ai maşabb'ija decho. Mauromaroman ja choa aşoso, zikakas, naupoot, dippi, barieg, şoë o kakan, barri, octas, rará, tadách, binnas o bog, a barra, morich o ma-ilip, şaan, ába, şo-o cheer o tsjes. Şo-o ean o baak o tapos ai, şo-o tapos o babosa; ean channumm'o chono ai mautsiri i ta Deos, şo-o alli meach'ija icho, inau mabá-şar alla maşabb'o aicho-ies decho-noë. Masó masanno pape'o aşosóno choa sisjiem a choa aran, tamasea madararam icho, poetautat inni choa rio, şo-o tallochon meach'ija icho, maibas pab'ija ta Paulus, alla chummad o chono ai kaşummad'ichonoë, alla paga ma-achachád o choa maunionis a cho. Masinişar icho pal'i ta Abraham: hai mikkil Abram, paga ina badsig o malam a oa boa, şo-o joa micho chachád



o mauchus mato. Chummad o mario a tataap, tataap o babissé a chimit inni choa sisjiem ta Deos, so-o narroa tuppo paga choa chachád inni morich o mini de babo ta so-o a-i-jor a morich o mini boesum. De babo ta mini chummad o choa bó a tataap a rio, maladik o choa aran, so-o pádabbi o rio choa tsjes-oë, pe'o morich o ma-ilip, binnás, árra, aukat o tsjes, so-o roma-roman choa ašoso. Inni rio a al-ál o Deos pinoetat o auchos mario-acho ta David, inau decho pála-sar, ta Jehova pağa na-a mi cho ma-ararí, alli mamarotul o charri o ai ja ina-e. Chachad i boesum paga chachad o gagil, o ai ummior a-i-jor a morich o mini. Innainumma pala ta Christus, itá, matoa mai ja ina, so-o na-a mi cho chachad rorro-nó ina, alla na-a chummad o atatta cho, kamaibas o choa tataap. Chachad o mini o ma-acharrieb aladikkensar i boesum ino ean, šabanno ta Christus šašai pacheoach, alla merien o chachalt o cho morich-a, so-o machada ai, so-o tatummoach lallum rabbo maibas o ma-achachált o tapos o cho, so-o ma-achachád o chono Deos. Assánman-a, alla na-a posisi o ranied, so-o paatsikap o atil o ta Paulus imo-noë. Tuppána narroa-da tuppono mini, o ai pab'ija ta Paulus, alla babosa, tamasea merab o šai pana ta Deos, maspot a poetautat inni ta Deos, so-o channumma alla maspot a poetautat inni choa bó, al-ál, a rio o tsjes. Alli karri-dadaat ta Deos a babosa, machonsar ribállen, sja marotul o ab'o Deos, marotul o autat inni ta Deos choa tsjes-oë.

Maro innai ta Deos, innai choa bó, innai boesum, so-o morich i boesum o babosa tamasea mautsiri ja lummido i ta Deos. Na-a pal'o gagil imo, mamoribal inni odum o otsiri oa tsjes-oë, mamarotul i ta Deos, mamarotul o choa bó, mamarotul o chachad i boesum, sja alli pittau o gagil, so-o poetautat inni ta Deos imonoë. Šai malod o choa ranied imoa ta Deos, machaddik ja imo, alla tummoach so-o patál'o choa boa; sja alli machi'o auri-edda, sja madaddo pacheoach pau'icho-sar, alla maborr'icho-noë annách, mamachonsar o tállochon choa rais i babó imoa, mamarior imoa inni morich o mini chachalt o kakossi, so-o ai-i-jor a morich o mini chachalt o chau i gehenna. Inau decho hai machon-sar molappa joa tsjes-oë, hai machon-sar mautsiri maibas o loan a binnan o bonna, o ai marotul o šaan. Tuppána, babosa ja imo; imo paga tsjes a šaan, alla miall'o Airien inni choa tataap, so-o šummad'i ta Deos. Abanni ja imo choa ranied channumma, o ai maibas o tattorroddauron, alla tatummorrod a chaddik, so-o madarram o gagil icho. Tomm'ija Deos o gagil o ai? Ja maddobor o pachip o choa ranied ta Deos, so-o pattas o tatschier o choa boa, alla namo mamadarram. Ichonoe? Mai, e-ílla-na, depa moa ummior o autat oa tsjes-oë, hai poetat o joa tsjes charri o tatschier o Deos. Alli tummaap o gá o Deos ma-audum a tsjes. Chodd'o ranied o Deos, ašinia o choa atite. I-jorra o kakkirrich kabinido-an ai. Oetautattana inni o tamau, inni ta sjiem,



šo-o inni ta Auchar-ech; natta-sar a gagil o Deos inni natorroa-da boa, šo-o natorroa-da boa inni natta-sar a gagil o Deos. Abá, alla maunionis natorroa-da boa, allipa natorroa Deos-sar. Paḡaḡa maunis a ḡá o tamau, paḡaḡa maunis a ḡa o ta sjiem, paḡaḡa maunis a ḡa o ta Auchar-ech. Paḡaḡa maunis a airab o tamau, paḡaḡa maunis a airab o ta sjiem, paḡaḡa maunis a airab o ta Auchar-ech, paḡaḡa maunis a barr'o tamau, paḡaḡa maunis a barr'o ta sjiem, paḡaḡa maunis a barr'o ta Auchar-ech. Paḡaḡa maunis a chachimit o tamau, paḡaḡa maunis a chachimit o ta sjiem, paḡaḡa maunis a chachimit o ta Auchar-ech. Maibas o tamau, masini ta sjiem, ta Auchar-ech rorró-no paga nattada

ḡa o Deos, nattada airab, nattada barra, nattada chachimit. Marummo ḡa o Deos inni o tamau, inni ta sjiem, šo-o inni ta Auchar-ech. Masini-sar o tamau paga gagil o Deos, ta sjiem paga gagil o Deos, ta Auchar-ech paga gagil o Deos, šo-o natorroa decho alli boddo maso paga a natta-sar a Deos. Maibas pala ta Johannes aran o Jesu Christi; paga natorroa inni boesum, o tamau, ta ranied, a ta Auchar-ech, šo-o natorro'o mini paga natta-da. Masini machó ta sjiem-ech, moa poetautat inni Deos, oetautatta inni na-a boa channumma. Mai, alla na-a pošisi o ranied, maibas pinešas'ina, paga natta-sar a Deos, maunis o ai chachimit o tapos, a barra, šo-o adas, taulaulan; Amen.

### THIRD SERMON. HEBREWS xi. 6.

**A** Ukattan a ma-akakriél. Ta Deos minerien o babosa mabada šaan, šo-o alappoon ja morra pana boesum ai, alla decho mamiall'o a-lá o boesum, šo-o šašummad'i ta Deos o ma-acharrieb, o ai šummos'i boesum-ech. Allipa ja talan icho inni isas o bogšar, inau tsjes o auchos ta Deos. Torro maspot a šummad'i ta Deos o autat o tsjes-sar; torroa šaan a tattuppa maspot a tummaap icho. Maibas pab'ija ta Apostel Paulus aran o Jesu Christi inni cho'atite o minišar: tamasea šai pana ta Deos, maspot a poetautat alla paḡa icho-sar, šo-o alla paḡa

ma-achachad o chono ai kašummad'icho-noë. Itá, šja torro mai pana ta Deos, šja merab o šummad'o gagil icho torro maspot a poetautat inni choa boa. Maspot a poetautat inni choa bó. Torro maspot a poetautat alla gagil paga icho-sar, alla chummad, šo-o mabóno tapos chono ai, kašummad'icho-noë. Tamasea šai pana ta Deos, machó. Maibas o babosa šai pana ta Deos, masini channumma ta Deos šai pana babosa, šo-o karri-dadaat. Moeda babosa šai pana ta Deos, ja mababat o asiel-sar, alla dummaat i ta Deos? Maini. Alli dummaat icho-noë



bog a boa, inau tsjes o auchos ta Deos, o ai pa itan pa şiddo-on. Tamasea merab o şai pana ta Deos, maspot a ummallappono tsjes pau'icho-şar. Paga tsjes o auchos ta Deos, şo-o tamau o tsjes ai, tamasea pinaisas'o torroa tsjes-oë ani pesasa, ka bao inerien-şar o babosá, şo-o acho kinummossi, madarram i ta Deos, şo-o maukat par'icho tsjes. Kasag-á kinummossi inni ta Adam torroa tsjes. Innai kakossi tsinummoach o maunis a airab, innai maunis a airab ázjies o Deos, innai ázjies ikkil o Deos, innai ikkil auri-edd'o ta Deos, innai auri-edda au-ach o Deos, innai au-ach ma-audum a tsjes o otsiri o Deos. Masini riballen inau kakossi ta Deos a babosa, tamasea marorro ani pesasa; minori-edda ja tsjes i ta Deos cho'Airien, şo-o kaminatis o áb'o şaan, o áb'o Deos. Innainumma ummior all'ababád o babosa pana ta Deos paga acheoach o tsjes pana choa aisasa ja cho'Airien, innai tamasea minobe ma-auri-edda da tsjes. Maspot a mabá taulan o pia, alla babos'o ai mautsiri o gagil o Deos, şo-o channumma mikkil o choa rais inau kakossi ka-ilen-şar maunis o mababat pana ta Deos. Makapos a tsjes ai alli miall'i ta Deos inni choa tataap, mautsiri o cho'Airien, mautsiri o tarran ai pana ta Deos. Torro babos'alli meaab o şummad'i ta Deos, alli meaab o mai pan'ichoşar, molapp'ija patapos, şo-o ummior o autat o baak; maibas o ma-aijaab ta David rummé o otsiri o cho: ta Deos macho innai boesum minitirpono sisjiem o babosa, sja charri o cho macheer a tsjes, o ai şummad'i ta

Deos: minolapp'ija patapos. Paga choa tattuppa tapos: pagaga ta Deos chaddai. Inau micho ta Deos ani pesasa maddobor o pab'o choa boa, şo-o patorrod inni choa ranied kabinidoan, inninum'icho pinattas o choa maunis a ġa, pakaukau şo-o palod o babos'alla şai pacheoach pan'ichoşar. Gagil ta Deos meaab o şummad'o babosa, meaab o şai pana torro boa, pait'o tarran, tummono choa rima, alla pa-i-jor i namo pana choa boa, maibas palasar inni ta ma-aijaab Esaias; katalan ja ina machó, innai chono ai paġa chinummod innai ina-c, katalan ja ina innai chono ai paġa şinummad'ina: şo-o o chono ai, paġa minarach o na-a naan, pinala ja ina: itá, insini ja ina, itá, insini ja ina. Masini aloddan, şo-o maibas kattoon o babosa şai icho pana ta Deos. Kasjabaan ta Deos channumma şai pana babosa, michoşar a pattite, tummoach o tsjes, dummaat o babos'o choa bó, al-ál, a rió. Ka ochal paita moeda babosa şai pana ta Deos, assánman-a na'-a-ummillaġ o narroa tuppono ai ta Apostel Paulus paatsikap o chono ai merab o şai pana ta Deos. Tamasea şai pana ta Deos machó, maspot a poetautat alla paga ichoşar, şo-o alla paga ma-achachád o chono ai, kaşummad'icho-noë. Kapesasa, matsikap o chono ai kaşai pana ta Deos, poetautat alla paga Deos. Gagil o micho; oedan, sja torro marmimi, ja lummido i ta Deos, moeda mamai ja torro pan'ichoşar? Sja alli kamachaggi şo-o pittau o gagil i ta Deos, papaga baakşar torroa autat, annoġġonoġġo a



ai-acha. Tuppono pesas'o mini, alla paga Deos, na-a mineaab o paba innai ranied, so-o al'o ta Paulus o mini, paga nattaşar a Deos. Ja achai pittau o gagil, ja machonşar marmimi imoa? Chodd'o tapos o tataap o mini, tataap o boesum, o ta, a abas, ja alli pakaukau alla paga Deos, ja alli pait'ochó'Airien? Chodd'oa maunis oa tsjes; ja alli patorrod o choa isas, choa ab'o şaan ta Deos inni torroa tsjes? O ai minerien so-o pinaal-lá o mini tapos ai. Pagatomma itan choa aba so-o barra, pagaga aban chaddai, tomm'ija Airien o mini. Kapapoetautach-şar o Auchos ma-acharrieb Airien o ai, sja alli pinachip o choa ranied ta Deos, sja inni choa atite kabinidoan anibaas alli pinattas o tatschier o choa micho boa. Masini-şar ġa o Deos o ma-acharrieb ipatorrod inni choa ranied kabinidoan, maibas inni tattorrod-dauro-no, alla torro mamialla, so-o mamadarram o gagil icho; o ai pinab'o choa boa, so-o minaunis-o-ala, alla choa ġa, paga ġa o tsjes-şar, o ai alli moribal, pa aisasa, pa şisi-ech kummasjies a mato, pa şies o choa boa, kummasjies a maba-da şaan, a mario, machijmchimit a tsjes, kamabarr'ija tapos o ai, Airien o boesum, o ta, a abas, o ai inni natorroa-da boa paga natta-şar a Deos, o tamau, ta şjem, so-o ta auchar o ma-áchimit, ta Spirito Santo. Mai, ja chummod imoa, numm'ija ta Deos? Abá, alla tsjes o auchos icho, choa ġa gagil ġa o tsjes, o ai alli rorró-no aarpanni innai bog a tsjes mabas o babosa. Innainumma ummior,

alla pa itan, pa siddo-on, pa adonşar choa ġa, mabas o bog-şar, alla patassaban, pa taġġoġon, pa man, micham, şummarra, mababat icho. Oedan, inau maunis a ġa, maunis channumma choa tsjes, alli maibas o tsjes o cho, maunis choa airab, choa tattuppa, choa barra, choa tapos o tataap; maibas pala-şar: na-a tattuppa paġaġa joa tattuppa, so-o joa tarran paġaġa na-a tarran. Mai, maibas o boesum maso maro a ta, masini na-a tarran maso maro a joa tarran, so-o na-a tattuppa a joa tattuppa. Torro babosa sja alli man, so-o paan o bog atatta zijsja, alli mamilip ja morich. Ta Deos alli maşabb'o inochan. Paga morich ai inni icho-şar, maibas inni zijsja-da rará, inni chuppod o to. Tapos o bog paga choa raag, so-o atatta raag maunis. Dem'ija ri, pa ja chaan. Dem'ija charrina pa machá. Dem'ija oeno, pa ja aşiel. Bog o mato paga raag o mato. Kotsi, kotsi-şar. Ta Deos alli maibas; pagatomma kummasjies a mato, paġaġa raag icho-şar. Paġaġa charri o choa raag de boesum, charri o de ta, charri o de abas. Rorró-no a ma-arummo-i o paga de boesum, de ta, de abas icho. Torro babosa paga ranied o pattite, charrin'o aşini, macho ita, rim'o tataap. Pa ranied icho, so-o mab'o pattite. Pa charrina, so-o masini o tapos ai pa macha so-o mit'o tapos ai. Allipa charri o ai macharrieb icho-şar. Pa tea, ja rima, so-o tummaap a tummattam o tapos ai. Tapos o bog paga choa şies, so-o ootten. Sja torro paga de don, maibassar a rorró alli paga de ta, ja de bonna, inau tapen



ja bog inde don. Pa ootten ta Deos, pa tapen inni boesum icho, pasies o choa boa. Alli alanni innai icho-sar, pa insini, pa ai-i, pa indecho. Rorró-no paga de ta, de abas, de boesum icho, so-o pariaut o tapos ai. Maibas-sar maunis-o-al'innai choa boa: ja alli a Deos ina de maro, so-o a chaddik. Ja ina alli pariaut o boesum a ta? Ġa o Deos alli moribal, inau alli inerien-sar choa boa. Allipa charri o ai pinaisas'icho, mautsiri o dig, alli chipassanan, mach'ija. Machon-sar o tautaulan, maibas ani tautaulan alli summoos, alli moab, alli ipachip choa to. Kamaro innai otsiri ja bachor.

Chuppod o saan, a tapos o aba paga inni icho-ech. Alli mab'o sasalla ja tattosik, alli mab'o parapies, mabisse a tsjes o auchos icho, so-o makammichi mario. Tapos o boesum, o ta, a abas matapo a choa bo. Alli marotul choa barra, ummoop o tapos choa airab. Alli ilen, alli orachan. Innai pagaga chaddai mimeriensar o boesum, o ta, a abas, inau choa airab kama-barr'ija tapos o ai. Pattite icho, so-o erinen ai; pattillo so-o paga ai. Talcho a mato a matasso Deos o gagil, so-o tapos ai inni choa boa. Ani tinnaam na-a pala, all'inni ta Deos paga natorroa-da boa, o tamau, ta sjiem, so-o ta Auchar o ma-achimit-ech. Matalam poetat imoa, alla paga natorroa Deos-sar. Oedan, sja Deos o gagil o tamau, Deos o gagil ta sjiem, so-o Deos o gagil ta Auchar-ech, ja natorroa-da bo'o mini allipa natorroa Deos-sar? Pa, natta-da Deos ma-akammichisar. Gagil-na, sja o tamau maunis

a ġa o Deos, maunis a airab, maunis a barra, maunis a chachimit, alli maibas ta sjiem, ja ta Auchar-ech, alla papaga natorroa Deos-sar: pagaga o pia chaddai, inau natorroa-da bo'o micho rorró-no paga natta-da ġa o Deos, natta-da airab, natta-da barra, so-o natta-da chachimit. Marummo ġa o Deos inni o tamau, marummo ġa o Deos inni ta sjiem, so-o marummo ġa o Deos inni ta Auchar-ech. Maunionis natorroa boa inni ġa o Deos, allipa natorroa Deos-sar. Maunis a boa tamau, o ai pausjiem. Maunis a boa ta sjiem, o ai ausjimen. Maunis a boa ta Auchar-ech, o ai sooss'innai o tamau, so-o ta sjiem. Alli maunis a Deos o tamau, alli maunis a Deos ta sjiem, alli maunis a Deos ta Auchar-ech, inau natorroa bo'o micho rorró-no machon-sar inni natta-da ġa o Deos. Tamau machon-sar inni ta sjiem, so-o inni ta Auchar-ech. Ta sjiem, a ta Auchar-ech machon-sar inni tamau. Acho pinab'ina moeda naan o tamau, a ta sjiem alanni innai Deos. Matalam makakki a marmimi joa tsjes, moeda pausjiem ta Deos, ja naan o tamau, ta sjiem makkesjap icho, ja podda, ja paga šini-sar? Mai, abá, alla maunionis choa pausjiem. Alli pausjiem o tamau choa sjiem maibas o babosa, alli podda maibas šini o cho. Ta sjiem a ta Auchar-ech sooss'innai icho-sar, maibas o to chumpod innai chuppod. Torroa saan alli tummaap o auchos o atil o boesum o mini o ma-acharrieb, mai, alla moa maso maba, na-a mamarach o tatschier innai sijsja so-o tsjes-oë. Inni zijsja, paga natorroa tuppo-no mini,



ašiel o zijsja, rará, šo-o tadach : inni tsjes paga šaan, airab a tattuppa. Maibas paga natta-da zijsja, šo-o natta-da tsjes inni babosa, šo-o inni zijsja, inni tsjes maunis natorroa tuppo, masini paga nattašar a Deos, šo-o inni ġa o Deos natorroa maunionis a boa. Maibas o ašiel o zijsja šo-o rara šoss'innai, zijsja, šaan a airab innai tsjes, šo-o alli riballen, machon-šar inni zijsa-da, inni tsjes-oë, masini-šar ta sjiem, ta Auchar-ech rorró-no šoss'innai o tamau, šo-o alli riballen innai choa boa, machon-šar taulaulan inni icho-ech. Maibas o zijsja, ašiel o zijsja, šo-o rará rorró-no paga natta-da ġá, masini-šar o tamau, ta sjiem, šo-o ta Auchar-ech rorró-no paga natta-da ġá o Deos. Maibas o zijsja alli pinaga tinnaam o choa rará šo-o tadach, kapinaga šo-o inerien-šar maibas-šar a rorró aichies, masinišar Deos o tamau alli pinaġá, pa choa sjiem, pa ta Auchar-ech, alli pinaġá tinnaam o choa sjiem a ta Auchar-ech, kapinaġa taulaulan maibas-šar a rorró decho-noë. Mai, pagatomma maibas-šar a rorró dechoa, o tamau paga bo'o pesasa, ta sjiem kanarroa-da boa, ta Auchar-ech kanatorroa-da boa. O tamau paga bo'o pesasa, inau choa pausjiem, šo-o makkesjap icho naan o tamau, inau pausjiem o gagil, šo-o pattonan o ausjimen ai choa maunis, cho'a aukattan, choa natta-šar a binodda-da sjiem. Masini-šar Deos o gagil pinab'o choa boa, šo-o pattillo torro pittau o gagil o choa ranied, alla poetautat inni choa boa inauchus o pia natorroa-da tuppo, šo-o inipaba, alla gagil paga ta Deos, alla

Deos o gagil alli boddo maso paga a natta-da ma-akammichi-šar, šo-o tomm'ija Deos o gagil o ai. Na-a pinait'o Airien o boesum, o ta, a abas innai choa maunis o tataap. Attonannan-šar inni atite o azjies ta Deos : choa naan o gagil, maibas maunis pattonan o choa boa, paga ta Jehova, micho-šar a pattite, natta-da ġa ja boa, o ai pinaġa, paga, šo-o machon-šar taulaulan. Mai, šabanno imoa mit'o abas, o ta, o boesum, o zijsja, o tapos cho'a-lá, hai mašarrašarr'o baak-šar maibas o binnan, ja loan, i-álla o barr'o Airien-oë, i-álla o choa šaan, a aba matoto inni tataap o mini talcho a mato, a ma-atasso. Šabanno marach o binnan, o tsi o abas, o inochan de bonna, hai poach i ta Deos-oë, aukáttana ma-ášosono ai, maibas moa maukat o choa ašosó, šo-alla o choa naan, adassa o joa tsjes, o joa ranied o cho'al-ál, a tataap o rió : ja Deos o gagil alli boddo maso paga a natta-da ma-akammichi-šar? Mai, e-illa-na, depa molappa joa tsjes, hai ummior o Deos o baak. Hai poetat inni haibos, inni Adam. Hai paan o roman a Deos. Hai pe'o adás, kamaunis a Deos o gagil, decho-noë. Mauchus makarrichi o kakossi o micho ta Deos. Pa-ġaġa mamabó-no atéa, sja alli machi'o gagil, sja machon-šar imoa mikkap i haibos-ech. Mai, itiss'o rapies ai innai joa tsjes, innai joa tattuppa, all'ummior o natta-šar o gagil o Deos. Ja torro mautsiri innai autat torroa micho, tsinummoach imo bao a rará o ába, hai maukat o odum a otsiri. Šaddána i ta Deos, šabanno merab o talan ja icho, eachá icho, šabanno ma-



chaddik imo. Allì talan ta Deos, allì talan choa bo, sja allì taggōgon o choa bo torroa tsjes. Šaddá-na o ab'ò Deos inni tatorroddaurono choa tataap, šo-o inni tatorrod-daurono choa ranied, o ai ipatorrod ja imo, alla moa madarram o gagil o Deos, šo-o choa sjiem ta Jesus Christus, o ai paga ma-aborra tuppach o Deos a babosa. Šaddá-na bo, šo-o chachad, alla tummála šo-o marach o choa ašoso a tataap o rio. Ta Paulus insini patorrod o chup-pod o tapos rio inni chachad o Deos.

Annách, sja merab o šummabas o choa al-ál a rio, allì šašummad'ò baak icho-noë. Tatummal'ò choa bó, al-ál a rio de ta mini, šo-o a-ijor a morich o mini i boesum, tau-laulan, pa šisi-ech. Allì mamarotul o charri o ai, allì mamarotul o charri o rio, sja tatummal'i ta Deos imonoë, inau tatummal'ò tapos ai, sja tummal'icho-noë. Micho ja maukat a ina, alla ta Deos merab o pe'imoa, imau ta Jesus Christus choa aukattan a sjiem badda, Amen.

#### FOURTH SERMON. JOHN xvii. 3.

**G**Agil o aba šo-o autat inni ta Deos paarp'ò babos'i ta Deos, inni tamasea paga gagil o morich, morich o ma-áchon-šar ai. Ta Deos paurich o gagil, šo-o paga inni icho-šar chuppod o morich. Dem'ija allì paga morich, icho pe'ò morich, dema paga icho paurich šo-o maladik, depa moribal. Ma-auriedda-da tsjes, o ai riballen innai ta Deos inau kakossi, allì morich o gagil, pagatomma morich, inau allì machon-šar inni ta Deos. Kasja-baan mamorich o gagil, pagatomma mach'ija babosa, sja inni autat o gagil machon-šar barroon o rorró i ta Deos, inau aladikken-šar choa morich inni ta Deos, maibas ja aladikken morich o baron inni bossor-ech, pagatomma mach'ija bia šo-o a'ò baron. Inau micho alla babosa marach o morich o ma-

achon-šar, o ai paga inni ta Deos, maspot a madarram o gagil o Deos icho, šo-o machon-šar mikkap i ta Deos inni autat o gagil. Maibas pab'ija ta Christus inni ranied o Evangelium kabinidoan inni ta Apostel Johannes, mini-šar, machó, paga morich o ma-áchon-šar ai, alla madarram ijo decho-noë, natta-šar ai gagil o Deos, šo-o ta Jesus Christus, o ai pinauss'ijo. Inni a-illaḡ o lido o atite o mini, torro tatummorrod o narroa-da tuppo. Kapesasa, alla babosa maspot a madarram o gagil o Deos, šo-o ta Jesus Christus o ai paga ma-áborra tuppach o Deos a babosa. Kanarroa, alla morich o ma-áchon-šar ummior o gagil o aba šo-o autat inni ta Deos. Ta Christus pinál'-inni atite o tinnaam, alla Deos o tamau ummadok o choa chošar



innai tapos o tupponodon de ta, o ai icho passoso i ta Christus, all'icho pape'i decho o morich o ma-achon-sar, so-o inni atite o mini-sar pab'ija icho, moed'icho pa-i-jor o babosa pana choa tamau; icho parar'o choa saan, so-o pab'i decho o gagil o Deos. Ta Christus alli pa-i-jor o babosa pana ta Saitan, ja ta haibos, ja Deos o baak. Maini. Alli summall'o babosa ja icho. Insini icho pait'o babosa choa tamau, so-o pa-i-jor i decho pana gagil o Deos. Mini-sar, machó, paga morich o ma-áchon-sar ai, alla madarram ijo decho-noë, natta-sar ai gagil o Deos. Ta Christus pattonan o choa tamau gagil o Deos so-o natta-sar ai gagil o Deos.

Maibassar icho pala, pagatomma babosa poetat inni roman a Deos, pagatomma ta Saitan paziġal'i ta Deos o gagil, so-o mapan ja Deos o baak, na-a kamachaggi, all'ijo makammichi-sar gagil o Deos, alla Deos o gagil alli boddo maso paga a natta-da ma-akammichi-sar, all'inni oa boa pagá gagil o morich; inau micho na-a-pinab'o babos'oa naan, alla mamadarram ijo decho-noë, alla papoetautata inni oa boa, so-o mamarach o morich o ma-achon-sar. Šabanno ta Christus insini paaunis o babos'o morich o ma-achon-sar, inau decho madarram o gagil o Deos, alli pab'ija icho, alla morich o ma-áchon-sar ummior o baak o ab'o Deos. Maini-ena. Icho pattonan o ab'o Deos gagil o aba, o ai par'o autat o tsjes inni ta Deos, inau soesse matas ab'o Deos, so-o marior autat inni ta Deos, chono ai mautsiri o gagil o Deos, alli poetautata inni ta Deos, maibas

machó ta Paulus, moeda papoetautata inni icho-sar, innai tamasea alli minasini decho-noë. Autat a ába rorró-no mababat. Torro pinocautat so-o minabá, machó ta Petrus, all'ijo paga ta Christus, sjiem o Deos morich-a. Inau micho autat inni ta Deos so-o ab'o Deos maspot a rorró mababat. Autat inni ta Deos maspot a pissarr'o ab'o Deos. Baak o ába, o ai marotul o autat inni ta Deos, alli marach. Pagatomma ta saitan mab'o Deos o gagil, alli marach ja icho morich o ma-áchon-sar, inau ta saitan alli poetautata inni ta Deos, mab'o baak-sar, so-o martirtir. Inni autat o gagil paga natorroa-da tuppo. Tuppono pesasa paga gagil o ab'o Deos, micho-sar a pattite, alla torroa tsjes mab'i ta Deos, mab'o choa ġa, choa airab, cho'atite a ranied kabinidoan. Gagil o aba parar'o tsjes, so-o alli pautach otsiri, maibas o rará paube odum. Ma-audum a tsjes alli poetautata inni ta Deos. Innai otsiri alli tummoach autat o gagil, tummoach innai a ba. Torro babosa pittau o gagil, o ai torro kamachaggi. Innai otsiri tummoach aulakies so-o autat o baak. Inau micho ab'o Deos, so-o gagil o ab'o choa ranied paga tuppono pesasa inni gagil o autat o Deos. Kanarroa-da tuppo inni autat o gagil paga arách o ranied o Deos, micho-sar a pattite, alla torroa tsjes ummior o atite o Deos, so-o pittau o gagil o tapos choa ranied. Autat o gagil alli marmimi ja dummori o ranied o Deos, inau alli summalla ja tummosik icho maibas o babosa. Mabissé choa



tapos atite, so-o o auchos gagil. Torroa tsjes maspot a marach o tapos atite, o ai pab'ija ta Deos inni choa ranied kabinidoan, so-o pittau o gagil o micho, pagatomma alli mab'ija lido tsjes. Mini-sar paga narroa-da tuppo inni autat o gagil. Kanatorroa-da tuppo paga aikap i ta Deos, micho-sar a pattite, alla torroa tsjes tallochon mikkap i ta Deos, so-o didden o poetautat inni choa ranied. Autat o gagil ma-didden ja autat, o ai machon-sar, so-o alli pittol, ja mori-edda. Autat ai, innumma paga natorroa tuppo-no mini, paga autat o gagil, o ai mauchus marach innai ta Deos. Masini-sar torro babosa maspot a poetautat inni ta Deos. Icho merab o autat o gagil, madas so-o maukat o gagil ma-autat a cho, so-o malleak o autat o baak, a ma-atattosik. Ka ochal pait'o choa tamau, so-o paba, all'icho paga gagil o Deos, ta Christus pait'o choa micho boa channumma, so-o paba all'icho paga ma-azinado tuppach o Deos a babosa. Alla madarram ijo decho-noë, machó, natta-sar ai gagil o Deos, so-o ta Jesus Christus o ai pinauss'ijo. Inni ga o Deos, kamaunionis natorroa-da boa, o tamau, ta sjiem, so-o ta Auchar o ma-achimit, ta Spirito Santo. Ta sjiem o Deos o ai paga kanarroa-da boa inni ga o Deossar, rorró paga Deos a babosa inni nattada boa. Ga o babos'inni choa boa aarpani o ga o Deossar, all'icho mamatsikap o ummoob o áborra tuppach o Deos a babosa. Şinai ja icho innai choa tamau, tamasea pinauss'icho de ta mini. Deos o tamau pinauss'o choa sjiem

pana torro babosa, pinatoach o inni o isas o babosa, alla torro mama-darram icho, so-o papoetautat inni choa boa, maibas pab'ija icho, alla madarram ijo decho-noë natta-sar ai gagil o Deos, so-o ta Jesus Christus o ai pinauss'ijo.

Ta sjiem o Deos, o ai tsinummoach inni ga o babosa, marach o naan ta Jesus Christus. Deos o tamau pattonan o choa sjiem masini, alla naan o mini papab'i torro choa maunis a tataap, so-o innumma ta Deos pinauss'icho de ta mini, all'icho paparras o babosa innai chachalt o kakossi. Ta Jesus micho a pattite, ma-ababárras, so-o choa maunis a tataap, paga babarras o babosa. Naan o ta Christus pait'o airab o Deos, tamasea pinauss'o choa sjiem alla papácho-no ranied o Deos pana babosa, so-o a-ummillağ o atil o boesum. Inipaussa ja icho innai choa tamau, alla rarummé o babos'o choa ranied, so-o pattil i decho machi'o kakossi, tummis o tataap o arapiés, maborr'i ta Deos, so-o ummior o choa char-sar. Naan ta Christus pab'ija, alla Deos o tamau pinaatsikap o choa sjiem o ummoob o aborra tuppach o Deos a babosa, so-o paita, all'icho paga gagil o ma-áborra, ma-azinado, so-o ma-adau o babosa, tamasea dau i torro minachoté a minachá inau torroa kakossi, alla mamarach o choa tagğ'o ábo-no torroa kakossi, so-o simien ta Deos a torro boa, alla miel o rais o Deos o cho'azinado, depa achan tapos o ta, maibas pab'ija ta Apostel Johannes, sisjiem macho, na-apido o mini imoa, depa moa rarummapies, so-o sja



rinummapies a cho, torro paga natta-sar a ma-azinado de tamau ai, ta Jesus Christus, ma-abisse-bissé o ai, so-o icho-sar lalaslas o torroa kakossi. Sjiem o Deos ta Jesus Christus tsinummalattal'o rais o Deos inau kakossi o babos'o choa machoté a machá, so-o pabórr'o choa tamau, alla ka-itis o ázjies, alli tatump'icho torroa kakossi; inni choa boa torro paga arra so-o áborra rorró i ta Deos, so-o inni choa tagga paga lalaslas o torroa kakossi. Machon-sar i boesum icho alla tallochon papazinadóno choa sisjiem, cho'aukattan a cho-sar o ai machi'o kakossi, so-o poetautat inni choa boa. Ta Christus patorrod o ma-aborra tuppach o Deos a babos'inni choa micho boa, tamasea paarp'o babos'i ta Deos, so-o pa-i-jor o cho-no Deos pana boesum. Inau kakossi ilen o babosa maunis a mababat pana ta Deos, choa rais talcho a mato mauchus pa-ikkil so-o paube a ró torro boa. Sinai innai boesum ta sjiem o Deos ummoob o áborra, tsinummoach de ta, alla pa-i-jor o sisjiem o Deos pana boesum. Inni choa boa minabórr'i torro babosa ta Deos, inni choa boa torro paga ababad pana tamau i boesum, so-o marach o ábono kakossi inni choa naan. Mini-sar pab'ija ta Christus, so-o pait'all'icho paga ma-áborra tuppach o Deos a babosa, alla choa tamau pinauss'icho, so-o pinaspot a ummoob o áborr'o mini, alla babosa maspot a madarram icho channumma, so-o poetautat inni choa boa, maibas icho pala, so-o pab'o choa aran, moa poetautat inni ta Deos, machó, oetautatta

inni na-a-da boa channumma. Maibas o tamau pinauss'o choa sjiem pana babosa, masini babosa maspot a tummaap o autat o gagil icho. Ta Deos alli marach o babos'i boesum, sja babos'alli marach o choa sjiem, so-o mabich o autat o gagil de ta mini. Torro babosa maspot a rorró madarram i ta Deos, so-o choa sjiem, maspot a rorró poetautat inni ta Deos, so-o inni choa sjiem. Ta sjiem o Deos so-o ma-aborra ta Jesus Christus pa-i-jor o choa rim'o tapos sisjiem o Deos; tarran ja icho, sandon, so-o kittas o boesum. Tamasea merab o sai pana ta Deos, maspot a ummior so-o par'o choa sjiem. Torro babos'alli matsikap o tummoach a dummaat i ta Deos inni torroa micho boa, inau torroa arapies pisor o choa rais, so-o paube a ró torro boa. Ta Deos mabissé o auchos, so-o choa machá o machimit malleak o ma-arapies, inau micho torro maspot a dummaat icho inni ma-aborra, inni choa sjiem ta Jesus Christus, tamasea tummakkoop torroa arapies o choa babissé a chimit, so-o makkesjap paubarri a chaddik torro boa, so-o pádaat i ta Deos: Maibas-sar icho pala, paga ja-ina tarran so-o morich ai, allipa ja cho sai pana tamau, sja alli passji ina. Maibas o babos'alli dummore i don, sja alli pasji sandon, masini alli sai pana ta Deos, alli soss'i boesum, tamasea poelakies o tarran, so-o alli pasji sandon o gagil. Tarran o mini paga ta Christus, tsinummann'o boesum icho, o ai kinapos inau kakossi o babosa, paga sandon, so-o inni choa boa torra paga ababad



pana ta Deos ; icho pazinado torro boa, so-o pa-i-jor o rima pana choa tamau. Kamillaġ o pia tuppo-no pesasa inni ranied o ta Christus, so-o ipaba, alla babosa maspot a madarram o gagil o Deos, so-o ta Jesus Christus, o ai paga ma-aborra tuppach o Deos a babosa. Inni narroa-da tuppo pab'ija ta Christus, alla morich o ma-áchon-sar ummior o gagil o ába so-o autat inni ta Deos. Mini-sar machó paga morich o ma-áchon-sar ai, alla madarram ijo decho-noë natta-sar ai gagil o Deos. Ta Christus insini pattonan o morich o ma-áchon-sar morich i boesum, morich o gagil, o ai paga inni ta Deos, so-o choa sjiem ta Jesus Christus. Rapiés a ma-auribal o morich de ta mini inau kakossi a auri-edda. Kamoribal ja bog, so-o mach'ija tapos o babosa. I boesum torroa bog a tsjes mamorich o taulaulan, mamorig o gagil, so-o mauchus a rió. De ta inni torro maspot a paan, so-o porich o bog. Torro orachan o tummaap, o tummod, o marana, so-o moddon o tataap tallochona baas. Torro tassaban so-o taġġogon, madig a chaan, a bachinan, rapiés so-o mauromaro man a dig pauribal o torroa bog atatta zijsja i boesum torro mamorich o ma-a-arra, maibas o ta Angelus o Deos, o ai alli man, alli micham, pa tassabán, pa taġġogon, pa tummaap, pa madig, pa mach'ija. De ta mini torro paga zichil, so-o mauchus chummanied torroa tsjes. Pa ja zichil i boesum, pa ja chachannied. De ta mini alli pittol o kakossi, o sannan, o ázjies ; morich i boesum

marotul o kakossi, o sannan, o ázjies ; ta Angelus patapos a babosa paga borra, so-o ummior o atillóno Deos. Paga aborra, aukat, so-o árra, paga aukat otjes inni aijall'o ta Deos, aukat o taulaulan, pa šisi-ech. Mini-sar a paga morich o ma-áchon-sar, morich i boesum, o ai ta Deos passoso inni choa sjiem ta Jesus Christus, o ai babosa marach inni autat o gagil, maibas o ta Christus pala inni ranied o Evangelium Johannis, masini-sar, machó, ta Deos minaukat o tapos o ta, micho-sar a pattite, tapos o babosa, alla pine'o choa natta-sar ; a binodda-da sjiem, ino pa ja riballen atatta chono ai poetautat inni icho, kasjabaan alla paga morich o ma-áchon-sar. So-o insini pab'ija icho, alla morich o ma-áchon-sar ummior o gagil o ába so-o autat inni ta Deos. Ka ochal ummillaġ o lido o atite, bior alla torro tummorod o atil, o ai torro maspot a paaunis torro boa. Innai atite o mini atillan torro alla chachad o ab'o Deos paga morich o ma-áchon-sar i boesum. Deos o tamau chummad o gagil o ába, so-o autat inni choa boa, so-o pe'o morich o ma-áchon-sar o babos'o ai madarram pittau o gagil, so-o poetautat inni choa boa. Morich o ma-áchon-sar paga ašosóno Deos inni choa sjiem ta Jesus Christus, so-o babosa paaunis o choa boa morich o ma-áchon-sar inni autat o gagil, o ai maibas o rima tummaap, so-o maunis-o-arach o tapos ašosóno Deos, tapos o ai ta Deos pinassoso torro inni choa sjiem ta Jesus Christus. Innainumma ummior alla tapos o ma-autat a cho marach



o morich i boesum, morich o ma-áchon-şar inni autat o gagil. Tamasea poetautat inni ta sjiem o Deos, paga morich o ma-achon-şar, machó ta Apostel Johannes inni cho atil o mini torro tummorrod o rió o Deos, şo-o choa bó matoto. Sja icho papachalt o babosa kamaibas o lallalak o choa ranied makesjap o kakossi alla kartattisan ja patapos i chau o gehenna, ino chotein taulaulan rorró i ta şaitan, pa şisi-ech. Chachalt o kakossi o mini attonannan inni bido o Deos, tattea şo-o rais o ma-áchon-şar, chau o gehenna, şo-o machá a manawassar, inau ta Deos a-i-jor a morich o mini mamerien o chachalt o tapos Angelus a babosa, şo-o papa-itis o chono ma-arapies rorró i ta şaitan i chau o gehenna, ino tean taulaulan kamaibas o choa tataap o arapies. Alli mamotup o chau i gehenna, alli papittol o dig, papağá aurtşi, alli-alli, akirkir o zien, şo-o chachannied o taulaulan. Ta Deos alla pait'o choa rió inni ábono kakossi, depa mamoribal i gehenna tapos o babosa, pinauss'o choa sjiem de ta mini ta Jesus Christus, alla paparras o babosa, şo-o pinachalt o kakossi o babos'inni choa sjiem natta-şar o binnodda, alla mamabóno ma-akakossi. Masini pagatomma deeg, alla mamachoté babosa taulaulan i gehenna, barrasan ja inau machoté o ta sjiem o Deos tapos chono ai kamachi' o kakossi, şo-o poetautat o gagil. Makakki ja tsjes o babárras o mini, babosa chumpir şo-o kamazjies i ta Deos, şo-o maborr'o choa ázjies-in ta Deos, babosa kummossi, şo-o ta sjiem o

Deos lummaslas o ma-akakóssi, alli las-las-en o şo-é babos'a, las-las-en o tağğa, o machá o ta sjiem o Deos. Minachoté inni choa bog a tsjes ta Christus depa mamachoté taulaulan, depa mamoribal i gehenna torroa bog a tsjes. Minachá ta sjiem o Deos, minotup o babóan o marara, alla mamorich taulaulan rapies a ma-auri-edda-da cho. Ranied alli mab'o pattite, tsjes alli mab'o tumpa, şo-o şaan alli mab'o tummaap o rio o tsjes, o ai tum-şar inni babarras o babosa. Inni tuppono mini inipaita ja aukat o Deos pana torro boa, machó ta Apostel Johannes, alla ta Deos pinauss'o choa sjiem natta-şar o binodda de ta mini, alla mamorich ja namo inni icho-şar. Şo-o ma-acháchimit ta David pizich o choa tsjes o madas o tataap o rió talcho a mato, inni raraid o manna-achpil a teis natorroa adassa na-a tsjes i ta Jehova, machó şo-o tapos o ai lallum ina choa naan o ma-achimit, adassa na-a tsjes i ta Jehova, şo-o hai poach o choa tataap o rió. Tamasea mabóno tapos oa arapies, tamasea patausono tapos oa dig-oë. Tamasea parras oa morich, depa moribal, tamasea summammisam ijonoë o rió o tsjes a bó.

Kanarroa, torrodden o tassono autat o gagil inni atil o mini, o ai marach o morich o ma-áchon-şar, şo-o romaroman aşosóno Deos. Autat o gagil pağá maibas o rim'o tsjes-oë, ino arach o tapos, o ai passoso ta Deos. Pagatomma Deos passoso, şo-o pe'o baak o choa aşosó, pagatomma babosa mauchus merab, şo-o meach'aicho-ies, alli marach o charri o ai, sja marotul



o autat inni Deos, marotul o autat inni ranied o Deos, marotul o autat o gagil choa tsjes. Machá o Deos miáll'o autat o ai, alla chummad o choa ašoso a ai-a. Ma-autat a cho ma-árach, sja ineach'i ta Deos inni autat o gagil, šo-o kamaibas o choa airab. Tapos o ai ma-meach'oa annoġġonogġono, oet-autatta alla mamarach, šo-o allecho ean ja imo machó ta Christus. Inau decho ja maukat o morich ai, ja maukat o morich i boesum? Ja maukat oa bog a tsjes morich o taulaulan, šo-o mauchus a rió? Oetautatta inni Deos o gagil, šo-o choa sjiem ta Jesus Christus. Ašinia, kriella, abicha o ranied o Deos, tuppá šo-o aladikka micho, alla rará o ab'o Deos tummillaġ i tsjes. Innaide ašini o ranied o Deos tummoach o autat a ába. Autat ai paga ašosóno Deos, eachá icho, dobdobba, illo-iloa, alla pe'o ába pauab o autat imoa, alla madarram icho-noë, alla poet-autat inni choa boa, šo-o marach o morich o ma-áchon-šar, kamaibas o ab'o ranied o ta sjiem o Deos. Torro attillan taulan innai atite o mini, alla ta Christus paga ma-a-i-jor o babosa pana choa tamau, tamasea pa-i-jor o ma-autat a cho pana boesum, pana ta Deos. Karri-azjies ta Deos a babosa, alli karri-dadaat inau kakossi. Inau decho mašabb'o ma-aborra babos'a ma-azinado ino aarpanni i ta Deos. Ma-aborr'o mini tuppach o Deos a babosa paga maunis a tsjes o Deos ta Jesus Christus, tamasea tsinummoach inni ġa o babosa, šo-o inipaussa de bab'o ta, maibas insini maunis-o-ala, alle lummaslas o

choa machá o kakossi o babosa, alla šimien ta Deos a babos'o choa azinado, alla pabórr'o choa tamau, šo-o pádaat i ta Deos o babosa. Inau decho rorró-no padarram o babos'o gagil o Deos, šo-o choa sjiem, o ai pinauss'icho, micho-šar a pattite choa micho boa, maibas o ma-aborr'o o babosa, innainum-m'ija ummior all'inni autat a ab'o ta Christus paga gagil o morich, morich o ma-áchon-šar, ean o babos'icho innai Deos o tamau, alla parras o machá dechoa, šo-o pe'o morich o ma-áchon-šar; kamaibas o choa ála, mini-šar paga morich o ma-áchon-šar ai, alla madarram ija dechonoë natta-šar ai gagil o Deos, šo-o ta Jesus Christus o ai pinauss'ijo. Mabarra ta Christus paurich o morich-a šo-o macha-da ai, inau sjiem o Deos o gagil icho. Maibas o tamau paurich, masini channumma ta sjiem paurich tamasea merab. Inni ma-aborr'o mini torro babosa dummaat i ta Deos, šo-o madarram icho, maibas torro madarram o cho inni choa sisjiem; tamasea minit'ina, minit'o tamau channumma, machó ta Christus, inau gagil o sjiem o Deos icho, šo-o tatsar o choa boa, gagil a isas o choa tamau o ma-acharrieb. Ani maro innai ta Deos, inni ta Christus machaddik ja namo. Ani paga azjiés, inni ta Christus torro sisjiem o Deos, choa aukattan a cho, a ari-eddan. Ani karri-azjies ta Deos a babosa, inni ta Christus karri-áborra dech-onoë. Ani torro mori-edd'i ta Deos, inni ta Christus torro pacheoach pana choa šo-o torroa micho tamau. Deech o machoté šo-o moribal torroa bog a



tsjes taulaulan i gehenna inau torroa arapies, inni ta Christus barrassan torro o chachalt o mini, tamasea dau i torro minachoté o dig a aurti o gehenna inni bog a tsjes, alla chachummalt torroa kakossi. Kaminatis o boesum ja torro, so-o morich i boesum inau kakossi, ta Christus o choa babissé a mario a tataap minarach o boesum o tattaula, so-o paaunis torro aicho-ech. Masini inni ma-aborra ta Jesus Christus torro marach o babarras o kakossi, so-o morich o ma-áchonşar: icho pario torroa bog a tsjes inni morich o mini, so-o paatsikap i namo ino aarpanni i ta Deos, michoşar a pattite pesas'o ummoob o baó a isas o choa babissé a chimit inni torro boa, pachímit o bog a tsjes, alla ka-itis o tataap o arapies, maibas o sisjiem o Deos torro tummalpon o baó a morich, tummalpon o mababat inni tapos o babissé o Deos. Pasji ausoan tarran o mini, tarran o babissé a atillóno Deos pa-i-jor o sisjiem a chono Deos ma-a-i-jor ai ta Jesus Christus, so-o pádoro i boesum-ech decho-noë. Atil

o mini paita so-o padarram tomm'ija sisjiem o Deos. Tapos o ai ummior i ta Christus, ummior o tarran o atillóno Deos, so-o mababat inni babissé a chimit, maibas minababat icho babo ta mini, paga gagil o sisjiem o Deos. Maibas-sar pala, na-a sisjiem maşini na-a char-şar, so-o ina madarram dechoa, so-o ummior ina decho-noë, so-o ina pe'i decho morich o ma-áchonşar. Kanarroa, ja ta Christus paga ma-a-i-jor o sisjiem, o Deos, ja icho pait'o tarran pana boesum, maibas inipabá o pia, mai, atil o mini maspot a pizich imoa tsimichier i ta Christus inni oa morich, alla maşini o choa char-şar, so-o mabaddabadd'o o tattorroddan ochoa morich. Masini o gagil şaşummossono tarran i boesum, şja a-ummior o kakirrich o choa ranied, şja ma-machon-şar o mababat inni tattallas o choa aşiel-şar. Micho ja maukat a ina alla ta Deos passoso imoa inau ta Jesus Christus choa aukattan a şjiem badda, Amen.

### FIFTH SERMON. JOHN xvi. 23.

**A** Ukattan a ma-akakriel. Maibas o sisjiem o babosa meach'o tamau a tanai, so-o pab'i decho, şja maşabb'o inochan, ja romaroman, so-o babosa pagatomma mab'o tump'o choa sisjiem, so-o merab o maunis pea, alli makarrichi

o sisjiem şja decho şai meacha; kasjabaan maso maukat o sisjiem, maso maukat o pea, inau um-illo-ilonno mcacha, so-o maibas o dumbor o pea dechonoë. Masini maso makkesjap o babos'o ai tummoach de ta mini barrabarraan so-o ma-



asabba, pab'õ tamau de boesum choa sabba, so-o meach'i ta Deos tapos o ai masabb'ija decho. Inau ta Deos pagatomma ma-al-ál a tsjes icho, so-o merab o maunis pea, maukat o annoḡḡonogḡo a aiacha, so-o merab alla babosa madarram o choaal-ál, all'icho paga ma-a-daldal a ma-ai-a so-o chuppod o gagil o tapos rió, alla babosa dummauko o boesum pana tamau o rará, innai tamasea sai tapos asosóno mario all'um-illo-ilono meacha, so-o paspot i ta Deos o choa ai-acha. Maibas pab'ija ta sjiem o Deos, eachá, machó, so-o allecho, ean, ja imo. Šaddá-na so-o ta tummala tókkana, so-o allecho tannaanni ja imo. Šo-o inni atite o minisar icho pizich o choa aran tschiet narroa cho, meach'i ta Deos choa tamau, inau gagil allecho ean tapos o ai, decho mameach'inni choa naan. Annach, annach, ina pala ja imoa, machó, alla tapos o ai mameach'o tamau inni na-a micho naan, o ai icho pape'imonioë. Ta Christus insini patorrod o naspat a tuppo inni ai-acha. Kapesasa, alla torro maspot a meach'i ta Deos o tamau de boesum. Kanarroa, alla maspot a meach, o Deos o tamau inni naan o choa sjiem. Kanatorroa, numm'ija makkesjap o meach'i ta Deos. Kanaspat, alla maspot a meacha inni autat o gagil. Ai-acha paga šasaod o tsjes katinnaam o Deos. Ranied pallil o baak, sja alli ummior so-o pissarra tsjes a tattuppa. Tinnaam ai-acha torro maspot a mabissas, so-o ummalappono tsjes a tattupa pana ta Deos i boesum. Maspot a maba, alla

torro sabanno mai meacha, tummoach katinnaam o Deos, tamasca mialla, so-o mab'o tattupp'i tsjes. Malleak o ai-acha ta Deos o ai bossot innai dorren, alli tummoach innai-de tsjes. Chono mini machó dummaat ina o choa ranied, so-o madas ina o choa dorren, so-o maro ja choa tsjes innai ina-e. Inau micho torro maspot a miel depa mortatach, ja molappa torroa tsjes a tattuppa. Torroa rima a rorró alappoon pana babó, sabanno torro tummalpon o meacha, paita, alla torro maspot a dumbor so-o pauss'o tattuppa pana boesum, alla tump'i ta Deos, alla tump'o ranied o ai-acha, so-o tuppono ai, torro merab o meach'i ta Deos. Makkesjap channumma, alla katinnaam ai-acba torro tummis o asies o tsjes, so-o dummaat i ta Deos inni atirtir a ikkil, ma-arich inau torroa kakossi. Malleak o chono masies a tsjes ta Deos, so-o pait'o chono ma-a-arich a ma-a-sabba choa bó. Kanatorroa, maspot a maba, alla kakossi simien ta Deos a babosa, so-o miel o ai-acha depa pasji boesum pana ta Deos, tamasea alli masini o chono ma-achachuppir, o ai moddon o tsjes, so-o chumpir o chó'atillo. Kasjabaan maukat o zichil inau kakossi, so-o mabo chono ma-azichil a tsjes, tamasea machi'o kakossi, so-o ummior o bisse-bissé o Deos. Inau micho torro maspot a tummis o arapies o tsjes, so-o tapos o tataap o kakossi, alla mai meach'i ta Deos inni chimit o tsjes. Ka-ochal ipaba moeda torro maspot a mabissas o tsjes tinnaam ai-acha, ummior o naspat a tuppo ino



ipatorrod inni ai-acha. Kapesasa, pab'ija ta Christus, alla choa aran maspot a meach'i ta Deos o tamau de boesum. Tapos o ai mameach'o tamau, machó. Icho pattonan o tamau insini, o gagil o Deos, tamasea minerien o mini tapos ai, so-o maibas o tamau porich o tapos o babosa. Torro patapos paga natta-sar a tamau, so-o natta-sar a Deos minerien torro patapos, machó ta ma-aiaab Malachias. Kamaunionis icho pattonan o tamau, bo'o pesasa inni ga o Deossar, so-o madarram o pattonan icho-noë choa micho tamau, inau pinausjiem o narroa-da boa inni ga o Deos ta Jesus Christus, gagil a isas so-o tatsar o choa micho boa. Ta Christus pattil o choa aran meach'i ta Deos, so-o pa-i-jor i decho pana choa tamau, inau ma-ákammichi makkesjap ino eachanni ta Deos. Mab'o tapos o ai, masini o ai-acha de tapos o ta. Kamabar'ija tapos o ai, so-o ma-ábo a tsjes, alla tummó cho'a-olli-eul o babosa, maibas pab'ija ta Christus inni ramied o Evangelium Mathei; tomm'ija babosa, machó, paga lallum imoa, sja choa sjiem mameach'ichóno uppo, alla pape'ichóno bato, so-o sja mameach'ichóno tsi, alla pape'ichóno ibien. Oedan, sja imoa, o ai paga rapies, mab'o pe'o asosono mario oa sisjiem, maso masanno oa tamau, tamasea paga de boesum pape'o asosono mario, chono ai meach'ija icho aicho-ies kasjabaan pa ja a-olli-eul inni Deos o baak. Chubboen tsjes tapos choa aran, tamasea summad'i decho. Ma-

meach'i ta Jehova oa Deossar, so-o allecho aran icho ma-akammichisar, machó ta Christus. Kanarroa-da tuppo inni ai-acha pait'o azinadono ta Jesus Christus, so-o pab'ija alla maspot a meach'o Deos o tamau inni naan o choa sjiem: tapos o ai mameach'o tamau inni na-a micho naan, machó: micho-sar a pattite, inau na-a-da boa so-o azinado. Ta Deos a babosa kamauchus maro. Inau decho sjiemien ta Christus alla karri-dadaat dechoa inni choa-da boa, o ai machaddik o choa tamau maibas o sjiem o Deos, so-o machaddik o babosa, maibas o sjiem babosa, rorró-no Deos a babos'inni natta-da boa, so-o inau decho matsikap o pazinado tuppach o Deos a babosa. Masini Deos o tamau dummaat o babosa, masini o ai-acha so-o annoḡḡonogḡo - no inni choa aukattan a sjiem, tamasea tallochon pazinado i namo de tamau ai. Maukat o cho sjiem tamau, so-o tallochon masini icho, so-o inau choa azinado maukat channumm'o chono ai poetautat inni choa sjiem, so-o masini o choa ai-acha. Micho babosa maspot a maba, so-o tallochon tump'inni ai-acha, sja merab o meach'i ta Deos charri o ai, alla meach'icho-noë inni naan o choa sjiem, so-o inau choa azinado.

Gachanni o baak ta Deos, alli ma-árach o babosa, sja alli tummo-ach o ai-acha innaide autat inni ta sjiem o Deos, sja marotul o choa azinado. Mini-sar choa pab'o aran ta Christus, achó mineach'inni naa micho naan, machó: eachá, so-o mamarach, alla matapo ja oa



aukat-ech. Ta Christus ochoa azinado tummakkoop o aulakies inni ai-acha, so-o patoach aicho inni choa naan tinnaam o choa tamau, alla mabasso ja, so-o marach. Ummior o natorroa-da tuppo ino torrodden inni ai-acha, numm'ija makkesjap o meach'i ta Deos.

Tapos o ai mameach o tamau, machó ta Christus. Torro babosa marotul o tapos rió inni torroa bog inni torroa tsjes, so-o tapos asosóno mario kaşai innaide babo, innaide tamau o rará. Inau decho ta Christus inni atite o mini tapos o ai, pauss'o meach'o choa tamau, tapos o ai maşabb'ija namo. Mapan a mato torroa şabba. Marotul o ába so-o autat inni ta Deos torroa tsjes, marotul o chimit a babissé o Deos. Micho ja pattil o meacha ta Christus inni ai-acha, namoa tamau. Maşabb'o inochan so-o romaroman torroa bog. Micho channumma atillan ja namo meacha inni atite o mini: Epé-e namono piadai torro uppo ma-atsikap. Torro maşabb'o a-olli-eul o Deos so-o choa aladik. Inau decho attillan torro meácha, barras'i namo innai rapies ai. Mapan ja tuppo, ino

eachan. Mauroma-roman asosóno bog a tsjes, maibas o inochan, oetas, ma-allas a boesum, naupoot ino takkoban o bog, binnas, roos a sistjem ma-allas a tsjes, morich o ma-ilip, ab'o şaan, rio o tsjes, ab'o Deos, autat a ikkil o Deos, arra, aukat o tsjes, kakoeno, tattalattal'o ta auchar o ma-achimit inni zichil o rapies. Tapos o ai, so-o roman maibas aicho, makkesjap ino eachan. Inni naspat a tuppo pab'ija ta Christus alla babosa naspat a meácha inni autat o gagil. Inau decho pachip o atite annach, so-o pala manawas annach, annach, alla miel o armimi, so-o pizich i namo didden o poetautat inni ai-acha. Machá o Deos miall'o autat ai inni ai-acha. Tamasea meácha, alla meach'inni autat-ech, machó ta Apostel Jacobus, inau tamasea marmimi, paga maibas o badóno abas, o ai itis babó rapó imaide barri ai-oë. Inau decho hai pesar masini a babosa, alla mamarach o charri o ai innai Deos-şar. Anánman-a minasini o tuppo-no ai-acha; aladikka o atite i tsjes all'ailo padarram imoa meach'i ta Deos. Acho madarram o meácha, eachá, alla marach.

JAC. VERTRECHT.





\* \* The foregoing sheets had just been printed when a communication was received from Rev. D. Ferguson, M.A., of the English Presbyterian Mission in Formosa, which may be inserted here. It is dated Tainanfu, 31st March 1896, and was sent in reply to a request that he would have the Lord's Prayer written out in the language now spoken by the Toa-sia aborigines; Toa-sia being the name of a Township about fourteen miles north of the city of Chiang-hoa. Hundreds of families of this same tribe are also found among the villages of the Pawsia Plain, some two days' journey to the east of Chiang-hoa. The version he sends is as follows:—

THE LORD'S PRAYER IN THE PRESENT-DAY SEKHOAN  
DIALECT OF FORMOSA.

Niam a A-bah kai-dih ba bau ka-wuss.

Ni-suh a la-ngat tsah, ma sü-zau-u hau riak.

Pa-pang-a-sai ni-suh-ah ki-nü la-an.

Pa-pa i ta-du-i ki-ni-siu-a li-ni χa-dan, di-ni da-χüh hai-ki, ba bau ka-wuss.

Ba-χei au-no da-li-o nu-sau-a ki-na-sa-de-lan yam-i-kah, i-la a na pi-ter-üt-o niam-a-ki-na sa-de-lan.

A-na pa-pa χi-ta-lam-i yam-mi-a ai-za sei-sei.

Tu-tul-i niam-mih pa-ter-ia-di de-sa-del.

Hhamoh ki-nü la-an, wa-rüt χi-na ria-ria-kan, ka kai-i-swoan da-duah, mau sei-o ma-si-lo ba-zu ba-zoach.

Lai-ki niam-a hi-niss-a χi-na la-tü-dan.

Mr. Ferguson remarks on the above:—‘A good many of the brethren helped in making this translation, especially A-sin, Hau-hi, A-iam, Ta-mu-li, Aw-hoan and Bau-keh. Every petition is kept separate, and begins with a capital. The letter “ü” is pronounced as in German, “χ” as in Greek, and “Hh” as a somewhat aspirated form of the single letter. Several words had to be translated in a roundabout way, as they have no such expressions as “kingdom,” “hallowed,” “glory,” “will,” and one or two others.’



A  
DIALOGUE

Between A

*JAPONESE*

AND A

*FORMOSAN,*

About Some Points of

The RELIGION of the TIME.

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By *G. P* ————— *m* ————— *r*.

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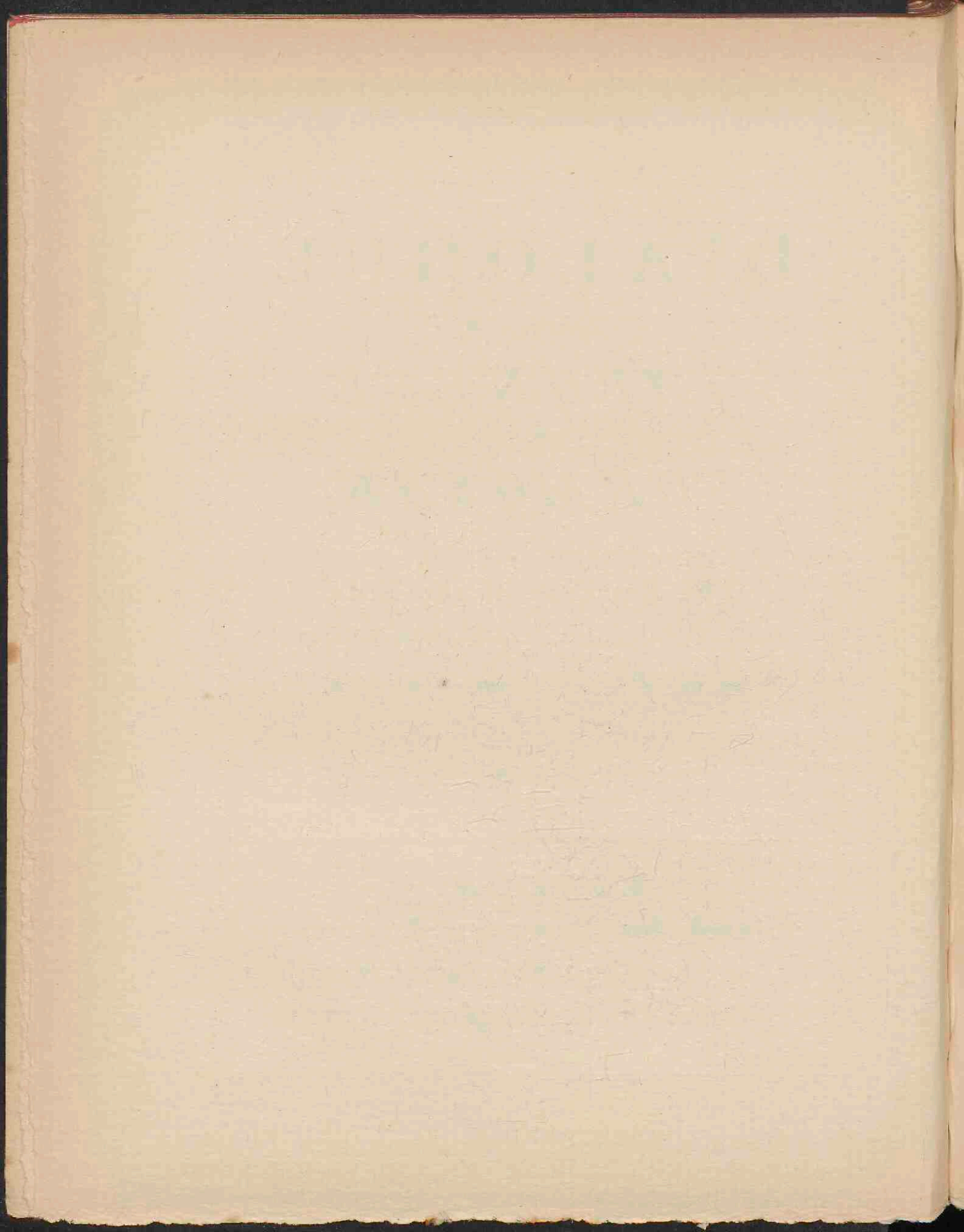
————— *Quid rides* —————  
*Fabula* —————

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*LONDON:*

Printed for BERNARD LINTOTT  
at the *Cross-Keys* next *Nando's*  
Coffee-House, *Fleetstreet*. 1707.







## THE PREFACE.

**T**HE chief Thing I purpose in the following Lines, is to vindicate the Japonese from that unjust Character this Part of the World is pleas'd to give them, viz. of being a People much given to Superstition. What Reasons they had who first spoke so of them, I cannot tell, but this I am sure of, that no People under the Sun are farther from it than they are, as will more fully appear by the following Dialogue.

'Tis true indeed, the meaner sort of People are wholly led by Priestcraft, and so are made to believe what the Bonzes please; But as for the finer and better Sort, they would have you to know they scorn to captivate their Reasons to a few Writings of their Law-givers, construed and altered (as they humbly conceive) by the Priests, whose Interest is to keep People in the greatest Ignorance and Subjection.

I hope therefore that my setting of 'em in a fair Light, will be taken

by the World as a great Argument of my Candor and Generosity; and having this Colloquium fresh still in my Memory, which I know will go a great Way by far in vindicating them than all I could say of my own Head, I thought it would agree better with the Character I hope to gain by this, to publish it just as I heard it, because you have here the Japanner standing up for his Nation, as well as himself, and also a Formosan making his Objections with the Japonese's Answers to them; so that the whole Matter being justly and impartially laid before you, the Reader may the better judge as he shall see meet, and that I take to be the only honest way of dealing with Readers.

And I must confess, that tho' I was Conscious of my Ignorance of the English Tongue, yet I would by no means suffer any Body to methodize or correct it, because I was afraid lest the Reader should hence find Occasion of suspecting the Sincerity



of my Narrative. Wherefore I here must beg of him to excuse all the Faults he shall find in the Language, which he cannot reasonably expect a Stranger to be free from, especially in such a refin'd one, as the English at present is.

I flatter my self with the Hopes, that it will be not a little entertaining, the Questions therein handled bearing so near a Resemblance to the Disputes, which make so much Noise here at present. You'll see a Japanner, who out of meer friendship and kindness comes to free a Man from the Bondage of Priestcraft, Prejudice, and Ignorance; and on the other side, you'll see a Formosan, like a willing Prisoner, endeavouring to bring his Friend unto the same Condition as he is himself; and both using all the Arguments they are Masters of towards effecting their Design.

However, that the Reader may not expect more of me than he is likely to find at the long run, and so be obliged to throw away the Book in a Fury, it will be very necessary to tell him, that tho' I was so fortunate to be present at the opening

of the Conference, yet I was unluckily call'd away upon some very earnest Business, so that I could not stay for the Conclusion, which was however so near at Hand, that if he will take the same Liberty of guessing as I have done, he'll be able to find out which way the Victory turned: However, 'twill still answer my Design, which is to vindicate the Japanner when the Reader observes him all along arguing not like a Bigot, but like a Man of a free born Understanding.

One favour more I must beg of my Reader, is, that if he finds either of my Disputants to be out in his Logick, Philosophy, or Divinity, he would not think the worse of me, or think me guilty of the same Errors in my private Opinions; as v.g. if one of them should happen to affirm Fire to be hot, contrary to the Modern Philosophers, who affirm it to be cold: For as I have resolv'd not to omit any of their Arguments, or diminish the Strength of 'em, so neither will I add any thing to it; but such Blunders as they shall commit, let them answer for themselves.



# A DIALOGUE

Between A

## *Japoneſe and a Formoſan*

About ſome Points of The RELIGION of the TIME.

*Formoſan.*

**S**IR, you are heartily welcome to *Formoſa*, it is ſo long ſince we were bleſt with your Company, that I almoſt deſpair'd ever of enjoying it again.

*Japoneſe.*

Sir, I value yours ſo much, that had I not been detain'd by Buſineſs, I had not been ſo great a Stranger: But to tell you the Truth, I fell into the Acquaintance of ſome Gentlemen of great Parts, who made me freely acquainted with ſome new Notions of theirs which put me for ſome time into a brown ſtudy, till at laſt, partly by their help, and partly by my own Application, I came to ſettle my Mind on the Matter.

*Formoſan.*

Now you talk of Learned Men, pray give me leave to aſk you how your friend does?

*Japoneſe.*

Meaning who?

*Formoſan.*

Why, the Prieſt that was here laſt time with you; do not you remember?

*Japoneſe.*

Oh yes! Why I think he's well; but have ſeen him but once ſince I was here laſt: For you muſt know we fell out mightily that time upon certain Points of Religion; and I believe never will be reconciled; at leaſt I never will with him, whatever he does with me.

*Formoſan.*

How, fallen out with a Prieſt? I am ſorry for that, with all my Heart. I thought you had more Reſpect for Men of his *Robe* and *Dignity*.

*Japoneſe.*

A Fig for their Dignity and all that belongs to them; they ſhall never catch me with ſuch Chimeras again, I'll promiſe you; I have been their Fool and Slave long enough, to my ſhame be it ſpoken; but now, I thank my Stars, I am



grown a little wiser, and have shook off the Toak, and set my self free from their pretended Authority; and to be plain with you, this is the very Business: these Gentlemen I was telling you of, communicated me, and which indeed did give me no little Trouble; but I am at present so satisfied of the Priest's Confidence in claiming any Authority, that I wonder how any Man can be so besotted as to acknowledge it. Neither is this my Opinion only, but also that of the greatest Wits of our Age; tho' indeed, I must own, it never broke out so plainly as it has done within these Two Years, yet you must needs think it had been a long while a brewing before.

*Formosan.*

This is a sudden alteration indeed, and such as I little dreamed of; but for G—d's sake, Sir, do you consider what you are a doing? Do not you know that Priests derive their Authority from the Law-givers, and their Law-givers from God? So that you cannot deny that of the one, without rebelling at the same time against the Two others.

*Japonefe.*

Pho! One may see plain enough: You live in a Land of Darkness and Ignorance, wholly influenced by Priest-craft; were you but to live 3 Months in *Yedo* or *Meako*, you would see what a refined Air we live in; and I don't doubt but the changing of Climate would make you alter your Notions.

You cannot go into any Book-seller's Shop, but you see there some Books against the Authority of the Priests; nay, even of the Law-givers themselves; so that in a short time, I hope, we'll send them both a packing, which Work, if once done, will immortalize this Generation; insomuch, that I would not for the whole Empire be to be born in the next.

*Formosan.*

Nay if these be the Effects of your Climate, I'll e'en tarry at home.

*Japonefe.*

You may do what you please for that, but I'll assure you what I say is positively true; and the Authority of the Law-givers as well as of the Priests is sinking down as fast as——

*Formosan.*

You fill me with wonders, I protest——What, all the Writings of the Law-givers which have been so long in the greatest Veneration and Credit, opposed now with such Violence? I thought it was so well grounded, and so universally received, so well confirm'd by Miracles, that it was not in the Power of Man to overthrow it. But pray what Arguments do they make use of to overthrow the Authority of such great Men as *Amida*, *Xakba*, *Cambadoxi*, and the rest, who have ever been reverenc'd as Gods from the Time of their leaving the World? And what do the Priests say to all these? Do



they not oppose it with all their Strength and Might? I should think 'tis their Interest as well as their Duty.

*Japoneſe.*

There have been a few who have endeavoured to do it, but after ſuch a way, that it does more Good than Diſſervice to our Cauſe. The generality of them hold their Tongues; but however, this is agreed on by all the judicious Perſons, that our Arguments are unanswerable. I ſhould have told you, that there is one (not a Prieſt) who pretends to answer it not all at once, but piece by piece; viz. to Day one, to Morrow another; but his Character is already ſo blackned—

*Formoſan.*

I ſuppoſe by ſome of your Party on purpoſe to render him odious, and ſo hinder People from reading his Papers. But pray what are theſe Arguments of yours, that you ſay all judicious Perſons own to be unanswerable, how do you know but if they appear ſo to me I'll be one of your Proſelytes?

*Japoneſe.*

My Arguments! You miſtake me, Sir, I do not give them you as my own, neither would I have you to think that I am of their Mind, for they go upon one Ground and I upon another: Beſides, I don't carry the thing ſo far by half as they do, I do aſſure you; but however you ſhall hear what they ſay.

Fiſt ſays one, If the Writings

of *Amida, Xakba, Cambadoxi*, and other Law-givers do give the leaſt Authority to the Prieſts over the People, then we may ſafely ſay, they are of their own inventing; or elſe theſe Law-givers in the ſtead of being encouraged and admired while alive, and deified and worſhipped after their Deaths, deſerved rather to be puniſhed and made to ſuffer the moſt ignominious Deaths that ever Slave was put to, as being Uſurpers of that Power lodg'd in every Man.

*Formoſan.*

What Power do they mean?

*Japoneſe.*

Why, Sir, you muſt know they'll have it to be, that neither Kings, nor God himſelf has any Power over Men, but what they have receiv'd from them. Now what do you ſay to this?

*Formoſan.*

So then God's Dominion and Power over us is as much denied as that of the Prieſts; Is it not what I told you from the fiſt, that we could not reſuſe our Submiſſion to the latter, without turning Rebels to the former? However, I did not much wonder at People rebelling againſt the Prieſts. But that Men ſhould attack God's Authority ſo publickly, is ſomething amazing to me. For I never thought that Men in their Senſes would go to deny that as they had to their Coſt ſo often felt; I mean the Judgements he has ſent to Men for their



Sins. The *Chineses* tell us of an universal Flood: We can produce some such Punishments in our History; and as for yours, it is brimful of 'em. Now this is a certain Sign of God's Power over us, therefore either we must say, that it was evilly gotten, namely, by Usurpation; or else we must submit to it.

Besides, Reason as well as the Writings of the Law-givers tells us indeed, that God did give us Being, but not that he did give us any Power over it, and much less that we gave it back again; and if we have not this Power in us, how can we pretend to give it to Kings, or any Body else? No Body can give what he has not himself.

But farther, granting that Reason goes very near to tell us, that we have a power over our selves; yet if the Writings of our Prophets, whom we have all the Reasons in the World to believe were sent from God, do assure us of the contrary; ought not our Reason to give place to them? Besides, that same Reason that tells me I have that Power, tells me also, that he who gave me Being, gave me that Power over it; and if so he can take it from us when ever he pleases: So that which way soever we look, we'll find *God's* Power and Authority to be over all his Works.

One thing I wonder mightily at, is, that neither the Emperor, nor the High Priests should hinder such Doctrines from taking Ground: For, if People are once perswaded that the Power of Kings and

Priests is derived from the People, nothing can hinder them from withdrawing it when ever they see Occasion; so that neither of 'em can be safe on their Thrones.

Then as to the Argument, *viz.* that if the Writings of *Amida*, &c. does give any Power to the Priests, then it is of their own inventing, is to me not only a very bold, but also a most senseless less Assertion. For how is it possible, that such a Nation as yours should have all these Stories imposed upon you by a few Priests; nay, not only yours, but also other neighbouring Nations, such as *China*, *Tartary*, &c., in a Time when Learning seemed to flourish in every one of 'em, erected, and made other Countries erect Statues to these pretended Gods; suppose their Writings, which, as it might be made appear the *Chineses* themselves copied while the Authors of them were alive, all these and several other Circumstances make it a Demonstration to me, that it was not in the Power of the Priests to put such notorious Cheats upon so many Nations together.

Neither can it be said, that the Priests did alter these Writings; for as I told you before, so many other People having had Copies of 'em ever since; and since they do all agree, it is unreasonable to think that ever they did suffer the least Corruption.

Besides, do but consider the various Sects, that are and have been in *Japan* ever since the Departure of the Law-givers, which Sects are in continual Dif-



putes one with another about some Points of Religion. These Disputes do not arise from any Difference of the Copies, but from the Darknes of the Writings. Now had any one of the Sects gone to make any Alteration to serve their Turn, the others would have immediately exposed them, or done the same themselves, neither of which can be proved. Therefore it must be owned that these Writings are the same that *Amida*, *Xakba*, &c., wrote themselves.

And since it does appear by all the Circumstances that accompanied their Lives, as well during, as before and after it, that they were Men sent from the Great God to give Laws, and to establish his Worship; And since, as I have proved, GOD has a Power over his Creatures, if these Prophets did claim any to themselves, we ought to think that they had it from God, and that whomsoever they did communicate it to, might justly, nay, were bound to exercise it in their several Stations. Which leads me to the rest of the Argument, namely, that if *Amida*, &c., are the true Authors of these Writings, they deserved to be put to Death for pretending to any Authority, or to give it to others; which is indeed a very severe and unjust Sentence; For these that were sent from GOD must surely know better to whom that Power belonged, and consequently could lay the surer Foundations; and yet we see that they were so far from pretending to any Authority, in Matters of Civil Government,

that they renounced it as contrary to their Profession; nay, they enjoin'd all their Followers to obey those that were put in Authority over 'em; and settled the King's Rights upon the best and surest Foundations that ever were, *viz.* on God's Authority and Commands, his Rewards and Punishments. Now therefore, since all the Authority they claim, is only concerning Spiritual Matters, can any body be so unjust as to think them guilty of Death? Or so incredulous as to refuse them their Obedience, and shut their Eyes to the great Proofs they bring of their just Right to such Authority?

*Japonese.*

But, Sir, hear what another Learned Author says to this, 'There being such great Reasons for respecting and reverencing those Men who are sent from God; this might very well have pushed on some proud, ambitious Fellows to pretend to such a Mission: But however (continueth he) if these Men do claim to themselves any Power over Men, we may justly and lawfully suspect them.'

*Formosan.*

What I have said to the last Argument will in some Measure answer this; however, I'll add this, that as it is not these Men's bare Saying they are sent from God, that ought to make us believe them so; neither can such a silly Exception as that of their pretending to some Authority, be



a sufficient Pretence for our rejecting of 'em. Every Man that pretends to be sent from God, must do something to confirm his Mission: Wherefore we see that all of 'em have wrought some kind of Miracles, then is it left to us to judge whether these Miracles were real and true ones, such as none but God, or them whom his Hand was with could work, or whether they were meer juggling Tricks. Now, that there have been some of the latter Stamp, every where must be owned, because they have been discovered; and some received their Punishment in this World. But however, this can never be an Argument against the former. What Miracles *Amida, Cambadoxy, &c.* have wrought, is sufficiently known to the World, and by every impartial Man own'd to be above every Power but God's. It will be also granted, that God will never help Men in so particular a manner, to deceive People, and confirm an Imposture; it will therefore follow, that these Prophets challenging a Power in Ecclesiastical Matters, can be no sufficient Bulwark against those strong Proofs given us by God himself in behalf of them. How ridiculous then would it look in me, because I believe without any (or to speak more properly) against all Reason, that I am my own King, and that no Body has Power over me, but him whom I give it to, how foolish, I say, would it be in me to go to deny such strong Evidence! Because, forsooth, it contradicts that

Notion of mine, and demands that Submission of me, which I thought I did owe no Body but whom I pleased to give it freely.

Now farther, I would ask you whether you know of any Law-giver that did not pretend to this Authority, I don't believe you can produce one: So then we must at that Rate throw away all manner of Revelation, and go to the Play of *Blind-man's-buff*, or rather to the Children's Play of *Hide and Seek*, we must shut our Eyes to this Light we have, and let our shallow Brains go and look for another. Now what can such a short-leg'd Jade as Reason ridden and led by Interest, Self-love, and many other such Blind and Sinister Rulers, find, but a Religion suitable to every one of them, and consequently as far from God as he is from them. You see therefore, that while we endeavour to set Reason free, as we think, we rather make her the more a Slave, and in the stead of one Master, *viz.* God, we find her Forty; such as Pride, Ambition, Interest, Self-love, and Four and Thirty more of the like nature.

To conclude therefore, since we find by woeful Experience, 1. how short-sighted and weak our Reason is, and how unable of it self of finding the right Worship of God; and secondly, that God in Compassion to this our Infirmity, did inspire some Men to come and teach it; and has confirm'd their Doctrine with so many Signs and Wonders, such as do not leave us the least Occasion to doubt of it's



coming from him; it will follow, that these inspired Men, as well as their Successors, not only might justly, but also were and are in Duty bound to exercise this Authority which God gave 'em in their several Stations, and all the rest are of Consequence obliged to obey.

*Japonesse.*

But now, Sir, my last quoted Author will tell you, that the Door-keeper of the Temple has as much Right to pray, preach, and offer sacrifices to God as the best Priest of 'em all: Therefore they should in the stead of boasting of their Authority, own themselves no better than Servants hired and payed by the People: For doing of these things that belong to God's Worship, and so, any body that will may as well be a Priest in his own Family, and perform all the Divine Rites there, as well as the Priest at Church.

*Formosan.*

If the foregoing Arguments had been (as you said, *all ingenious Persons own*) unanswerable, then this would have followed of Course. But as we have stated this Power, *viz.* upon the incontestable Power of the Law-giver, which was immediately and undoubtedly derived from God; their Author had as good tell me, that I have as much Right to go and sit in the Emperor's Privy-Council, or to lead his Army, as those whom he has chosen to it. However, not to take too much upon me, in pretending to know Religion

better than your self: You may satiffie your self this way, if by the Writings of the *Law-givers*, and other Authentick Histories, it do not appear that *Amida, Xakha, &c.*, chose themselves Successors from among their Disciples, whom, and whom alone they communicated this Power to. But on the contrary, if it does appear, that they gave Power to every one, and that they accordingly made use of it, then your Hypothesis stands firm enough; then the Door-keeper's Cook-maid can claim as much Right as the Priest: but if I mistake not, both the Prophet's Writings, and the History of those Times tell us quite different things: In the First we read, that they chose some Men, whom in a particular manner they infested with that Power of Preaching, and performing the Ceremonies of Divine Worship; and that these Chosen Men did do the same to others as the Doctrine did propagate. In the Second we have no mention of any particular Congregation, which was not with a Priest, not chosen as a *Servant*, but ordained by other Priests in a higher Degree, which has continued from that time till this.

Now if you can from what has been said, find out your Author to be in the right, you had as good be of his Mind still; but if the contrary, then I would advise you to put up that Pride of yours, and return to your primitive State, and consider that these Priests are as Ambassadors from God; and consequently ought to keep up



their Dignity and Authority without bating one jot of it, considering whom they represent: And if some Envoys have been severely punished by their Sovereigns, for doing of Things unworthy the Persons they represented; much more ought these Vicegerents of God to fear lest by their too much facility, they make the People despise them. Respect we cannot shew 'em too much; but we can, and, I am afraid, generally do shew 'em too little. However, this may always be said for us, that 'tis no Affront either to our Reason or our Manhood, to reverence and obey the Priests under the notion of Legates of the Almighty; because then all our Submission is directly paid to him, whose Power and Authority over us, none but Fools and Madmen can call in question. But, Sir, however I am glad to hear of what you told me, *viz.* that these were none of your Arguments; and I wish they may not be your Principles neither: But however, tho' you tell me you don't carry the Thing so far as these Authors; yet you seem to have but a mean Opinion of the Priests, or rather do intirely rebel against their Authority: Wherefore I should be glad to hear of your Complaints against 'em; for I have more reason to care for you than for those Gentlemen who have drawn you away.

*Japonese.*

To be plain with you, Sir, what these Gentlemen and I were alledging against the Priests, was

their imposing upon Men's Reasons things quite contrary to it under the notions of Mysteries; which they must be either Fools for believing, or Kn——s for making others believe. And this was the Thing that I told my *quondam* Friend that time we fell out; whereupon he was so exasperated at what I said to him, that he went away, and never came to me again; and I to be sure was not such a Fool to go after him. Now therefore the Grounds I go upon are these; the Priests cannot stretch their Authority beyond the set Bounds of it, without turning Ufurpers, Tyrants, Deceivers, &c. Now when they are once liable to all these Denominations, they do no more answer the Intention of him that ordained 'em; and therefore we may safely deny them that Submission which they might have challenged, had they kept within their Compass. Now that they do deserve the afore said Appellations, does sufficiently appear by the Absurdities they crowd in their *Creeeds*; and oblige every one under pain of Damnation most firmly to believe: Therefore, I hope, you won't condemn me for taking my leave of them.

*Formosan.*

Before we call 'em all these odious Names, we ought to consider 2 Things; First, whether the Writings on which our Faith is grounded, be true or not: If they be true, whether they oblige us to believe these Mysteries under pain of Damnation? For if they



do, then the Priests affirm no more than the Scriptures do. Now as for the Truth of these Writings, I believe we have sufficiently settled; neither do you seem to deny that Point. And as for their affirming such Doctrines, any body may be satisfied that reads them.

*Japanese.*

What then, if these Writings do tell me Contradictions, and Things that shock my Reason, I must believe them, must I?

*Formosan.*

But, Sir, do but see how your great Zeal against Contradictions, leads you into a notorious one. You own these Writings to be of Authority, and at the same time say, if they teach me Contradictions? Which is as plain a one as can be.

*Japanese.*

Well then, to speak plainer, my Opinion is, that God cannot oblige us to believe Things contrary to Reason: If therefore there is any thing of that nature in these Writings, I'll very fairly reject it.

*Formosan.*

You must be very sure however, that these Things proposed do imply that Contradiction before you reject them; for there is no doubt, but if you find fault with one part of the Writings, you do quite overthrow the Credit and Authority of the rest.

*Japanese.*

I beg your Pardon for that, I

may reject one part of them, and yet believe the other, as fast as you do your whole Creed: For I don't think the whole Mass of Writings to be of that same Authority. Some there be that are undoubtedly and unquestionably true, and of Divine Inspiration; others that may be reckoned Apocryphas, tho' the Priests would make them pass for Canonical; and there be others, which are apparently false, which might perhaps have been very true and Authentick when first written; but afterwards, either by the Carelessness of the Transcribers, or the Malice of the Keepers, have been so corrupted, that at present we may lawfully reject them as false.

*Formosan.*

As to the first, I can't say much; there may be Mistakes committed by the Transcribers; yet I should think there is yet enough left of the Writings in which all Copies do agree to prove these Doctrines; but as for the latter, *viz.* of their being corrupted by the Keepers, so as to render them liable to Suspicion, I thought I had proved unfeasible. But yet, grant all this, what *Kriterion* will you make use of to know which is which? That seems to me a very difficult matter; and if you can furnish me with any Rules for the distinguishing the one from the other, *eris mihi magnus Apollo.*

*Japanese.*

Well then, to shew you I am not unprovided with that neither,



I'll give you Three Rules, which indeed, are not the Product of my Brain; for I had 'em from one of our Party, who wrote sometime ago a Book concerning *Inspiration*. The whole would be worth your Reading; and if you did, I don't believe you would go away with your Bigotry, but to the Rules.

The First is, that *Amida* being the greatest Law-giver, the greatest Demi-god, and all the rest being only Witnesses, as 'twere to him, we are obliged to believe no more than *Amida's* own Writings, and that with this

Second Rule, that we ought to believe no more even of *Amida*, but what we find all the Copies to agree in; and whatever we find in one of the Copies which is not, or is otherwise in another, that we may safely reject.

The Third Rule is, that when we have summon'd up all that the Copies do agree in, I mean of *Amida's* only; we are bound to believe no more of that neither than we find agreeable to our Reason. Now these be the Three Rules—

*Formosan.*

And very good ones too, I protest: But, Sir, do you not perceive what a *Credulous* Man you are grown, when even you intend to be the Reverse? you will not believe what God has revealed, because it seems to you against your Reason? But you can take these Rules, nay, I am confident a greater part of your Gentlemen, as well as your self, can believe Things

upon the Authority of another Man. Now, what would you think if a Man should overthrow these your Rules you depend so much on?

*Japonese.*

I should think he has at once undone what another has been a long while a hamering, but that I think impossible.

*Formosan.*

However, 'tis worth aiming at; and to begin, your Author says that *Amida* being the greatest God, and the rest only Witnesses to him; you'll believe the former, but not the latter; that's a Contradiction: For First, before you can believe in *Amida*, you must be sure that those that witnessed of him are true Prophets, and do not lie: And then how can you unbelieve that again.

Secondly, these Witnesses did prove the Truth of their Testimony by Signs and Miracles, as well as *Amida*, and consequently their Authority must be equal, as being both confirmed by God; for a Thing, let it be ever so true, can amount to no more than a Truth: I'll allow you therefore that *Amida* is a greater Hero in Dignity, but not in Credit than the rest.

Thirdly, you know very well that *Amida* refers the Authority of his Mission to the Prophets that were before him, and bore witness of him; so that if any of the Two may be questioned, it should be the former. Besides, we see that *Amida* speaks with all the Respect in the World of these Law-givers,



commends them, and in short, bears as much witness of them as they did of him: Now that a Man may be mistaken in another Man, may be well said; but that a Prophet inspired by God should give a good Character to an Impostor, is absurd; therefore the Authority of both, depending so much upon one another, we cannot pull out one of the Pillars without bringing the whole House upon our Heads.

As to your Second Rule, *viz.* that you'll have all the Copies agree in one Article before you believe it, I'll tell you what the Consequence of it will be; you must first take the Trouble to romage all the extant Copies, compare them very exactly, which by the way is no easy task, before you can settle your Religion; which, when done, may be in a little time altogether destroyed: For it is but bribing some Book-fellers or Transcribers to make a new Copy, contradicting one of your settled Articles; then off must it go out of the Book, till at last by throwing out one Article after another, you proceed Religionless.

And your Third Rule, *viz.* of believing nothing but what is agreeable to your Reason, is as comical a one as ever was invented: For first, if it is a true one, and may be depended on, what need is there for the Two foregoing ones? If you'll believe nothing but what appears to you reasonable, you need not trouble your self who it is that writ these Things, nor

whether the Copies do agree in: For let the Author be who he will, let the Copies contradict one another ever so much, what is agreeable to Reason, will be so still for all that, and consequently will challenge our Belief.

2dly, this is asmuch as if you should say, I'll believe no more of these Law-givers than I will of any other Man, nay, less: For when to my knowledge, you have been told by several Men, that in very cold Countries they had seen the Water grow so hard, that a Cart went over it: You have believ'd it upon the Honesty of these Relators; tho' I don't know how you'll make this and Reason agree.

If so, what need have you to talk so much of Inspiration, Divine Authority, &c. since it appears by this Rule that *Amida, Xakba*, and whosoever do pretend to any, may e'en go whistle with it: alfoon, if not rather believe any honest Men, as you will them with all their Divine Inspiration. You had as good therefore coin your Three Rules into this one, *viz.* *That we are not obliged to make a Distinction between a Man sent from God, and an honest Learned Man, that speaks of his own Head; but believe as much of either as our Reason will admit.*

What necessity was there then for God's working so many and great Miracles, to confirm the Doctrine he revealed unto us, if after all, it is left to every body to serve it as People do a Market, chuse what best pleases their



Palate, and leave the rest for less nice Customers; we might all have done that without the help of one single Miracle.

Farther, if God designed to reveal nothing to us but what was agreeable to our Reason, then that very Revelation was needless; for our Reason could have found it out of it self: But however, let that pass as a Supposition, because it is not much to the present purpose whether it may be true or no; this will however follow, that without the Help of any Supernatural Conviction, we might have given our Assent to such reasonable Propositions.

My Opinion therefore is, that these Law-givers were to declare to us something above Reason; for which the Power of Working Miracles was given them, that they might challenge our Belief to a Thing which Reason doth not comprehend; which when declar'd unto us, we must not expect to understand better than before; they will be above our Reach still, as the men who told you of the Water growing hard in cold Countries; they gained indeed your Assent as to the matter of Fact; but as to the manner how, they left you as ignorant as they found you.

Besides, you must own that the Name of *Mystery* is used in the Writings of the Law-givers; under what Notion must we understand it? Can we say, that what they call great and high Mysteries, are only Things agreeable to Reason, but only more Sublime than the

common Truths? Still does not this answer the Notion of Mystery. Let us therefore conclude, that when the Priests do teach us any thing that is above our Reason, under the Notion of Mysteries, they do no more than the Law-givers themselves have done: And if these Doctrines were Mysteries to them that had, besides Divine Inspiration, a great many other Advantages we want, well may they be so unto us, and well may we be thought very presumptuous to reject them, because our shallow Reason can't reach them.

Let me therefore make bold to give you the following Advice.

First, always to distinguish those things that are above Reason, from those that are against it. We call that Thing against Reason, that contradicts our former Ideas, framed on a due consideration, or on self-evident Principles; as for Instance, to say that fire is cold, is against Reason; because we have upon good grounds conceived the Idea of Fire, as of a hot Thing. But when we come to speak of God, and of his Nature, there is nothing can properly be said to contradict our Idea, because we never did frame one that we could say was to be depended upon.

Now if we are to set so great Value upon those ideas our Reason has framed, how come Men all generally to agree in the Worship of God, which is certainly against those Ideas we had or ought to have framed of him. The Worship of God consists in praising of him, in praying to him for what we



stand in need of, and in giving Thanks for what we have received. The Idea we have of a God, is of a Being infinitely Good, Merciful, Just, &c. We reckon up all the Excellencies that we find in Men, and attribute them to God in an infinite manner. When then we praise God, and tell of his Attributes, may not that shock his Modesty as praising a Man before his Face. To pray to him for any Blessings, contradicts the Ideas we have of his Goodness and Liberality. He is no generous Person, that knows another to be in Necessity, and will not relieve him till he asks for it: And so to give Thanks to a generous Spirit for any Favour, is a kind of an Affront to them, like praising of 'em; and much more to God, if we follow our Ideas before fram'd. I wonder therefore, that it never came into your Heads to abolish the Worship of God, as contrary to Reason, and then you'll have a very lazy Religion, and a good Time on't.

Nay, what do you think to believe that God is a Spirit, is not that quite contradicting all the Ideas we had framed? And that same may also be said of believing God to be Infinite, Eternal &c. For our Understanding is too little to receive any Ideas, but what are limited to Time, Place, &c. and Infinity, Eternity, being infinitely too large to squeeze into such narrow compass, are forced to lie without Doors. Farther, ask that Reason of yours that will believe nothing that contradicts it, how she comes to believe God's *Essence*

and his Attributes, to be the same without composition; for it is certain, it will always apprehend his Wisdom and Power as distinct, his *Justice* and *Mercy* as opposite. How can we believe God to be intire in all Places, and yet not circumscribed to any; that he penetrates all Substance, and is mixed with none; that he understands without the Reception of any *Idea*; that he loves without Passion, is angry without Disturbance, repents without Change, and so many other Perfections that are essential to his Godhead; ask your Reason, I say, whether it does fully understand them, and it will answer negatively; why then do you believe 'em. It is evident therefore, that it was left even to Reason to clip Religion, till it thought it enough, it would not cease, till it had made it imperceptible to the nicest Eye.

Secondly, before we can positively affirm, that a Proposition implies a Contradiction, we must be sure, that the contradictory Idea we had fram'd before, is well grounded. For instance, before we can say, that 'tis a Contradiction to affirm that the Sun is cold or dark, we must be sure that he is both hot and light. But when we come to speak of Things above Reason's reach, we cannot say that the doctrine of *Amida* concerning God, contradicts our Reason, because we can never be so confident of our former Notion of his Being; but we may reject them upon better Authority, without offering any Affront to our



Reason: Therefore, tho' we might very well think our Notions extraordinary good and firm at first, *i.e.* before the Revelation; yet when God's Authority comes and tells us the contrary, I think Reason her self will think it most *reasonable* to give place.

Thirdly, how do you know but one time or other, if not here, at least in the next World, our Understandings will be opened so, that (tho' at present they cannot so much as see the possibility of these *Arcana*) yet, then they shall see all these plainly, even so far as to be ashamed of our Dulness, while on this side the Grave; and yet this is the Promise of one of the Disciples of *Amida*.

What a heavy Rout would not a raw, untaught, Country Plowman make, if you should go to persuade him that the World turneth round as Meat round the Spit! How many objections would he make, which tho' to you would appear very silly and impertinent, yet to him would seem very wise and substantial ones: Now how do you know, but whilst you are crying out *Absurdity! Absurdity!* those blessed Men who for ought we know are already admitted to the Sight of all those Things we see here but thro' a Glass, darkly, would laugh, or at least, which would be more agreeable to their State, pity us for our Blindness; but much more for our Incredulity, if they were to behold our wise Proceedings here!

How many Things are there

which have appeared contrary to Reason, impossible, &c. which either by a more mature Consideration, or by experience, have been made as clear as the Sun! And if we may be allow'd to compare mean little Things to great ones, I'll tell you a Story, not foreign to our purpose. A Gentleman in *Europe*, having a mind to make himself merry with some of his Fellow-Mathematicians, came one Day to 'em with a chearful Countenance, and told them, He had found the way to make an Egg stand on end on a Table, without any other Support at all; upon which they all stood amaz'd; and after having debated the Matter seriously, they voted it *Nemine Contradicente* impossible, and thought he was in jest; wherefore to shew he was in earnest, took the Egg, and broke one end flat, and so set it to stand upon the Table.

*Japanese.*

Ha, ha, ha, ha!

*Formosan.*

When they saw the Thing done, the next Word one spoke, was, I could have done it. Bless me! cries another, that I should not have thought on't. You see, by this, a Thing which appeared impossible to a whole Company of truly learned Men, which when shewn, nothing seems easier; I need not make any Application.

A certain Gentleman of your Party wrote a Book in vindication of your Opinion, and concludes

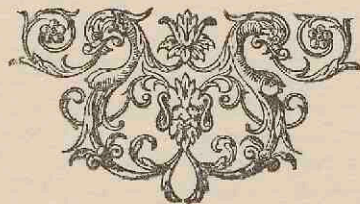


with these Words, That he refers his farther Conviction till the next World. I would not advise you to do the same, it will not be time then. And I had as good fancy first, that a Man may be saved without Holiness, and so wallow in Sin all his Life-time, and refer his farther Conviction, and if need be his Conversion till the Day of Judgment; I think their Case would not be much unlike, unless it be that the first might have more Right to plead Ignorance than the latter: You see I have been obliged to stand up for your Religion, as much as if it had my own, and that because we in our Religion have our Mysteries as well as you in yours; and are bound to obey, respect and reverence our Priests as well as you yours. But what was you going to say, for I have done?

*Japonesse.*

But now, Sir——

Here at last we are come to that fatal Minute, in which I was unfortunately call'd away without staying to see the Conclusion; and therefore I must here leave off entreating the kind Reader not to censure me for making the *Japanner* begin a Speech, and not end it; as if I should go by the common Proverb, which says, that Parish-Clerks, Women and Fools will always speak the last Word; which was very far from my Thoughts; but intending from the beginning to be as just in this Relation as I could, I thought it would be took as an Argument of my great Sincerity, not to omit even Three such insignificant Words as, *But now, Sir.*





## HAPPART'S FAVORLANG VOCABULARY

**a**, and; as *chau a to*, fire and water; *boesum a ta*, heaven and earth.

**a-a**, a twig, a branch; as *a ook*, a twig of a bamboo; *a-o baron*, a branch of a tree.

**a-apach-an**, a step; fr. *ummapag*; syn. *tataisan*.

**a-arras**, a step, a pace; fr. *ummarras*.

**a-arrit**, the tress of a woman's hair.

**a-auton**, a measure or instrument to measure with, as salt; fr. *moet*.

**abak**, a small boat or sampan.

**abas**, the sea.

**a-bauch**, a bowl.

**abi**, pinang or betel-nut.

**abissas**, things ready for travelling; to make ready.

**abo**, ashes or cinders; lime.

**ach**, rust; *ach o dippa*, the rust of iron; *ach o barrieg*, the rust of copper; *ach*, and *inach*, *ino-ach-en*, injured by rust.

**achachab**, five and five, by fives.

**achau-an**, a fireplace; the hearth.

**achi**, semen.

**achieb**, or *bog*, the body.

**acho**, not yet; *acho man o micham*, I have not yet eaten or drunken; *acho aban ja ina*, *rummies mamaba*, I do not yet know it, by and by I shall know it; also written *achai* and *achipa*.

**achoa**, or *change*, enough.

**ada**, a part or share; fr. *mada*, to divide.

**a-dach**, a peg, as that on which arms are hung; *a-dach o balasau*, a hanger; fr. *ummadag*; also written *a-adag*.

**adach**, a coral chain; it may be of poor materials, but much prized by the natives.

**adam**, a certain small bird, less than a sparrow; variegated, with a long tail; from whose cry future good or bad fortune may be presumed; if it cries out twice, or four times, it betokens misfortune; but if once, or thrice, or five times, then good success; if anything above this, it intimates a still greater blessing, according to the number of cries.

**adaudon**, the roof of a house.

**adda**, paddy or rice; used for that production in its various stages; *numatojorien*, as it just shoots forth; *minochargearo*, as it puts forth a

broad leaf; *tummaabbi-alallabach*, as it has two leaflets on the side, and one on the top, a resemblance being supposed to the *lallabach*, a green leek; *madorka ja adda*, as it is now, one and a half or two spans high; *gummasor tummabaron summais*, when it has attained its full length; *tummedinnis*, when the ear begins to form; *paikon ja adda*, when the ear is perfect, and hangs bent down; *tummaberook ja adda*, when the ear is half ripe; *machiech ja adda*, when it is quite ripe, and nearly scorched.

**addabon**, a calabash; *chackied*, ditto; *tabo*, a large calabash, wherewith to scoop up water.

**addad**, a piece, an end; *addad o ariem*, a piece of a lemon; fr. *paddat*, to cut or break; syn. words, *kattach*, *bitil*, *borbor*.

**addas**, and *addas o rima*, the palm of the hand.

**a-een**, a stink.

**A-enig**, a word or speech uttered quietly, as if one were ashamed or abashed; fr. *ummenig*.

**aga**, or *alam*, all kinds of missile weapons, as spears, javelins, etc.; fr. *magga*, to cast.

**aggan**, a crab.

**agganak**, seems to mean, it is done; when any end is reached.

**ai**, he, that, here, there; but nothing remote; syn. words, *ai-i*, *ai-ies*, *ai-inies*, *ailo*, *ailo-ies*, and *aillemons*.

**aiag**, a cockroach.

**aicho**, and *aicho-ies*, there, but not far off; *aicho*, *aichoies*, *so-o aicho echies*, yonder; *pait o ta*, *so-o roman kallach*, *gannumma*, there, beyond, yonder; *paita innai maro maicho* and *machoies*, it is so, there it is; *aicho-ech*, beyond, outside, far out of sight.

**a-ilijt**, the stalk or stem of coarse grass.

**aiodup o zysha**, the setting of the sun.

**a-i-or**, the following; *a-i-or naita*, the next; *ajor narroa*, etc., *a-i-or a mato*, next after the large one, that is, the smaller.

**airien**, a creation, a formation; fr. *merien*.

**airo**, and *esurro*, to suppose, to imagine; *aissen* is frequently used in different senses; when alone, it seems to intimate the doing away with anything, as when anything is burnt; *aissen o chau*, it is burnt in the fire; *aissen o cho*, some one has taken it away.



**alro-ossen**, a chair cushion.  
**aisennas**, small stars.  
**aissillak**, nearly hit; syn. *chadsja pila*.  
**aito-ito**, seven and seven, by sevens.  
**ake**, a word of excuse, when you unknowingly run against any one; as, pray excuse me.  
**akerauso**, a form of complaint, when anything falls down.  
**akobos**, a hunting-net, placed in the fields to catch beasts; fr. *pakobos*, to catch in a net.  
**al-al**, kindness; fr. *ma-allal*, to be kind.  
**alam**, all kinds of projectile or missile weapons; fr. *malam*, to fight with missile weapons.  
**aliód o barri**, a whirlwind.  
**alla**, that, in order that.  
**alla**, show, finery, ornament; fr. *malla*, or *palla*, to set one's self off.  
**alladoch**, called in the south *kalladoch*, a sort of red beans, which the natives wear round their necks instead of coral beads; they are very poisonous.  
**alle**, a mouth, a child; a word used in calling children.  
**allecho**, or *alleicho*, added to a word betokens doing or suffering; it also refers to the future; *summada alleicho na-amai*, which is the same as *summada na-a mamai*, to-morrow I will come.  
**allolo**, or *eeb*, firewood; *marach o allolo*, go and get some firewood.  
**amaach**, the filaments of roots.  
**ami**, a prohibitory expression; as *ami a mochan*, bring no food; *ami a man a dat-ai*, do not pick it; fr. *man*, to eat.  
**amis**, or *amisan*, the north; *matamis-mi-ma*, northward; *patamis*, trans. to go to the north.  
**amo**, a plum, a plum-tree; also a peach or peach-tree; *amo o ranna*, cherry, or a cherry-tree.  
**amorra**, the liver.  
**amorr' o rima**, the muscle of the hand.  
**anbini**, see *anibini*.  
**ani**, before this, ago; *ani rummies*, in former days; *ani zchieta a rummies*, ten days ago; *ani naspaat a idas*, four months ago; *ani iannacho a baas*, nine years ago; *animumma* and *anibanno*, when did it happen? *ani marpesa*, yesterday, or last evening; *ani naassa*, a little while ago; *anissima*, this morning early; *annach*, certainly, verily; *ansia*, yesterday; *ansiutta*, the day before yesterday; *ani bi-ini*, and *anbini*, last night; *ani baas*, or *ani mossa*, last year; *ani milip*, a long time ago; *ani aicho*, a very long time since.

**anibanno**, see *animumma*.  
**anibini**, or *anbini*, last night.  
**ani-eicho**, see *ani-milip*.  
**animarara**, it was to-day; in the evening.  
**animarpesa**, yesterday evening.  
**animilip**, or *ani-eicho*, a long time ago.  
**aninaassa**, just now, not long ago.  
**animumma**, or *anibanno*, when was it?  
**anissima**, this morning, early.  
**anitinnaam**, first, or before.  
**anizummies**, former days.  
**annach**, truly, certainly.  
**annomannoma**, or *assanniana*, set forward.  
**ano**, pickle.  
**ansha**, yesterday; *anshada somma*, yesterday morning.  
**anshutta**, day before yesterday.  
**a-omo**, a lady's fillet for the hair.  
**a-onosoa**, salt and water, with which the natives wash their wounds; compounded of *ao* (see *ano*), pickle, and *soa*, a wound.  
**a-orran**, *maorran*, *ino-a-orran*, fuddled with drinking, sick; people also say, *madich a marab a-orran ja ina*, sick with drinking, fuddled am I.  
**a-ot**, or *autan*, a measure, an ell; fr. *moet*.  
**apillo**, a finger; *sini apillo*, the thumb; *gakotul o rima o sasoot*, the forefinger; *babat apillo*, the middle finger; *aior shiem apillo*, the last finger; *shiem apillo dautatsilien*, the little finger; *apillono asiel*, a toe.  
**aran**, an adopted child, a servant brought up in the house, but who works for his food; as *aran o cho*, one who serves for board and lodging.  
**arapoch**, a sack or wallet, in which the natives put their food and clothing, for carrying on their backs while travelling.  
**araraatta**, level plain country.  
**arararaan a idas**, or *modarandan ya idas*, full moon; fr. *parara*, to enlighten.  
**ararroa**, two and two; *ararroa don natta cho tumkach*, from every second house is some one gone out to hunt.  
**aras**, grass.  
**arassa**, a kind of breeches made of the bark of a tree.  
**arat**, tow, lint, a rope, a cord (lighted for matchlock; hence a match).  
**arauto**, a tub or barrel.  
**aribaribat**, all sorts of hunting implements; as bows, arrows, fish-nets, etc.; fr. *maribaribat*, to hunt, or to go a-fishing.  
**ariem**, all kinds of lemons and citrons; *baron o ariem*, the tree of the same; *ariemmato*, a pumelo.



**aris**, towards; *bajan mataris*, to go to the east; *bajan pataris*, gone towards, i.e. trans.

**arodo**, a trevet.

**arorroan**, or *arorroayan*, a place of assembly; *ta* (or *don*) *o arorro-aijan*, the plain or house where people hold meetings, the palaver house or ground.

**arrabis**, the breast.

**arrar**, a fence, a garden; fr. *parar*, to fence round.

**arrasta**, a clod of earth.

**arribil**, or *ballag*, household furniture, all kinds of implements, clothing, and ornaments.

**arribodan**, fr. *inarribodan*, or *inoarribodan*, to cast the skin, to moult; root, *paribod*.

**arriborribon**, the neck, and the back part of the head; *chauch o arriborribon*, the hollow part of the neck.

**arri-eddan**, an inmate, a household; *cho don takalla*, a household or family; *aredan takalla*, ditto.

**arrina**, great bamboos.

**arripas**, a centipede; *arripas mahahasis* and *arripas gagil*, these are rare kinds; *arripas morrun* and *arripas a bi-vog*, these are commoner.

**arro**, a native arm ring of iron or copper; also a certain instrument wherewith to pluck up grass; *callaba*, the ring of round copper wire on the forepart of the arm; *tallatuis*, the second ring underneath.

**arrobo**, the rump of a man or beast; *taddogon* being understood as the upper part of the body, without neck or head, including the ribs and breast, and whether there be flesh on or not; *botorro*, the stump of a man's body when the head is taken off.

**arron**, a roll, anything rolled up; *arron o bido*, a roll of writing; *arron o badsige*, a sheet of paper rolled up; fr. *ummarron*.

**aroro**, a top, a whirligig, a branch.

**arros-os**, fr. *inimarros-t' a-ar-naros-os*, the noise of the sea; *arros-os o abas*, the sea roars; root, *parros-os*.

**arrotsenach**, a kind of shield.

**asa**, wares, merchandise.

**asaboan**, an instrument for carrying loads between two, as a bier; *asaboan o macha*, the bier of a dead man; fr. *passabo*, to carry between two.

**asamma**, a certain kind of bamboo.

**asanas**, a threshing floor.

**asa-o-babo**, a pig's sty.

**asas**, laziness, idleness; fr. *masas*, lazy, slow.

**asaspat**, four and four, by fours.

**asau-an**, a barn-floor, where people beat seed out of the stock; fr. *masau*, to thresh.

**asi**, a sieve; *asi o riba*, a shirt; lit. the white rim round the neck of a coat.

**asian**, a pole in the middle of a house; *bandon*, the two outer supports where the ridge pole rests.

**asiel**, a leg, a thigh; *chauch o asiel*, the hollow part under the foot; *asiel o zhisya*, rays of the sun.

**asinok**, a handkerchief; fr. *passinok*, to blow the nose.

**asjoddon**, the sides of a house.

**aso**, a nail of the finger.

**asoan**, a large kind of bean, great trees; *ieran*, small trees; *a-tsi-tsi*, small peas.

**asopietpiet**, a seam; fr. *passopietpiet*, to hem.

**asopir**, a cast-net.

**asoso**, a gift or present; fr. *passoso*, given.

**assaban**, a village.

**assal**, a field rat, nearly like the mole.

**assanniana**, or *assanoman-a*, or *annoman-noma*, to set forward.

**atap**, a patch, anything used for stopping a hole or tear, whether sewn, darned, or woven in; fr. *pattap*, to stop a hole or tear.

**atas**, a picture or drawing, a letter; fr. *pattas*, to write.

**atasajan**, or *ataz-ajan*, a table on which people eat; a board or tray on which to put cups and saucers.

**ataschiet**, ten and ten, by tens.

**atatta**, either, one by one; *ararroa*, two and two; *atattorroa*, three and three; *asaspat*, four and four; *achachab*, five and five; *atattalap*, six and six; *aito-ito*, seven and seven; *maas-paaspat*, eight and eight; *atattannacho*, nine by nine; *atatschiet*, ten by ten.

**atattalap**, six by six, by sixes.

**atattannacho**, nine by nine, by nines.

**atattorroa**, three by three, by threes.

**atauso**, a medicine.

**ataz-ajan**, see *atasajan*.

**ataz-auman**, same as *ataz-ajan*; *ataz-ayan*, ditto.

**ataz-ayan**, see above.

**atazyes**, a scarecrow to frighten birds; fr. *pattazyies*, to make a scarecrow.

**ate**, until; as, *ijo tatummaap ate o lollian*, you must work till mid-day; *ate poa ja kalla-man ate cabat*; fill the pot half full.

**atil**, instruction, a lesson; fr. *pattil*, to learn; *atillaijas*, school, church, etc.

**atillo**, a command; fr. *pattillo*, to order.



**atim**, or *atum*, caltrops.  
**atippo**, a sparrow-net, a firelock or musket; fr. *pattipo*, to shoot.  
**atite**, a word, a speech, an oration to the people, a sermon; fr. *pattite*, to speak openly to the people.  
**atoasa**, sets forth the special relation between sister and brother; thus, from this word, a brother is called not after his brother, but his sister; and a sister, not with reference to her sister, but her brother.  
**atokar**, a mast.  
**a-tsi-tsi**, small peas.  
**atum**, see *atim*.  
**au**, a sign by which one calls to another; as, ho! but it is generally placed after the name of the person called, as, *Cabbau*, or *Cabba au*, ho! *Cabba*.  
**au a-tsi**, fright, astonishment.  
**aubo**, a fish-basket, or basket for catching fish, like a net; *aubon*, a hen-coop.  
**auchad**, cock's spurs.  
**audik**, a swelling, an enlargement; see *pomo*, a boil or swelling that comes of itself.  
**aukat**, joy, love; fr. *maukat*, to love.  
**aukor**, a stopper of a tankard or jug; fr. *pokkor*, to put on a stopper.  
**aurog**, the kidneys.  
**ausa**, wax.  
**ausean**, a Chinese water jar, such as are seen in junks.  
**ausoan**, a way or course, leading anywhere; as, *dema au soan mosse Bata dai?* where are they going after *Bat-a?*  
**autan**, see *a-at*.  
**autat**, an opinion, a suspicion, a feeling; fr. *poetat*, to suspect.  
**auzzi**, terror, amazement.  
**azies-in**, an enemy.  
**azjies**, strangers, who do not belong to our town or country; an enemy; fr. *mazjies*, enmity.  
**aziman**, a treasure; fr. *maziman*, to lay up treasures.  
**azobat**, or *a zo babat*, half full.  
**ba**, a stool; *ba o asielen*, a foot-stool.  
**baak**, unemployed, plain, private, vacant, useless, anything unservicable.  
**baan**, the superficies of anything both outward and inward; *baan o lillum*, *baan o babo*, circumference on the inside, and the surface on the top.  
**baas**, a year.  
**baat**, a fruit, like the European pumpkin;

*baat o baam* (or *baun*), a pumpkin; *baat o gagil*, a melon; *baat o poot*, a water-melon.  
**babaas**, tidings, a message; fr. *paas*, to bring tidings.  
**baban**, an earthen dam; fr. *pan* and *paban*, a dam.  
**babassoos**, a kiss; fr. *pabassoos*.  
**babat**, the middle, in the midst; *babat a bi-ini*, midnight; *babat a don*, the inner floor of a house, the inner chamber; *babat a pillo*, the middle finger; *babat o cho*, a man of middling stature; *babat mato maisilo*, moderately great or long.  
**babechab**, a rug or coverlet; fr. *pabechab*, to cover any one with a rug.  
**babennonno**, a basin or gong.  
**babiar**, the shoulders, a shoulder of meat; *babiar o abi*, a branch of a betel-nut tree.  
**babidan**, the place where men gird themselves.  
**babido**, writing instruments, as pen, pencil, etc.; fr. *pido*, a writing.  
**babied**, a girdle round the loins; fr. *pied*, the place of a girdle.  
**babilla**, an instrument wherewith to split anything; fr. *pido*, to cleave.  
**babio-g-i**, a certain tree, bearing blue flowers like the lilac; *alabos*, *aras*, same, *satik*, the leaves are used for a wounded or sprained limb (*sic*).  
**babisi**, standing grain, such as rice, millet, etc., before the seed is formed.  
**babo**, above, up high; also the cry of all kinds of birds, the squeaking of mice, rats, or snakes; *erro assi babo bada i*, sit on the stool; *tummal ponotazi pana babo*, the kite flies up high; *mampa babo*, the cry of birds; *matababo*, *mi*, *ma*, above, up high; *pata-babo*, trans.  
**babo**, or *baboe*, a pig.  
**baboan**, a great star; *baboan o marara*, the morning star.  
**baboar**, honey; also, the spittle or saliva that is used for making strong drink; fr. *poar*, to prepare the saliva for making strong drink.  
**babobo**, a sieve; *asi*, ditto.  
**babodol a oog a zysya**, about half past four.  
**baboe**, or *babo*, a pig.  
**baboeliekh**, a pig sty.  
**baboessan**; *binaboessan* into *baboessan*, the sleeping of the hands or feet; *baloessan o asiel*, the hand sleeps; fr. *paboessan*, not used.  
**baborra**, the foundation of a house.  
**baborajan**, and *baborran*, a bamboo frame for drying fish or flesh; fr. *porra*, a drying place.



- baborrat**, a bandage, that wherewith anything is bound; fr. *porrat*, to bind.
- babosa**, or *cho*, a man, people.
- babot**, shoes; *babot o asiel*, the feet; fr. *patot*, to put on shoes.
- babries**, a loose knot, a snare; *babries o raro*, a hat-band; fr. *pries*, to tie.
- baburras**, deliverance, redemption.
- bach-an**, said of any one who has a bone in his throat; *kabach-an ja ina*, I have, etc.
- bachan**, a load, also a pair; it is only used of such things as by nature or art are coupled together; *nata bachan a babat acharrod*, a pair of shoes or stockings.
- bachas**, dryness, drought.
- bachinan**, the fever; also the verb pret. *binachinan*; fut. *ino bachinan*.
- bachor**, folly, contention; *bachorren*, a simpleton, a fool; *chubboen, ra-choen, and rausan*, ditto.
- bachun o tairren**, coral.
- badda**, joined to *sjoem*, a child; refers to all children of the male kind, whether of man or beast; when used alone, it means a full-grown male among beasts; and among men, a bachelor; *badda* is no longer used after marriage; from this comes *bas a badda*, a great boy; *babat a badda*, a half-grown young man.
- baddoa**, or *battan*, or *tuppo*, persons born on the same day.
- bado**, a wave, a billow, a gulf.
- bag**, or *bage*, horns; fig. a buck, or deer; otherwise, *o basan*.
- bagchan**, a burden, a couple.
- bagcho**, a fruit like small cucumbers.
- bagchono-adar**, the muscles above the thick part of the leg.
- bagchonotea**, the muscles under the armpits.
- bagga**, the lungs.
- bagga o chau**, or *boat o chau*, a burning coal.
- bai-lalian**, about half past nine.
- bajan**, the east.
- bajus**, a storm; fr. the verb *pajus*, to storm; trans. *pabajus*.
- balat**, a row of two, one beside the other; fr. *palat*, to spread one's self out twice.
- ballag**, or *arribil*, household furniture; all kinds of implements, clothing, and ornaments.
- ballasau**, a hanger or chopper.
- ba-o a idas**, the new moon.
- bao**, new, young.
- barbar**, the south wind.
- bardon**, the outer props on which the ridge-pole rests; all the props of a ridge, whether in the middle, or at the end.
- barieg**, or *baro*, copper.
- barok a bok ori**, the dewlap of a cow.
- baron**, a bush, a stock, a tree, a wood; *baron iel-iel*, a mulberry tree; *baron o bilpil*, a plantain tree; *baron o roggo*, a cocoa-nut tree; *baron o abi*, an areca betel-nut tree; *baron o amo*, a plum or peach tree; *baron o amo ranna*, a cherry tree; *baron o ariem*, a lemon or citron tree.
- baron o chaar**, the shaft of a pen.
- barra-baraan**, naked; fr. *pabarra-barra*, to strip naked; *barrabarraas*, naked.
- barranaeh**, an iron pan.
- barras**, or *bior*, the remainder, the overplus, superfluous; *ka barras o koste, ja merien, ka barras o natta cho saru baddo*, there is very little left to do, there is only one more man needed (*koste* is here used for *koezi*, little); the word thus used is from *me*, and is the same with *bior*; *barras* is used when there is an overplus; *me* refers to that which remains.
- barren**, natural spots on the human body; *borrah*, large spots; also drinking spots on the clothes.
- barri**, the wind; *bar-bar*, the south wind; *bar-bayan*, the east wind; *bar-tsipan*, the west wind; *mas oan*, the north wind; *bar-bayan a wannan*, the south-east wind; *bar-tsipana wannan*, the south-west wind; *barri tabo-ol*, the north-east wind; *bar-tsipan a amisau*, the north-west wind; fr. *mabarri*, to blow.
- barri-barren**, fr. *binarribar, ino-barri-barren*, like *barri-barra*, the foolish tricks of simple people; fr. *parribar*, not used.
- barritok**, paper.
- barri-ya-oetas**, a shower.
- barro**, a sheaf or bundle; *barrono aras*, a bundle of grass; fr. *parra*, a sheaf.
- barrobo**, a field-rat; *kamossimos*, a field-mouse; *kadzys*, a mouse; *kadzies*, ditto.
- bart**, a fly; *taitai, turriturri*, a firefly; *rieb*, a mosquito, a gnat; verb, *mabart*.
- basioen**, mouldy.
- bassarro**, an onion.
- batbat**, a rope or binding of bamboo; *tat-kach*, a binding for the hunt; *choa*, a small binding of rattan; *batbat tsiaas*, a short bandage; *batbat tasso*, a bandage one fathom long.
- bato**, a stone.
- batono macha**, the pupil of a fish's eye.
- batono chachach-oan**, a grindstone.
- battan**, see *baddoa*.
- batur**, millet; the word is used regarding millet in all its stages; *tummochar o bart*, when



the millet just springs out of the ground; *tummottarria ja batur*, when it has two leaflets on the sides, and one straight up; when it has three stalks, it is called *natoeroa chaard*; *addobo kolen*, when the plant is a little larger; it refers also to the growing of rice; *moeabbar ja batur*, when the rice first shows itself; *tummamacho-o tiretten*, and *tummacho-a mado*, when the rice is half ripe; *machiech ja batur*, when it is quite ripe and nearly burnt up.

**bau-o**, to take the small-pox; *bau o bibo bauoa*; pass. *bau o as*, *binau*, fr. *ino-bauoas*, to have the small-pox.

**bayan**, the east.

**bayus**, a storm, a hurricane.

**baziap**, all kinds of pot-herbs and greens, that do not grow on trees, but spring directly out of the earth; *baziap baan*, mallows; *robar-roboulaboas*, nearly like the mallow, with a prickly seed; *sishien o ranna*, argentaria; *babinnik*, wild marjoram; *sarolad*, perhaps basil or balm; *babiar*, bugle; *dirro*, sage; *aurwyt*, wormwood; *togea*, marjoram; *tarraras*, purslain; *tarraisan*, wild chervil; *tallili*, sorrel; *oe*, mead; *bazieep o poot*, the mustard plant; *rasan*, leaves of the violet; *tari-masoan*, a lily; *arosat* and *dalobe*, sweet smelling plants; *daien a ta*, *bata*, *atomo*, ditto; *rool o babo*, thistles; *ool*, hemp.

**baziogh**, the skin of a beast; also a shield to fight with; otherwise, *baziegh o malam*, a warrior's shield.

**bazij**, the hide or skin of a beast; *bazij o malam*, a shield.

**baz-o**, devil's bread, toadstools.

**be-bies**, a word by which a younger brother is spoken of with respect to his elder brother; also a younger sister with respect to her elder sister; *inabies*, the youngest child; *inababat*, the middle child; *inamachen*, the eldest child.

**beida**, the milt of a pig.

**beries**, a younger brother or sister.

**betoto**, a dove.

**bia**, the leaf of a tree or plant; *bionot*, the two elevated leaves on the side of the rose; *birool*, the buttocks; *challam*, the leaf of a book; *challam baritok*, a sheet of paper.

**bianot**, the nostrils.

**biarool**, the buttocks.

**bido**, lampblack, ink, paper with ink on it, black paint; generally all kinds of soot adhering to pots or chimneys; fr. *pido*, to write.

**big**, scurvy, scabby, scabbiness; *bigh* or *bigh-en*, ditto; *bigh-en*, scabby.

**bigeno**, scum; fr. *pigeno*, to foam.

**bi-ini**, the night.

**bigkak**, or *bigkagh*, a porkling, a young pig.

**billa**, a cleft, a split, a break in anything hard; fr. *pilla*, to cleave.

**billaak**, the breadth of anything.

**billabe**, a coral; a soldier; young fellows who have beaten the enemy are thus called.

**billang**, split bamboos.

**billik**, coarse cloth woven by the natives; a handkerchief, a sail-cloth.

**billooog**, a split bamboo; pron. like *billaak*.

**bilooag**, or *bilooagh*, a broad spear, a hog-spear, or halbert.

**bilpil**, a plantain tree; *bo o bilpil*, plantains; — *o staios*, a small plantain with a red skin; — *a sabba*, a long plantain; — *o a siel baba*, another sort, large and thick; — *o ta cor*, a small plantain with a thin skin.

**binnan**, a deer, whether buck or doe; *masorro*, a roe; *sinni o binnan*, a hind; *bag o basan*, a full-grown buck; *bae binman*, a deer one year old or thereabout; *chaddoa*, a young deer with small horns; *masham*, an old buck.

**bio**, all kinds of juice or soup in which any food, whether fish or flesh, is cooked; or, it may be, pickled, in order to preserve it.

**bioa**, thunder; *poa bioa*, it thunders.

**bioac**, the same as *barras*, superfluous.

**bioes**, the paunch; tiles.

**bior**, see *barras*.

**bisa**, a dart or arrow; *bisa o roddok*, a common kind of dart; *bis o tallapiech*, a large dart; *borro*, a hard reed of which arrows are made.

**bitik**, a word used when anything is pulled, cut, or broken in pieces, leading people to exclaim, it is all over! see *giech*, to tear, and *ossot*, to plunder; *bassot*, it is out! also *chos*, *cho-os*, when it has been drawn out long, *giech*, used when anything is torn; *boch-ies*, it is in pieces! i.e. when anything falls in pieces; *bottok*, it is advised; *goch*, it is in; *bottok*, it cracks.

**bitil**, a long piece or end broken off or cut from the length of anything; it differs from *borbor* and *kattach*.

**bo**, depth, deep, far from the bottom; *bo-o to*, deep water.

**bo**, kindness, compassion; *ellipa ja bo no cho zies*, there is no kindness in that man's soul.

**boa**, all kinds of seed and fruit of a tree or plant; also the flesh of beasts and fishes; also a person; *boa iel-iel*, the mulberry; *boa roggo*, the cocoa-nut; *boa amo*, a plum or peach; *boa amo ranna*, a cherry; *boa pilpil*, a plantain;



*boa abi*, an areca nut; *boa arien*, a lemon or citron; *boa idoan*, grapes; *ba-o*, the dregs of native liquor.

**boah**, a word of mockery, the noise of a musket; also of a shock or blow.

**bo-ai**, a tankard; also *bagi* and *tapollagi*.

**bo-ar**, mud, a layer.

**bo-at o chau**, live coal.

**bobor o che**, a beetle.

**boch-ies**, a word used when anything falls to pieces; see *bittik* and *gich*, to fall to pieces.

**boch-o**, a stink; fr. *maboch*, rotten.

**bodda**, an abacus; *boddo*, ditto; the stick and other instruments by which the natives reckon; fr. *pado*, an abacus.

**boeboe**, forefathers; *boebos*, ancestors in general; grandfather, grandmother, etc.

**boelassi**, the bladder.

**boesini**, a grandmother.

**boesjam**, or *boesyam*, a grandfather.

**boesum**, the heavens, heaven.

**boe-sing**, or *boe-tsina*, a fan; *tatabbis*, ditto.

**bog**, or *bogh*, the body; the skin of a man or beast before it is stripped off; also the outer bark or shell of anything; *bach o adda*, the husk of paddy with the grain inside; *bach o bilpil*, the skin of a plantain; *bach o baron*, the bark of a tree; *bog o macha*, the eyelids; *bogh o lullach*, the foreskin, the preputium.

**bokkebok**, filled up; *ribokbok*, a stuffed coat; *ballabal*, wadding, as cotton, etc.

**bokkir**, the throat.

**bokkob**, anything stuffed; as Japanese cloaks, or old Flemish breeches; fr. this comes *ribokbok*, a stuffed coat.

**bokkol**, a deformity of person whereby people go bent or double; *bokkollen*, to go bent through infirmity; *mabokkollen mima*, crooked; *pabokkollen*, to make crooked; *bokkollen*, one who has such a deformity.

**bollabol**, stuffing, such as that put in Japanese cloaks, cotton, etc.

**bon**, blunt at the point, dull; verb, *mibonbon*.

**bonna**, a field, all kinds of fields.

**bonnad**, sand.

**bonnao**, the member from the groin to the knee-pan, the thigh.

**bonn o aribaribattan**, hunting ground.

**bonn o tataapan**, tilled ground.

**bonnon**, same as *bonnao*.

**bo-o**, the lees of native wine; *cha*, the dregs pressed out therefrom.

**boo**, a floor raised above the ground.

**boot**, a plank; a floor raised above the ground, such as are seen in the granaries of the

natives, or before their doors, to prevent damp; *boot o hatta*, a cage; *boot o baron*, a plank.

**borbor**, pieces of fish or flesh, cut up to pickle or cook.

**bo-ri**, the flesh of the neck cut off from the bone.

**borra**, to appease, to be at peace; *boor o azies*, or *borra azies*, allies; fr. *maborro*, peace, and *aborro*, to pacify.

**borrabor**, dust, matter; fr. *porpor*, to raise the dust.

**borrak**, large spots, with which men are sometimes born; also the stains with which drinkers soil their clothes.

**borrason**, verb, *binorrason*, fut. *inoborrason*, ger. *borrasoa*, to become mouldy and spoiled; *borrason a uppo*, mouldy bread.

**borrere**, a wen.

**borro**, a sort of hard reed, with which darts are made.

**borroch o atazjan**, the edge of a table.

**borroch o not**, a boil on the nose.

**borroch o ta**, an island.

**borrog**, or *borrogh*, anything that projects above another or lumpish; *borrog o not*, a bump on the nose, etc., see under *borroch*; verb, *maborroch mi, ma*.

**bossor**, the root of a tree or plant.

**bossot**, a word used when anything is drawn out, leading us to say, it is out; also when any one comes forward, as *bassot ja icho*, he is come forward; fr. *pabossot*, to draw out.

**bottoos**, a cat; proverb, *assouk i orran mausi o bottoos*, i.e. to pass for a fool in the world; *bottoos o adda*, a musk cat.

**bottoro**, the trunk of the human body without the head.

**bottul**, a spear.

**bree**, a bow.

**buttoots o adda**, a musk cat, so called because it eats paddy in the field.

**cha**, the dregs of strong liquor, in which there is no more juice; it differs from *rasras*.

**chaan**, the belly.

**chaar**, a feather, or wing, or arm of a mill; *chaaran*, a feathered fowl.

**cha-at**, a corn, a swelling under the ball of the foot.

**chach**, or *chagh*, the powder of ground seed, the refuse of bruised corn.

**chachaab**, a scoop-net; the same as *chagchaab*, a fisherman's sweep-net; fr. *chummaab*, to fish with a sweep-net.



**chachad**, wages, recompense, whether good or bad; fr. *chummad*, to repay.  
**chachap**, the covering of a pot, pan, canister, or chest; also a door or window.  
**chachap au macha**, a burial place.  
**chachap o po-o**, the knee-pan.  
**chachau**, a besom; or *chagchau*; fr. *chum-mau*, to sweep.  
**chacheriel**, a saw.  
**chachilip**, a tailor's shears, forceps; fr. *chummilip*, to cut with the shears, or scissors.  
**chachirrich**, a line or stripe.  
**chach o bonnan**, any frame for the setting up of arms; fr. *chummollan*, something lying over one another.  
**chachod**, a query, adultery; fr. *chumma*.  
**chacholok**, gloves.  
**chachorol**, a mast.  
**chachuppir**, stubbornness, opposition; fr. *chumpir*, to break through.  
**chad**, the calf of the leg.  
**chadsja**, or *chadsia*, or *olla*, nearly, almost; *chadsia madich*, almost sick; *chadsia macha*, almost dead; *chadsja man ja ina*, I have nearly had enough, e.g. *olachal adsja*, *olochal adsja*, *olamamoeda*, all these words are of similar signification, and appear to denote a kind of complaining; *olamamoeda*, *olach adsja macha*, he is nearly dead.  
**chagh**, see *chach*.  
**chagohaab**, see *chachaab*.  
**chagchau**, see *chachau*.  
**chagchi**, a bodkin; fr. *chummi*, to make a hole with a bodkin.  
**chagchied**, anything to scoop with, as the native gourds; fr. *chummied*, to scoop out of a pot or pail.  
**chagcho**, lyc, with which the natives wash their linen or heads; fr. *chummachecho*, to wash with lyc.  
**chaggai**, a remnant of silk or worsted stuff; *chagchai*, a small napkin of silk or woollen.  
**chaggi**, to purpose; *mabo chaggi*, to know, to mean; *o chaggi*, to do to purpose; *kama chaggi*, to know very well.  
**chaibos**, or *haibos*, a name given by the natives to the devil; proverb, *gi-roan haibos a sjies*, a half devilish mind.  
**chalaplet**, the milt.  
**challam**, a leaf; *challam o bido*, a leaf of a book; *challam o barritok*, a sheet of paper; *michalla challam*, a book with many leaves; also linen folded up.  
**challo**, soft reeds, growing among the grass.  
**chamma**, a sort of drink or sugar-beer, a

liquor made from water and dregs; also sweet beer; fr. *michan*, to drink.

**chan**, a shore; *lo* and *roos*, ditto.

**channa**, an otter.

**channumma**, also *chauch*, a hole or pit in the ground; also a hollow place in anything; *chauch o arriborribon*, the hollow in the neck; *chauch o asiel*, the hollow place under the feet; fr. *pachauch*; *chauch o ranna*, a valley.

**char**, the breath or voice of a man or beast, the smell of anything; also clay; *char o cho*, the cry of a man or beast, the smell of anything, clay; *ombo no char o bassaro o biman*, to smell vinegar; *tsimimis o char o machan o chamma*, to try the taste of food or beer.

**char-don**, the environs of a house so far as the ground around belongs to it, within the fence.

**chareo**, stagnant water; *char chareo*, full of pools and marshes.

**charra**, the space between the lattice.

**charrina**, the ears.

**charri-o zijsia**, *o idas*, *o baas*, some days, months, or years, but not all.

**charrod**, stockings.

**chasi**, a bat.

**chatto**, smoke, tobacco.

**chau**, fire.

**chauch**, a ditch, all kinds of indentation in anything; *chauch o ranna*, a valley.

**change**, enough; as *acho* and *ami*, words whereby men signify they desire no more; it differs from *ka micho* and *ochal*.

**chaulachol**, the great gut.

**che**, dung, refuse; *che o macha*, matter from the eyes; *che o charrina*, ear-wax.

**cheison**, wild chervil.

**cheme**, pus, matter; fr. *chummime*.

**chi**, rushes for making into mats.

**chielchiel**, the claws or hoofs of a beast.

**chili**, the testicles.

**chimogñ**, foulness, sweepings.

**chimotor**, the elbow.

**chin**, certain brown insects, which sit and sing in the grass, very much like grasshoppers.

**chi-oor**, a turbot, a bud, such as shoots forth from the trees; fr. *chummioor*, to sprout.

**chippassanan**, *chinipassanan*, *inochipassanan*, to fall down through weakness, as those who are become thin through sickness, or who have lost their strength by travelling or fasting.

**chirrap**, food sticking between the teeth.

**cho**, a man; also a people; *cho don*, kindred, the people of the house.

**choa**, small rattans.

**choan**, the belly.



**chobon**, the sheath of a sword or other weapon; fr. *chummobon*, to sheathe.

**cho don**, kindred, the people of the house.

**chogcho**, blue.

**choma**, a bear.

**chome**, or *chomi*, the milt or roe of a fish.

**chomi**, yarn for weaving, worsted.

**chommottal**, *chummottol*, *cha-chummottol*, ger. *chottolla*, inf. *chottollen*, *chinottol*, *inchottollen*, to beat with the fist; *chummottol*, *chachattol*, a blow with the fist.

**cho-o**, a sprout, when it first shoots out of the ground; fr. *chummo-o*, to spring out of the ground.

**chor**, the fat of the inwards.

**chorrien**, hard of hearing, deaf.

**chubboen**, a simpleton; one who has the falling sickness; *chubbo-chubboen*, intens. *chubboen*, verb act. *mahubboen* and *machubbochubboen*, *chumaab*, *chinummaab*, *chachummaab*, ger. *chaaba*, inf. *chaaben*, *chinaab*, *inochaabben*, to fish with a sweep-net.

**chumda**, *chi*, *cha*, *cheda*, *chedaan*, *chienda*, *inochedaan*, early in the season; = *padaat*, *pachdo*, trans. nom. *chachda*, early time.

**chummabal**, *chinummabal*, *chachummabal*, ger. *chaballa*, inf. *chaballen*, *chinabal*, *inochaballen*, to say anything to put one out of countenance, or make one afraid; *pachabbal*, to cause such to be done; *chachabal*, a threatening = *lallalak*, a frightening; *ma-achachabal*, = *marais a cho*, a threatener.

**chummacha**, *chinummacha*, *chachummacha*, *chachachachaan*, *chinacha*, *inochachaas*, to look for, to seek out; *pachacha*, *pi*, *pa*, *apachacha*, *ipachacha*, *inipachacha*, *ino-ipachacha*, to search out; *piri merio*, to seek out the best; *chummacho o arribel o nau-poot*, to look out for good clothes; *chummacho mammal*, to look out for a lover, it is used for men as well as things; *chachacha*, a searching out; *maachachacha*, a searcher.

**chummachcho**, *chinummachcho*, *chachummachcho*, *chachchoa*, *chachchoan*, *chinachchoan*, *inochachchoan*, to wash with lye; *pachachcho*, *pinachachcho*, *papachachcho*, *ipachachchoa*, *ipachachcho*, *inipachachcho*, *inoipachachcho*, to do as above; *chumachcho no riba*, to wash clothes; *ma-achachachcho*, a washerman; *chach-cho*, lye to wash with.

**chummacho**, *chinummacho*, *chachummacho*, ger. *chacho-o*, inf. *chachon*, *chinacho*, *inochachon*, to polish; *pachacho*, to polish, etc.; *cho chummacho*, *inochachon*, *bato achoan*, the man polishes, the knife is whetted, the stone

grinds it sharp; *chachach-o*, a grinding; *ma-acha chach-o*, a grindstone.

**chummad**, *chiuummad*, *chachummad*, ger. *chadda*, inf. *chadden*, *chinad*, *ino-chadden*, retribution, whether good or bad; *pachad*, trans. *chachad*, reward; *ma-achachad*, a rewarder.

**chummaddip**, *chi*, *cha*, *chaddippa*, to cut off anything close to the ground.

**chummadik**, *chi*, *cha*, *chaddikka*, *chaddikken*, *chinaddik*, *ino-chaddikken*, to approach; *pachaddik*, to cause to draw near; *chachaddik*, an approach; *ma-achachaddik*, activ. any one who comes near; activ. *ma-achaddik*, one who is come near; fr. *machaddik*, *chaddik*, the drawing near of a matter.

**chummagechil**, *chinummagechil*, *chachummagechil*, ger. *chachilla*, inf. *chagchillan*, *chimagchillan*, *inochagchillan*, to come up with any one in walking or running; *pachachil*, *chachachchil*, nom. subst. *ma-achachachil*, a good runner that can overtake others.

**chummai**, *chinummai*, *chachummai*, ger. *chaisa*, inf. *cha-in*, *chinai*, *inochaittin*, to carry on the back; *pachai*, trans. *chachai*, nom. subst. *ma-achachai*.

**chummais**, *chi*, *cho*, *chaisa*, pass. *chaisas*, a putting off; *pachais*, trans.

**chummalgal**, *chi*, *cha*, *chalgalla*, the barking of dogs; *pachalgal*, trans. *chachalgal*, a barking; nom. *ma-achchalgal*, to bark.

**chummallak**, *chi*, *cha*, *challakka*, *chilakken*, *chimallak*, *inochallakken*, to cover over, as *tum-makken*; *achallak*, trans.

**chummallam**, *chinummallam*, *chachummallam*, ger. *challama*, anything that lies over another, as clothes, etc.; also to hang or put one thing over another.

**chummalt**, *chinummalt*, *chachummalt*, ger. *chatta*, inf. *chattan*, *chinattan*, *inochattan*, to pay a ransom for a murderer; according to the old native custom, a pig for a man; also to pay a fine for any misdeed; *pachalt*, trans. to cause such to be done; also simply to give back or repay one thing for another, like for like, whatever it be; *chachalt*, the punishment laid on any one as a ransom for murder; also the judgment that is annexed to murder; *atea zij-sja o chachalt o tapos o cho*, until the day of the judgment of all men; *ma-achachalt*, a ransomer; that is, one who pays the ransom.

**chummanied**, *chimmumanied*, *chachummanied*, ger. *channida*, the screaming, howling, and crying, whether of children or adults.

**chummannagh**, *chi*, *cha*, *channagha*, *channaghan*, *chinannaghan*, *inochannaghan*, to make a



notch in an arrow, in order to fix it on the string.

**chummap**, *chinumap*, *chachummap*, ger. *chappa*, inf. *chappen*, *chinap*, *inochappen*, anything put into the ground; as *chummap o macha*, to plant anything in the ground, so that a part sticks up, as when people plant trees; also to shut a door, window, chest, etc., but with these two last meanings the word is changed into *ichappa*, *ichap*, *imichap*, *inoichap*, inf. *chappan*, *chinappan*, *inochappan*; *chappen o macha o baron*, to bury the dead, or to plant the trees; *ichap ja telp ja don*, the chest or house is shut up; *chappen ja telp*, to shut a box; *ma-achochap o macha*, a sexton; *ma-achachap a baziep*, a gardener; *chachap*, a plantation; also a planter; ditto, a cover, a door; *ta chappen ja chappanni o baron, bossor, baziep*, etc., the earth covers the trees, roots, plants, etc.

**chummappachappa**, *chinummappachappa*, *chachummappachappa*, ger. *chappachappa*, stubborn, shameless, haughty, to bawl and tear in a quarrelsome manner; *chummappachappa, cho*, the same as; *chummabal, chachappachappa*, stubbornness; *ma-achachappachappa*, a stubborn, troublesome person.

**chummar**, *chinummar*, *chachummar*, ger. *charra*, inf. *charren*, *chinar*, *inocharren*, *inochuan*, to burn up; *pachar*, trans. *cho chummar, aras baron, don charren*; or *chaan, chauman*, people have set the grass on fire, and it is burnt, the fire consumes; *chuchar paga chachar assaban*, there is a fire in the village; *ma-achachar*, one who sets anything on fire.

**chummaraddo**, *chi, cha, charaddoa, charaddoon, chinaraddo, inocharaddoon*, the same as *rummarro*, to encircle; *pacharaddo*, trans. *chacharaddo*, nom. *chummarapo, chi, cha, charopoa, charapoon, chinarapo, inocharapoon*, to cover a chamber with anything, to guard the window with a bamboo; *chacharapo*, from *pacharapo*, a covering, or placing.

**chummarillochillo**, *chi, cha, charillochilloa*, the writhing of snakes.

**chummarod**, *chinummarod, chachummarod*, ger. *charrodda*, to put on one's stockings; *pacharrod, pi, pa, ipacharodda*, to cause one to put on stockings; *charroddas, chinarroddan, ino-charroddan, charroddan, ja asiel*, the legs are covered with stockings; *charrod, ipacharrod*, the stockings are on; *charrod*, stockings; *ipacharrod asia shiem*, put on the child's stockings.

**chummarop**, *chinummarop, chachummarop*,

ger. *charoppa*, inf. *charoppa, inicharop, inocharoppa*, to gather and take up with the hands, as rice, barley; also to rake dirt together; *pacharop*, trans. *chacharop*, such scraping together; *ma-achacharop*, one who thus scrapes.

**chummarrad**, the same as *chummallam*.

**chummaschas**, *chinummaschas, chachummaschas*, ger. *chaschassa*, inf. *chaschassen, chinashas, inochaschassen*, to scrape anything even.

**chummat**, *chinummat, chachummat*, it is high water, but this is only said of the sea, and not of rivers; it is used when the water stands still, and does not flow; *chachat*, high water; *sabanno, ja chummat ai?* when is it high water? *chummat ja to*, it is high water.

**chummattad**, *chi, cha, chattadda, chattaddan, chinattaddan, inochattaddan*, to shadow, to over-shadow; *pachattad*, trans. nom. *chattad*, a shadowing; *chattadan* or *chattadayan*, a shadowy place, a covering for the sun.

**chummau**, *chinummau, chachummau*, ger. *chau-a*, inf. *chauan, chinau, inochaunan*, to sweep; *pachau*, trans. *chachau*, a besom; *ma-achachau*, a sweeper; *cho chummau*, the man sweeps; *chauan ja don*, the house is swept.

**chumme**, *chinumme, chachumme*, ger. *chia*, to do that which is suitable.

**chummecheo**, *chinummecheo, chachummecheo, cheoche-oo, cheocheoon, chineocheoon, inocheocheoon*, to bore a hole a little wider, as with a knife, the point of a bill, etc.; *pacheocheo, pinacheocheo, papacheocheo, ipacheocheoa, ipacheocheo, inipacheocheo ino-ipacheocheo*, to cause such to be done.

**chummeriel**, *chinummeriel, chachummeriel*, to saw; *cherila, cherilen, inocherilled; pacheriel, pi, pa, ipacherilla*, a saw; *ma-achacheriel*, a sawyer.

**chummero**, *chinummero, chachummero*, ger. *chera*, inf. *cheroan, chinero, inocheroon*, to make straight; *pachero*, trans. *chummero no tees*, an upright forehead; *chache-ro*, nom. sub. a making straight; also that by which anything is made straight.

**chummi**, *chinummi, chachummi*, ger. *chia*, inf. *chien, chini, inochien*, to bore a hole with a bodkin; *chagchi*, a bore.

**chummibar**, *chinummibar, chachummibar*, ger. *chibarra*, inf. *chibarren, chinibar, inochibarren*, to stir about food in the cooking, that it may not be burned; also to row; *pachibar*, trans. *chibarren, inochan, abak*, the food is well stirred, or the boat is rowed; *chachibar*, a stirring about; *chachibar o abak*, the rowing of a boat; *ma-achachibar*, a boatman, a rower.



**chummichi**, *chinummichi*, *chachummichi*, ger. *ichichia*, inf. *ichicha*, *inichicha*, *inochichi*, to pour in, to cast in, as in a pot, can, or bottle, etc., to pour out; *pachichi*, trans. *chumma*, *o to ichichi*, the beer, or water is poured out; *chummichi o to*, *o bounad*, to pour out water or sand; = *tumms*, to throw away; *chachichi o to o chamma*, a pouring out or pouring in; *chachichi o to o chamma*, a pouring out of water or beer; *ma-achachich*, one who pours out, a cupbearer.

**chummied**, *chinummied*, *chachummied*, *chida chiden*, *chinied*, *inochiden*; from whence *chidan*, *chinidan*, *inochidan*, to draw with a pot or pail; when anything is drawn out of one vat into another, the bucket is called *chidan*, as *chidan ja mallo*, a bucket for lading; *kaijo chachichied*, a receiving vat.

**chummied**, *chi*, *cha*, *chieddan*, *chidden*, *chinied*, *inochiedden*, to fence in, to inclose; *porchied*, trans. *chached*, a fence; *ma-achachied*, to inclose.

**chummieg**, *chinummieg*, *chachummieg*, ger. *chiegcha*, inf. *chiegchegen*, *chiniegch*, *inochiegchen*, to roast; = *summoso*, *pachieg*, trans. *chachieg tsi binnan*, the fish or flesh is fried; *chachieg*, a roasting, or frying; *maachachien*, one who fries.

**chummillip**, *chinummillip*, *chachummillip*, ger. *chilippa*, inf. *chilippen*, *chimilip*, *inochinilippen*, to cut with shears; *chummillip naupoot*, to cut linen; *naupoot chilippen*, the linen is cut up; *chachilip*, scissors; *ma-achachilip*, one who cuts with scissors.

**chummime**, *chinummime*, *chachummime*, *chemea*, *cheme-in*, *chineme*, *inocheme-in* to press out pus from a boil; *pacheme*, *pinacheme*, *papacheme*, *ipachemea*, *ipacheme*, *inipacheme*, *inoipacheme*, to cause such to be done; *chummime o soa*, to press out a wound; *chemeis soa*, the wound is pressed out; *cheme*, pus.

**chummimit**, *chinummimit*, *chachummimit*, ger. *chimta*, inf. *chimten*, *chimit*, *inochimten*, to secure, to cause to take care of, to protect, to rule, to take charge of; *pachimit*, trans. *ma-achachimit*, a superintendent, a ruler; *chachimit*, a rule; *pachimit*, to take care of; *pachimit o assaban*, a garrison to take care of a town.

**chummimo**, the same as *chummibar*.

**chumminni**, *chi*, *cha*, *chinnia*, *chinni-in*, *chinni*, *ino-chinni-in*, to grin, to laugh; *pachini*, trans. *chachinni*, a grinning; *ma-achachinni*, one who grins.

**chumminoch**, *chinumminoch*, *chachumminoch*, *chinoch-a*, *chinoch-en*, *chininoch*, *inochinochen*, that which is disapproved of in anger, or cast

away in contempt; *pachinoch*, *po*, *pa*, *ipachinocha*, etc., to cause such to be done; it betokens also to throw away anything in anger and break it in pieces.

**chummio**, *chinummio*, *chachummio*, *chioa*, *chioan*, *chimo*, *inochioan*, to put away; *chummio no man michan patite*, to avoid eating and drinking openly; *chummio no cho*, to get away the people; *cho chioan*, the people are gone.

**chummior**, *chinummior*, *chachummior*, to sprout forth as trees; *pachior*, trans. *oetas pachior o barros*, the rain makes the trees bud; *chivoor*, a bud.

**chummir**, *chi*, *cha*, *chirra*, *chirron*, *chimir*, *inochirran*, to hover as birds, when they keep their wings still; *pachier*, to cause such to be done; it is used also of trees or grass, when they gently wave their heads.

**chummirrich**, *chirrichen*, *chinirrich*, *inochirrichen*, to draw a right line; *pachirrich*, *pi*, *pa*, *ipachirricha*, *ipachirrich*, *inipachirrich*, *inoipachirrich*, to cause such to be done; *chummirrich*, as *kummirrich*, *chachirrich*, a right line.

**chummischis**, *chinummischis*, *chachummischis*, ger. *chischissa*, inf. *chischissen*, *chinischis*, *inochischissen*, to produce fire by the rubbing of two bamboos together; *pachischis*, trans. *chummischis o chau*, to produce fire.

**chummisel**, *chi*, *cha*, *chisella*, *chisellen*, *chimisel*, *inochisellen*, to take by force what another has chosen, as a young maid, or goods of any kind.

**chummo**, *chinummo*, *chachummo*, *choa*, *choon*, *chimo*, *ino-choon*, *pacho*, trans. to lace anything with a string or rattan; *tairies choon o sarries chacho*, beads threaded on a string; *chachono tairies*, a stringing of corals.

**chummoa**, *chinummoa*, *chachummoa*, ger. *choa*, inf. *choan*, *chinoa*, *inocho-an*, to lace together; *pachoa*, trans. *chachoa*, a lacing together; *chummoa o gagir*, to lace the nets together, to fasten.

**chummo-a-cho**, *chi cha*, to root, to poke.

**chummo-acho-ar**, *chinummo-acho-ar*, *chachummo-ach o-ar*; ger. *cho-acho-arra*; inf. *cho-acho-arren*, *chino-acho-ar*, *ino-cho-acho-arren*, to mix one thing with another; to stir up from the bottom; as *chummibar*; *pacho acho-ar*, trans.

**chummoar**, the same as *chummibar*.

**chummobbechob**, *chinummobbechob*, *chachummobbechob*, ger. *chobbechobba*, inf. *chobbechobben*, *chinobbechob*, *ino-chobbechobben*, to tuck up, to strip up, as the sleeves of a coat; also to stir



up to diligence in work; *pachobechoob*, trans. *chachobechoob*, nom.; *chummobechoob* o *tummaap*, to stir up, to work; *cho*, *chobechoben*, *chummobechoob riba*, *lili o riba*, to strip up the sleeves, up to the armpits.

**chummobon**, *chinummobon*, *chachummobon*, ger. *echoboma*, inf. *ichobon*, *ini-chioboon*, *ino-chiobon*, to put into the sheath, to sheath; *chobonnan*, *chinobonnan*, *inochobonnan*; *pachobon*, trans.; *chobon*, nomen. a sheath.

**chummod**, *chinummod*, *chachummod*, ger. *chodda*, inf. *chodden*, *chinod*, *inochodden*, to commit adultery, to seek an improper connection, or the improper connection itself; *sai sini*, *su chommod ina*, *mirab pallo achachod*, *sjiem*, there is a woman come to ask me to let her son go free; *pachod*, trans.; *chachod*, whoredom, adultery; *ma-achachad*, a whore-monger, an adulterer.

**chummollichol**, *chinummollichol*, *cha-chummollichol*, ger. *chollicholla*, inf. *chollichollen*, *chinollichol*, *inochollichollen*, to put out, to put away; *pachollichol*, trans. *chachollichol*.

**chummolliet**, *chi*, *cha*, *chollietta*, *chollietten*, *inochollien*, *inochollietten*, the same as *hummahimotto*; *chachollien*, nom. *chummollicholp riba*, to undress; *chummollichol o bazigh*, to flay; nom.

**chummollok**, *chinummollok*, *chachummollok*, ger. *chollokka*, inf. *chollokkan*, *chinollokkan*, *inochollokkan*, to change things of the same sort one with another, whether openly or in secret; *pachollok*, trans.; *chachollok*, to exchange, barter; *chachollok o arribil*, to exchange furniture.

**chummomach**, *chinummomach*, *chachummomach*, *chomacha*, *chomachen*, *chinomach*, *inocho-machen*, to rub; *chummomach o sassi*, to salt; *pacho-mach*, *pipapa-chomach*, *ipachomach-a*, *ipachomach*, *inipachomach*, *ino-ipachomach*, to cause such to be done; *chummomach o abo*, to plaster with lime; *chachomach o abo* a plastering.

**chummomochomo**, *chinummomochomo*, *chachummomochomo*, *chomochomoo*, *chomochomoon*, *chinomochomoon*, *ino-chomochomoon*, to rub anything gently with the palm of the hand; *pachomochomo*, to rub with the hand any place that itches.

**chummonagh**, *chi*, *cha*, *chinagha*, *chonaghen*, *chinonagh*, *ino-chonaghen*, to tempt; *lummalla*, ditto; *pachonagh*, as *lalala*; *ma-achachonag*, as *ma-alala*, a tempter.

**chummonchos**, *chi*, *cha*, *chonchonna*, a plough; *ponchonchos*, to plough; *chachonchon*, a ploughing.

**chummo-o**, *chinummo-o*, *chachummo-o*, to spring out of the ground; *pacho-o*, *pi*, *pa*, *ipacho-oa*, *ipacho-o*, *inipacho-o*, *ino-ipacho-o*, to arise, to spring up; *cho-o*, a sprout.

**chummoschos**, *chinummoschos*, *chachummoschos*, ger. *choschossa*, inf. *choschossen*, *chinoschos*, *inochoschossen*, anything badly, or raggedly cut.

**chummoschos**, *chi*, *cha*, *choschosse*, *passchoschossen*, *chinoschos*, *inochoschossen*, idem *tummaschos*, to cut off; *pachoschos*, trans.

**chummote**, *chinummote*, *chachummote*, *choten*, *chote*, *chinote*, *inochoten*, to punish; as *tummea* and *pachote*; *chachote*, punishment; *ma-achachote*, punisher.

**chummottol**, a blow with a fist.

**chumpe**, *chinumpe*, *chachumpe*, ger. *chuppea*, inf. *chuppein*, *chinuppe*, *inochuppein*, bamboos made flat like boards; *pachuppe*, trans.

**chumpir**, *chinumpir*, *chachumpir*, *chuppirma*, *chuppimmen*, *chienpier*, *ino-chuppimmen*, to break through; as men say, *chunopir o arros*, *o to*, *o azjies*, to push through the grass, the water, the enemy, etc.; *pachuppir*, *pinachuppir*, *papachuppir*, *ipachuppirra*, to cause such to be done; *chachuppir*, a breaking through; *chachuppir o to*, the breaking through of water.

**chumpod**, *chinumpod*, *chachumpod*, to spring out of the ground, as water.

**chumrar**, *chi*, *cha*, the shooting forth of many sprouts from one root.

**chumsan**, *chinumsan*, *chachumsan*, the in- and expiration of the breath; it differs from *pauchar*, which means, to blow strongly; *chachsas*, nom. the breath.

**chuppe**, a flattened piece of bamboo; fr. *chumpod*.

**chuppin**, the woof of a garment; *chuppin o nauport*.

**chuppod**, a well, a fountain; fr. *chumpod*.

**da**, an affix, as *macha-da*, dead, dry; *ma-bada*, wise, to know.

**daal**, a straw; after the seed is threshed out.

**daas**, the scales of a fish.

**dabe**, a pail, a water-pot.

**dachum**, the shadow or darkness which the clouds make on the ground, when they obscure the sun, for otherwise the shadow of a tree is called *ronno*; *verbum*, *midach-um*; *paidach-um*, trans.

**dadach**, the stalk of plants, melons, etc.

**daddalizi**, a dance; fr. *dummalizi*.

**daddassas**, the crop of birds.



**dagh**, over, done; *ka dagh ja zichil*, the sorrow is over; *ka dagh ja mapich*, the fight is done; *ka dagh ja oba*, the drowsiness is past.

**dakrap**, cannot well be translated; *dakrap ja mampa*, there sits the bird; *innai bouna da mai dakrap*, I am come out of the field, and here I sit.

**dalai**, a platter.

**dallassan o bam**, *darri darri*, a clock.

**dalli**, a wagtail; hence the proverb, *tumcha masoan, sai don ja dalli, nameroos ja badda, masumak ja baas*, the northern monsoon approaches, the swallow returns to her house, the bachelors wish to marry, it is now the time for pairing.

**dalloees**, a tree like birch.

**dasso**, rice.

**datta**, the bank of a river; written *datta*; *lallabbo, lobbokas*, the seashore.

**daukirrap**, a double flute on which people play with their nostrils.

**dautatsittichen**, the little finger.

**dazino**, a flying kite; as *taz-i*.

**dazjo**, the blade of a sword or knife, to which the handle is fixed.

**de**, in, somewhere, there; *de don*, in the house; *de Tackais*, near Tackais; but the *de* is commonly joined to two other words, as *lillum* (also *lallum*), and *pana*, which the first means 'in,' and the second 'there'; thus, instead of the above, they say, *de lillum don, pana de Tackais*; *de* is not seldom found after *innai*, and thus serves to point out a place; as *innai* (also *inni*), *de errenrenren*; fr. Favorlang; *de* means also near, *paga barron de tabaipau ja don; nataroa, mini, de lillum, inni*, is of the same meaning; sometimes *i* is used, as *kakoren i barrien*, for *lillum*.

**decho**, they.

**deeg dillij**, any evil that we deserve, or have brought on ourselves; thus they say, *jo a deeg*, or *dillij*, it is well arranged, you have your deserts.

**dema**, who, what, which, where.

**dema**, *indema, indea, inde, de*, are all of one meaning, as *pana dema, pana de*, where are you going? N.B. *numma* is sometimes used for *dema*, as *mosse-numma* for *mosse-dema*, where are you going?

**dich**, a sickness; fr. *madich*.

**dille**, all sorts of young birds, just hatched and not yet fledged.

**dimmo**, *zinemmo, dadimmo*, ger. *doe*, inf. *doon*, *zinoon, inodoon*, to pull upwards, to hoist, as

people draw water out of a well; *pado*, trans.; *dummono dale*, to draw up a pitcher; *dabe kadon*, means also to take a pot off the fire.

**dipa**, lest.

**dippi**, iron.

**doat**, coarse long grass, a jungle full of reeds and rushes, such as grow on the banks of rivers and morasses.

**dogh**, manner, custom; *kadogh*, costume, ceremonies; *kadog o assaban, kadog o anibaas*, the custom of a village, the usage of former years; the same as *madarram*, to be accustomed to.

**dollidol o baron**, the top of a tree.

**don**, a house, a great vessel; *don o adonni*, a kitchen, a cook-house.

**doogh**, to beat; *ka doogh ja na oeno*, my head beats; syn. *tummok*, to beat; *doogh* has no tenses.

**dorren**, the lips; *dorrogen*, slanting, wry teeth.

**duduppul**, nom. arson; *ma adaddupul*, one who sets on fire.

**dumbor**, *zinumbor, tadumbor, doborra, doborren, zinobor, inodoborren, padabor*, trans. to take away against one's will; as *maupis poas ka sai dumbor na mochan ja mado*, the dog has taken away my food, to constrain another to do anything, either willingly or not, to hold fast, and not to let go; as *madabdab, elli pittol o meacha, dombor o maumali o meroos; dumbor o arribil, dumbor o cho*, to take away clothes, to steal a man; nomen. subst. *daddobor, daddobor o ballag*, depriving another of his goods; *ma adobor*, an oppressor, a tyrant.

**dummaat**, *zinummaat, tadummaat*, ger. *daatta*, to approach, to draw near; *passi. daatten, dsinaat, inodaatten*, that which is approached; *padaat*, to draw near; *dummadaat*, intens.; *taddaat*, a drawing near; *dummaat o assaban o sabba, dummaat ta deon*, to draw near a village, or a river, to draw near to God.

**dummachal**, *dsi, tad, dach-alla, dach-allen, zinach-al, ino-dach-allen*, to turn over the ground with a spade or hoe; *padach-al, daddach-al*, a digging up, also a hoe; *ma ataddach-al*, a digger.

**dummadach**, *dsi, tad, dadacha; dadachen*, etc., to climb; *padadach*, trans.

**dummaggo**, *zinummaggo, tadummaggo*, imp. *daggo-a*, not to stand upright, to overhang, is generally said of men, houses, trees, etc.; *padaggo*, trans. *dummaggo, o moddan asjoddon*, the gable or wall hangs over; *tadaggo*, nom. subst.



**dummakkal**, *dsi, tad*, see *tummakkal*, to bind; *daddakkal*, a ribbon, a bandage.

**dummalimogh**, *zinummalimogh, tadummalimogh*, is said of the sky, when it appears hazy as in a drizzling shower; *dummalimogh o busum*, the sky is lowering.

**dummalizi**, *zi, tad, dalizia, dalizian, zinalizan, inodalizian*, to dance; *padalizi*, trans. *daddalizi*, a dance; *ma adaddalizi*, a dancer.

**dummallap**, *dsi, tadum, dalappa*, to thatch a house with grass, that is when a portion of the old thatch remains.

**dummap**, *zinummap, tadummap, dappa, dappen, zinap, inodappen*, = *chummagchil*, to overtake.

**dummapal**, *zinummapal, tadummapal*, ger. *dapalla*, inf. *dapallan*; *dapallan baron, bato asiel, rima oenoete idapal, idapal, inidapal, inoidapal, zinapallan, inodapallan*, to run against anything, as *kadoog*; *padapal*, trans. *daddapal*, a push, a clash; *daddapal o asiel*, to knock the foot against anything.

**dummaraggadaggal**, *zinummaraggadaggal, tadummaraggadaggal, darraggadaggalla*, to stumble.

**dummarau**, *zinummarau, tadummarau*, ger. *darau-a*; inf. *darau, zenarau, inodarau*, to bend half round, to make a semi-circle; *padarau*, trans. *modarau*, semi-circular; neutr. *daddarau*, a semi-circle.

**dummaraudau**, to make into a circle; imp. *daraudau*, a circle.

**dummaribodibo**, the same; imp. *taribodiboa, modaraudau, modaribodibo*, like a circle; *daddaraudau, daddaribodibo*, a circle.

**dummaries**, *zinummaries, tadummaries*, ger. *darriessa*; inf. *idarries, inidarris, inoidarries, darriessan, inidarries, inodarriessan*, to lock up or fasten; *padarries*, trans. *chachap idarries, don darriessan*, to fasten on a lid, to lock up a house; *daddarries*, a lock.

**dummarraab**, *zinummarrab, tadummarrab*, ger. *darrabba*, inf. *darraban, zinarraban, inodarraban*, to line, or to fix the lining in a garment; also to put one garment over another; also to live in adultery; *padarrab*, trans.

**dummaradarrab**, the plural of the preceding; *padarrab*, trans.; hence *dardarab*, lining.

**dummarram**, *zinummarram, tadummarram*, ger. *darrama*, to practise one's self in anything, is used both for teacher and learner; passi. *darramen, dsimarran, inodarrammen, dummaran, tumnoch o bido*, to practise one's self in reading, is verbum act.; *dummarram o sisjem o*

*tummoch o bido*, the children exercise themselves in reading; *madarram*, = *maba*, to know; *padarram, dummarram, acho maba*, not yet known; *dummarram meach ta deos*, to practise one's self in praying to God; *daddaram*, nom. exercise; *daram*, to exercise one's self; *taddaram*, one who is practised; *daddarran o aiacha*, a meeting for prayer; *ma adaddarram*, one who exercises himself or another.

**dummarrogigodoggo**, *zinummarrogigodoggo, tadummarogodoggo*, ger. *darrogodoggo-a*, to walk double, as old people or those who are deformed do, to spy out anything; the same as *kokkollen, pikkon sies*, bent at the end; *daddarrogodoggo*; nom. the same as *ababad pikkon*, a hunchback.

**dummasdis**, *dsi, tad*, imp. *dasdissen*, to sit, to squat down, as when men sit on their heels; *padasdis*, trans. nom. *daddasdis*.

**dummau**, to do anything in the place of another, or to succeed to one, *dsi, tadum*; imp. *daua*; nom. *dau*, instead of another; *maanau*, one who comes in the place of another to do or suffer anything for him.

**dummaukauka**, *zinummaukauka, tadummaukauka*, ger. *daukauka-a*, is said of drunkards who go staggering about the streets.

**dummauko**, *zinummauko, tadummauko*, ger. *dauksa*, to lift up the head high, either because people can see with difficulty, as *mitebabo baak*, merely to look up high; *inomaso kummeriel*, to pay the more attention; *padauko*, trans.

**dummeodeo**, *zinummeodeo, tadummeodeo*, long and trailing, as a long garment, a long tail, long hair, etc.; *dumeodeo, arriba, tau*, the gown trails, the hair hangs long.

**dummeogh**, *zinummeogh, tadummeogh*, ger. *deogcha*; inf. *deogchen, zineogh, inodeogchen*, to brush or rub off; *dummeogo o sesnab*, to brush down with a brush; *dummeog o rima*, to rub down with the hand; *padepoch*, trans. *tadepoch*, nomen. subst.; *dummeogh o magcha*, to rub the eyes; *dummeogh o nok*, to blow the nose.

**dummirdir**, *dsi, tad, dirdirra, dirderren, disinirdir*, nom. *dirdir*, to tremble; as *tummirtir*, act.; *padirdir*, trans. *dadirdir*, nom. a trembling; *maadaddirdir*, one who shakes another.

**dummittin**, *zinummittin, tadummittin*, ger. *dittina*, to stop half way, not to go on.

**dummo**, sweat.

**dummo-an**, *zinummo-an, inodummoan*, to sweat; *dummoan ja ina*, I sweat; *dummo*, sweat.

**dummoas**, *dsi, tad, doassa, doassen, dsinoas, inodoassen*, is said of liquor when it is too fresh, that people may make it more sour or more sweet; *padoas*, trans. *daddoas, dummoas machoch*,



to put some more acid in it; *daddoas*, make it sweeter.

*dummobdob*, *tsi*, *ta*, *dobdobba*, *dobdobben*, *dsinobdob*, *ma dobdobben*, to wake up any one; *padobdob*, trans.; *sadobdob*, nom.; *ma addobdob*, one who wakes up another.

*dummochol*, *zinummochol*, *tadummochol*, *docholla*, *dochollen*, *zinochol*, *ino dochollen*, to strike with the fist on the breast; *dadochol*, nom.

*dummodos*, *dsi*, *tad*, *didossa*, pass. *do dossen*, etc., *ja to*, to tap, or let off liquor; *padodos*, trans.

*dummoelallis*, *zinummoelallis*, *tadummoelallis*, ger. *doelalissa*, inf. *doelalissen*, *zinoelallis*, *inodoelalissen*, to hit people slightly, without hurting them.

*dummorab*, *zinummorab*, *tadummorab*, *doraben*, *zinorrab*, *inodorraben*, the beating in of rain into a house, through a door or window.

*dummoragh*, *zi*, *ta*, ger. *doragcha*, inf. to flay, *chummorach*, idem.

*dummorat*, *zinummorat*, *tadummorat*, ger. *doratta*, inf. *doratten*, *zinorat*, *inodoratten*, to relieve; *chummorat*, idem.; *padorat*, trans.; *dadorat*, nom.

*dummori*, *zinummori*, *tadummori*, ger. *dorria*, to deny, to speak against.

*dummoro* (the last *o* sounded short), *zinummoro*, *tadummoro*, ger. *dorroa*, to go in; contract, *dorro*, *dsinorro*, etc., *daddoro*, nom.

*dummosdos*, *dsi*, *tad*, *dosdossa*, pass. *dosdossen*, etc.; *ja ta*, to trail one's feet on the ground; *padosdos*, trans.

*dumpul*, *zi*, *ta*, *duppulla*, *duppullen*, *dsinumpul*, *inoduppullen*, to set on fire; *paduppul*, trans.

*duppoch*, the hair of all kinds of beasts, also of the human body.

*edimma*, pot-herbs.

*e-e*, mead, honey and water.

*eeb*, firewood, or *allola*.

*eet*, firewood.

*eicham-an*, anything to drink out of; fr. *micham*, to drink.

*eichaman chatto*, a tobacco-pipe.

*elli*, to deny, as with us, no; but it is only used in connection with another word, as *elli mabisse oasies*, your heart is not true; *elli pa* is so common that nothing can exceed it, and yet I do not know what is the real meaning of it; it seems to signify that something is not in existence; as, *elli pa ja adda de assaban o amisan*; or that something is not in one's possession; as, *ellipa ja oa bido ina-ai*, the first

of which I cannot otherwise understand than that 'there is no rice in the village on the north,' and the other, 'I have not got your book'; see *in alli*.

*ema*, a field.

*erab*, spittle; the will.

*eran*, certain small beans.

*erien*, the hip.

*erotorutto*, a toad.

*gaat*, a point; fr. *maggaat*; *gummaat*, *gi*, *ga*, *gata*, *gatan*, *ginaat*, to sharpen, to bring anything to a point, to carve; *ginaat*, cut; *gagaat*, a sharpening; *ma-agagaat*, to sharpen; *ma-aggaat*, a sharpener.

*gagoor*, the penis.

*galan*, the stomach.

*gemnea*, *gi*, *ga*, *gea*, to belch, to eructate; *pagea*, trans. nom.; *gagea*, a belching.

*giacho*, water mixed with herbs, with which the women wash the houses.

*gidaig-gid*, a fish.

*giech*, a word that is used when anything tears.

*giroan*, half.

*goeng*, a pipe, a vat.

*gomila*, *gi*, *ga*, imp. *gomila*, pass. *gomilan*, etc., to blow out the gills; *pagomil*, trans. *gagomil*, nom.

*gorrogot*, or *gagoptota*, a dove; *don o gorrogot*, a dovecot.

*gummbagab*, *gi*, *ga*, *gabgabba*, the cutting of paddy or millet; *rummbabies*, idem; *pagabgab*, trans.

*gummachhach*, *gi*, *ga*, *gachhacha*, pass. *gachhachen*, etc., *pagachhach*, trans. to hoe away the ground from a house in a sloping direction; *gagachhach*, nom.

*gummaggri*, *gi*, *ga*, *gagria*, the same as *gummagidsi*.

*gumma-iech*, *gi*, *ga*, *ga-iecha*; pass. *ga-iechan*, *gi-na-iech*, *ino-ga-iechen*, to bear, to endure; act. *pagea-iech*, trans. *gagariech*, a lengthening; act. *maagagaiech*, to lengthen, to delay, one who delays.

*gummatach*, *gi*, *ga*, *gatacha*, *gatachen*, *gina-tach*, *inogatachen*, *pagatach*, trans. *gatach*, nom. to split up large pieces of wood; but when bamboos are spoken of, *pilla* is used; it is also used in the cutting up of pumpkins, melons, plantains, etc.

*gummeach*, *gi*, *ga*, *giacho*, *giachen*, *giniach*, *ino-giachen*, to fence or secure; people say also *giachen ja sabba*, as if the river were suddenly swollen, and therefore a fence was made; *pagi-ach*; trans. nom. *gagiach*, a fence.



**gummangan**, the same as *gummoch*.  
**gummeoch**, *gi, ga, gocha*, to thatch a house.  
**gummesar** (let the 'e' be scarcely heard),  
*gi, ga, gesarra, gesarran*, the same as *gummiddiggit*; *gesar*, just as if people said *gsar*, a gripe, a handful.  
**gummiach**, *gi, ga, giacha, giachen, giniach, inogiachen*, to stretch out the arms, as lazy people do; as *paggeas*, merely, to reach out the arm, leg, finger, etc., neut. *magiach*.  
**gummiddiggit**, *gi, ga, giddiggitta, giddiggitten, gimiddiggit, ino-giddiggitten*, to close the hand; also to grasp anything fast, nom. *gagiddiggit*, a fist.  
**gummigidsi**, *gi, ga, gagidsia*, to tickle, act. *pagagesi*, trans. *gagidsi*, a tickling; *maagagidsi*, a tickler.  
**gummo**, small.  
**gummoch**, *gi, ga, gocha, gochen, ginoch, inogoch, pagoch*, trans., *gagoch*, nom. to bind together.  
**gummomach**, *gi, ga, gomacha, gomachen, ginummach, inogomachen*, to rub out anything that is drawn or written; *pagomach*, trans., *gagomach*, nom.  
**gumnab**, *gi, ga, gnabba, gnabben, ginab, inognabben*, to begin; as *ptat* and *pio*; *gagnab*, nom. as *paptat*.

**haadsi**, a bamboo pole to carry with.  
**hai**, a denial, used only in forbidding, as *hai magiepe*, make no noise.  
**haibos**, the devil.  
**nema**, all kinds of fat on man or beast; written *ema*; *hemo tillij*, badger's fat; written *emotillij*.  
**herien**, the hip; see *erien*.  
**houa**, go.

**ibien**, a snake; \**ibien ota*, small red snake, *makaka*; *ibien o aras, korrokorroan*, a spotted snake; *ibien abo*, a large-bellied snake, *matoatsi*; *ibien baron, or isaijs*, a snake hard in the back, *mattilo, maraas asteg*; *ibien marali*, a snake with large eyes, *matoto macha*; *ibien o ribij*, snakes that creep quietly along the ground and remain in the granaries; \**ibien o atei*, a snake that blows its cheeks up, *mato a ri*; \**ibien o boesum korrokorron mausi*, snakes spotted with black and white; \**ibien tagotago de abas, korrokorroan mekach, mausi, mali kach ja ki-or*, snakes found in the sea, spotted green and white, with broad tails.

**ichien**, a hook, like a parrot's bill.  
**icho**, he.  
**idas**, the moon, also a month.  
**idod**, a shell, also a spoon; fr. *midod*, to lade out.  
**idoom**, doits, small coin.  
**idorrodorrus**, a fan, a species of mouse.  
**iel-iel**, a mulberry; *baron o iel-iel*, the mulberry tree; *bo' o iel-iel*, the fruit.  
**iem-dan**, small fiery pimples.  
**ieran**, small trees.  
**i-jojum**, a chicken; also *kuki-jum*.  
**ikkil**, fear; fr. *mikkil*, afraid.  
**ima**, ye.  
**imigh-igh**, *inmigh-igh, amigh-igh*, ger. *igh-igha*, inf. *igh-ighen, migh-igh, ino-igh-ighen*, to gnaw, to nibble; *imigh-igh o aso*, to bite the nails.  
**imoch**, weeds.  
**imogh**, all kinds of herbs that spring out of the ground, weeds.  
**ina**, I, mine, it serves also to point out every kind of cause (except the immediate); *ina o elli aricon, pattas o bido, ina papagcha jo*, because you do not write well, I will flog you.  
**inab**, the will; fr. *merab*.  
**inainumma**, as *innai dema*.  
**inan**, trees.  
**in anumim** asks every kind of cause, except the immediate; *inaummima jo pagcha ina?* why do you strike me?  
**ina-o**, because, therefore; perhaps from *innau* and *innau numma*.  
**indecho** seems to mean 'therein.'  
**indema?** who, what, in what place? *indea*, the same, also *edea*.  
**inikirrigh**, a line drawn; fr. *kummirrich*, pass. praet.  
**innai**, from a place; as *pana*, to a place.  
**innai dema?** whence, from what place? *ka mai jana, innai Takais?* from whence do you come, from Takais? people also say, *innai dema jo mabaddai?* whence know you that?  
**inni**, in a place; *inni Taiwan*, in Taiwan; *inni don*, in the house.  
**ino** betokens the immediate cause, as to, in order to; *ino airien o arrar*, in order to make a railing.  
**inochan**, all kinds of food.  
**inonumma?** why, wherefore? this asks after the immediate cause.  
**inzini**, here.  
**ioa**, ye, you.

\* Those marked thus are very poisonous.



**isa**, *i*, *inisa*, *a-isa*, imp. pass. *يسان*, *inisa*, *inoيسان*, to imitate; *پايساسا*, trans., *isas*, nom. a likeness.

**isabbesab**, *inisabbesab*, *ino-isabbesab*, struck down; *isabbesab i ta*, beat down to the ground, as millet or rice in the field.

**isan o morri o cho**, the break of day.

**iyos**, a basket.

**i-yo-yum**, a chicken.

**izies**, a sand-hill.

**izjied**, a sand-hill.

**ja**, a particle denoting interrogation; *ja madarran jonoe ta Deos o Bausie?* do you know the God of the Dutch?

**jenmanat?** why do you give me that?

**jes**, the roe of fish.

**kabei**, a sack made of bulrushes, a purse.

**kadzies**, a rat; *kadzys*, ditto.

**kager**, a fisherman's net; fr. *kummir*.

**kagil**, certain, sure; written *gagil*.

**kagillacho**, rich, affluent.

**kaibil**, a swallow.

**kailau**, in order that, perhaps not; as *dopa*.

**kairi**, the left; *ma kairi*, verbum; *kairi a rima*, the left hand; *kairi a tea*, the left arm; *kairi o magcha*, the left eye.

**kakalbach**, a brush.

**kakallos**, the womb.

**kakam**, a chair.

**kakaronot**, the partition in the nose.

**kakas**, redness; verb, *makakas*.

**kakattos**, a razor; fr. *kummatos*.

**kakirrich**, a line, or long stripe; see *chachirrich*, under *ch*.

**kakosach**, a chisel; fr. *kummabesach*.

**kakossi**, disobedience, transgression, fr. *kummogi*.

**kale**, see *dalli*.

**kallaman**, a great pot.

**kallamas**, the right; *kallamas a rima*, *atea*, *o magcha*, the right hand, arm, or eye; verbum, *makallamas*.

**kamachaggi**, *kaminachaggi*, *kamamachaggi*, to know certainly; *kamachaggi o maba*, idem; *merien o chagchi*, to do anything to purpose.

**kaman**, relations by marriage.

**kamas**, a he-goat.

**kamkam**, covetousness; see *magamgam*.

**kamossimos**, also *kamossi*, a field-rat.

**kar**, and *karri*, compounded with nouns, signify the same as *mau*, when compounded with nouns or verbs, to do anything mutually.

**karm**, gristle.

**karo**, a grasshopper.

**karri**, or *mau*, *aan a tammas*, or *harri*, or *mau*, *aan*, *o rarozi*, is the manner of the natives when they will make a treaty of peace with each other, they pluck a thread out of each other's clothes and eat it up, which is a sign of peace; this contract is made midway between their villages.

**karriaan**, *mau-aan*, *ki*, *ka*, *karri*, *auana*, to eat together, to give food to each other.

**karri-ada**, *ki*, *ka*, *karri-ada*, to share; idem, *mausada*.

**karri-apiech**, *kinarri-apiech*, *ka karri-apiech*, *karri-sapiecha*, to fight with each other; idem, *mau-apiech*.

**karri-atito**, *ki*, *ka*, *karri-atita*, to speak together or to converse; idem, *karri-ala*, and *mau-ala*, to tell each other.

**karri-babisso**, to cast lots; in the change of tenses, *karri* is inflected and not *babisso*; *ki*, *ka*, *karri*, *babissoa*, ditto, *maubabisso*.

**karrichi**, wrath, anger; fr. *makaricho*.

**karriekies**, a muscle.

**karri-mau**, *ki*, *ka*, *karriau*, *aunisa*, belonging to each other.

**karrisasopat**, *ki*, *ka*, *karrisasopatta*, to stand over against each other.

**karr-tattubboel**, *ki*, *ka*, *karautatubboela*, to pay visits backwards and forwards, idem, *mau-tattubboel*.

**karsasakimotto**, see *mausasakimotto*.

**kartattis**, to throw before each other; *kinar-tattis*, *kakartattis*, im. *karattisa*.

**kattach**, a piece of anything; differs from *bitil*, and is said of fish or flesh; *kattach o ariem*, *o bilpil*, *o abi*, *o baat*, a piece of a citron, plantain, betel-nut, or pumpkin; written also *gatach*, see *gummatach*.

**kau-os**, a hoe.

**kaur**, a reap hook or scythe; fr. *kummaur*.

**kayo**, a tincture, anything drawn out.

**kiach o adda**, a branch of the paddy stalk.

**kibach**, a notch, shears; see *mokibach*, notched.

**kier**, a tail.

**kikiet**, a rent; fr. *makikiet*.

**kilal**, an earth-worm.

**kis-in**, fine, adorned; as *mauchus*, *malla*.

**kis-taboe**, as *kole-akis*.

**kittas**, a bridge, a ladder.

**klau**, a flute blown through the nose.

**ko**, a word of strong denial, as no, by no means; sometimes also *koa* and *ko-ai*.

**koekoen o oog**, a cuckoo.



**koezi**, few, small of itself; smaller than many is *ma-jed*; written *kotsi*.

**kokko**, a hen bird.

**kokko-an**, hard of hearing, deaf.

**kokko badda**, a cock.

**kokko sini**, a hen.

**kole**, a lark; *kole a kis*, a yellow finch.

**koligga**, a frog; *goliggo*, *Takeis*.

**korro-an**, party-coloured.

**korrokorro-an**, very much variegated.

**korronot**, certain small vermin.

**kumbor**, *kinumbor*, *kakumbor*, ger. *koborra*, inf. *koborren*, *kinebor*, *ino-koborren*, to draw water, to lade.

**kummaar**, *kinummaar*, *kakummaar*, ger. *kaura*, inf. *kauron*, *kinaar*, *inokauron*, to reap, to mow; *kaur*, nom. a scythe, a reap hook.

**kummaarchab**, *ki*, *ka*, *kaarchabba*, to break wind; *ka*, *kaarchab*, foul wind.

**kummaat**, *kinummaat*, *kakummaat*, ger. *kaatta*, inf. *kaattan*, *kinaattan*, *ino-kaattan*, to clip, to cut; written *gummaat*; *kummaat o chaar*, to make a pen.

**kummabach**, *ki*, *ka*, *kabacha*, *kabachen*, *kina-bach*, *inokabachen*, *pakabach*, trans. nom. *kakabach*, a sort of binding from under the bottom.

**kummaber**, *ki*, *ko*, *kabbera*, *kaberren*, *kin-abber*, *ino-kabberren*; *pakabber*; also a kind of binding as *kummabach kakabber*, nom. such kind of binding; *ma-akakabber*, a binder.

**kummados**, *kinummados*, *kakummados*, ger. *kadosa*, inf. *kadosen*, *kinados*, *ino-kadosen*, to take in the arms.

**kummaggimo**, *kinummaggimo*, *kakummaggimo*, ger. *kooggimoo*, *kooggimoon*, *kinaggimo*, *ino-kooggimoon*, to bring into confusion; written *gumaggimo*.

**kummai**, *kinummai*, *kakummai*, ger. *kaia*, inf. *kai-in*, *kinai*, *ino-kai-in*, to carry on the back; written *gummai*.

**kummaibach**, *ki*, *ka*, *kaibacha*, *kaibachen*, *kinaibach*, *ino-kaibachen*, to put on a sling; *pakai-bach*, to cause such to be done; *kakaibach*, a sling.

**kummaizizi**, *kinummaizizi*, *kakummaizizi*, *kaizizia*, to do anything softly.

**kummalachkach**, *ki*, *ka*, *kalachkacha*, *kalachen*, *kinalachkach*, *inokalachkachen*; *pakalachkach*, trans. to cut an animal in two, lengthways; the same as *summarabsab*.

**kummallabei**, *ki*, *ka*, *kallabeian*, *kinallabeian*, *ino-kallabeian*; as *kummabach*.

**kummallobos**, *kinummallobos*, *kakummallobos*, ger. *kallobossa*, inf. *kallobossen*, *kinallobos*, *ino-kallobossen*, to fold anything up, as tobacco-money, etc., in paper.

**kummalossikos**, *kinummalossikos*, *kakummalossikos*, *kalossikossa*, inf. *kalossikossen*, *kinalossikos*, *ino-kalossikossen*, to uncover, to discover.

**kummalossikot**, *ki*, *ka*, *kalossikotta*, *kalossikotten*, *kinalossikot*, *inokalossikotten*, to curl, act., *pakalossikot*, trans., *kakalossikot*, nom. a curling, a curl.

**kummammo**, *kinummammo*, *kakummammo*, ger. *kammao*, inf. *ikammo*, *inikammo*, *inokamma*, to fold the arms lazily.

**kummapier**, *ki*, *ka*, *kapiera*, pass. *kaperien*, *kinapier*, *ino-kapieren*, to hook on; *pakapier*, trans. *kakapier*, a hooking on.

**kummapos**, *kinummapos*, *kakummapos*, ger. *kapossa*, *kapossan*, and *kinapos*, *kinapossan*, *inokapossan*, to stop up; *kummapos o kallaman*, to close a pot; *kummapos o tarren*, one who stops up a road; *kakopos*, the stopping of an action; *ma akakapos*, to stop up.

**kummaram**, *kinummaram*, *kakummara*, ger. *karama*, inf. *karraman* and *kinarram*, *kinarraman*, *inokarraman*, to rake together.

**kummargar**, *kinummargar*, *kakummargar*, *kargarra*, *kargarran*, *kinargarren*, *inogargarran*, when a house is in danger of being blown down by the wind to fasten it to a pole stuck in the ground; also a vessel lying at anchor; written *gummargar*, *gagargar*, nom. an anchorage, a cable; *gagargaran aijan*, an anchorage, a roadstead.

**kummarini**, to roll; *kinummarinikini*, *kinummarrinikini*, *kakummarrinikini*, ger. *karrinikinia*, inf. *karrinikinien*, *kinarinikinien*, *inokarrinikinien*, to make round like a ball, to roll up; activ. written *gummarini*.

**kummartuppo**, *kinummartuppo*, *kakummartuppo*, ger. *kartuppoa*, to dive under water; *kakartuppo*, a ducking; *maakartuppo*, a diver.

**kummarummokummo**, *kinummarummokummo*, *kakummarummokummo*, ger. *karummokummoa*, inf. *karummokummoon*, *kinarummokummoon*, *ino-karummokummoon*, to wrinkle together, inf. *gummarummogummo*, nom. *gagarammogumma*, to rumple.

**kummasa**, *ki*, *ka*, imp. *kasa*, to dream; *pakasa*, trans. *kasa*, nom. a dream; *minit o nau kasa*, I saw in my dream.

**kummaskas**, *kinummaskas*, *kakummaskas*, *kaskassa*, inf. *kaskassen*, *kinaskas*, *inokaskassen*, to scrape; inf. *gummaskas*, *gagaskas*.

**kummassies**, makes the superlative degree, as *kummassies a mato*, *mario*, the greatest, best.

**kummatos**, *kinummatos*, *kakummatos*, ger.



*katossa*, inf. *katossan*, *kinatossan*, *inokatossan*, to scrape the beard.

*kummattir*, *kinummattir*, *kakummattir*, ger. *katirra*, inf. *katirren*, *kinattir*, *inokatirren*, to bind with a long cord, as a fence and the roofs of houses are bound.

*kummatto*, *kinummatto*, *kakummatto*, ger. *kattoa*, inf. *kattoo*, *kinatto*, *ino-kattoo*, to draw, to pull to one's self; *pakatto*, trans. *kakatto*, nom. people say; *kummatto no morabbies*, the ebb begins to draw.

*kummelokkolo*, *kinummelokkolo*, *kakummelokkolo*, ger. *kolokkoloa*, inf. *kolokkoloan*, *kinolokkoloan*, *inokolokkoloan*, to jump over any place.

*kummemuch*, *ki*, *ka*, *kumga*, *kinumga*, *kinumuch*, etc., to close the sleeve of a coat.

*kummenis*, *kinummenis*, *kakummenis*, *kinissa*, *kinissen*, *kininis*, *inokinissen*, to appropriate what was common by division, or to tear anything in two; written *gummenees*.

*kummeriel*, *kinummeriel*, *kakummeriel*, ger. *kriella*, inf. *kriellan*, *kiniriellan*, *ino-kriellan*, to listen sharply; *kakriel*, a listening; *ma-akakriel*, a listener.

*kummeries*, *ki*, *ka*, *kerisa*, pass. *kerises*, *kirieries*, *inokerises*, to lay the head on one side, to take aim; *pakeries*, trans. *kakeries*, nom.

*kummeroa*, *kinummeroa*, *kakummeroa*, ger. *keroa* or *eroa*, inf. *keroa*, or *eroa*, *kineroa*, or *ineroa*, *ino-keroa*, or *ino-eroa*, to divide in two; written *gummeroa*, *gageroa*, such division; \* the inflections come from *peroa*, see under *p*.

*kummi*, *kinummi*, *kakummi*, ger. *kia*, inf. *kian*, *kinian*, *inokian*, *inikkan*, to look behind.

*kummiagh*, *kinummiagh*, *kakummiagh*, ger. *kiagcha*, inf. *kiagchen*, *kiagch*, *inokiagchen*, to stretch out; *kummiagh*, *o asjel*, to stretch out the legs; written *gummiach*, *magiach*, stretched out.

*kummibokibo*, *kinummibokibo*, *kakummibokibo*, ger. *kibokiboa*, inf. *kibokiboon*, *kinibokibo*, *ino-kibokiboon*, to disturb, as by quarrelling; *pakibokibo*, trans., *kakibokibo*, nom.

*kummikiet*, *kinummikiet*, *kakummikiet*, ger. *kiekiedda*, inf. *kiekiedden*, *kinikiet*, *inokiekiedden*, to tear anything in pieces; *pakikied*, trans. *kakikied*, a rip.

*kumminkin*, *ki*, *ka*, *kinkinna*, *kinkinnen*, *kininken*, *inokinkinnen*, to clink as with small bells; *pakinkin*, trans. *kakinkin*, a clinking.

*kummio*, *kinummio*, *kakummio*, *ki-o-a*, *kioon*, *kinoo*, *inokioon*, to butt with the head, as goats, oxen, etc.

*kummiol*, *ki*, *ka*, *kiolla*, *kiollen*, *kiniol*, *inokollen*, to sharpen at the point; act. *pakiol*, trans. *kakiol*; *ma-akakiel*, one who points.

*kummir*, *kinummir*, *kakummir*, ger. *kirra*, inf. *kirren*, *kinir*, *inokirren*, to fish with a net called *gagir*; inf. *kummir*, nom. *gagir*, a net; also fishing.

*kummirgir*, *kinummirgir*, *kakummirgir*, ger. *kirgirra*, inf. *kirgirren*, *kinirgir*, *inokirgirren*, to erase, to cancel; see *gummirgir*, nom. *gagirgir*, an erasion, a cancelling.

*kummirigh*, *kinummirigh*, *kakummirigh*, ger. *kierga*, inf. *kiergan*, *kinirgan*, *inokirgan*, to draw a line on paper or wood, etc; *kakirrich*, a line, a ruler.

*kummirkir*, *ki*, *ka*, *kirkira*, *kirkirren*, *kinirkir*, *inokikirren*, one who gnashes with the teeth; act. *pakirkir*, trans. *kakirgir*, a gnashing; *ma-akakirkir*, to gnash.

*kummirra*, *kirragh*, *ki*, *ka*, ger. *kirra*, *kirragcha*, see *kummirragh*.

*kummirragh*, *kinummirragh*, *kakummirragh*, ger. *kirragcha*, inf. *kirragchen*, *kirrirragh*, *inokirragchen*, to tear to pieces.

*kummissikissiel*, *kinummissikissiel*, *kakummissikissiel*, ger. *kissikissilla*, slowly, to do anything quietly, whether walking, eating, working, etc.

*kummissokisso*, *ki*, *ka*, *kissokissoa*, *kissokissoon*, *kinissokisso*, *inokissokissoon*, to move up and down as the tail of an animal; *mado kummissokisso*, the dog wags his tail; *kior*, *kissokissot*, nom. *kakisso*, is said of the rudder of a ship because it moves backwards and forwards; otherwise *kakisso*, and *kakissokisso*, the motion itself.

*kummitor*, *kinummitor*, *kakummitor*, ger. *kittorra*, inf. *kittorren*, *kinitor*, *inokitorren*, to plait anything, as a reed, bamboo, etc.

*kummita*, *ki*, *ka*, *kitta*, *kittan*, *kinitta*, *inokittan*, to stick the foot out behind; *pakitta*, trans. *kakitta*, a sticking out.

*kummittikit*, written *gummidiggit*.

*kummoagh*, *kinummoagh*, *kakummoagh*, ger. *kaagcha*, inf. *kaagchen*, *kinagh*, *inokoagchen*, to loose, to unbind, to put off, as clothes; it is also used respecting the mind, and means to draw in one's courage; *paka-ach*, *pi*, *pa*, *ipako-ach-a*, etc., to loose; *kummoach obre*, to unstring a bow.

*kummoar*, *kinummoar*, *kakummoar*, ger. *koarra*, inf. *koarren*, *kino-ar*, *inoko-arren*, to jump over; *kakoar*, nom. a jump; *maakakoar*, to jump.

*kummoen*, *kinummoen*, *kakummoen*, ger. *koena*, inf. *koenen*, *kinoen*, *inokoen*, to imprison, to bind; *kakoen*, chains; *ka koen-an*, a prison.

*kummoesach*, to chisel; *ki*, *ka*, *kakoesach*, a chisel.



**kummogh** (written *gummoch*) *kinummoch*, *kakummogh*, to bind; ger. *kogcha*, inf. *cogchen*, *kinogh*, *inokogchen*, *kummogh o loan i barron*, to tie the horse to a tree; nom. *gagoch*, a binding.

**kummoghkoch**, *kinummoghkoch*, *kakummoghkoch*, ger. *koghkogcha*, inf. *koghkogchen*, *kinogkogh*, *ino-koghkogchen*, to wash out.

**kummokot**, *kinummokot*, *kakummokot*, ger. *kokotta*, to lie bent.

**kummoliet**, as *kummaibach*.

**kummolot**, *ki*, *ka*, imp. *kolotta*, pass. *kolotten*, *kinolot*, *inokolotten*, to loathe; *pakolot*, trans. *kakolot*, a loathing.

**kummomogh**, *kinummomogh*, *kakummomogh*, ger. *kummogcha*, inf. *kummogchen*, *kinummogh*, *inokummogchen*, this word is only added to *ranied*, *rima*, and *riba*, signifying to shut up the mouth, the hand, or the clothes.

**kummomokummo**, *kinummomokummo*, *kakummomokummo*, *kummokummoon*, *kinummokummoon*, *inokummokummoon*, to rub the hands one against the other.

**kummono**, *kinummono*, *kakummono*, ger. *konoa*, *kono-an*, *kinonoan*, *inokonoan*, to bear, to endure; *kakoeno*, patience, endurance; *ma-akakoeno*, one who is patient.

**kummoragh** (written *gummerach*), *kinummoragh*, *kakummoragh*, ger. *koragcha*, inf. *koragchen*, *kinorach*, intens. to flay; nom. *gagorach*, *ma-agagorach*, a flayer.

**kummossi**, *ki*, *ka*, *kossia*, *kossian*, *kinossi*, *ino-kossen*; *pakossi*, trans. to disobey, act. *kakossi*, wickedness, disobedience; *ma-akakossi*, a wicked fellow; *pakossi*, *pi*, *pa*, *pakossia*, *ipakossi-in*, *inipakossi*, *inopakossi*, to disobey.

**kummotkot**, *ki*, *ka*, *kotkotta*, to bow, as *lummogot*.

**kummumkum**, *ki*, *ka*, *kumkumma*, to lay hold of with all the fingers at once; *pakumkum*, trans., *kakumkum*, nom.

**kumpi**, *kinumpi*, *kakumpi*, ger. *kupia*, inf. *kuppien*, *kinuppi*, *inokuppien*, to fold up, to roll up, to pack together in a box.

**kumral**, *ki*, *ka*, to crawl; used only of plants and vegetables.

**kumrar**, *ki*, *ka*, *karra*, to open, to unfold the hands only; *kumrar o rimai*.

**kumziyr**, *kinumziyr*, *kakumziyr*, ger. *kizijr*, inf. *kizirren*, *kienzijr*, *inokizirren*, to nip, to pinch, to pick, to pluck; people say also, *kumziyr o to-i*, draw out a splinter; *kakeziyr*, a nip.

**kuppi**, anything folded or rolled up, a bundle; *kuppi o sikakas*, a roll of silk; *kuppi o bazigh*, a roll of deer skins.

**labies**, the tusks; *babo labisan*, a bear with tusks.

**lablab**, a pan, a shovel; fr. *palablab*.

**labo**, added to *ta*, means fruitful; joined to *baron*, it means weak, unable to work; *malabo*, the verb.

**lalian**, and *lalian azijhja*, mid-day; *lalian aidas*, midnight.

**lalka**, the lightning; fr. *lumka*.

**lalla**, boiled rice.

**lallaas**, a fine yellow kind of bark, which people use, and sometimes insert for ornament, as their spears are wound round with red rattan and this bark alternately, the natives also weave the same split very fine, here and there, in their own coats, for ornament.

**lallabach**, a green leek.

**lalladan**, a cushion.

**lallama**, pap made from rice and water.

**lallatach**, a wooden stand, for a light; fr. *lummatagh*.

**lallokogh**, a comb; fr. *lummokogh*.

**lallum**, in, within; *molallum*, in, deep; *paolallum*, trans. to make anything deep, to dig deep.

**lalpi**, the eyelashes.

**lamo**, the dew; verb, *malamo*, to bedew; bedewed, or damp.

**la-ob**, an out-house, where people keep all kinds of implements, rice, etc.

**la-obomas**, an out-house, where people keep fish or flesh; compounded of *la-ob* and *omas*.

**lenesoleso**, inf. *linenesoleso*, *lalenesoleso*, *lenesolesoa*, to shout after the native manner, when the women have concluded a dance or song.

**libbo-adippi**, tin.

**lido**, meaning, interpretation, explanation, *li*, *la*, *lidoa*; *palido*, trans. *lido*, opinion, meaning.

**lili**, the armpit.

**limka**, *linimka*, *lalimka*, ger. *ilka-a*, *ilka-an*, *lienka-an*, *ino-ilka-an*, to lighten, to blink with the eyelids.

**limmabit**, *li*, *la*, *labitta*, *labitten*, *linabit*, *inolabitten*, to pinch between two; but to press underneath is *summerik*; it means also to press against another.

**limmichob**, *linimmichob*, *lalinimmichob*, *lichobba*, *lichobben*, *linichob*, *inolichobben*, to sip.

**limmiod**, *linimiod*, *lalimiod*, *liodda*, *liodden*, *liniod*, *inoliodden*, to wring once round, to give one turn.

**lo**, as *roos*, a shore.

**loan**, a horse, cow, buffalo, etc.; also a servant,



a slave; in this last sense the word is used in contempt or in anger.

**luki yum**, a chicken.

**lummala**, *linummala*, *lalummala*, *lala*, *lalan*, *linala*, *inolalan*, to induce, to incite to evil, also to haunt; *palala*, to tempt; *lalala*, a temptation, a ghost.

**lummalak**, *linummalak*, *lalummalak*, *lellakka*, *lellakken*, *inillak*, *inolellakken*, to threaten by word or action.

**lummaliech**, *li*, *la*, *laliecha*, *laliechen*, *linaliech*, *inolalichen*, a little sick, indisposed; *palaliech*, trans., *paliech*, nom.

**lummapias**, *linummapias*, *lalummapias*, *lapiessa*, *lapiessen*, *linapias*, *inolapiessen*, to kneed, to press down; *kalapias*, a kneading; *ma-allapias*.

**lummapiapies**, *linummapiapies*, *lalummapiapies*, *lapilapiessa*, etc., the same as *lummapias*, *lallapiapies*.

**lummastlas**, *linummastlas*, *lalummastlas*, *lastlassa*, *lastlassen*, *linastlas*, *inolaslassen*, to redeem any one from punishment, with money, etc.

**lummatagh**, *linummatagh*, *lalummatagh*, *latagcha*, *latagchen*, *linatagchan*, *inolatagchan*, to set on a stand.

**lummauk**, *linummauk*, *lalummauk*, *laugga*, *lauggen*, *linaug*, *inolaugen*, to court, in order to marriage; *palauk*, courtship; *ma-alallauk*, a lover.

**lummaulaub**, *linummaulaub*, *lalummaulaub*, *laulauba*, *laulauban*, *linaulauban*, *inolaulauban*, to make burn brighter or clearer; also to cook or boil anything by a clear fire; *palaulaub*, to cause such to be done.

**lummias**, *li*, *la*, *liassa*, pass. *liassen*, *linias*, *inoliassen*, to open, as the eyes, *lummias o macha*; *palias*, trans.

**lummiabach**, *lula*, imp. *libacha*, pass. *libachen*, etc., to draw in one's belly.

**lummido**, *li*, *la*, *lidoa*, *lidoan*, to deny; *lallido*, a denial.

**lummiollio**, *linummiollio*, *lallummiollio*, *liollioa*, *liollioan*, *liniollio*, *inoliollion*, to run after, to hunt.

**lummis**, *linummis*, *lalummis*, *lissa*, *lissan*, *linissan*, *inolissan*, to glow, also to look angry.

**lummitullito**, *li*, *la*, *lullitullitoa*, to totter, to waver; is only used concerning great things, as trees, bamboos, etc.; differs from *tummaratab*; *palitullito*, trans.

**lummo**, *li*, *la*, *loa*, *loon*, *lino*, *ino-loon*, to accompany; *paloa*, to cause such to be done; *lallo*, nom.

**lummobo**, *linummobo*, *lalummobo*, *loboa*, *loboon*, *linobo*, *inoloboon*, to steal; *lallobo*; *ma-allallobo*.

**lummocho**, *linummochod*, *lalummochod*, *lochodda*, *lochodden*, *linochod*, *inolochod*, etc., to veer, to give out rope.

**lummogot**, *li*, *la*, *logotta*, *logotten*, *linogot*, *inogotten*, to vow; as *kummotkot*.

**lummokogh**, *linummokogh*, *lallummokogh*, *lokogcha*, *lokogchen*, *linokogh*, *inolokogchen*, to comb.

**lummo**, *li*, *la*, *loboan*, *linolo*, *inoloban*, to drive together from all sides; is used of animals, as deer, goats, etc., when they are driven and hemmed in; *palolo*, to cause such to be done; *lalolo*, nom.

**lummoob**, *li*, *la*, *looba*, to look wantonly; *paloo*, trans.; *lalloob*, nom. a wanton look; *ma-alalloob*, wanton fellow.

**lummoog**, *linummoog*, *lalummoog*, *loogga*, *looggen*, *linoogh*, *inolooggen*, to touch, also to trifle, to pass away the time; *paloo*, to cause such to be done; *lalloog*, nom. trifles; *ma-alalloog*, a trifler.

**lummoog**, *li*, *la*, *loomma*, pass. *loommen*, *limoon*, *ino-loommen*, seems to mean to arrange anything with the acknowledgment of a previous benefit; as *lummoon o atite*, *o ranied*, to arrange a discourse or speech; *lalloom*, nom.; whenever any one will acknowledge that another has done a service for him he presents something of what he has acquired to him who procured it for him; which people call, *lummoon o atite*.

**lummosagh**, *linummosagh*, *lalummosagh*, *losagcha*, *losagchen*, *linosagh*, *inolosagchen*, to dig anything up that was buried, also to bring up old things long since done.

**lumpi**, *li*, *la*, *luppia*, *luppian*, *linuppian*, *inoluppian*, *lumpielpi*, *li*, *la*, *luppieldia*, etc.; *lumpi*, to twinkle as the fixed stars, to blink; *paluppi*, and *paluppielpi*; trans. *lulpi* and *lalpielpi*, nom. a twinkling; *lulpi*, also the eyelashes.

**ma-a-addo**, a dissuader; *kannaddo*.

**ma-aat**, a measurer; fr. *moet*.

**ma-a-ba**, a wise man, from *maba*; *ma aijaab*, a prophet; from *ma-aab*.

**ma-ababaas**, a messenger, one who brings tidings; fr. *pas*.

**ma-ababoa**, fruitful, used generally of plants, animals, or men; fr. *poa*.

**ma-ababodda**, fruitful, said of beasts.

**ma-abalizich**, a transporter; fr. *pixich*.

**ma-acha**, a murderer; fr. *pacha*.

**ma-achab**, a thief; fr. *machab*.

**ma-achachad**, a rewarder of good or evil.

**ma-achachuppir**, stubborn, disobedient.



**ma-ado**, one who understands cooking, a cook; fr. *mado*.

**maag**, vinegar.

**ma-aita**, a sharp-sighted man; fr. *mita*.

**ma-aja**, a giver; fr. *pea*.

**ma-akakossi**, a disobedient ring-leader of rebellion; fr. *kummosi*.

**ma-alabo**, fruitful, said of the ground.

**ma-alalloog**, frightened, appalled; ger. *ulalloogcha*.

**ma-allal**, kind, benevolent; fr. thence come *minaallal*, *mamallaal a-allalla*, *a-lalal-len*, *inalallen* and *ino a-alallen*; *al-al*, bland.

**ma-allalobo**, a thief; fr. *hummobo*.

**ma-allas**, calm, cleared up; is said of wind and weather, also of the feelings; *pa-allas*, act. et trans. imp. *a-allassa*, *a-allassen*, *inallassen*, *ino-a-allassen*, *ipallassa*, etc.; *allas*, nom. calmness, clearness; *ma-a-allas*, a soother.

**ma-apparrach**, a whoremonger.

**maar**, a quail.

**ma-arab**, one who makes drunk; fr. *parab*.

**ma-aragh**, one who receives or obtains much; fr. *marach*.

**maa-rapies**, a sinner, a villain.

**ma-ararait**, one who can sing well in company; fr. *rummait*.

**ma-arari**, a watchman; fr. *rummi*.

**ma-arich**, *ma*, *mi*, imp. *a-aricha*, pass. *aarichan*, *ina-aarichan*, *ino-aarichan*, to honour, act. fond of distinction, shame-faced, to carry oneself modestly towards another whom men honour; *uarichag*; *paarich*, to cause any one to be honoured or respected, or to be ashamed before any one; *a-arich*, honour, a sense of shame; *ma-aarich*, one who honours another, or conducts himself modestly.

**ma-arien**, a priestess; see *marien*, heathenish customs.

**ma-aries**, a priest, a priestess.

**ma-arra**, unemployed, one who has nothing to do; also at peace and undisturbed; ger. *a-arra*.

**ma-arrat**, a sort of fish, like the cod.

**maaru**, *mi*, *ma*, cold; as *masumah*.

**maas**, *mi*, *ma*, to catch, as *chummau*; also a certain mode of fishing with a net, to take by a sweep-net, called *auan*; *aas*, a besom, but only such as are made of a certain plant called also *aas*, otherwise it is *chachau*.

**ma-asannan**, an envier; fr. *masannan*.

**ma-asasarra**, one who sleeps much, a sluggard; fr. *summara*.

**ma-asasat**, a smith; fr. *summatsat*.

**ma-asasiri**, a crier; fr. *simiri*.

**ma-asassabach**, poisonous; fr. *sumbach*.

**ma-asassis**, a tailor; fr. *summis*.

**ma-asiklau**, a fifer, one who plays well on a flute; fr. *klau*.

**maaspaspat**, eight by eight.

**maaspat**, eight.

**ma-asoso**, a giver; fr. *passoso*.

**ma-assas**, a sluggard; see *masas*.

**ma-asselakko**, useless through indolence, worthless.

**maat** is used only of the swelling of rivers, not occasioned by the sea or tide; pret. *mi*, fut. *ma*; trans. *paat*, nom. *aat*; *mabarrija aat o sabba*, the fresh of the river is very strong, or the stream is strong; *aataijan*, the lower part of a river where the running out of the water makes the river greater and stronger.

**maat**, *mi*, *ma*, *aata*, is used for firewood; thus they say, *maat-eeb*, to cut firewood; trans. *paat*, *pi*, *pa*, *ipaata*.

**ma-atattaas**, a predecessor in anything.

**ma-atattosik**, or *ma-atattose*, a liar; fr. *tummosik* and *tummose*.

**ma-atattuppa**, one who has a good memory; fr. *tumpa*.

**ma-atauso**, a doctor; fr. *paatauso*.

**ma-atinnaam**, a forerunner.

**ma-atite**, one who speaks openly to the people, a preacher; *ma-atil*, a minister; fr. *pattite* and fr. *patil*.

**ma-attallalattala**, a comforter.

**ma-au-ach**, forgetful; fr. *poach*.

**ma-auba**, one who is always drowsy; fr. *moba*.

**ma-aunat**, one who sets anything on fire; fr. *ponnad* or *monad*.

**ma-auridda**, a man or woman who deserts his or her partner; fr. *moriedda*.

**maauso**, a widow or widower; *mi*, *ma*, *aausoa*, *paauso*, *pi*, *pa*, *ipaausoa*.

**ma-aussi**, one who hides anything in play; for it differs from *ma-achab*, and *maallalobo*; fr. *posi* or *pausi*.

**maba**, *minaba*, *mamaba*, to know, to understand; *ma bada saan*, and *zies*, an understanding heart; ger. *maba* seems also to mean 'to acknowledge'; *maabam charsar ja ta Labba*, I know Labba's voice; *pala*, trans. *aba*, knowledge, science; *ma-aba*, a wise man; intens. *mababa*; nom. *ababa*; *aba ko taposai*, omniscient.

**ma-baas**, *minabaas*, *mamabaas*, *abasa*, *abasen*, *inabaas*, *ino-abasen*, to creep; *pabaas*, trans. to crawl; *mabaas morab*, to creep out, as in fine weather; *mabaas mariollo*, when the beasts eat grass, when it is foul and rainy weather, good weather for crawling out, the



beasts lie in the grass; nom. *abaas*, a creeping; *ma-abaas*, a creeper.

**mababat**, *minababat*, *mamababat*, *ababadda*, the gait of men and beasts; also the moving onwards of anything that moves locally; *pababat*, trans. imp. *ababadda*, *ipababadda*; *ababad*, a path, a way; pass. *ababadbad*, *iniden*, *inababad*, *inoababadden*, *ipabapababad*, *inoiapabad*; *ababadden iata*, the ground is trodden.

**mababosa**, an old man, one who is getting old; *mi*, *ma*, *ababossa*; *pababosa*, trans., *ma-ababosa*, an old man.

**mabachas**, *mi*, *ma*, *abachasa*, to be dry; *bachas*, drought; *pabachas*, to dry; activ. imp. *ipabachasa*, trans. pass. *abachassen*, act. *obachassen*, *inobachas*, *inobachasen*, *ipabachas*, *inipabachas*, *inoipabachas*, contracted forms, *mabas* and *palas*; *ma-abachas*, one who dries.

**mabach-ich**, unbent; from *pabach-ich*, *mi*, *ma*, an unbending, a diversion; *ma-abachchich*, one who diverts.

**mabad**, *mi*, *ma*, *abadda*, *abadden*, *inabaddan*, *inoabaddan*, the running of the paper in writing; *mabad o barritok*, differs from *momach*; *pabad*, trans. *abad*, a flowing.

**mabadas**, *mi*, *ma*, same as *mamacho*.

**mabaddabadda**, *minabaddabadda*, *mamabaddabadda*, *abaddabadda*, *abaddabaddan*, *inobaddabaddan*, *inoabaddabaddan*, to look hard, to stare; *pabaddabadda*, imp. *ipabaddabadda*, trans. *abaddabada*, far-sighted, a good sight; *ma-abaddabadda*, one who sees far.

**mabag** (the last *a* is scarcely heard), *minabagh*, *mamabagh*, *abagcha*, *abagchen*, *inabagh*, *inoabagchen*, to embrace, to take in both arms, also to carry on the arms; *pa-bag*, trans.

**maballa**, *mi*, *ma*, *oballa*, *o ballaan*, *inoballa*, *ino-oballaan*, to leak, differs from *misorso*; *ma-balla*, when the hole is large and it leaks much, and *misosso*, when the hole is smaller and it leaks a little; *pauballa*, trans.

**mabarra**, to be strong; ger. *abarra*, *mi*, *ma*, *barra*, strength; *ma abarra*, a strengthener; *pabarra*, trans. *ipabarra*, act. imp. *abarra*, pass. *ipabarra*, *inipabarra*, *inoipabarra*, act. *abarran*, *inabarra*, *inoabarran*; *abarra*, strengthening, from *pabarra*.

**mabarran**, *mi*, *ma*, *abarranna*, neut. not naked; *pabarran*, act. and trans.

**mabarras**, *minabarras*, *mamabarras*, *abar-rassa*, *abarrassen*, *inabarras*, *inoabarrasen*, to proceed against the enemy, in order to fall on him by surprise; *pabarras*, *ipabarrassa*, imp. trans. nom. *abarras*, a going forth against the foe; *ma abaras*, one who goes forth.

**mabarri**, *minabarri*, *mamabarri*, *abarria*, to blow; *pabarri*, trans. *abarria*, *ipabarria*, imp. to blow, pas. *barrin*, *binarrin*, *ino-barrin*, trans. *ipabarri*, *inipabar-ri*, *inoipabarri*; *barri*, nom. the wind.

**mabart**, *mi*, *ma*, like maries.

**mabasso**, scented; *mi*, *ma*, *abasso*, also well tasted, neut. is said of salmon, which smells or tastes well; *basso*, nom. taste or smell; *pabasso*, smelling good, to make tasty, imp. act. *abasso*, trans. *pabasso*, pas. *bassoan*, *binassoan*, *inobassoan*, *pabasso*, *impabasso*, *inoipabasso*.

**mabauaas**, *mi*, *ma*, imp. *abauasa*, a dangling in play, after which they shout.

**mabazibat**, *mi*, *ma*, *abazibadda*, just, even; *mapospos*, *contrarium*, *mi*, *ma*, *apospossa*, *papospos*, trans., *pospos*, nom., *pabazibat*, *pi*, *pa*, *ipabazibadda*, trans. act. *abazibadda*, nom. *bazibad*, pass. act. *bazibadden*, *binazibad*, *ino-bazibadden*, trans. *ipazibad*, *inipazibad*.

**mabido**, *mi*, *ma*, *abidoa*, to be black; *pabido*, trans. and imp. *ipabidoa*, *ipabido*, *inipabido*, *inoipabid*, act. *abidoa*, pass. *abidoan*, *inabidoan*, *ino-abidoan*.

**mabilla**, *mi*, *ma*, *abilloa*, neut. cloven; *pabilla*, act. and trans; *billa*, a cleft; *maabilla*, cleft.

**mabillaag**, *mi*, *ma*, *abillaga*, *pabillaag*, to enlarge, nom. *billaag*, breadth; *ma abillaag*, trans. en act. one who enlarges, imp. *abillaga*, pass. *abillagen*, *inabillaag*, *inoabillagen*, *ipabillaga*, *ipabillaag*, *inipabillaag*, *inoipabillaag*; *mabilla-billaak*, flat.

**mabinnas**, *mi*, *ma*, *abinnas*, healthy; *pabin-nas*, trans. to heal, trans. et act. imp. *abin-nassa*, *ipabinmassa*, pass. *abinmassen*, *inabinnas*, *inoabinnasa*, inf. *pabinmassa*, *ipabinnas*, *inipabinnas*, *inopa-binnas*; *binnas*, health; *abinnas*, a healing; *mabinnas*, a restorer, a healer.

**mabinni**, *mi*, *ma*, *abinnia*, fat, fleshy; *pabinni*, to fatten, trans. and act., imp. *abinnia*, *abinni-in*, *inabinni*, *inobinni-in* *ipabinnia*, pass. *ipabinni*, *inapabinni*, *ino-ipabinni*; *binni*, fatness; *abinni*, a fattening; *maabinni*, a fattener.

**mabior**, *mimibior*, *mamabior*, *abiorra*, to remain behind without going forth; *pabior*, trans. and act. imp. *abiorra*, *ipabiorra*, pass. *inabiorran*, *inoabiorran*, *ipabiorra*, *ipabior*, *inipabior*, *inapabior*; *bior*, nom. is used as a preposition; *ma-abior*, one who remains behind.

**mabirbir**, *mi*, *ma*, *abirbirra*, *abirbirren*, *inabirbir*, *inoabirbirren*, *abirbirren*, a composing of the mind in anger; *mabirbir i tsies*, to compose the mind; *pabirbir*, to cause such to be done; *abirbir*, nom. a composing, a pacifying, a pacifier.



**mabissas**, *minabissas*, *mamabissas*, *abisassa*, to make oneself ready, to go anywhere or do anything; perhaps also ready, pass. *pabissas*, trans. and act. *abissassa*, *abissassan*, *inabissas*, *inoabissassen*, *ipabissassan*, pass. *ipabissas*, *inipabissas*, *inoipabissas*; *abissas*, nom. preparing; *maabissas*, a preparer.

**mabisse**, *mi*, *ma*, *abissa*, upright in mind, virtuous; *pabissen*, trans. and act. imp. *abissea*, *abissei*, *inabisse*, *inoabissein*, *ipabissea*, pass. *ipabissi*, *inipabisse*, *inoipabissen*; *ma-abisse*, a justifier; *babisse*, righteousness.

**mabisse hisse**, as *mabisse*; *bisse* is only said of many; *ja mabisse bisse tapos ja tatakorro*, all as straight as a line, intens. *mabisse*; *bisse bisse*, intens. *babisse*, see *pisse*; *ma-abisse bisse*, to make right, upright.

**mabo**, *minabo*, *mamabo*, *aboa*, *aboa*, *inaboa*, *ino-aboa*, to pity, to forgive, to deliver; *pabo*, *pinabo*, *papabo*, *ipaboa*, *ipabo*, *inipabo*, *inoipabo*, ditto; anything done out of compassion is *abo*, *iniabo*, *ino jabo*; *abo*, nom. forgiveness; *abon no babosa*, a compassionate man; *bo*, grace, mercy; *bo no tsies*, a compassionate mind; *ma abo*, one who pities.

**mab-o**, *mi*, *ma*, *ab-oo*, neut. to rot, pass. rotten; *pab-o*, trans. *ab-o*, a rotting.

**maboas**, *minaboas*, *mamaboas*, *aboasa*, to remove; *paboas*, trans. pass. *aboasas*, *inaboasas*, *inoaboasas*, *ja*, *ta*, *i-aboas*, *ini-aboas*, *ino-iaboas* *ja ballag*; nom. *aboas*, a removal; *ma-abaas*, a remover.

**maboch-o**, *minaboch-o*, *mamabogh-o*, to stink; *paboch-o*, trans. and act. imp. *aboch-oo*, pass. *aboch-oan*, *ipaboch-oo*, *ipaboch-o*, *inaboch-oan*, *inipaboch-o*, *ino-ipaboch-o*; *bocho*, stink.

**maborra**, *minaborra*, *mamaborra*, *aborra*, to be pacified, neut.; *borra*, an ally, fr. *maborra*; *ma-aborra*, a peacemaker; *aborra*, pacifying; *paborra*, trans. and act. imp. *aborra*, *ipaborra*, to pacify; the pass. act. trans. *aborran*, *inaborra*, *ino-aborran*, *ipaborra*, *inipaborra*, *ino-ipaborra*.

**maborried**, *mi*, *ma*, *aborrieda*, neut. overturned; the root, *porried*.

**maborroch**, raised, bumpy, angular, not round; *maborroch a sies*, *maborrogh a tarran*, *maborroch ja morra*, a humpback, a crooked road, or a distorted countenance; *paborrogh*, trans. and act. imp. *aborrogga*, *ipaborrogga*, pass. *aborroggen*, *inaborrogh*, *inoaborroggen*, *ipaborroggen*, *inipaborrogh*, *ino ipaborroggen*; *borroch*, a bump.

**maboso**, *mi*, *ma*, *abosoa*, neut. to wear away, to change; *paboso*, *pi*, *pa*, imp. *abosoa*, pass.

*abosoa*, *inabosoa*, *ipabosoa*, *inipaboso*, *inoipaboso*, to wear off.

**macha**, the eye, dead; *cho macha*, a dead man; also dry, dried up; *macha da baron*, dry wood; *macha da ta*, dry land; *pacha*, to kill; act. imp. *acha*, *achar*, *inacha*, *ino achon*, trans. *ipacha*, *inipacha*, *inoipacha*; the neut. has no other noun than *macha* itself; it is also the verb *macha*, *mi*, *ma*, *acha*, to die; *acha*, a death-blow; nom. *ma-acha*, a murderer; *machada idas*, an eclipse or dead moon; *machada aras*, dry grass.

**machab**, *minachab*, *mamachab*, *achabba*, *achabban*, *inachabban*, *inoachabban*, to do anything secretly; *pachab*, trans. *achab*, theft; *ma achab*, a thief.

**mach-achio-a-oogh**, as *machio-a-oogh*.

**machachod**, an adulterer or adulteress; fr. *chummod*.

**machaddak**, near, not far, *mi*, *ma*, *achadikka*, neut., *pach addik* trans. and act. nom. *chaddik*, is used as the prep. near; root, *chummaddik*; *maube a chaddik*, to look near; *ma-achaddik ocho*, a neighbour, one who is near.

**machallo**, *mi*, *ma*, *achalloa*, clear; *machallo a to*, clear water; *machallo a boesum*, clear air; *machallo a tattorrodawron*, a clear mirror; *pachallo*, trans. and act.; *gallo*, nom. clearness; *machallochallo*, intens.; *ma-achallo*, clearer; *pachallo*, act. *achalloa*, pass. *ipachalloa*, trans. *achalloon*, *inachalloon*, *inoachalloon*, *ipachallo*, *inipachallo*, *inoipachallo*.

**machal-pod**, the end; *mi*, *ma*, *achal-podda*, to come to the last, completed, as *machil*; *achalta*, or *achal-podda dummore tapos*, come in together; *minachalt*, or *minachal-pod sohsa tapos*, they are all gone in together; *pachalt* is act. and *pachal-pod* trans. finished; *achalta*, *achalten*, *inachalt*, *inoachalten*, imp. pass.; *pachalta*, *ipachalt*, *inipachalt*, *inoipachalt*.

**machammo**, deep; *machammo*, *chammo*, *chammo*, spoken of a well; *mina*, *mama*, *achammo*, anything dark and dismal, as in a well; *mamorrammo*, is used also by the Takey people; *chammo*, *chammo* and *morrammo*, nom.

**machanagh**, *mi*, *machanacha*, neut. notched; see *chummanach*; *chanag*, a notch in an arrow.

**machapor**, *mi*, *ma*, ger. *achaporra*, of few words, not to speak much, to be still; *pachapor*, trans. and act.; *machapochapor*, intens.; *chapor*, nom. silence, is *chapachapor*; *ma achapor*, one who keeps silence; imp. *achaporra*, *achiporran*, *inachaporran*, *inoachaporran*, *ipachaporra*, pass. *ipachapor*.



**machaogh**, pitted, rumpled, rough; *pachauch*, trans. and act. imp. *achaucha*, *achauchen*, *inachauch*, *ipachaucha*, pass. *ipachauchen*, *inipachauch*, *inoipachauch*; *chauch*, a well; *ma achauch*, a well digger.

**macharapo**, *mi*, *ma*, *acharapoa*, neut.; see *chummarappo*.

**macharrieb**, *mi*, *ma*, *acharriebba*, invisible, is used of wind, spirit, etc.; *acharrieb*, nom.; *ma acharrieb*, one who renders anything invisible.

**mach-a-to**, water dried up.

**machatto**, *mi*, *ma*, *achattoa*, to smoke; *pachatto*, act. trans. imp. *achattoa*, *achattoan*, *inachattoa*, *inoachattoan*, *ipachattoa*, pass. *ipachatto*, *inipachattoa*, *inoipachattoa*; *chatto*, nom.

**mach-do**, sweet; *mi*, *ma*, *achedoa* (the *e* short), *chedo*, sweet; *ma achedo*, a sweetener; *pachedo*, trans.

**mache**, *mi*, *ma*, imp. *achea*, pass. *acheen*, *inache*, *inoacheen*, to guess whether anything is even or uneven.

**mache-aubon**, *minacheaubon*, *mamacheaubon*, pass. *acheaubonnan*, *inacheaubonnan*, *inoachaubonnan*; *acheaubonnan*, to jest, to joke, to sit idle, to dally; *acheuabon*, nom. dallying; *ma acheaubon*, to trifle; *ta ja don acheaubonnan*, the place where people play.

**macheda**, intens. *machedacheda*; *mi*, *ma*, *acheda*, pass. *achedaan*, etc., to change one's word or will; *pacheda*, trans.; *cheda*, changeableness.

**macheer**, ingenious; *mi*, *ma*, *acheer*; *pacheer*, trans. and act. *pi*, *pa*, imp. *achera*, *acheran*, *inacheran*, *inoacheran*, *ipachera*, pass. *ipacheer*, *inipacheer*, *inoipacheer*; *cheer* (pron. *khayr*), wit.

**machen**, an elder brother or sister, cousin or nephew.

**machia**, *minachia*, *mamachia*, *achia*, to repent, to change one's mind; *pachia*, trans. to change any one; *achia*, repentance; *ma achia*, one who exhorts to repentance.

**machi-agchi erab**, *mi*, *ma*, to drivel; *achi achi erab*, or *machi achi*, *mi*, *ma*, *achi a chia*, this is also to leak; nom. *achi a chi*, and *achi a chi erab*, slaver; *ma achi achi*, one who drivels; *pachia chi erab*, and *pachi a chi*, trans.; *ma chiagchi*, composed from *machiagchi*, to leak, and *erab*, spittle; *machiagchi kallaman*, the pot leaks; *achiagchi in*, *inachiagchi in*, *ina achiagchi in ja to*, the water is leaked out.

**machiegh**, *minachiegh*, *mamachiegh*, neut. to roast; *achiecha*, to broil, inf. trans.; *pachiech*, to boil, the root is *chummiegh*, see the nom. act.; see under letter *p*; *chiegh*, a roasting; *ma*

*achiegh*, a roaster, as *ma achachiegh*; *chiegh*, roast; *ma achieg*, anything roasted.

**machigh**, sour; *mi*, *ma*, *achich-a*; *pachich*, trans. and act. imp. *achichoa*, *achich in*, *in-achich in*, *ino achich in*, *ipachich a*, pass. *ipachich*, *inipachich*, *ino ipachich*; *chich*, sourish.

**machigilla**, *mi*, *ma*, *achigilla*, nearly like *medadorri*; *Takeijs*.

**machimit**, *mi*, *ma*, *achimta*, spruce, neat, clean, avoiding filth; *pachimit*, trans. and act. imp. *achimta*, *achimten*, *inachimtin*, *inoachimtin*, *ipachimta*, pass. *ipachimt*, *inipachimt*, *inoipachimt*; *machimchimit*, idem; *ma achimit*, a clearer; *chimit*, nom. subst. cleanliness, neatness; used also as an adverb.

**machio-a-oagh**, *minachio-a-oagh*, *mamachio-a-oagh*, a returning.

**macho**, *minacho*, *mamacho*, *achoa*, *achon*, *in-achon*, *ino achon*, to take elsewhere; but this word in construction takes *n*, as *inachon o bido*, take away the book.

**machobbechob**, *mi*, *ma*, *achobbechobba*, neut. inf. *chummobbechob*, to be hasty; *chobbechob*, act. and trans.; *chobbechob*, nom. hasty.

**machobot**, rumpled, rough; *mi*, *ma*, *pachobot*, trans. and act.; *machobechobo* intens.; *chobor*, a ruffle; *ma achobor*, one who makes ruffles; imp. *achobotta*, pass. *achobottan*, *inachobottan*, *inoachobottan*, *ipachobatta*, pass. *ipachobot*, *inipachobot*.

**machomorraja**, *mi*, *ma*, *achomorraja*, frightened, confounded; *pachomorraja*, trans. and act.; *achomorraja*, confusion; *ma achomorraja*, fright, imp. act. *achomorraja*, *achimorraja*, *inachomorraian*, trans. *ipachomorraja*, pass. *ipachomorraja*, *inipachomorraia*, *inoachomorraia*, *ino ipachomorraia*.

**machonagh**, *mimachonagh*, *mamachonagh*, *achonagcha*, to haunt; *pachonagh*, trans.; *achonagh*, haunted; *ma achonagh*, a haunter; *pachonagh*, act. *achonagcha*, *inachonagh*, trans. *ipachonagcha*, pass. *ipachonagh*, *inipachonagh*, *inoipachonagh*.

**machonchon**, *mi*, *ma*, *achochonna*, neut. ploughed; see *chummonchos*, nom. *chonchon*, a ploughman.

**machonsar**, everlasting; *pachonsar*, trans.; *ma achonsar*, one who perpetuates; *acho*, nom. *ma acho*, one who causes continuance.

**machopul** (the *o* short), to taste well, act. *mi*, *ma*, imp. *achopulla*, pass. *achopullen*, *inochopul*, *inochopullen*, a taster, one who prepares the food.

**machoraap**, *mi*, *ma*, *achorapa*, neut., the same as *pedara*, to mix different thing



together; *pacheraap*, trans., *achoraap*, nom., as *aidarra*; *pachoraap*, act. trans. imp. *achorapa*, *achorafen*, *inachoraap*, *ipachorapa*, pass. *ipachoraap*, *inipachoraap*, *inoachorap*, *inoipachorap*.

**machote**, *minachote*, *manachote*; *achotea*, averse to anything that is unpleasant; also to suffer punishment; the root is *chummote*; see also act. *pachote*, in **p.**, punishment; *maachote*, a sufferer; *chote*, suffering.

**machotul**, *mi*, *ma*, *achotulla*, neut. bent, not straight, physically and morally; *pachotul*, act. and trans. *pi*, *pa*, imp. *achotulla*, *ipachotulla*, pass. *ipachotul*, etc.; *chotul*, a curve.

**machummachumma**, *mi*, *ma*, *achummachumma*, indistinct, the opposite of *marimasal*; *chummachumma*, nom.; *ma achummachumma*; *pachummachumma*, act. *achummachumma*, *achummachumman*, *inachummachumman*, *inoachummachumman*, trans. *ipachummachumma*, pass. *ipachummachumma*, etc.

**mada**, *minada*, *mamada*, *ada*, *adan*, *inadan*, *inoadan*, to divide; *pada*, trans.; *ada*, a share; *ma ada*, a sharer.

**madaal**, *mi*, *ma*, *ada-alla*, neut. dishonourable, shameless; *pa-da-al*, act. and trans. *da-al*, nom.

**madaap**, *minadaap*, *mamadaap*, *adapa*, *adapen*, *inadap*, *ino-adapen*, to make haste; *padaap*, imp. *ipadaba*, trans. *ada aba*, act.; pass. *ada aben*, *inadaab*, *inoadaaben*, *padaab*, *inipadaab*, *inoipadaab*, *adaab*, haste; *ma adaab*, one who hastens another.

**madabbi**, to be satisfied; *mi*, *ma*, *adabbia*; *padabbi*, trans. satisfied; *dabbi*, satiety; *ma adabbi*, a satisfier; *adabbi*, satisfying, act; *padabbi*, act. *adabbia*, *adabbin*, trans. *ipadabbia*, pass. *ipadabbi*, *inipadabbi*, *ino adabbien*, *inoipadabbi*.

**madaddo**, *ininadaddo*, *mamadaddo*; *adaddoa*, to refuse; pass. *adadoan*, *inadadoan*, *adaddoan*; *padaddo*, *daddo*, a refusal; *ma adaddo*, a refuser.

**madalla**, ger. *mi*, *ma*, *adaldalla*, gentle, as *ma-allal*; *padaldal*, *pa-al-al*, trans.; *daldal*, mildness; *ma-adaldal*, one who wishes to be kind; *padaldal*, act. *adaldalla*, *adaldallen*, *inadaldal*, *pa-al-al*, trans. imp. *ipadaldalla*, pass. *ipadaldal*, *inipadaldal*, *inoadaldallen*.

**madalolees**, *mi*, *ma*, neut. glistening, shining, as if well scoured; but this only refers to anything that has a white ground, and differs from *raosan*; *dalolees*, nom. a shining; it is also the name of a tree, the bark of which shines like the European beech.

**madarram**, *minadarram*, *mamadarram*, *adar-*

*rama*, *darrammen*, *madarram*, *inodarrammen*, trained; see the root *dummarram*, and there the neut. *darram*, experience; *ma-adarran*, one who is trained.

**madas**, *minadas*, *mamadas*, *adassa*, *adassen*, *inoadassen*, to praise; *madadas*, also *padas*, praise; *ma-adas*, a praiser.

**maddik**, *minaddik*, *mamaddik*, *adikka*, etc., to forbid; *paddik*, *adik*, a prohibition; *ma adik*, a prohibiter.

**maddobor**, *mi*, *ma*, ger. *addoborra*, busy, encumbered, neut.; *padobor*, trans. *ma-adobor*, troubled; *adobor*, trouble, act. *dobbor*, care; *padobor*, act. *adoborra*, *adoborren*, *inadobor*, trans. imp. *padoborra*, pass. *padobor*, etc.

**madich**, or *madigh*, sick; *mi*, *ma*, *adicha*, nom. adj.; *ma-adig*, a sickness, one who makes sick; *adigh*, a sickening; *dich*, nom. sickness; *madeadig*, intens. nom. *padich*, act. *adicha*, *adich*, *inadich*, trans. *ipadicha*, pass. *ipadich*, *inipadich*, *inoadichen*, *inoipadich*, etc.

**madidden**, *mi*, *ma*, ger. *adiidena*, firm, close, fast holding; *madidden o arrar*, a strong railing; *adiidjen ja tataap-oe*, hold it fast; applied to the mind, firm, undaunted; *dadden*, firm; *padidden*, trans. *ma adidden*, one who makes fast; *adidden*, a fastening; *padidden*, act. *adiidena*, etc., trans. *padiddena*, pass. *ipadidden*, etc.

**madirdir**, *minadirdir*, *mamadirdir*, *adirdirra*, to tremble; *padirdir*, act. and trans. *dirdir*, nom. a shaking.

**mado**, a dog.

**mado**, *minado*, *mamado*, *adoa*, *adoan*, *inadoan*, *inoadoan*, to cook; *pado*, trans.; *ado*, a cooking; *ma ado*, a cook.

**madobdob**, *minadobdob*, *mamadobdob*, *dobdoba*, *dobdobben*, *zinobdob*, *inodobdobben*, hurried and in difficulty; *padobdob*, trans.; see *dummobdob*, to hasten, neut. nom. *dobdob*; *ma adobdob*, one who hastens another.

**madochallam**, *minadochallam*, *mamadochallam*, *adochallama*, the calming and clearing up of wind and weather; also of anger; *padochallam*, act. and trans. imp. *adochallam*, *adochallaman*, *ipadochallama*, pass. *ipadochallam*, *inadochellaman*, *inoadochalleman*, *inipadochallam*, *inoipadochallam*; *adochallam*; *ma adochallam*, one who calms people.

**madodeibo-ibo**, faint, weak; *mi*, *ma*, *adodeibo-iboa*, lax; *padodeibo-ibo*, trans. and act. imp. *adodeibo-iboa*, *adodeibo-iboan*, *inadodeibo-iboan*, etc., pass. *ipadodeiboibo*, etc.; *adodeibo-ibo*, faintness; *ma adodeiboibo*, one who makes faint.



**magagidsi**, and **magagri**, *mi, ma*, both neut.; fr. *chummagids* and *gummagri*, ticklish.

**magalech**, *mi, ma, agaiecha*, neut.; fr. *gummaiech*, to delay; *agaiech*, lateness, used adverbially, late; *ma agaiech*, a delaying, adjct.

**magak**, *mi, ma, agakka*, pass. *agakken*, etc., to call out, as *paillieb*; *pagak*, trans. intens., *magagak,agak*, nom.

**magangam**, *agamamma*, to be covetous; pass. *minagangam*, fut. *mamagangam*; *ma agangam*, covetous, a miser; *gangam*, covetousness; *pagangam*, act. trans. imp. *agamamma, agamangammen, ipagangamma*, pass. *ipagangam, inagangammen*, etc.

**magareogeo**, *mi, ma, gareogea*, flat and round like the wheels of a coach; *pagareogeo*, trans. and act. nom. *gareogea*.

**magcha**, the eyes.

**magchitagchitat**, *mi, ma*, unsettled, changeable; *mi, ma, agchitagchitatta* is not said of men's will or words, but refers to things that exist now and then, as *magchitagchitat moetas*, it rains sometimes; *agchitagchilat*, changeableness.

**magcho**, *mi, ma, mamagcho, ipagchoa, ipagcha, inipagcho, inoipagcho*, to speak.

**magga**, *minagga, mamagga, agga*, the means in order to an end; *yaga, mijagga, inojagga*, the object or aim; *agan, inagan, inoaggan*, to throw out of the hand; *maggo taggargar*, to cast anchor; *paga*, trans.; *aga*, the throwing of projectiles; *ma aga*, one skilful in throwing.

**maggaat**, *mi, ma*, sharp; *agaata*, pointed; *maggaat o zinoe*, a sharp knife; *maggaato raro*, a three-cornered hat; *maggagaat*, intens., fr. *gummaat*; *gaat*, a point; *ma agaata*, anything pointed.

**maggaga**, *minaggaga*, etc.; see *magga*, to throw after; *maggag o bato*, to stone.

**magge**, *mi, ma*, imp. *aggea*, tough, sticky, paste made from rice, starch, etc.

**maggo-aan**, *mi, ma, aggo-ana*, compounded of *magga*, to throw, and *aan*, food; when two parties, after having promised their children, previous to the marriage, feed each other; *paggo-an*, trans., *aggo-aan*, nom. subst.

**maggogh**, *mi, ma, aggocha*, to annoy by vexation; *maggogh ja na, azijel o mababat, maggoghja, maggogh ja na babiaro machip; pagoch*, trans. *goch*, vexation; *ma agoch*, a vexer; *pagoch*, act. *agocha*, etc., trans. *ipagoch*, etc.

**maggos**, *mi, ma, agossa*, to fish with a sweep-net, by which the fishes are inclosed; *pagos*, trans.

**maggotarrar**, *mi, ma*, to bend anything on the edge or end, as the edge of a napkin, etc.; also to go slanting upwards, as a way; *pagotarrar*, trans. and act. imp. *agotarrarra, agotarrarran, ipagotarrar*, pass. *ipagotarrar*, etc.

**maghappo**, glowing; metaphorically used of ardent spirits, because they make the face to glow; *pagappo*, to glow, act. trans.; *pachippo, chappo*, nom.; *ma agappo*, one who glows; *pagappo*, act. trans. imp. *agappoa, agappoan, inagappoan, inoagappoan, ipagappoa*.

**magkagh**, *minakagh, mamakagh, akacha, akachen*, etc., to bite; *pagach*, trans.; *agach*, a bite; *ma agach*, a biter.

**magogach**, *minagagach, mamagagagh, agogagcha*, to itch after, to desire strongly; *magogagagach*, intens. *magagach; pagagach*, trans. *gagach*, an itching, a desire; *ma-agagach*, one who itches.

**magomach**, *mi, ma, agomacha*, neut. blotted out; see *gummach*.

**magoragh**, *mi, ma, agoracha*, the skin rubbed off; *magoragh ja rima*, the skin is off my hand; *magar aggorach*, intens.

**magoulyk**, *mi, ma, agoulyka*, neut. to sprain the foot, to wrench; *pagoulyck*, act. and trans. a sprain of the foot; the natives cure this by the leaves of a certain tree, called *satik*, with which they bind up the limb in order to soften the skin, or to disperse the extravasated blood.

**mai**, *mimai, mamai*, imp. *moa*, to come; the 3rd person has *sai, sanai, sasai*, trans. only in the 3rd person, *pasai, pi, pa; ipasaya; mai?* is he well? interrogatively.

**mai-acho**, all those who are related to us, whether male or female; also stepfather and mother; seems to be compounded from the verbs *mai*, to come, and *macho*, to bring; because when the daughters marry, they bring their husbands home to dwell.

**maibas**, alike; *mi, ma*, imp. *aubasa, aibas*, nom. likeness; *ma aibas*, one who makes alike; *paibas*, act. and trans. imp. *aibasa, aibasan, inoibasan, inoibasan, ipaibasa, ipaibas*, etc.

**maibat**, *minaihat, mamaihat, aibadda, aibaddan, inaihat, ino-aibaddan*, to work for another for one's board, as the poor do for a meal; men say also *mikat*; *paibat*, trans. with respect to the person who is served; *aibat*, nom. service; *maibat*, a servant, a labourer; pass. *aibadden, inaihat, inaihat, inaihat, ino-aibadden*, with respect to the hire that is obtained.

**ma-im-it**, *makili*, idem; *ma-imimit*, intens. *makilikili*, idem, middling, not too much, pass-



able, neither too large nor too small; is also used as *machapor* and *machapochapor*, and then means moderate in conversation, neither too still nor too talkative.

**maimoch-a-ta**, a wilderness.

**mairo**, *kagmairo*, *mi*, *ma*, *aiman*, *airoan*, *airoa*, *inairoan*, *ino airoan*, to change, as men do the teeth, or bucks the horns; *païro*, trans. nom. *airo*, a changing; *ma-airo*, a changer.

**mais**, *minais*, *mamais*, *assa*, *aisan*, *inaisan*, *inoaisan*, to laugh; *pais*, trans. *ais*, a laugh; *ma-ais*, a laugher.

**ma-issal**, *mina-issal*, *mama-issal*, *a-issalla*, to repeat, as children do before their master; *ma-issal*, *o bidô*, to say out of hook; *ma-issal o sies*, to say by heart.

**maizi**, *mi*, *ma*, *aizia*, near, at hand; people say also *maizi*, *aizi*, and *arri*, neighbourhood; *aizi*, *paizi*, act. and trans. imp. *aizia*, *aizian*, *inaizi*, *inoizian*, *ipaizia*, pass. *ipaizi*, *inoipaizi*; *maizi*, nom., and *ma arzi*, one who brings near.

**majed**, *mi*, *ma*, small, fine; but it is only said of many, for with regard to few, it is *koezi*; also thin, not thick, as *makied*; *paied*, to make small; *ma-a-ied*, one who makes small, smallness; *ma-i-ied* or *makikied*, thin; *pa-i-ied*, *pakikied*, trans.

**makabol**, *mi*, *ma*, *akabollan*, to be angry, to chide, act. trans. *pakabol*, *akabolla*, *akabollen*, *pak bolla*, pass. *ipakabol*, *inakabol*, *inoakobollen*, etc.; *kobal*, anger, wrath; *ma-akabol*, angry, wrathful.

**ma-katri**, *mi*, *ma*, to do anything with the left hand, as *makatri ja simioch*, *pattite*, to stretch out the left hand and speak, etc.; *ma annige*, idem; *ma akairi*, a left-handed man.

**makakan**, to be red; *mi*, *ma*, *akakama*, *pakakam*, trans. and act. imp. *akalanna*, *ipakakanna*, *hakan*, redness; *ma akakan*, a red dauber; pass. *akakanna*, *inakakannan*, *ipakakan*, *inikakannan*, *inipakakan*, *inokakannan*, etc.

**makakossi**, *mi*, *ma*, *akakossia*, to be disobedient; *pakakossi*, *pi*, *pa*, *akakossia*, *akakossia-in*, *inakakossi*, *ipakakossia*, pass., *ipakakossi*, *inipakakossi*, fut. pass. *inoakakossi-in*, *inoipakakossi*; see act. *kummossi*, to render any one disobedient.

**ma-kallamas**, *mi*, *ma*, to do anything with the right hand; as *makallamas ja simioch*, *pattite*, etc.; *ma allamas*, ditto.

**makammichi**, to be solitary, alone; *mi*, *ma*, *akammigia*; *pakammieg*, trans. and act. imp. *akammichia*, *akammichi-in*, *inakammichi*, *inoakammichi-in*, *ipakimmichia*, pass. *ipakimmichi*, etc.; *kammichi*, solitude; *ma akammigi*, one who is solitary and alone.

**makammoch**, *mi*, *ma*, to be covetous (as *magamgam*), *akammocha*, imp.; *pakammoch*, act. trans. imp. *akammocha*, *akammochan*, *ipakammocha*, pass. *ipakammoch*, *inakammochan*, *inoakammochan*, *inipakammoch*, etc.

**makapier**, *mi*, *ma*, *akapiera*, neut. to be hooked on; *kapier*, a hook; *ma akapier*, adject. hooked to.

**makapos**, *mi*, *ma*, *akapossa*, close, stopped up; also clownish, incapable of understanding; *makapos atsies*, the mind closed up; fr. *kummapos*; *pakapos*, act. and trans. *kapos*, a closing up; *makapos*, anything stopped up.

**makarieb**, *minakarieb*, *mamakarieb*, *akariba*, to run; also written *magarieb*; *pagarieb*, trans. pass. *agarieban*, *inagarieb*, *inoagarieban*, a circle in which men run; *ma-agarieb*, a runner.

**makarrichi**, *mi*, *ma*, *makarrichi*, *mamakarrichi*, *akarrichia*, to quarrel, to snarl; *pakarrichi*, trans. imp. *ipakarrichia*, pass. *ipakarrichi*, *inipakarrichi*, *inoipakarrichi*, pass. *akarrichi*, *ipakarrichi*, *inoakarrichi-in*; *karrichi*, a quarrelling; *ma-akarrichi*, angry; *mizy*, idem.

**makarro**, *mi*, *ma*, *akarroa*, as *mausselakko*; *pakarro*, to be idle, act. *akarro*, nom.; *ma-akarro*, a lazy fellow; pass. *akarroan*, *akarroan o tsinoep a arrien*, the work is neglected.

**makinkin**, *mi*, *ma*, *akimkina*, neut. to ring as little bells; see *kumminkin*, nom. *kinin*, a little bell.

**makiol**, *mi*, *ma*, *akiolla*, as *maggaat*; *kiol*, nom. pointed; *makiol ja oog pama dol*, a pointed bamboo, tapering towards the top; *ma-akiol*, anything pointed; *pakiol*, trans. and act. to sharpen to a point; imp. *akiolla*, *pakiollen*, *inakiollen*, *inoakiollen*, *ipakiolla*, etc.

**makirkir**, *mi*, *ma*, *akirkirra*, neut., see *kummirkir*, to gnash the teeth; *pakirkir*, act. and trans; *akirkir*, a gnashing of the teeth.

**makkas**, *ma*, *mi*, *akkassa*, *akkassen*, *inakkas*, *inoakkassen*, to revile any one, to accuse, to reproach; *pakkas*, trans.; *makkas o ma atattosik*, to accuse falsely; *akkas*, a reviling; *ma-akkas*, a reviler.

**makkeshap**, proper, just, suitable, sufficient; *mi*, *ma*, *akkieshappa*; *keshap*, and *akkeshap*, nom.; *ma-akkeshappa*, act. and trans. *pakkeshap*, imp. *akkeshappa*, *akkeshappen*, *inakkeshappen*, *inoakkeshappen*, *ipakeshappa*, etc.

**makorilas**, *mi*, *ma*, *akorilasa*, neut. the same as *meroobroob*.

**makos**, *minakos*, *mamakos*, *akossa*, *akossen*, to scratch, to scrape; *pakos*, trans., *akos*, nom.; *ma-akos*, an extortioner.

**makosum**, to be jet black, *mi*, *ma*, *akosumma*;



*pakosum, paosum*; trans. and act. imp. *aosumma, aosum, inaosum, ipoasumma*, pass. *ipaosum*, etc.; *osum*, blackish; *ma-aosum*, blackener.

*maksas, minaksas, mamaksas, aksassa, aksasan*, etc., to desire; *paksas, aksas*, desire; *ma-aksas*, one who desires.

*malaag, mi, ma, alaga, alagen*, etc., to catch, to surprise one in sleep, as the natives catch game while asleep, or pierce them with a spear.

*malachab, mi, ma, alachabba*, long, slow, intens. *malachalagab*; *palachab*, act. and trans. imp. *alachabba, alachabben, inalachabben, inoalachabben, ipalachabba*, pass. *ipalachab*, etc.; *lachab*, laziness, slowness; *ma-alachab*, a slug-gard; *malachalachab*, intens.; fr. *malachab*.

*malachach, mi, ma, alachacha*, loose, not tied tight, the opposite of *madidden*; *palachach*, act. and trans. intens. *malachalachach*, imp. *alachacha, ipalachacha, alachachen, inalachachen, inoalachachen*, pass. *ipalachach*, etc.; *lachach*, looseness; *ma-alachach*, one who makes anything loose.

*maladik, minaladik, mamaladik, aladikka, aladikken, inaladik, inoaladikken*, to take care, to protect, to rule over; *aladik*, nom. a protection, rule; *ma-aladik*, a protector, a ruler; *aladik, aijan*, a seat of government.

*malakkum, minallakkum, mamallakkum, allakkumma*, to turn things upside down; *allakkum*, the turning as of a ruler; *ma-allakkum*, one that does that; *pallakkum, pi, pa*, imp. act. and trans. *allakkumma, ipallakumma, allakkumman, inallakkumman, inoallakkumman*, pass. *ipallakkum*, etc., to turn things over and over, but is only said of such things as nature or art has adapted for turning over.

*malalpi*, and *malalpielpi, mi, ma*, neut. glittering; fr. *lumpi and lumpielpi*.

*malam, minalam, mamalam; alamma*, one who fights with missile weapons; *alamma, inalam, ino-alammen*, the place where the battle is fought; *alammen, inalamman, inoalamman, alam*, missile weapons; *karri alam*, and *mau alam*, to fight together; *ma-alam*, one who is skilful with missiles; *alam-an aijan*, a field of battle.

*malama, minalama, mamalama, alama, alaman, inalama, ino-alaman*, to cook pap; *palama*, trans. *lallama*, pap; *ma-alama*, a pap-maker.

*malapan*, to be flat; *mi, ma, alapama, palapa*, trans. and act. imp. *alapanna, alapannen, inalapannen, ipalapanna*, pass. *ipalapan*, etc.; *lapan*, nom.; *ma-alapan*, one who flattens.

*malapilapies, mi, ma, alapilapsa*, kneaded, pressed down; see *lummapilapies*.

*malat' o situm*, a bill hook.

*malatta*, a hammer; written *malata*.

*malaulaub, minalaulaub, mamalaulaub*, the sparkling of a flame, hence clear, to burn well; *palaulaub, pi, pa*, etc., see *gummaulaub*.

*maliod, mi, ma, aliiodda, aliiodden, inaliod*, to blow a whirlwind; *paliod*, trans., *aliiod*, nom. a whirlwind.

*malitullito, mi, ma, alitullitoo*, to reel, neut.; see *lummitullito*.

*malla, minalla, mamalla, alla-a, alla-an*, etc., to adorn oneself; *palla*, trans. to adorn another; *al-la*, ornament; *ma-alla*, an adorer.

*mallabagh, minalabagh, mamalabagh*, choosing things equally good, not to know which to take, imp. *allabagha*; *ma allabagh*, act. and trans.; *pallabagh, pi, pa, allabagha, allabaghen, ina-allabaghen, inoallabaghen, ipallabagha, ipallabagh, impallabagh, inoipallabagh*; but *mabag, mi, ma, abagga, abaggen, inabag*, not to know what to choose, to be anxious about a choice; *palag, abag*, nom.; *ma-abag*, one who brings another into anxiety.

*mallas a boesum*, clear fine weather.

*mallas a ta*, a plain.

*malleak, mi, ma, alleakka*, as *machote*, neut. pass. *alleakken, inalleak, inoalleakken*, act. trans. *ipalleak, inipalleak, inoipalleak*; *palleak*, to be averse; *alleak*, aversion; *ma-alleak*, a person who is loathsome.

*mallegallich, and mallegallegallich, mi, ma, pallegallich, and pallegalgich*, as *malachach*, and *malachalachach, palachach, and palachalachach*.

*malli-alli, minalli-alli, ma malli-alli, alli-allia*, to thrill, to shake, *alli-alli*, nom. subst.; *ma-alli-alli*, a shaker; *palli-alli*, imp. act. trans. *alli-allia, alli-alli-in, inalli-alli-in, ino-alli-alli-in*, etc.

*mallo*, a cup, can, or dish; *mallo idas*, a saucer.

*mallosos*, a silver scale.

*malmal, mi, ma, almalla*, tender, soft, not tough, neut.; also *malbo, mi, ma, albea* (contract. from *malilbe*); *paalbe*, neut. and trans., *albea, ipalbea, libe* (the *i* short), nom. softness; *lenmel* (the *e* short), nom. softness, even as *malummal*; *ma-abummal*, a softener; *palummal*, act. *pi, pa*, imp. *alummal, alummallen, inalummal*, etc.; *palummal*, trans.

*malod, minalod, mamalod, alodda, aloddan, inaloddan, inoaloddan*, to call; *palod*, trans., *alod*, nom.; *ma-alod*, a crier.



**malokogh**, *mi, ma, alokogcha*, meagre; *palo-kogh*, trans. and act. imp. *alokogcha, alokogchen, inalokoch, inoalokogchen, ipalokogcha*, pass. *ipalokoch*, etc., *malokolokogh*, idem, intens. nom. *lokoch*, leanness; *ma-alokoch, ma-alokolokoch*, one who makes thin.

**malooq**, *minalooq, mamalooq, aloogga*, to swarm, to make a stir; see *lumooq*.

**malpo**, light, not heavy; *mi, ma, alpoa, palpo*, act. and trans. imp. *alpoa, alpoan, inoalpoan, ipalpoa*, pass. *ipalpo*, etc.; *alpo*, lightness; *ma-alpo*, a lightener of a burthen; *alpo*, a lightening.

**malum**, *mi, ma, alumma*, same as *moar*; *palum*, act. trans. imp. *alumma, alumman, inalumman, inoalumman, ipalumma*, pass. *ipalum*, etc.; *alum*, nom. as *aur*; *ma-alum*, as *ma-aur*.

**mamacha**, *minamacha, mamamacha, annacha-a, amachan, imannacha, inoannachan*, to play the fool with any one, to joke; *pannacha*, trans. *annacha*, jesting; *ma-amacha*, a jester.

**mamacho**, *mi, ma*, same as *mabadas*, by which is expressed any joy, or satisfaction over any gift, or anything found; imp. *amachsa, abadaasa*.

**mammali**, a miss, a sweetheart, a spinster.

**mamghagh**, to be quick, ready; *amakagcha, mi, ma; pangach*, act. trans. imp. *amgacha, amgachen, inamgach, ipamgacha*, pass. *ipamgach*, etc.; *magach*, quickness, readiness; *ma-amgach*, one who stirs up another.

**mammarro**, the morning, to-morrow.

**mammom**, dumb; *mi, ma, amonna; pamos*, to strike dumb, act. and trans. *amonna, amonnen, inamon, inoamonnen, ipamonna*, pass. *ipamon*, etc.; *amon*, dumbness; *ma-amon*, one who strikes another dumb.

**mamoos**, *mi, ma, amossa*, diligent; *ma-moach*, idem; *pamoos, pamoach*, act. and trans. imp. *amoosa, amoossan, inamoossan, inamoossan, ipamososa*, pass. *ipamoos*, etc., *moos, moach*, diligence; *amoos*, and *amoach*, nom. a rendering diligent; *ma-amooos*, and *ma-amooach*, one who renders another diligent.

**mamoto**, simply.

**mamottomotto**, angular, cornered, not round; *mi, ma, amotto, moltoa*, intens. *pamotto-motto*, act. trans. *amottomottoa*, etc., *ipamottomottoa*, pass. *ipamottomottoan*, etc., nom. *motto-motto*, an angular form; *ma-amotto-motto*, one who makes angles.

**mampa**, a bird; *achoar, dakoe*, or *damorij*, unknown; *maars*, a quail; *kole-a-kis*, kissabre, a finch; *dollij, kalo*, a wagtail; *koekoen-o-oog*, a cuckoo; *zierti*, a sparrow; *kabil*, a swallow, *togea*, a snipe; *teo*, a stork; *poa*, a hen; *sarra*

*oa oa*, a crow; *gorrogot, gogoptoto, betoto*, a dove; *pook*, an owl; *kokko*, a hen; *tebabon*, a duck.

**man**, *minan, maman, channa, channan, inochan*, to eat away, to wear; *poan, pi, pa*, to feed, to give to eat, imp. *ipanma, channea*, pass. *channan, inanan, inochannan*, with respect to the person who is fed; but *iporan, inipoan, inoipoan*, with respect to the food one eats; nom. fr. *man*, is *inochan*, food; fr. *pan*, is *aan*, feeding, a meal, and *ma-aan*, a feeder; *karri man-aan*, to feed one another; *aan o marpe*, supper; *magg o-aan*, to feed; *man o patsisimma*, breakfast; *man o lallian*, dinner; *man o maroop*, afternoon's meal.

**mananat**, *ananadda*, to do anything first; *minanamat, mamananat*, or *ananade o de bonna*, go forward into the field; *ananadd' o man inonoe*, do you eat first; *ananadden, inananad, inoananadden, als tumman-aab; pananad*, act. trans. *ananadda, ananadden, inananad*, pass. *ipananad*, etc.; *ma ananad*, one who precedes in eating, drinking, working, etc.

**manna-achpil**, to repeat five times, *mi, ma, panna-achpil*, to do anything five times; *pi, pa*, imp. act. trans. *ana achpila, ana achpilan, inama achpil, ipana achpila*, pass. *ipana achpil, inipana achpil*, etc., nom. *ana achpil*, five times.

**manna-maspatil**, eight times.

**mannapida**, to be often repeated; *mi, ma, panapida*, to do anything often; *pi, pa*, imp. act. trans. *anapida, anapidan, inapapida, inoanapidan, ipanapida*, pass. *ipanapida*, etc.

**mannapilo**, seven times.

**manna-spattil**, four times.

**mannatannacho**, nine times.

**mannatapil**, six times.

**mannatorro-us**, three times.

**manna-tschiet**, ten times.

**manna-was**, twice.

**mantantas**, sometimes, occasionally; *mantas*, now and then.

**mantas**, once; *mi, ma, antassa*.

**manniki**, *ininanniki, mamanniki, aenikia*, to jest, to trick; ditto, adorned, as *malla*; *panniki*, imp. *annikia, annikien, inannikien, inoannikien, ipannikia*, pass. *ipanniki, inipanniki, inoipanniki*; *anniki*, show, mockery; *ma anniki*, a mocker, a showman.

**mannoa**, *mi, ma, annoa*, the twisting together of twigs for basket-work, as *merichichoa*, to twine.

**maoom**, to be ripe, is said of fruits; *mi, ma, aooma; pa-oom, a-ooma, ipawoma; oom*, ripe.



**ma-osum**, jet-black ; see *makosum*.

**mapan**, many, many times ; *mi, ma, mapapan*, intens. *mepan* ; *papan*, to multiply, imp. *apanna, apannan, inapannan, inoapannan, ipapanna*, pass. *ipapan, inipapan*, etc. ; *ma apan*, one who makes much, a multiplier.

**mapappa**, to be short ; *mi, ma, mapappapappa, pi, pa*, imp. *apappa-a, apapapa* ; *papaan, mapapaan*, pass. *inapappa*, etc. ; *pappa*, shortness ; *ma apappa*, a shortener ; *apappa*, a shortening.

**mapaulaik**, *mi, ma, apoulaik*, pass. neut. bald-headed, imp. *apaulaika, apaulaikan, ipapaulaika*, pass. *ipapaulaikan*, etc. ; *papaulaik, pi, pa*, to make bald ; *paulaik*, baldness ; *apaulaik*, a making bald ; *ma-apaulaik*, one who makes bald.

**mape**, to be bitter ; *mi, ma, ape, apean, inapean, inoapean* ; *pap*, to embitter ; imp. *apea, apean, inapean, ipapea*, pass. *ipape, inipape, apean*, etc. ; *ipe*, bitterness ; *ma-ape*, an embitterer.

**mapiegh**, *minapiegh, mamapiegh, apiegha*, to fight with weapons ; pass. *apieghapiegha, inapiegh, inoapieghen*, the party is attacked ; *ma-apiegh*, a fighter ; *papiegh*, trans.

**mapies**, *minapies, mamapies, apissa, apissen*, in *pis, ino apissen*, to snatch anything from any one and take it away ; *papir*, trans. nom. *apis*, a deprivation ; *ma apis*, a depriver.

**mapil**, to break in pieces ; *papil*, trans.

**mapir**, *mi, ma, apirra, iapir*, with respect to the person who is attacked ; *inapir, inoipir*, with respect to the hand with which people fight, to strike the contrary way, to sway the arms backwards and forwards ; *papir*, trans., *apir*, nom. a smiting backwards ; *ma-apir*, one who so smites.

**mapochipogh**, muddy, thick.

**mapor**, *minapor, mamapor, aporra*, etc., the chewing of betel nut.

**mapoto**, *mi, mi, apotoa*, neut. to be thin as water ; *papato, pi, pa*, imp. *apotoa, apotoan, inapotoan, inoapotoan, papotoa*, pass. *ipapoto*, etc., to make thin as water.

**mapugh**, anything held together in the mouth.

**maraag**, a hare or rabbit.

**maraal**, *mi, ma, araala*, neut. intens. *mararaal* ; *paraal*, act. and trans. flat, level, as land ; intens. *pararaal*, nom. *aroal*, and *araaal*, evenness ; *ma-araal*, one who makes even.

**maraas**, the heart.

**maraas**, *mi, ma*, hard ; *araasa* ; *maraas o*

*bato*, a hard stone ; *maraas a o*, hard drink ; *maraas o ranied*, a hard voice ; *maraas a ta*, hard stiff ground ; *maraas a zyi-ya*, about half-way ; *paraas*, trans. to make hard.

**marab**, *mi, ma, arabba*, drunken ; *arab*, drunkenness ; *morroarab*, a great drunkard, inured to drinking ; *ma-arab*, a drink ; *parab*, trans. and act. to make drunk ; *pi, pa, araba, araban, inaraban, inoaraban, iparaba*, etc.

**marabal**, *minarabal, ma, araballa*, standing, upright ; *marabal o assaban*, the village is aroused.

**marabbo**, the drawing together of clouds ; *mi, ma, arabboa* ; *parabbo, pi, pa*, cloudy, *araboa, rabboan, rinabboan, inorabboan, iparabboa*, pass. *ipaparabbo*, etc. ; *rabbo*, clouds.

**marach**, *mi, ma, racha, rachen, inarach, inorachen*, to take, to fetch, to obtain, to receive ; *parach*, trans. ; *arach*, nom. a reception ; *ma-arrach*, a receiver ; *mararach*, intens.

**maraggaragga**, *minaraggaragga* ; *araggaragga*, to creep on the hands and knees ; *paraggaragga*, to cause to creep.

**maraghragh**, thick, coarse ; *maraghragh a nauport*, coarse linen ; *maraghragh a baron*, a thick piece of wood ; *raghragh*, thickness.

**marailen**, *minarailen, mamarailen, araila, arailan, maraila, inoarailen*, to be suspicious of any one.

**marais**, *mi, ma, araisa*, brave, intrepid, disturbed ; *rais*, disturbance ; *arais*, a disturbing ; *ma-arais a sini*, an amazon, a shrew, a scold ; *parais*, to disturb another ; act. and trans. imp. *araisan, inaraisan*, pass. *iparaisa*, etc.

**maramoramo**, twilight, between light and darkness ; see also *machammochammo* ; *rammorammo*, nom.

**maran**, an elder tree.

**marana**, *minarana, manarana, rana, inarana, inoaranan*, the cutting of millet or rice, to mow ; *porarana*, trans. *arana*, a mowing ; *ma-arana*, to mow ; *arana*, time or place of harvest.

**maranoad**, *mi, ma, mama* ; *aranoadda*, pass. *aranoaddisit* (with respect to those who hear it), the singing of the bird named *adam* on the right hand.

**marapal**, *mi, ma, arapalla*, neut. blind ; nom. *rapal*, blindness ; adject. *ma-arapal*, blind.

**marapies**, *mi, ma, arapisa*, wicked ; *parapies, pi, pa, arapisa, iparapisa*, to do wickedness ; *irapisen, inarapies, inoarapisen, iparapies, iniparapies, inoiparapies, rapies*, wickedness ; fr. *marapies*, neut. ; *marapies*, bad, adject ; *arapies*,



to make bad; fr. *parapiés*, act., and it is the same that *rarapiés* is in *rummapiés*.

**marar**, ordinary, inferior.

**marara**, *minarara*, *mamarara*, imp. *arara-a*, to enlighten; *rara*, the light; *parara*, trans. and act. imp. *arara-a*, *arara-an*, *inarara-an*, *inoarara-an*, *iparara-a*, pass. *iparara*, *imparara*, *inoiparara*; *marararara*, intens.; *rara*, light; subst. *arara*, enlightening; *ma-arara*, an enlightener; hence *araraan-a idas*, the full moon, that is, an enlightened moon, because when full it is fully enlightened by the sun.

**mararach**, *mi*, *ma*, *araracha*, neut. low, on the ground; *pararach*, to lower, imp. *araracha*, *ararach*, *inararach*, *inoararachen*, *ipararacha*, pass. *ipararach*, etc.; *rarach*, lowness, neut.; *ma-ararach*, a lowerer; *ararach*, a lowering.

**mararain**, big with child; *mi*, *ma*, *araraina*; *pararain*, to be pregnant; *pi*, *pa*, imp. act. trans. *araraina*, *ararainen*, *inararain*, *inoararainnen*, *ipararaina*, pass. *ipararain*, etc.; *rarais*, pregnancy; *ararain*, ditto; *ma-ararain*, one who gets with child.

**mararam**, *minararam*, *mamararam*, the dazzling of the eyes; *araramma*, pass. *ararammen*, *inararam*, *inoararammen*; *pararam*, trans. *raram*, a dazzling; *ma-araram*, one who dazzles.

**marcharcha**, *mi*, *ma*, *archarcha*, neut. clear, able to see clearly; *parcharcha*, act. and trans. *pi*, *pa*, *archarcha-a*, *archarchan*, *iparcharcha-a*, pass. *iparcharcha*, etc.; *archarcha*, clearness.

**maredo**, *mi*, *ma*, *aredoa*, neut. stretched, extended, as *tumcho*.

**mariabas**, contract. for *marach*; *abas*, that which is taken in the sea; *mi*, *ma*, imp. *aria-bassa*; pass. *ariabassen*, etc., sea shell-fish, mussels; *pariabas*, trans.

**maribaribat**, *minaribaribat*, *mamaribaribat*, *aribaribatta*, *aribaribatten*, *inaribaribat*, *inoaribaribatten*, to hunt wild animals, birds, beasts, or fishes.

**maribo**, turbid; *mi*, *ma*, *ariboa*; *paribo*, act. and trans. imp. *ariboa*, *ariboan*, *inariboan*, *inoariboan*, *ipariboa*, pass. *iparibo*, etc.; *ribo*, nom. muddy; hence *aribo*, a befouling; *ma-aribo*, one who befouls.

**marichum**, *mi*, *ma*, as *maritup*, even, cut off straight, as a bamboo, or piece of wood transversely; see *rummichum*.

**marideried**, *mi*, *ma*, *ariderieda*, neut. heavy laden; *parideried*, *pi*, *pa*, imp. *ariderieda*, etc., pass. *iparideried*, etc.

**marid**, to dry, as in puddles, morasses, or rivers, to be dried up by the sun.

**marien**, according to heathen custom; *mi*, *ma*, *arien*, a heathen practice.

**mariepriep**, *mi*, *ma*, to earn; same as *marichum* and *marisap*.

**maries**, *mi*, *ma*, that is, to be bitten by mosquitoes.

**mariggo**, and intens. *mariggoriggo*, *mi*, *ma*, *ariggoa*, neut. changeable; *mariggo o atite airab*, etc., to change one's word or will; *pariggo*, act. and trans.

**marij**, *mi*, *ma*, *aria*, pass. *ari-in*, *inari-in*, *inoari-in*, do. on the left hand.

**marikak**, *mi*, *ma*, *arikakka*, neut. straddling wide; see also *rummikak*; *parikak*, *pi*, *pa*, imp. *arikakka*, *arikakken*, etc.; *iparikakka*, pass. *iparikak*, etc., act. and trans. to straddle.

**marimasal**, *mi*, *ma*, *arimasalla*, clear-sighted, to look with wide open eyes.

**marimmoamoa**, to swarm, to crawl.

**mario**, *mi*, *ma*, imp. *arioa*, good, and *rio*, goodness; *ario*, an improvement; fr. *pario*; *ma-ario*, one who makes good; *pario*, *pi*, *pa*, etc., see under *p*; *mario rio*, nom. *riorio*, intens.

**mario-acho**, a lord, a regent; lit. a good man.

**marior**, *minarior*, *mamarior*, *ariorra*, to follow after, neut. *parior*, to leave behind; imp. *ariorra*, *ariorran*, *inarior*, *inoariorra*, *ipariorra*, pass. *iparior*, etc.; *rior*, a following behind; *arior*, a leaving behind; *ma-arior*, to leave behind.

**maripoch**, *mi*, *ma*, *aripocha*, *aripochen*, *inari-poch*, *inoaripochen*, disturbed, fretted; *maripoch ja ina sies*, my mind is uneasy; *paripoch*, a disturber.

**maripoedpoed**, *mi*, *ma*, *aripoedpoedda*, to clew up, to wind; *aripoedpoed*, nom. one who clews.

**marisup**, roughly, cut off; fr. *rummisup*, *mi*, *ma*, as a bamboo, round stick, etc., transversely; idem, *marrichum*.

**markarkagh**, clear, clean, not foul.

**marmimi**, to doubt; *minarmimi*, *marmimi*, *mamirmia*, *armimian*, *inarmimian*, etc.; *aramimi*, a doubting; *parmimi*, trans.; *ma-armimi*, a doubter.

**marne**, still, calm; also weak, pass.; see *parne* and *rummene*; *arne*, calmness, stillness, still weather.

**maro**, far, deep, *mi*, *ma*, *aroa*, *ro*, distance, deepness; *paro*, imp. *aroa*, *arouan*, *inaro*, *inoarouan*, *iparoa*, pass. *iparo*, *iniparo*, *inoiparo*; *ma-aro*, one who deepens; *aro*, a deepening.

**marob**, drunk.



**maromorro**, round, neut.; fr. *rummomorro*, *mi*, *ma*, *rommorro*, roundness; *ma-aronorro*, one who rounds.

**maronno**, *mi*, *ma*, shadows, neut.; see *rummonno*, shadow; *ronno an aijan*, a shadowy place; *paronno*, act. and trans. *pi*, *pa*, *aronnoa*, *aronnoan*, *inaronnoan*, *inoaronnoan*, *iparonnoa*, pass. *iparonno*, *iniparonno*, *inoiparonno*.

**maroop o zisia**, the time from afternoon till sunset; *mi*, *ma*, verb. neut.

**maror**, *mi*, *ma*, *arorra*, *arorren*, etc., to run against anything.

**marorro**, *arorroa*, together, in common, etc., a crowd or assembly; see *parorro*.

**marossoalja chaan**, a rejection of food, the squeamishness of the stomach after having eaten anything nauseous; *mi*, *ma*, *marossoalja ma-achaan inai o micham*.

**marotul**, without anything, deprived of everything; *Ta Deos marotul ja bog*, God is incorporeal, i.e. without a body, pres. *mi*, fut. *ma*, nom. deprivation; see the root *rummutul*; *ma-otul*, one who is destitute. The Favorlang people do not use this word thus, but for the end of anything, as the end of a chair or table; still it comes to the same thing, for where anything ends, there it exists no more.

**marpesa**, the evening, the evening time.

**marpibi**, *minarpibi*, *mamarpibi*, *arpibia*, neut. to wake up, to awaken; *parpibi*, *pi*, *pa*, imp. act. trans. *arpibia*, *arpibi-in*, *inarpibi*, *inoarpibian*, pass. *iparpibi*, etc.; *arpibi*, a waking up.

**marri o roos oebes**, to dig out; *mi*, *ma*, *arria*, pass. *arria*, etc.; see above.

**marri o toi**, to pick out a splinter with a knife or needle; *inarri*, *mamarri*, *arria*, *arrien*, *narri*, *inoarrien*.

**makallien**, *mi*, *ma*, *akallia*, idem, *Takeis*.

**marroak**, loose, not close together; *marroakonapoot*, a loosely woven stuff; *marroak o adda*, paddy thinly sprung up.

**marroom**, an ornament made of shells.

**marruan**, black.

**marrup**, *minarup*, *mamarup*, *aruppa*, *aruppen*, *inarup*, *inoaruppen*, to wave with the hand.

**marsoasoal**, *mi*, *ma*, *arsoasoalla*, neut. to seethe or bubble up, as water does when it boils; *parsoasoal*, imp. *arsoasoalla*, *arsoasoallen*, *inarsoasoal*, *inoasoasoal*, *iparsoasoalla*, pass. *soasoallen*, a seething; *ma-arsoasoal*, a seether.

**marts**, ripe, spoken of field fruits; *arts*, nom. ripeness.

**martuatuul**, to tumble head over heels.

**marummo**, whole, not in pieces, nor broken; written *marummo*, *mi*, *ma*, *arummoa*; *parummo*,

to make whole; imp. *arummoa*, act. *arummoan*, *inarummoan*, *inoarummoan*, *iparummoa*, pass. trans. *iparummo*, etc.; *rummo*, soundness; *ma-arummo*, a healer; *arummo*, a healing.

**masa**, *minasa*, *mamasa*, *asa*, *asan*, *inasa*, *inoasan*, to barter, to sell; *asa*, ware, merchandise; *ma-asa*, a seller; *masa*, is also a noun, and means the same in the *Takeis* dialect.

**masa**, well cooked.

**masaba**, poor, necessitous; *masabba o machan*, destitute of food; *masabba o arribil*, without furniture; *mi*, *ma*, *asabba*; *sabba*, nom. poverty, necessity; *pasabba*, imp. *asabba*, *asabban*, etc., pass. *ipasabba*, etc., to make poor.

**masallaad**, *mi*, *ma*, *asalladda*, the trunk of a tree from which the branches are cut off, but the roots still left in the ground; *sallaad*, such a trunk.

**masallak**, nice, in eating and drinking.

**masammo**, *mi*, *ma*, *asammoa*, withered; metaphorically used of those who are wasted by sickness.

**masannan**, *minasannan*, *mamasannan*, *asannama*, *asanannan*, *inasannan*, to be envious or jealous, to hate; *sannan*, nom. envy, jealousy, hatred; *ma-asannan*, one who envies.

**masanno**? how? *masanno mato atasas*? how large is the picture? *qua mamario*, a little good.

**masaod**, *minasod*, *mamasod*, to pour out; see *summaod*.

**masarammosammo**, *mi*, *ma*, *asarammosammo*, neut. the dazzling of the eyes; *pasarammosammo*, act. and trans.; *sarammosammo*, nom. a dazzling.

**masarra**, *minasarra*, *inamasarra*, *asarra*, *asarran*, *inasarra*, *inoasarran*, to look at, to behold; *asarra*, a beholding; *ma-asarra*, a spectator.

**masas**, *asassa*, lazy, slow.

**masaso**, *minasaso*, *mamasaso*, *asasoa*, *asasoan*, *inasasoan*, *inoasaso*, to loiter, to be dissatisfied, to hate; *pasasso*, trans.; *marasso ijo ina*, I am dissatisfied with you, and thus is taken to mean dislike and hatred; *sasso*, displeasure, hatred; *ma-asasso*, a pouter.

**masasoom**, *mi*, *ma*, to bring two ends together; *Tabai Paus a don masasoom ja ina don*, *Tabai Paus's* house adjoins mine; see *sasoom* and *summasoom*; *sasoom*, nom. *pasasoom*, trans. the place where two things join; *ma-asoon*, *masasoom*, also *masasoom abaas*, a complete year.

**masat**, *minasat*, *mamasat*, *asatta*, *asattien*, *inasat*, *inosattien*, to carry two burthens along the road, bearing them by turns, and then setting them down.



**masau**, *minasau*, *mamasau*, *asau-a*, *asauen*, *inasau*, *inoasauen*, to beat seed out of the husk, which is done on the ground, with a beater called *tatta*; *pasau*, trans. *asau*.

**maseas**, *minaseas*, *mamaseas*, *aseasa*, *aseasen*, etc., to stand up, to rise up; *pasean*, to cause to arise; *pi*, *pa*, *ipaseasa*, *aseas*, resurrection.

**masear**, *mi*, *ma*, *asearra*, right on end; *pasear*, to set up; *asearren*, *inasear*, *inoasearren*, *asarra*, *ipasear*, etc.; *asear*, nom. a setting up; *ma-asear*, a founder.

**maselakko**, *mi*, *ma*, *aselakkoa*, entirely useless through idleness; *paselakko*, trans. and act.; *selakko*, laziness; *ma-aselakko*, one who makes another lazy.

**masham**, an old man.

**masi**, *mi*, *ma*, *asia*, *asian*, *inasi*, *inoasian*, to shower; *masi a oetas*, a shower of rain; *asi*, or *asi a oetas*, a shower.

**masibau**, *minasibau*, *mamasibau*, *asibaua*, *asibawen*, *inasibau*, *inoasibau*, to wrestle, to strive; *pasibau*, trans.; *asibau*, a wrestling; *ma-asibau*.

**masich**, *mi*, *ma* imp. *asicha*; *masesich*, intens. to pain; neut. also smarting from ardent spirits; *pasich*, act. and trans.; *sich*, pain; *sesesich*, intens.

**masid**, *mi*, *ma*, *asidda*, *asidden*, *inasid*, *inoasidden*, to be high, elevated; the *d* is pronounced hard; *masidaija*, *baboch*, i.e. the throw, or the shoot is high; *sid*, nom. high; *pasid*, trans.; thus men say, *mauchus asid*, very high; *masid a to*, spring flood, very high water.

**masidaukirrap**, to play on a double flute with both nostrils; *minasidaukirrap*, *mamasidaukirrap*.

**masik**, tough; *mi*, *ma*, *asikka*; *pasik*, trans. *asik*, toughness; *ma-asik*, tough.

**masiklau**, *minasiklau*, *asiklaua*, to play on the flute, also to set upright.

**masiksik**, as *madidden*.

**masiliollo**, *minasiliollo*, *mamasiliollo*, to transfer, pass.; *pasiliollo*, trans. *asiliollo*, nom.

**masinaan**, to echo; *mi*, *ma*, *asinana*; *pasinaan*, trans.; *sinaan*, an echo.

**masinan**, *minasinan*, *mamasinan*, *asinana*, *asinana*, *inasinan*, *inoasinan*, to produce an echo in a church, or a closed chamber; *pasinan*, trans.; *sinan*, an echo.

**masini**, *minasini*, *mamasini*, *asinia*, *asinian*, *inasini*, *inoasinian*, to hear; *pasini*, *pi*, *pa*, *ipasini*, trans.; *asini*, a hearing; *ma-asini*, a hearer.

**masini**, to be like an old woman; *ma-asini*, an old woman; *masini*, to be thus; *mi*, *ma*, *asinia*;

*pasini*, *pi*, *pa*, *ipasini*, to do thus; *ma-asini*, one who does thus; *asini*, thus.

**masiorrum**, *mi*, *ma*, *asiorruma*, to play on the trumpet; *pasiorrum*, trans. nom.; *orrum*, a trumpet.

**masipir**, *mi*, *ma*, *asipirra*, neut. to push up slantwise; *pasipir*, act. trans. imp. *asipirra*, *asipirren*, *inasipir*, *inoasipirren*, *ipasipirra*, pass. *ipasipir*, etc.

**masisarratok**, *mi*, *ma*, *asisarratok*, to play on a certain instrument like a bow; *sarratok*, the name of the instrument.

**masishiem**, childish; *pasishiem*, trans.; *ma-asishiem*, one who is childish.

**masisiet**, *minasisiet*, *mamasisiet*, to cool, the cooling of things which have been heated by fire; *pasisiet*, act. and trans.; people also say *mosisiet*, *pausisiet*.

**masitabbillo**, *mi*, *ma*, *asitabbilloa*, to blow on the trumpet; *pasitabbillo*, trans; *tabbillo*, a trumpet; *ma-asitabbillo*, a trumpeter.

**masitik**, to button to; *mi*, *ma*, *asitikka*; *pasitik*, trans. nom.; *sasitik*, a button, or anything to button with, imp. *asitikka*, and *ipasitikka*.

**masitisitik**, intens. root *summiksik*.

**masitosarri**, *minasitosarri*, *mamasitosarri*, *assitosarria*, *assitosarrien*, *masitosarri*, *inoassitosarrien*, to blow with the nose; *assitosarrien*, *ina-assitosarrien*, *inoassitosarrien*, to blow with the nose on a certain flute called *tosarri*; *pinasitosarri*, *pi*, *pa*, etc.

**masitum**, *mi*, *ma*, to be sharp; *situm*, sharpness; *pasitum*, trans. imp. *asitumma*, etc.; *ma-asitum*, a sharpener.

**masjam**, to be an old man; *mi*, *ma*, *asjamma*; *pasjam*, trans; *ma-asjem*, one who makes old.

**maso**, few, is never used alone, but always in combination; thus people say, *maso qua*, for a few, *maso koeszie*, a little, small; item, *maso*, *mato*, *maro*, *madich*, *michan*, *man*, etc., rather great, far, sick, void of drinking, eating, etc.

**masoab**, *minasoab*, *mamasoab*, *asoabba*, pass. *asoabben*, *inoasoabben ja ranied*, to open the mouth, to yawn, to gape; *pasoab*, trans. *asoab*, a gape; *ma-asoab*, a yawner.

**masoan a barri**, the north wind.

**masom**, *mi*, *ma*, *asomma*; *inasom*, *inoasommen*, to will; as *merab*.

**masoparreopeo**, *mi*, *ma*, *asoparreopeoa*, *asoparreopeoan*, *inasoparreopeoan*, to go round, to run round; *masoparreo*, to go round frequently, or once; *asoparreo*, *asoparreopeo*, a running round; *asoparreoan* or *aijan*, *asoparreopeoan* *aijan*, a place for running round, a course.



**masopisop**, *mi, ma, asopisoppa*, even, ordinary ; as *mabazibat*.

**masopyryt**, *mi, ma, asopyryta, asopyryten, inasopyryt, inoasopyryten*, to spin; the spindle with which one spins.

**masor**, not of the same weight, *mi, ma, asorra* ; *pasor*, trans.

**masor**, *mi, ma, asorra*, as *matsibo qua*, neut. to project a little in length beyond another ; *masoasor*, intens. ; *pasor*, trans.

**masorieb** ja'oeno, headache, *mi, ma-asorieba*, a pain in the head ; *paso, rieb*, trans. nom. *asorieb*, headache.

**masorro**, a hind or roe.

**masorror**, *mi, ma, asorroro*, same as *makkas* ; *pasosor*, trans. *asosor*, accusation, reproach ; *masosor*, an accuser.

**masoso**, lengthwise ; *na aitanja masoso abak*, I see the boat lengthwise, imp. *asosoa* ; *pasoso*, trans. ; *soso*, length ; *ma-asoso*, long.

**maspe**, wet ; *mi, ma, aspea, paspe*, to wet ; trans. nom. *aspe*, moist, *ma-aspe*, wet.

**maspot**, *mi, ma, aspotta*, to be busy, to have something to do ; means also all kind of disquietude of mind, which is unavoidable ; *paspot*, trans. ; see under the letter *p*, *spot*, nom. business ; *maaspot*, busy.

**masumak**, cold, *mi, ma* ; *masummak o barri*, the northern monsoon, lit. a cold wind ; *sumak*, nom. coldness ; *ma-asumak*, cold.

**matabtab**, *mi, ma, atabtabba*, neut. high-land, as *motarrar* ; *patabtab*, to heighten ; act. and trans. imp. *atabtabba, atabben* ; *inatatab, inotabtabben, ipatabtabba*, pass. *ipatabtab*, etc. ; *tabtab*, height of land ; neut. *atabtab*, an elevating ; *ma-atabtab*, one who elevates.

**matach**, damp, moist, juicy ; *tach*, nom. subst. juice ; *mi, ma, atacha* ; *patach*, trans. *ma-atach*, a juice-maker.

**matacha**, raw, green, i.e. youthful, unripe, or uncooked ; serves also to express the growth of plants ; *matacha da baron*, a living tree ; *patacha*, trans. ; *tacha*, nom. rawness ; *ma-atacha*, one who makes raw.

**matadach**, *mi, ma, atadacha*, hot ; *patadach*, trans. to heat ; *matadach o barri*, the southern monsoon, lit. the warm wind ; *tadach*, heat ; *atadach*, warming ; *ma-atadach*, one who warms.

**matadicho**, *mi, ma, atadichoa*, to remove from one's seat, to retreat ; *patadicho*, trans. ; *atadicho*, a removal.

**matadoes**, *minatadoes, mamatadoes, atadoesa, atadoesan, inatadoes, inoatadoesan*, to fall over ; *patadoes*, trans. ; *tadoes*, nom. *ma-atadoes*.

**matagga**, to let blood, to be bloody ; *patagga*, trans. and act., *pi, pa, taga*, nom. blood ; *atagga aijan*, the menses ; *ma-atagga*, one who lets blood.

**matakan**, fresh, not salted ; *takan a to*, fresh water ; *patakan*, trans. to make fresh ; *takan*, to refresh ; *atakan*, a refreshing ; *ma-atakan*, a refresher.

**matalam**, perhaps, it is possible ; *mi, ma* ; *talam*, nom.

**mataltal**, trodden down, as a field of rice, barley, grass, etc.

**mataluntum**, *mi, ma, taluntumma*, covered up, in order to promote perspiration.

**mata-och**, heavy, also pregnant ; *tauch*, heaviness, trans. and act. ; *patauch, ma-atauch*, one who makes heavy.

**matapo**, full, spoken also of the mind ; *patapo*, to fill, trans. and act. *pi, pa*, imp. *atapau, atapoan*, etc. ; pass. *ipatapo*, etc. ; *tafo*, fulness ; *atappo*, a filling up ; *ma-atappo*, a filler.

**matarribat**, athwart ; *tarribat*, nom. crossness ; *ma-atarribat*, cross.

**matarriigi**, to lay on one side, to do anything in a sinister manner ; *tarigi*, nom. sinister.

**matarromatto**, *minatarromatto, mamatarromatto*, to dream ; *atarromatta*, imp. ; *tarromatta*, nom. a dream ; *patarromatta*, trans. *ma-atarromatta*, a dreamer.

**matas**, to do anything first ; *minatas, matamas, atasa*.

**matasas**, numerous, is not applied further than to men ; *patasar*, trans. ; *tasas*, a number ; *ma-atasas*, one who multiplies.

**mataso**, excellent, worthy ; imp. *atasoa, taso*, excellence ; *ma-ataso*, one who glorifies ; *ataso*, glorification ; imp. *atasoa* ; *patasso*, act. and trans. *pi, pa, atassoa, atassoon, inatassoon*, etc., pass. *ipatasso*, etc.

**ma-tattabach**, *mi, ma, atattabach*, neut. first, principal ; *patattabach*, act. and trans. *tattabach*, precedence, preference, taken adverbially.

**matatto**, *mi, ma, atattoa*, neut. low, as to situation, as *mararag* ; *patatto*, to lower ; imp. *atattoa, atattoan, inatattoan*, etc., pass. *ipatatto*, etc. ; *tatto*, as *rarach* ; *atatto*, as *ararach*.

**matea**, *minatea, matea* ; *atea*, as *machote*, and *malleak*, to undergo punishment, whereby a person is taught to be more careful in future, punished.

**matik**, *minatik, mamatik*, the ceasing of wind, rain, thunder, lightning, etc. ; imp. *atikka* ; *patik*, trans. *atik*, nom., the ceasing of a storm.

**ma-atik**, that which repeatedly ceases.



**matillik**, *mi, ma, atillikka*, neut. blind of one eye, so that men cannot see the light; *tillik*, such blindness; *ma-atillik*, one thus blind.

**matincho**, *minatincho*, is said of the sea water, when it stands still between ebb and flood, because the sea then appears swollen; it is also said of the belly, when men are full, or when the belly swells; it betokens also a little putrid, because when anything begins to stink it swells up.

**matinnaam**, *minatinnaam, mamatinnaam, atinnama*, etc., to precede, to lead a train; *patinnaam, pi, pa*, etc., to go before; *tinnaam*, before; *ma-atinnaam*, a forerunner.

**matís**, lost, gone; *mi, ma, atissa*, neut., *patís*, trans.

**mato**, to melt, neut. *mi, ma, atoa*, or melted, pass., *pato*, trans.

**mato**, great; *matoio*, intens. *mato, mi, ma, atoa, pato*, trans. and act.; *ato*, greatness; *ma-ato*, a magnifier; comes from *pato, ato*, a magnifying.

**matoa**, *minatua, mamatua, atoa*, to hasten; *patoa*, trans., *atoa*, nom.

**mato a babat**, a large, unwieldy person.

**matoboch** (the first *o* short), *mi, ma, atobacha*, as *mauramies*.

**matollas**, *mi, ma, atolassa*, neut. blind of one eye, so that men cannot see the light; *tollas*, such blindness; *ma-atollas*, one thus blind.

**matorri torri**, *mi, ma*, and *ma-tai-tai*, in the same way as *maries*, pestered with fireflies.

**matorro**, *minatorro, matorro, atorro, ator-roan, inatorroan, inoatorroan*, to doze, to slumber; *patorro*, trans.; *atorro*, slumbering; *ma-atorro*, a slumberer.

**matshesy**, *mi, ma, atshesia, atshesian, inatshesy, inoatshesian*, odd numbers, as 3, 5, 7, etc., where one exceeds; *patsshesy*, trans. *tshesy*, unevenness.

**matshis**, brackish, saltish, *mi, ma, atshisa, patshies*, act. to salt, trans. imp. *atshia, atshisin, inatshis, inoatshisin, ipatshisa*, etc.; *tshis*, saltiness; *atshis*, a salting; *ma-atshis*, a salter.

**matsiaboro**, *mi, ma, atsiaboroa*, to hit the mark; *patsiaboro*, trans. *aboro*, aim.

**matsilo**, long, high; *tsilo*, length, height; *patsilo*, trans. *ma-at-silo*, long.

**matsiole**, *mi, ma, atsiolean, atsiolean, inatsiole, inoatsiolean*, to game, to play, as the Chinese do; *patsiole*, trans.; *ole*, nom. gaming; *ma-at-siole*, a gamester.

**matuppach**, *mi, ma, atuppacha*, neut., *patuppach*, act. and trans. between two, nom. *tuppach*, between; *tuppach ajan*, an intervening space.

**mau**, a father, an uncle is also called *mau*, with the addition of his own name; *mau pattala*, a stepfather.

**mau**, and *karri*, or *kar*, compositum cum nomine, praeter significationem verbi a quo nomen derivatum est, vicissitudinem ejus includit, imitation in doing anything, as *mautattis*, nom.; fr. *tummsis*, to reject mutually, or to reject at the same time.

**mau-aat**, *minau-aat, mamau-aat*, imp., *auaata*, neut. to be infested, as with lice, scurvy, pock, etc.; *pauaat*, trans. and act. *au-aat*, nom. an infection; *ma-au-aat*, infectious, as *ma-au-aat o digh arabies*, an infectious complaint, that which affects another, as original sin; *pau-aat, pi, pa*, imp. *auaatua, auaatun, inauaat*, etc., pass. *ipauaat*, etc.

**mau-adat**, *minau-adat, mamau-adat, auadadda*, to fall to logger heads; *auadadden*, etc; *pauadat*, trans. *auadan*, nom. logger heads; *ma-auadat*, a quarreller.

**mau (or kar) aitaita**, *minau-aitaita, mamau-aitaita, auaitaita, auaitaitan, inauaitaitan*, to imitate what men have seen; *pauaitaita, pi, pa*, etc., to do the like; compounded of *kar-mau* and *aitaito*, nom.; fr. *mitaita*; *kar* and *mau* both mean mutually.

**mau-alopalopak**, to come against one suddenly.

**mau-aso-asot**, of different lengths, not the same length; *mi, ma, asoasodda, chauaseason*, trans.

**mau-asot**, the same as two; *mi, ma, asodda*; *pau-asot*, trans., *ason*, nom.

**maubebiech**, *mimaubebiech, mamaubebiech, aubebicha, aubebichen, inaubebich, inaubebichen*, to pull by the hair; *aubebich*, nom.; *ma-aubebich*.

**mauchil**, *mi, ma, auchilla*, neut. accomplished, as *machult*; *pauchil*, to accomplish; trans. and act. imp. *ipauchilla, auchillen, inauchil, ino-auchillen, auchilla*, pass. *ipauchil*, etc; *auchal*, a consummation; *ma-auchil*, a finisher.

**maocho**, lousy; *mi, ma, aochoa*; *paocho*, trans. *acho*, a louse; *ma-aocho*, a louser.

**mauchus**, vry; *mi, ma, achussa*; *mauchus madich*, very sick, perhaps also too sick, as *mauchus mazilo*, too long, also bold, courageous, *mauchus o aga*, skilful with missile weapons; *mauchus o babido*, clever at the pen; *auchusso, auchussen, inauchus, inoachussen*, imp. *ipauchussa*, pass. *ipauchussen*, or *auchussen*, with respect to the instrument with which anything is done; *pauchus*, trans. and act. betokens anything consummated, also leaving off; means



also to dart across, or run through; *auchus*, completeness, used also adverbially; *ma-auchus*, an accomplisher.

*maudum*, dark, applied also to the mind; *mi*, *ma*, *audumma*; *paudum*, trans. *odum*, darkness; *ma-odum*, a darkener.

*mau kar motto*, lit. one across the other; *chacholliet*, *mi*, *ma*, the same as *mau-sasaki motto*.

*maukat*, *minaukat*, *mamaukat*, *aukatta*, *aukattan*, *inaukattan*, *inoaukattan*, to love, to rejoice; *paukat*, trans. *aukat*, love, joy; *ma-aukat*, a lover.

*maukatir*, *mi*, *ma*, *aukatirra*, etc., as *ma-daddo*; *paukatir*, trans. nom. *katir*.

*mauloom*, *mi*, *ma*, *auloma*, the same as *mita-room*; *auloom*, nom. a coming together; *don o auloman*, as *don o arorroaijan*, a meeting house.

*maunionis*, *mi*, *ma*, *aunionisa*, *aunionisen*, *inaunionis*, *inoaunionissen*, intens. *inaunis*, especial; *paunionis*, trans. nom. *aunionis*, particularity, peculiar property.

*maunis*, *mi*, *ma*, *aunisa*, private, not common, *se maunis patodon*, he is gone to reside at his own place; *paunis*, act. and trans. imp. *aunisa*, *aunisaa*, *inaunissen*, *inoaunissen*, *ipaunisa*, pass. *ipaunis*, etc.; *aunis*, property; *maaunis*, proprietor; *maunis o ala*, *mi*, *ma*, imp. *aunis o ala*, to speak to particularly, to testify.

*maunisso arach*, *minaunisso arach*, *ma-maunisso arach*, *aunisso arach-a*, *aunisso arachen*, etc., to appropriate to oneself, by taking possession or inheriting of another's goods; *paunisso-arach*, trans.; *aunisso-arach*, nom. *ma-aunisso-arach*, an heir.

*maupi*, *minaupi*, *mamaupi*, anything beaten small or fine; see *paupi*; *ma-aupi*, a beater.

*maupies*, *minaupies*, *mamaupis*, *aupisa*, *aupisan*, *inaupisan*, *inoaupisan*, to strive about anything, to scramble; *paupies*, trans. *aupies*, a scrambling; *ma-aupies*, a scrambler.

*maupulla*, *mi*, *ma*, *aupulla*, to seek gain or advantage by any means; *aupulla*, nom. a seeking of gain; *ma-aupulla*, a gain seeker.

*mauranies*, *minauranies*, *mamauranies*, *auranisa*, *auranisen*, etc., to play, to joke; *pauranies*, trans.; *auranies*, play; *ma-auranies*, a jester.

*mauroman*, and *mauroma-roman*, intens. *mi*, *ma*, imp. *auromanomama*, to differ, to vary; *pauroma-roman*, *pi*, *pa*, act. and trans. to make different; *auroman*, nom. difference.

*mausa*, *mi*, *ma*, is said of a field when the weeds are burned down, or otherwise cleared away; *pausa*, *pi*, *pa*, *osaa*, pass. *osa-an*, *inosa-*

*an*, *ino-osaan*; *osa*, nom. a clearing away; fr. *posa*; *ma-osa*, one who clears away; *ausa*, clearness; fr. *mausa*.

*mau-sasakimotto*, *mi*, *ma*, transverse; compounded from *mau* and *sasakimotto*.

*mausi*, white; *mi*, *ma*, *ausia*; *pausi*, trans; *osi*, whiteness; *ma-aosi*, white, as *ma-ausi*.

*mautatarroggi*, changed, either knowingly or unknowingly, to change another's goods through deceit; fr. *tummaroggi*, comp. of *mau* and *tattaroggi*.

*mautattis*, to reject, to abandon, as *kartattis*, *mi*, *ma*, *autattisa*, *autattisan*, *inautattis*, *inoautattisan*; *pautattis*, trans. but includes changes.

*mau-tattubboel*, *mi*, *ma*, to visit each other backwards and forwards.

*mautod*, unfruitful, spoken as well of beasts as men; also fruitless, as people give up anything that is fruitless; *pautod*, trans. *autod*, unfruitfulness; *ma-autod*, unfruitful.

*mautsiri*, *minautsiri*, *mamautsiri*, artless, ignorant, inexperienced; imp. *autsiri*; *pautsiri*, trans.; *autsiri*, ignorance; *ma-autsiri*, an ignorant, as *ma-autsiri*.

*mazhies*, *minazhies*, *mamazhies*, *azhis-a*, *azhis-in*, etc., to carry on enmity; *pazhies*, *pi*, *pa*, *ipazhies-a*, etc.; *azhies-in*, an enemy; *azhies*, enmity, whence *karri* or *mau azhies*, to be mutual enemies; *ma-azhies*, an enemy.

*maziballach*, foul, improper; *mi*, *ma*, *azibal-lacha*, trans. *paziballach*, *maballach*, *mi*, *ma*, *aballacha*, to be foul, nom.; *ballach*, all kinds of things; *ma-aballach*, one who acts disorderly.

*mazibochor*, *minazibochor*, *mamazibochor*, *azibochorra*, to lie comfortably, without pillow, coverlet, etc.

*mazichil*, *minazichil*, *mamazichil*, *azichilla* (the inflections are not otherwise used than with respect to the persons who are lamented, and are formed not from the neut. but from the act. *pazichil*), *azichillan*, *inazichillan*, *inoazichillan*, sorrowful; *pazichil*, act. and trans. *pi*, *pa*, act. imp. trans. *azichilla*, *ipazichilla*, etc., to make sad; *pichil*, sadness; *ma-achil*, one who is sad.

*mazich-zich*, that which is badly smoothed and ironed out, *mi*, *ma*, *azichzicha*; *pazich-zich*, nom.; the root *zimich-zich*, see under *z*.

*mazigingin*, *minazigingin*, *mamazigingin*, *aziginginna*, to halt, to limp; *pazigingin*, *atzigingin*, a halting; *ma-atzigingin*, a halter.

*mazikoar*, *minazikoar*, *mamazikoar*, *azikoara*, *azikoarran*, *inazikoaran*, to jump, to jump over anything.



**mazikap**, just, enough, sufficient; *ma-atsikap*, sufficient; *patsikap*, trans.

**maziloch**, *mi*, *ma*, *azilocha*, diligent; *maziloch* a rima, dexterous; *paziloch*, trans.; *ziloch*, nom.; *ma-aziloch*.

**maziman**, *minaziman*, *mamaziman*, *azimanna*, *azimannan*, etc., to lay up treasures; *patsiman*, trans. *atsiman*, a treasure; *ma-atsiman*, a hoarder.

**maziipi**, *minozipi*, *mamazipi*, *azipia*, to rage, to make a noise; *azipi*, a row; *ma-azipi*, a fury; *z* in the preceding paragraphs is often changed into *ts*.

**maziporriporri**, *minaziporriporri*, *mamaziporriporri*, *aziporriporria*, to fall down through giddiness or weakness; spoken only of men and beasts.

**mba**, as *moba*, that by which; *pauba*, trans.

**mbarri**, *minobarri*, *manobarri*, *obarria*, *abarrian*, to stand; *paubarri*, trans.; it is really *mobarri*, but the *o* is so pronounced that it is not heard.

**mbe**, *minobe*, *mamobe*, *obea*, *obean*, *inobean*, to go away, to leave; it is *mobe*, but the *o* is bitten off short, so as not to be heard; *paube*, trans., to drive away.

**mbod**, *mienbod*, *maambod*, the falling off of hair, or feathers.

**mbukkas**, white, blank; *bukkas*, the *u* short.

**mchab**, *mienchab*, *maanchab*, *chabba*, *chabben*, *ienchab*, *inochabben*, to steal; is also taken for *machab*, in general.

**mchach**, *mienchach*, *maamchach*, *chach-a*, *chach-en*, *ienchach*, *inochachen*, to dream.

**me**, *mine*; *mame*, *ea*, *eam*, *inean*, *inoean*, to despise; *paie*, trans. nom. act. a despising; *mea*, a despiser.

**me**, to do anything superfluous; differs from *barras* and *bior*.

**me-aab**, *mineaab*, *mameaab*, *eaba*, *eaban*, *inoaban*, *inoeaban*, to precede another in doing a thing; hence *meaab maba*, to know beforehand; *meab paba*, to preconceive; *meapattis*, to foretell; fr. *meaab-maba*, nom. *aijaab-maba*, foreknowledge; fr. *meaab-mita*, nom. *aijaab-mita*, prescience; fr. *meaab-pattite*, nom. *aijaab-pattite*, prophecy; fr. *meaab-merab*, nom. *aijaab-merab*, predetermination; fr. *meaab-meries*, nom. *aijaab-meries*, preparation; and so in other cases.

**meab**, *mineab*, *mameab*, *eappa*, *eappan*, *ineappan*, to assist, to help in battle.

**meacha**, *mimeacha*, *mameacha*, *eacha*, *eachan*, *ineachan*, to beg, to pray.

**me-adam**, *mi*, *ma*, *e-adamma*, *eadamman*,

*ineadamman*, *inoeaddam*, to drive birds away from the fruit; *pe-adam*, trans.; *aiadam*, nom. a driving away.

**mebabo**, *mimebabo*, *mamebabo*, to drive, not to sink; neut. *morpies*.

**mebonna**, see *mibonna*.

**medadorri**, *minedadorri*, *mamedadorri*, *edadorria*, *edadorrian*, *inedadorrian*, *inoedadorrian*, to quarrel with another; *aidadorri*, nom. quarrelling; this word is compounded of *mau* or *kar*, and means to quarrel together, again and again; *ma-aidadorri*, a quarreller.

**me-ich**, narrow; *mi*, *ma*, *echa*; *pai-ich*, trans. nom. *e-ich*, a strait; *ma-e-ich*, narrow.

**me-il**, *mine-il*, *mame-il*, *e-illa*, *e-illan*, *ineillan*, *inve-illan*, to fear, to take care, to avoid.

**mekap**, *mine*, *mame*, *ekappa*, pass. *ekappagete ja baron*, the settling of birds on trees or houses after their flight; this is the same as *mikkap*, *pakap*.

**mema**, fat, anything very fat; *ema*, fatness.

**meodup**, *mimeodup*, *mameodup*, *eduppa*, the setting of sun or moon; *aiodup*, nom. a setting.

**merab**, *minerab*, *mamerab*, *erabba*, *erabben*, *inerab*, *inoerabben*, to will.

**meried**, an cel.

**merien**, *minerien*, *mamerien*, *erina*, *erinen*, *inerien*, *inoerien*, to do, to make, also to arrange between parties; we use it also for create; *pairien*, to do, to make, to form; nom. subst. *airien*, a making, creation; *ma-airien*, maker, creator, as *ma-alap*.

**meries**, slanting, sly; *mi*, *ma*.

**mero**, *mi*, *ma*, *eroa*, *eroan*, etc.; *paio*, trans., the teeth on edge by eating sour things; *aero*, nom. on edge.

**merooobroob**, *mi*, *ma*, *eroobrooba*, neut. to turn the edge of a knife, etc.; *paioobroob*, act. and trans.

**meroos**, *mineroos*, *mameroos*, *erosa*, *erosan*, *ineroos*, *ino-eroosen*, to marry, to be united; *meroos o badda*, the young man is married; *erosan ja sini*, the woman is married; *airoosan*, a son-in-law; *tamau o airoosan*, *tanai o airoosan*, father and mother-in-law; *paio-oo*, to marry out, imp. *airoosa*, *airoosan*, *inairoosan*, *inoairoosan*, etc.; *ipairoosa*, pass. *ipairoos*, etc.

**mero-os**, *minero-os*, *mamero-os*, *ero ossa*, *ero-ossan*, *inero-ossan*, *ino-ero-ossan*, to sit; *Takeis*, *mikod*, idem; *paio-os*, imp. act. and trans. to sit or cause to sit; *airoossa*, *airo-ossen*, *inairo-os*, *ino-airo-ossen*, *ipairo-ossa*, etc., *airo-os*, a sitting.

**merumrum**, *mimerumrum*, *mamerumrum*, to sink in the water, as *morpies*.



**metorro**, *mimetro*, *mametro*, *etorroa*, *etorroan*, *inetorroan*, *inoetorroan*, to warm oneself at the fire; *paitorro*, *pi*, *pa*, *ipaitorroa*, *ipaitorro*, etc.

**mgagh**, anything strong, as arrack, etc.

**miach**, foul, dirty; *mi*, *ma*, *iacha*; *payach*, *pi*, *pa*, trans. and act. to infect; *aiach*, nom. filthiness, infection; *ma-aiach*, one who infects.

**mialla**, *minialla*, *mamiialla*, *jalla*, *jallan*, *iniallan*, *inojallan*, to look at anything with attention; *aialla*, observation, beholding.

**mian**, *minian*, *mamian*, *ianna*, *iannan*, *inianan*, *inoiannan*, the rest and relaxation which the Favorlang people observe for several days whenever a chief dies; also the proclamation of holy days.

**miarar**, foul, dirty; *mi*, *ma*, *inoarra*, *paifarar*, trans.

**miblech**, *mini*, *ma*, *ibicha*, *ibichen*, *inibich*, *inoibiechen*, to drag along.

**mibonbon**, *mi*, *ma*, the point blunted.

**mibonna**, *minibonna*, *mamibonna*, *ibonna*, *ibonnan*, *inibonna*, *inibonnan*, to seek for game, to hunt; *paibonna*, trans.

**micham**, *minicham*, *mamicham*, *ichammam*, *ichamman*, etc., to smoke; *micham o chatto*, to smoke tobacco.

**micho**, right, well, as it should be.

**midachum**, *mi*, *ma*, *idachumma*, pass. *idachumman*, etc., to overshadow; *paidachum*, trans. *dachum*, a shadow.

**midardar**, *mi*, *ma*, *idardarra*, close, near together, not loose, the opposite of *marroak*; *paidardar*, act. and trans. *aidardar*, nearness; *ma-aidardar*, one who makes close.

**mididten**, as *madidden*.

**midod**, *minidod*, *mamidod*, *idodda*, *idoddan*, *inidod*, *inidodden*, whercout? i.e. the place whence the liquor is taken; *idoddan*, *inidoddan*, *inidoddan*, to lade, to take out with a spoon; *paidod*, *pi*, *pa*, *ipaidodda*, etc., idem.

**mi-ech**, *mi*, *ma*, stupid, not sharp; *mi-eer*, neut.; *pai-ech*, trans. and *pai-eer*.

**miel**, *miniel*, *mamiel*, *ila*, *ilen*, *iniel*, *inoilen*, to twist rope; also to stop, to prevent, to keep back, to dissuade.

**migarrorro**, *mi*, *ma*, *igarrorroa*, *igarrorroan*, *ja*, *ta*, to assemble, to come together, as *mitarroan* and *mauloon*; *paigarrorro*, trans. *aigarrorro*, an assembly; *aigarrorroan*, a place of meeting.

**migogh**, *mi*, *ma*, *igogha*, slow, lazy.

**mikkap**, *mi*, *ma*, means to hold on, to cleave, is said of the birds when, after a flight, they come and rest on a tree or house, because they

hold on with their claws, and, as it were, cleave fast; imp. *ikkappa*; *paikap*, to stick, to cleave, activ. and trans. *aikap*, nom.

**mikkil**, *minikkil*, *mamikkil*, *ikilla*, *ikillan*, *inikillan*, *inoikillan*, to fear, to be afraid, also to gird oneself, to watch.

**milinno**, damp, clammy; *mibo*, *paibo*, in the dialect of Takeis, *paikinno*.

**miko**, wrinkled; *iko*, a wrinkle; *paiko*, trans.

**mikod**, as *meroos*, to sit; *mi*, *ma*, *ikodda*, etc.; *paikod*, trans. nom. *aikod*.

**mikorros**, *minikorros*, *mamikorros*, *ikorrossa*, to descend; from this imp. appears to come the Tiloese word, *mikorrossokosso tarran*, a steep descent; in the Favorlang dialect, *mikaussokosso*, *tarran*.

**mikotiko**, same as *miko*.

**milieb**, *minilieb*, *mamilieb*, *iliba*, *iliben*, *inilieb*, *inoiliben*, to look behind over the shoulders; *pailib*, trans.

**milip**, the lapse of time, whether past or future; *mi*, *ma*, *paipip*, trans.

**miloslos**, *mi*, *ma*, *aloslosa*, neut. the same as *mercobroob*; *pailoslos*, trans.

**mimoos**, *minimoos*, *mamimoos*, *imosa*, *imosan*, *inimosan*, *inoimosan*, to look sour; *paimoos*, trans. nom. *aimoos*.

**minannis**, and *minanunnis*, *mi*, *ma*, imp. *inunanissa*, the same as *mauroman*, to differ, and *mauromaroman*; *painannis*, act. and trans. *ainanis*, nom. difference.

**mini**, this; is also a verb.

**mio-a**, *mi*, *ma*, *i-o-a*, to clear away new fields that have not been worked before.

**miochooch**, *miniochooch*, *mamiochooch*, *iochoocha*, to sink down, to shrink.

**miog**, *miniog*, *mamiog*, *jogga*, *joggan*, *inioggan*, *inojoggan*, to fall from a high place; also an untimely birth; hence *iojgan*, a miscarriage; *paioj*, trans. nom. *aiog*, a fall.

**mion**, *minion*, *mamion*, imp. *ionna*, *jonna*, *inionnan*, *inoionnan*, to shrink together; *miko*, ditto; *paion*, as *paiko*, trans. nom. *aion*, *albaiko*.

**miooch**, to shrink at once; nom. *aiiooch*, *aiiochooch*, *paiooch*, *paiochooch*, trans.

**mipies**, *minipies*, *mamipies*, *ipisa*, *ipisen*, *inipies*, *inoipisen*, to cut through; *paipies*, trans. nom. *aipies*.

**mipoupon**, or *moedippas*,—*a zien*, broken teeth.

**mirras**, *minirras*, *mamirras*, *irrasa*, *irrasan*, *inirrasen*, *inoirrasan*, to weep, to lament; *paairras*, trans. nom. *airras*; *mirrairas*, intens. nom. *airrairas*.

**mirrit**, *minirrit*, *mamirrit*, *irta*, *irten*, *inirit*,



*inoritten*, to make packthread; *pai-irrit*, trans. nom. *airrit*.

*misapiel*, *mi*, *ma*, *isapila*; see *sumnapiel*.

*mishies*, *mi*, *ma*, *aishiesa*, pass. *aishiesen*, etc.; *ja chau*, to make fire with a piece of wood; *pashies*, trans.

*misi*, *minisi*, *mamisi*, *isia*, to make water; *paisi*, trans. nom. *isi*, urine.

*misor*, *minisor*, *mamisor*, *isorra*, *isorren*, *inisor*, *inoisorren*, to set fire to.

*misosso*, *mi*, *ma*, *isossa*, a leak, used only of pots, pans, and not of a house or roof; *paisosso*, trans. nom. *aisosso*.

*misyk*, *mi*, *ma*, *asykka*, *asykken*, *inasyk*, etc., to hang or lean over; *paisyk*, trans. nom. *aisyk*, a jutting out.

*mita*, *minita*, *mamita*, *ita*, *itan*, *initan*, *inoitan*, to see; *paita*, to show; *aita*, sight; *ma-aita*, one who sees well.

*mitaita*, same as *mita*, nom. *aitaita*.

*mitam*, *minitam*, *mamitam*, *itamma*, *itammen*, *initam*, *inoitammen*, to borrow; *paitam*, to lend; *pi*, *pa*, *ipaitam*.

*mitapao*, *mi*, *ma*, *itapao*, *itanpao*, *initanpao*, etc., nearly like *mita*, but it means to look on anything with attention.

*mitara* o *tarran*, when two ways come together in one.

*mitaronno*, smooth, slippery.

*mitarroom*, to meet together, the coming together of a multitude; *minitarroom*, *mitarroom*, *itarromma*, etc.; *mitarroom* o *assaban* o *capitein*, the village collects when the chief comes.

*mitas*, *minitas*, *mamitas*, *itassa*, *itassan*, *intassan*, *inwitassan*, to stay out all night.

*mitatsiel*, to cleanse; *mitatsiel* o *don*, o *ta*, to cleanse the house, or the place; *ta Deos mitatsil*, o *torro* *boa innai arapias*, God cleanseth us from sin.

*mitebabo*, *minitebabo*, *mamitebabo*, *itebabo*, to look up high.

*mitirpo*, *minitirpo*, *mamitirpo*, *itirpoa*, to look down below.

*mitoch*, tough, not easily torn asunder.

*mittin*, *minittin*, *mamittin*, *ittinna*, *ittinnen*, *inittin*, *inoittinnen*, to threaten any one behind his back.

*mkaach*, yellow, green.

*mkakach*, pale, like sick people.

*mkar*, hoarse; *mkar jiri*, a hoarse throat.

*mo-ab*, *minoab*, *mamoab*, *o-abba*, to increase in number or size, to cause increase; see *pauab*.

*moab* makes the comparative degree, as *moab a mato*, *mario*, greater, better.

*moar*, spoken of food, means lukewarm;

spoken of a sick person, it means hot; spoken of the face, it means ashamed, angry, or rather blushing; differs from *matadach*.

*moas*, *minoas*, *mamoas*, *oasa*, *oasan*, *inoasan*, *ino-oasan*, to walk.

*moba*, *minoba*, *mamoba*, *oba*, drowsy, as *mba*.

*mobarri*, same as *mbarri*, to stand.

*mobe*, same as *mbe*, to go either from, or to, one's place; *paube*, *pi*, *pa*, *ipaube*, to drive away.

*mocharanna*, and *mocharanna-channa*, *mi*, *ma*, *ocharanna-channa*, pass. *ocharanna-channan*; recovery from sickness of the mind, is *mocharanna-channa*, of the body, *ocharanna-channan*; *paucharanna-channa*, trans.; *aucharanna-channa*, recovery.

*mochib*, *minochib*, *mamochib*, *ochibba*, *ochibben*, *inochib*, *ino-ochibben*, to carry alone; *pauchib*.

*mocho*, *mi*, *ma*, *ochoa*, *ochoan*, *inochoan*, *inochoan*, to seek lice.

*modarau*, half round; *modarau ja idas*, the half moon.

*modaradau*, round as a circle; *modaradau ja idas*, the full moon.

*moddon*, the gables of a house.

*moddon* means to take up a burthen; also to increase one's burthen, and generally to increase or double a person's work, for the first people say, *moddon* o *pauchiep*, and *moddon* o *pasabo*; and for the second, *moddon* o *pataap*, or *pairien*.

*modon*, *minodon*, *mamodon*, *odoma*, *odomen*, *inodon*, *ino-odonnen*, to harden oneself against anything.

*moeda*, *mi*, *ma*, *oeda*, *oedan*, *inoeda*, *ino-oedan*, how is it?

*moela*, *minoela*, *mamoela*, the fall of the dew; *oela*, the dew, hoar frost.

*moelapillap*, full, overflowing.

*moetas*, *minoetas*, *mamoetas*, to rain; *oetassan*, *inotassan*, *ino-oetassen*; *pautas*, *pi*, *pa*, *ipautassa*, etc.; *oetas*, rain.

*mogaggimo*, *mi*, *ma*, disturbed, neut.; see *gummaggimo*; applied also to the mind; *maggimo azjes*, disturbed in mind.

*mogoch*, *mi*, *ma*, imp. *ogocha*, pass. *ogochen*, *inogoch*, *ino-ogochen*, to play; *paugoch*, trans. ditto, *augoch*.

*mokaklach*, indisposed, a little unwell, a weariness in the limbs.

*mokalossikot*, *mi*, *ma*, to curl, neut.; see *kummalossikot*.

*mokap*, *minokap*, *mamokap*, *okappa*, *okappen*, *inokap*, *ino-okappan*, to meet any one.

*mokaralakala*, loose, open, not close woven, used only of linen, stuffs, and mats.



**mokarini**, and *mokarinigini*, round like a ball, also to roll; pass. written *mogarini*; fr. *kummarinikini*.

**mokibach**, notched; *mokibach o silok*, the knife is notched; *kibach*, a notch; *okibacha*, neut.; see the root *ma-aukibach*, notched, adject. *kummibach*.

**mokikiet**, torn; fr. *kummikiet*; *mi, ma, okikiedda*, act. and trans. *aukikied, pi, pa, aukikiedda, aukikieddan, inaukikieddan, inoaukikieddan, ipaukikiedda*, pass. *ipakikieddan*, etc., nom. *kikied*, a rent; *ma-aukikied*, rent.

**molappa**, *minolappa, mamolappa, olappa, olappan*, etc., to wander, to err.

**molliol**, *minolliol, mamolliol, olliolla, olliollan, inolliolan, ino-olliolan*, to help any one in a work for friendship's sake, and not for pay; *a-olli-ol*, help, as *aulliol*; *ma-a-olli-ol*, a helper, as *ma-aulliol*.

**molso**, the stanchions or posts which stand by the side of houses.

**momach**, *mi, ma*, the running of paper in writing, but with large blots; it differs from *mabad*.

**momas**, *minomas, mamomas, omassa, omassan, inomas, ino-omassen*, to salt, to pickle.

**momatas-o**, as *matas-o*.

**momo**, a mole; the people of Formosa consider these as poisonous, and will not approach them.

**monach-onacho**, *minonachonach-o*, etc., the overflowing of rivers.

**monad**, *minonad, mamonad*, to burn; *onad*, a flame.

**mooch**, *mi, ma, oocha*, pass. *oochen*, etc., to carry earth in a basket.

**mood**, *mi, ma, ooda, ooden, inood, ino-ooden*, to bind sheaves or bundles, as of paddy or millet; nom. *ood*, a sheaf; *ood adda, ood batur*, a bundle of paddy or millet.

**moor**, *mi, ma*, imp. *ora*, pass. *oren*, etc.; *paor*, trans. same as *gummoch*.

**moot**, *minoot, mamoot, ootta, ootten, inoot, ino-ootten*, to measure.

**mopa**, *minopa, mamopa*, as *mpa, aupa*, nom. flight; *aupaijan*, a place to fly to; *aupaijan o chaar*, the resort of birds.

**mopakko**, *minopakko, mamopakko*, to overflow, to run over; *mopakkopakko*, to overflow much.

**mopareopeo**, *mi, ma, opareopeoa, opareopeoan*, to delay; *paripareopeo*, trans. *aupareopeo*, lingering.

**mopat**, *minopat, mamopat, opatta, opatten, inopat, ino-opatten*, to go to meet one; other-

wise written *mpat*, the *m* short, without a vowel; hence *simpat*, as it were *si* (inf. *sossi*, or *sinossi*) *mpat*.

**mopesik**, *mi, ma, opesikka*, neut. bruised, broken; see *pesik*.

**mopiech**, *mi, ma, opiecha, opiechan, inopiech, ino-opiechen*, to shrink; the opposite of *poddik*.

**mopus**, same as *gummos*, to pull out grass with a piece of wood called *arro*.

**mora**, whorish, a whore; *mor' i slibus*, an abandoned woman, given up to prostitution.

**morab**, *mi, ma, orabba*, to go and return the same day to and from any place.

**morabbies**, *minorabbies, mamorabbies*, the ebb of the sea; *aurabbies*, nom. the ebb.

**morach**, *minorach, mamorach, oracha, iorach, iniorach, inoiorach*, to grumble.

**moranni**, *mi, ma, orannia*, as *morrod*.

**moribal**, decaying, dilapidating; *mi, ma, oriballa*; *pauribal*, act. and trans. *auriballa, auriballan, inauriballan, ino-auriballan, pi, pa, ipauriballa*, pass. *ipauribal, inipauribal, inoipauribal*, nom. *auribal*, dilapidation; *ma-auribal*, anything falling to decay; *oriballa*, to cause to decay.

**morich**, *minorich, mamorich, oricha, orichen*, etc., to live, to maintain one's life; *porich*, trans. to support, feed, and maintain another; nom. *porich*, is not in use for being, but means maintenance, feeding.

**morich**, *mi, ma, oricha*, neut. has no noun, as *morich*, to keep alive; *porich, pi, pa, oricha*, pass. *orichen, inorich, ino-orichen*, to feed; *aurich*, a feeding; *ma-aurich*, a feeder; *paurich, pi, pa, ipauricha*, pass. *ipaurich, inipaurich, inoipaurich*, to make lively; also to cure of disease.

**morich**, *mi, ma, oricha*, the growing of the body; pass. *orichan*, etc.; *aurich*, nom. a growing; *porich*, idem, ut supra, to feed another; hence *ma-aurich*, such a feeder; *paurich*, ut supra, to provide for another.

**moriedda**, *minoriedda, mamoriedda, oriedda, orieddan, inorieddan, ino-orieddan*, to run away from those to whom we belong, as parents, partners, village, etc.; *pauriedda*, ditto; the root is *rummiedda*; *ma-auriedda*, such a fugitive; *auriedda*, such a flight.

**moriet a zysya**, about half past one p.m.

**morikak**, to stride, as the legs of a man; *mi, ma, orikakka*, see *rummikak*; also *marikak*, imp. *arikakka*; hence *aurikak*, a straddling; *rikak*, ditto; *ma-aurikak*, straddling.

**moroog**, *minorooog, mamiroog, oroga, orogan, inorogan, ino-orogan*, to fall down; *murroog o*



*chubboen*, to have the falling sickness; *paurrog*, trans.

*morpies*, *mi*, *ma*, to sink, the opposite of *mebabo*, to drive.

*morra*, the countenance.

*morraia*, *mi*, *ma*, *aurraia*, neut., same as *macho morraia*, see above; *aurraia*, nom.

*morras*, roomy, wide.

*morr' o asiel*, the bottom of the foot.

*morrod*, *minorrod*, *mamorrod*, *orrododa*, *orrod-den*, *inorod*, *ino-orrod-den*, to forsake, to dissimulate; *paurod*, see under *p*.

*morroor*, *minorroor*, *mamorroor*, *orroora*, *orroren*, *inorroor*, *ino-orroren*, to scratch the ground after the native manner, to plough; *pauroor*, ditto; *auroor*, nom. a harrow, a plough.

*mortatach*, to scatter; neut. *minortatach*, *mamortatach*, *ortatacha*, with regard to the place; *ortatachan*, *inortatachen*; see also *pautatach*, act.

*morus*, cool, fresh; *paurus*, trans.

*morzi*, frightened; nom. *aurzi*.

*mosishien*, or *masishien*, *mi*, *ma*, *osishiena*, neut. the root *summashies*, notched, indented, as certain plants; *pausishies*, to make notches; act. and trans. nom. *shien*, verbum. *sishien*, to notch.

*mossa*, *minossa*, *mamossa*, *osse*, or *monea*, to go away; it has *sossa*, in the third person pres., in the per. *siussa*, and in fut. *sasussa*.

*mota*, *minota*, *mamota*, *ota*, *iota jo iota*, *mo-iota*, to vomit; *dummocha*, idem.

*motakkotakko*, *minotakkotakko*, *mamotakkotakko*, same as *mopakkopakko*.

*motarram*, *mi*, *ma*, *otarrara*, neut. high land; *pautarrar*, to exalt; imp. *autarrar*, *autarraran*, *inautarraran*, *inoautarraran*, *ipautarrara*, pass. *ipautarrar*, *inipautarrar*, *inoipautarrar*; *tarrar*, height of land, neut. *autarra*, a rise; act. *mautarrar*, an exalter.

*moto*, a corner, a shop.

*motozysa*, *mi*, *ma*, to be all day about a thing; as *motozysa bachinan tummaap*, to work the whole day with a fever; *pautozysa*, trans.

*mottil*, wearied, done up; *mi*, *ma*.

*motup*, *minotup*, *mamotup*, imp. *otuppa*, the going out of a candle or fire; also the healing of a wound, neut. etc.; *patup*, act.; *pautup*, trans.

*mpa*, as *mopa*.

*mpakko*, as *mopakko*.

*mpakkopakko*, as *mopakkopakko*.

*mpat*, as *mopat*.

*mpus*, to pull up grass with a piece of crooked wood called *arro*.

*msan*, soft, easily cut; also hoarse.

*msasan ja pattite*, to speak hoarse.

*naan*, a name.

*naankankan*, the apple in the throat.

*naas*, the roof of the mouth.

*naassa flusies*, after a little while.

*nai*, a mother, an aunt, with the addition of the name; *nai pattalam*, a stepmother.

*naida*, how many, plur. *naidaida*.

*na-ies*, or *na-is*, the bowels.

*naito*, seven; *naito a rummies*, a week.

*namo*, we, differs from *torro*, because *torro* includes those with whom we speak, but *namo*, not so.

*nasa*, by and by, used only of the future, but people join it to *ani*, as *annasa*, and relating the past, men write *naasa*.

*natta*, one.

*nattagsar*, a handful (from *matta*, one, and *gsar*, a handful), like *narroa gsar*, *natarrod gsar*, a gripe, a handful; fr. *gummesar*.

*naupoot*, linen, clothes.

*naugua*, a buck, a he-goat.

*noeno*, a bramble.

*nok*, snot.

*nok o baron*, resin, gum.

*nok o rini*, the white of an egg.

*nomosnos*, *minomosnos*, *mamomosnos*, *nosnossa*, *nosnossen*, *inosnos*, *inonosnossen*, to smell after something; *nomosnos o numa ima?* what do you smell, or snuff after?

*nono*, a raspberry; written *noeno*, this is plural; *noeno habo* is a smaller berry; *noeno gagil*, a larger berry, like the raspberry.

*not*, the nose.

*numma*, what?

*nummochi*, *ninummochi*, *nanummochi*, *nochia*, *nochian*, *inochian*, to knit one's brow, to purse up one's mouth.

*o*, all kinds of strong drink.

*obo*, a claw, a hank of yarn; fr. *pa-obo*.

*obon*, a hencoop.

*ochal*, enough, sufficient; præt. *inochal*, fut. *ino-ochal*; hence the verb, *paochal*, *pi*, *pa*, imp. *ipaochalla*, pass. *ipaochal*, *impaochal*, to satisfy, to pay.

*ocho*, a louse.

*oda*, the intestines.

*odar*, fine split rattan, dyed red, which people wind round the spears, darts, etc., but when painted red it is called *acho*.



oao, the gall-bladder.  
 odor, the breast-bone.  
 odum, dark, darkness.  
 oeba, sleepy, drowsy.  
 oebasan, a deer; *sobochen*, a buck that has shed his horns; *tummokko*, one whose horns begin to grow.  
 oedan? what then? how then?  
 oela, hoar frost.  
 oeno, the head, handle, or hilt; *oeno paus*, the handle of a bill hook.  
 oeno abi, a bundle of arca nuts.  
 oeno hilpil, a bundle of plantains.  
 oeraas, grey hair, greyness; *ma-auraas*, a grey-headed old man; *oeraassen*, *inoeraas*, to become grey.  
 oetas, rain.  
 ogga, a cloth for the loins.  
 oggoch, a sinew, a vein.  
 oggom, an ant.  
 olla, as *chadsia*.  
 omarrimarraais, an eructation.  
 ombarri, *minobarri*, *mamobarri*, *obarria*, *obarrian*, *inobarria*, *inoabarria*, to stand; the *o* short bitten off.  
 ombo, *minobo*, *mamobo*, *oboa*, *oboan*, *inoboan*, *ino-oboan*, to smell; act. it is written *mibo*; *aubo*, smell; otherwise, *ombo* is to thatch a house with grass, as *dummalap* and *gummeoch*.  
 omicho, never, never again.  
 omparachpach (the *o* short), *mino*, *maampar*, *iparachpacha*, the being free, or not cleaving to anything; opposite to *maggo*.  
 onad, a flame; fr. *pannad* or *manad*.  
 oob, the soot of the chimney; hence *ooben*, *inoob*, *ino-ooben*, blackened with soot; *pa-oob*, to cover with soot.  
 oog, small bamboo.  
 oos, a drum, hemp.  
 oot, the bones; *ma-ooten*, to be bony; *oot o oeno*, the skull; *oot o arroso*, a rib; *oot o sies*, the backbone; *oot o tees*, the bone of the forehead.  
 orachan, tired.  
 oras, grey hairs; hence *oeraassen*, *inoeraas*, *ino-oerasen*, to become grey.  
 orien is said of anything that falls into the eyes and occasions inconvenience; hence people say respecting the eyes, *orinan*, *inorinan*.  
 oroan, a well; *ra-o*, ditto.  
 oroboa, the chin.  
 orrum, a wind instrument wherewith they play, not unlike the trumpet.  
 orrum a macha, the apple of the eye.  
 osi, white; *osi a macha*, the white of the eye.

osi, a shelter.  
 osian, a refuge; fr. *posi*.  
 oso, a tortoise.  
 os os, the shin-bone.  
 osus, the tresses of hair, whether worn by the Chinese or natives; also the bushy tops of the long grass, which are tied together to frighten animals.  
 otattan, *otattea*, to do things moderately; *otautattan*, *otautattea*, ditto.  
 otoppiet, the eyebrows.

pa, a word of denial; *patzi*, there is no fish; joined with nouns it means to make, as *pa chauch*, to make a grave; also to do anything, as *pauch*; fr. *pa* and *ocho*, a louse, to louse; but mixed with other words it means to cause to do, as *papiech*, to cause to fight unjustly; *paborra*, to pacify; or to suspect or accuse anyone, as *pachab*, to accuse of theft; *pachod*, one who raises an unjust suspicion.

pa, *pina*, *papa*, *aa*, pass. *a-en*, *ina*, *inoen*, to rub a sore limb with a warm handkerchief, etc.

pa-ach, *pina-ach*, *papa-ach*, *ipa-ach-a*, *ipa-ach*, *inipa-ach*, *inoipa-ach*, to roast.

pa-aga, *pi*, *pa*, *a-aga*, *a-agan*, *ina-aga*, *ino-agan*, to cough; *a-aga*, a cough.

paa-abi (the first *a* short, to distinguish it from *pa-abi*, to cause to sow), *pina-abi*, *papa-abi*, *a-abia*, *a-abi*, *inoabi*, to sow the fields; thus *ao-abian*, *inoabian*; *babosa*, *pa-abi*, the man who sows; *adda ipa-abi*, the paddy is sown; *bonna aoabian*, a field that is sown; *avabi*, a sowing; *avabi an*, *avabi aijan*, the sowing season or place.

paard, *pi*, *pa*, *aarda*, *aarden*, *inaard*, *ino-aarden*, the binding up of the hair of females; *aard*, the tresses of women; also the binding of the same.

paarpa, *pinaarpa*, *papaarpa*, *arpa*, *iparpa*, *arpaanni*, *inaarpan*, *inoarpaanni*, to join together, to join oneself to any society; *cho Abasshe pinaarp'o Batshekan*, those of Abasshe have joined with Batshekan; *paarpa o dippi*, to weld iron together; note that *paarpa* requires that the ends come over or into one another; see *summasoom*.

pa-arroos, Takeis, *pi*, *pa*, *a-arrosa*; Temeren, *patutotutto*, *pi*, *pa*, *atutotuttoa*, the trembling and shaking of one, when slung in a sling.

pa-as (let the last *a* be scarcely heard). *pinaas*, *papa-as*, *a-assa*, to sneeze; *a-assen*, *ina-as*, *ino-a-assen*, a sneezing.

pa-attat, *pina-attat*, *papa-attat*, to stammer,



written *pa-at-at*; *Termeren, pa-af-ap*; *Takeis, pamaama*, imp. *at-atta*.

*paba, pinaba, papaba, abaya*, to give to understand, to inform, to reveal, to tell, to proclaim; trans. fr. *maba*, which see; part. *abaijen, inabaijen, inoabaijen, abanni*, this participle is used with respect to the person who is informed; *ipaba, inipaba*, with respect to the business which is told.

*pabach-ich, pinabach-ich, papabach-ich, abach-icha, abach-ichen, inabachich, inoabach-ichen*, to unbend, to unteam; fr. *ipabach-icha, inipabachich*, etc.; trans. fr. *mabach-ich*, which see.

*pabarrabarra, pinabarrabarra, papabarrabarra, ipabarrabarra, inipabarrabarra*, to strip one naked; trans. fr. *parrabarra*, which see.

*pabarras, pinabarras, papabarras, ipabarasa*, to let loose; trans. fr. *parras*, which see; *ma-ababarras*, a redeemer; *ca Cristus paga ma-ababarras o babosa*, Christ the redeemer of mankind; *babarras*, redemption.

*pabasso, pinabasso, papabasso, ipabasso, ipabasso, inipabasso*, to make strings; trans. fr. *passo*, which see.

*pabassoes*, and *pabaso*, see *passos*.

*pabechab, pinabechab, papabechab, abechabba, abechabben, inabechabben, inoabechabben*, to cover any one with a coverlet, also to cover oneself; *babechap*, a covering.

*pabechibechi, pinabechibechi, inopabechibechi, abechibechia, inabechibechi, inoabechibechi*, the person for whom; *abechibechian, inabechibechian, inoabechibechian*, to swing anything backwards and forwards; act. *ipabechibechia, ipabechibechi, inipabechibechi, inoipabechibechi*.

*pbich-i, pi, pa, abich-ia, abichi-in, inabich-i*, to sprinkle with water, as *pashipie*; *abichi, aboas*, nom. a sprinkling.

*paboas, pinaboas, papaboas, ipaboasa, ipaboas, inipaboas, inoipaboas*, to remove; trans. fr. *maboas*, which see.

*paborren, pi, pa, ipaboorena*, the flowing of blood; act. *borren ja tagga*, to let blood.

*pabot, pinabot, papabot, abotta, abottan, inabottan, inoabottan*, to put on shoes (this with respect to the feet, but with regard to the shoe, *abot, inabot, inoabot*); *ipabotta, ipabot*, etc.

*pachabbechab, pi, pa, achabbechabba*, said of the birds as they move their wings in the flight, and thus beat the air; *chabbechab*, nom. sub.

*pachanach, pinachanach, papachanagh*, to place the arrow in the bow; *ipachan-agma*; changed, with regard to the arrow, into *ipachanagh, inipachanagh, inoipachanagh*; but with

respect to the bow, *achan-aghan, inachan-aghan, inoachan-aghan*; see the root *chumanagh*.

*pacharod, pinacharod, papacharod, acharoda, acharoddan, inacharoddan, inoacharoddan*, to put on stockings; trans. fr. *chummarod*, which see.

*pacheo-ach, pinacheo-ach, papacheo-ach, cheo-acha, cheo-achen, chineo-ach, inocheo-achen*, to come again, to return, to give back; also applied to the mind, when it retires into itself, or withdraws itself from anything.

*pachichichichi, pi, pa, achichichichia*, to hiss, as hot iron put into water.

*pachiech, pinachiech, papachiech, achicha, achichen, inachiech, inoachichen*, to roast; trans. fr. *chummieg*.

*pachip, pinachip, papachip, achippa, achippan, inachip, inochipan, ipachippa, ipachip, inipachip, inoipachip*, to add to; *chachip*, an addition, nom.

*pachirrap, pi, pa, achirrabba, achirrabban, inachirrabban*, to insert anything in between where things adhere, can be suitably employed for ingrafting or incorporating.

*pachitchit, pi, pa, achitchitta, achitchitten, inachitchit*, to beat as the arteries or the heart; *ma-achitchit ja oggach*, an artery.

*pachote, pinachote, papachote, chotea, chotein, chinote*, to punish.

*pad, pinad, papad, badda, baddaan, binaddan*, linen, or such like stuff.

*padaat, pi, pa, adaata, adatten, inadaiat, inoadaatten, ipadaata, ipadaat, inipadaat, inoipadaat*, to do anything early in the morning, as *chumda*; *padadaat*, intens. nom. *adaat*, betimes.

*padach-o-dach-o, pinadach-o-dach-o, papadach-o-dach-o, adach-o-dach-oo*, to wander through the country.

*padakkodakko, pinadakkodakko, papadakkodakko, adakkodakkoa*, to nod with sleep.

*paddabo, pinaddabo, papaddabo, addaboa, addaboan, inaddaboan, inoaddaboan*, to keep oneself entrenched or secreted; *ma-addabo*, a concealer.

*paddach, pinaddach, papaddach, addacha*, to end, to leave off.

*paddam, pinaddam, papaddam, addammen, inaddaman, inoaddamman*, to eat the paddy, or rice, in the field, as is sometimes done by wild animals.

*paddat, pinaddat, papaddat, addada, addadden, inadadden, inoadadden*, to hew or cut anything to pieces.



**paddidi**, *pinaddidi*, *padaddidi*, *addidia*, to shiver as one in an ague; *paddidi a shien*, to chatter with the teeth.

**paddik**, *pi*, *pa*, *addikka*, to overhang, as long grass hangs over the path.

**paddo-oddo-ol**, meagre.

**padduppo**, *pinaddopo*, *papaddopo*, *adduppoa*, to stoop forward, also to lean forward with the head resting on anything; thus *addopooan*, *inaddopooan*, *inoaddopooan*; *paadduppo*, imp. *ipaadduppoa*; Favorlang, *pagguppo*, trans. *ipaagguppoa*.

**padirdir**, *pinadirdir*, *papadirdir*, *adirdirra*, to tremble; act. fr. *madirdir*.

**padoch**, *pinadoch*, *papadoch*, *adoch-a*, *adochen*, *inadoch*, *inoadochen*, to give a rap, as at the door; *padoch-doch*, to rap frequently.

**padullo**, *pi*, *pa*, *adulloa*, *adulloan*, *inadulloan*, *inoadulloan*, to strive, to see who shall finish first.

**paga**, to be, to have; it is also a denial, as *pa*, and in this sense is doubled, as *pagaga*, by no means; pret. *pinaga*, fut. *papaga*, imp. *aga-a*; item, as, as when, without question; *paga ja sarosono de boma*, there is a mist in the field; *paga*, means quantity.

**paga**, *pi*, *pa*, *ipaga-a*, *ipaga*, *inipaga*, to cause to be, e.g. *ja alli oa inipaga?* is it not you that has done it? that is, have you not caused it to be? *ga*, essence, a being; *agaijan*, the place where anything is, as *agaijan ota Deos*, contracted for *agauta Deos*, the place where God is.

**pagagagaga**, *pi*, *pa*, *agagagaga-a*, *pagagagaga-o-to*, to gurgle with water.

**pagalgal**, *pinagalgal*, *papagalgal*, *agalgalla*, to pant.

**pagasan**, *pi*, *pa*, *agasanna*, *agasannan*, *inagasannan*, *inoagasannan*, to love; *agasan*, desire, love; *ma-agasan*, a lover.

**paggai**, a little time, a minute.

**paggeas**, *pinaggeas*, *papaggeas*, *aggeassa*, to stretch oneself, as yawners do.

**paggi**, *pinaggi*, *papaggi*, *aggia*, the snarling of dogs.

**pagoegeoe**, *pinagoegoe*, the raging of the wind and sea, the rumbling of thunder, or of the belly; *pagoegeoegeoe*, intens.

**pagorgor**, *pi*, *pa*, *agorgorra*, to snore.

**pagotgot**, *pi*, *pa*, the cooing of doves.

**paicham**, in act. trans. imp. *aichamma*, *babosa*, *aichamman*, *inaichamman*, *inoaichamman*, *ipaichamma*, pass. *pichamman*, *inichamman*, *inoichamman*, *ipaicham*, *inipaicham*, *inoipaicham*, to drink, to offer to drink; *aichan*, nom. a drinking; *aichaman*, a drinking-cup.

**paichasarra**, *pinachasarra*, *papaichasarra*, for the imp. people say, *sarra o kagil*, to sleep.

**paichiech**, *pi*, *pa*, the pain of the stomach; imp. *aichiecha*, pass. *aichiechen*, *inaichiech*, *inoaichiechen*.

**paias**, *pinaias*, *papaias*, *aisa*, *ipaias*, *inipaias*, *inoipaias*, to put away.

**paikap**, trans. fr. *mikkap*, which see.

**paikiek**, *pinai kiek*, *papai kiek*, to crack.

**pakietkiet**, *pi*, *pa*, idem.

**pailieb**, *pinailieb*, *papailieb*, *ailieba*, *ailieban*, *inailieban*, *inoailieban*, to call, to fetch any one; *paailieb*, imp., *ipaailieba*, trans. nom., *ailieb*, a calling.

**pailielleb**, intens.

**paior**, *pinaior*, *papaior*, *aiorra*, *aiorren*, *inaiorren*, *inoaiorren*, to precede any one, to show the way; the way, *aiorran*, *inaiorran*, *inoaiorran*.

**pairas**, *pinairas*, *papairas*, *airasa*, *ipairasa*, to be stubborn in anything; *ipairas*, *inipairas*, *inoipairas*, as *pasies*, nom. *airas*, as *asies*.

**pauroos**, trans. from *mercoos*, which see.

**pais**, *pinais*, *papais*, *aisa*, *aisan* *inaisan*, *inoaisan*, to pester.

**paisis**, *pi*, *pa*, to whistle through the teeth.

**paita**, *pinaita*, *papaita*, *ipaita*, to show, what? *ipaita*, *inipaita*, *inoipaita*, to whom? *aitanni*, *inaitanni*, *inoaitanni*, trans. from *mita*, which see.

**pajus**, *pi*, *pa*, *bajussa*, *bajussen*, *binajus*, *inobajussen*, to blow a gale, to storm; *pabajus*, trans., *bajus*, nom. a storm.

**pakaqua**, *pinakaqua*, *papakaqua*, *kaaqua-a*, *akaqua-an*, *inakaqua*, *inoakaqua-an*, to do anything moderately; also *ipakaqua-a*, *ipakaqua*, *inipakaqua*, *inoipakaqua*, nom. *qua*, a little, moderate; *akaqua*, diminution.

**pakarot**, *pi*, *pa*, imp. *akkarotta*, to crack; *pakarot*, trans. nom. *karot*, cracked.

**pakaukau**, *pinakaukau*, *papakaukau*, *akaukaua*, *akaukauan*, *inakaukauan*, *inoakaukauanua*, to bawl out loud.

**pakeas**, *pi*, *pa*, *akeassa*, *akeassan*, *inakeas*, *inoakeassan*, to stick out one leg behind, as *kummitta*.

**pakeas**, *pi*, *pa*, *ipakeassa*, *ipakeas*, *inipakeas*, *inoipakeas*, to cause such to be done, nom. *akeas*, the sticking out of the leg.

**pakibokibo**, *pinakibokibo*, *papakibokibo*, *akibokiboa*, to flutter, trans. fr. *kummibokibo*, which see.

**pakikekikke**, *pi*, *pa*, *akikkekikke*, to swarm, as *pakikkekikke tsu*, *binnan*, to swarm, as fish or deer.



**pakillekille**, *pi, pa*, imp. *akillekillea*, to rattle, but so as that a ringing is heard, as from money, or the rings on the arms; differs from *paseerseer*.

**pakrio**, *pinakrio, papakrio, akrio, akkioa*, the cry of deer.

**pakkol**, *pi, pa, akkolla*, to dig deep.

**pakobos**, *pinakobos, papakobos, akobossa, akobossan, inakobossan, inoakobossan*, to hunt with nets; also *ipakobossa, ipakobos, inipakobos*.

**pakotkot**, *pi, pa, akotkotta*, the cackling of hens.

**pala** (let the last letter be scarcely heard), *pinala, papala, ipala, alanni, inalanni, inoalanni*, to say, to tell; *ala*, nom. a saying; this noun is compounded with *karri*, as *karri ala* and *mau*, as *mau ala*, to converse together.

**pala**, trans. fr. *malla*, which see.

**palablaba**, *pinablaba, palablaba, alablaba, alablabban, inalablabban, inoablabban*, to fan with a fan.

**palachach**, *pinalachach, papalachach, alachucha, alachachen, inalachach, inoalachachen*, the opposite of *padidden*; see *malachach*, to make anything loose, of which this is the transitive.

**palachach** means also to make anything loose, to put loosely together; but then the inflections are thus, *ipalachacha, ipalachach, inipalachach, inoipalachach*.

**palalat**, *pinalat, papalat, balabalata, binalabalat, balabalalatten, inoabalalatten*, to put things in a row, or side by side; *palalat ja se malam o bisa*, arrange the javelins and arrows; it differs from *palat*; see *palalat, pinalat, papalat, ipalalatta, ipalalat, inipalalat*, to arrange in a row; add thereto, *balalat*, the noun.

**palapilapies**, trans. fr. *lummapilapies*, or *malapilapies*, which see.

**palat**, *pinalat, papalat, balatta, balatten, binalat, inoalatten*, as *palalat*, except that *palat* extends itself to the conveying, but taken transitively the inflections are, *ipalatta, ipalat, inipalat*; add thereto *balat*, the noun.

**palaulaub**, *pinaulaub, papaulaub, laulauba, laulauban, linaulauban*, to sparkle, etc.

**pallil**, trans. *allil*, a noise.

**pallakkum**, trans. fr. *mallakkum*.

**pallidollido**, *pinallidollido, papallidollido, allidollidoa, allidollidoan, inallidollidoan, inoallidollidoan*, to run backwards and forwards, spoken also of a crooked way; *pallidollidoa*, trans.

**pallil**, *pi, pa, allilla*, pass. *allillen, inallil, inoallillen*, as *mauchus, matipi*, to roar and tear; *pallilil*, intens. *pallil*.

**pallo**, *pi, pa*, imp. *alloa*, to reach to, to reach anything to any one, is also used for the giving of a pledge of marriage, etc., as the Formosans are sometimes accustomed to do; *palo*, trans. nom. *allo*, a reaching out, a pledge, which is given as a pledge of a contract.

**palossa**, *pinalossa, papalossa, allossa, allossanni, inallossanni, inoallossanni*, to discover or reveal a little to any one.

**palololullo**, *pinalololullo, papalololullo, allolulloan, inalolulloan, inoalolulloan*, to make a noise, as by the feet of those who tread hard, or as from a shower of rain; people say *palolulullo ja oetas*.

**pamamma**, *pinamamma, panamamma, amamma*, to cover a field with grass, cover the field with what? *amammamaanni* and *amammayan*, *inamammanni* and *inamammayan*, *inoammamaanni* and *inoammamayan*; wherewith cover the field? *ipamamma, inipamamma, inoipamamma*.

**pameau**, *ameeua*, the mewling of cats.

**pamoggimoggi**, *pi, pa, amoggimoggia, amoggimoggien, inamoggimoggien, inoamoggimoggien*, to murmur, to mumble; *amoggimoggi*, a murmuring; *ma-amoggimoggi*, a murmurer.

**pan**, *pinan, papan, banna, bannan, binannan, inobannan*, to stop up with earth; *paban, pinaban, papaban, ipabanna, ipaban, inipaban*, to cause such to be done; *haban*, a dam.

**pana**, somewhither, to some place; *pana Baziekan*, to Batsjean; sometimes *de* is added, as *pana de Taiwan*, to Taiwan; it is also a verb, and has in the pres. *pinana*, in fut. *papana*, in imp. *ana*, act. *ipana*, trans.

**pannab**, *pinannab, papannab, anabba*, wash the hands with what; *annabben, inannab, inoannabben*, wherewith wash the hands; *annaban, inannaban, inoannaban*, the washing of the hands.

**panno**, *pinanno, pananno, annoa*, to dress oneself, what? *annoan, inannoan, inoannoan*, wherewith? *ipanno, inipanno, inoipanno*; *pano*, trans.

**pannonnononno**, *pi, pa*, the singing of mosquitoes.

**pano**, *pinano, papano*, to clothe another, what or who? *anoan, inanoan, inoanoan*, wherewith? *ipano, inipano, inoipano*, see *panno*, a little above.

**panoggonoggo**, *pinanokkonokko, papanokkonokko, annokkonokkoa, annokkonokkoan, or anni, or aijan, inanokkonokkoan, inoanokkonokkoan*, to intreat; *annoggonoggo*, an intreaty.

**pa-oa-oa**, *a-aa-aa-a*, the cry of crows.

**pa-obo**, *pina-obo, papa-obo, a-oboa, a-oboan*,



*inaoban, inoa-oban*, to clue, to clue up, to draw up into a clue; also *ipaoboa, ipa-obo, inipa-obo*.

*paos*, a pairing.

*papacha*, an oyster.

*papadda, pinapapadda, papapadda, apapadda, apapaddan, inipapaddan, inoipapaddan*, to wash the feet; wherewith? *apapaddanni*, or *ayan, in-apapaddanni, inoapapaddanni*.

*papappa*, fr. *mapappa*, which see.

*papil*, fr. *mapil*, which see.

*papillepillik, apillepillikka*, to clap together, as two hands, two planks, etc.

*para, pinara, papara, ara, aran, inara, ino-aran*, to be with any one, to accompany; *arosse ta Cabba oe?* does Cabba keep company? *ara*, a comrade, pass. *araa, inaran*, to be accompanied; this passive is used with respect to those who attend on any one, as *Takaba aran o Takalla*, i.e. Takabba is waited on by Takala; or *Takaba inara o icho*, i.e. Takabba is attended by him; and *aran* is also taken for the person who serves, that is the servant and maid.

*parab, pinarab, paparab, iparaba*, to impregnate, to get with child; see *rummab*, the transitive of which this is, and means, to impregnate, or to cause a woman to be pregnant, while *rummaab*, means to be pregnant, and *rabien*, the child; *rinab* is received.

*paraba, pinaraba, paparaba, ara, aran, in-ara, inoaran*, fr. *para*, to adopt as a child, also to give up for that purpose, in which case it is *iparaba-a, iparaba*; *paraba*, act. and trans.; the child, *rummaka*, takes another for his father, the real father lets the child be taken by another; *paraba choa*, refers to those who take the child; it is also said *paraba*, to take a child; an adopted father, *rabaam o shiem*; the real father, *iparabo*; the child is called by the adopted father, *aran*.

*parallibal, pinarallibal, paparallibal, baralliballa, barallibal, binarallibal, ino-barallibal*, to put out linen, etc., to dry; but has not such an extensive meaning as *porra*; *pabarallibal*, to cause such to be done.

*parapies*, fr. *rummapies*, which see.

*parar*, fr. *marar*, which see.

*parara*, fr. *marara*, which see.

*paraurat*, fr. *rummaurat*, which see.

*paraut*, fr. *rummaut*, which see.

*pardosan, pinardosan, papardosan*, to choke, as those do who take food or drink the wrong way; *paardosan, ipinaardosan, papaardosan, ipaardosana*, etc., to cause such to be done.

*paresshi, pi, pa, imp. aresshia, aresshi-in, inaresshi, inoaresshi-in*, pass. *iparesshi*, to set up to fight; *aresshi*, nom. a setting on; *ma-aresshi*, one who sets on.

*pariaut, pinariaut, papariaut, ariauta, ariautan, inariaut, inoariaut*, to fill, to make full; also to let fill, in which case *ipariauta, ipariaut, ariaut*, nom.

*parid, pinarid, paparid, aridden, inarid, ino-aridden*, the place or part from whence; *arid-den, inariddan, inoariddan*, to dry up, act.; see *marid*, neut.

*pariggo, as rummiggo, pinariggo, papariggo, ariggoa, ariggoan, inariggo, inoariggoan, ariggoan*; see *mariggo*.

*parikak*, see *rummikak*.

*parikoriko, pinarikoriko, paparikoriko, rikorikoa, rikorikoan, rinikorikoan*, to shake anything, to wave it backwards and forwards, or let such be done, in which case it is *iparikorikoa, iparikoriko, iniparikoriko*, etc.

*pario, pinario, papario, arioa, arioaan*, etc., to make good; *mario, ario*, an improving, a making good.

*parno, pinarne, paparne, iparnea, iparne*, as *rumne*; *paarne*, see *rummens*.

*paroch-i-boch ja boesum*, a clear sky.

*parokail, pi, pa, arokaila*, pass. *arokailen, inarokail*, to lay the hands or feet over each other.

*paroob, aroba*, pass. *aroban, inaroban, ino-aroban ja bonna*, spread about in the field.

*parrabarra, pinarrabarra, paparrabarra, barrabarraan, barrabarraan, binarrabarraan, inobarrabarraan*, naked, to make oneself naked.

*parrach, pi, pa, iparracha, iparach*, to commit fornication; *shiem parach*, a bastard; *rini parach*, an egg, that is put in a wrong place outside the nest.

*parrar, pinarrar, paparrar, arrarra, arrarraan, inarrarran, inoarrarran*, to hedge round; *arrar*, a hedge.

*parras, pinarras, paparras, barrasa, barrasan, binarrasan*, to let go, to free, to put out of one's hand, to set down, in which case it is *iparrasa*, etc.; *ma-ababarras*, a redeemer; *ca Christus paga ma-ababarras o babosa*, that is, Christ is the saviour of mankind.

*parri*, trans. fr. *marri*, which see.

*parribrieb, pinarribrieb*, to shake; *arribriebe*, all kinds of shaking.

*parried, pinarried, paparried, arrida, arridan, inarridan*, the superstitious use of old enchantments.



**parrinon**, *pinarrinon*, *paparrinon*, *arrinon*, to quarrel, to do that which cannot be named; *rattirrien*, idem.

**parrioriot**, *pi*, *pa*, imp. *arrioriota*, the intens. of *parriot*; is said of ivy, etc., which climbs up long sticks or trees, and embraces them.

**parriot**, *pinarriot*, *paparriot*, *ariotta*, *ariottan*, *inarriottan*, to wrap up; the same as *rumriot*, but from another root.

**parriparri**, *pinarriparri*, *inoparriparri*, *parriparria*, *parriparri-in*, *pinarriparri*, *inoparriparri-in*, to bore a hole.

**parriperipi**, *pi*, *pa*, imp. *arriperipia*, pass. *parriperii-in*, *pinarriperii-in*, with a turn of the eye, to see anything dimly.

**parriperipit**, *pi*, *pa*, *arriperipitta*, pass. *arriperipitten*, *inarriperipit*, to cackle, to jabber; *parriperipit*, trans. *arriperipit*, a prating, a babbling; *ma-arriperipit*, a babbler.

**parro**, *pinarro*, *paparro*, *barroa*, *barroan*, *binarro*, to bundle up, to make up into bundle or sheaves; *pabarro*, *pinabarro*, *papabarro*, *ipabarroa*, *ipabarro*, etc., to cause such to be done; *barro*, a sheaf.

**parroa**, *pinarroa*, *paparroa*, *arroa*, *arroan*, *inarroan*, *incarroan*, to dig up.

**parrorro**, *pinarorro*, *paparorro*, *arorroa*, *arorroan*, as *rumorro*, to assemble; *parorro*, *pinarorro*, *paparorro*, *iparorroa*, *iparorro*, *iniparorro*, *inoiparorro*, to cause such to be done; mind that it must be written *parorro*, act. from *marorro*.

**part**, *pinart*, *papart*, *arta*, *arten*, *inart*, *inoarten*, to bruise or break anything, as a reed, or such like.

**pas**, *pinas*, *papas*, *bassa*, *bassin*, *binas*, *inobassin*, to stop one in anything, to dissuade, also to carry a message; *tomada cho pinas o assaban*, *inachas ja o badda Terneren?* who has informed the village that the men of Favorlang have been beaten? *pabas*, trans. *babas*, a message; *ma-ababas*, a messenger.

**pasaas**, *pinasaas*, *papasaas*, *a-aassen*, *inasaas*, to occasion a looseness.

**pasas**, *pi*, *pa*, *asasa*, *ipasasa*, to carry on the head or on the neck, as an ox, the yoke, also to carry on the shoulders; *asasan*, the place where men carry anything; *asasan loan*, the yoke which the ox bears.

**pasaso**, fr. *summaso*, which see.

**pasassar**, *pinassar*, *ipasassara*, *ipasassar*, *inipasassar*, *inoipasassar*, to whisper or say anything softly; see *passassar*.

**pasbas**, *pinabas*, *papasbas*, *basbassa*, *bas-*

*bassen*, *binasbas*, *inobasbassen*, to bite flat, to gnaw even.

**pasear**, fr. *masear*, which see.

**pascerseer**, *pi*, *pa*, imp. *aseerseer*, to rattle without noise; see *pakillekille*.

**pashadda**, *pinashadda*, *papasjadda*, *ipashadda*, *inipashadda*, *inoipashadda*, to put a roof on a house.

**pashemar**, *pinashemar*, *papashemar*, *ashemarra*, *ashemarran*, *inashemarran*, *inoashemarran*, to smear, to rub over, wherewith? *ipashemar*, *inipashemar*, *inoipashemar*, to let the same be done, in which case it is *ipashemarra*, *ipashemar*, etc., as above; *sashemar*, fat.

**pashi**, to pass along; *pashi abas*, along the seashore; *moso*, ditto.

**pashimit**, *pi*, *pa*, imp. *ashimda*, pass. *ashimdan*, to stroke with the hand.

**pasi**, *pi*, *pa*, *asia*, *asian*, *inasian*, *inoasian*, *ipasi*, pass. *ipasi*, *inipasi*, *inoipasi*, to shell; *asi*, a peeling.

**pasies**, fiery, courageous, *pasies o ramied*, bold in words, to boast, to vaunt; *pasies o mababat*, proud in one's gait; *asies*, nom. lofty; *ma-asies*, one who is bold.

**pasiet**, *pinasiet*, *papasiet*, having taken cold, to cough; *asiet*, a cough.

**pasiksik**, *pinasiksik*, *papasiksik*, *asiksikka*, *asiksikken*, *inasiksik*, *inoasiksikken*, as *madidden*, to make fast, close; in this form it is active, so also *masikisik*, but imp. *ipasiksikka*, pass. *ipaisiksik*, *inipaisiksik*, *inoipaisiksik*; fr. *summiksik*.

**pasinok**, *pinasinok*, *papasinok*, *ipasinokka*, *ipasinok*, *inipasinok*, *inoipasinok*, to blow the nose; see *passinok*.

**pasinsin**, *pinasinsin*, *papasinsin*, the headache.

**pasisiet**, *pinasisiet*, *papasisiet*, *asisita*, *asisiten*, *inasisiet*, *inoasisiten*, to cool any food that is hot, also to let cool, in which case it is *ipasisita*, *ipasisiet*.

**pasisse**, and *pasississese*, to rattle, as a broken gong, the bell, etc.

**pasoa**, *pinasoa*, *papasoa*, *asoa*, *asoan*, *inasoa*, *inoasoan*, or *soan*, *sinoan*, to wound, to cause to be wounded, in which case it is *ipasoa*, *inipasoa*.

**pasobi**, *pinasobi*, *papasobi*, *ipasobia*, *ipasobi*, *inipasobi*, *inoipasobi*, to strew and sprinkle with anything dry, as salt, sand, etc.

**pasoeisoel**, *pinasoeisoel*, *papasoeisoel*, *asoeisoel*, to whistle with the mouth.

**pasoes**, *pinasoes*, *papasoes*, *ipasoesa*, *ipasoes*, *inipasoes*, *inoipasoes*, to cause to hear; *pabasoes*, *pinabasoes*, *papabasoes*, *ipapassoesa*, *ipapassoel*, *inipapassoel*, *inoipapassoel*, ditto.



*pasoes*, see under *passos*.

*pasopir*, *pi*, *pa*, *assopirra*, *assopirran*, *inassopirran*, *inoassopirran*, to fish with a cast-net; *pasopir*, *pi*, *pa*, *ipasopirra*, *ipasopir*, to cause one to fish thus; *assopir*, such fishing; also the instrument employed, a cast-net.

*pasor*, *pi*, *pa*, imp. *asorra*, pass. *ipasorra*, to join together two things that are separated from each other, and which ought to be united, as two houses, two letters, etc.

*pasosot*, *pinasosot*, *papasosot*, *asosota*, *asosotan*, *inasosotan*, *inoasosotan*, to deal out, to distribute, what is distributed; *asosoten*, *inasosoten*, *inoasosoten*, or *ipasosot*.

*paspas*, *pi*, *pa*, *paspassa*, *paspassen*, *pinaspassen*, *inospassen*, to rain gently; *paaspas*, trans. *paspas*, nom. a drizzling rain.

*paspot*, *pinaspot*, *papaspot*, *ipasotta*, *ipaspot*, *inipaspot*, *inoipaspot*, to occasion any one work or trouble, to bother; trans. fr. *maspot*, which see.

*passabo*, *pinassabo*, *papassabo*, *assaboa*, *assabon*, *inassabo*, *inoassabon*, to carry anything between two; *pasabo*, *pinasabo*, *papasabo*, *ipasaboa*, *ipasabo*, *inipasabo*, *inoipasabo*, to cause this to be done.

*passap*, *pi*, *pa*, *asappa*, *ipasap*, *inipasap*, to seam, so that the ends lap over each other; *asap*, nom.; trans. *pasap*.

*passapa*, *pinassapa*, *papassapa*, to lisp.

*passasar*, *pinassassar*, *papassassar*, *assassara*, *assassarran*, *inassassarran*, *inoassassarran*, to whisper.

*passhadda*, *pinasshadda*, *papasshadda*, to cover a house; what? *asshadda*, *asshaddanni*, *inassiadanni*, wherewith; *ipashadden*, *sipashadda*, etc.

*passhipir*, *pi*, *pa*, *asshipirra*, to sprinkle with water, same as *habichi*; *ashipir*, nom. subst. a sprinkling.

*passhir*, *pinasshir*, *papasshir*, *ishhirra*, to put anything down or in; *pashir*, trans. nom. *sashir*, the putting anything down; *sashiran*, or *sashirayan*, the place where men put anything down; *sashiran o tattullo*, contracted; *sashiran tuttullo*, a candlestick.

*passikasar*, *pi*, *pa*, *assikasarra*, to lay one over the other.

*passnok*, *pinassinok*, *papassinok*, *assinokka*, *assinokkan*, to blow the nose.

*passo*, *pinasso*, *papasso*, *bassoa*, *bassoon*, *binassoon*, *inobassoon*, to make a string of bamboo.

*passobi*, *pinassobi*, *papassobi*, *assobia*, *assobian*,

*inassobian*, *inoassobian*, to strew with anything dry, as salt, etc.

*passoes*, a bore, a clown; *passos*, *pi*, *pa*, *passossa*, *passosan*, *pinassosan*, to bore.

*passopietpiet*, *pinassopietpiet*, *papassopietpiet*, *assopietpieta*, *assopietpietan*, *inassopietpietan*, *inoassopietpietan*, to seam; *pasopietpiet*, *pi*, *pa*, *ipasopietpieta*, *ipasopietpiet*, *inopasopietpiet*, *inoipasopietpiet*, to cause to be hemmed.

*passos*, *pi*, *pa*, *bassosa*, *bassosan*, *binassosan*, *inobassosan*, to kiss; *pabassos*, *pi*, *pa*, *ipabassosa*, *ipabassos*, *inipabassos*; *babassos*, a kiss, nom.

*passoso*, *pinassoso*, *papassoso*, *assosoa*, to whom? *assosoon*, *inassosoon*, *inoassosoon*, to give, to present, to give for nothing, what? *ipassos*, *inipassoso*, *inoipassoso*, ditto; *passok*, *pi*, *pa*, imp. *assokka*; from whence seems to be derived the name of the village Assok, which is the noun, from the verb *passok*, meaning a gift, because the site of the village Assok was formerly given to the inhabitants of Tamachan; *psaoso*, trans.; *asoso*, a gift.

*patach*, *pinatach*, *papatach*, *ipatacha*, *ipatach*, *inipatach*, *inoipatach*, to make the teeth black; see *pattach*.

*patapa*, *pinatapa*, *papatapa*, to let anything fall down from above, what? *ipatapa*, *ipatapa*, *inipatapa*, *inoipatapa*, on whom? *atapa-a*, *atapa-an*, *inatapa-an*, *inoatapa-an*; also to cause this to be done, in which case it is *ipatapa*, etc.

*patarion*, *pi*, *pa*, *papatta-arion*, to put anything behind; see *matarron*.

*patippo*, *pinatippo*, *papatippo*, *atippoa*, *atippoan*, *inatippoon*, *inoatippoon*, to shoot with a musket, or to cause to shoot, in which case it is *ipatippoa*, *ipatippo*, *inipatippo*, *inoipatippo*.

*patis*, *pinatis*, *papatis*, *ipatisa*, *ipatis*, *inipatis*, *inoipatis*, to throw away or lose; trans. fr. *matis*, which see.

*patoom*, *pi*, *pa*, *atoamma*, *atoamman*, etc., to let dogs play together.

*patsikir*, *pi*, *pa*, *atsikirra*, the singing of the larks, nom. *tsikir*.

*patsilieik*, the chattering of sparrows.

*patsy simma*, the morning, until half mid-day.

*pattach*, *pinattach*, *papattach*, *attacha*, *attachan*, to blacken the teeth.

*pattadach*, *pinattadach*, *papattadach*, *atadacha*, *atadachen*, to warm; *patadach*, *pi*, *pa*, *ipatadacha*, *ipatudach*, *inipatadach*, to make warm.

*pattaggai*, as *paggai*.

*pattala* is never used alone; but *mau patala*,



stepfather; *naij patala*, stepmother; *shiem patala*, stepson; *atoasa patala*, stepsister or brother.

*pattallaijach*, *pinattallaijach*, *papattallaijach*, *attallaijacha*, *attallaijachan*, *muttallaijachen*, to lie on one's back; *patallaijach*, *pinattallaijach*, *papatallaijach*, *ipattallaijacha*, *ipattallaijach*, to put on the back.

*pattallakkum*, *pinattallakkum*, *papatallakkum*, *atallakkumma*, *inatallakkumman*, *inoatallakkumman*, as *pallakkum*; but *patallakkum*, *pinatallakkum*, *papatallakkum*, *ipattallakkumma*, *ipattallakkum*, *impatallakkum*, *inoimpatallakkum*, the same as *palakkum*.

*pattap*, *pinattap*, *papattap*, *attappa*, *attappen*, *inattappan*, *inoattappan*, to stop up a hole or rent, either with patching, darning, or plaiting.

*pattapa*, *pinattapa*, *papattapa*, to fall, to fall down, as the drops of water from the roof; hence *attapa-an*, *inatapa-an*, *inoatapa-an*, to cause to fall, *patapa*; hence *attapa*, nom. a drop.

*pattarran*, *pinattarran*, *papattarran*, *atar-rana*, *atarranen*, *inatarran*, *inoatarranen*, to get out of the way, to make room; to cause that such be done, *patarran*, *pinatarran*, *papatarran*, *ipattarrana*, *ipattarran*, etc.

*patarrigi*, fr. *matarrigi*, which see.

*pattas*, *pinattas*, *papattas*, *atassa*, *atassen*, *inattassan*, *inoattassan*, to paint, to write; *patas*, *pinatas*, *papattas*, *ipatassa*, *ipatas*, to cause to be written or painted.

*pattaulier*, *pinattaulier*, *papattaulier*, *atauliba*, *atauliban*, *inatauliban*, *inoatauliban*, to hold anything behind or under one; *pataulieb*, *pinataulier*, *papataulier*, *ipatauliba*, *ipataulier*, *impataulieb*, to shelter any one.

*pattauso*, *pinattauso*, *papattauso*, *atausoa*, *atausoon*, *inatauso*, to heal; *patauso*, *pinatauso*, *papatauso*, *ipatausoa*, *ipatauso*, to cause to be healed.

*pattaute*, *pinattaute*, *papattaute*, *attautea*, *attautin*, *inataute*, *inoatautin*, unexpectedly to take fire; *pataute*, *pinataute*, *papataute*, *ipatautea*, *ipataute*, *inoipataute*, to cause such to be done.

*pattazies*, *pinattazies*, *papattazies*, *attazisa*, to make a scarecrow; pass. *ipattazies*, *impatazies*, *inoimpatazies*, that of which a scarecrow is made; also to set up a scarecrow, in which case it is *attazisan*, *inatattazisan*, *inoattazisan*; *patazies*, *pi*, *pa*, *ipatazies*, *ipatazisa*, *inipatazies*, to cause such to be done.

*pattil*, *pinattil*, *papattil*, *ipatiilla*, *attilla*, *ipattil*, *attillan*, *inipattil*, *inattillan*, *inoipattil*,

*inoatillan*, to learn, to give lesson, act.; *patil*, *pinattil*, *papatil*, *ipatiilla*, to learn, neut., etc.; this has no participle; thus people say, *cho attillan*, the people are taught; *attite o Deos ipattil*, the word of God is taught.

*pattillo*, *pinattillo*, *papatillo*, *ipattilloa*, *attilloa*, *ipattillo*, *attilloan*, *impatillo*, *inattilloan*, *inoipattillo*, *inoattilloan*, to command, to order; *patillo*, *pinattillo*, *papatillo*, etc., to cause to command; *attilloan ja cho*, the people are commanded; *ipattillo ja ranied*, the order is given.

*pattite*, *pinattite*, *papattite*, *attitea*, *attitean*, *inattitean*, *inoattitean*, to speak openly to the people, to preach; *patite*, *pi*, *pa*, *ipatitea*, *ipatite*, *inipatite*, *inoipatite*, to cause such to be done.

*patto*, *pinatto*, the tingling in the ears.

*pattodoch*, *pinattodoch*, *papattodoch*, *attodocha*, *attodochen*, *inattodoch*, *inoattodochen*, to buy; *patodoch*, *pinatodoch*, *papatodoch*, *ipatodocha*, *ipatodoch*, *inipatodoch*, etc., to let buy.

*pattodon*, *pinattodon*, *papattodon*, *attodonna*, *attodonnann*, *inattodonnann*, *inoattodonnann*, to dwell, to inhabit; *patodon*, *pi*, *pa*, *ipatodonna*, *ipatodon*, *inipatodon*, to cause to dwell.

*pattok*, *pi*, *pa*, *atokka*, to be still; *patok*, *pi*, *pa*, *ipatokka*, *ipatok*, *inipatok*, *inoipatok*, to make still, or to still.

*pattokar*, *pinattokar*, *papattokar*, *attokarra*, *attokarran*, *inattokarran*, *inoattokarran*, to fix a mast in a vessel; *patokar*, *pi*, *pa*, etc.; *ipatokarra*, *ipatokar*, *inipatokar*, to cause such to be done; *attokar*, a mast.

*pattonan*, *pinattonan*, *papattonan*, *attonanna*, *attonannan*, *inattonannan*, to name; *patonan*, *pin*, *pap*, *ipatonanna*, *ipatonan*, etc., to cause to be named.

*pattorroboch*, *pi*, *pa*, *attorrobocha*, *attorrobochen*, *inattorroboch*, *inoattorrobochen*, to have a camp or place of meeting abroad in the field, when men go to hunt, fish, etc., where they can stow away the baggage; *pattorroboch*, trans., *roboch*, nom. baggage which people take with them to the hunt.

*paauch*, *pi*, *pa*, *aucha*, pass. to blow or snort through the nose, as the oxen, etc., from rage; *auch*, the blowing.

*pau*, to beget, to generate, generally betokens the taking up, the accounting, or the taking up of an affair, as *pau baddoa*, *pau alle*, also *pau sjiem*, to take any one for *baddoa*, *alle*, or *shiem* (i.e. child); this *pau* is compounded with verbs as well as nouns; see below.

*pauaat*, trans. fr. *mavaat*, which see.

*pauab*, *pinauab*, *papauab*, *ipauaba*, *ipauab*,



*inipauab*, to cause to increase, to enlarge; from *moab*, which see.

*pauaba*, *pinaba*, *papaba*, *ipaba*, *inipaba*, *inoipaba*, to drive away sleep, to wake any one out of sleep.

*paubaddoa*, those who are born on the same day call each other *baddoa*; to take one for such is *paubaddoa*, *pinabaddoa*, *papaubaddoa*, *aubaddoa*, *aubaddoan*, *inaubaddoa*, *inoaubaddoa*, *paaubaddoa*, *pinaubaddoa*, *papaubaddoa*, *ipaaubaddoa*, *impaubaddoa*.

*pauballag*, *pi*, *pa*, *auballag-a*, to take anything for one's own property; *pauballag*, to cause such to be done.

*pauchar*, *pinauchar*, *papauchar*, *aucharra*, *aucharran*, *inaucharran*, *inoaucharran*, to breathe; *pauchar*, *pi*, *pa*, *ipaucharra*, *ipauchar*, *inipauchar*, to cause such to be done; hence *char*, the breath, also *auchar*, the spirit.

*pauche*, oh, you lackey, you poor fellow.

*pauchodon*, *pi*, *pa*, *auchodonna*, to take any one for one's relation; *pauchodon*, to cause such to be done.

*pauchus*, *pinauchus*, *papauchus*, *auchussa*, *auchussen*, *inauchus*, *inoauchussen*, to finish any work, to leave off; also to have used any instrument or thing long enough, in which case it is *auchusan*, *inauchusan*, *inoauchusan*; *pauchus*, *pi*, *pa*, *ipauchussa*, *ipauchus*, *impauchus*, to cause or let leave off, etc.; see *mauchus*.

*paudon*, *pi*, *pa*, *audonna*, *audonnan*, *inaudon*, *inoaudonnan*, to account one's house one's own; *paudon*, trans.

*paukakossi*, *pi*, *pa*, *aukakossia*, to account any one disobedient; *paaukakossi*, to cause such to be done.

*pau-kamain*, *pi*, *pa*, *aukamaina*, to account any one a relation by marriage.

*paulallum*, *pi*, *pa*, *aulalluma*, to dig deep, as if it were said, to make deep; see above; *paollallum*, see *molalum*.

*pauloan*, *pinuloan*, *papuloan*, *auloanna*, *auloannen*, *inuloan*, *inoauloannen*, to make anything matter of food, to take any one for a labourer or slave; also to cause such to be done, in which case it is *ipuloanna*, *ipuloan*, *inipuloan*, *inoipuloan*; *loan*, victuals, a slave, also a quadruped; but whenever this word is used for a slave, it is always employed in a bad sense.

*pau-mabisse*, to account any one virtuous; *pau-machimit*, to account any one clean; *auahimta*, *auabissea*, ditto; *pau-marapies*, to

account wicked; *pau-mario*, to account good; all of which are formed in the same manner.

*pau-makakoss*, *pi*, *pa*, *aukakossia*, pass. *aukakossi-in*, etc., to account any one disobedient.

*paupi*, see *maupi*, of which this is the trans.

*paurapies*, *pi*, *pa*, *aurapisa*, to account or consider anything bad.

*paure*, *pinoure*, *papoure*, *aurea*, *aurin*, *inaure*, *inoaurin*, to make slices of flesh or fish; *paure*, *pinoure*, *papoure*, *ipaurea*, *ipaure*, *inipaure*, *inoipaure*, to cause such to be done; *re*, dried flesh or fish.

*paurio*, *pi*, *pa*, *aurio-a*, to account or consider anything good.

*paurod*, see *morrod*, of which this is the trans.

*pauroos*, *pinuroos*, *papuroos*, *aurusa*, *aurussen*, *inauros*, *inoaurussen*, to take any one for one's consort; *pauroos*, *pi*, *pa*, *ipauroosa*, *ipauroos*, etc., to cause any one to be taken for one's consort.

*paurtatach*, *pinaurtatach*, *papaurtatach*, *ipaurtatach-a*, *ipaurtatach*, *inipaurtatach*, *inoipaurtatach*, to scatter, act. *paurtatach*, *pinaurtatach*, *papaurtatach*, pass. *ipaurtatacha*, *ipaurtatach*, to cause to be scattered, trans. fr. *mortatach*.

*paurus*, *pinaurus*, *papaurus*, *aurussa*, *aurusan*, *inaurusan*, *inoaurusan*, to cool, to refresh; *paurus*, *pi*, *pa*, *ipaaurussa*, *ipaaurus*, to cause such to be done; trans. fr. *morus*, which see.

*paus*, a bill, a hatchet; the same as *po-os*.

*pausa*, *pinausa*, *papausa*, *ipausa*, *impausa*, *inoipausa*, to give permission to go, also to order to depart; really to let go, i.e. to give permission; or to cause to go, i.e. to order to go; *pausa*, *pi*, *pa*, to cause such to be done; trans. fr. *mossa*.

*pausa-o*, *pinausa-o*, *papausa-o*, *ausa-o-a*, *ausaon*, *inausa-o*, *inoausa-on*, to embrace with one arm; *pausa-o*, *pi*, *pa*, *ipausa-oa*, *ipaausao*, etc., to cause such to be done.

*paushiem*, *pi*, *pa*, *aushima*, *aushimen*, etc., to generate, also to acknowledge any one as one's child.

*pausi*, trans. either from *mausi*, or *posi*, which see.

*pautamau*, and *pautanaij*, *pi*, *pa*.

*pautat*, *pi*, *pa*, *autatta*, *autattan*, *inautattan*, *inoautattan*, to mark anything, in order to distinguish it from another's property; *paautat*, nom. a mark.

*pautatarrogi*, trans. fr. *tummaroggi*.

*paya*, *pinaya*, *papaya*, *aya*, *ayanni*, *inayanni*, *inoayanni*, to lean backwards.



**payach**, *pinayach*, *papayach*, *ayacha*, *ayachen*, *inayach*, *inoayachen*, whence *iachen*, *ipayach*, *inachen*, *inipayach*, *inoipayach*, to make dirty.

**payoch**, *pinayoch*, *papayoch*, *ayocha*, to turn back; also *ayochan*, *inayochan*, *inoayochan*, to give back.

**pazhesima**, the morning, from sunrise to half midday.

**pazigala**, *pi*, *pa*, to imitate, to ape.

**pazikakapol**, *pinazikakapol*, *papazikakapol*, *azikakapolla*, *azikakapollan*, *inazikakapollan*, to run in the way, also to cause such to be done, in which case it is *ipazikakapolla*, *ipazikakapol*, etc.

**pazinado**, *pinazinado*, *papazinado*, *azinadoa*, *azinadon*, *inazinado*, *inoazinadon*, to interpret; *pazinado tarran*, to show the way; *paazinado*, *pi*, *pa*, *ipaazinadoa*, *ipaazinado*, *inipaazinado*, to cause to interpret, etc.; *tummacho*, ditto; *patacho*, or *pitto*, ditto, nom. *tattacho-a*, in the verb trans. and noun, used with *kar* and *mau*, as *kar tattacho*, *mau tattacho*, to interpret for one another; *azinado*, an interpretation; *ma-azinado*, an interpreter.

**pazio**, *pi*, *pa*, *azioa*, pass. *azioan*, *inazioan*, *inoazioan*, to stamp with the feet on the ground; *paazio*, trans.; *azio*, nom. subst.; *maazio*, a stamper.

**pazioessan**, *pi*, *pa*, *azioessanna*, *azioessanman*, *inazioessan*, *inoazioessanman*, to have the hiccup; *paazioessan*, trans. *azioessan*, nom. the hiccup.

**paziogga**, *pinaziogga*, *papaziogga*, *aziogga*, *azioggan*, also *anni*, and *aijan*, *inazioggan*, *inoazioggan*, to put on an under garment; *paaziogga*, *pi*, *pa*, *ipaaziogga*, etc., to cause such to be done; *ogga*, an under garment.

**pazipat**, *pinazipat*, *papazipat*, *baz-ibadda*, *baz-ibadden*, *binaz-ibat*, *inobaz-ibadden*, to make level, to make even; *paaz-apat*, *pi*, *pa*, *ipabuaz-ibadden*, or *ipaaz-ibadda*, *ipabuaz-ibadden*, or *ipaasipat*, *inipabuaz-ibat*, or *inipaaz-apat*, etc.; *bazibat*, evenness.

**pazipo**, *pinazipo*, *papazipo*, *azipoa*, *azipoon*, *inazipoon*, *inoazipoon*, the washing of the face; *paazipo*, *pi*, *pa*, *ipaazipoa*, *ipaazipo*, *inipaazipo*, etc.

**pchab**, *pienchab*, *pachab*, *bchabba*, *bchabban*, *bienchabban*, to cover oneself with a wrapper, to cover oneself; see *pabechab*.

**pea**, *pinea*, *papea*, *ipea*, *ipe-a*, *inipea*, *inoipea*, to give; changed into *ea*, *ean*, *inean*, etc., it means to be presented; *paya*, *pinaya*, *papaya*, *ipaya*, *inipaya*, *inoipaya*, to cause to be given; this is written *paia*, *pi*, *pa*, to distinguish it

from *paija*, to lean backwards; *aija*, a gift, *ma-aija*, a giver.

**pebe**, *pinebe*, *papebe*, *bebea*, *bebeen*, *binebe*, *inobebeen*, *bebea*, to dissuade; *pabebe*, *pi*, *pa*, *ipabebe*, to do thus.

**pebe**, *pinebe*, *papebe*, *ebea*, *ebean*, *inebean*, *inoebean*, as *pedarra*; *paibe*, *pi*, *pa*, *ipaibe*; *aibe*, nom.; *aibe o raro*, dough, i.e. flour mixed with water.

**pechab**, *pinechab*, *papechab*, *echabba*, *echabban*, *inechabban*, *inoechabban*, to murder secretly; *paichab*, *pi*, *pa*, *ipaichabba*, *ipaichab*, etc., to cause such to be done.

**pedarra**, *pi*, *pa*, *edarra*, *edarran*, *inedarran*, *inoedarran*, when different things are mixed together, as *machoraab*; *aidarra*, nom. subst. and act. trans. *paidarra*; original substance with which anything is mixed is *edarran*; two different things, *pedarra*; a man, *paidarra*.

**pe-edda** forms its inflections as *pea*, to prepare and dish up food and drink in order to treat any one.

**pe-el**, *pi*, *pa*, *e-ella*, *e-ellan*, *ine-ellan*, *inoe-ellan*, to know carnally.

**pe-eo**, *pi*, *pa*, *e-eoa*, to dangle; *pai-eo*, trans.; *e-eo*, one who swings.

**pees**, *pi*, *pa*, *eesa*, pass. *eesan*, *ineesan*, *inoeesan*, to file; *paees*, trans.; *aees*, a file, also steel, because they file with things in which there is much steel.

**peroa**, *pineroa*, *paperoa*, *eroa*, *eroan*, *ineroa*, *inoeroan*, in two parts; *pairoa*, *pinairoa*, *papairoa*, *ipairoa*, *inipairoa*, *inoipairoa*, to divide into two parts.

**pesasa**, *pinesasa*, *papesasa*, *esasa*, *esasan*, *inesasa*, *inoesasan*, to begin; *paisasa*, *pi*, *pa*, *ipaisasa*, *ipaisasa*, etc., to be first to begin; *Tackalla ja pesasa ummoob tummaap o bonna Tabaipau ja rior*, Tackalla has finished his field before Tabaipau; *aisasa*, a beginning.

**pesasorri**, *pinesasorri*, *papesasorri*, *esasorria*, *esasorrian*, *inesasorrian*, *inoesasorrian*, to change similar things, but knowingly and on purpose, thus differing from *pautatarrog*; *paisasorri*, *pi*, *pa*, *ipaisasorria*, *ipaisasorri*, etc., thus to change.

**pesik**, *pi*, *pa*, *pesikkan*, pass. *pesikken*, *pinestikken*, to break in pieces.

**pesil**, *pi*, *pa*, *pesilla*, *pesillen*, *pinesillen*, *inopesillen*, is said of two fruits on one stalk, or when one root divides into two; *paisil*, trans.

**pesor**, *pinesor*, *papesor*, *esorra*, *esorran*, *inesorran*, *inoesorran*, to mean, to imagine, to suspect; *paisor*, *pinaisor*, *papaisor*, *ipaisorra*,



*ipaisor, inipaisor, inoipaisor*, to imagine in general.

*pespattil, pinespattil, papespattil, espattilla, espattillen, inespattil, inoespattillen*, to divide into four; *paispattil, pi, pa, ipaispattilla, ipaispattil, inipaispattil, inoipaispattil*, to cause such to be done.

*petam, pinetam, papetam, etamma, etamman, inetamman, inoetamman*, to lean upon the hand; *paietam* (to be distinguished from *paitam*, to borrow), *pi, pa, ipaietumma*, etc., to cause such to be done.

*petorro, pinetorro, papetorro, etorroa, etorroan, inetorroan, inoetorroan*, to divide into three; *paitorro, pinaitorro, papaitorro, ipaitorroa*, etc., to cause such to be done.

*petummo, pinetummo, papetummo, epetummoa, epetummo, inipetummo, inoipetummo*, to spit upon; when it is also *etummoa, etummoan, inetummoan, inoetummoan; paitummo, pinaitummo, papaitummo, ipaitummoa, ipaitummo*, etc., to cause such to be done.

*phon* (with an aspirate, not as *fon*), the insects which eat out, and render hollow the bamboos.

*pia*, now; *pia da sisja*, to-day.

*pia, pinia, papia, bia, bian, binia, inobian*, to drive away the wild animals, such as hogs and stags, who come and devour the fields; *babia*, the nouns.

*piach, piniach, papiach, biacha, biachen, biniach, inobiachen*, to separate fighters; *pabiach, pinabiach, papabiach, ipabiacha, ipabiach*, etc., to set apart.

*piar, piniar, papiar, biarra, biarren, biniar, inobiarren*, to pull out; *piar o bar*, to lift up the arm, to strike; *pabiar, pinabiar, pa, ipabiarra, ipabiar, impabiar, inoipabiar*, to reach out.

*pichi*, an ape, a monkey.

*pichir* (let the first *i* be scarcely heard), *pinichir, papichir, bechirra, bechirren, binechir, inobechirren*, to let go anything that is bent, also to push away anything into a stick; people say also, *pichir o chachaap*, to haul up a scoop-net; *pabichir, pi, pa, ipabichirra, ipabichir, impabichir, inoipabichir*, to cause such to be done.

*pido, pinido, papido, bidoa, bidoan, binidoan, inobidoan*, to write; *pabido, pinabido, papabido, ipabido*, etc., ditto; *bido*, nom. a book, a writing; *pabido*, a writing, instruments for ditto.

*pied, pinied, papied, bida, bidan, binidan, inobidan*, to girdle; *pabied, pinabied, papabied, ipabida, ipabied*, etc., to cause such to be done;

*babied*, a girdle; *babiedan* or *babiedayan*, the place for the girdle.

*piedpied, piniepied, papiedpied, biedbida, biedbiden, biniedbied, inobiedbiden*, to rub anything between the fingers; *pabiedbied, pinabiedbied, papabiedbied, ipabiedbida*, etc., to cause such to be done.

*pigcharra, pi, pa, igcharra*, pass. *igcharran*, etc., same as *pigchilla*; *charra*, lattice-work.

*pigchilla, pi, pa, igchilla*, pass. *igchillan*, etc., to put one thing between two others, where it does not adhere, but where it has room; *pichcharra*, ditto; *paigchilla*, trans. nom. *aigchilla*, the doing so; *chilla*, lattice-work.

*pigeno, pinigeno, papigeno*, to skim; *gabigeno, pinabigeno, papabigeno, ipabigenoa, ipabigeno*, etc., to do so.

*pikau*, bent.

*pikier*, the ankle or knuckle.

*pila, pinila, papila, ila, ilan, inila, inoilan*, to hit, to cause to touch; *paila, pinaila, papaila*, etc., to touch; thus people say, *pila ja aubo*, the fish have got into the basket, i.e. are taken, whenever there are fish therein; *aila*, nom. a hitting.

*pilla, pinilla, papilla, billa, billaan, binilla, inobillaan*, to cleave, to split; *pabilla, pinabilla, papabilla, ipabilla*, etc., to cause such to be done; *babilla*, a cleaving; *billa*, a cleft, fr. *matilla*, anything to split with; *ma-ababilla*, a cleaver.

*pillala, pinillala, pi, pa*, etc., to split frequently; *pabillabilla*, etc., increases the sense; *pabilla*, to cause such to be done.

*pillibilli, pinillibilli, papillibilli, billibilia, billibillien, binillibilli, inobillibillien*, to turn round, act. to twist; *pabillibilli, pinabillibilli, papabillibilli, ipabillibilli*, etc., to cause to be twisted; *pillibilli o sarries o uroro*, to twist thread, twigs, etc.

*pilliech, pinilliech, papilliech, billichea, billichen, binilliech*, seems to mean to put one's body in a position to do anything important; *pilliech o mauadet, o makarieb, o tummaap*, etc., to put oneself in a posture to pull out each other's hair, to quarrel, to run, or to work; *pabilliech*, to cause such to be done.

*pillik, intens. pillepillik, pi, pa, billika, billikken, binillik, inobillikken*, to press or join anything underneath (not between), as *summiet*; *pabillik*, trans. *babillik*, nom. a pressing, also that which people lay on a thing to press it down.

*piop, piniop, papiop, ioppa*, etc., to blow up; *piop o chau*, to blow the fire; *piop o tabillo*, to



blow a trumpet; *piop o tattullo*, to blow out a candle; *paiop, pi, pa, ipaioppa, ipaiop*, etc., to cause such to be done.

*pior, pinior, papior, ipiorra?* what? *ipior, inipior, inoipior*, to leave behind; to whom? *biorran, biniorran, inobiorran; pabior, pi, pa, ipabiorra, ipabior, inipabior, inoipabior*, to cause such to be done; *bior*, a remainder, is also used as a preposition.

*pirbir, pi, pa, birbirra, birbirren, binirbir, inobirbirren*, the blowing about of the flame of a fire or candle.

*piri, piniri, papiri, iria, irian, inirian, inoirian*, to search out, to choose, to reject; *pairi, pinairi, papairi, ipairia, ipairi*, to cause such to be done.

*pirraas* (the *i* barely heard), the hair that grows on the forehead.

*pirraba, irraba, irraban*, etc., to weed, to pull up the weeds or grass out of the streets or places near the houses; but to weed fields is *ummo-o*, nevertheless this difference exists between the two, that *pirraba* is used when people gather the weeds from amongst the good seed, but *ummo-o* when people pull up weeds out of a field, where no good seed has been sown.

*pirras, pinirras, papirras, pirrassa, pirrassen, pinirras, inopirrassen*, to tear, act.; *papirras, pinapirras, papapirras, ipapirrasa, ipapirras*, etc., to cause such to be done.

*pirries* (the *i* barely heard), *pineries, papirris, iperisa, iperies, iniperies, inoiperies*, to close, to button up; *pabies, trans.; babries*, nom. a button.

*pirroos* (the *i* barely heard), *pinirroos, papirroos, birroossa, birroossen, binirroos, inobirroossen*, to pull in from behind, to let go by; *pabirroos, pi, pa, ipabirroossa, ipabirroos, inipabirroos*, to let go by.

*pisbis, pinisbis, papisbis, bisbissa, bisbissen, binisbis, inobisbissen*, to hold fast; *pabisbis, pi, pa, ipabisbissa, ipabisbis, inipabisbis*, to cause such to be done.

*pisor, pinisor, papisor, isorra, isorren, inisor, inoisorren*, to set on; *pisor o chau*, to set on fire; *pisor o taxi*, to send up a kite; *paisor, pinaisor, papaisor, ipaisorra, ipaisor, inipaisor, inoipaisor*, to cause to set on.

*pissarra, pinissarra, papissarra, issarra, issarran, inissarra, inoissarran*, to get into company; *paisarra, pinaisarra, papaisarra, ipaisarra, inipaisarra, inoipaisarra*, to cause such to be done; *aissarra*, an accompanying; *ma-aissarra*, a companion; *sarra*, a lineal succes-

sion, where the children and grandchildren follow each other; see below.

*pissarrasarra, pi, pa*, etc., when many follow one after the other, in the manner of the natives; *paisarrasarra, pi, pa*, etc., to cause this to be done.

*pissassen, pinissassen, papissassen, issassena, issassenan, imsassenen*, to rest; *paisassen, pi, pa, ipaisassena, ipaisassen*, etc., to cause to rest; *aissassen*, rest; *aissassenan*, time of rest; *aissassenaijan*, place of rest.

*pisse, pinisse, papisse, bissea, bissein, binisse, inobissein*, to rectify; *pabisse, pinabisse, papabisse, ipabissea, ipabisse*, etc., to cause to be rectified; nom. *bisse*, justice, righteousness; *babisse*, rectitude, fr. *pisse*; *abisse*, a justifying; act. *pissese*, intens. *pisse*, nom. *bisse*.

*pissillo, pinissillo, papissillo, bissilloa, bissilloan, biensillo, inobissilloan*, to wrap up anything in order to take care of it, as silk, money, tobacco, etc., in paper; *pabissillo, pi, pa, ipabissilloa, ipabissillo*, etc., to cause to be done.

*pissir, pinisir, papissir, pissirren, piensir, inopiensirren*, to close the hand fast, to press anything with the hand; *papissir, pinapissir, papapissir, ipapissirra*, etc., to cause the hand to be closed.

*pisso* (let the *i* be scarcely heard), *piniso, papisso, bissoa, bissoan, inobissoan*, etc., to draw out, as people do in drawing lots, and all kinds of drawing; *pabisso, pi, pa, ipabissoa*, to cause to be drawn; *babisso*, a drawing; this noun compounded with *mau* or *karri* signifies lots, because such are made by the drawing out of tickets; *ma-ababisso*, a drawer.

*pititil, pinititil, papititil, bietbitilla, bietbitillen*, to break, cut, or slice anything into small pieces, but is only used of things that are long, and which, by many transverse sections, may be made smaller, as a bamboo, a fish, a plantain, etc.; *paititil, pi, pa, ipaititilla*, to cause this to be done.

*pittas, pi, pa, pitassa, pittassen, pinittassen, inopittassen*, to cut the two hind legs of an animal in two, or to sever anything in two.

*pittassir, pinittassir, papittassir, ittassirra, ittassirran, inittassirran, inoittassirran*, to do anything by the side of another, as walking, standing, lying, sitting, etc.; *paitassir, pinaitassir, papaitassir, ipaitassirra, ipaitassir*, etc., to cause the above to be done.

*pittas-tassir, pinittas-tassir, papittas-tassir, ittassirra, ittassirran*, as *palalat*; *paitassir, pi, pa, ipaitas-tassirra*, etc., to cause such to be done.



**pittatik**, *pinittatik*, *papittatik*, *bittebittikka*, *bittebittikken*, *bientibittik*, *inobittebittikken*, the multiplication of *pittik*.

**pittau**, *pi*, *pa*, imp. *ittaua*, to believe; *aittaua*, belief; *ma-aittau*, a believer.

**pittik**, *pinittik*, *papittik*, *bittikka*, *bittikken*, *bientik*, *inobittikken*, a pause in speaking when people have finished a subject; also to rest oneself from all kinds of work, in order afterwards to go to work with new strength; *pabittik*, *pinabittik*, *papabittik*, *ipabittikka*, *ipabittik*, to cause to pause.

**pitto**, *pi*, *pa*, *bittoa*, same as *pazinado*, nom. *babitto*, as *azinado*.

**pittol**, *pinittol*, *papittol*, *ittollaen*, *ittollia*, *ittollen*, or *anni*, or *aijan*, *initollan*, *inoittollan*, to let anything alone, either for a while, from a belief that it can be set aside for the present; or to let it alone entirely, from despair of ever being able to reach the end; *i aittol*, *pinaittol*, *papaittol*, *ipaittolla*, etc., to cause this to be done.

**pizi**, an expression by which it is meant that we are constrained to do something; *na a pizi o summarada*, *pizi o na a man*, *na a pizi o merien o bidu*, i.e. I must go to sleep, I must go to dinner, I must make a book; *pinizi*, *papizi*, imp. *paizi*, *pinaizi*, *inipaizi*, etc., to require any one to do anything, trans. *izisa*, *ipizisa*, pass. *izisan*, etc.

**pizich**, *pinizich*, *papizich*, *bizicha*, *bizichen*, *binizich*, *inobizichen*, to direct; *pizich o pacha*, *o mabarieb*, *o man*, to lead on any one to fight, to run, to eat, etc.; *pabizich*, *pi*, *pa*, *ipabizicha*, *ipabizich*, to cause such to be done; *babizich*, nom. a leading on; *ma-ababizich*, a leader.

**po**, the cry or song of birds; *po a kokko*, the crowing of a cock.

**poa**, *pinoa*, *papoa*, imp. *boa*, to bring forth fruit; *paboa*, *pinaboa*, *papaboa*, *ipaboa*, etc., to cause to bear fruit; *boa*, nom. fruit, seed, person, flesh; *ma-ababoa*, fruitful; *ma-ababoa o baron*, a fruitful tree; but *poa*, *pi*, *pa*, *poa*, pass. *poan*, *pinoa*, *inopoa*, to dye; *papoa*, trans. *papoa*, nom. the dyeing and dye-stuff.

**po-a**, a heron.

**poach**, *pinach*, *papach*, *o-ach-a*, *oachen*, *inoach*, *ino-achen*, to forget; *pauach*, *pinauach*, *papauach*, *ipauacha*, *ipauach*, etc., to cause to forget; *auach*, nom. a forgetting; *ma-auach*, one who forgets.

**po-ar**, *pin-ar*, *papo-ar*, *bo-arra*, *bo-arran*, *bin-ar*, *inob-arren*, to make honey, also to chew rice or barley, and to prepare the spittle where-with strong drink is made; *paboar*, *pinaboar*,

*papaboar*, *ipaboara*, *ipaboar*, etc.; *baboar*, nom. some spittle, fr. *massjekau*.

**poas**, *pinooas*, *papoas*, *boasa*, *boasin*, *binooas*, *inoboasin*, to rob, to lay waste, to destroy; *paboas*, *pi*, *pa*, *ipaboasa*, *ipaboas*, etc., to cause to lay waste.

**pobaas**, *obasa*, to set up a flag or vane; *obaas*, a flag which the young men stick on their heads.

**poberies**, *pinoberies*, *papoberies*, *oberisa*, *oberisen*, *inoberies*, *ino-oberisen*, to take leave, or to bid farewell, those who take leave say *kamossa ma*, i.e. I go, and those who bid farewell say *sasa*, i.e. go in peace; *pauberies*, *pinauberies*, *papauberies*, *ipauberisa*, *inipauberies*, to cause to take leave; *auberies*, nom.

**pobo**, *pinobo*, *papobe*, *boboa*, *boboan*, *binoboan*, *inoboboan*, to sift, to let anything pass through a sieve whether wet or dry; *pabobo*, *pinabobo*, *papaboba*, *ipaboboa*, *ipabobo*, to cause this to be done; *moparraparra*, idem; *babobo*, nom. a sieve, a sifting.

**poch**, *pinoch*, *papoch*, *bocha*, *bochen*, *binoch*, *inobochen*, to shoot; *paboch*, *pinaboch*, *papaboch*, *ipabocha*, *ipaboch*, *inipaboch*, *inoipaboch*, to cause such to be done.

**pocharraddan**, *pinocharraddan*, *papocharraddan*, to have the cramp; *paucharraddan*, etc., to cause any one to have the cramp; *aucharraddan*, the cramp.

**poch-ia**, a large fruit, outwardly not unlike the European pumpkin.

**poch-poch**, *pinoch-poch*, *papoch-poch*, to smoke, to make dusty; *papoch-poch*, *pinapoch-poch*, *papoch-poch*, to cause to smoke; *ipapoch-pocha*, *ipapoch-poch*, *inipapoch-poch*.

**podarros**, *pi*, *pa*, intens. *podarrodarros*, to go on further and further in doing anything, e.g. *podarrodarros o macheauban*, to make game first with one and then with the other.

**podda**, *pinodda*, *papodda*, *bodda*, *boddaan*, *binodda*, *inoboddaan*, to bring forth, to breed; *pabodda*, *pinabodda*, *papabodda*, *ipabodda*, to cause to bring forth; *bodda*, birth; *baboddaan*, birthplace; *ma-ababodda*, fruitful; *poddo tattaula*, to regenerate.

**poddik**, *pinoddik*, *papoddik*, to become thick, to swell, also to be swollen; *paudik*, *pinaudik*, *papaudik*, *ipauidikka*, *ipauidik*, etc., to cause to become thick; *audik*, a swelling.

**poddillon**, *pinoddelon*, *papoddelon*, to be costive; *paudillo*, *pinauddillo*, *papauddillo*, *ipauidilloa*, *ipauidillo*, etc., to cause costiveness.

**poddo**, *pinoddo*, *papoddo*, *boddo*, *boddoan*,



*binoddoan*, to calculate with an abacus; *paboddo*, *pinaboddo*, *papaboddo*, *ipaboddo*, *ipaboddo*, etc., to cause so to reckon; *boddo*, an abacus.

*poddodo*, *pinoddodo*, *papoddodo*, *oddodoa*, *ododdan*, *inoddodoan*, to complain; *pauddodo*, *pinauddodo*, *papauddodo*, *ipauddodoa*, *ipauddodo*, etc., to cause to complain.

*poelakies*, *pinuelakies*, *papoelakies*, *oelakisa*, *oelakistan*, *inoelakistan*, to wander, to err from the way, to have a misunderstanding; *paulakies*, *pi*, *pa*, *ipaulakies*, to cause to err.

*poelassi*, a water bubble, a blister on the body; to be written *boelassi*.

*poetach*, *pinotach*, *papoetach*, *oetach-a*, *oetach-an*, *inoetach-an*, to stay anywhere; *pautach*, *pinautach*, *papautach*, *ipautacha*, *ipautach*, *inipautach*, *inoipautach*, to cause to remain.

*poetan*, *pi*, *pa*, *oetanna*, *oetannan*, *inoetannan*, to do anything by way of provision, to lie in wait, or to lurk in secret; as *poetan o aras*, to fetch a quantity of grass; *poetan poa*, to make a store of wine; *poetan pala*, to say by proviso; *pautan*, to cause such to be done; *pi*, *pa*, *ipautanna*, etc.

*poetat*, *pinotetat*, *papoetat*, *oetatta*, *oetattan*, *inoetattan*, to mean, to suppose, to suspect; *pautat*, *pinautat*, *papautat*, *ipautattia*, *ipautat*, etc., to cause such to be done; *autat*, nom. meaning; *ma-autat*, one who intends anything.

*poetautach*, *pi*, *pa*, etc., as *poetach*, to remain anywhere long; *pautautach*, *pi*, *pa*, to cause to remain.

*postautat*, *pi*, *pa*, etc., intens. *postat*, to mean sincerely, to believe firmly; nom. *autautat*, belief.

*pogamgam*, *pinogamgam*, *papogamgam*, *ogamma*, *ogamgammen*, *inogamgam*, *ino-ogamgammen*, to do anything shortly or quickly after another; *pogamgam ja micham*, to drink shortly after one another; *paugamgam*, *pi*, *pa*, *ipaugamgam*, *inipaugamgam*, etc., to cause such to be done.

*poggogo*, *pinoggogo*, *papoggogo*, *oggogoa*, to rub, in general either with paint, in which case it is *oggogoon*, *inoggogo*, or by wiping, in which case it is *oggogooan*, *inoggogooan*; *poggogo no morr' o nauport*, to wipe the face with a towel; *poggogo no rib o boar*, to smear one's coat with mire; *pauggogo*, *pi*, *pi*, *ipauggogoa*, *ipauggogo*, etc., to cause to rub; *auggogo*, nom. the wiping; also the instrument wherewith anything is wiped.

*pokbok*, *pinokbok*, *papokbok*, *bokbokka*, *bokbokken*, *binokbok*, *inobokbokken*, to beat with the

hand; *pabokbok*, *pinabokbok*, *papabokbok*, *ipabokbokka*, *ipabokbok*, etc., to cause such to be done.

*pokkor*, *pinokkor*, *papokkor*, *okkorra*, *okkorran*, *inokkorran*, *ino-okkorran*, to put a stopper on anything, on a can, pot, etc.; *paukor*, *pinaukor*, *papaukor*, etc., to cause this to be done; *aukor*, nom. a stopper; *pokkor*, a peg.

*pollibo*, *pi*, *pa*, *ipolliboa*, pass. *olliboan*, *inolliboan*, to disguise, to conceal any dishonourable expression; *paullibo*, trans., *aullibo*, nom.

*pollol*, the navel; also *pollul*.

*polsi*, *pinolsi*, *papolsi*, same as *poddik*; *paulsi*, *pinaulsi*, *papaulsi*, *ipaulsia*, *ipaulsi*, *inipaulsi*, same as *paudik*.

*ponnad*, *pinonnad*, *paponnad*, *onnadda*, *onnadden*, *inonnad*, *ino-onnadden*, to make fire burn, to make a fire; *paunad*, *pinounad*, *papaunad*, *ipaunada*, etc., to cause this to be done.

*ponno*, a boil that comes of itself, for whenever any part of the body, as the head, swells up, or when any swelling occurs through a fall, etc., the same is *audik*.

*po-o*, the knee, the marrow in the bones.

*pook*, a night owl.

*poon*, mould, the canker worm; see *phon*.

*poot*, a Chinese.

*po-pino*, *papo-poa*, the cry and song of birds; *pabo*, *pinabo*, *papabo*, *ipaboa*, *ipabo*, *inipabo*, *inoipabo*, to cause the birds to cry; *po* signifies also the cry of rats, mice, snakes, etc.; *babo*, nom.

*porchach-a*, *pinorchach-a*, *paporchach-a*, *borchach-a*, *borchach-an*, *binorchach-a*, *inoborchach-an*, to push in between so that people on either side must get out of the way; *paborchach-a*, *pinaborchach-a*, etc., to cause to be done.

*porpor*, *pinorpor*, *paporpor*, *porporran*, *pinorporran*, *inoporporran*, to raise dust; *paporpor*, *pinaporpor*, *paporpor*, *ipaporpora*, *ipaporpor*, *inipaporpor*, to make dusty; *barrabor*, dust.

*porra*, *pinorra*, *paporra*, *iporra*, *borra*, *borraan*, etc., to dry, to put out to dry; *paborra*, *pi*, *pa*, to cause this to be done; *paborra*, a drying; *abor an*, *abor aijan*, a drying place, as a frame on which people dry flesh.

*porrat*, *pi*, *pa*, *oratta*, pass. *orrattan*, *inorrattan*, to wager, to guess at anything; *paurrat*, trans., *aurrat*, nom.

*porri* seems to mean to fall suddenly down, as a beast that is mortally wounded, as if one should say, there it lies.

*porried*, *pinorried*, *paporried*, *borrida*, *borriden*, *binorried*, *inoborriden*, to turn anything



round from the one side to the other; *borridea ma dich aichoa szjabaan auniga*, put the sick man on his left side; *jo pizio porried nauport a o allachoa mabachas*, you must turn the sheet that it may dry; *paborried, pinaborried, papaborried, ipaborrida, ipaborried, etc.*, to cause to be turned.

**porro**, a measure made of bamboo.

**porroog**, *pinorroog, paporroog, orroogga, orrooggan, inorroog, ino-orrooggen*, to overthrow; *pauroog, pinauroog, papauroog, pauroogga*, to cause to do so.

**porrot**, *pinorrot, paporrot, borrotta, borrotten, binorrot, inoborrotten*, to bind; *paborrot, pinaborrot, papaborrot, ipaborrotta, ipaborrot, etc.*, to cause to bind; *baborrot*, a binding.

**posa**, *pinosa, paposa, osaa, osaan, niosaan, inosasaan*, to make the ground clean by the rooting out of weeds or jungle; *pausa, pinausa, papausa, ausa-a, ipausa, impausa, etc.*; see *mausa*.

**posi**, *pinosi, paposi, osia, osi-in, inosi, ino-osian*, to scour, to whiten; *paus, pinausi, papausi, ipausia, ipausi, impausi*, to cause to be scoured.

**posi**, *pinosi, paposi, osia, osien, inosi, ino-osien*, where? *osian, inosian, ino-osian*, to stow anything away; *pausi, pinausi, papausi, ipausia, etc.*, to cause to do so; *osi*, a sheltering.

**posirrere**, *pinossirrere, papossirrere, bossirrere, bossirreri-in, binsirrere, inobossirrerein*, to hang up by the neck; *pabossirrere, pi, pa, ipabossirrere, ipabossirrere, inipabossirrere*, to suspend; people say also *paussirrere*.

**posisi**, *pinosisi, paposisi, osisia, osisian, inosisi, and inosisian, ino-osisian*, to end, to leave off; *pasisi o rior, and sisi o rior*, to be the last; *pausisi, pi, pa, ipausisia, ipausisi, inipausisi, inotpausisi*, to cause to end.

**posos**, *pinosor, paposor, osossa, osossen, inosor, ino-osossen*, to put up the hair in the native manner, to bind together grass, to dress the head, to adorn a field or any place with knots of grass; but then, *osossan, inosossan, ino-ossosan* are used; *pausos, pi, pa, ipausossa*, to cause such to be done.

**possoor**, *pinosoor, paposoor, bossorra, bossorran, binossorran, inobossorran*, to castrate; *pabossoor, pinabossoor, papabossoor*, to cause the same to be done.

**pottai**, *pi, pa, ottaia, ottaian, inottaian, inottaian*, to sleep on the same bed, and under the same covering.

**pottan**, *pinottan, papottan, ottanna, ottannan, inottannan, ino-ottannan*, to lie in wait in secret; *pautan, pinautan, papautan, ipautanna,*

*inipautan, ino-ipautan*, to cause such to be done; this is the same with *poetan*, above, for if any one will surprise another secretly, he must first lie in wait.

**potto**, a knot, a knuckle, a knot in wood; *potto no eryl*, the hip; *potto no sameer*, the jaws.

**pottup**, *pinottup, papottup, otuppa, ottuppen, inottup, ino-ottuppen*, to put out; *sja jo pottup o chau, elli maman ina bonna*, if you had put out the fire it would not have burnt my field; *ja otuppen ja tattullonoe?* is the candle put out? *pautap, pinautap, etc.*, to cause to be put out; *ipautuppi Takalla ja tattullonoe*, let Takalla put out the candle.

**poulabo**, *pi, pa, oulabo*, same as *moab*.

**poz-i**, *pinoz-i, papoz-i, oz-ia, inoz-i, inooz-ien*, to awaken; *pausz-i, pinausz-i, papausz-i, ipausz-ia, ipausz-i, inipausz-i, inoipausz-i*, to cause to awake.

**pozios**, *pinozios, papozios, oziossa, oziossan, inoziossan, ino-oziossan*, to come in any one's place, to succeed any one; *pauszios, pinauszios, papauszios, ipausziossa, inipauszios, inoipauszios*, to cause to succeed; *ozios*, succession; *ma-aozios*, successor.

**pozirries**, *pinozirries, papozirries, ozirrisa, ozirrisan, inozirrisan, ino-ozirrisan*, to miss one's aim; *pauszirries, pi, pa, ipauszirrisa, etc.*, to cause one to miss the mark.

**praas**, the hard gumminess which sometimes sticks to the eyelashes.

**pries**, *pineries, paperies, iperisa, iperis, iniperies, inoiperies*, to tie close; *pabries, pi, pa, ipabrisa, ipabries, inipabries*, to cause it to be done.

**ptat**, *pientat, paptat, ptadda, pass. ptaddan, pientaddan*, to begin, to do anything from the first; *paptat*, nom.

**pto**, *pienso, paptto, ptoa, pass. ptoon, piento, inoptoon*, same as *ptat*; *paptto*, same as *paptat*.

**pulla**, *pinulla, papulla, bulla-a, bulla-an, binulla-an, inobulla-an*, to knock in pieces; *pabulla, pinabulla, papabulla, ipabulla*, to cause to be broken to pieces; written *poulla*.

**qua**, a little, small.

**raag**, see *raggat*.

**raas**, a faggot.

**raat**, smelt, a fish.

**rabboe**, the clouds; *raboan ja zijs ja*, cloudy weather.

**rach**, a joint, as between the knots of bamboos; written *raag*, the verb; *paraag*, see under the letter *p*.



**racha**, a ghost, an apparition, the mob.  
**rach oen**, a man who is half silly.  
**ragga**, the betel-leaf.  
**raggat**, a scar; also written *raag*.  
**rais**, wrath, anger; fr. *marais*.  
**ramal**, a burnt field.  
**raneen**, a hillock; elsewhere *ranna*.  
**ranied**, the mouth, the conversation.  
**ranna**, see *raneen*.  
**ranniran**, a leopard.  
**ranob**, the beard.  
**rao**, a well.  
**raocha**, the loins.  
**ra-ol**, a furrow.  
**raos**, an eyetooth, or double tooth.  
**rapal**, blindness; see *marapal*.  
**rapies**, bad, in general; verb *marapies*, to be wicked; *ma-arapies*, a bad man.  
**rapo** (let the *a* be scarcely heard), beneath; *morpo*, the verb to be low; *patarpo*, *pi*, *pa*, to cause to be low.  
**rarach**, a low place in a field, where rain-water collects; *raas*.  
**rarain**, a petrefaction; fr. *rummain*.  
**rarait**, a song of many; fr. *rummait*.  
**raras**, old, contracted.  
**raraudon**, a neighbour's house; *pauraraudon*, a neighbour; *raraudon o sjam o sini*, neighbour man or woman.  
**raried**, a possession, or landmark.  
**raria**, the parting of a river.  
**rarioherich**, a stipe marked off with a knife for a measure.  
**rariot**, a ring or ferrol, made to fasten anything.  
**raro**, a hat, a dog's collar; *raro daal*, a straw hat; *raro osan*, a bank.  
**raro-ossan**, a bank.  
**rarop o san**, the after-birth.  
**rarot o sien**, the gums.  
**rarot**, bandages, with which anything is bound in order not to burst.  
**rarozijsja**, a pot.  
**rarriedda**, a separation.  
**rarupe o man o michan**, the esophagus.  
**rasoom**, time, season; *rasoom o adoan o syya*, the time of cooking, i.e. past three o'clock; it also means the time of high water at sea, when it is still water; *rasoomo a doan a syya*, the time from the afternoon until the going down of the sun.  
**ratta**, a cage, a hair.  
**rau-a**, a hind.  
**rausaan**, unwise, half foolish, as *rachoen*, compounded of *rau* and *saan*, because the understanding is wanting.

**rausan**, *ri*, *ra*, *rausanna*, *rausannan*, *rinau-sannan*, to shine, to glister, but is only said of that which had a black ground, otherwise it is *madalolees*.  
**rauso**, it is fallen, there it lies.  
**re**, dried fish or flesh.  
**re o don**, the eaves of a house.  
**ri**, the throat, the neck.  
**riba**, all sorts of upper garments that cover the shoulders, no matter of what form or length; *rib' o tasso*, a gown; *ribo o choluk*, a shirt.  
**ribi**, a small house, where men put seed.  
**ribokbok**, or *ribokkebok*, a lined coat or jacket.  
**rid**, a bank, not entirely covered by water, the strand, a sandbank.  
**ries**, a mosquito, a hand; fr. *maries*.  
**rima**, a hand; *rim o kallamas*, the right hand; *rim o kairi*, the left hand.  
**rinakas**, the space between the legs.  
**rinas**, a trevet, fire-irons; see *riuas*.  
**rinepit** (the *e* short) **o erien**, a pair of legs, as the hind legs of a deer, etc., joined as they are in nature.  
**rini**, an egg.  
**rinies**, a verse.  
**rior**, after; fr. *marior*; *matarior*, to be behind; *patarior*, trans.  
**ripoeh**, household furniture.  
**riuas**, instruments about a fireplace, where people set the pot on to boil, as with us trevets, roasters, etc., the natives, however, merely fix three stones in the ground.  
**ri-zi**, a native eating bowl.  
**ro**, distance, depth; *masanno a ro ja Taijoan oe?* how far is Taiwan? *masanno a ro ja chauch oe?* how deep is the well?  
**robaan**, a grave.  
**robad**, the stalk or stem of a plant.  
**rohoen**, a sack.  
**roddok**, a common sort of arrows.  
**rodo**, a certain fish called *rabos*.  
**rogga**, a hawk.  
**roggo**, a coconut.  
**rokob**, a wart, also a button on clothes.  
**roman**, another; plur. *roma-roman*.  
**ronnaan**, the grass in the fields.  
**ronno**, a shadow, as of an umbrella, shed, or tree, etc., but not from clouds, which is *dachum*; see *rummonno*.  
**rool**, the bottom of anything, especially the fundament of the body.  
**roos**, a shore, also a root, as *bassar*.  
**roos** (the *o* contracted), a consort.  
**root**, remainder.



**rorieben**, *rinorieb*, *inororieben*, to grow dizzy, as if everything went round, and people did not know where they were.

**rorro**, one with another, altogether, a heap of lifeless things, as wood, straw, paddy, millet, etc.; hence is derived *rorronoada*, to distribute equally; *parorronoada*, to cause such to be done.

**rosso**, ginger; also written *rossa*.

**rosso macha**, tears.

**rumbo**, *ri*, *ra*, *rubboa*, *rubboon*, *parubbo*, trans. to grind; *rarubbo*, meal; *rarubboan*, or *rarubbo aijan*, a place for grinding, a mill.

**rumchoreho**, *rinumchorcho*, *rarumchorcho*, to pitch up and down, as a ship at sea, or a weak bamboo, on which anything is carried; *paarchorcho*, *pinaarchorcho*, *papaarchorcho*, *ipaarchorcho*, etc., to cause this to be done.

**rumka**, *rinumka*, *rarumka*, to gather branches; *paarka*, *pinaarka*, *papaarka*, *ipaarka-a*, etc., to cause such to be done, to separate from one another, as the branches of trees shoot out on all sides; *rumkara*, nom. a shooting out, as the branches of trees.

**rummaal**, *ri*, *ra*, *ralen*, *rinaal*, the *u* short, to sit on one's heels, as *tsimisakal*; *paraal*, to cause this to be done.

**rummab**, *rinummab*, *rarummab*, received, pregnant, impregnated, also to occupy some time in doing anything, it is *raba* and *rabea*, *raban*, *rinaban*, *inoraban*; *nataap o rummios tapos assaban*, *rummab elli tatumkach*, six days the village will let pass by, that they do not go out to hunt, see *porab*; *raben*, *rinab*, *inoraben*, pregnancy is occasioned; *rarab*, nom. subst.; *rummab o sini*, the woman is pregnant.

**rummaba**, *rinummaba*, *rarummaba*, *raba-a*, *rabaan*, to cover with the wings, as birds do their young; also to take any one for a father, in order to serve or help him; see *paraba*; *raraba*, a breeding; *raraban*, a breeding-place.

**rummach**, is said of anything that people cannot well see either through distance or darkness or any other obstruction.

**rummain**, *rinummain*, *rarummain*, *rainarainen*, *rinain*, *incrainen*, to petrify; *parain*, *pinarain*, *paparain*, *iparaina*, *iparain*, etc., to cause to be petrified.

**rummait**, *rinummait*, *rarummait*, *raida*, *raidan*, *rinaidan*, *inoraidan*, to sing in chorus; *paraid*, *pinarait*, *paparait*, *iparaida*, *iparaid*, *iniparaid*, to cause such to be done.

**rummammik**, *rinummammik*, *rarummammik*, *ramka*, to take the property of another under

pretence that it belongs to ourselves; with regard to the matter it is said *ramkin*, *rinammik*, *inoramkin*, and to the person, *ramkan*, *rinamkan*, *inoramkan*; *parammik*, *pinarammik*, *paparammik*, *iparamka*, etc., to cause such to be done.

**rummapal**, *rinummapal*, *rarummapal*, *rapulla*, *rapallen*, *rinapal*, to beat about blindly; *parapal*, trans. *rarapal*, a blinding; *ma-ararapal*, a blinder.

**rummapies**, *rinummapien*, *rarummapien*, *rapisa*, *rinapien*, *inorapien*, to do evil, to sin; *parapien*, trans. to cause any to sin, imp. *iparapisa*, *iparapien*; *babosa rummapies o airien oe*, to spoil what any one has made or done; *rapies ja airien*, a man spoils his work, i.e. the work is spoiled; nom. *rarapien*, sin, also *arapien marapien*; *ma ararapien*, a sinner; *rummapirapien*, intens., *rapirapien*, nom.

**rummaried**, *rinummaried*, *rarummaried*, *ravida*, *ravidan*, *rinaridan*, *inoraridan*, to make a division of land; *pararied*, *pinararied*, *papararied*, etc., to cause such a separation; *ravied*, nom. a separation; *raviedan* and *ravied aijan*, the place where the fields divide.

**rummaro**, *rinummaro*, *rarummaro*, *raroa*, *raroan*, *rinaroan*, *inrarooan*, to put on the hat, to put a collar on a dog; *pararo*, *pinararo*, *papararo*, *paraarooa*, *roa*, *oa*, intens., *ipararo*, etc., to cause the hat to be put on, or a collar to be put on a dog; *raro*, a hat, a collar.

**rummauch**, *rinummauch*, *rarummauch*, *raucha*, *rauchan*, *rinauchan*, *inorauchan*, to uncover the head for any one; *parauch*, *pi*, *pa*, *iparaucha*, *iparauch*, etc., to cause the head to be uncovered; *ta Albert iparauch o raro ta capitain ja sisjim*, the children are charged by Albert to uncover the head before the captains.

**rummauno**, *rinummauno*, *rarummauno*, *raunooa*, *raunoon*, *rinauno*, *inoraunoon*, to behead; *parauno*, *pinarauno*, *paparauno*, *iparaunooa*, *iparauno*, *iniparauno*, to cause to be beheaded.

**rummaut**, *rinummaut*, *rarummaut*, *rauda*, *raudan*, *rinaudan*, to remain out; *innai dema joa rummaut a milip ai?* wherefore do you remain so long out? *paga sasai ta Cabba, sa a rummaut de d' Hallibo*, Cabba will not come, he remains at Hallibo; *paraut*, *pinaraut*, *paparaut*, *iparauda*, *iparaut*, to cause to remain out; *rummauraut*, etc., *parauraut*, etc., as above, to remain long out, or cause this to be done.

**rumme**, *ri*, *ra*, *rea*, *rees*, *rine*, *inoreen*, to speak hard; also to poke out the belly as if blown out, to threaten; the opposite of



*kummibach*, also to boast; *pare*, trans. *ma-arare*, a hard speaker.

*rummedo*, *ri*, *ra*, imp. *redoa*, pass. *parido*, trans. to draw a bow.

*rummedos*, *rinummedos*, *roddossa*, *rodossen*, *riendos*, *inoraddossen*, to snuff up; *paardos*, *pinaardos*, *papaardos*, *ipaardossa*, *ipaardos*, *inipaardos*, *inoipaardos*, to cause to snuff up.

*rummees*, *ri*, *ra*, *reessa*, *reesen*, *rinees*, *inoreessen*, same as *chummisel*.

*rummoremo*, *rinummoremo*, *rarummoremo*, *remoremo*, *remoremoa*, *remoremoan*, *rinimoremo*, *inoremoremoan*, to look all round; *paremoremo*, *pi*, *pa*, *iparemoremoa*, *iparemoremo*, *iniparemoremo*, to cause thus to be done.

*rummene*, *rinummene*, *rarummene*, *rinmea*, *rinmeen*, *rinmene*, *inorinmeen*, to put to soak; (the liquor in which anything) is soaked, *renean*, *rinean*, *inorinean*; *paarne*, *pinaarne*, *pa*, *ipaarne*, *ipaarne*, *inipaarne*, *inoipaarne*, to cause this to be done; nom. *raarne*, a soaking.

*rummere*, *rinummere*, *rarummere*, *rerean*, *rerean*, *rinerean*, *inorerean*, to go round, to encompass; *parere*, *pi*, *pa*, *iparerean*, etc., to go on the other side, as if to get out of any one's way.

*rummeries*, *rinummeries*, *rarummeries*, *rerisa*, *rerisen*, *rimeries*, *inorerisen*, to put anything over from one place to another; *pareries*, *pinareries*, *papareries*, etc., to cause such to be done.

*rummi*, *rinummi*, *rarummi*, *ri-a*, *ri-in*, *rini*, *inori-in*, to keep watch, to guard; *pari*, *pinari*, *papari*, *iparia*, etc., to cause watch to be kept; *rari*, nom. a watch; *rarian*, or *rariaian*, a watch-house; *ma-arari*, a watchman.

*rummiba*, *ri*, *ra*, *riboa*, to hold the feast which is celebrated in the evening after marriage, to keep a wedding; nom. *rariba*, *obaan o rariba*, a wedding; to keep a feast the day after marriage they call *ummior o rariba*; *de rariba*, i.e. to follow up the marriage; and when they drink with the new married couple it is *micham o ramain*.

*rummibal*, *rinummibal*, *rarummibal*, *riballa*, *riballen*, *rinibal*, *inoriballen*, to pull down, also to separate; *paribal*, *pinaribal*, *paparibal*, *ipariballa*, *iparibal*, to cause to break down; *raribal*, a breaking up; *ma-araribal*, one who breaks.

*rummibirrieb*, *rinummibirrieb*, *rarummibirrieb*, *ribirriba*, *ribirriben*, *rinibirrieb*, *inroibirriben*, to fly hither and thither, as those who are assailed on every side; *pariberieb*, *pi*, *pa*, *ipariberiba*, etc., to cause to do so.

*rummichum*, *rinum*, *rarum*, *richumma*, to cut off a bamboo or stick even; *parichum*, trans., *rarichum*, nom. subst.

*rummiecheriech*, *rinummiecheriech*, *rarummiecheriech*, *richericha*, *richerichen*, *riniecheriech*, to make a mark with a knife or such like, in order to fix a measure; *pariecheriech*, *pi*, *pa*, *ipariechericha*, etc., to cause to be marked off; this does not mean to cut through a rope or bamboo with a knife or saw.

*rummiedda*, *rirummiedda*, *rarummiedda*, *riedda*, *rieddan*, *rinieddan*, *inorieddan*, to make a separation; *parieddan*, etc., to cause such to be done; *variedda*, a separation; *varieddan* and *ajian*, the place where the way separates; *rummia* as *rummiedda*.

*rummies*, a lapse of days; *ratorroa rummies*, three days; *masanno rummies?* how many days?

*rummiel*, *rinummiel*, *rarummiel*, *rila*, *rilen*, *riniel*, *inorilen*, to dry skins in the native manner by spreading them out in the sun; *rariel*, nom. such stretching out; *pariel*, *pinariel*, *papariel*, *iparila*, *ipariel*, *inipariel*, to make dry.

*rummieperiep*, *rinum*, *rarum*, *riebriebe*, same as *rummichum*, and *rummisup*.

*rummiggo*, *rinummiggo*, *rarummiggo*, *riggoa*, *riggoon*, *riniggo*, to turn oneself, or anything else, from one side to the other, in which sense it agrees with *poaried*; also to remove anything from one shoulder or hand to the other; that on which it is laid is *roggoan*; *pariggo*, etc., to cause such to be done; also to change, as *rummiggo o ramied*, to change one's word; see *mariggo*; *riggoriggo*, changeableness, fr. *rummiggorriggo*; *rummiggorriggo*, intens. of *rummiggo*.

*rummikak*, *rinummikak*, *rarummikak*, *rikakka*, *rikakken*, *rinikak*, *inorikakken*, to stride; *parikak*, *pinarikak*, *paparikak*, *iparikakka*, etc., to cause such to be done; *varikak*, a striding.

*rummikoriko*, *varikorikoa*, to move backwards and forwards; *parikoriko*, trans.

*rummiot*, *rinummot*, *rarummot*, *riotta*, *riotten*, *riniot*, *inoriotten*, to environ, to encompass; *pariot*, *pinariot*, *papariot*, etc., to cause such to be done.

*rummiseries*, *rinummiseries*, *rarummiseries*, *riserisa*, *riserisen*, *riniseries*, *inoriserisen*, to wash rice or millet; *pariseries*, *pinariseries*, *papariseris*, *ipariserisa*, to cause such to be done.

*rummisup*, *rinum*, *rarum*, *risuppa*, same as *rummichum*; *parisup*, trans.



**rummo**, the whole; fr. *marummo*.

**rummod**, a kind of fish.

**rummoggoroggo**, to rumble water between the teeth, as when people wash the mouth, to gurgle.

**rummomirroom**, *rinummomirroom*, *rarummomirroom*, *romirroma*, *romirromen*, *rinomirroom*, *inoromirroom*, to wash the mouth; *paromirroom*, *pi*, *pa*, *iparomirroma*, etc., to cause such to be done.

**rummomorro**, *rinummomorro*, *rarummomorro*, *romorro*, *romorroa*, *romorroon*, *rinomorroon*, *inoromorroon*, to make round; *paromorro*, *pinaromorro*, *paparomorro*, *iparomorroa*, to cause such to be done.

**rummonno**, *rinummonno*, *rarummonno*, *ronnoa*, *ronnoan*, *rinunnoan*, *inorunnoan*, to overshadow; *paronno*, trans. *raronno*, a shadowing.

**rummoop**, *rinummoop*, *rarummoop*, *ropa*, *ropen*, *rinooop*, *inoropen*, to shut the eyes; *parooop*, *pinarooop*, *paparooop*, etc., to cause such to be done.

**rummoos**, *rinummoos*, *rarummoos*, *rosa*, *rosen*, *rinoos*, *inoroosen*, to run after, to pursue; *parooos*, *pinarooos*, *paparooos*, *iparosa*, etc., to cause to pursue.

**rummopa**, *ri*, *ra*, *ropa*, *eropa*, *ineropa*, *inoeropa*, to spit anything out of the mouth, but not spittle, for that is *petummo*; *paropa*, trans. *raropa*, a spitting out.

**rummorosan**, *rinummorosan*, *rarummorosan*, to gasp at the point of death.

**rummorro**, *rinummorro*, *rarummorro*, *rorroa*, *rorroon*, *rinorro*, *inororroon*, to call together, to put together, as clothes in a chest, drink in a pot, paddy in a sack, etc.; also *parorro*, see in *parorro*; also to encircle; *rummorrono cho*, to encircle any one; *rarorro*, an assembly; act. *arorroan*, or *aroroatjan*, a place of assembly.

**rummorroos**, *rinummorroos*, *rarummorroos*, *rorrosa*, *rorrosen*, *rinorroos*, *inororrosen*, to collect, to gather; *parorroos*, *pinarorroos*, *paparorroos*, *iparorroosa*, *iparorroos*, to cause to gather.

**rummot**, *rinummot*, *rarummot*, *rotta*, *rotten*, *rinot*, *inorotten*, to wrap up anything; *parot*, *pinarot*, *paparot*, to cause to be wrapped up; *rarot*, a wrapper.

**rummotos**, *ri*, *ra*, *ruttossa*, *ruttossen*, *rinotos*, *inorotossen*, to go against anything, as against the wind, stream, etc.; *paruttos*, trans. *rarotos*, such a going; *ma-ararotos*, such a goer.

**rummotul**, *ri*, *ra*, *rotulla*, *rotullen*, *rinotul*, *inorotullen*, to take to oneself, and thus to deprive another of anything, or to cause that he

has it not; *parotul*, trans., *rarotul*, nom. a depriving; *ma-ararotul*, one who deprives.

**rumpe**, *rinumpe*, *rarumpe*, *ruppea*, *ruppein*, *rienpe*, *inoruppein*, to swallow up; *paarpe*, *pin-aarpe*, *papaarpe*, *ipaarpea*, etc., to cause to be swallowed up; *raruppe*, a swallowing; *raruppe o man*, *o micham*, the passage for eating and drinking.

**sa-a**, but, for.

**saam**, a partridge, a wild-fowl.

**saan**, the understanding.

**saas**, a looseness, a diarrhoea.

**sabadta**, a street; fr. *summabad*.

**sabanno**, when; *sasai o sabanno joa mamau oe?* when will your father come?

**sabba**, a river.

**sabba**, poverty, fr. *masaba*.

**sabbacha**, a mouth.

**sabbi**, a carp that is full grown; *autobabat*, half grown; *barobabbi*, about a span long; *dille o barobabbi*, a young carp of a smaller sort.

**sacha**, or *sachana*, afterwards; *sacha a nataap rummies*, after six days; *sacha a nattada eidas*, over a month; *sacha a natorroa baas*, after three years.

**sachier**, the lower part of the calf of the leg.

**salas o baron**, the stalk of a tree.

**sallaban**, a screen to make a shadow.

**sam**, a mat to sleep on.

**samere**, a cheek; also written *sameer*.

**sammarotta**, the day after to-morrow.

**sandon**, the entrance of a house, including the door and threshold; *inannumma jo saide sandon? talla alla mossei dummera don?* why do you stay at the door? why do you not come in?

**sannan**, envy, jealousy; see *masannan*.

**sapak**, any unpleasant and stinking smell; anything that stinks or is nasty, so that the senses loathe it.

**sapisab**, a house or shed, such as is generally seen in front of native houses, a roof.

**saroko**, the hump of the Indian cow.

**sarra**, a row of persons or things, that stand one after the other; *sarro mababat*, to go one after the other; *sarro makarieb*, ditto; fr. *pissarra*.

**sarra oa oa**, a crow.

**sarries**, pack-thread.

**sarrisar**, the net that incloses the bowels, the diaphragm.

**sarrodon**, persons who come from one



as *taborron*; it must be pronounced *sarr'-o-don*, and means a race, a line; see *pissarra*.

*sarroso*, mist, damp; *poch-poch a sarroso de bonna*, the mist in the field; *sarrosoan*, misty.

*sasaainas*, præter. pass. *sinoainasan*, pres. *inosainas*, fut. a look-out house; this has no covering, and differs from *tarrakal*, which has a covering.

*sasaar*, the headkerchief of the men.

*sasaat*, white coral beads, which the young women wear on their legs; *sabitono sasaat*, the red corals which they wear about these; and *tatte opo*, those which are worn underneath.

*sasaijan*, and *sasosaijan*, the place of anything, hence *don o sassayan*, a dwelling-house; *sino saijan*, and *inosasaijan*, this has no other tenses than these three, pres. perfect, and fut. pass., it means also simply a residence; *sasaijan o merien*, a work place; contracted into *sasau merien*.

*sasakimotto*, a cross, fr. *summakimotto*.

*sasalla*, deceit, fr. *summalla*.

*sasallan*, a ring, such as men wear on the fingers, fr. *summallan*.

*sasannasanna*, a spout.

*sasappa*, a sheet or anything spread out; *sasapp o asaijan*, a table cloth; *sasap o ratta*, bed clothes; *sasarrayan*, a mattress; fr. *summappa*.

*sasas*, water grass.

*sasasien*, a notch; root *summashien*.

*sasin*, *sinaas*, to have a looseness.

*sasirau tattollo*, a candlestick; *sasirau sasi*, a salt-cellar.

*saso-at*, a rake; fr. *summoat*, or the clawing itself.

*sasoom*, the measure, where two things with their ends are joined together; *sasoom ochaan*, that which is joined on to the belly.

*sassabach*, a kind of poison.

*sassas*, a vessel in which people put food to settle, as with us, the skimming dishes.

*sassi*, salt; *sassi*, the same.

*sassies*, thread, yarn; fr. *gummis*.

*sassimar*, fried grease.

*sassio*, an earthquake.

*sasso*, disinclination, dissatisfaction, a murmuring disposition; *annumma sasomos?* what do you murmur about?

*sasoelan*, a pot or cup; written *sasulan*.

*sasullan*, a can, a bottle.

*sesnab*, a clothes brush.

*shag*, a great mountain.

*sham*, a man.

*shiem*, a child; *sishiem*, children; *shiem o*

*shiem*, grandchildren; *shiem osso*, an orphan; *shiem badda*, a son, a boy; *shiem mammali*, a daughter, a girl; *shiem parrach*, a bastard; *shiem pattala*, a stepchild; *shiem o kakan*, a young sucking child.

*shies*, the soul, a spirit.

*sies*, the back, the shore, a strand.

*sies*, anything broken off short, the back.

*sies*, anything produced long, the end of a thing; *sies o atzaijan*, the end of a table; *sies o bonna*, the end of a field; *sies o abas*, the end of the sea, where it washes the land; it is not applied to things that have no certain quantity, like the word *sisi*, see below.

*silok*, a large native knife.

*simida*, *sinimida*, *sasimida*, an open space round a village or a field, to keep off fire; *pasida*, trans. *sida*, such a path.

*simikasik*, *sinimikasik*, *sasimikasik*, *sikasikka*, *sikasikken*, *sinikasik*, *inosikkasikken*, to dangle with the legs or feet, as idle people do to drive away time; *pasikasik*, *pi*, *pa*, *ipasikasikka*, etc., to cause such to be done.

*simikosikko*, *sinimikosiko*, *sikosikoa*, *sikosikoon*, *sinikosiko*, *inosikosikoon*, to drill, as people do with pikes; *pasikosiko*, *pi*, *pa*, *ipasikosikoa*, *ipasikosiko*, etc., to cause such to be done.

*simioch*, *sinimioch*, *sasimioch*, *siocha*, *siochen*, *sinioch*, *inosiochen*, to bring before the hand; *pasioch*, *pinasioch*, *papasioch*, *ipasiocha*, *ipasioch*, *inipasioch*, to cause such to be done.

*simipir*, *sinimipir*, *sasimipir*, *sipirra*, *sipirren*, *sinipir*, *inosipirren*, to throw the wrong way, or behind one's hand; *pasipir*, *pinasipir*, *papasipir*, etc., to cause anything to be thus thrown.

*simiri*, *sinimiri*, *sasimiri*, *siria*, *siri-in*, *siniri*, *inosiri-in*, to bawl out in the native manner; *pasiri*, *pi*, *pa*, *ipasiria*, *ipasiri*, etc., to cause any one to bawl out.

*simisich*, *sinimisich*, *sasimisich*, *sisicha*, *sisichen*, *sinisich*, *inosisichen*, to break or flatten anything with the palm of the hand or foot; *sisichen o rima ja bart*, to crush the mosquitoes with the hand; *tapos sisjiem sasai simisich na-a babat don ja cho' asjiel*, let all the children come and merely rub the floor (lit. middle of the house) with their feet; *pasisich*, *pi*, *pa*, *ipasisicha*, *ipasisich*, *inipasisich*, *inoipasisich*, to cause such to be done.

*simitik*, *sinimitik*, *sasimitik*, *sitikka*, *sitikken*, *simitik*, to bind anything tight, or to haul anything tort; *pasitik*, *pinasitik*, *papasitik*, *ipasitikka*, *ipasitik*, *inipasitik*, to cause such to be done.

*sinarauros*, the fat of the kidneys, or suet; written also *sinaratros*.



**sini**, the female among beasts; applied to men, it means a married woman who has had children, or who is become old, in which case also an unmarried woman is called *sini*.

**sini-apillo**, the thumb, the great toe.

**sinien**, *sinimien*, *sasimien*, *sina*, *sinan*, *sininan*, *inosinan*, to be in the way between two, to strike in between two ways; *sina osi ta Cabba inaos*, come between me and Cabba; *pasien*, *pinasien*, *papasien*, etc., to cause this to be done; *sasien*, nom. the name of that which people set between two.

**siorra**, a certain bird from which quills are obtained.

**siri**, a sparrow.

**sisa**, the sun, a day; written *zijs-ja*.

**sisi**, the end of anything; *sisia oetas*, the end of the rain; *sisia makarieb*, the end of travelling; *sisia patite*, the end of speaking; *sisia tummaap*, the end of working.

**sja**, if; *sja moetas a somma*, *matalam cho alli sasos' i tumkach*, if it rain to-morrow the people will probably not go out to hunt.

**sjach**, a high mountain.

**sjam**, a married man, or one who has been married; also a father.

**sjibo**, a bird's nest.

**sjiem**, a child, whether boy or girl; *sjiem badda*, a boy; *sjiem mammali*, a girl; *sjiem parrach*, a bastard; *sjiem pattala*, a stepson; *sjiem o kakan*, a sucking child; *sjiem o sjiem*, a grandchild.

**sjien**, the teeth; plur. *sisjien*.

**so**, a place where the grass is eaten off and is now bare.

**soa**, a wound.

**soan**, the south; *matascan*, southward.

**sobochoen**, a buck which has shed its horns.

**so-e**, silver-gilt; *so-e o kakan*, gold.

**soloch**, the darkness and storminess of the sky in the east; see *summoloch*.

**somma**, to-morrow.

**so-o**, the conjunction 'and.'

**sorro**, a pestle, with which people beat paddy out of the stalk.

**soso**, the length of anything.

**sosonk o sjien**, a sickness consisting of rotten teeth.

**sosumma**, the yoke of an egg.

**sumbach**, *sinumbach*, *sasumbach*, *sabacha*, *sabachen*, *sienbach*, *inosabach*, to administer a certain poison called *sasabach*; *pasabach*, *pinasabach*, *papasabach*, etc., to cause to be poisoned.

**sumbo**, *sinumbo*, *sasumbo*, *iseboa*, *isebo*, *inisebo*,

*inoisebo*, to set anything down; *pasebo*, *pinasebo*, *papasebo*, *ipaseboa*, etc., to cause anything to be set down.

**sumkir**, *sinumkir*, *sasumkir*, *isekirra*, *inisekir*, *inoisekir*, to press down; *sumkir o rarro*, to put the hat on firmly or to press it down; *pasekir*, *pinasekir*, *papasekir*, *ipasekirra*, etc., to cause such to be done; *sumkir i to no cho*, to dip a person in the water; *sasekir i to no christian*, christian baptism.

**sumkir** and *sekirra*, *sekirran*, *sienkirran*, *ino-sikirran*, the making up of the betel-nut; *pasekir*, *pi*, *pa*, etc., to cause such to be done.

**summaam**, *sinummaam*, *sasummaam*, *saamma*, *saammen*, *sinuam*, *inosaammen*, to entangle or entrap; *pasaam*, *pi*, *pa*, *ipasaamma*, *ipasaa*, *inipasaam*, etc., to cause to be entrapped.

**summabad**, *si*, *sa*, imp. *sabadda*, to arrange anything in rows, as fields, trees, streets, plants, etc.; *pasabad*, trans.

**summabas**, *sinummabas*, *sasummabas*, *sabassa*, *sabassen*, *sinabas*, *inosabassen*, to try, to tempt, to make a trial; *pasabas*, *pinasabas*, *papasabas*, *ipasabassa*, etc., to cause such to be done; *sasabas*, a trial, a temptation; *ma-asasabas*, a tempter, one who tries.

**summabaugarro**, *si*, *sa*; *pasabougarro*, trans. a certain manner of binding, as if it were braided.

**summabot**, *sinummabot*, *sasummabot*, *sabotta*, *sabotten*, *sinabot*, *inosabotten*, to do anything by guess, to guess at anything; *summabot o summot*, to point out or lay out anything by guess.

**summabsab**, *sinummabsab*, *sasummabsab*, *sabsabba*, *sabsabben*, *sinabsab*, *inosabben*, to whip, to beat any one openly; *pasabsab*, *pi*, *pa*, *ipasabsabba*, *ipasabsab*, etc., to cause such to be done; *sasabsab*, such a blow; also the instrument, as a stick, etc.

**summada**, *sinummada*, *sasummada*, *sadda*, *saddan*, *sinadda*, *inosaddan*, to seek; *pasadda*, *pi*, *pa*, etc., to cause to seek.

**summadich-iboch**, *sinummadich-iboch*, *sasummadich-iboch*, *sadaudich-ibocha*, *sadaudich-iboch*, *sinadaudich-iboch*, *inosadaudich-iboch*, to be hungry, to desire anything as hungry; *pasadich-iboch*, *pi*, *pa*, *ipasadich-ibocha*, etc., to cause such to be done.

**summakimotto**, *sinummakimotto*, *sasummakimotto*, *sakimottoa*, *sakimottoan*, *sinakimottoan*, *inosakimottoan*, to make anything crosswise or with a cross; *pasakimotto*, *pi*, *pa*, *ipasakimottoa*, etc., to cause such to be done.

**summaksak**, *sinummaksak*, *sasummaksak*,



*saksakka, saksakken, sinaksak, inosaksakken*, to trample, to tread, to tread down; *pasaksak, pi, pa, ipasaksakka*, etc., to cause such to be done.

*summaksak*, etc., the breaking forth of the morning in the east; *summaksak a bajan*, it dawns in the east.

*summalla, sinummalla, sasummalla, salla-a, salla-an, sinalla, inosalla-an*, to deceive with words or actions; *pasalla, pinasalla, papasalla, ipasalla, inipasalla, inoipasalla*, to cause to be cheated.

*summallaban, sinummallaban, sasummallaban, sallabanna, sallabaman, sinallabannan, inosallabannan*, that which makes a shadow (as an umbrella, etc.), to overshadow any one or thing; *pasallaban, pinasallaban, papasallaban, ipasallabanna, ipasallaban*, to cause such to be done.

*summallad, sinummallad, sasummallad, salladda, salladden, sinallad, inosalladden*, to discover, to be aware of; *pasallad, pinasallad, papasallad, ipasalladda*, etc., to cause to be discovered.

*summallan, sinummallan, sasummallan, sallanna, sallannan, sinallanan, inosallanan*, to put a ring on the hand; *pasallan, pi, pa*, etc., to cause to be done.

*summamgean, si, sa*, imp. *samgeanna*, pass. *samgeannen, sinamgean*, to offer, is originally a Chinese word, but adopted by the Formosans and declined after their manner; *samgean*, offering.

*summammissam*, imp. *sammisamma, sammisamman*, etc., to crown; *pasammisan; sammisam*, a crown, garland; *sasammisam*, a crowning; *ma-asammisam*, a crown-maker.

*summamo, si, sa, samoa, samoan*, etc., to twist, a threefold cord; *pasamo*, trans.

*summannasanna, sinummannasanna, sasummannasanna, sinannasanna, sannasanna, sannasannaan, sinannasanna, inosannasannaan*, to hiss at; *pasannasanna, pi, pa, ipasannasanna, inipasannasanna*, etc., to cause to be hissed.

*summaod, sinummaod, sasummaod, saodda, sinaod, inosaodden*, to pour out, either on purpose or by accident; *pasaod, pinasaod, papasaod, ipasaodda*, etc., to cause to be poured out; *masaod*, neut.; see in *m*, the act. of which is *pasaod; sasaod*, a pouring out.

*summapar, sinummapar, sasummapar, saparra, saparran, sinaparran*, to grasp anything furiously, as those do who fear that it will escape them; *na a simupar o masorro*, I have seized a young hind; *pasapar, pi, pa, ipasapara, ipasapar*, etc., to cause to be thus seized.

*summapiel, sinummapiel, sasummapiel, sapilla, sapillan, sinapil, inosapilan*, to sit down on the ground, without stool, mat, or other article; *pasapil, pinasapil, papasapil, ipasapilla, ipasapil, inipasapil*, to cause such to be done.

*summappa, sinummappa, sasummappa, sappha and sappaija, sapanmi, sinapanmi, inosapanmi*, to overspread; *pasappa, pi, pa, ipasappaija, ipasappa, inipasappa*, to cause to be overspread.

*summara, sinummara, sasummara, sarran, sarranni, sinaranni, inosaranni*, to lie down in order to sleep; *pasarra, pi, pa, ipasarra, inipasarra, inoipasarra*, to cause to lie down to sleep.

*summarabsab*, same as *summalachkach*.

*summarammo, si, sa*, to plait a rope of straw, i.e. four double; *saramoa, saramoan*, etc.; *pasarmo*, to cause such to be done; *sasaramo*, a plaiting; *ma-asasaramo*, one who plaits.

*summaro-asso, sinummaro-asso, sasummaro-asso*, to seethe; *pasaro-asso, pi, pa*, etc., to cause to be seethed.

*summarp, sinummarp, sasummarp, sarpin, sinarp, inosarpin*, the burning and singeing of fire; *pasarp, pinasarp, papasarp, ipasarpa, ipasarp, inipasarp*, the fire singeing or burning anything.

*summarries, si, sa, sarriesa, sarriesen, sinarries, inosarriesen*, to lace, to string; *pasarries*, trans. *sarries*, thread.

*summarroso, sinummarroso, sasummarroso*, to grow foggy or damp; *pasarroso, pi, pa, ipasarroso, ipasarroso, inipasarroso*, to cause the same.

*summas*, see below under *summoso*.

*summas, sinummas, sasummas, sassa, sassan, sinas, inosassan*, to put food to settle, as people do in a skinning dish; *pasas, pinasas, papasas, ipasassa*, etc., to cause to settle.

*summasi, sinummasi, sasummasi, sasi, sasion, sinasian, inosasian*, to mix salt, as people do in food when it is being cooked, or after it is dressed, but is too insipid; *pasasi*, trans., *sasi*, salt, nom.

*summasjien, sinummasjien, sasummasjien, sasin, sasinan, sinasjinan, inosasjinan*, to notch, to make a notch, to make teeth; *pasasjien, pinasasjien, papasasjien, ipasasjina*, etc., to cause to be notched; *sasasjien*, the notching; root, *sijen* or *shien*, a tooth.

*summaso, sinummaso, sasummaso, sasoa, sa-soan, sinasoan, inosasoan*, to swim; *pasaso*, see above in *pa*.



**summasoom**, *sinummasoom*, *sasummasoom*, *isasoma*, *isasoom*, *iniasoom*, *inoiasoom*, to join together, so that the ends come together, but not over or in each other; *pasasoom*, etc.

**summassio**, *si*, *sa*, the shaking of the ground; *sasio*, nom. earthquake.

**summatsat**, *sinummatsat*, *sasummatsat*, *satsatta*, *satsatten*, *sinatsat*, *inosatsatten*, to forge, as a smith; *pasatsat*, *pi*, *pa*, *ipasatsatta*, *ipasatsat*, *inipasatsat*, *inoipasatsat*, to cause to be forged.

**summatta**, *sinummatta*, *sasummatta*, *summattan*, *sinummattan*, *inosummattan*, to eat food raw and undressed, or alone and without mixing with other food (as flesh without rice, or rice without any additions); *pasummatta*, *pinasummatta*, *papasummatta*, *ipasummatta*, etc., to cause such to be done.

**summeal**, *si*, *sa*, *sealla*, pass. *seallan*, *sineal*, *inoseallan*, to spy an enemy; *paseal*, trans. *saseal*, a spying.

**summedo**, *sinummedo*, *sasummedo*, *siddoa*, *siddoon*, *siendo*, *inosiddoon*, to feel; *pasiddo*, *pi*, *pa*, *ipasiddoa*, *ipasiddo*, *inipasiddo*, etc., to cause to feel.

**summeit**, *si*, *sa*, *seitta*, *seitten*, *sineit*, *ino-seitten*, to pinch, to join, i.e. under, as *pillik*, but between two is *lummabit*.

**summerik**, *sinummerik*, *sasummerik*, *sirka*, *sirken*, *sinirka*, *inosirken*, to press, squeeze, or wring out; *pasirk*, *pi*, *pa*, *pinasirk*, *papasirk*, etc., to cause such to be done; *summerik o loan*, to milk the cows.

**summeto** (the *e* short), *si*, *sa*, *sittoa*, *sittoan*, *sinittoan*, *inosittoan*, to limp, as *ummotul*; *pasito*, trans. *sasito*, a limping; *ma-asasitto*, one who limps.

**summiksik**, *si*, *sa*, *siksikka*, *siksikken*, *siniksik*, *inosiksikken*, to button tight, also *summisik*; *pasiksik*, trans. *sasiksik*, a buttoning; *ma-asasiksik*, one who buttons.

**summis**, *sinummis*, *sasummis*, *sissa*, *sissen*, *sinis*, *inosissan*, to sew, also to stitch, in which case it is *sissan*, *sinissan*, *inosissan*, also to back-stitch, in which case it is *isis*, *misis*, *inosis*, *pasis*, *pinasis*, *papasis*, *ipasissa*, *ipasis*, *inipasis*, to cause to be sewed.

**summoal**, *si*, *sa*, *soalla*, *soallen*, *sinoal*, *ino-soallen*, to remind of an old promise or debt; *pasoal*, trans.

**summo-asoap**, *sinummoasoap*, *sasummoasoap*, *soasoappa*, *soasappen*, *sinoasoap*, *inoasoasappen*, to do anything blindly and by feeling.

**summoat**, *sinummoat*, *sasummoat*, *soatta*, *soatten*, *sinoat*, *insoatten*, to pull up and remove

the weeds with which the rice fields are covered by means of a hook or hoe; *pasoat*, *pinasoat*, *papasoat*, *ipasoatta*, *ipasoat*, *inipasoat*, *inoipasoat*, to cause such to be done.

**summoes**, *sinummoes*, *sasummoes*, to grow, to increase, to become great; *pasoer*, *pinasoer*, *papasoes*, *ipasoesa*, *ipasoer*, *inipasoer*, to cause to grow.

**summogo**, *si*, *sa*, imp. *sogoa*, to bind two ends, as of string, rattan, etc., one over the other, and thus to lengthen; *pasogo*, trans.

**summokad**, *sinummokad*, *sasummokad*, *sokadda*, *sokadden*, *sinokad*, *inosokadden*, to push or kick with the foot; *pasokad*, *pinasokad*, *papasokad*, *ipasokadda*, etc., to cause such to be done.

**summokar**, *sinummokar*, *sasummokar* (let the *o* be scarcely heard), *isokarra*, *isokar*, *inisolkar*, *inoisolkar*, to push away from one, also to drive on people and urge them to do that which they are not disposed to; *summaloso*, *si*, *sa*, *salosoa*, *salosoan*, *sinalosoan*, *inosalosoan*, to drive on and urge; *pasaloso*, etc.; *summekar o chau*, to stir up the fire; *pasokar*, *pinasokar*, *papasokar*, *ipasokarra*, *ipasokar*, *inipasokar*, *inoipasokar*, to cause such to be done.

**summokko**, *sinummokko*, *sasummokko*, *sokkoa*, *sokkoon*, *sinokko*, *inosokkoon*, to push or thrust any one with a stick, poker, sword, etc., also to point with the finger; *pasokko*, *pi*, *pa*, *ipasokkoa*, *ipasokko*, etc., to cause to be pushed.

**summokkosokko**, *sinummokkosokko*, *sasummokkosokko*, *sokkosokkoa*, *sokkosokkoon*, *sinokkosokkoon*, *inosokkosokkoon*, to push frequently as above; *summokkosokko no zido*, to churn; *pasokkosokko*, *inipasokkosokko*, *inoipasokkosokko*, to cause such to be done.

**summoloch**, *sinummoloch*, *sasummoloch*, the threatening drawing together of the clouds over the hills when the eastern quarter is set in for rain and thunder, as frequently in the south-east monsoon, takes place towards evening; *pasoloch*, *pinasoloch*, *papasoloch*, *ipasolocha*, *ipasoloch*, to occasion such.

**summook**, *sinummook*, *sasummook*, *saka*, *soken*, *sinook*, *inosoken*, to kick with the foot behind; *pasook*, *pi*, *pa*, *ipasoka*, etc., to cause such to be done.

**summooso**, *sinummooso*, *sasummooso*, *soosoa*, *soosoon*, *sinoooso*, *inoosoon*, to follow up, to trace; *pa-oooso*, *pinasoooso*, *papasoooso*, *ipasoooso*, *ipasoooso*, to cause to be followed up.

**summopat**, *sinummopat*, *sasummopat*, *sopatta*, *sopatten*, *sinopat*, *inosopatten*, to be over against, to do anything in opposition; *pasopat*, *pinaso-*



*pat*, *papasopat*, etc., to cause such to be done; *sasopat*, over against; this word is joined with *karri* and *mau*, as *karrisasopat*, and means to be over against each other; thus, *karrisasopat patodon*, to live opposite to each other; *summapat o meroos o paitite*, to sit or speak one over against the other.

**summopisop**, *sinummopisop*, *sasummopisop*, *sopisoppa*, *sopisoppen*, *sinopisop*, to stroke or smooth with the hand, also to level; see *masopisop*; *pasopisop*, *pi*, *pa*, *ipasoppisoppa*, *ipasopisop*, *inipasopisop*, to cause to be stroked.

**summoppo**, *si*, *sa*, *suppoa*, to put up in heaps, as is done with the paddy after it is cut down in the field; *pasuppo*, to cause such to be done. *suppo*, a heap of corn, such as is seen in the fields in the time of harvest.

**summosa**, *sinummosa*, *sasummosa*, *sosasosanni* and *sosaijan*, *inososanni* and *sinososaijan*, *inososanni* and *inososaijan*, to dwell, to inhabit; *pasosa*, *pi*, *pa*, *ipasosa*, etc., to cause to inhabit.

**summoso**, *sinummoso*, *sasummoso*, *sosoo*, *sosoon*, *sinoso*, to roast; *pasoso*, *pi*, *pa*, *ipasosoa*, to cause to be roasted; *sasoan* and *sasosoijan*, a roaster or spit with which people roast.

**summot**, *sinummot*, *sasummot*, *sotta*, *sotten*, *sinot*, *inosotten*, to point towards, either with the finger, or musket, arrow, sword, etc.; *pasot*, *pinasot*, *papasot*, etc., to cause such to be done.

**sumpo**, *sinumpo*, *sasumpo*, *suppoa*, *suppoan*, *sienpon*, *inosuppoan*, to help, to lend a hand in any work, as *molliol*; *pasuppo*, *pi*, *pa*, *ipasuppoa*, *ipasuppo*, etc., to cause such to be done.

**ta**, a particle prefixed to all proper names of men, as *Ta Cabba*, *Ta Bai*, etc.

**ta**, territory, land, or dwelling-place, the common road or street, the ground; *ta-os ata*, the earth; *ta o baziep*, a garden.

**ta-aka-idas**, a half moon, the last quarter of the moon.

**taamen o rapies** (lit. a bad begging), *tsi*, *tat*, imp. *taamen o rapisa*, pass. *taamen o rapies*, *tsinaamen o rapies*, *inotaamen o rapies*, to beg, to demand anything without shame, nom.; *ma-ataamen o rapies*, a beggar.

**taan**, a snare, for catching wild beasts.

**tabba**, a native chopper; fr. *tummabba*.

**tabboen**, full-grown, adult.

**tabboeron**, a family sprung from one stock, relations.

**tabillo**, a bagpipe or trumpet.

**tabo**, a large gourd.

**tabtab**, a place where no water settles when it rains; *matatab*, the verb.

**tach**, moisture, sap; *tach o zido*, milk; fr. *matach*.

**tach-anas**, shrimps that are taken in fresh water; also *teor*, a large kind; *rauno*, a small kind of shrimps which are found in salt water; *awan*, very small shrimps.

**tadach**, heat; fr. *matadach*.

**taddachal**, an instrument with which people pull down earth.

**taddai**, a sole, a sort of fish.

**taddakal**, a head band, such as the women wear.

**taddaries**, a lock; fr. *dummaries*.

**taddin**, the shoulder-blade.

**taddogon**, the upper part of a man or beast.

**tadorrodauron**, a looking-glass.

**tagga**, blood; fr. *matagga*.

**taggargar**, a cable; fr. *takkar* and *arrat*, a rope; see *takkar* and *kummargar*.

**taggausasan**, certain cross bamboos placed above the entrance of the door of a house, on the inside.

**taggogach**, a vein; compounded of *tagga* and *ogach*.

**taggogon**, *zinaggogon*, *tataggogon*, to thirst; *pataggogon*, *pinataggogon*, *papataggogon*, *ipataggoganna*, to cause to thirst; *toggogon*, nom. thirst.

**tairien**, a kind of beads, much esteemed by the natives.

**taitai**, a firefly; also written *turriturri*.

**takkar**, an anchor, a post to which people moor a boat at a ferry.

**takkeein**, a dwarf.

**talcho**, exceeding, excellent, as *talcho mabarra*, *talcho matadach*, exceedingly strong, uncommonly hot.

**talchoach-o**, one who excels or surpasses in might, wealth, beauty, etc.

**talla**, what? with indignation; *talla sum-mara imonos?* what? do you lie on rags?

**talla o no adda**, a grain of rice.

**talla o noeno**, the brain pan; written *tallao-oeno*.

**tallapiech**, a large dart.

**tallas**, a potsherd.

**tallili**, sorrel.

**tallipallipan**, the temples of the head.

**tallochon**, continual perseverance; *tallachon sisa*, the whole day; *tallachon man*, *micham*, *mababat*, to be constantly eating, drinking, going, etc.

**tamaian**, the Spanish pox.

**tammimme**, potatoes.



**tammoes**, crumbs, fragments.  
**tammoesan**, crumbled.  
**tannaas**, a particle of admiration, as ah! see that.  
**tapach-a**, a pair of breeches.  
**taparri-parri**, Takeis, a cart; *go-or* or *geor*;  
*tatearrau loan*, the poles of a cart; *asascau loan*,  
 the yoke.  
**tapos**, all.  
**tappoesan**, a honey bee.  
**tar**, all kinds of pollution, as fr. *snot*, grease,  
 etc.  
**tariboan**, a rainbow.  
**tarra**, a thornback, of which there are two  
 sorts; *tarra boetsina*, a thornback; *tarra paga*  
*aubaas*, a fish somewhat resembling the shark,  
 with a broad blotch on the nose.  
**tarrabean**, or *tarraboan*, a rainbow.  
**tarra ie rain**, *tsi*, *lat*, the trickling of the  
 eyes; *patarra-ie-ra-ien*, trans.  
**tarrakal**, a small hut, standing high, in  
 which the natives frequently sleep, such as are  
 beside their houses or in the fields.  
**tarran**, a way; *mitarom' o taran*, two roads  
 that meet together; *variedda taran*, a way that  
 divides into two.  
**tarran**, *tsinarran*, *inotarran*, and *arriban*,  
*inarriban*, *inoarriban* and *ribajen*, *rimibaijen*,  
*inoribaijen*, seems to mean loathsome or hurt-  
 ful; thus people speak of unwholesome food,  
*arriban o mamacha ja micho*, possibly because  
 it is injurious or deadly, but these words  
 require to be more carefully examined.  
**tarrar**, as *tabtab*; verb *matarrar*.  
**tarrara**, a spider.  
**tarraras**, purslain, a plant.  
**tarraras**, pot-herbs.  
**tarren**, anything defiled with tar.  
**tarrer**, a kind of fish.  
**tarribat**, the obliquity of a thing.  
**tarrogorogh**, a fish, the kalkop.  
**tassaban**, *zinassaban*, *inotassaban*, to hunger;  
*patassaban*, *pinatassaban*, *papatassaban*, *ipatas-*  
*sabanna*, to cause to hunger; nom. *tassaban*,  
 hunger.  
**tassinan**, *tsinassinan*, *inotassinan*, *tassio-a*, to  
 do anything for any one; *inatassinan ja rum-*  
*mozi-dau tamau*, I will pay for my father; in  
 the second and third person people do not say  
*tassinan*, but *tassi*; it is necessary that this word  
 be examined; it is to be written *tas-ina*, just as  
*dau-ina*, for me; so also *tasi-je*, for you; *tas-*  
*icho*, for him; præ. *tsinas*, fut. *inosas*, imp. *tas*  
*ioa*, *sa-a tasjoa ina*, take my place.  
**tasso**, that which is new and untried, is

said of all implements that people are accus-  
 tomed to use, as clothes, cups, dishes, etc.

**tasso** (the *o* short), long, is only used of  
 lifeless things.

**tasso**, a particle wherewith people inquire  
 after any place, as *dema tassone Doubale?* whither  
 does Daubale lead to? *tassono don o Batsjekan?*  
 whereabouts are the houses of Batsjekan? *dema*  
*tassono Taijoan?* which is the way to Taijoan?  
*tassono aisi*, that way.

**tataam**, an answer; fr. *tummaam*.

**tataap**, all kinds of implements that people  
 use for house buildings or agriculture.

**tatabbis**, or *boe-tsina*, a fan.

**tatapannabonna**, arable land.

**tatas**, a fathom.

**tatkach**, the ropes wherewith the deer are  
 encircled in hunting.

**tatkachannabonna**, hunting ground.

**tatintin**, weight.

**tatsaar**, splendour.

**tatsibaul**, and *a-obog*, both words of reserve,  
 when people do not dare to mention scandalous  
 persons.

**tatsira**, the tongue.

**tatta**, a rice-stamper; fr. *tummatta*.

**tattabach**, the first, the principal; *tumma-*  
*bach*, and *matattabach*, verb, to be the first.

**tattabba**, instrument for stabbing, as a sword,  
 knife, etc.

**tattabbak**, a dance, also the trampling of  
 those who are about to fight.

**tattabbi**, a bed on which to sow anything,  
 as in a garden, or a cultivated spot of ground  
 a little elevated.

**tattachil**, fr. *tummachil*.

**tattachum**, a cap; fr. *tummachum*.

**tattagga**, the jaw-bones.

**tattaggioch**, an instrument to draw with.

**tattakal**, ribbon, the head-band of women.

**tattakka**, a stanchion, fr. *tumka*.

**tattakkis**, anything to stitch with.

**tattakob**, a covering, a pavilion, a cord.

**tattakor**, a staff.

**tattallas**, that with which people tread, as  
 the feet; fr. *tummallas*.

**tattallatala**, that wherewith we compose any  
 one; fr. *tummallatala*.

**tattallo**, a bait; fr. *tummallo*.

**tattallumtum**, that wherewith people cover  
 themselves in order to perspire freely; fr. *tum-*  
*mallumtum*.

**tattannanno o parara**, a window.

**tatta o numma?** how do I know?

**tattas o kokko**, the comb, etc., of cocks.



**tattamman o bisa o loan**, the shaft of an arrow or pike.  
**tattarod**, a beholding.  
**tattas**, a cock's comb.  
**tattatsain**, a step; fr. *tummasin*.  
**tattauraija**, a frightening.  
**tatte**, a fish-hook; fr. *tumme*.  
**tattear**, a stanchion; fr. *tummear*.  
**tatte lillum o riba**, a shirt or coat.  
**tattippi**, the sting of anything that stings with the tail.  
**tatto**, that wherewith people kindle.  
**tattoch**, a number; *masanno attoch?* what number? fr. *tummoch*.  
**tattolillis**, a spark; fr. *tummolillis*.  
**tattollo**, see *tattullo* below.  
**tatonnos**, the end where anything is broken off or torn, but especially pro extremitate membri virilis id quod est inhonestum.  
**tattoob**, an instrument wherewith to sprinkle water; fr. *tummoob*.  
**tatto-och**, the fore-finger.  
**tatto o roog**, the brain.  
**tattoos**, a plane; fr. *tummoos*.  
**tatto o telp**, a key; *tatto o chirrap*, a tooth-pick; fr. *tum-o*.  
**tattopoch**, earrings.  
**tattopoch**, the ornaments worn in the ears.  
**tattorrik**, *tattose*, and *tattosik*, a lie; fr. *tummorik*, *tummose*, etc.  
**tattorrodauron**, a looking-glass.  
**tattorrodon**, a copy, an example.  
**tattottoan**, an anvil (native, a hard stone); fr. *tummotto*.  
**tattugga**, an instrument for cutting.  
**tattullo**, a candle; fr. *tummollo*.  
**tattultul**, a bundle of straw or weeds, with which to drive away mosquitoes.  
**tattummauka**, see *tummauka*.  
**tattuppa**, thought, memory.  
**tattupuk**, a number reckoned beforehand; fr. *tumpuch*.  
**tau**, the hair of the head.  
**taugo**, a sort of fruit conically shaped.  
**taurok**, a kind of vegetable which is cooked with the food.  
**tautazillien**, the little finger.  
**taz-i**, a kite.  
**taz-imo**, all sorts of prepared food, whether fish or flesh.  
**taz-ino**, the beak of birds.  
**taz-ipok**, a pencil to paint with; *taz-ipok o bido*, a pen.  
**tazirra**, the tongue.

**tazirrisan**, a pin or peg, on which to hang anything.  
**tea**, an arm.  
**tebabon**, a duck.  
**tees**, the pole or the upper part of the forehead.  
**telp**, a chest.  
**te-o**, a stork.  
**teor**, prawns.  
**te-te**, a stalk, to which the fruit is attached, whether standing in the field or already reaped.  
**teten** is said of those who strike every one; *cirreken*, idem; written *teteen*.  
**tillabien**, a sort of fish called stone bream.  
**tilli**, a badger.  
**tillik**, blindness of one eye, so that the white of the eye cannot be seen, for then it is *tollas*.  
**tillikken**, one who is blind of one eye, this is the pres. from *tummillic*.  
**tinnaam**, before, with respect to place; *talla summada zinoo, ka oa, tinnaam ai*, what do you seek, it lies there before you; *matatinnaan, mi, ma*, forwards; *patatinnaam*, trans.  
**tippo**, persons born on same day; *baddoa*, and *battan*, ditto.  
**to**, water.  
**to abbas**, sea water.  
**to-ak**, a kind of bird.  
**toch**, a number, and *tattoch*, a numbering.  
**tochab**, a hole, a door, a window; fr. *tummochab*, *tattochab*, an opening.  
**tochab o not**, the nostrils.  
**to cha-och**, well water.  
**tochorochen**, *zinochorochen*, *tatochorochen*, to be set a-coughing.  
**togea**, marrow.  
**togea**, a snipe.  
**to-i**, a splinter.  
**tok**, a calm; fr. *pattok*.  
**tokkilli**, jingles worn by young men.  
**tollalis**, a spark.  
**tollas**, blindness of one eye, but so that the white can be seen.  
**tomma?** who?  
**tomo**, pimples, like small warts.  
**tomoon**, full of pimples.  
**tonso**, a Chinese word (?) meaning Fatherland.  
**to-o**, a sea-horn.  
**to-obabat**, an overgrown man.  
**to oetas**, rain water.  
**tooma**, *tsi, tat*, imp. *ta-a*, pass. *ta-an, tsina*, *inota-an*, the reading of a list; *pata-a*, trans. nom. *tattaa*, the reading aloud; and *ma-attata-a*, one who reads the roll.



**toop**, the side.  
**to-or**, a lattice, a grating.  
**toppi**, a sort of reed, of which men make arrows.  
**torritorri**, a firefly, as *tai-tai*.  
**torro**, we, us, but differs from *namo*.  
**to sabba**, river water.  
**tosarri**, a sort of flute.  
**tosarri o a gorro**, the same sort of flute, very long.  
**tos-asjien**, *tsi, tat, tosasjiena*, pass. *tosasjienen*, *tsinosasjien*, etc., to have the toothache; *tos-asji*, the toothache; *tos-assi*, a hollow tooth.  
**totto**, the heart.  
**totton**, the top or upper part of anything; *totton oeno*, the crown of the head.  
**tretre**, an animal named from its song.  
**tsi**, fish; *tsi ballal*, all sorts of small fish, cat-fish; *tsi sabbi*, carp; *tsi meried*, eels; *tsi maarat*, shell-fish; *tsi rodo*, cod; *tsi tarra boetsina*, a roach; *tsi tarra paga oubas*, a sword-fish; *tsi takus*, a sand-creeper; *tsi rocot*, a smelt; *tsi teen*, a fish that has scales like the carp, but smaller; *tsi kabea*, almost like the *teen*, but smaller; *tsi taddai*, a sole; *tsi taddadach*, a Chinese fish, full of bones; *tsi tillabis*, a bream; *tsi pausosan*, a broad fish, with a sharp nose, transparent and soft; *tsi abas*, a shark; *tsi oar*, almost like a shell-fish; *tsi o bioog*, a kind of sprat.  
**tsia**, a needle, a pin.  
**tsibaragoan**, *tsigan*, or *itorra*, a large field lizard; *tsikarra*, smaller ditto, with a long tail; *tsipollopollul*, a spotted house lizard.  
**tsimianna**, *tsini, tatsi, tsianna*, etc.; see in *zimianna*, to be distrustful.  
**tsimibarasabasa**, *tsi, tatsi, tsibarasabasa*, to aim at directly, as *tsimisi*.  
**tsimijk**, *tsini, tatsi, itsijka, itsijk, initsijk, inoitsijk*, to fillip, to make a point, thus [.]; nom. *tatsik*, a tittle, a point; see *zimiek*, under *tummesik*, ditto.  
**tsimijtsjies**, *tsini, tatsi, tsijtsijsa*, to cut off the joint of wood or bamboo.  
**tsimikak**, *tsini, tatsi*, etc., see under in *z*.  
**tsimiki**, *tsini, tatsi, tsikia*, to leer, to look askance; *patsiek*, trans., *tatsiki*, nom. *ma-ata-siki*.  
**tsimimis**, *tsini, tatsi, tsimisa, tsimisan, tsinimisan, inotsimisan*, to take some food, to taste; *paksimi*, to cause such to be done.  
**tsimipi siep**, *tsi, tat, tsipisiepa*, pass. *tsipisiepen*, *tsimipsiep*, *inotsisiepen*, to suck (but not the breast), as a finger, tobacco pipe, etc., *patsiepsiep*, trans.; *tatsiepsiep*, a sucking; *ma-*

*atatsiepsiep*, a sucker; *tsiepsiepan*, that of which men suck, as a tobacco pipe, etc.

**tsimisakal**, see *zimisakal*.

**tsimisi**, see *zimisi, tatsisi*, nom.

**tsiniko**, *tsi, tats, tsikoa*, pass. *tsikoan, tsimiko, inotsikoon*, to right a house that hangs over; *patsiko*, trans. nom.

**tsio-tsio**, a clock or bell.

**tsipan**, west; *matatsip, mi, ma*, westerly; *patatsip*, trans.

**tullala**, a flower; *tullala orasan*, a violet.

**tumbar**, *tsinumbar, tatumbar, tubarra, tubarren, tsienbar, inotubbarren*, to set oneself down fast as those who do fear being pushed away; *patubbar, pinatubbar*, etc., to cause such to be done.

**tumboel**, *tsinumboel, tatumboel, tubboela, tubboelen, tsienboel, inotubboelen*, to seek any one; *patubboel, pinatubboel, papatubboel, ipatubboela, ipatubboel*, etc., to cause to be sought; *tatubboel*, nom., hence *kar tattubboel, mau tattubboel*, to seek one another.

**tumcho**, *tsinumcho, tatumcho, tuchoa* (let the *u* be scarcely heard), *tuchoan, tsinucho, inotuchoon*, to bow; *patucho, pi, pa, ipatuchoa*, to cause to bow.

**tumchoa**, *tsi, tat, tuchoa*, the commencement of the north monsoon; *tumchoa masoan, saidon ja dalli, mameroos ja badda*, i.e. the northern monsoon approaches, the swallow returns to her house, and the young men think of marrying.

**tumka**, *tsi, tat, tukka*, etc. (let the *u* be scarcely heard), to support, to prop up; *patukka, pi, pa, ipatukka*, etc., to cause to support; *tattukka*, nom. a prop.

**tumkach**, *zinumkach, tatumkach, tukkacha, tukkachen, zienkach, inotukkachen*, to hunt deer by concealing oneself in the holes and behind the hedges; *patukkach, pinatukkach, papatukkach*, etc., to cause to hunt.

**tummaam**, *zinummaam, tatummaam, tama, tamen, zinaam, inotamen*, to answer; *pataam, pinataam, papataam, ipatama*, etc., to cause to answer.

**tummaap**, *tsinummaap, tatummaap, tapa, tapen, tsinaap, inotapen*, to do all kinds of work, either in the house or the field; also to attack, to fall upon; *tsinaap*, husbandry, etc.; pass. pret. *tataap*, work, labour; *ma-ataaap*, a worker, a labourer.

**tummaas**, *zinummaas, tatummaas, tasatasan, zinasan, inotasan*, to begin to do anything first, to be followed by another; *pataas, pi, pa, ipatasa, ipataas, inipataas*, to cause to begin, etc.



**tummabach**, *si, tat*, imp. *tabacha*, pass. *tabachen*, *tsinabach*, *inotabachen*, to do anything first; see also *matattabach*; *patabach*, trans. to cause to be done; *tattabach*, nom. a commencement.

**tummabba**, *zinummabba*, *tatumwabba*, *tabba*, *tabbaan*, *zinabba*, *inotabbaan*, to stick; *patabba*, *pinatabba*, *papatabba*, *ipatabba*, etc., to cause to stick.

**tummabbak**, *zinummabbak*, *tatumwabak*, *tabakka*, *tabakken*, *zinabakkan*, *inotabakkan*, to dance, also the swaggering of those who fight, or who wish to fight; *patabbak*, *pinatabbak*, *papatabbak*, etc., to cause such to be done.

**tummabbis**, *zinummabbis*, *tatumwabbis*, *tabbisa*, *tabbisan*, *zinabbisan*, *inotabbisan*, to fan; *patabbis*, *pinatabbis*, *papatabbis*, *ipatabbisa*, *ipatabbis*, *inipatabbis*, *inoipatabbis*, to cause to fan.

**tummachal**, *zinummachal*, *tatumwachal*, *tachalla*, *tachallen*, *zinachal*, *inotachallen*, to remove the earth, as with a hoe, a spade, etc.; it is changed into *d*, see *dummachal*; *padachal*, *pinadachal*, *papadachal*, etc., to cause to be dug up.

**tummach-il**, *zinummach-il*, *tatumwach-il*, *tach-illa*, *tach-illen*, to win, to win a bet; *patach-il*, *pinatach-il*, *papatach-il*, *ipatach-illa*, *ipatach-il*, *inoipatach-il*, to cause such to be done.

**tummach-o**, *tsi, tat*, *tach-va*, same as *pazinado*; *mautadach-o*, idem; *patacho*, nom. *tattacho*, interpretation, intercession; *ma-atattacho*, an interpreter, an interceder.

**tummach-os**, *tsi, tat*, *tachossan*, *tsinachossan*, *inotachossan*, grass, etc., to cut off; *patachos*, also *chummoschos*.

**tummachum**, *zinummachum*, *tatumwachum*, *tachumma*, *tachumman*, *zinachumman*, *inotachumman*, to put on one's hat, to cover one's head; *patachum*, *pinatachum*, *papatachum*, *ipatachumma*, etc., to cause the hat to be put on; *tattachum*, the thing put on (namely, the hat); *tummakkum*, *tsi, tat*, imp. *takumma*, part. *takkumman*, etc., means all kinds of covering.

**tummagcha**, *tsinummagcha*, *tatummagcha*, *tagcha*, *tagchaan*, *zinagcha*, *inotagchaan*, to chop, to hack, to hew; *patatagcha*, *pi, pa*, *ipatagcha*, *inipatagcha*, to cause to be chopped.

**tummagcho**, *zinummagcho*, *tatummagcho*, *tagcho*, to overhang, not to stand upright; it is sometimes changed into *d*, which see; *padagcho*, *pinadagcho*, *dagchoa*, *dagchoon*, *zinagcho*, *inodagchoon*, to cause to overhang;

in which case it is *ipadagchoa*, *ipadagcho*, etc.

**tummagchoch**, *zinummagchoch*, *tatummagchoch*, *tagchocha*, *tagchochen*, *zinagchoch*, *inotagchochen*, to scoop; *tummagchoch o bigeno*, to skim, to scoop off the froth; *patagchoch*, *pinatagchoch*, *papatagchoch*, *ipatagchocha*, *inipatagchoch*, to cause to scoop; *tummagchoch o tono mallo*, to lade water with a bucket.

**tummaiba**, *tsi, tat*, *taiba*, to do anything together or in company; *pataiba*, etc., to cause such to be done; hence comes *aurri a teiba*, that is the drink-money given when people work together, as if they said *auriedda a teiba*, so that this noun seems to come from *moriedda* and *tummaiba*, joined together; for they say also, *moriedda o taiba*, and *moribal o taiba*, to leave off, to cease such working together.

**tummaies**, *zinummaies*, *tatummaies*, *taisa*, *taisan*, *zinaisan*, *inotaisan*, to climb up; *tummaies i kittas*, to climb up a ladder; *pataies*, *pinataies*, *papataies*, *ipataisa*, *ipataies*, *impataies*, *inoipataies*, to cause to climb.

**tummakal**, *zinummakal*, *tatummakal*, *takalla*, *takallan*, *zinakallan*, *inotakallan*, to put on a woman's head-band; *patakakal*, *pinatakakal*, *papatakakal*, *ipatakakalla*, etc., to cause such to be done; written *dummakal*.

**tummakas**, *zinummakas*, *tatummakas*, *takassa*, *takassan*, *inotakassan*, to stop any one in the road, or to turn him out of the way; *patakas*, *pinatakas*, *papatakas*, *ipatakassa*, *ipatakas*, etc., to cause such to be done.

**tummakkis**, *zinummakkis*, *tatummakis*, *taksa*, *taksen*, *zinaksan*, *inotaksan*, to stick together and make one; *patakis*, *pi, pa*, *ipataksa*, *ipatakkis*, etc., to cause such to be done.

**tummakkoob**, *zinummakkoob*, *tatummakkoob*, *takkoba*, *takkoban*, *zinakkoban*, *inotakkoban*, to cover, to cover entirely; *tummakkoob o macha*, to blind the eyes; *patakkooob*, *pi, pa*, *ipatakkooob*, etc., to cause to be covered, also to cover with a rug.

**tummala**, *zinummala*, *tatummala*, *talatalan*, *zinala*, *inotalan*, to find, to welcome; *patala*, *pinatala*, *papatala*, *ipatala*, etc., to cause such to be done.

**tummalas**, *zinummalas*, *tatummalas*, *talassa*, *talassen*, *zinalassen*, *inotallassen*, to tread under foot; *patallas*, *pinatallas*, *papatallas*, *ipatallassa*, *ipatalas*, etc., to cause such to be done.

**tummalattala**, *zinummalattala*, *tatummalattala*, *tallattala*, *tallattalan*, *zinulattalan*, *inotallattalan*, to pacify, to still, to calm all sorts



of emotions; *patalattala*, *pinatalattala*, *papatattala*, etc., to cause such to be done.

**tummalizi**, *zinummalizi*, *tatummalizi*, *talizia*, *talizian*, *zinalizian*, *inotalizian*, to dance; *patalizi*, *pinatalizi*, *papatализи*, *ipatalizia*, etc., to cause to dance; sometimes the *t* is changed into *d*, see *dummalizi*.

**tummallo**, *zinummallo*, *tatummallo*, *talloa*, *talloon*, *zinalloon*, *inotalloon*, to allure, to bait; *patallo*, *pinatallo*, *papatallo*, etc., to cause to allure.

**tummallumtum**, *zinummallumtum*, *tatummallumtum*, *tallumtumma*, *tallumtummen*, *zinallumtum*, *inotallumtum*, to cover up oneself or another in order to produce perspiration; *patalumtum*, *pi*, *pa*, *ipatalumtumma*, etc.

**tummalpon**, *zinummalpon*, *tatummalpon*, *talponna*, *talponnan*, *zinalponnan*, *inotalponnan*, to betake oneself anywhere, or set forward, also to stir oneself up, and exert one's strength; *patalpon*, *pi*, *pa*, *ipatalponna*, *ipatalpon*, etc., to cause such to be done.

**tummammoos**, *zinummammoos*, *tatummammoos*, *itammosa*, *itammoos*, *initammoos*, *inoitammoos*, to crumble, to shred; *patammoos*, *pi*, *pa*, *ipatammosa*, *ipatammoos*, etc., to cause such to be done; *tummammoos* means to stick anything in the mouth.

**tummanna**, *zinummanna*, *tatummanna*, *tanna*, *tannaan*, *zinanna*, *inotannaan*, to open; *tannaosja*, *chachap o donoe*, open the door of the house; *patanna*, *pi*, *pa*, *ipatanna*, etc., to cause to open; *tattannanna o parara*, an opening to let in light, that is, a window.

**tummao**, *zinummao*, *tatummao*, *taoa*, *taoan*, *zinaoan*, *inotaoan*, to sprinkle as with water, salt, thin mud, etc., but to cover with wood, stone, and other things that do not spread, is *magga*; the thing wherewith the sprinkling or covering is made, *itaoon*, *initaoon*, *inoitaoon*; *patao*, *pinatao*, *papatao*, *ipataoa*, *ipatao*, *inipatao*, etc., to cause such to be done.

**tummapacha**, *zinummapacha*, *tatummapacha*, *tapacha*, *tapachanni* and *tapachaiyan*, *zinapachanni* and *zinapachayan*, *inotapachanni* and *inotapachayan*, to put on one's breeches; *patapacha*, *pi*, *pa*, etc., to cause such to be done.

**tummapal**, *tsi*, *tat*, *tapalla*, *tapallan*, *tsinapal*, *inotapallan*, to stumble in the way; *patapal*, trans. nom. *tattapal*.

**tummapies**, *zinummapies*, *tatummapies*, *tapisa*, *tapisen*, *zinapies*, *inotapisen*, to beat with a stick, as people do their clothes, in order to knock dust or dirt; *patapies* *zinatapies*, *papatapies*, etc., to cause such to be done.

**tummapitapies**, *zinummapitapies*, *tatummapitapies*, *tapitapisa*, *tapitapisen*, *zinapitapies*, *inotapitapisen*, to beat with many strokes; *patapitapies*, *pi*, *pa*, etc., to cause such to be done.

**tummara**, *tsi*, *tat*, *tara*, *taran*, *tsirara*, *inotaran*, to choose anything first, as *tummar' o mio a*, *tummar o mammali badda*, to choose to cut down a field, to choose a lady; *patara*, trans. *tatarara*, a choice; hence *karri tatta-a*, *mau tatta-a*, to choose one another.

**tummarad**, *zinummarad*, *tatummarad*, *taradda*, *taradden*, *zinarad*, *inotaradden*, to gather up what another has scattered, as rice thrown over the floor; *patarad*, *pi*, *pa*, *ipataradda*, *ipatarad*, etc., to cause such to be done.

**tummaramar**, *tsi*, *tat*, *tamaramarra*, *tamaramarren*, *tsinaramar*, *inotamararen*, to be here and there, separated from one another, some here and some there; *pataramar*, trans. such a scattering.

**tummaratral**, *tsi*, *tat*, *taratrala*, to wave as grass, plants, and other little things do, etc., differs from *lummitullito*; *parakal*, trans.

**tummarau**, same as *dummarau*; *patarau*, *pi*, *pa*, *ipataraua*, etc., as *padarau*.

**tummarautau**, same as *dummaraudau*; *patarautau*, *pi*, *pa*, same as *padarautau*.

**tummaries**, *tsi*, *tat*, *tariesa*, to intercept any one in his way; *pataries*, trans.; *tummaries o axes*, to intercept the enemy; nom. *tattaries*, an intercepting; *ma-atattaries*, a hard runner who overtakes another.

**tummaroggi**, *zinummaroggi*, *tatummaroggi*, *taroggia*, *taroggian*, *zinaroggian*, *inotaroggian*, to change things which are so much alike that they can be easily mistaken one for the other, and this with intent to deceive; *pataroggi*, *pinataroggi*, *papataroggi*, *ipataroggia*, etc., to cause such to be done.

**tummaromma**, *tsi*, *tat*, *taromma*, *tsinaromma*, *inotaromma*, to betray; *pataromma*, trans. *tattaromma*, treachery; hence *karri-tattaromma*, *mau-tattaromma*, to deceive one another; *ma-atattaromma*, a traitor.

**tummaroob**, *zinummaroob*, *tatummaroob*, *tarroba*, *tarroban*, *zinarroban*, *inotarroban*, to cover as people do the head with a fan, to protect them from sun or rain, thus not entirely covered, or to cover with a rug or such like, in which it differs from *tummakkoob*; *patarroob*, *pi*, *pa*, *ipatarroba*, etc., to cause to cover.

**tummarros**, *tsi*, *tat*, imp. *tarossa*, to pick anything here and there, just as people



pluck the ripe ears in a field; *patarros*, trans.

*tummassal*, *zinummassal*, *tatummassal*, *tassalla*, *tassallen*, *zinassal*, *inotassallen*, to catch at once, to apprehend; *patassal*, *pi*, *pa*, *ipataassalla*, etc., to cause such to be done; *tattasal*, nom.

*tummassin*, *zinummassin*, *tatummassin*, *tassina*, *tassin*, *zinassin*, *inotassin*, to entertain any one; *patassin*, *pi*, *pa*, *ipataassin*, *inipataassin*, to cause such to be done; *tattassin*, an expectation, hope.

*tummatas*, *zinummatas*, *tatummatas*, *tatas*, *tatasan*, *zinatas*, *inotatasan*, to fathom; *patatas*, *pi*, *pa*, *ipatalatas*, etc., to cause to be fathomed; *tatas*, a fathom.

*tummatta*, *zinummatta*, *tatummatta*, *tatta*, *tattan*, *zinattan*, *inotattan*, to stamp seed out of the husk; *patatta*, *pi*, *pa*, *ipataatta*, *inipataatta*, to cause to be stamped out; *tatta*, a rice stamper.

*tummattal*, *zinummattal*, *tatummattal*, *tattallan*, *zinattal*, *inotattallan*, to trample with the feet; *patattal*, *pinattal*, *papatattal*, *ipataitalla*, *ipataital*, *inipataital*, etc., to cause such to be done.

*tummattam*, *zinummattam*, *tatummattam*, *tattamma*, *tattammen*, *zinattam*, *inotattammen*, to hold fast; *patattam*, *pi*, *pa*, *ipataattamma*, *ipataattam*, etc., to cause to hold fast.

*tummau-aab*, *zinummau-aab*, *tatummau-aab*, *tauba* and *taumasan*, *tauban* and *taumasan*, *tsinauban* and *tsinaumasan*, *inotauban* and *inotaumasan*, to do anything first or before another, whether drinking, speaking, or tasting; *patau-aab*, *pi*, *pa*, *ipatauaba*, *ipatau-aab*, etc., to cause such to be done, as *mananat*; *tattau-aab*, or *tau-aab*, nom. subst., is used adverbially as before.

*tummauka*, *zinummauka*, *tatummauka*, *tauka*, *taukan*, *zinauka*, *inotaukan*, to do anything over again; *patauka*, *pinatauka*, *papatauka*, *ipatauka*, *inipatauka*, *inoipatauka*, to cause such to be done; *tummaukauka*, *zi*, *ta*, to increase; *tummauka*, trans.; *pataukauka*, etc., as *patauka*.

*tummaula*, same as *tummauka*; *pataula*, same as *patauka*; *gummalich*, idem., nom. *gagallich*; *pagallich*, idem., nom. *gagallich*.

*tummaulaula*, *zinummaulaula*, *tatummaulaula*, *taulaula*, *zinaulaula*, *inotaulaulan*, to do anything very often; same as *tummaukauka*; *pataulaula*, *pi*, *pa*, etc., as *pataukauka*, to cause anything to be done frequently; *gummalle-gallich*, idem.; *pagallegallich*, idem.

*tummaumasa*, *zinummaumasa*, *tatummau-*

*masa*, *taumasa*, *taumasanni* and *taumasayan*, *zinaumasanni* and *zinaumasayan*, same as *matinnaam*; *pataumasa*, *pi*, *pa*, *ipataumasa*, *inipataumasa*, *inoipataumasa*, same as *patinnaam*.

*tummauraya*, *zinummauraya*, *tatummauraya*, *tauraya*, *taurayan*, *zinaurayan*, *inotaurayan*, to put into a fright; *patauraya*, *pi*, *pa*, *ipatauraya*, *inipatauraya*, *inoipatauraya*, to cause to be afraid.

*tumme*, *tsinumme*, *tatumme*, *tea*, *teen*, *tene*, *inoteen*, to angle; *pate*, *pinate*, *papate*, *ipatea*, *ipate*, *inipate*, *inoipate*, to cause thus to fish; *tatte*, nom.

*tummea*, *tsinummea*, *tatummea*, *te-a*, *te-aan*, *tene-a*, *inote-aan*, to punish; *patea*, *pinatea*, *papatea*, *ipate-a*, *inipate-a*, *inoipatea*, to cause such to be done; *tattea*, nom. that wherewith people punish, or the punishment itself.

*tummean*, *tsi*, *tat*, *tsanna*, *tsean*, *tsinean*, *ino-tean*, same as *tummaiba*; *patsan*, trans., *tean*, nom.

*tummear*, *tsinummeear*, *tatummeear*, *ettear*, *in-eteear*, *inoeteear*, to draw forth, to drag along; *patear*, *pinatear*, *papatear*, *ipatearra*, *ipatearen*, *inipatear*, *inoipatear*, to cause to be dragged; *tattear*, nom. a drawing forth; this word is also applied to the poles of a cart, between which an ox is fastened in order to draw it.

*tummear*, *tsinummeear*, *tatummeear*, *tearra*, *tearren*, *tsinear*, *inotearren*, to support, to prop up; *patear*, *pinatear*, *papatear*, *ipatearra*, *ipatear*, *inipatear*, *inoipatear*, to cause such to be done; *tattear*, a prop.

*tummeer*, *zinummeer*, *tatummeer*, *tera*, *terin*, *zineer*, or *tineer*, *inoterin*, to avoid, to shun either a stab or a blow; *pateer*, *pinateer*, *papateer*, *ipatera*, *ipateer*, *inipateer*, *inoipateer*, to cause to avoid.

*tummenon*, *zinummenon*, *tatummenon*, *tinnona*, *tinnonnen*, *zininnon*, *inotonnonnen*, also *tinnonnan*, *zininnonnan*, *inotinnonnan*, to weave; *patinnon*, *pi*, *pa*, *ipatinnonna*, *ipatinnon*, *inipatinnon*, *inoipatinnon*, to cause to weave.

*tummepar*, *zinummeepar*, *tatummeepar*, *teparra*, *teparran*, *zineparran*, *inoteparran*, to lean on anything with the hand or arm; *patepar*, *pinatepar*, *pa*, *ipateparra*, *ipatepar*, *inipatepar*, *inoipatepar*, to cause to lean.

*tummerap*, *zinummerap*, *tatummerap*, *terappa*, *terappen*, *zinerap*, *inoterappen*, to lick; *paterap*, *pinaterap*, *papaterap*, *inoipaterap*, to cause to lick.

*tummilla*, *zinummilla*, *tatummilla*, *itilla-a*, *initilla*, *inoitilla*, to set in, to print in, to stick in, as people pierce a deer with a spear, or to



imprint, as people press a seal on wax, while the impression is expressed by the pass. pret. of the verb *initilla*, that is, that which is impressed, it means also to cook food for children; *patilla*, *pinatilla*, *papatilla*, *ipatilla*, *inipatilla*, *inoipatilla*, to cause an impression to be made.

**tummillak**, *zinummillak*, *tatummillak*, *tillaggen*, *zinillag*, *inotillaggen*, to appear, to seem; *patillak*, *pinatillak*, *papatillak*, *ipatillagga*, *ipatillak*, *inoipatillak*, to cause to appear.

**tummillik**, *zinummillik*, *tatummillik*, *tillikka*, *tillikken*, *zinillik*, *inotillikken*, to be struck with blindness in one eye, so that the white of the eye cannot be seen, for then it is *tollassen*, fr. *tummollas*; *patillik*, *pinatillik*, *papatillik*, *ipatillikka*, *ipatillik*, *inipatillik*, *inoipatillik*, to cause such to be done; *tatillik*, such a blindness.

**tummillik o babora**, to level the ground for the foundation of a house, and to beat it hard with flat pieces of wood.

**tummirtir**, *tsi*, *tat*, *tirtirra*, to tremble; *patirtir*, trans. *tattirtir*, nom. a trembling.

**tummis**, *zinummis*, *tatummis*, *itissa*, *itis*, *initis*, *inoitis*, to throw away, to lose; *patis*, *pinatis*, *papatis*, *ipatisa*, *ipatis*, *inipatis*, *inoipatis*, to cause to be thrown away; *ma-atattis*, one who throws away.

**tummissan**, *zinummissan*, *tatummissan*, *tissanna*, to sigh; *patissan*, *pinatissan*, *papatissan*, *ipatisana*, *ipatisan*, *inipatisan*, *inoipatisan*, to cause to sigh; *tatissan*, a sigh; *ma-atattissan*, one who sighs.

**tummittil**, *zinummittil*, *tatummittil*, *tittilla*, *tittillan*, *zinittillan*, *inotittillan*, to beat in; *patittil*, *pi*, *pa*, *ipatittilla*, *ipatittil*, etc., to cause such to be done; *tattittil* a nail or peg which people drive in, also the driving in itself.

**tummo**, *zinummo*, *tatummo*, *toa*, *toon*, *zino*, *inotoon*, to reach out the hand to receive anything; *pato*, *pinato*, *papato*, *ipato*, *inipato*, *inoipato*, to cause such to be done.

**tummo-ach**, *zinummo-ach*, *tatummo-ach*, *toacha*, *toach-en*, *zino-ach-an*, *inoto-ach-an*, to come out, to come to light; thus the sun and moon are said *tummo-ach*, to rise; grass and vegetables, *tummo-ach i bobo ta*, to come above the ground; and men, *tummo-ach ta*, to come out into the street; *patoach*, *pinatoach*, *papatoach*, *ipatoacha*, *ipatoach*, *inipatoach*, *inoipatoach*, to cause such to be done; *tattoach*, a rising, a coming up.

**tummoch**, *zinummoch*, *tatummoch*, *toch-a*, *tochen*, *zinoch*, *inotoch-en*, to number; *tummoch o bido*, to read; *patoch*, *pinatoch*, *papatoch*, *ipa-*

*toch-a*, *ipatoch*, *inipatoch*, *inoipatoch*, to cause to be numbered.

**tummochab**, *zinummochab*, *tatummochab*, *tochabba*, *tochabban*, *zinochabban*, *inotochabban*, to make a hole; *patochab*, *pinatochab*, *papatochab*, *ipatochabba*, *ipatochab*, *inipatochab*, *inoipatochab*, to cause such to be done; *tattochab*, the making a hole; *tochab*, a hole.

**tummod**, *zinummod*, *tatummod*, *todda* (this passive is used respecting a field; *bonna todden*, the field is planted; but *itod*, *initod*, *inoitod*, means the rice, etc., is sown); *todden*, *zinod*, *inotodden*, cover the seed with earth when it is sown; *patod*, *pi*, *pa*, *ipatodda*, *ipatod*, etc.; *tatod*, the covering of that which is sown after the sowing; *taddodayan*, the sowing time or place.

**tummoelakkies**, *zinummoelakkies*, *tatummoelakkies*, *toelakisa*, *toelakisen*, *zinoelakies*, *inotoelakkisen*, to do anything unexpectedly; same as *poelakies*; *tummoelakkies o poch o cho*, to shoot a man suddenly; *tummoelakkies o payach o riba*, to soil a coat unexpectedly; *patoelakkies*, *pi*, *pa*, *ipatoelakisa*, *ipatoelakies*, *inipatoelakies*, *inoipatoelakies*, to cause such to be done; *tattoelakies*, a mistake, amissing; hence *kar tattoelakkies*, *mau tattoelakkies*, to miss one another; *ma-atattoelakkies*, one who misses.

**tummok**, *zinummok*, *tatummok*, *tokka*, *tokken*, *sinok*, *inotokken*, to overthrow; *tummok o mallo*, to upset a cup; *tummok o bato*, to knock against a stone, to stumble; *tummok o don*, to knock at a house or a door; *tummok o tazirrisan*, to hit a nail or pin in order to drive it in; *patok*, *pi*, *pa*, *ipatokka*, *ipatok*, *inipatok*, *inoipatok*, to cause such to be done; *tattok*, a knocking, also that wherewith we knock; *tattok a oos*, quasi *tattokaus*, the beat of a drum; *tattoksayan*, the place where people beat, also the time when the gong is beaten.

**tummokko**, *tsi*, *ta*, *tokkoa*, *tokkoan*, pass. etc., to heap up, to lay in a heap; *patokko*, to cause such to be done; *tokko*, a heap.

**tummokkotok**, *zinum*, *tatum*, *tokkotokko*, *tokkotokken*, *zinokkotok*, *inotokkotokken*, the redoubling of *tummok*; *patokkotok*, *pi*, *pa*, *ipatokkotokka*, *ipatokkotok*, etc., the redoubling of *patok*.

**tummolalla**, *tsi*, *tat*, *tullalla-a*, *tullalla-an*, *tsinullalla-an*, the blossoming of trees; *inotullalla-an*; *patullalla*, trans., *tallalla*, nom. blossom.

**tummollas**, *tsi*, *tat*, *tollassa*, *tollassen*, *tsinollas*, *inotollassen*, to be blind of one eye, but so as that the white can be seen; *patollas*, trans. *tatollas*, such blindness.



**tummolillis**, *tsinummolillis*, *tatummolillis* (imp. *tollalis*, part. *tollalissen*, *tsinullolis*, *inottollolissen*, nom. *tollalis*, a spark, a bit of fire), to give out sparks, as red-hot iron does when it is beaten; *patollilis*, *pi*, *pa*, *ipatollilissa*, *ipatollilis*, *inipatollilis*, *inoipatollilis*, to cause to give out sparks.

**tummollo**, *zinummollo*, *tatummollo*, *tolloa*, *tolloan*, *zinolloan*, *inotolloan*, to set on fire; *tummollo*, *tatollo*, to light a candle; *patollo*, *pinatollo*, *papatollo*, *ipatolloa*, *ipaiollo*, *inipatollo*, *inoipatollo*, to cause to be lighted; nom. *tattollo*, a candle.

**tummoltal**, *zinummoltal*, *tatummoltal*, *toltolla*, *toltollan*, *zinoltollan*, *inotoltollan*, to smoke with a wisp of straw, called *taittol*, in order to drive away the musquitos; *patoltol*, *pinatoltol*, *papatoltol*, *ipatoltolla*, *ipatoltol*, *inipatoltol*, to cause such to be done.

**tummonog**, *tsi*, *tat*, *tonnoga*, *tonnogon*, *tsinonog*, *inotonnogon*, the first rising of the water in the sea or rivers; *tummonok sai o to, de, abas, de sabba*; *tattonnog*, nom. the commencement of flood tide, the rising of the water, of the sea, or a river.

**tummoob**, *zinummoob*, *tattummoob*, *itobo*, *itooob*, *initooob*, *inoitooob*, to sprinkle water, also to sprinkle with the same, when it is *toba*, *toban*, *zinoban*, *inotoban*; *patoob*, *pinatoob*, *papatooob*, *ipatoba*, *ipatoob*, *inipatoob*, *inoipatoob*, to cause to be sprinkled.

**tummo-ol**, *zinummo-ol*, *tatummo-ol*, *to-olla*, *to-ollan*, *zino-ollan*, *inoto-ollan*, same as *tummollo*; *pato-ol*, *pi*, *pa*, *ipato-olla*, *ipato-ol*, etc., same as *patollo*.

**tummoos**, *zinummoos*, *tattummoos*, *tosa*, *tosan*, *zinosan*, *inotosan*, wherewith? *itoos*, *initoos*, *inoitoos*, to rub; *patoos*, *pinatoos*, *papatooos*, *ipatosan*, *ipatoos*, *inipatoos*, *inoipatoos*, to cause to be rubbed; *tummoostooos*, intens.

**tummorraich**, *zinummorraich*, *tattummorraich*, *torraicha*, *torraichen*, *zinorraich*, *inotorraichen*, to slide or slip off, to slide out; *patorraich*, *pi*, *pa*, *ipatorraicha*, *ipatorraich*, *inipatorraich*, *inoipatorraich*, to cause such to be done.

**tummorrik**, *zinummorrik*, *tatummorrik*, *torrika*, *torriken*, *zinorrik*, *inotorriken*, to tell lies; *patorrik*, *pinatorrik*, *paporrik*, *ipatorrikka*, *ipatorrik*, *inipatorrik*, *inoipatorrik*, to cause to lie.

**tummorritorrik**, *tsi*, *tat*, *torritorria*, *torritorrian*, *tsinotorritorri*, *inotorritorrian*, to flicker, to glitter, as fireflies in the dark, also as stars in the night; *tummaitas*, idem; *pataitas*, idem; *patorritorri*, trans., *torritorri*, nom. a glittering, also a firefly; *taitai*, idem.

**tummorritorrik**, *zinummorritorrik*, *tatummorritorrik*, *torritorrikka*, *torritorriken*, *zinorritorrik*, *inotorritorriken*, to tell lies often; *patorritorrik*, intens. of *tummorrik*.

**tummorro**, *zinummorro*, *tatummorro*, *torroan*, *zinorroan*, *inotorroan*, to leak, to leak out, either through roofs or through broken vessels and so forth; *patorro*, *pinatorro*, *paporro*, *ipatorroa*, *ipatorro*, *inipatorro*, *inoipatorro*, etc.; *tummorrotorro*, intens.

**tummorroch**, *tsi*, *tat*, *torrocha*, *torrochen*, *tsinorroch*, *inotorrochen*, to drag, to pull after one, neut.; *patorroch*, trans. to draw, act. to cause to be drawn; *tattorroch*, nom. a dragging; *tummorrotorroch*, intens.

**tummorrod**, *zinummorrod*, *tatummorrod*, *torroda*, *torrodan*, *zinorrodan*, *inotorrodan*, to look downwards, to look in a glass; *patorrod*, *pi*, *pa*, *ipatorrodda*, *ipatorrod*, *inipatorrod*, *inoipatorrod*, to cause such to be done; *tummorrotorrod*, intens.

**tummose**, *zinummose*, *tatummose*, *tosea*, *tosein*, *zinose*, *inotosein*, same as *tummorrik*; *patose*, *pinatose*, *papatose*, *ipatosea*, *ipatose*, *inipatose*, *inoipatose*, same as *patorrik*; *tummosetose* and *patosetose*, same as *tummorritorrik* and *patorritorrik*.

**tummoshiek**, *tsi*, *tat*, *toshieka*, pass. *toshiekan*, etc., to spatter, to bedaub; *patoshiek*, trans., *tattoshiek*, nom.

**tummosik**, *zinummosik*, *tatummosik*, *tosikka*, *tosikken*, *zinosik*, *inotosikken*, same as *tummorrik*; *patossik*, same as *patorrik*; *tummositosik* and *patositosik*, same as *tummorritorrik* and *patorritorrik*.

**tummot**, *tsi*, *tat*, *totta*, to let wind; *patot*, to cause such to be done; *tottat*, foul wind.

**tummotto**, *zinumotto*, *tatumotto*, *tottoa*, *tottoon*, *zinotto*, *inotottoon*, to forge, to beat anything to powder; *patotto*, *pinatotto*, *papatotto*, *ipaitottoa*, *ipatotto*, *inipatotto*, *inoipatotto*, to cause such to be done.

**tummotto**, *tsi*, *tat*, *tottoa*, *tottoon*, *tsinotto*, *inotottoon*, the budding or shooting forth of the fruit after the blossoms fall off.

**tum-o**, *zinum-o*, *tatum-o*, *to-a*, *toan*, *zino*, *ino-loan*, to pick, to stick; *tum-o chirrap*, to pick the teeth; *tum-o taddarries*, to put the key in a lock, to lock it up, the locking up itself; also to gore, as a deer with his horns.

**tumpa**, *zinumpa*, *tatumpa*, *tuppa*, *tuppaan*, *zienpa*, *inotuppaan*, to think, to reflect; *patuppa*, *pi*, *pa*, *ipatuppa*, *inipatuppa*, *inoipatuppa*, to cause to think; *tumpa tuppa*, intens.;



*tattuppa*, thoughts; *ma-atattuppa*, one who thinks.

*tumpas*, *zinumpas*, *tattumpas*, *tuppassa*, *tup-pasen*, *zienpas*, *inotuppasin*, to tread with the foot on one side; *patuppas*, *pinatuppas*, *papa-tuppas*, *ipatumppasa*, *ipatumppas*, *inipatumppas*, *ino-ipatumppas*, to cause such to be done; *tattuppas*, nom., *tumpatumppas*, indic. *tumpas*.

*tumpies*, *zinumpies*, *tatumppies*, *tuppisa*, *tup-pisen*, *zinumpies*, *inotuppisen*, same as *tunmaggā*; *patuppies*, *pi*, *pa*, *ipatumppisa*, *ipatumppies*, same as *pataga*.

*tumpoch*, *zinumpoch*, *tattumpoch*, *ituppochā*, *ituppoch*, *inotuppoch*, *inoituppoch*, to fix in the ear-rings, where to? *tuppochā*, *tuppochān*, *zien-pochān*, *inotuppochān*; *patuppoch*, *pi*, *pa*, *ipatum-pochā*, *ipatumppoch*, *inipatumppoch*, *inoipatumppoch*, to cause such to be done; *tattuppoch*, ear-rings.

*tumpor*, *tsi*, *ta*, *tupporra*, *tupporren*, *tsienpor*, *inotupporren*, to hatch as birds; *patuppor*, trans., *atuppor*, nom. a hatching.

*tumpuk*, *zinumpuk*, *tattumpuk*, *tuppucca*, *tuppuccen*, *zienpuk*, *inotuppuccen*, to count, to reckon up anything in the mind; *patuppucc*, *pinatuppucc*, *pa*, *ipatumppukka*, *ipatumppuk*, etc.

*tumrāch*, *zinumrāch*, *tattumrāch*, *tirrachā*, *tirrachān*, *zinirrach*, *inotirrachān*, the bursting of water through a dam, the escaping of a fish through a hole or rent in the net, the running out of paddy or such like article through a sack; the place where it leaks is *tirrachān*, *zinirrachān*, *ino*, etc.; *patirrach*, *pi*, *pa*, *ipatur-rāchā*, etc.

*tumsar*, *tsinumsar*, *tattumsar*, *tsarren*, *tsiensar*, *inotsarren*, to shine, to illumine; *pasar*, *pinazar*, *papazar*, *ipazarra*, *ipazar*, *inipazar*, *inoipazar*, to cause to shine; *tatsar*, nom. appearance.

*tumsar*, *tsi*, *ta*, *tsarra*, to stab, to stab; *tumsar* o *binnan*, to stab a deer with a spear.

*tumsik*, *tsi*, *tat*, *tsika*, *tsiken*, *tsinick*, *inotsiken*, to stain, to spot; *patsik*, trans., *tatsik*, a spot.

*tumso*, *tsinumso*, *tatumso*, *isoa*, *tsoan*, *tsiensoan*, *inotsoan*, to assent by a nod; *patso*, *pinatso*, *papatso*, *ipatsoa*, *ipatso*, *inipatso*, *inoipatso*, to cause such to be done; *tatso*, a nod.

*tumtum*, *zinuntum*, *tattuntum*, *tuntumma*, *tuntummen*, *zinuntum*, *inotuntummen*, to fast, to deny the stomach its food; *patuntum*, *pinatuntum*, *papatuntum*, *ipatumtumma*, *ipatumtum*, *inipatumtum*, *inoipatumtum*, to cause such to be done.

*tuppach*, between; *tuppach* o *don*, between the houses; *tuppach* o *ranna*, amongst the hills; the verb neut. is *matuppach*, to be be-

tween two, and the act. *patuppach*, fr. the root *tuppach*.

*tuppich*, the stalk wherewith the fruit is fastened to the tree or plant.

*tuppo*, a troop of men or beasts, a generation, a principal reason.

*tuppoch*, the hair on the skin of men or beasts, excepting the hair of the head, beard, or eye-brows; it is written *duppoch*.

*tuppoos*, sugar; *tuppoos* o *bato*, sugar-candy.

*turriturri*, a firefly, same as *taitai*; the verb *maturriturri*; *mataitai*.

*tutta*, the heart; also written *totto*.

*tuttoach* a *zysya*, sunrise.

*ummachol*, *inummachol*, *aummachol*, *acholla*, *achollen*, *inachol*, *inoachollan*, to lay anything out of the way; *paachol*, *pinaachol*, *papaachol*, *ipaacholla*, *ipaachol*, *inipaachol*, *inoipaachol*, to cause to be laid aside.

*ummadach*, *inummadach*, *aummadach*, *adacha*, *adachen*, *inadachān*, *inoadachān*? what? *iadach*, *inidach*, *inoiadach*, to hang up; *ummadach* o *tairien*, to hang up beads; *ummadach* o *ballasau*, to hang up a sword; *paadach*, *pinaadach*, *papaadach*, *ipaadach*, *inipaadach*, *inoipaadach*, to do so to another, to cause to be done.

*ummado*, *inummodo*, *aummado*, *addoa*, *addoan*, *inaddoan*, *inoaddoan*, to dissuade; *paaddo*, *pinaaddo*, *pa*, *ipaaddoa*, *ipaaddo*, *inipaaddo*, *inoipaaddo*, to cause to dissuade; *ummoosso*, idem.

*ummadok*, *inummadok*, *aummadok*, *adokka*, *adokken*, *inadok*, *inoadokken*, to pick and choose; *elli chinummar* o *bausje tapos ja assaban*, *inummadok chono kinummosi*, i.e. the Dutch have not burnt down the whole village, they have picked out the disobedient; *paadok*, *pi*, *pa*, *ipaadokka*, *ipaadok*, etc., to cause such to be done.

*ummalappo*, *inummalappo*, *aummalappo*, *alappoa*, *alappoon*, *inalappo*, *inoalappoon*, from which are derived *alappoan*, *inalappoan*, *inoalappoon*, to heave up, to lift up; *paalappo*, *pinaalappo*, *papaalappo*, *ipaalappoa*, *ipaalappo*, *inipaalappo*, *inoipaalappo*, to cause to lift up.

*ummao*, *inum*, *aum*, *aoa*, *aoon*, *inoo*, *inoaoon*, to dissolve salt; trans. *pa-ao*, melted salt, brine; *ao-no-soa*, brine for washing wounds.

*ummapach*, *inummapach*, *aummapach*, *apacha*, *apachān*, *inapachān*, *inoapachān*, to climb, to climb up; *paapach*, *pinaapach*, *papaapach*, *ipaapacha*, *ipaapach*, *inipaapach*, *inoipaapach*, to cause to climb.

*ummapar*, *inummapar*, *aummapar*, *aparra*,



*aparren, inapar, inoaparren* (that out of which it is taken); *aparran, inaparran, inoaparran*, to take anything out with the hand or fingers pinched close together; *ummapar o inochan, inai mallo*, to take food out of a dish; *ummapar o dassono innai roboen*, to take rice out of a bag; *ummapar o boa no innai kallaman*, to take fruit out of a large pot, etc.; *paapar, pi, pa, ipaaparra, ipaapar, inipaapar, inoipaapar*, to cause such to be done.

**ummarap o lalian**, about half-past twelve.

**ummaron**, *inummaron, aummaron, aronna, aronnen, inaron, inoaromen*, to roll up; *paaron, pinaaron, papaaron, ipaaronna, ipaaron, inipaaron, inoipaaron*, to cause to roll up; the *r* is sometimes doubled.

**ummaras**, *inummaras, aummaras, arrassa, arrasan, inarrasan, inoarrasan*, to stride, to step over, to pass by; *paarras, pinaarras, papaarras, ipaarasa, ipaarras, inipaarras, inoipaarras*, to cause such to be done.

**ummatat**, *inummatat, aummatat, atatta, atatten, inatat, inoatatten*, to chew; *paatat, pinaatat, pupaatat, ipaatatta, inipaatat, inoipaata*, to cause to chew.

**ummelis**, *inummelis, aummelis, olissa, olissoan, inolissan, ino-olissan*, to take off the lid or cover; *ummelis o babechab*, to open the lid of a pot; *paolis, pinaolis, paolis, ipaolissa, ipaolis, inipaolis, inoipaolis*, to cause such to be done.

**ummenig**, *inummenig, aummenig, enigga, eniggan, ineniggan, inoeniggan*, to speak gently, as one ashamed or abashed; *paenig, pinaenig, papaenig, ipaenigga, ipaenig, inipaenig, inoipaenig*, to cause such to be done.

**ummerap**, *inummerap, aummerap, erappa, erappan, inerap, inoerappan*, same as *tummerap*, to lick; *paerap, pi, pa, ipaerappa, ipaerap, inipaerap, inoipaerap*, to cause such to be done.

**ummichich**, *inumnichich, aummichich, ichicha, ichichen, inichich, inoichich*, to gnaw; *paichich, pinaichich, papaichich, paichicha, ipaichich, inipaichich, inoipaichich*, to cause such to be done.

**ummietiet**, *inumietiet, aumietiet, ietita, ietiten, inietiet, inoietiten*, to bite off the ends, as of thread, etc.; *paetiet, pinaetiet, papaetiet, ipaetita, ipaetiet, inipaetiet, inoipaetiet*, to cause such to be done.

**ummillag**, *inummillag, aummillag, illagga, illaggen, inillag, inoillaggen*, to unfold, to open out; *ummillag o naupoot, o bido*, to unfold a cloth or a book; *ummillag o rima*, a straight hand; *paillag, pinaillag, papaillag, ipaelagga, ipaelag, inipaelag, inoipaelag*, to cause such to be done.

**ummillo**, *inummillo, aummillo, illoa, illoan, inilloan, inoilloan*, the winding up of a child in swaddling clothes, also to speak behind one's back, either good or ill; *paillo, pinaillo, papaillo, ipailloa, ipaillo, inipaillo, inoipaillo*, to cause such to be done.

**ummilloilo**, *inum, aum, illoiloa, illoilan, inilloilo, inoilloiloon*, to continue to desire anything long and earnestly; *pailloilo, nom. illoilo*.

**ummior**, *inummiior, aummiior, iorra, iorran, iniorran, inoiorran*, to follow, also to agree to; *ummior o ranied o atite*, to obey the word of command; *payor, pinayor, papayor, ipayorra, ipayor, inipayor*, to cause to follow; *ummior o barri*, a forewind.

**ummitip**, *inummitip, aummitip, itippa, itippen, or itippaan, initippaan, inoitippen, or inoitippaan*, to cut through, to cut off; *paitip, pinaitip, papaitip, ipaitippa, ipaitip, inipaitip, inoipaitip*, to cause to be cut off.

**ummitto**, *inummitto, aummitto, ittoa, ittoan, inittoan, inoittoan*, to sing in solo, to sing before any one; *paitto, pi, pa, ipaittoa, ipaitto, inipaitto, inoipaitto*, to cause to sing.

**ummitup**, *inum, aum, ituppa*, the sharpness of strong drink.

**ummoal**, to transplant a tree or plant, and for that purpose to dig it up; *paaal*, to cause such to be done.

**ummoo**, to weed, to root weeds out of a field; *pao-o*, trans.

**ummoob**, *inummoob, aummoob, oppa, oppen, inoob, ino-oppen*, to carry out, to bring to an end, to finish; *paaoob, pinaoob, papaaoob, ipaoba, ipaoob, inipaaoob, inoipaaoob*, to cause such to be done; *aoob*, nom.

**ummomo**, *inummommo, aummomo, omoa, omoan, ino-omoan*, to put on a female head-dress; *paono, pinaono, papaono, ipaonoa, ipaono, inipaono, inoipaono*, to cause such to be done; *aomo*, nom.

**ummoror**, *inummoror, aumoror, ororra, ororren, inoror, ino ororren*, to fry out fat; *paoror, pi, pa, ipaororra, ipaoror, inipaoror, inoipaoror*, to cause to fry out; *aoror*, nom.

**ummotul**, to halt, to limp; *inummotul, aummotul, otulla, otullen, inotul, inootullen*; *paotul*, trans.

**umparachpach a ta**, loose earth.

**umpo**, *inumpo, aumpo, uppoa, uppoon, ienpo, inouppoon*, to knead with the foot; *pauppo, pinauppo, papauppo, ipauppoa, ipauppo, inipauppo, inoipauppo*, to cause such to be done.

**uppo**, native cakes of ground rice, bread.



wannan, the south; *mat a wannan, mi, ma*, southward; *patarwannan*, trans.

**zohiet**, ten; written *tschiet*.

**zene**, the brains.

**zhabaan**, the half or side of anything, hence people say, *zhabaan-anig* and *allumas*, the left and right side; an opposite party, written *shabaan*, verb; *mashabaan, pashabaan*; it is also used as a preposition against.

**zhisya**, the sun, a day; *zhisya o aisassenan*, the day of rest, Sunday; *zhisya o tatuppan*, a work day.

**zi**, fish; written *tsi*.

**zia**, a needle; written *tsia*.

**zido**, the breast, nipples, milk; fr. *zimido*.

**ziga**, small worms generated in food; written *tsiga*.

**zihil**, grief; fr. *mazichil*.

**zilak**, a spot or stain; fr. *tsimilak*.

**zilo**, length, height; fr. *matsilo*; written *tsilo*.

**zikakas**, a silkworm, silk either woven or raw.

**zimaro**, a flea.

**zimianna**, *zinimianna, tazimianna, zianna, ziannanni, ziniannanni, inoziannanni*, to be suspicious, to do anything from mistrust; *pazianna, pinazianna, papazianna, ipazianna, inoipazianna*, to cause such to be done; written *tsimianna*, see under *t*.

**zimichallo**, *zinimichallo, tazimichallo, zichalloa, zichalloon, zimichallo, inozichalloon*, to skin off the clear portion from the top, so that the dregs underneath be not disturbed; *pazichallo, pi, pa, ipazichalloa, ipazichallo, inoipazichallo, inoipazichallo*, to cause such to be done.

**zimichier**, *zinimichier, tazimichier, zichirra, zichirran, zinichirran, inozichirran*, to resemble, to imitate; *pazichier, pi, pa, ipazichirra, ipazichier, inoipazichier, inoipazichier*, to make anything like; also written *tsimichier*, see under *t*; *pataitach*, idem; *tatschier*, nom. likeness.

**zimichzich**, *zinimichzich, tazimichzich, zichzicha, zichzichen, zimichzich, inozichzichen*, to smooth anything that is folded or rumpled; *pazichzich, pi, pa, ipazichzicha, ipazichzich, inoipazichzich, inoipazichzich*, to cause to be smoothed.

**zimido**, *zinimido, tazimido, zidoa, zidoan, zinidoan, inozidoan*, the sucking of infants; *pazdido, pinazdido, papazdido, ipazdidoa, ipazdido, inoipazdido, inoipazdido*, to give suck;

*tummis o zimido*, to wean; *shiem initis o zimido*, a weaned child.

**zimiek**, *zinimiek, tazimiek, izika, iziek, inoziek, inoziek*, to fillip, to give a fillip, to dip as meat in the sauce; *paziek, pinaziek, papaziek, ipazika, ipaziek, inoipaziek, inoipaziek*, to cause such to be done; also written *tsimyk*, nom. *tatsyk*, see under *t*.

**zimiesto**, *zinimiesto, inozimiesto, ziesto, ziestoan, ziniesto, inoziestoan*, same as *tumpa*; *paziesto, pi, pa*, same as *patuppa*.

**zimigoggo**, *zinimigoggo, tazimigoggo, zigoggo, zigoggoan, zimigoggoan, inozigoggoan*, to stand on tip-toe; *pazigoggo, pinazigoggo, papazigoggo, ipazigoggoa, ipazigoggo, inoipazigoggo, inoipazigoggo*, to cause such to be done.

**zimikak**, *zinimikak, tazimikak, zikakka, zikakkan, zinikak, inozikakkan*, to open; as *zikak o ramed*, to open one's mouth, etc.; *pazikak, pi, pa, ipazikakka, ipazikak, inoipazikak, inoipazikak*, to cause to be opened, said of the mouth and ear; also written *tsimikak*, see under *t*.

**zimilak**, *zinimilak, tazimilak, zilakka, zilakkan, and zinilakkan, inozilakkan*, to be foul; *pazilak, pinazilak, papazilak, ipazilakka, ipazilak, inoipazilak, inoipazilak*, to cause such to be done; also written *tsimilak*, see under *t*; nomen *zilak*, under *tsilak*.

**zimimies**, *zinimimis, tazimimies, zimisa, zimisan, zinimisan, inozimisan*, to taste; *pazimies, pinazimies, papazimies, ipazimisa, ipazimies, inoipazimies, inoipazimies*, to cause to taste; written *tsimimis*, see under *t*.

**zimioch**, *zinimioch, tazimioch, ziocha, ziochen, zinioch, inoziochen*, to couple; *pazioch, pina-zioch, papazioch, ipaziocha, ipazioch, inoipazioch, inoipazioch*, to cause such to be done.

**zimipies**, *zinimipies, tazimipies, zipisa, zipisen, zinipies, inozipisen*, to cut; *pazipies, pi, pa, ipazipisa, ipazipies, inoipazipies, inoipazipisen*, to cause to cut; written *tsimipies*, see under *t*.

**zimipoespoes**, *zinimipoespoes, tazimipoespoes, zipoespoessa, zipoespoessen, zinipoespoes, inozipoespoessen*, to pick out crumbs or filaments; *pazipoespoes*, etc., to cause such to be done.

**zimipo-o**, *zinimipo-o, zipo-oa, zipoan, zinipoan, inozipoan*, to fall on one's knees; *pazipo-o, pinazipo-o, papazipo-o, ipazipo-oa, ipazipo-o, inoipazipo-o inoipazipo-o*, to cause such to be done; also written *tsimipo-o*.

**zimipok**, *zinimipok, tazimipok, zipoka, zipokan, zinipokan, inozipokan*, to paint, to write; *pazipok, pinazipok, papazipok, ipazipoka, ipazipok, inoipazipok, inoipazipok*, to cause such to be



done; also written *tsimipok*, see under **t**; nom. *tatsipok*, a writing, also the instrument employed; *tatsipokan* and *tatsipokayan*, a writing place or table.

*zimiries*, *zinimiries*, *tazimiries*, *zirisa*, *iziries*, *iniziries*, *inoziries*, whereto? *zirisan*, *zinirisan*, *inozirisan*, to hang anything up; *paziries*, *pinaziries*, *papaziries*, *ipazirisa*, *ipaziries*, *inipaziries*, *inoipaziries*, to cause such to be done; written *tsimiries*, see under **t**; *tatsiries*, a hanging up; *tatsiriesan*, and *tatsiriesayan*, the place whereto, as a hook, etc.

*zimiro*, *zinimiro*, *tazimiro*, *ziroa*, *ziroon*, *ziniro*, *inozimiroon*, to reach; *paziro*, *pinaziro*, *papaziro*, *ipaziroa*, *ipaziro*, *inipaziro*, *inoipaziro*, to cause to reach.

*zimirrit*, *zinimirrit*, *tazimirrit*, *zjirta*, *zjirtan*, *zimirtan*, *inozjirtan*, to hold or lead by a string; *pazjirrit*, *pinazjirrit*, *papazjirrit*, *ipazjirta*, *ipazjirrit*, *inipazjirrit*, *inipazjirrit*, to cause such to be done; also written *tsimirrit*; nom. *tatsjirt*, that wherewith we lead, as a string.

*zimisakal*, *zinimisakal*, *tazimisakal*, *zisakalla*, *zisakallan*, *simisakallan*, *inozisakallan*, to squat down; *pazisakal*, *pinazisakal*, *pa*, *ipazisakalla*,

*ipazisakal*, *inipazisakal*, *inoipazisakal*, to cause such to be done; also written *tsimisakal*, see under **t**.

*zimisi*, *zinimisi*, *tazimisi*, *zisia*, *zisian*, *zinisian*, *inozisian*, that which; *zisien*, *zimisi*, *inozisien*, to leer through a hole, to aim or look directly; *pazisi*, *pinazisi*, *papazisi*, *ipazisia*, *ipazisi*, *inipazisi*, *inoipazisi*, to cause such to be done; also written *tsimisi*, see under **t**.

*zimisellasella*, *zinimisella*, *tazimisellasella*, *zellasella*, *zellasellaan*, *zinellasellaan*, *inosellasellaan*, to do anything over again in order to be sure.

*zino*, a knife.

*zio*, the heel; *zio no charrina*, a small piece of skin under the ears.

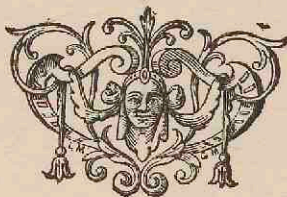
*zioe-zioe-no-saam*, a chicken of the wild fowl.

*zipan*, west; *xipan a amisan*, north-west; also written *tsipan*, see under **t**; *zipan a wannan*, south-west.

*zito*, a little dog.

*zjes*, the soul; written *tsjes*.

*zys-ya*, the sun, a day.





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