

Betty,

If the Lib of Congress charges a quarter per page, as does the NYC pub lib, I'm afraid I'm in for a cartiac attestation. If, however, the Library charges the usual dime per page, that's great, and if they'd let you personally xerox the material, that's even better still because you could switch the machine onto legal size documentation and get in two pages (in most cases) for each Xerox copy. Cabish? It's not that I am cheap, it's mainly that I am poor.

If the fee is but a dime a page, Xerox all I've encircled. Wait, I've just reread my own instructions, but since my handwriting leaves something to be desired, I'll rehash it here: (First place I must admit that sweet gerkins and this rotten electric typewriter do not go together)

Definate musts: all of what I list for the Beloliel articles. No others, since I already have them. and, if the Xerox is but a dime per page, all of the Danon article and the Wagner article.

If the fee runs a quarter per page, or more, skip the Danon piece and ~~just copy some of~~ the Wagner essay.

In any case, I do want <sup>3-4</sup> sample pages from the Davids book, the Pipano (Pepano?) dictionary, and most assuredly from any Ladino newspapers from modern Israel or, which I did not list, from a now defunct American Ladino paper LA VARA, printed in NYC. Except for the Beloniël thing, I'll leave the rest to your descretion. Pretend you're me and that you're very very miserly, and poor, and have to pinch pennies until they emancipate everything moving ~~around~~ in sight.

thank you for your consideration, even though I seem to be somewhat blurred on mine,

Bush

ps all this confusion + misspelling stems from the fact that I don't know how much they charge at Lib's cong. Natch, I'll reimburse thy purse. I think I told you that on the phone or else it's understood.

Somewhat!  
D.

I am climbing the spiderweb.

- B. today I give birth to my womb.
- F. How can you give birth to a vacuum?
- B. How can you abstract?
- F. I am a man, + man is rational!
- B. I am a soul, + a soul is God. 3-9-61

Hindus  
wisdom

life {  
 optimist = cup is half full  
 pessimist = cup is half empty

Hétz T'hál Bágnum  
 V'Kishchhá!

Panikar

noeberda

live in reality, not delusion or illusion.  
 Man exists, therefore he must exist to live as his nature.  
 Interesting man as man exists (essence)  
 Destroy I.Q.  
 coarse in idea NOT in words















noeberda

Mujjenepé (evil lake)  
 pastrwah lake

Ojibway = gee-ma-ni (canoe) a-boy (paddle)  
 Eem-be-ma-to-gum (I paddle a canoe) wa-bo (any-thing liquid)  
 Ish-ku-ta (fire) ish-ku-ta-wa-bo (whisky)  
 b'jou (like shalom) <sup>head bobs accompany b'jou</sup> nich-i-nabi (Indian) nichies (coll. for Indian)  
 meg-wich (thank you) -s (little)  
 ish-ku-tas (little fire; match) ah-say-mas (little tobacco; cigarette)  
 Ani-mush (dog) animus (little dog)  
 Ka-win (no) Nisi-shin (ok.) Ka-win nisi-shin (not so good)  
 gitchee (big) gum-me (lake) nokto-mis (grandmother)  
 wa-she-ga (bent one) sha-ga-na-she (white man)  
 sha-ga-na-she wa-du-kee (crazy white man)  
 wa-du-kee (crazy) wa-ga-g'titk (a stream that always gurgles; a talkative person)  
 pa-shki-tees (little gun)  
 me-jum (food) weng-ga-we-we-sin (He was hungry)

neverda

neverdÉ! (Am. no sir! that isn't so! from Sp. no es verdad!)

- Allen   mujje-nepó, mujje-windigo (evil lake, evil spirit)  
Nino   diki-nog-gin (papoose carrier) akoosee-gummit (sick  
Junior   house; hospital) gatchee-akoosee (T.B.)  
Roy   mush-ki-ki-e-ne-ne (doctor) mujje-ki-me-wun  
Webster   (bad storm) oo-ta-ban (railway engine)  
Jim   shing-gu-se (weasel) kwi-kwi-shu (Canada jay)  
Bob  

Espero que "Junior" me visita esta noche!

THUNDER THIGHS (cmn, but negative meaning among hets)  
n. pl. Large thighs, but esp. overly developed/muscular. SYN: NUTCRACKERS. "I was scopin that the one camp counselor with the thunder thighs - the one in the blue shorts. He's just achin to have his butt pulled apart and jammed!"

Haitian Creole

mānē - tough; only, just, a little bit (plus other vrb)  
li mānē-maze - he's eating a little, nibbling.  
m-mānē-grāgu - i'm a little hungry.  
l\*ap-mānē-gei-kō-l - she's amusing herself a little, she's  
having a little bit of a good time.  
-ap-mānē-gei- - is just enjoying  
rō-rō - very round pike-pike - somewhat piquant  
tire-tire - shoot a great deal  
ti-māze - little food, little meal ti-tab - little table  
tut - all sak - each se- - that se-moma - that moment  
bō - good grā - large piti - little -- before nouns  
jū bō pitit - a good child sulje nwa - black shoes  
BUT jū pitit bō - a GOOD child  
lafjev vomisma - fever (of) vomiting bwat alimèt - box (for)  
matches, box of matches, match-box jū pil ti-rōs zōn - a  
pile of yellow pebbles jū pje āturaž - one foot in circum-  
ference jū kal sak zu - a beating every day  
māze lòt ti-mun - māze - food; lòt ti-mun - (of) the other  
children māmā li - his mother; mother him pòt kaj māmā-li -  
the door of his mother's house  
pa - share, property (w. and sth of Haiti)/ kin - a - in nrth  
pa-m - mine kin-a-m - mine  
pa-jo - theirs kin-a-jo - theirs  
kò, kadav - body tèt - head su tèt Lalin - against Laline  
herself, against the head of L. pu kò-m - for (by) myself  
jo rēmē kadav jo - they love themselves. dwa māze diri -  
the right to eat the rice (of the rice) tā āste tol - time  
to buy corrugated iron  
(une pile de petites roches jaunes - jū pil ti-rōs zōn.)  
twa pē sulje nwa papa-m te-āste-m Pòt-o-Prēs a jo - the 3 pairs  
of black shoes which my father had bought for me at Port-au-  
Prince. jo - definite article, pluralizer  
nòm bō-a - the best man  
pje bwa-a - the tree bel pje bwa-a - the beautiful tree  
bel pje bwa sa-a - that beautiful tree sa ki vini aye-a  
the one (he) who came yesterday (Ewe - ati-la - the tree,  
ati-nyui-sia-la - that beautiful tree, amesi va etso-la.)  
li māse māse māse - he walked and walked jō bēl bēl fi - a  
-very beautiful daughter  
li mete-m sīta - she put me to sit pu mōtre-l māse - to  
show her how to walk m tōbe krie - i fell to crying  
li fin tire bef-la - he finished milking the cow  
(vous pas devoir jurer lui comme ça - u pa-dwē zure-l kō-sa -  
you oughtn't to curse him like that.)  
(moi fais que finir (de) manquer (de) tomber - i do nothing  
(but) finish missing falling. - m-fek-fin māse tōbe - i've  
just now almost slipped. )  
(moi commencer (à) aider lui (à) planter - i began to help  
him to plant. - m-komase ede-l plāte.)  
u te-mōte vin fisi - you had gone up (to) come to Furcy  
l-a-žābe al Sātjag - he will cross (to) go to Santiago, he'll  
cross over to Santiago u te-desān rive Bakonwa? - Did you go  
down (descend (to) arrive) to Baconoir?  
mama-m vin rive sòt lavil - my mother came(to) arrive; after  
leaving town, my mother came home from town.  
ba, baj - give pòt veso bā-m tire bef-la ba u - bring a vessel  
for (to give) me to milk the cow for (give) you.  
m\*a-ba u jū kal - i'll give you a beating.  
li bā mwē ju ti-plat - she gave me a little plate  
li voje ti-mun-al-di papa-m li mete māse su-tab pu-li -  
she sent the child to tell -he shud tell- my father she  
had put the food on the table for him.

li léd pase u - she is uglier than you  
pipirit pa-di ájé - Pipirite didn't say anything  
rwa te-gé ju bel fi - the king had a beautiful daughter  
masa siro-a pa-te-ga mem ju sapat - the syrup vendor didn't have  
even one shoe

u t-a-lage-m - you'd leave me  
pa - pas - not te - était, was; éte, been va - va - is going  
li pa-bō - he's no good mwe va-sate - i'll sing u te-maze.  
jō fi pa-jo-bō-dje - a girl (is) not a god  
vāt li plē - his belly (was) full. mwē te-zen ako - i was still  
young

jo-bjē nā-figi, mē jo-pa-bjē nā-ke - they were good (well) in their  
faces, but they weren't good in their hearts.  
li pa-isit - she not here. li avēk-lafjev-la - she was with - od  
fever, she had a fever. nu te-ā-rekreasjō - we were at recess.  
sa k-fē-m pa-t-gē admirasjō pu-li, m-te-vin rēmē ju lot ti-fi. -  
that which made me not have any admiration for her (was that)  
i had come to love another girl.

se-mwē - it's me. se-pa-mwē - it's not me. se-te-mwē - it  
was me. se-pa-te-mwē - wasn't me. se-jū ti-fi - it's a girl.  
se-lapli ki tōbe pādā lanwit - it was rain which fell during  
the night. se-pa-pu-li, se-pu-mwē - it's not for him, for me.  
tut ti-dēzod m-kōnē fe - all the little naughtinesses i used do.

lō, le - hour; when kote a place; where  
kote l'az rete-a - (the place) where L'Ange lived  
kā - when paske - because  
zeneral kapwa, ke jo te-rele kapwa-lamo - General Capois, whom  
they called Capois, la-mort.

zobi - zombie (Congo, nsumbi, devil) vodū - vaudoun ūgā - voodoo  
priest ūfo - precincts of vaudoun temple būda - buttocks  
piga - don't, look out! k

lese - leave, go away (laisser - leave behind, allow)  
kite - leave, allow (quitter - go away from)  
bibliotēk - library difikilte - difficulty éterōp - to interrupt  
ipokrit - hypocritical kātite - quantity (recent frnch)

gādō - baby-tender mātō - liar  
profesē - professor flānē -lounger, idler  
ze-swi kōta boku pu-vwar mizi mun ki vene isit dā-set mariaž  
de-mō-neve solvēs - i am very happy to see the number of  
people who have come here to this marriage of my nephew Solvēs.  
ze-swi, i am; boku, much; vwar, to see; vene, come; dā, in; i  
set, this (fem. for masc. marriage); de-mō-neve. in normal Cre-  
ole - mwē kōta āpil pu-vwe mizi mun ki vini isit nā-mariaž  
neve mwe solves sa-a.

radio - radio šazmā vites - gear-shift (changement de vitesse)  
(March 22, 1938 - billy walker) Willaim Emery Walker  
ripped off - burned, esp. thru dope

Pootana

Ü  
EVA

Slavism

↓

who - deech

Ü

R-R-R UT

TB

24 Galley 24  
7 SEVEN 7

TB pl 3-42 CUSTOMER BR 635  
LOS ANGELES (AP) — An angry customer shot and killed an automobile sales manager Monday because the agency had canceled his purchase of a car but hadn't returned his \$770 down payment, police reported.

BENJAMIN Dondick, 38, of suburban Gardena, died in his office while his killer waited outside to surrender to police.

Officers identified the slayer as Johnny Frank James, 30, a painter. They said he told them he had been discriminated against because he was a Negro and "I was treated like a dog."

Police said James gave them this account:

Three weeks ago he bought a 1930 Cadillac. Later Dondick called and said James' credit rating was poor and the deal was being canceled. James returned the car to the lot last Saturday upon demand.

Salesman Mark Steele, 27, who sold the car, said James came to his office Monday complaining about not getting

"I TOLD him I didn't know. He walked out of my office and into the manager's. When I heard the shooting I jumped out the back window because I thought he might turn on me next."

Steele twisted his ankle in the leap.

Drew J. Hill, 33, who was being interviewed by Dondick for a job, said James walked in and

*Handwritten notes on the right side of the page, including:*  
"anything about it"  
"Steele said"  
"James = resident"  
"turn on/off"  
"above parking"  
"way - boy"  
"wanting a vehicle"  
"set back car"  
"I will come"  
"I will come"  
"I will come"  
"I will come"  
"I will come"

*Handwritten initials:*  
H/S  
Bjc

*Handwritten mark:*  
#

*Handwritten note circled in red:*  
anything about it  
Steele said



heard the shooting I jumped out the back window because I thought he might turn on me next."

Steele twisted his ankle in the leap.

Drew J. Hill, 33, who was being interviewed by Dondick for a job, said James walked in and started firing a 38-caliber revolver without a word.

James then walked outside, unloaded the gun and told a salesman: "I shot him. Call the police."

Dondick, father of two small children, died of two bullets in the chest and one in the back.

Ironically, police said, refund of the down payment had been arranged just before the shooting.

Revise

PAA

149

Youth is a Badge;  
Beauty is a treasure.

~~Manly style~~  
~~Army style~~

~~greenhouse~~  
~~old folks home~~  
~~red home~~  
~~sea room~~  
~~clubhouse~~  
hangout  
quarters

~~hangout~~ ~~drive~~ ~~time~~  
~~blat~~ ~~tea~~

~~fish pond~~  
~~Hyphic~~  
~~egg~~  
~~juice~~  
~~gentleman~~  
~~bird~~

jack (man!)  
choly (creep p.158)  
do a rattle your giddy  
bends at me, honey...  
rattle beads at one (talk)  
shake with  
meat rate

suffest  
shoot  
~~blat~~ ~~tea~~  
you'll shake  
the beads  
(fate, life, chew)  
(113)

~~hang upon the~~  
~~ship over size~~  
~~piece of meat~~  
~~throw meat~~  
~~beetle~~  
~~bullet~~

too delirious (real good buzz trick)  
wellness  
magnifying  
hangout  
swing on any  
interrogate you  
print  
street scene

## Prácticas de Magia . . . .

- Saúl, ◦ Samuel, ◦ Atenas, ◦ Macedonia,
- Tubiyá ha-Rofé  
◦ el indulco (enchantment) ◦ La indalcadera
- "Así como no veré más todo esto, que el enfermo no vuelva a ver su mal," ◦ Sara, ◦ Rebeca,
- Šar ha-bayit (el genio de la casa)
- lecho de Šad = lecho y una mesa covered with food for house god.
- las braxicas (a remedy to ward off spirits, perfume the patient or ill.)
- qeme'á (talismán) ◦ qeme'ot (talismanes)
- Rafael, ◦ Nabucodenezor,  
◦ Šené Adarim (Los años bisiestos) = biny inuerno leap yrs.
- "Que su muerte sea la kappará de la familia."  
said when a domestic animal dies, in Hebrew say.
- la Kappará (el perdón) Haddalá = the Haudale
- "Con salud" = said when seeing new suit, not hat or shoes,  
Cuando se tiene hipa, se dice; "Quien me nombra para bien, bien que tenga; quien me nombra para mal, mal que tenga; si es hombre, que non goze del nombre; si es mujer, que pierda el saber; si es moza, que pierda la onra; si es mancebo, que pierda el empleo (empleo/job); si es ave muda, Adonay en tu ayuda; si es ms estuegra, que se caiga de la escalera, que se modra la lengua, que quede pelteca (tartamuda, stutterer), para que se conosca."
- Asmodeo (Sammael, Sactán) rey de los demonios
- Šabriri (lives in water strike blind those who thirst or drink water in nite hrs) one takes precautions
- Dañadores (demons; Talmud's name) don't say much  
los de abajo, los mejores de nosotros, <sup>3rd colera</sup>  
los que no son a nombrar. (demons.)  
before passing thru window at nite: "Apartad la buena gente, que vo a echar agua caliente."
- Šofar, el
- "más saben los muertos que los vivos." (adagio)

- gēbirim (notables, la aristocracia de jerusalén)
- medianeros (the pequeña burguesía) los bacalé batim (propietarios de casa)
- el dal-lat ha'am (proletarios, gentes del pueblo, francos (Italian emigrados, many of 1<sup>st</sup> class))
- postizo (peluca, francos with European suits & napoleon-era wig & enjoyed turk things)

Don (Doña) = título for aristocrat or noble fams  
 Abravanel, Benveniste *up to siglo XVIII*  
 = título for francos  
 = " " simple burgueses  
 ham = " " medianeros for more than 50 yrs.

- ham (hakam, sabio; title for men & age Job 2, 12)
  - sarik (for surrounded by a set hands of yellow or red, folded diagonally, worn by working class. 3<sup>rd</sup> class)
- Fuese cual fuese la clase a que perteneciesen, los hombres respetables por su edad no eran tuteados nunca. Diríjanse a ellos diciendo: "da vos", o "da él", es decir, en segunda persona del plural o en tercera persona del singular, según el puesto que ocupare en la sociedad judía.

Muerte y Luto:

- Hebrá Dadisá (asociación senta, cadáver, el consist the dying & carry out rites of purity)
- la rehisa (clavado) la halbaša (vestido)
- un dayyán (a religious judge) rohasim (embañadores)
- tebila (ablución total when water is poured over b'd; head & jar is broken)
- rehisa gēdola (ablución mayor, waiting for dayyan)
- embañaderas (women who clean a female corpse)
- maspid (a wise one who gives a funeral oration)
- esped (the funeral oration)
- combidadera (an old woman who announced to those far from the death place, of the death)
- arón (arca, the casket) mišwā (ordenanza, casket)
- malogrado (having died prematurely)
- "Malogrado y encortado que te vela con las ramas de ogaña" (a curse for women)
- haqqafot (vueltas & round the ataid by rabbis at funeral)
- lo tosi fū lēdaabā tod (Jeremías, 31-13; no a afligáuk más, a condolence to norne)



STANFORD UNIVERSITY MEDICAL CENTER

STANFORD, CALIFORNIA 94305 • (415) 497-2300

Date: Nov. 22, 1977

STANFORD UNIVERSITY HOSPITAL

Bruce Rodgers  
1051 Harrison  
Santa Clara, Ca. 95050

Re: same  
Account #: RO 55 73 70  
Balance Due: \$72.00

Dear Mr. Rodgers:

Your payment on this account has still not been received.

If you are having difficulties in meeting your obligation, we would appreciate hearing from you.

Our policy is that past-due amounts may be turned over to a medical collection agency. Please remit within 10 days. If this is not possible, please call me at (415) 497-5621, or visit this office for assistance.

Sincerely,

*N. Lockhart*  
Account Representative  
Accounts Receivable - F06  
Medical Center Finance

A(3)/B(5)/BAI(3)  
01-985(1/76)



Book  
3/10/10

omnitsa  
tsje/sina  
i/svito hqduxa  
Annu

Fox  
585-777  
Dow Film

Il appelait le 'mégot' stumpo,  
la cigarette, pitmas, si elle était  
roulée, et tsigareto, si elle était toute  
faite.

shoot a movie skipper  
Uncle Sam <sup>pirate</sup> <sup>jet</sup> <sup>darre</sup> <sup>marketo</sup> <sup>hiper</sup> <sup>hept</sup> <sup>fan</sup>  
henk <sup>fantso</sup> <sup>French, Otto</sup> <sup>any in the field</sup> <sup>Frere, Jacques</sup>  
12th St  
ord. Ag. C  
44  
62-1-44  
30  
full focus  
Tom  
Juch

NY

~~File~~  
~~Walter Ruddy~~

~~(Walter)~~  
~~Walter~~

~~Stamps~~  
~~Stamps~~

~~Card~~ = to be in your hands  
~~Card~~ = to be in your hands

~~Walter~~  
~~Walter~~  
~~(Walter)~~

(pub)

Walter Ruddy

AFRIKAANS	: een
ALBANIAN	: nji
ARABIC	: wahid
BULGARIAN	: ednó
CANTONESE	: yut
CHEROKEE	: sa'wu
CHINOOK	: 'ikt
COPTIC	: wa(i)
ESTONIAN	: uks
FINNISH	: yksi
FULA	: go
GERMAN	: eins
GREEK	: enas
HAITIAN	: youn
HAWAIIAN	: 'ekani
HEBREW	: echad
HUNGARIAN	: egy
INDONESIAN	: satu
JAPANESE	: ichi
KOREAN	: hana
LAKOTA	: wayji
LATVIAN	: viens
LITHUANIAN	: vienas
MANDARIN	: (y)i
MOBILIAN	: chafa
NORWEGIAN	: en
PERSIAN	: yek
PORTUGUESE	: um
RHETIAN	: in
ROMANI	: yek
RUSSIAN	: odin
SARDIAN	: unu
SERBO-CROATIAN	: jedan
SHELTA	: awárt
SWAHILI	: moja
THAI	: neung
TURKISH	: bir
VIETNAMESE	: môt
YIDDISH	: eynz
ZULU	: oba

All these add up to good ole 'Merican : FORTY! Happy Fortieth, Klingon!



interamb  
above  
against

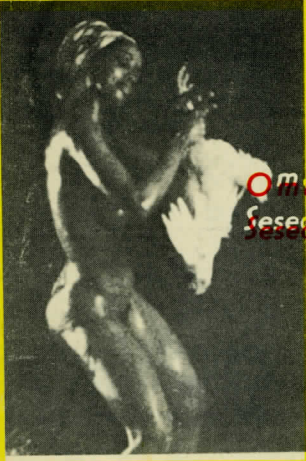
# fileneta < LF!

- p. 150: to bone muscle (Am. cadets) to frequent the gym, freq. to take exercise there
- 151: bong (Aus. Pidgin) dead. one fellow bail bong. (one fellow not dead) Missis bail bong only, canbawin frighten. (Missis not dead, only dreadfully frightened) A.C. (Frank, Bush Life in Queensland) bonger, banger (Gyp) to bend, duck, dodge, twist, turn)
- 152: bono (good. (East) bono Johnny, an Englishman) boodgerie (Aus. bush sl.) good.
- 157: bush fiker (Kineanwa) v. l. n. i. t. h. A great many expressions used by the lower class of actors are for the tippoy. bush liner (showmen) v. l. n. i. t. h. s. p. 158: working the mar farettes or "bush lines" as they call them.
- 160: braceletta (handcraft. police sl.) the equiv. is used in Fr. sl. (cf. sp. mantas)
- 172: brismelah (Anglo-Ind.) the ev. + circum.
- 173: broads (Gyp + thieves) cards.
- 175: brown (pop.) half penny. part 2 (the fr - Ingold's legend) I have not had this line long day, one drop to cheer my heart, nor brown to dry a bit of bread w/ let alone a fart.
- 176: browny (thieve) ~ penny.
- 178: buds, bubbles (common) a woman's breast. fr bub (thieve) to drink.
- 180: bushes a float (a cart)
- 181: but (a society word for young lady debutante, or "come owners", in their 1st season)
- 185: bull-dance (theatrical) a dance about women; also called ~ "stag-dance"
- 188: bull-traps (society) who per-sonae up. N. i. t. h.
- 190: bumbo (old) cloudy water & sugar; also a negation for the woman's part of a woman's bumkin, bumkin (a rustic. O.D. boomken, tree or log. applicable to blockhead. Fr. buche - log - blockhead)
- 191: bumpy (theat.) very full house or gyp. performance. bon pere (pop.) derivation borne out of the circumstance to ask cannot a glass of wine drunk at a wine shop)
- 192: bumoucher (society) Fr. lecher - cell. food. One who is a hanger on & follows a great man, & who will do their dirty work for them.
- 195: bunged (people) (com.) eye closed by a blow (bungs & alko) to bung is good Eng. for to close up. bunco (com.) (It, banco, bench or bank, card words)
- 196: bunker (sheet-walking thief a pros.) bunk (no justice)
- 197: biz seemed (theat.) "business"
- 198: bushing (low actors) residing in ty-rooms (strays) s. n. i. t. h.
- 201: butcher (a shop, & theft. bottega. A curious variation of that word is "butler-hen," Gyp., butleria or boofika) butlo ch (whore)
- 205: cab-moll (pros in a brothel) caboodle (the. enterprising party. sp. cabildo)
- 206: cackle (cross) the dialogue & v. play. not a cacology but chudchud (see)
- 207: cackle-chucker (theat.) the prompter. cackle merchant (theat.) the author of a play. cackle-trib (com.) pulp it.
- 208: cadge (Gyp) used of writers who want a tip.
- 209: cahoy (com.) lead, weak.
- 210: canessa (thieve) ~ shirt or chemise. sp. or It. driz kamesa of campter (pop) a clergyman, fr his wearing a white gown; "canivated" i.e. one who is dressed in a shirt outward)
- 214: canvasseens (valet) s. n. i. t. h. canvas trousers. capella (theat.) a coat, fr the It. capes vi (coster/side, ready.
- 216: carnish (thieve) (com. It. carne)
- 218: casa, case, carser (costermonger, new m. i. t. h. e. l. a) a house. It. (theat.) ~ house.
- p. 223 ca2. Fr. sl. has case with the same significance of cascade, hang out (theat.) scene effect or conclusion of scene or performance, (Gyp.) to cascade, to vomit)
- 220: catever (pop.) poor, bad, & doubtful quality. It. cattivo. well, how's things; born! "no, catever."
- 221: to cault (com.) to lie down on deck & sleep, w/ clothes on.
- 222: cawalking (of) copulation. LF cawalka)
- 223: chawerins (a stay at the cheek, Gyp)
- 224: chawermy donna (theat.) a pros. also (Columbine, knothray - moll (cant).
- 225: cheamuch (Am. food; taken for the food of the N.W., & now current among the miners. cherry (thieve) ~ gyp girl)

fingers! (shake head no) Go out for ~ (yes, I 1-0-u-e) Listen, you great big funny Billy boy with the short hair (boulders) yes, & on of the short hair (boulders).

- 233: chingua sold; (low thea) 5 pence, etc.
- 237: chovey (costermonger) ~ shop.
- 238: chowing, chipping (thea) incessant talking, grumbling.
- 241: clack (Gyp.) the tongue, speech. as clack, talk idly, chatter.
- 246: cob (schoolboy) do catch or detect. esp 2 Gyp. 'kayp)
- 252: columbine (thea) a prov.
- 253: commissioner (a shirt, old cant, It. comissia, modest, 'mish.')
- 254: compo (cant) a sailor's monthly wages. compradore (P.D. < Port. comprador - purchaser)
- 255: compressedo (Gyp.) an informer.
- 256: confectioner (thea) an orchestral musician.
- 258: cop, to. (to take, arrest, steal, catch. stolen L. capere. Leland suggest Gyp. kayp, 'to take' Scotch help, (rahe ceapan.)
- 262: couronne (thea) fr couronne or corona, 5 shilling.
- 263: couvaben (Gyp.) in cant. cowan (freemason term for uninitiated person. Prob c 1770)
- 266: crapping casa (low thea) the W.C.
- 270: crows (thea) the head.
- 271: cull (G) (actors sometimes address one another as cully, or 'ladde.')
- 273: cut bene (old cant) to use pleasant words. cut dirt (Am) run away very rapidly.
- 275: cutlo (Gyp.) a piece, bit, rag, strip. cutler o' brishno (dropper of rain)
- 277: tacha-vallée (costermonger & thraive) temperance. It. dieci soldi.
- 276: jab (thea) vbed. bene lightman, (coal-dug)
- 278: daisy (Gyp.) golly fellow. 279: dakra (Chinwa) to silence. 281: dark man (old cant) 'nite
- 287: deaner (a shilling. & v. d. dinoh a coin) 288: deloll (Anglo-Ind) a broker. In Egypt, pedlar of old cloths, a meat dealer
- 292: dich (to see, common cant, fr saite dikkravit. you should have seen it. dich-kato (to frown) dich-pali (look back, recall)
- 293: dichey (cant) inferior. dicky demus (thea) a bad, poor house, one of a small audience.
- 294: dinaryly (thea) coin, money. Gyp. 'hantie dinarys'. no treasury today.
- 296: dips (cant) the parson's boy.
- 301: doing a nab (Circus) making a collector & money for spectators. 'doing a star pitch (thea) sleeping under open fr. 'catcher à l'hôtel de la Belle Étoile.)
- 302: dolly-moy (landlady dressed servant girl, & semi-pro) dolly-shop (pawnbroker's shop of the poorest... devar. fr. dal, poor)
- 303: domino thumper (thea) a pianist. donally (thea) a girl, woman, also used by tramps, London roughs, etc. (see song) p 303 l.
- 304: donny (prison) a woman. 305: doss (cant from dosse = back, but dos, Gaelic = hedge & toad old word for bundle of straw, fr. piess = bed < piou = straw)
- 307: dowry (cant) an excess. fr. dowor, a string. dowrin = bestelling superfluous things. drag (low) a woman's dress when assumed by man for a frolic or a fraud) 313-14: to drop the man's job (turn off one's road)
- 316: duccat (thea) coin, cash & any descrip.
- 322: durrynuchen (Gyp.) fr. hanker. Gyp. dorier, thread, or lace of dirty, gritty, dirty brack (brownless)

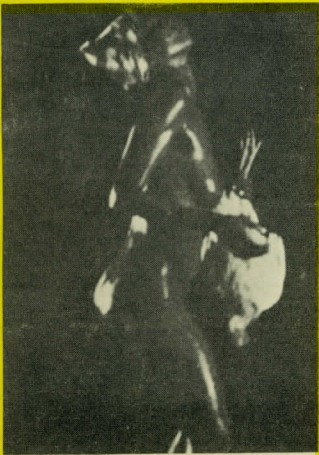
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*Ollandio Manyarubé*  
*Sesecondó Iyamba Fembé*



# Vocabularios De Nañigo y Lucumí



de blanco o amarillo. Esta voz se incorporó al lenguaje vulgar en expresiones como: "Es más feo que un cocoricoco", o "es un cocoricoco".

**COCORICAMO**, muerto reaparecido y lo que le pertenece. En los corrales, en los barrios de los Sitios y Jesús María, de La Habana, solían salir en grupo a la calle individuos disfrazados a la manera en que los africanos entendían la imagen de la muerte, cubiertos con un paraguas roto, marchando a un paso rítmico, sin hablar, pero profiriendo sonidos, el rostro cubierto con una máscara de yute, los labios rojos, befiudos, y los ojos extraordinariamente ampliados. Se revolocaban en el polvo del arroyo a la incitación de los chiquillos. Probablemente este acto correspondía a una festividad agraria africana. Tener una cosa **cocoricamo** es, en el lenguaje vulgar, tener misterio y dificultad, lo que se usó por los casos malditos que tenían **cocoricamos** o fantasmas.

**ANTONGÓ**, fantasma, espíritu de los difuntos familiares. El **cocoricamo** era el desconocido, vagante. En Kaffir, **ubutongo**, el sueño.

**BETONGÓ**, lo mismo que **antongó**.

**ÑANGAITÚA**, ñáñigo muerto, en su caminata por los campos de Plutón.

**ÑANGAIPPO**, el Adán de los ñáñigos, en las rutas mortuorias.

**ERIOCAMBE**, el difunto padre, en la amplísima validez de los progenitores.

**IREME**, ogro, diablito, alma reencarnada, en la metempsicosis ritual. Es el ser de ultratumba que regresa a estar presente en la admisión de ñáñigos. En el rito sandé se le llama **fembo**, demonio, ser de grandeza.

En Vei, **berinyena**, es el diablito o demonio beri, que actúa en la función ritual como criatura de ultratumba. El término es usado en todas las lenguas bantúes. En Duala, **edimo**, aparecido; en Bosá, **ndim-bimbe**. También en Duala, **esimo** es un **isango** (ñáñigo) que bailando, pinto de negro el rostro de los circunstantes. En Chambala, **mu-zimú**, por **rimu**. En Yaoundé predomina la otra raíz, la que dió **kokorikamo**. Pues en esa lengua, **koko** es aparecido, **kokorikamo**, en el mismo idioma, el fantasma que auxilia. El diablito era guiado por el **moruá**, o ángel.

**NAMPIÉ**, morir. También dijeron **yampie**. Los criollos hicieron el verbo hamponesco **ñampiarose**.

**NAMPIO**, alma, espíritu.

**SANGAÑAMPIO**, almas ancestrales, o el alma del protagonista.

**SANGA-KE-RINAMPE**, cadáver, con señal de reverencia dicho.

**MOLOPO-SANGA-NAMPIO**, calavera.

**ABASI-QUI-NÓN**, los que pasaron al Oriente eterno, los muertos sepultados, entregados a Dios, como los que muertos y resucitados pasaron por las orddias iniciáticas.

**ISÓN**, sepultura.

**ANAQUIGUAMA**, atotúd. También **quiguama**.

**SANGACONDÓ**, tambor de exorcismos, lúgubre en su tañido.

**BAROCO**, banquete funeral.

## LA LEYENDA INICIÁTICA

**ENCANIMÁ**, leyenda, instrucción, historia, narración, refrán, enigma. Se enseñaba también a los ñáñigos un conjunto de frases que aparentemente no tenían sentido, pero que lo asumían simbólico. **Encanimá** es también para los ñáñigos el penacho de la palma sagrada.

**FAMBA**, charco, resño, remanso tabú. En Vei, **ba**, lo grande; **fem-ba**, el espíritu demoníaco, el diablo en la versión de los misioneros. En Vei, también **fem-ba** es el **sheel** de los difuntos, por la raíz **fo**, la muerte. Se supone que los que mueren llegan a las entrañas de la Tierra a través de los charcos, lagunas y cabezadas de los ríos. En Vei, el sitio cere-

monial del rito secreto Beri se llama **fari**. El portero o guardatemplo se llama **fambayen** y también, **fambo**.

**SICAN**, el que transporta, el Caronte de la tradición ñáñigo.

**NON**, el pez sagrado de la tradición, que hacía un ruido particular con el vientre y que se identifica como el espíritu de Uyo, la vieja deidad fluvial o acuática. El ruido es dicho **munucunifán**, o voz maternal. En Vei este pez se llama **nyana**; en Duala y Yaoundé, **ngon**. Es el **ékú** o alberque amónico del protagonista, que se supone durmiendo en lo interior de la tierra o en el fondo del río. En los actos rituales está representado por el **aku-a-ñoñ**, o **ecuación**, zootropo del pez. Para los profanos, lo llaman **tanse**, como en zulú. La leyenda del pez ancestral es común a los pueblos bantúes.

**BONGÓ**, otro nombre del mismo pez tabú y el tambor hecho de su piel.

**ECUENÓN**, también, nombre del pez totémico. La raíz parece ser la bantú que hallamos en el congo, **ekinum**, que significa aparecido. Del **ecuación** (funcionario de logia) dicen que es un **caballero cubierto**.

**OCUÉ**, cazuela fetiche.

**EMBARARIBO**, nombre de la potencia ñáñigo, generalmente indica-toria de su procedencia. ¿**Embararibo?** ¿de qué rama o potencia pro-cedes?, ¿de qué país eres? Por sonsonete dijeron **embaroadero**. **Embeché**, lugar, asiento, puesto. De **m-baca-a-eribo**, o **rama-pais de la palma** sagrada. Los ñáñigos traducen esta voz por **buena tierra**.

**ERIBÓ**, penacho de palma. En congo, **eebo**, la palma.

**BANGÁ**, otro nombre de la potencia o logia.

**ÑANGABIA**, sierpe, mald. Es uno de los animales de la leyenda iniciática, que se presenta enroscada en la palma totémica.

**ÑANGANDÉ**, otro **ékú** de la leyenda iniciática, cocodrilo. Este saurio es también llamado por los ñáñigos, **mambé** y **mocambé**, que son sus nom-bres profanos. Tanto **ñangandé** como **mambé** son palabras dualas.

**ENQUICO**, gallo. Criatura expiatoria. Carl Meinhof y Bleek han señalado la presencia continua de esta raíz, **nkiko**, tal vez por la onomatopeya del canto en todas las lenguas bantúes. **Enquico** es nombre ritual; el pro-fano es **mucuba**, que se da al guiso de gallo del ágape, dicho igualmente, **mucuba-festé**. **Enquico-monguili**, gallo de lidia.

**AGUANÉ** pez. En Vei, **nyí**. Es una variante de **njo**.

**YEYENGÓ**, leopardo. Otro **ékú**, tal vez el más importante.

**AGANCUCA**, capromys, jufra carabali. Otro bicho apreciado, acaso por ali-mentarse del palmiche o ser bocado de las culebras **ékú**, con lo que se sustenta el alma migrante.

## MÚSICA DEL RITUAL

**ENYORO**, canto funeral, planido. En Duala, **yor**, lamentarse.

**ENCAMÉ**, cántico, recitativo, discurso, arenga, oración. En congo, **onkunge**, canto. En duala, **nkam**, informar, decir, dar noticia. Está presente la misma radical de **encanimá**.

**EYAN**, baile del **ireme** o diablito.

**BONCÓ**, tambor.

**ENCOMO**, tamborcillo ritual, que llamaron asimismo **bancomo**, **t** del español. El **bancomo** es el ejecutante. En Yaoundé, el tu... llama **eñgom**, como en Duala y Bosá. En congo, **engoma**.

**CONDÓ**, otro tambor, el de los muertos, llamado en el ritual **sese-condó**; en Duala, **con**, tambor; **dó**, tañer. No se emplea este nombre como gené-rico; el nombre para los profanos es **bongó**. El parche está hecho de la piel del pez sagrado, y lo llaman **ecue-sese-condó**.

**ENCHEMILLA**, otro tambor ritual, o tambor **bongó**, como dicen con **raitera-ción**. Su ejecución acompaña la del **osiblerimán**, en producir los ta-fidos telegráficos. En Yaoundé, **mbei** es un tambor grande de cuero de vaca.

Codie's poem

i awoke this <sup>morning</sup> joyous  
bright & starry eyed  
i stepped by to the  
window  
& threw the shutters  
wide  
upon my sill perched  
a little bird  
sing with mounting  
cheer  
& fr. shyness &  
his note  
i knew that spring  
was here  
& while he sang his  
cheerful song  
he paused a moments  
so i gently <sup>lull</sup> closed the  
window

& crushed his  
factory skull!

Longstreet, Stephen  
Geisha

NCU. ~~Edward~~ Oct. 12, 1969

i am loud  
in my love —  
but you  
are shy & quiet as the  
rose petals  
nestling with the dew —  
so i steal away  
as you lay sheltered,  
asleep,  
in duers of sheets,  
& i remark to my smile  
how much of a crèche  
figurette  
you look ←  
(waxen in)  
the snow,  
for you are, oh,  
so still  
in your love,  
so unlike my desire  
to dance





s. i. race out  
to the snow,  
for the loveliest i  
to sing, <sup>men</sup> proclaim my love  
to be shrill in my recital  
of poetry <sup>it to trace</sup>  
as i protect your dreams  
with my whispered  
caress <sup>"Affectionately"</sup>  
and so, <sup>in bleak</sup>  
because of love's <sup>neutrality</sup>  
foolishness, <sup>whitness</sup>  
i pick the finest bubble  
pipe  
to blow the thinnest bubbles  
from  
s. that when they land  
or sharply pop  
murmurs of how i love  
you  
may be heard  
the world's greenery over!  
Revise