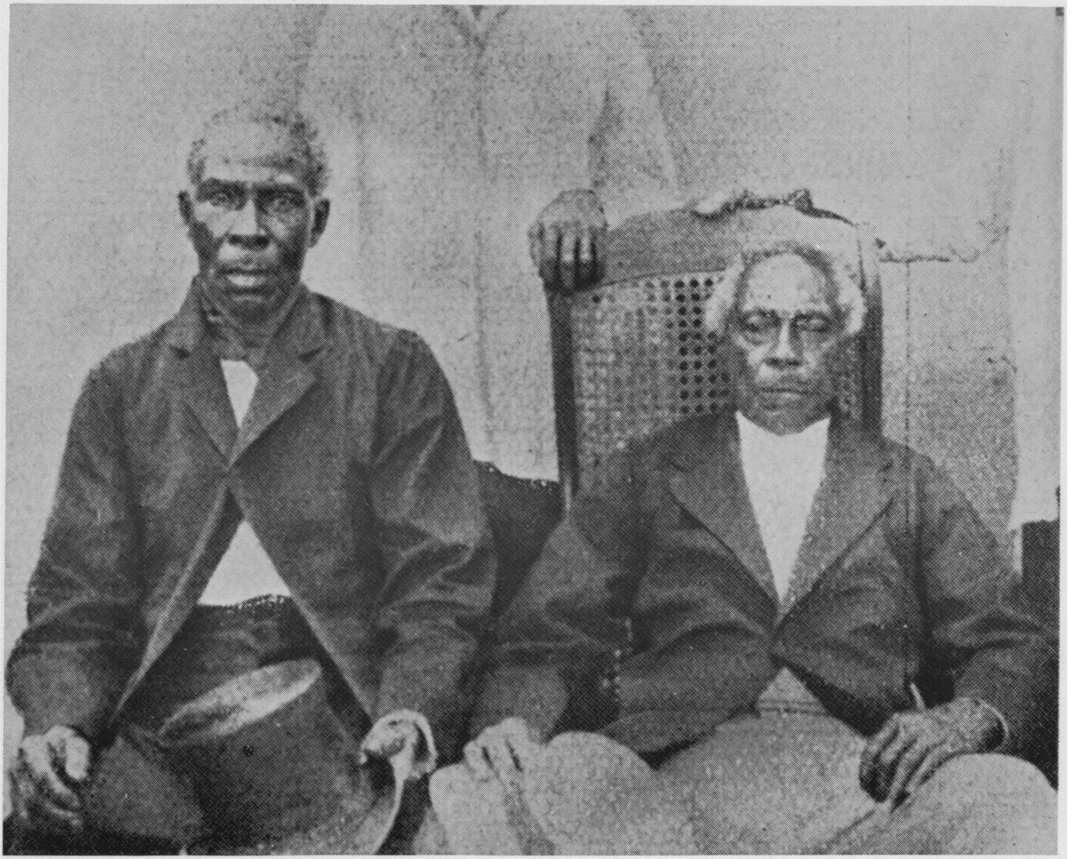


LIFE AT MARIPASTON



JOHANNES KING and NOAH ADRAI

VERHANDELINGEN
VAN HET KONINKLIJK INSTITUUT
VOOR TAAL-, LAND- EN VOLKENKUNDE

64

JOHANNES KING

LIFE AT MARIPASTON

edited by

H. F. DE ZIEL



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PREFACE

The Matuari Bush Negro Johannes King (ca. 1830-1898) taught himself to read and write at an advanced age. Throughout his life he was fascinated by the possibilities of bridging with the written word the gap with later generations. He particularly wanted to see two of his works published: his 'Book of Horrors' (containing accounts of his dreams and visions, among other subjects), and the present book, which we have given the title 'Life at Maripaston'. King wanted to explain to later generations what was at the root of the problems between him and his elder brother, chief Noah Adrai, representatives respectively of the church and the state at the village level. King wanted to justify his life in the eyes of the church and of his own tribesmen. The book constitutes, therefore, an important contribution to the church history of Surinam, but at the same time offers interesting insights into the life of the Bush Negro communities in Surinam. Most important perhaps is the fact that the present book is one of the first original works in Sranan, the Creole language spoken in the town and the coastal region of Surinam. King did not use his own mother tongue, which had no written form at that time, but the related *lingua franca*.

H. F. de Ziel, himself a poet writing in this language, and also a qualified librarian, was staying in Holland in 1969 for reasons of health. He wanted to use this period for the benefit of his country. We discussed several possibilities in my office at Leiden University, and he was immediately fascinated by the idea of editing the manuscripts of Johannes King, and making them available to his countrymen and other interested scholars. I had formerly made a transcript of these manuscripts which was used by Mr. De Ziel, who was also given the opportunity by the Moravian Church of checking the transcript against the original manuscripts. The *Koninklijk Instituut voor Taal-, Land- en Volkenkunde* at Leiden showed an interest in publishing the result of his work. The Surinam Government kindly granted Mr. De Ziel a year's leave to enable him to undertake the work. The *Stichting voor Culturele Samenwerking met Suriname en de Nederlandse Antillen* (Sticusa) agreed to pay the cost of translation. The Faculty of Letters of the University

of Leiden gave permission for hiring a secretary to help prepare the manuscript.

Mr. De Ziel began his work in March 1969, the responsibility for the supervision of which I took upon myself. We had weekly sessions of about four hours each to discuss difficult problems of interpretation and work out editing procedures. Although Mr. De Ziel has not had any formal academic training, he should be regarded as the responsible editor. Where we could not agree on details of the editorial work, his opinion has been followed. He had the use of this book by his own countrymen in mind, while I tried to defend as well as possible the interests of international scholarship. I am happy to say that there were not many differences of opinion between us. I hope that Mr. De Ziel will find the opportunity of editing the 'Book of Horrors' as well.

University of Leiden

J. VOORHOEVE

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I INTRODUCTION

1. *Introductory remarks*

At the beginning of the second half of last century it seemed as though the whole of Surinam was in suspense for some sweeping event to take place and change the whole of society. The hardship suffered by the slaves had lasted long enough to fill them with an irrepressible desire for freedom. All kinds of rumours were giving rise to alternating hope and despair, until in 1863 the emancipation of the Negroes became a reality. Emancipation did not have equal significance for all Negroes alike. Some of them had made a bid for freedom on their own authority and had fought for this at the risk of exposing themselves to the most gruesome atrocities in the event of failure.

Johannes King belonged to one of the Maroon tribes, for whom emancipation had an entirely different meaning than for the town and plantation slaves who had been given their freedom by an act of Parliament. The Maroons, on the other hand, prided themselves on having resisted the existing order and so having attained themselves that which had not been granted them. What they had thus gained had been placed in safety in communities protected by the impenetrability of the Surinam bush, where rain-forests and rapids formed a natural barrier. After an initial series of skirmishes between them and the government recognition of the independence of three Maroon tribes had followed, confirmed by peace treaties in 1761 and 1762. These three tribes were called *Djuka* or *Auca*, called *Goenka* in this book (along the Marowijne and its tributary the Tapanahony), *Saramacca* (along the Suriname river), and *Matuari* (along the Saramacca river). Johannes King belonged to the *Matuari* tribe, although his father's family belonged to the *Djuka*, and his wife's family to the *Saramacca* tribe. Later runaways formed the *Boni* tribe, which was defeated by government troops and found refuge on the French side of the Lawa, another tributary of the Marowijne river.

The Maroons had always given their joys and fears expression either in the same ways as their forbears in Africa, or in different or even entirely new forms, as dictated by necessity and environment. They

were conscious of their dependence on superior forces or deities, which for them possessed vivid reality. One of these, which was severely criticised by King as an un-African, new development, was called *Grantata*, and originated in the Djuka tribe. During King's lifetime its worship spread to the other tribes and it was even revered in King's own village, Maripaston. Grantata was said to have killed his brother Noah and claimed part of the inheritance and the right to appoint the new chief. See, for the political significance of the *grantata* cult, H. U. E. Thoden van Velzen, *Politieke beheersing in de Djuka maatschappij. Een studie van een onvolledig machtsoverwicht*, Dissertation Amsterdam, 1966.

2. *Biographical notes*

During the years before emancipation, around 1852, a young man of the Matuari tribe first began to attract notice. He did not at first distinguish himself in any way from the others, seeking after the same pleasures as they. But he fell seriously ill, so much so that he seemed to be at death's door. During this time he had dreams and visions which were to give his life a peculiar turn. God would take away his spirit, showing it the tortures of hell and the beatitudes of heaven. Moreover, he received the definite instruction, 'When you return to earth report to the Moravian Brethern in order to be admitted as a member of the church'. This man, Adiri, through these visions became firmly convinced that he was an instrument of God sent to help his people.

It was probably already in his frivolous days that he was called King instead of Adiri by his friends. King was one of the descendants of the Matuari chief Josua Kalkoen, also called Kojo or Bojo, being one of the last children of his daughter Adensi. She was first married to the Matuari tribesman Akama Jaw, and of this marriage three children were born. Adensi then fell seriously ill; her brother had allegedly cast a spell on her. After consulting with her father, she travelled to the capital Paramaribo in search of a cure. This she found thanks to the good offices of a European doctor.

Adensi did not return to Matuari but found accomodation with some friends. Here a certain Djuka tribesman, Kwamina Atjodi, made her acquaintance and took her to wife. Of this second marriage of Adensi's three children were born, of whom Noah Adrai, who was first to become King's most ardent follower and much later his bitterest enemy, was one. Kwamina Atjodi died of smallpox while travelling to the Maro-

wijne, whither he had been summoned by chief Beiman.

When the period of mourning was over Adensi entered into another marriage, again with a member of the Djuka tribe, Louis, who came from the village of Krementi on the Tapanahony. Of this third marriage eight children were born, among them Johannes King (ca. 1830) and Jacobus Vos, and perhaps also his elder sister Afiba.

Around 1850 there was an outbreak of serious assaults and arson among the Bush Negroes of the different tribes living on the Saramacca river in the vicinity of estates occupied by Europeans. King writes about this in his book. When the government received news of this, it ordered the Bush Negroes to go and settle farther south. In 1852 this order had to be repeated. King's relatives were among those who had to find a new home, and under Noah's leadership they built a new village at a place called Maripaston. King was among them. He participated in the life of pleasure of the young Bush Negroes and later he describes himself as a young dandy. At this time King took a second wife, Akoeba, a girl from the Saramaccan village of Ganse, who was later to be christened Magdarena. This was also the time of King's serious illness during which he experienced his visions, the first of these occurring in 1855. These finally caused him to break with paganism.

The reports about his illness and recovery are vague. We know for certain that his visions prompted King in 1857 to present himself to Van Calker, head of the Moravian church in Paramaribo. Van Calker reported favourably on this visit, although he remained cautious and only gradually began to gain confidence in him. King could not be baptized without prior preparation. As he was unable to remain in Paramaribo for a prolonged stay (in order to receive the necessary religious instruction), Van Calker gave him a primer and catechism as well as a hymn book. King must have been illiterate at the time.

Back home he taught himself to read Sranan well enough to be able to start reading the New Testament and other literature. He now began telling about his visions and about the gospel with greater boldness. At the beginning of 1860 he visited chief Josua and his wife's village Ganse to bear witness to the gospel. On his way back he again called on the Moravian missionaries, with whom he made arrangements for his baptism. He had scarcely been home in Maripaston a few days when a man by name of Sopo, who was possessed of a wenti (spirit), came rushing at him. King calmly approached him with the words, 'Here a church shall be built, and there must be an end to all this devilry'. The evil spirit left Sopo forthwith. After King's elder sister

Afiba was also delivered of her wenti, King summoned enough courage and audacity to purge the whole of Maripaston of pagan shrines and obeah (charms). All the objects collected in this purge were cast into the river. In October, 1860, a small church was built in Maripaston, with all the villagers lending their co-operation.

King was to have gone to Paramaribo for his christening that same year but did not make his appearance there till March, 1861. President Van Calker expressed a favourable opinion, and hence his pre-baptismal instruction was rounded off.

He was finally christened on 11th August, adopting the Christian name Johannes, so that he was thenceforth called Johannes King. He had so often beheld the glory of heaven in his many dreams and visions that he believed he would not live much longer after his baptism. But he also fostered the desire to exert himself to the utmost for the benefit of the gospel.

During a visit to Maripaston from missionaries Van Calker and Bramberg, Johannes King was officially appointed leader of the community which was forming itself there. King had meanwhile concluded a church marriage with Magdarena Akoeba, who was therefore from then on his only lawfully wedded wife.

Before long Captain Noah, King's elder brother, also had himself christened. Shortly after that Johannes King was summoned to Paramaribo in order to receive further instruction; but here he fell so seriously ill that there were fears for his life. However, he recovered from this illness as well and when he returned to Maripaston it turned out that he had taught himself the art of writing in the meantime. This was extremely important, as from then on he was able to commit his experiences and visions to writing. Much information about King, his time and his environment has come down to us via others, but now that he could write himself the information could be obtained at first hand.

The curious life led by this man, together with his own exertions, gave Surinam its first author, who was about 32 years old when he first began writing. If he was successful in his missionary activities the fact that he was able to read and write no doubt constituted a positive factor in gaining him admission to the different tribes.

The combination of the function of leader of the parish of Maripaston with that of itinerant evangelist was a difficult one, so that in 1864 King received the assistance of a teacher by name of Nicolaas Manille, who was to devote his energies not only to the school but also to the

church. He was an African prince who had been sold by mistake as a slave to Surinam. Originally destined for a high function in his own country he had learnt to read and write Arabic, and was re-trained and christened in Surinam. After emancipation he took up a post as teacher with the Moravian Brethren, after which he was appointed in Maripaston.

Now that King had his hands free to some extent he was able to give more attention to his journeys and other activities in connection with his work. So we see him now in Paramaribo for study, now in Cottica with the Djuka tribe, or in the Matuari district or in the Para village of Berlijn.

Then in 1865 followed the long journey into the Marowijne district. In a vision God had instructed Johannes King as follows: "Go forth to the Djuka tribe of the Marowijne district; I have tested people's hearts and behold, there are some who will join the church". But this journey also had a political objective, which was abundantly evident from the composition of the party undertaking it, of whom Noah was one. Noah, who had five men assigned to him, all of them pagans and relatives of the Matuari chief, had a political mission from the chief to complete. Johannes King, accompanied by a few relatives, represented the church. A fact worth noting is that Krementi was chosen as base, from which smaller journeys were undertaken to the different villages. After all, King's father Louis was a Djuka from this large village.

King went around preaching the gospel with great fervour and enthusiasm, strongly supported by his brother Noah. It seemed as though people everywhere were eagerly awaiting him, as a result of which they listened to him with rapt attention and what he had to say went down well with his audiences. King preached the God and the Christ of the bible with authority, in contrast to the traditional religion. With the same authority he disposed of the objects associated with this religion. A new situation arose, and people were actually asking to be christened. The originally fierce opposition to Christianity of the Djuka chief Beiman was overcome through King's demeanour.

The political mission on behalf of the Matuari chief Josua Kalkoen, who had meanwhile himself embraced the Christian faith, also had positive results. Attempts at persuading the Djuka, as well as the Boni Negroes, to conclude friendship treaties with the Matuari were successful.

In spite of this success, King was later to experience difficulties in returning to the Marowijne because he was held responsible for the death of chief Beiman.

In 1866 Johannes King visited the villages of Bergendal, Koffiekamp and Ganse on the Suriname river. He even penetrated as far as the Loango Negroes on the Granrio that same year. Now the Suriname district was not a new missionary field, for European missionaries had settled there as early as 1765. But gradually a certain laxness had come over the Christians here, who let paganism take a hold over them again. When King came to preach there the situation improved.

In his preaching of the gospel King often used his dreams as point of departure. This aroused opposition from Manille, who went as far as calling King a liar. The situation became so grave that the Moravian Brethren had to intervene; from then on King was only allowed to use the bible as point of departure. He obediently submitted to this decision.

When Josua Kalkoen, chief of the Matuari, died Noah was elected. He made it plain to everyone that through his appointment he had become sole ruler and would not tolerate anyone beside him, not even King. This attitude contained the seeds of the later rift between the two brothers, of whom the one had the political and the other the spiritual leadership. The first time this antagonism became evident to the outside world was during a quarrel about the removal of the church of Maripaston to the opposite riverbank, where the air was more salubrious. With all the cunning at his command Noah, motivated by fear lest in this case again all the credit should be given King, was able to prevent this removal. Another point aggravating the estrangement between the two brothers was the fact that Noah took a second wife, the wife of Johannes Soengoe. But jealousy was the main cause of the trouble. Noah was jealous of King, who was drawing a regular salary from the Moravian Community for his work and was held in high esteem by negroes and whites alike, so much so that his name was appearing in print. The quarrel became so violent that Noah found it impossible to tolerate his brother in the village any longer. He had plans for killing King if necessary, but these failed. Therefore he banished King, who then settled with some relatives in a lonely place called Mi-wan-libi, a little way downstream from Maripaston.

Meanwhile the *grantata* religion, which originally came from the Marowijne district, had gained a footing on the Saramacca. Naturally King was opposed to all forms of paganism, but the more so to *grantata* worship, as this had not been brought from Africa by the ancestors but according to him was a fantasy which had sprung up on Surinam soil. Not only was this pagan form of worship tolerated by Noah, but he even encouraged it, for during his illness he sought help from the

grantata. But no avail — Noah died in 1893, shortly after his reconciliation with King.

Now a period of fresh difficulties began for King. For he met with opposition from Noah's son Samuel Kolokoe, who suspected that the chieftaincy would be offered to King. King himself would not have declined this function; he would have liked to have been chief, if only for one day, so as to know what it felt like. He did not have to wait long — in 1895 he was appointed chief. But the apprehensions of the Moravian Community lest the combination of a spiritual and a political function in the one person should prove too much for King turned out to be well-founded, and within a few months King tendered his resignation as chief and this was accepted.

He had already lost some prestige when Manille called his dreams in question. And now he had been unable to maintain his position as chief! What is more, the younger generation had not known him in the period of his greatest activity. All this contributed to the nearly seventy years old King's secluding himself more and more in quiet Maripaston until in 1898 he passed away quietly. But his preaching had resounded in the interior as an appeal for evangelical freedom.

Johannes King was convinced that he was a divine instrument sent to bring the gospel to the interior of Surinam. Doubtless he turned to account the fact that he was a Negro among Negroes in his work. Although he had a different philosophy of life, he knew that of his people inside out, so that he was able to hit on the right approach without much difficulty.

If necessary he would address a particular tribe in its own language, for he wished to make himself as clear as possible. He placed the God and Christ of the bible sovereign. According to him no-one who had heard the gospel should ever try to ignore this sovereignty. For this purpose curse and redemption were sharply polarised, to which it was easy to link the threat of the everlasting fire. King was of the opinion that as far as the gospel was concerned no-one could appeal to the authority of the chief, but stressed the principle of personal responsibility.

Until his quarrel with Manille (1867) King also used his dreams as point of departure in his gospel-preaching; after that he restricted himself exclusively to the bible, now and then showing simple pictures by way of illustration.

His intelligence, independently acquired knowledge, enthusiasm and the conviction that he was guided by God, prevented him from ex-

perceiving the lack of an all-round formal education as a shortcoming. He deemed it his right and duty to exhort his people to change their ways in spite of the fact that he was not authorized to christen people — he was never ordained — but that this had to be done by missionaries from Paramaribo. The Bush Negroes asserted that, “Although white people have brought us the word of God, we have found Johannes King easier to understand”.

3. *Bibliographical notes*

Most of Johannes King’s manuscripts have been preserved in the Moravian archives of Zeist (Holland) and Herrnhut (East Germany). A full description of them can be found in Jan Voorhoeve and Antoon Donicie, *Bibliographie du négro-anglais du Surinam, avec une appendice sur les langues créoles parlées à l’intérieur du pays*, ’s-Gravenhage, 1963. They are to be found under numbers 435-443 inclusive. For other existing manuscripts, see Jan Voorhoeve, ‘Op zoek naar de handschriften van Johannes King’, *Vox Guyanae* 3 (1958), 1, 34-40.

These manuscripts bear the title *Tagebuch von Johannes King*, bestowed on them by the archivist. This title is in a sense misleading, as the manuscripts contain not only travel accounts in diary form (see nos. 435, 438, and parts of 440), but also descriptions of the customs of the Bush Negroes (such as no. 437), as well as two lengthier compositions, namely the so-called *Skrekiboekoe* (Book of Horrors), a work encompassing for the greater part King’s dreams and visions (see nos. 441, 442, 443), and an account of the difficulties between King and his brother Noah Adrai (nos. 439, 436 and 440 part 5, in that order). This latter account has been edited here, together with some letters and a diary fragment, as found in manuscript no. 439.

It comprises in all 108 folios with both sides written on, plus an additional six pages of letters and a diary fragment. The book published here was written between 1891 and 1894, when King lived as an exile in *Mi-wan-libi*. He also incorporated an old travel account of 1865 in this manuscript.

There are also copies of his manuscripts in the Zeist archives (see no. 444 and 445). From 1856 onwards the *Missions Blatt der Brüdergemeinde* contains references to King and occasionally also cites his diaries in translation. H. G. Steinberg included passages from King in his book *Ons Suriname* from 1933. Illustrations via diary fragments translated into German are found in a biography of Johannes King

written by G. A. Frytag, *Johannes King, der Buschland Prophet. Ein Lebensbild aus der Mission der Brüdergemeine in Suriname*, Hefte zur Missionskunde, no. 20, Herrnhut, 1927. J. M. van der Linde discusses King in his doctoral thesis, entitled *Het visioen van Herrnhut en het apostolaat der Moravische Broeders in Suriname, 1735-1863*, Paramaribo, 1956. For other studies see chapters by Jan Voorhoeve in *Emancipatie 1863-1963, Biografieën*, Paramaribo, 1964. And in *Kondre sa jere. 200 jaar zending onder de bosnegers van Suriname*, Zeist, 1965.

Johannes King's first vision was recorded in print in *Vox Guyanae* 3 (1958), 1, 41-45. His account of the history of the Bush Negroes was printed (and translated) in Ursy M. Lichtveld and Jan Voorhoeve, *Suriname, spiegel der vaderlandse kooplieden. Een historisch leesboek*, Zwolle, 1958. In the archives of Zeist a Dutch translation of one of King's manuscripts has also been found.

4. *Style and Content*

When Johannes King first mastered the art of writing he was about 32 years old. The only models he had to go by were Bible translations, hymn books and other religious literature. His style bears witness to this. His somewhat exalted tone was obviously influenced by the Bible; not only by the New Testament, for although the Old Testament had not been translated, except for the book of Psalms, simplified Sranan versions of Old Testament stories had appeared in print. Here and there King's work reaches the lofty stature of some of the psalms. Just as his handwriting occasionally contains characters which have evidently been copied from German missionaries of the Moravian Community, stylistic traits of the same origin occur in his writings.

Moreover, King's writing preserved traits of an oral tradition of story telling. He often repeats himself, whenever he thinks he has not expressed himself clearly enough, just as if he were standing before an audience. We should interpret the insertion of short phrases too early on in the sentence in the same way. This may be illustrated with the following rendering of a prayer by the people of Porigoedoe, who want to keep King with them for another day: 'Please, God, Thou canst see for Thy self how poor we are; please, we pray to Thee oh God on behalf of Thy servant Johannes King and all the others, *it is but one day*, oh Lord, pray do not take it amiss if we try to keep Thy servant and the others with us one more day'. The meaning of the phrase in italics only becomes clear at the very end of the sentence.

Perhaps the strange composition of the present book should be explained along the same lines. King does not present the facts in chronological order but makes frequent and totally unexpected leaps in time. Three consecutive parts may be distinguished in his book. The first part must have been written before the death of Noah, the third part after it, while both these parts are separated by an account of his first visit to the Marowijne in 1865. In the first part an account is given of King's troubles with his brother Noah Adrai from 1870 onwards, the time Noah was appointed chief of the Matuari. Then King inserts the account of his visit to the Matuari, which seems totally unrelated to the rest of the story. It seems as though he wants to show how cordial the relationship between his brother and himself was before the latter became chief. Then in the last part he tells about Noah's death and the problems which arose thereafter.

5. *Presentation*

It was a constant problem to King how to capture the sounds of a certain word in written signs. Monosyllabic words are invariably spelt consistently the same, but longer words presented difficulties, so that the written form might change constantly (e.g., *froemandi*, *vermadi* for 'to admonish').

King must have learnt to render sounds on the basis of the names for the letters. The *h* sound being a free variant in Sranan, he did not hear any difference between the letter names *a* and *ha* (the Dutch letter name for *h*). One can easily see that for King the letters *a* and *h* also constitute free variants. Thus he might write either *hiti* or *aiti* for the same word 'eight'. In King's mother tongue *l* and *r* (conditioned variants in Sranan) are dropped. Hence King uses them interchangeably: *pranasi* or *planasi* for 'plantation', and *hori* or *holi* for 'to hold'. Variants like *hrwasi*, *arwasi* and *alwasi* for 'although' can be easily explained in the same way.

This grappling with spelling problems, once more clearly demonstrated in the use of the name *Goenka* instead of *Djoeka*, is evident throughout the whole work.

It goes without saying that we have striven after consistency in the presentation. Hence we have for the greater part adopted the spelling as found in the *Sranan-tongo Vocabulary*, Paramaribo, 1961. We have only added the letter *h*, e.g. in the 3rd person singular pronoun *hen*, and the mute *e*, but have for the rest followed the *Vocabulary*.

The punctuation as well as the use of capitals is almost entirely ours. It seems that King inserted a punctuation mark wherever he wanted to rest his hand awhile. Where King inserts a comma to join two words together we have used the hyphen (e.g. *troe*, *troe* was changed into *troe-troe* for 'real'). For King capitals were evidently variant signs. We have also normalized this. By undertaking to introduce our own system of punctuation we were venturing on an interpretation, but such interpretation was given only after ample reflection.

The definite article *da* which is rare in colloquial Sranan and may even have been introduced by missionaries, has been replaced with *na*. Loanwords which have not been sufficiently adapted to the Creole language (especially in the religious terminology) have retained the spelling of the original language, such as *geest* for 'spirit', *ziel* or *zieli*, with a slight creolisation, for 'soul', etc.

In a few places the word *dia*, 'here', occurs in the manuscripts without any logical syntactic relation to the context. We surmise that King meant this as a note to indicate where he had left off last when reading over the text. This note has been omitted by us.

Omissions have been placed between square brackets [], and insertions between angular brackets < >. Inclusion of these omissions and insertions was considered necessary to facilitate reading. This way it remains possible to reconstruct King's original text, apart from the original spelling and punctuation.

II SUMMARY

I

1. *Johannes King of Maripaston*

The book opens with a New Year's day prayer by King. "Lord, be with me and my family. Help me to carry on with the work I have begun — the preaching of the gospel among the Bush Negroes. Do not let me grow lazy in the course of my work on this book. Grant me a clear insight and help me to resist all temptation to neglect my duty."

2. *Johannes King of Maripaston (continued)*

After this the problems of Maripaston are discussed. Formerly Maripaston had a reputation as a holy place, but chief Noah (my brother) has turned it into a murderers' den. Noah would like all the inhabitants to follow his pernicious example. Moreover, he is putting obstacles in my way.

3. *The story of Noah at Maripaston*

I am tired of this life of fear under Noah and hope that the Lord will soon send me help.

4. *The Prayer of Johannes King, God's Servant*

I am feeling sinful and would wish to crawl to my Lord on my knees. I have not kept God's commandments. But God must deliver me from the mire of my sins. A child that has done wrong deserves punishment. But if it asks forgiveness its father must be prepared to grant forgiveness. Strike out my name from the book of the wicked and let my soul rest with Thee.

5. *How Noah abused and ridiculed the Church Elders in Maripaston*

What happened in Maripaston. Noah returned from town on Sunday

morning. We helped him unload the boat. He stated that he was too tired to go to church that night. Then he drew Frederika towards him, as though she were his own wife. The next day he announced that he regarded Frederika as his second wife. He ridiculed the native helpers of the church (lay functionaries in the parish) as well as God. He vowed that he himself was the most devout man. At first I remained silent during these boasts. But later on I said, "Chief, you are fighting against God as King Pharaoh did, whereas you know full well your behaviour is wrongful." I confirmed these words with a handshake and added, "Now you are abusing the helpers of the church, but there will come a time when there shall be lamenting in your own home, so that everyone shall be able to see the grief reigning in it." Noah did not think God would punish him. Before long punishment followed, however. Noah felt giddy while out in the forests and could not find his way home. He spent the night in the forest, with his body in a pool from which he could not work his way out. Thus God punished Noah, but he did not mend his ways.

6. *How Chief Noah Adrai persecuted his Brother Johannes King*

Noah is using me ill and the parish is taking his side. Noah thinks I am proud, have had too much good fortune and am accorded too much esteem. Noah does not agree with my receiving payment for my church work. He is jealous because of the money I receive from the church. That is why Noah has ledged an accusation against me with pastors Van Calker, Kremes and Strom. He accuses me of being the most wicked man among the Matuari. But luckily the loving Saviour has prevented the accusation from being accepted. God granted the pastors insight and caused them to realise that Noah was acting out of jealousy. The pastors patiently heard the charge, but regarded it as null and void.

Noah brooded on other ways of getting rid of me or even killing me. Noah thought that as chief he was entitled to greater prestige, whereas in reality I was given all the honour. He once said to master Maraton, "Johannes has found himself a good wife who looks after him well." "Well", master Maraton said, "Why don't you look for a good wife too?"

Many detest Noah for his evil ways, and also because he is consciously thwarting the gospel. One nonetheless finds many on Noah's side, all of them parishioners who are of the opinion that I am too exacting in church matters. Noah would even like to kill me. All this

stems from jealousy. The bible says, rightly so, that jealousy makes murderers of men. Noah wants to serve two masters. He has been christened, but nonetheless wants to honour the teachings of the ancestors. This is turning him into a murderer. Noah wanted to kill me, and no-one except master Maraton warned me. So people were actually on Noah's side. I put a stop to the pagan *sekete* game and dancing on New Year's day. I prevented people from indulging in worldly pleasures. They were forbidden to have two wives. If I were not here they would be able to do as they pleased. Because I could not agree with Noah his jealousy and anger augmented, so much so that he sought an opportunity to kill me and my wife. But God did not grant him the opportunity.

7. How Johannes King's Kinsmen treated him at Maripaston

That same year he gave the heathens permission to dance in Maripaston. The whole parish agreed that I should stop living in the village. I was removed downstream. When my grandchild died there was no-one who showed the slightest concern. Although they ate and drank with me, in their hearts they cursed me. Three heathens were allowed to come and dance in Maripaston — the most wicked dances, no less — and many communicant members stood looking on. When I heard of this I went straightaway to Maripaston to give them a piece of my mind. And they could only agree with me.

8. Story about Maripaston

When Noah became Captain of Maripaston he was a humble man. God gave Maripaston the greatest treasure, the church. This was such a great gift that it had to be shared with the other Bush Negroes. When Noah became chief he summoned all the captains and said, "All the Matuari negroes are under my authority. The forest and all the creatures in it are mine. I am chief over all. I can make or break. I can even have a person executed." So lust of power tempted Noah to grave sin.

9. How Johannes King's kinsmen treated him when Noah tried to kill him

Noah has too strong an attachment to the vain things of this earth. This, together with his jealous heart, causes him to value the things of

this world more highly than that which comes from God. God's bible, which cannot be lying, says that jealousy makes murderers of men.

Maripaston, what is to become of you? You shall be severely punished, for Noah has sown seeds that will bring forth thorny bushes. All those living in Maripaston are relatives of mine, and I have put all my heart into teaching them God's commandments; I have taught them that God should occupy the most important place in their hearts. But even so, brethren, you are killing me in your thoughts. Woe be to you, Maripaston — would you not rather seek the Lord and his righteousness. People are deliberately sinning, and therefore punishment will be deliberately meted out. It were better if you were to seek your salvation in God and not put your faith in men. Woe to those who have betrayed me to Noah with their slanderous lies.

10. *12th May, 1892*

My own brother has driven me and my wife and children out of Maripaston. He has seized our garden plots. He has many false witnesses on his side. You show respect to a man who is able to kill the body, even more than to God, who can kill both body and soul.

11. *Johannes King's Prayer at Mi-wan-libi*

Oh Lord our God, behold how grief is gnawing at me. They have driven me out, chased me into the bush as a wild beast. Panting, I invoke Thy holy name. Forgive me the sins I have committed, also those of which I am unaware. You know I possess no strength within myself. All my strength derives from Thee. When on Thursday, 26th May, 1892, Ascension Day, I was in Mi-dan-libi, how You allowed me to behold the glory of the deceased who have passed away in Thy name. So help me, too, when my hour strikes, to deliver myself into Thy hands, oh Lord. Prevent me from going astray, from losing sight of the true path which will lead me to Thee. Deliver me from the sorrows of this world which have nestled in my heart. Do so for the sake of the goodness of Thy heart and Thy peace.

12. *The evil Thoughts of Johannes King's Enemies*

On 12th June, 1892, I awoke in the middle of the night thinking of all my hidden enemies, who were eating and drinking with me. As long as Jesus Christ communes with me, however, I am not afraid of

worldly enemies. They dress up in fine clothes, but judge others with a false heart. When they think they can make and break they become haughty. They are capable of destructive but not of constructive works. Only God can make and break, in the final analysis. One single person can kill a hundred men in one day, or burn down a whole city in half a day, but will he be able to raise the dead or rebuild the city? Well, seeing that man is so powerless, it is much to be preferred to praise God with our foolish minds, for that is His due. But what the heathen chiefs shrank from doing, Noah does. He drinks and raves like a drunken Indian. But anyone who has become a leader and knows the word of God knows full well that the Lord disapproves of the haughty. Though Noah may be chief of Matuari, his soul is dead. No-one fighting against God's word is of God.

13. *How Noah began persecuting Johannes King*

Noah has been molesting me, Johannes, for a long time, but did so in secret out of fear for chief Josua. When the latter died it was Zacharias Asonde's turn to become chief.

In these days Noah's behaviour was exemplary and the government thought he would be a just chief.

He had been christened, moreover. Well, when the government noticed that Noah conducted himself well, he was appointed instead of Zacharias, whose turn it really was. At that time Van Idsinga was governor of Surinam.

On 24th September, 1870, we accompanied Noah to town, to the office of the governor of Surinam. The latter had Noah swear on the bible that he would carry out his duties as chief, to which the government was appointing him, justly.

But listen to what happened shortly after Noah became chief. He had stated previously that he would assert himself strongly if ever he attained to the highest power. For this reason Satan found an opportunity for engraving all kinds of evil thoughts into his heart. He lied to the pastors by saying that he would have the church built on the other riverbank in Karoegron. In the pastor's absence he said that we would not move, however. And all because of me, Johannes. I would be shown too much honour, for people would think it was my doing. Noah was needlessly picking a quarrel. He lodged an accusation against me with three of the pastors, saying that I was the most wicked man in Maripaston; but they refused to believe him.

14. *How chief Noah Adrai tried to shoot Johannes King at Maripaston*

I once reprimanded Noah for beating his wife Albertina on the public road. He became so angry at this that he loaded his rifle, opened his door and waited for me to pass by in order to shoot me. But master Thomas warned me not to go near Noah, and his wife informed Magdarena and myself that the chief had closed down the church. If I, Johannes, were to hold a service not a single person was allowed to attend it. Noah would punish anyone bold enough to go to church. The helpers further allowed the church to remain closed and pastor Kersten even had to come to Maripaston to remonstrate with him on his behaviour.

15. *The evil Thoughts in Noah's Heart*

Even though my brother knew that I was striving for what was good for him, he nonetheless remained angry with me. He was like a savage tiger intent on catching a hound. He no longer had any interest whatever in God's work. His entire way of life had become as that of a true heathen. Wherever I was concerned he would only utter abuse. Why in fact was he jealous of me? He went around daily saying that I enjoyed too much esteem in the country and that everyone loved me. And I was receiving money from the pastors. They trusted me in my work. Reports appeared about me in the newspapers. He, Noah was chief and he would do everything in his power to make me change my tune. Then I would be dismissed and lose not only my good name but especially the money.

Magdarena, my wife, and I can do no good in Noah's eye. Our grandchildren shall read this story and so find out what really happened when Noah was chief in Matoewari. For twenty-two years Noah has been looking for an opportunity to kill me. He no longer wanted a church in Matuari. All those from Kwatahede and Moetoetoe have been removed by him. Many of those christened in Maripaston lost hope altogether, and were going to the *wentiman* (witch doctor) again to seek relief in their distress.

He kept Frederika, whom he had stolen from Johannes Soengoe, for himself. He would rather evade church discipline than give up Frederika. That is why he closed down the church.

16. *The evil Thoughts in the Heart of Noah's Son Samuel Kwakoe*

Noah had resolved to put his son Samuel Kwakoe in charge of the church when I should have disappeared altogether. This would be better for the father, for in fact he did not want to remain under church supervision at all.

17a. *What Law was laid down by the People of Maripaston*

It had been decreed in Maripaston that no-one should be allowed to visit me, Johannes, in Mi-wan-libi. And even the helpers agreed. But God's angels will bear witness against them for me. No-one was allowed to go to church. None of the helpers made any attempt to change this. It was not God's honour, but Noah's praise they wanted. The helpers had forgotten God's word; they had forgotten the responsibility laid upon them by God, a responsibility of a lasting nature.

My family had cast me out. In those days I was a stranger in their eyes, someone they had never set eyes on before. Even those I had brought up from the cradle as my own children were now ignoring me. Despite the fact that I was godfather to some of them. When they grew up they regarded me as an evil-doer. Juriana and Jacob are also conspiring against me. They want to do themselves in because they do not have my consent to marry the man and woman of their choice. Then Magdarena and I would be held responsible for their deaths. Woe be to such children!

17b. *How sad it is when your own kinsmen persecute you day and night*

The story of Cain and Abel, in which Cain slew Abel on account of his faith, should cause no-one surprise. For after all, is not this how Noah wants to kill me on account of my faith? Anyone trying to do good invariably has many enemies.

18. *What Mr. Loosboer, the Jewish Timber Merchant, said to Johannes King*

One day Mr. Loosboer advised me to go and settle in town, as Noah was up to no good as regards me. Loosboer was of Jewish extraction and came to buy cedar-wood in our village. But the Lord our God did not allow Noah to kill me.

Noah was an assassin. He and a few others almost beat Amadja to

death and buried him while he was still breathing. It was not long before God's retribution came, for the murderers who assisted Noah died one after the other. One of them even hanged himself.

19. *How Noah banished Johannes King from Maripaston*

Noah's viciousness was excessive. First he robbed Johannes Soengoe of his wife Frederika, after which he gave him a beating into the bargain. I, Johannes, gave Noah a serious talking to, so that he began to hate me all the more. Even though Noah told everyone that he had been christened and hence was a Christian, his heart was even so full of evil, more so than is the case with heathens. These people have such a wicked heart that no place can be found for God anywhere in it. Our Lord God previously gave many important signs and wrought many miracles in Maripaston, such as he has performed nowhere else in the bush. But still people keep their hearts shut, even so their hearts are still as hard as stone. Woe to those who do not heed God's will. They shall have to mend their ways and seek the Lord our God with genuine faith. Yea, I would like them and their children to change their ways in order to escape God's retribution.

20. *How Noah began persecuting his younger brother Johannes King*

When Noah became chief, pastor van Calker proposed that Maripaston be transferred to the opposite riverbank. Behind the present site there are swamps, which is detrimental to people's health. On the opposite bank, Karoegron, a fresh breeze blows and there we could build the church, on top of the hill. Maybe in that case a pastor would come from town to live here, from whom we would be able to learn more. Noah pretended to consent to this and Van Calker gave credence to his words. I went with a few other persons to prepare the site where the church was to be built. We even built a 30 by 16 ft. shed there. Later on we discovered that Noah had only been misleading Pastor van Calker. After the pastor's departure my brother summoned the people to him in secret and told them he would not think of transferring Maripaston. If he were to do so, it was I, Johannes King, to whom once again all the credit would go. Noah came to me in anger then, in order to tell me that the people would not leave Maripaston: "No, we are not moving, in order to prevent that you should once again be honoured."

When I, Johannes, lay ill for a whole month Noah did not come to see me even once. Later on he had carpenters come from Paramaribo in secret in order to erect the church in Maripaston. Not one of those with whom he had conferred about this had given me the slightest hint, except for Jonas Agasoe. That was at the same time that I was at the mouth of the Mindrineti with the others for the work in the garden plots there. By going about things in such an underhand way Noah thought he could make a name for himself. But God will not have anything to do with those who only work for the sake of their own glory. Anyone doing so and acting on his own strength cannot but become vain, and vanity gives people a bad name with their environment, without their necessarily being aware of it themselves.

Once it came to pass that Noah beat me. So I used a very uncouth word to him. That was the reason why he accused me with the government, even making a proposal as to what punishment should be applied. Governor van Sypesteijn was to have me shot in the square of Paramaribo and have me buried in the same spot. But the governor acted sensibly in settling the dispute without inflicting punishment.

21. *Another Story about Noah*

Noah's wish to have my life taken was not fulfilled and so he brought disgrace upon himself. Just as the Lord our God Himself gave David the opportunity to record all the wicked deeds of Saul, so the Lord is giving me Johannes King the strength to commit to writing all the evil deeds of Noah Adrai in Maripaston, so that all of posterity will know how godless chief Noah was and how much harm he caused in Maripaston, yea, that he even was an assassin who strove to counteract the work of God in underhand ways. For he intended that all men should become heathens again.

II

1. *Our Journey to the Djuka*

On 22nd July, 1865, Noah Adrai and myself and a few others, including five heathens, set out from Paramaribo for Goenka (Djuka). On Sunday someone at Lanfantiri asked me to conduct a service, to which I agreed.

2. *Story about Mi-wan-libi*

After stopping at a few places we reached Neger Creek, a tributary of Wana Creek. In the first Djoeka village we came to we discovered a great many Indians who had also come from Paramaribo and were on their way to the Marowijne river. They were asked by Noah to show us the way along Wana Creek, to which they readily assented. Thus it happened that the Indians did not leave us but escorted us all the way along the difficult Wana Creek. Only at the point where it flows into the Marowijne did they go their own separate way.

3. *Story about the Indians*

If we had not fallen in with the Indians we would never have reached the mouth of the creek, which was strewn with small grassy islands.

We spent the first night near the Marowijne on Neger Creek, and on 29th July were in Albina. The next day, Sunday, I held a church service. After spending the night from first to second of August in the garden hut of a Boni Negro, we reached the first rapid, at Tapoedan. We had scarcely begun hauling our boat across the rapid when it began to pour with rain; but after much arduous toil we succeeded in getting the boat across. Seeing that there were no garden huts along the bank we went into the forest, chopped some branches and leaves and erected three small, simple shelters for the night.

On 4th and 5th August we came upon a number of Djuka who warned us not to utter the name of the next creek which poured its water into the river on our right-hand side. Moreover, we had to offer *dran* (home-distilled rum) if we wanted to prevent the creek from harming us. But I, Johannes King, replied that we would not offer any *dran* and would not observe any other kind of ceremony either. "That's all very well for you because you are church people", said the heathens. When we reached the mouth of the creek we deliberately uttered its name, Gran-kriki, but nothing happened. We even joked about it in order to show our five heathen companions from Maripaston how the devil misleads people. We spent the night on an island directly facing the creek.

Not far from the Manbari rapids we met a man by name of Kwasi-gadoe, who was well dispensed towards us. The garden hut in which we had last slept belonged to him. He was a descendant of the negroes who had liberated themselves long ago. With the gospel in my hand

I taught him the way to Christ. And Kwasigadoe replied to me that he marvelled to hear such stories about God. He said, "God should have mercy on us and deliver us from the devil's clutches, for under the latter's tyranny we are leading a very hard and difficult life. This entire area has been corrupted by the devil and it's up to people themselves whether or not to lend an ear to the message of God."

Kwasigadoe helped us haul our big boat across three rapids, named Manbari, Singatité and Porigoedoe. We spent the night on a small island near Porigoedoe, where I conducted a church service, which was much appreciated by the people. It dealt with the sufferings of Jesus Christ who died on the cross for our sakes. "We wish the Lord would deliver us from the scourge under which we are suffering only too much because of what we regard as God", the people said.

4. *How we left Porigoedoe and went upstream*

The following day a man and a woman accompanied us upstream to Tabiki and it was Noah who asked the person in charge there whether we would be allowed to hold a short church service. The answer was in the affirmative, and many came and sat down to hear us talk about God. When they asked me what to do in order to be saved I said, "If you really believe, you must cast away all the *obeah* objects (charms) and rid yourselves of the false god. Then you will enter God's eternal life after your death."

A little further on there were three villages which formed one unit. There I conducted a church service for a large group of people who sat listening very respectfully. In my sermon I especially stressed the Divine curse and grace. The following Sunday many questions were asked after the service, such as, "What did one have to do to enter God's kingdom?"

5. *Story about Manlobi*

Manlobi is a large village but we did not spend the night there. Instead we did so in Krementi, the village of Salome Affi and my father. This we regarded as our base from which we would undertake our shorter journeys. Many church services were held here.

6. *Story about Krementi*

In another village, Plouwi, we stayed from morning till night. In the

morning I read from the New Testament and in the evening from the Old Testament. Jesus has suffered for our sins, so I taught them, and I also showed them the picture of the crucifixion of Jesus Christ, who had to suffer all this under the cruellest taunts. He nonetheless felt no shame at taking this disgrace upon himself. So I tried to represent the good to them in the way God enabled me to do so.

The captain of the village, Geni, and his younger brother Njan-Kwasa were sensible people. "Even if the chief refuses, our village will nonetheless adopt the new teachings", they said. On Sunday I conducted a service in Krementi, where many people came, also from other villages, in order to hear the sermon. I was surprised to see the Djuka show so much interest in the word of God. What the Lord had prophesied to me (in my dream) turned out to be true. He had tested people's hearts in Djuka land and discovered that there were people who would opt for the church although the heathens of this area had sunk very deep.

7. *Story about Chief Beiman's Village at Dritabiki.*

We left Krementi in order to go to Beiman's village. We had been deliberately delayed so that the chief could be duly warned that there were visitors coming. On Tuesday, 22nd August, we were conducted to the chief for the official reception.

8. *Story about Chief Beiman*

After some desultory conversation chief Beiman gave the sign to come to the point and Noah stated that we had been commissioned by chief Josua of the Matuari people to endeavour to conclude a treaty of friendship with the Djuka. Beiman assented. According to an old custom we now had to hand over all our muskets and matchets, and did so accordingly. "If there is anything else, say so at once", said Beiman, "for after the conclusion of the treaty there can be no changes whatever. I am prepared to listen to anything except matters regarding the church", he continued. "I have my *obeah* and if I become involved in church affairs the ancestors and gods will kill me straightaway. There shall be no church in my village, but I shall not prevent the captains in any way from building churches in their villages. However, I forbid all talk about church affairs in my house." The others took offence at his refusing to hear God's word. The captains spoke aside to one another for awhile and then addressed the chief as follows: "You must listen

to the message of God even though you don't want to enter into any relationship with the church." When Beiman seated himself again he said, "You had better go and listen to the message our visitors have brought in another house." All of us — a large crowd — went to another house. But because I, Johannes, had already discussed a great many things with the people, Noah and I said to them, "Let that be enough for today. We shall carry on tomorrow." They agreed.

9. *God's Message to the Djuka*

They came early the next day to listen to our message. God himself had caused his church to be built, we told them, and read them the passage about the crucifixion. The audience was deeply impressed and we were struck by the fact that they had never heard of God's son, though they had heard of Jehovah. They asked many questions about the sermon and were allowed to see the picture of Jesus' death on the cross. Chief Beiman, who kept aloof, had himself excused through his son. The death of his nephew was imputed to his contact with the church and that is why he, Beiman, kept at a distance. But when the people had gone Noah had to come to him in secret in order to pass on the message to him. If I, Johannes, were to preach the gospel to Beiman in public he would die; his false god would kill him. Although Beiman was a chief he nonetheless thought as a heathen.

10. *Story of the Oath at Chief Beiman's Village at Dritabiki*

On Thursday, 24th August, 1865, two small groups completed the traditional procedures for the conclusion of a friendship treaty. Atamaren, Majoro and Kansu acted on behalf of the Matuari; and Mefle-Kwakoe, Tinga and Majoro-Gwandra on behalf of the Djuka. This took place at eight o'clock in the morning. Every Djuka rejoiced at this treaty as all the people of Maripaston descended from, and hence were related to the Djuka. Formerly the two were perennially at odds with one another, which was why everyone was so happy about the improvement in relations now.

11. *Another Story about the Djuka and the Matuari*

I shall here go into this matter at somewhat greater depth. In the distant past the Matuari wanted to have nothing to do with our fathers

of Djuka land. Although the Djuka tried in all kinds of ways to win the friendship of the Matuari, it was to no avail. It was also in vain that many Djuka came and settled on the Saramacca, downstream from Post-Saron the Djuka built small camps (temporary garden huts). Now, whenever the Matuari negroes passed by and saw the camps they would go ashore and set fire to everything of the Djuka.

12. *Story about Chief Kodjo or Bojo*

At that time Kodjo or Bojo was chief of the Matuari. He, too, seemed to like this ravaging of Djuka property; in any case, he did nothing to put a stop to it. When the Djuka came home from work they would find everything destroyed: their camps, hammocks, food and clothing. This is how our fathers behaved towards the Djuka. But hearken to how God was to teach chief Bojo — he was my grandfather — a lesson.

Once the chief went to town and was given a great deal of food and other things by the government to take with him, which he loaded into one large boat. On the way back his boat sank in the vicinity of Post-Saron. My grandfather and his people swam ashore and found themselves without clothes, matchets or food, uninvited in Djuka territory. They held only their paddles in their hands. When the Djuka discovered that there were people approaching they thought they were runaway slaves and prepared themselves for a possible enemy attack. Shortly afterwards they saw chief Bojo's dog. On meeting Bojo was asked, "What is the matter?" Bojo replied, "My boat has sunk and I have lost my belongings." Now the burnt down camps were brought up by the Djuka. He was asked several times, "Wasn't it you who burnt down such and such a camp?" Bojo replied, "Yes", although he had never set fire to a camp himself, though he had done equally little to prevent it. "You are a wicked man", said the Djuka, "today you shall be given your due reward, however." Many an abuse was hurled at him. He only replied, "Indeed, today misfortune has caught up with me." Bojo did not retort with a single abuse, but admitted everything and said it was true, he had committed all these offences. This appeased the Djukas' anger towards Bojo and his people, who were now given boats, food, salt, clothing, in short all they needed for their journey. The next day they continued their journey to Matuari, the chief leaving his dog behind.

When Bojo returned home he called all the villagers together and told them what had happened. They would all have perished if the Djuka had not lived nearby. It was then decreed that no-one set fire

to any more Djuka camps. If anyone had the effrontery to do so notwithstanding, he would be severely punished. Then boat-loads of food and other gifts were sent to the Djuka, and Bojo had his dog asked back at the same time. Since those days no Djuka camp has ever been burnt down again.

13. *How we left Chief Beiman's Village and went upstream*

I, Johannes King, and my companions now set out from chief Beiman's village for the most distant settlement on the river, where we arrived at six. We were sitting chatting there when a man named Nanah asked Noah if I would be prepared to conduct a church service. I held up the gospel to the audience in a short address. On Saturday and Sunday I held further services, though lengthier ones this time. I could see clearly that God's Kingdom was near at hand for the people of this area, for everywhere we went they asked for the gospel of their own accord.

At this time God sent me His spirit, who said, "Johannes, your prayer has been heard; these people must not be lost". This lent me courage.

14. *Story about Kisai*

After that we went downstream to Kisai. At seven in the evening people came to ask for a church service, which I then conducted. "Johannes", they asked, "what must we do in order to find someone who can give us permanent guidance on the gospel?" "The Lord our God has begun with the work Himself", I replied, "He Himself will see to it that someone comes". Early the next morning I held another church service. From Kisai we returned to chief Beiman's village again. Here Noah and I tried all afternoon till about five to convince chief Beiman of the truth of the gospel, but to no avail. We spent the night in the village.

15. *How Johannes King and Noah heeded the words of Chief Beiman*

In our next interview a few questions regarding church matters were put to chief Beiman. "Well", said the chief, "I give all the Djuka permission to go to church and even to have themselves christened. No Djuka shall say that he was ever forbidden this". Then I, Johannes King, asked whether a white pastor from town would be allowed to

address the people here. "Also granted", Beiman said. Then I, Johannes, asked again, "Would he be allowed to christen people?" "No, he would not", Beiman replied, "anyone so desiring is allowed to have himself christened in town and is free to return to our village, but there are to be no baptisms here." I, Johannes King, was able to conclude from this interview that God's word would find acceptance here. God Himself would see to it that Beiman's petty law would be set at nought. As regards the Boni negroes, the chief advised us to visit them, though not to conclude a friendship treaty with them. But even so, when we returned to Dritabiki from upstream he himself gave us the advice to conclude a treaty of friendship with the Boni. We had to make friends with the Boni negroes for the sake of the word of God which we were preaching, anyway. If not, it would have been easy for them to say that we were trying to deceive them. For if we concluded a treaty with the Djuka, it would be reasonable to expect that we would want to do the same with them. Thus chief Beiman also gave us some good advice for the sake of the propagation of God's word.

16. *Story about Chief Beiman*

On Wednesday morning, 30th August, chief Beiman said to Noah and myself, "Look, I'll be very frank with you and tell you why I don't want any Europeans to come to my village. My state cloak is moth-eaten. When Mr. Slengat was here he took both the cloak and the trousers with him, with the intention of having a new suit of ceremonial clothing made for me in Paramaribo, which he would send to me. I was cheated; he did not send back anything. Well, I don't want any whites here because I haven't any good clothes in which to welcome them." Noah and I thereupon assured Beiman that we would ask our pastors in town to interpose, so that the governor would send him a new suit of ceremonial clothes.

It had got late, but a large crowd came to ask for a church service, notwithstanding the fact that the chief wanted dancing that night. I complied with their wishes and they were all very happy.

17a. *A Warning given by Chief Beiman*

Early on the morning of 31st August Noah and I went to take leave of the chief. The latter repeated once again that he was deterring no-one from going to church.

17b. *Story concerning Piketi*

We departed for Piketi after conducting another church service. Thence we went to Krementi, where I held a meeting every day and taught the people the word of God at length.

18. *Story concerning the bad Habits of the Maroni People*

Although Djuka Negroes are sensible people, they also have their vices. They apply *wisi* (black magic) — in order to bring down illness on their fellow men — in boats, on the road, in houses and in beverages. And the victims die a lingering death. The Djuka have all sorts of charms for depriving a man of his wife. If a man is strong and able to work hard they become jealous of him. There is much jealousy in the heathen areas and this spoils everything. There is much that I am not recording here, but if there is one thing from which people here must be delivered by means of prayer, it is the immoral life they lead. Desire is tempting people to sin. It is necessary to pray for the bush country where these things are concerned. Our pastors in Paramaribo will have the same experience as I had here. For behold, in town there are many people who dispose over good brains and have acquired much learning; but even so one discovers immorality among them.

How much the more so will this be the case in the bush country among the heathens, where education is out of the question. Here life is utterly corrupt and this cannot possibly please the Lord our God.

In the bush there are also many sick people who probably suffer much sorrow and distress. They are weighed down by heavy burdens, but there is no relief anywhere. When I, Johannes King, visited the sick I was unable to suppress a sigh of distress. But God's love can penetrate into the remotest corners, even as far as the bush.

19. *Story of Captain Geni from Pouwi*

On the morning of 10th September I held a meeting in Krementi and in the afternoon one in Pouwi. I referred to the evil that was being committed and admonished the people to stop it. It is necessary to believe in order to enter God's kingdom. Captain Geni asked with regard to this, "When a person who does not go to church but for the rest is guilty of no sinful deeds dies, will he not enter God's kingdom?" I replied, "Our ancestors who were ignorant, who did not go to church, did no evil and had never heard the gospel, they will go there. But

for you who have heard the word of God all depends on faith. He who does not believe shall not inherit the kingdom of God.” Geni replied, “We have heard these things from the mouths of Europeans, but they remained obscure to us. Now that a Negro has spoken they have become much clearer. If any person refuses to believe, it is his own responsibility; he will see what will become of him. As for me, I believe in order to avoid being struck by God’s punishment.” After I, Johannes King, had spoken a word of admonition a few young women began to laugh loudly, but Captain Geni gave them a severe reprimand. Then I began to realise that God’s word was already at work to some extent in this man.

On the morning of 11th September I held a meeting with the people of Pouwi, whereupon we returned to Krementi, in order to visit the village of Draï in the evening. Coming from there we went to a village by name of Moeproesoë. It was these two villages that I had not visited before. My companions and I remained in the latter village until night, whereupon we left for Krementi, our starting-point. On the morning of 12th September I again held a meeting there and thereupon set out with my people for Manlobi, where we spent the night. In the morning I conducted a church service and in the evening visited the people living nearby and discussed the word of God with them. On Thursday, 14th September, we assembled for a service in Manlobi. Thence we left for the village of Porigoedoe, where I conducted services once more, though this time at night. We spent the night here.

20. *Story about Porigoedoe and the Boni*

In Porigoedoe Bari and others asked me what they should do to keep pursuing the correct path of God’s word. “For you, Johannes, are going away and leaving us without directions.” “Go home, all of you”, I replied, “and let us sleep on it for a night. Ponder deeply on what you have asked me, and if your wish is sincere we shall put the matter before God on our bended knees.” In the morning all were assembled again. We knelt down and laid our difficulties before God’s countenance.

21. *Story about Bilon, a member of the Boni Tribe*

Porigoedoe was also the place where we met with the Boni negro Bilon. He showed us the way to the Boni territory; without him we should never have got there. Pobi-Jansi was the name of the village

of the Boni chief Adam. People could not talk to us normally as there were mourning rites taking place. Not long before a woman had died. Even so, the Boni were courteous. Whenever possible they would come and talk to us. On Thursday large quantities of food were prepared and placed on banana leaves spread out on the ground. The deceased person was invoked to come and eat, but in the end the children and adults had a feast on it. Thereupon water, sugar-cane juice and alcohol were poured onto the ground so that the dead person might drink. After that gourds, bowls and plates were smashed to pieces for the dead person to take with her.

22. *Story of the Oath we took with the Boni at the Lawa River*

The oath of friendship was sworn at seven in the morning. There were three of chief Josua's Matuari as well as three of chief Adam's Boni who completed the ceremony. Many conditions were laid down at the same time, such as how the relationship should be for many years to come; a friendly atmosphere should prevail between the two parties; each party had to give the other help, and as much of this as possible, when in need. I have not noted down everything.

At four o'clock that afternoon I held a meeting, at which I taught them many things about the gospel; I did so as clearly as possible, in accordance with the strength and ability God had given me to this end. Then they stood aside and deliberated among themselves for a while, whereupon they came to me and said, "We all of us want to join the church." We had to show them the way to enter God's kingdom. Then Noah said, "God sent you Johannes King to bring the message; therefore this is not the work of man. Reflect seriously on that and tell us your wishes before our departure." I, Johannes, added, "God wants everyone to come to Him, but of their own free will. It must be done from love." On Sunday morning I held a meeting at which I told them at length about God. In the afternoon I showed them two pictures, first one pertaining to the Old Testament, then one about the New. So I explained to them how Jesus had suffered and died for us, while He Himself had never committed any sin. An old woman showed herself to be very grateful for the gospel but was worried about not being christened. She wanted the white pastors in town to come soon in order to christen her. She would regret dying unchristened. "Johannes", she said, "if that should happen I would accuse you before God, for you brought us the gospel without providing for an opportunity of

our being christened." This kind of conversation I, Johannes King, had with the people of chief Adam and this cheered my heart considerably.

On Monday, 25th September, we sailed to the village of Asisi and on Wednesday arrived at the last village Krontibo-Ponsoe, the captain of which was named Kofi-a-kon-baka. In a church service I thanked God allowing us to visit all the villages.

23. *Story concerning the Punishment of Johannes King*

That same evening I had a tooth-ache; it was so painful that I lay down on my stomach and prayed to God to help me. I said, "Lord, I know that you alone can punish me; perhaps I have sinned unconsciously, forgive it me." That same night God's spirit spoke to me saying, "You are being punished on account of your transgression, for you have slept in a house which you were not supposed to enter." It was indeed so, for when we were in the Djuka territory, in the village of Nikiri, we were offered a room to sleep in which adjoined the shrine of an idol. This was what had brought down punishment on me, for I had slept there. I had not done so wholeheartedly, but had gone ahead just the same because we could not find another house for the moment. After that it did not happen again until we were with the Boni negroes. Here we were offered a house where *obeah* objects were kept. So we fastened our hammocks to the orange trees outside. Only Salome and the two children slept in the house. Fortunately my tooth-ache did not last long and I praised God for His forbearance.

On Friday morning, 29th September, we got into our boats again and sailed downstream to chief Adam's village. I spoke to many people and pointed out to them that the devil can tempt man to sin. They were impressed and asked me not to stay away too long after my departure. They would be happy to be christened, even if only one day before their death. One could tell from their behaviour that they liked listening to the stories from the bible. Hence the question, "What must we do to obtain forgiveness for our sins?" After their death they would accuse me before God if I let them die in sin, unchristened. I said, "The Lord our God has sent me to bring you the message, but I am not authorised to christen people. Only the pastors in town are allowed to administer baptism and they will come to you. I shall write to them about all that has passed here and then they and I shall soon come back to you."

Early on Monday morning, when we were loading our boats, a man

named Toto-Kwasi came to see me. He said, "Johannes King, you are not to go away before I register for admission as a member of the church: I am not under the influence of evil spirits." After that another two young men came, who said more or less the same. I noted down their names: Kwakoe and Kwasi. There was also a woman, Aberwa Fosroe, who registered herself. Many others also wanted to register for admission as members of the church, but they were all under the influence of demons. Then I said, "Have a little patience until I come back to you. But you must all of you get rid of the idols at once."

On Sunday, 8th October, they took us to our boats, constantly repeating that I must not forget them but must come back to their villages, and must remember them in my prayers. We left on 11th October and arrived in Porigoedoe, which lies at the junction of the Marowijne and the Lawa rivers. Here a church service was held for the people on Thursday, 12th October.

24. *Story about Augustus and April*

On that same day two men, Augustus and April, came to see me. Augustus told me he had registered for admission to the church but had taken to the bush before his baptism. All this was described in Pastor Bau's book. Everything about April as well. They wanted to be christened. But they also requested some old shirts and trousers from town, asking whether the pastor could take these with him for them, as they had nothing to wear. This was the message the two men asked me to pass on to our beloved pastors.

25. *How we took Leave of the Maroni and the Djuka*

Not all the members of the party accompanied us upstream to say farewell. It was I, Johannes King, Noah Adrai, Isaak Adjani, Atamaren, Asoekoe Boni and the boy Samuel Kwakoe who returned to Krementi. That was on Friday, 13th October. From Krementi we went on to visit Pouwi and Tabiki, to return to Porigoedoe after that. Here I sustained quite a large axe-wound in the left foot while working. I was going to prepare a piece of wood for making a mortar. But God had mercy on me. The bleeding stopped quite soon and a day after the accident I was able to walk again, much to everyone's astonishment. It was evidently our Lord God who had helped me so quickly. In the morning I held a church service.

26. *Story of the Prayer of Adam at Porigoedoe*

I began to sing a song of thanksgiving, whereupon an old man from Porigoedoe named Adam rose to his feet. He was a government negro who had fled into the bush with some others many years ago.

He and the women knelt down and prayed to God. They said they were happy about Johannes King's arrival, but thought his visit was too brief. They therefore implored the Lord not to be angry if they kept King one day longer. Then they addressed me with the words, "As you see, we have prayed to God not to let you leave just yet, for tomorrow you must hold another church service for us." They all thanked God for His mercy and for sending them someone to save them from the hard life of the devil.

27. *Another Story about Adam at Porigoedoe*

On the morning of 19th October I held a church service for them. Thereupon old Adam said to me, "You are a servant of God and therefore you should pay no notice to the worthless things of this world. Do what God wants you to do and do not act against His wishes. Otherwise He may become angry and let you die before your time, which would be a great loss to us. We negroes know nothing; if we knew as much as the white man we would do all the other work for you in order to enable you to devote yourself entirely to the work of God."

The next day I, King, and Isaak proceeded to father Adam's house and removed all his *obeah* objects from it. We spent the night of 22nd October in Feti-Tabiki and on 24th October arrived in Albina, where we rested until eight in the evening. Then we left for Wana Creek, which was dry. But thanks to a light fall of rain we were able to pull ashore our two fairly big boats. At times there was no water at all and the boats had to be hauled across logs. At other times they had to be completely unloaded when we had to drag them across sandy patches. It was hard work for us, even overtaxing our strength. But I shall nonetheless not swear never to pass through Wana Creek again. Our beloved Saviour should have pity on me, however, and arrange things in such a way that the dry season is less severe whenever we have to pass through the creek. For we suffered frightfully under the heavy work.

Even if there were enough water in this creek, the passage would nonetheless not be easy, for there are myriad small grassy islands in it. We spent the night on the Wana and continued on our way in the

morning. Whenever there was too little water we would build a dam so that the water would rise somewhat and then we could travel on for some time. Fortunately we came upon the Djuka negroes here. They were in the same difficult position as we and so we resolved to help one another. This was necessary as we were in the watershed between the Cottica and Marowijne rivers. Here everything was dry. The boats had to be hauled across earth and sand without their loads. But at length all the boats were in navigable waters at the mouth of Neger Creek. After that we reached New Amsterdam, three days' sailing later, calling at a few more halting-places. We sailed on and the journey from Marowijne to Paramaribo was completed in thirteen days.

28. *Story about Maripaston*

Maripaston, 2nd July, 1893.

For as long as Noah lived I, King, and my wife would have no peace. The church work was greatly impeded. Now, when I was appointed captain by the government this aroused Noah's displeasure and he tried to have the appointment revoked. God Himself warned Noah that he would die and that the chieftaincy would be given to someone of God's choice.

29. *Story about Maripaston*

When Noah drove me and my people away we had to go to town for awhile, but no-one appeared to be distressed, for they were all on Noah's side; they were all so hostile to me that I had to be careful for my life. It was a happy day for Noah when I left. Now no-one could help but notice how powerful he was and how high a status the chieftaincy had; he could make and break and do anything he liked. He impressed upon everyone that it was he who was lord over all in the Matuari area and that it was he who had driven me, Johannes King, out. I would simply have to wander around and live in poverty. According to him I enjoyed too much fame, while after all he was chief. Well, no two chiefs can wield the sceptre in the same area. So he raised himself above all persons and things in the eyes of everyone and tried to win himself more honour than God had granted him. Whenever visitors came to the village he would revile me and my wife in a most frightful way so as to get the strangers to spread the tale that my wife and I were wicked people. For twenty years Noah made our lives miserable. But

God was not asleep; he has sent down severe punishments on Maripaston in the form of famine and disease. Noah wanted us to worship him as god before giving permission for our return to the village. Rather than that Magdarena and I went on living in the bush. In the end Noah and his supporters could only lose, anyway.

30. *Story about Maripaston*

When I, Johannes King, took Magdarena to wife we lived in the vicinity of Ganse, namely in Wakibasoe. It was at least a year before we moved to Maripaston, my actual place of residence. The reason for my being in Wakibasoe is that during a grave illness I had gone to ask my relatives for help. When I returned to Maripaston all of us there were still heathens and bowed down under the devil's yoke. And that was worse than being the slave of white men, as on an estate one was given food, drink and clothing. As the devil's slave that was different. God, however, took pity on us and delivered Maripaston out of the devil's clutches. We have all had personal experience of that terrible life. But God helped us, He gave us faith. He wanted to build up His community through my work, His servant Johannes King. No-one in Maripaston wanted to listen; they regarded me as the biggest assassin who had ever sprung from their midst. In that period Noah was my prop and counsellor. Later on he, too, began to fling my religion in my teeth. Even so, God had patience with us and it was six years before people began to have the slightest understanding of the gospel and accept it wholeheartedly. At that time chief Josua was still alive and Noah was captain. The whole village humbled itself before God. Then Josua died, whereupon God let the chieftaincy pass into Noah's hands. That was the moment at which corruption began gradually to gnaw at Maripaston, until the village was wholly corrupt and evil reigned supreme. This was Noah's doing, who was teaching the people all kinds of wrong things.

31. *How Johannes King first went to live with his Wife Magdarena*

It is a good forty years since I took Magdarena to wife. We moved from the Suriname River to Maripaston on the Saramacca because that village was my actual place of residence. We made each other's acquaintance on the Suriname. There I was bowed down by distress, disease and many other disagreeable things. But nonetheless God gave me the

strength to take Magdarena to Maripaston. We were not happy there either, partly because of its heathendom. When our Saviour saw that it was becoming too much He sent His Holy Ghost to save us, as the devil, who knew that I was God's elect, was making life extremely difficult for us. All kinds of evil spirits haunted Maripaston, but fortunately God kept us out of their clutches. In those days Noah was very fond of Magdarena. The birth of her child was about to take place at the time he was on the point of leaving for Paramaribo. So he did not leave, but celebrated without interruption after Sophia's birth, a celebration in which the whole village participated. At that time he was anything but proud. Chief Josua was still alive. After his death Noah became chief. Since that time everything has changed: different ideas occurred to him. Now he began to make life unbearable for me and Magdarena. He thought I was having too much luck. Noah and his relatives became so jealous that they could no longer tolerate me. Thank God all the hidden thoughts of the Maripaston negroes have been exposed, revealing that they had no good intentions with me. It was probably thought that after Noah's death I intended to return his supporters evil for evil, but that was utterly false. Although my brother himself was the leader of those who turned against me, the Lord our God gave me strength to forgive them with all my heart. I was destined to undergo the same fate as Joseph and his brothers. Although they had sold Joseph, even so he did not return them evil for evil. He forgave them.

32. *Story about Maripaston*

If it were true that I, Johannes King, would try to repay the people of Maripaston in kind how would I, poor as I am, be able to ask our Lord Jesus forgiveness for the thousands of sins which I commit? He forgives me them daily. I praise Him for His mercy. God has caused the disgrace to which Noah and others exposed me to recoil upon them, for Noah confessed before his death that he himself had been disgraced. Together with him, those seeking distinction by pleasing him and the devil were also disgraced. When Noah himself was ill he did not forsake the devil but had help sought from the heathens of Santigron. He kept on wavering up to the time his last hour struck. This had its influence on the parish of Maripaston, who lost heart altogether. People put their faith in the foolish idol at Santigron, whom the heathens called *grantata*. I, Johannes King, praise God for His mercy. I pray to have precise knowledge of how to serve God.

33. *Story about Maripaston*

Noah still showed his hostility just before his death. He went to Fini-Santi and asked the local commandant to write a letter to town with the request to remove Petrus Blaka Floeta from office as captain. The authorities in town did Noah this favour because they were not aware of their mutual enmity. Two weeks later Noah died. God Himself had settled the quarrel.

34. *Story about the Death of Chief Josua*

Noah did not show himself to be a terribly intelligent chief. Although he was more intelligent than his predecessor Josua, who led his people with greater humility, Noah was crueller and even gained a reputation as a murderer. So it was that the parish of Maripaston collapsed. This was of no concern to Noah. He persevered in his vices until God took him away from the world. That should have been a warning. Noah demanded that all the people of Matuari show him more respect than God. He no longer looked upon himself as a humble child of God but as a creature which was superior to an angel of God. And he did in fact enjoy this honour in Matuari. He was shown greater reverence than God in heaven. That gave him the audacity to exact the same respect from me and my wife. But Magdarena and I did not give in to his wishes; we showed him the ordinary respect due to a chief, which Noah resented. The mere sight of us made him furious and he devised all kinds of evil schemes for disposing of us. He unrelentingly put all kinds of difficulties in our way. These bad relations continued a good twenty-two years; then God came and put an end to it all Himself: Noah died. He died in spite of the fact that he had always gone around telling people that I, Johannes, would die before him. The person he wanted to dispose of together with my wife and me was Amadja. But the latter was strong; therefore Noah took three murderers into his service. The person who put him up to the murder of Amadja was Albertina, his wife. Then it happened; Amadja's murder took place and the accomplices were generously rewarded. But God soon sent His punishment: three of the murderers died in quick succession. Thereupon Noah confessed publicly that Albertina had put him up to this murder; which was a well-known fact. She no longer had any peace either. It was always as though there were a fire raging in her house and her heart. So God punishes those who do wrong.

35. *The bad Habits at Maripaston when the Inhabitants were still Pagans*

When we were all still heathens in Maripaston it was almost always night in our lives. It was like a devil's den. This went on until God saw fit to send His Ghost to relieve us of the yoke. He gave us the church and put me in charge of it. But the people thought this was an evil thing and regarded me as a great evil-doer. God, however, gave me His Holy Ghost and the strength to clean up all the devil's dens. Everyone adopted a hostile attitude to me and my wife and my pagan relatives looked upon me as an assassin. God Himself was mild and forbearing with the people of Maripaston. After six long years they finally began to understand what the Lord's intentions with them were. After so much patience on the part of God a pleasant and agreeable way of life could be noticed in Maripaston in the seventh year. Shortly afterwards Noah was appointed chief by the government. That was the seed of the gradual corruption of Maripaston, for no sooner was Noah chief than he no longer wanted to humble himself before God. He thought he had become lord over people, the forest, game, fish, timber, and so forth, and this made him frightfully proud. King Solomon said that pride is the root of all evil. So it was with Noah; he even claimed divine honour for himself.

36. *Story of Adiri's Money*

When I was still a heathen, in my youth, people usually called me Adiri. Afterwards I was called King. On 20th August, 1867, my spirit left my body and it seemed to me as though I were in a forest. In this dream I was approached by three white men calling, "Adiri, here is some money for you." "I am Adiri", I said, "but the money is not rightfully mine." After that a black gentleman came who also said, "Adiri, this money is yours, take it, God has given it to you and no-one shall take it away from you." I said, "Yes, I shall take it." Only then did the three white men go. The black gentleman showed me the money and began to count. No sooner had he finished than my spirit re-entered my body. What the meaning of it all was I did not know, but God would certainly reveal it to me later.

37a. *Story concerning Patience*

Patience is a virtue. And many people could have taken an example

from me, the servant of God, Johannes King. Noah could have made me lose patience and I could have killed him. But God guarded me against this. He also guarded me against the *grantata* of the heathens of Santigron, brought here from the Djuka area in order to deceive people. I can only look on patiently. The swearing of oaths is also found here, as it was found among our forbears who imported it from Africa, where they used it in order to render the country governable. There were various formulae, and the many peoples of Africa each had their own, which therefore received different names. They did not all have the same objective. There were those for tracing secret wrong-doers; there were those for making people who were obstinately denying something confess; there were those for exposing fornicators; for apprehending conspirators, liars and thieves. But the most potent charms are those for recognizing or killing witches. Also for subduing an enemy in battle. Some of these charms are *odoen*, *gwamla*, *hanbla*, *papakai-sweri*, and so on. I agree with God's giving the heathens in Africa these charms; they at least enable them to govern the country, for Africa is a continent where there is much warfare. After battle a treaty of friendship is concluded, at which magic charms are used to ensure that hostilities have ceased. But what takes place in Santigron is a big falsehood.

37b. *Story about the grantata Idol which was brought to Santigron*

Grantata in Santigron is a falsehood and a folly. The devil is misleading the heathens as well as those who call themselves Christians. The latter are no Christians but heathens. Many communicant members of the church participate, thereby disgracing our Lord Jesus. People come from Paramaribo with boats loaded with presents for *grantata*, the false god. So people worship Satan in Santigron, instead of bending their knees to God. This is proof that people want to be separated from Jesus. They consciously want to dispatch their souls to hell, as it were, into the everlasting fire.

38. *Story about the foolish People in the Church who think that Education makes them clever*

What to say about all those foolish people who are able to read the bible and even so worship at Santigron? Some heathens did not go as far; they waited to see what would happen first. It was not only plantation negroes who went running to *grantata*. Mulattoes and others

from town also went. During Noah's illness he sent people in search of help in Santigrón. After deep inner conflict people from Maripastón also came of their own accord to see the *grantata*. Less than six months later Noah died. At that time Marianna Abeni was a helper, but she did not lose faith, while Noah was unsteadfast in his. He only trusted to himself and was used to praising himself instead of God. The chief was to blame for causing many people to lose their faith. Fortunately he reconciled himself with me, Johannes King, in time and did so in public. I was rehabilitated in the church work.

After Noah's death the heathens of Santigrón spread great panic in Maripastón by sending us messages while Noah's body was still above the ground. Kwau-Amidjo of the *granata* faith had declared that *grantata* had made Noah ill. If the latter died he had in fact to be cast away into the forest instead of being buried; but as Noah had been a chief he was allowed to be buried in the burying-place, though completely aside from the rest and not in a coffin. Nor should his grave be deep, for that might arouse *grantata*'s displeasure, which might mean death for many. And no-one was to keep any of Noah's belongings. Everything had to be kept till later, when *grantata* would personally come and inspect it. Then *grantata* himself would appoint a new chief. This caused much trepidation among the people of Maripastón and I, Johannes King, did not succeed in delivering them of their fear, in spite of my exhortations. But God heard my prayers and at last they felt liberated. Ma Lidia Afiba, Jakobus Vos and Samuel Kolokoe were rather unsteadfast at first, but it was they who later on persevered and held to their faith. "Johannes", they said, "you would die for your faith if need be, well, because of that we shall not lose heart." Eventually the fear of most had gone. Jesus is stronger than the devil and has trodden him underfoot.

39. *Story of the Death of Chief Noah*

After Noah's death the difficulties I had experienced ceased for four months. But after that they reared their heads again, for Samuel Kolokoe and Ma Lidia began making life miserable for me again. They would have liked to have discovered faults in me in order to prove that I was a murderer. How deplorable that my elder sister Lidia should take part in reviving Noah's former practices. Samuel Kolokoe, Noah's own son, had inherited his father's viciousness. He was making my life unbearable. The first thing Samuel did was concoct a blatant lie against me, so as

to be able to accuse me with the government. He told the superintendent at Posoe-Groenoe, on the lower reaches of the Saramacca, a host of lies about me. Captain Halki also was told many slanderous tales about me, but fortunately this captain did not believe a single word Samuel said. Halki himself came and told me everything, to which Mr. Kabenda can testify. As far as the Djuka area my name was dragged in the mire by that arrogant Samuel, who thought he was a cut above other people. Chief Oseisi of the Djuka could not hold a candle to him. Perhaps a few people could be found in Paramaribo who surpassed him in intelligence. His pride induced him to ask the authorities in town whether they would appoint him chief over the Matuari. Then he would act as a true ruler, exactly the same as his father. But he was not acceptable, neither to the Matuari nor to the Djuka negroes. Then the thought occurred to him that the government might want to give me, Johannes King, the chieftaincy. That was enough for him to slander me as much as he could, even in the government offices in town. His jealousy was uncontrollable. One Sunday afternoon, when I had just come back from town, I had a meeting with a number of people at the house of Imanuel Moekaba. I had to recruit young labourers for timber-felling on behalf of the government. When the name Samuel was mentioned there was dissatisfaction, as people knew he was dishonest at measuring, a task which he had been carrying out since Noah's death. He misappropriated money to which he had no right. In full view of a crowd of people I now dismissed Samuel. He was not allowed to measure timber any longer. Now his anger with me grew; he clenched his fists and wanted to attack me. Indeed, he wanted to give me a thrashing in the presence of all these people. This way Samuel brought deep disgrace upon me, Johannes King, his father's brother, regardless of the fact that I had stood beside his father Noah Adrai as witness at Samuel's christening. Notwithstanding this Noah and Samuel had tried to shed my blood. God had caused Noah to die, but the son carried on the work begun by his father.

40. *Story concerning several Kinsmen of Johannes King's*

In the year of Noah's death Lidia Fafi, Jakobus Vos, Samuel Kolokoe, Jesajas Djoni and Timoteus Jaw hatched the plot to accuse me with the pastors on a charge of causing Noah's death. Meanwhile Lidia had secretly sent a letter to Paramaribo inviting the pastors to come to Maripaston, as there was a matter which required discussion. So people imagined they would find an opportunity of talking about me and

pointing out that I was a murderer. Then the pastors would discharge me from the church work, so that I would receive no more money. I, Johannes, would have to live in poverty and also gain the reputation of a murderer. When pastors Sechter and Staler came Lidia began accusing me. I, King, had allegedly had *grantata* and angels come down from heaven in order to kill Noah. It had been arranged beforehand what everyone would say. So Samuel told a pack of vicious lies about me. False witnesses aplenty could be found, but I had no other witness than God. People wanted my dismissal from church work; then everyone would rest contented, for that was the reason for all the deep-seated jealousy. If only I could be deprived of the money, how happy my relatives would be! The money was at the root of everything; that was the chief cause of all the difficulties put in my and Magdarena's way. That was why Noah had expelled me from Maripaston. When that was done he felt some slight relief, for he had carried out the instructions of the devil, whom he worshipped. Let it not be thought that anyone was in the least distressed at my expulsion from Maripaston — no-one was. On the contrary, people rejoiced at Noah's power to get rid of me. If I were gone they could do exactly as they pleased. That is why they said, "Chief, you are right in wanting to kill Johannes King and his wife; he is acting contrary to your wishes and that is why you are justified in expelling him and his wife from Maripaston." So the entire congregation bore false witness against me and Magdarena. And chief Noah was pleased with these false witnesses. This way he lost sight of the fact that there was a living God who could see all, and he passed around rum and liquor so that people became so merry that they began singing and dancing. Anyone given to intriguing against Johannes King was a friend of Noah's. But God's hand punished Maripaston; disease, famine and death prevailed. In this period Noah died.

41. *A sad Story for the beloved Brethren and Sisters of the Moravian Congregation*

In the age of slavery every negro used to pray for freedom with tears in his eyes. If this were granted they would serve God with all their hearts. Everyone yearned for freedom; they invoked God's name in the fields, in the crushing-plant, while transportating sugar-cane or digging ditches. Negro blood accused the whites with God, who listened compassionately, seated on His throne. At last God heard the Negroes' prayers; he gave them freedom on the estates as well as in town. That

is why it befitted them one and all to praise and do honour unto God. Did they do so? Instead of showing gratitude, many an emancipated slave became a murderer or witch. Whenever gold-diggers passed by they would boast about their wicked deeds. The new citizens, the emancipated, did not thank God as was fitting; this I dare assert openly, as our Lord Jesus supports my testimony. The gold-diggers have become the worst of heathen who shamelessly chide and scold. No sooner do they reach the landing-place than they begin to quarrel and fight. The Bush Negroes, who never disgrace one another in the presence of others, often have to intervene to avert disaster. Hence the difference between emancipated Negroes and Bush Negroes is that the latter are ashamed to revile one another, while to the former feelings of shame are of no consequence. If it is true that the new citizens have learnt much from books, such as bible stories, even so — when they are travelling as gold-diggers to the interior — they carry on like the savage beasts living in the bush. They quarrel and abuse one another every day.

But, dearly beloved brethren, the king set you free in the body; if you want to become free in the spirit you will have to set about it yourselves. Now it befits you to teach yourselves the white man's ways. They do not rail against one another in the presence of inferiors.

42. *The Emancipated Slaves*

All emancipated persons must learn to get on well together and undesirable practices must be given up. All that is bad impedes the propagation of God's work. The gold-diggers are making paganism even worse than it already is. They tell the heathen how many women they have bewitched and what terrible charms they have used to prevent infidelity on the part of their wives in Paramaribo. Any man who could not keep his hands off the women would have ruptures and venereal disease. These things were said openly. The Djuka have heard them. I too have heard them. People forget that in the end God awaits the evil-doer with the everlasting fire of hell. When my "Book of Horrors" is published people will be able to read about all the punishments I have seen in my dreams. Since emancipation life in the bush has become more iniquitous; in which the mulattoes, both clerks and managers, have played their part. When they come across a young woman from the bush it is as though they have lost their heads. Wherever the gold-diggers step on their way they cause much harm; they pilfer, soil the huts and steal away in the night. But there are some who live according to God's

teachings and so set the heathen an example. But the greater majority are otherwise. When the Bush Negroes are in town people not only buy all kinds of objects from them, but also *obeah* (magic charms). Among the buyers there are also white mulatto women. Many are looking for charms for winning a man's love. Others want charms for killing a man's legal spouse so that they themselves will be in the running. No sooner had people in Paramaribo heard about *grantata* than they came flocking to Santigrón looking for help. Here both townsfolk and people from the estates knelt down and worshipped *grantata*. Among them were many communicant members of the church; they all forget about the punishment of God most high, which they cannot escape. Well, is it not we ourselves, members of the church, who are giving the heathen the opportunity of railing against us?

Some of Johannes King's Letters

Letter of 26th May, 1893

Mi-wan-libi, 26th May, 1893.

At three in the afternoon mother Mosse Jalsi and Toekoe came to see me. Their message ran, "Granman Noah needs you, come with us." I go into the boat and in Maripaston Ma Lidia and I proceeded to the sick man, Noah. When he saw me he uttered feebly: "Johannes, we have each accused the other; let there be an end to it now. I don't want to decide now who is in the right; it is more important to talk about the great treasure which God has given us, the church. I want the church to be preserved. Johannes, you must come back to carry on the work for the church here in Maripaston. Even though you may have no great success, you must nonetheless give the children lessons. Let us bury the hatchet." After that we had no more conversations. He died shortly afterwards.

Letter of 28th May, 1893

Maripaston, 28th May, 1893. Whit Sunday.

At the invitation of Mr. Bergen, timber merchant, and his companion I left for Maripaston by steamboat. While the gentlemen were in conversation with Noah I visited the people in the village. Albertina was

on her way to Paramaribo. Later on some people came on another steamboat who sat drinking with Noah until deep into the night. When they had gone Noah stole across to Frederika's in order to spend the night with her. Early in the morning he wanted to go back to his own house unnoticed but could not because his left side was completely paralysed. He did his best to get up but could not. All this came to light when Keeti was sent for. He was carried home and was an invalid ever since that day.

He died a week after Whitsun and was buried on 30th May. Many men spent the night in the dead man's house, but in the morning Legina Jaba brought news that *grantata* had entered Jakobus Vos. When I went to investigate I noticed that Vos was indeed possessed. I asked in a harsh tone of voice, "Whence do you come?" The demon replied that he had been sent by *grantata*. I asked again, "From which heaven do you come, the first or the second?" The demon replied, "I have been sent by an angel." "What angel?" was my question. The evil spirit again answered, "It is a cherub of God who has sent me." Upon that reply God caused me to be angry with that nasty demon in a special way. I chided him loudly in the name of Jesus Christ. I said, "Be off with you, leave Vos in peace!" The demon started and cried, "Let me stay awhile longer." "No," I said and cursed him. Then I ran outside and fetched a broom, with which I struck Vos on the head. The evil spirit left him immediately. He would have caused much harm in Maripaston if God had not delivered us of him. When he entered Noah's house he tore off all the women's white scarves, saying, "You are not to wear any white scarves and must stop mourning at once." He further ordered everyone to leave Noah's house. Therefore I, Johannes, said, "On no account do so, in the name of Jesus stay in the house; for you must not obey an evil spirit. All of you stay and sleep in this house, so that you will see for yourselves that the devil has no hold on you if you turn to our Lord Jesus." So it was that some slept in the house with me and nothing happened to us. In a church service I told the congregation, "A fierce fight with the devil has begun here among us. But do on the armour of God and pray. Let us put our faith in God alone, so that the devil will not be able to vanquish us."

Letter of 18th February, 1894

Maripaston, 18th February, 1894.

Since Noah's death the belief in *grantata* has grown hand over fist.

I prayed for help and God heard me, for the fear of the false god grew less in Maripaston. But in the Matuari area at large it was very strong. *Grantata* was considered paramount to God. After a meeting here with the governor, Petrus Blaka Floeta and two captains asked for aid against the captains of the upper reaches. The three of them were afraid, but I was to go there in order to set matters to rights. I agreed, as *grantata* was powerless against me. I trusted in our Lord Jesus.

I asked Timoteus Jaw whether he was afraid to pass on a message from me which contained a severe admonition: *grantata* worship had to be stopped unconditionally. Timoteus Jaw replied, "I am not afraid; before you arrive I shall tell them to stop doing everything connected with *grantata* at once."

Letter of 23rd February, 1894

Maripaston, 23rd February, 1894.

Greetings to all of you, beloved pastors. I have recovered from my illness to such an extent that I am able to hold services in church again. My younger brother, Jakobus Vos, does not consider it advisable for me to travel in the Matuari area at present. For there is famine and people have scattered. When the time is favourable again he will let me know.

You should also know that our young men have not behaved correctly towards the governor from town. They demand that the chieftaincy remain in Noah's family. Alanfanti must not become chief. But Alanfanti's friends, all of them big tipplers like him, want to land him this post. Then they would be able to do as they pleased, without interference and without Alanfanti's calling them to order.

The captains on the upper reaches have adopted *grantata* and Kwogi-Kotroes has asked for a piece of land there as a new abode for *grantata*. Alanfanti gave them the land asked for in Brokolonke without informing me. When I heard of it I had the whole business counterhanded at once. When the planting of the vegetable plots is finished I myself shall come to town in order to explain the whole matter at length.

I am asking you, kind pastors, to intercede with the governor. May he forgive our youths who did not receive him well. Although the young people do not understand the relationship I, Johannes King, do so all the better. Therefore, dearly beloved pastors, speak to the governor so that we may not be expelled. The Bush Negroes agreed to our family's being deprived of the chieftaincy, but Noah Adrai's family took the white

man's side more than ninety years ago. It is therefore not fitting that the Europeans should bring disgrace upon us. The other Bush Negroes would ridicule us.

Johannes King.

Letter of 25th February, 1894

Maripaston, 25th February, 1894.

I send you, my beloved chief pastor, my kind regards and would like to write to you about one or two things. When I was still travelling around in the interior our Lord caused me to experience some extraordinary things. He would often separate my spirit from my body; then my spirit would burn with zeal to preach His word to the heathen. But this has not happened for a long time, nor have I undertaken any journeys. But on 15th February, 1894, the Lord once more separated my spirit from my body, so that it was as though I fell into a deep swoon. In this trance-like state I saw various people of Maripaston, as well as others from other villages: Noah, Maria Eva, Salome Afi and Margrita Katrina. These people had all passed away. And I heard a loud crying; every one shouted, "The pastors' boat is coming and the pastors are aboard." When the boat reached the landing-place many people hastened to welcome the pastors, but I, Johannes, did not join them. I was in a house and set the door ajar so as to be able to look out. Four or five people, among them a stout woman, were approaching. The whole crowd cried, "Greetings to you." But I could not discover a single pastor, only three dark-skinned men and a woman. The leader said, "Call the people together for a church service." No-one sat down. Everyone remained standing, many people wearing dirty clothes, as though they had come straight from the fields. Then the slovenly pastor began to speak, but what he said were only lies and nonsense. And suddenly the spirit of God entered my heart and the Lord put a long, sharp sword in my right hand and said, "Johannes King, he is not a pastor, chase him away with the sword; it is the devil come to mislead you." And impelled by the spirit of God I, Johannes, ran outside and struck the devil in the neck with the long sword, as I said, "Get thee out, Satan, get out!" But the leader had a broad sword with him, with which he thrust at me. The power of God was with me, however, and I said, "In the name of Jesus Christ be off with you, satan!" Now the leader and the others took to their heels. I called to the people to chase them with sticks. And

when I awoke it was as though I was still holding the sword in my hand. It was four in the morning. Ever since that day I have felt much strengthened by God. May He thus also give me the strength to expell *grantata* from the Matuari area, for everyone has left it to me to attack *grantata*. It would be as in former days, when the Lord gave me strength to chase away all the evil spirits causing harm in our environment, and after that *grantata*. The same Jesus who helped me then will help me once again this time. For there is no-one but our dearly beloved Saviour who can help.

Johannes King.

P.S.

Dearly beloved pastor, you are as a great lord who has been put in charge of us. Please do everything in your power; speak to the governor about having a religious chief appointed in Maripaston who can help banish *grantata* worship from our district altogether. The captains of the Matuari area all fear the *grantata*; they can do nothing against it. This I can assert even in their presence.

III TEXT

I

Johannes King foe Maripaston

Den 1. januari.

1. Mi lobi helpiman, mi taki joe grantangi foe di joe meki mi bigin wan njoen jari nanga boen. Èn membre mi na ini disi jari, èn mi nanga mi wefi èn den pikin, foe meki wi tan goesontoe na disi jari. Èn helpi wi foe doe joe wani na disi jari, [èn] soleki a fiti wan kristen soema, foe doe wi plekti nanga lobi. Helpi wi, gi wi tranga foe wi helpi den <wrokoman> poti hanoë, foe helpi na ini na wroko foe joe nanga lobi. Èn mi helpiman, mi de [taki] <begi> joe: grantangi, gi mi krin hai foe mi skrifi na boekoe foe joe nanga ferstan. Èn sari foe mi na disi jari èn helpi mi, gi mi tranga foe mi skrifi na boekoe foe joe sondro lesi èn helpi mi na na inisé wroko, meki hen waka na fesi. Èn dan joe <moe> helpi mi toe, meki den dorosé wroko foe mi waka leti gi mi toe, nanga nen foe joe. Ke mi lobi helpiman, kibri wi foe ala den skin lostoe di no boen na joe hai, èn helpi blesi ala mi afersi di joe sa gi mi tranga foe mi doe na disi jari. Èn gi mi goesontoe, mi nanga mi wefi èn mi pikin, mi famiri, foe <wi> no fadon na ini trobi èn tesi. Mi helpiman, helpi wi foe feti tége didibri nanga ala hen wroko. Èn foe feti tége ala den ogri geest toe, disi de trobi wi na ondro hemel dia, sondro frede. Amen.

2. Maripaston, Maripaston, loekoe, joe ben skrifi na ini Gado boekoe foe wan santa presi. Ma now granman Noah meki a kon tron wan kiri-presi. Ke, loekoe fa mi pôti hati de nanga sari foe na libi foe mi na Maripaston. Èn doro nomo mi hati de nanga skreki foe na kiri fasi foe Noah, di a tjari kon hopo na Maripaston. Ma ke, mi boen hati Masra, fa joe tapoe jesi gi mi, soleki joe no lobi mi moro. Èn ke mi Masra, fa joe fergiti mi so, fa joe foetoeboi, Johannes King, sa doe? Masra a tan leki joe libi mi gi den krasi tigri, foe den kiri mi. Ke mi lobi helpiman, hoemeni langa joe wani tan foe loekoe fa den krasi aboma hopo mofo

foe swari mi so libi-libi, mi nanga mi wefi èn mi pikin. Ke mi lobi helpiman, a no ogri didibri ben ronboto mi na Maripaston? A no [foe] dati ben hati joe, joe kan poeroe wi na hen anoe? Ke mi lobi helpiman, loekoe, a no na srefi Noah disi srefi ben meki barki nanga na kroektoe gado na Maripaston? Den ben teki someni paiman na mi, foe joe nen hede. A no hen, Noah srefi, de na soema disi soekoe na ala fasi foe pori [a] na wroko foe joe, di joe gi mi foe mi doe na den Matoewari-nengre mindri [moese pori]? Èn Noah no pori na wroko troe? Ke mi Masra, hoe langa joe wani loekoe fa Noah de prati den skapoe foe joe gi na den krasì tigri, foe den kisi den baka? Kaba joe srefi ben hari den kon na ini pen? Ke mi lobi helpiman, efi den pôti soema go lasi, mi no kan helpi, joe srefi de si alasani. Ma mi de begi joe noja, mi Masra Gado Tata Jehova, nanga na pramisi foe joe lobi santa pikin Jezus Kristus, di mi sabi joe no de kroektoe wan pôti zondaar leki mi, ke mi Masra, grantangi kon poeroe mi na ini den dwengi-libi foe Noah, bikasi a wani foe mi moese waka na srefi pasi, disi joe ben poeroe mi kaba. Ke Masra, hopo jesi jere mi. Èn joe hati toe, hopo teki na pôti begi foe mi. No drai baka gi mi, mi Masra, grantangi-tangi, èn lon hesi-hesi kon poeroe mi na ini na banawtoe-libi foe Noah. We, tjari mi go na wan presi, dape mi sa dini joe nanga kowroe hati, leki fa joe ben gi mi na wroko, foe mi moese doe. Mi lobi Masra, mi de loekoe joe na disi baka jari foe kon poeroe mi na a skreki libi foe Noah. Amen.

3. *A tori foe Noah na Maripaston*

Mi masra, mi no man foe hori na libi foe Noah moro. Masra, kon na mi, no drai moro langa foe kon helpi [mi] mi. Masra kon, kon na mi, kon helpi mi, mi helpiman. Èn mi nanga mi wefi Magdarena èn den pikin foe wi de na wan skreki libi toe, kaba mi habi wan gran Kownoe. Hen de Masra; a moro ala Kownoe foe grontapoe. Ke wi Masra, no libi mi so langa na ini den strafœ foe Noah. Ke mi lobi Masra, loekoe fa na pôti brada Johannes Soengoe, nanga sowan pôti pikin, [disi] ben gi den srefi abra na joe hanoe toe. Ke grantangi Masra, membre den. Ke Masra, loekoe, na Noah djaroesoe jagi poeroe den na ondro na kroisi foe joe. Ke Masra, mi de loekoe joe na disi baka jari, foe mi si èn jere wan switi frandre foe joe, bifo dréten mofo. We mi hatilobi helpiman, grantangi-tangi, piki joe foetoeboi Johannes King dan, èn taki gi mi, meki mi sabi faste troe-troe, dati joe sa helpi mi. Èn trowstoe mi hati dan, mi Masra. Alwasi mi no si na sani foe trowstoe,

meki mi nanga Magdarena, wi disi de na ini na pina libi, moe si na helpi foe joe.

Meki wi prisiri na ini na lobi èn helpi foe wi lobi helpiman. Ke masra, membre mi, membre mi, no fergiti mi, membre mi. Ke mi lobi Masra, no tan langa moro, kon poeroe mi na ini na takroe libi, disi de na mi tapoe, èn lon hesi-hesi kon na mi, mi Masra. A nofo kaba, di joe gi kراسي tigri tranga na wi tapoe, foe doe wi ogri. O, mi lobi helpiman Jezus, kon wi krosbé, kon helpi mi nanga joe gnade en boen hati, kon na mi, kon helpi mi. We Masra, mi de waktu joe anti-wortoe ete, foe mi si fa joe sa piki mi nanga wan switi wortoe. Amen.

4. *A begi foe Johannes King, na foetoeboi foe Gado na hemel*

Maripaston, den 20. november 1885.

Mi pôti Johannes King, na foetoeboi foe Masra, mi kroipi nanga kni na gron, mi kon na Masra foetoe, kon prisi joe mi Masra, foe joe sari foe wi. Èn mi firi na ini mi hati taki mi fadon na ini sondoe, èn mi no hori den gebod foe joe. Ma mi Masra, ke fon mi foe den ogridoe foe mi, èn hari mi kon baka <ala> di joe hari mi jesi èn joe naki mi klapoe na mi séfesi. Trapoe mi na ondro joe foetoe, lolo mi na ini moto-moto. Fon mi foe ala den ogri doe foe mi, poeroe ala den ogri prakseri na ini mi hati. Bikasi te wan pikin doe hen papa ogri, a moese kisi fon-fon nanga strafœe foe na ogri di a doe. Ma ke, mi Masra, tokoe efi na pikin firi dati hen doe ogri, kaba a kon begi, hen tata no sa sari foe hen? A teki hen baka, gi hen pardon? We na so mi kon na joe fesi nanga kni na gron. Èn ke Masra, grantangi-tangi, no jagi mi poeroe na joe sé. Mi sabi, den sondoe poeroe mi na joe sé. Ma ke mi lobi helpiman, hari mi kon baka na joe sé èn na ondro joe kroisi. Figi poeroe den sondoe foe mi èn ala, ala den ogri lostoe disi de seni mi foe doe ogri. Ke mi Masra, poeroe ala, grantangi-tangi, gi mi na srefi fasi baka. Te mi si wan pôti soema na mi fesi, mi moe kisi wan sari foe hen. Èn Masra, gi mi na srefi krin jeje foe joe baka, foe mi no moese fadon na ini tesi mi heri libiten, foe mi kan doe joe wroko nan<ga> wan krin fasi na mi heri libiten, te mi kon na joe. Èn foeroe ogri di mi doe na joe fesi, di pasa kaba, [ma] mi Masra, Masra, no teki skrifi den na ini na boekoe foe libi. Èn grantangi-tangi, kraboe den poeroe na ini boekoe foe libi èn te na joeroe kon foe mi dede Masra, mi lobi helpiman, teki mi ziel kon na joe sé. Amen, Amen.

5. *Tori fa Noah ben kosi en spotoe wi dinari na Maripaston*

Maripaston, den 24. juni 1889.

Wan sani pasa na Maripaston.

Di sonde mamanten Noah komoto na foto kon doro na wi na hoso. Ën di wi helpi hen poeroe lai na boto kaba, mi go seki gen-gen foe go na kerki. Noah kon na mi, a taki: Johannes King, di neti mi weri, mi de go rostoe mi skin tide. Ala soema go taki hen odi na watrasé, nomo Noah pasa waka go doro na Frederika hoso, a kisi Frederika na han, hari kon na hen leki hen leti wefi. Ën we, débroko mamanten Noah seni Daniël Pai kon kari mi. A taki: Noah de kari ala wi dinari meki wi kon na hen hoso, hen wani taki nanga wi. We, wi ala go sidon, nomo Noah bigin foe taki ala sortoe soso taki na hen mofo, nomo foe hen wefi Frederika nanga Albertina Noah <hede>, a bigin foe hori wi dinari foe sotoe ofoe spotoe, èn a bigin foe hori Gado foe spotoe toe, soleki a ben njoesoe, èn fa hen hati ben lobi foe doe nofo tron. A taki fa hen de wan bribisoema, èn no wan tra libisoema de na disi grontapoe, di kan bribi Gado moro leki hen. Ën fa hen sabi ala sani foe Gado, èn hen sabi taki hen de foutoe Gado, ma no wan dinari moe taki wan wortoe foe Gado gi hen moro, taki den sani di hen de doe, Gado de go strafoe hen. Ën Noah sabi heri boen dati Gado sa strafoe hen, bikasi Masra ben taki dati gi hen srefi kaba na ini dren. We Noah taki so: A ferwéti ala wi dinari. Ën kosi wi alamala: ma Mosse nanga Daniël, èn Lidia nanga Losaria en Marana, den alamala sidon foe jere boen-boen san Noah wani taki. We dan, Noah taki, hen de teki Frederika poti na hen hoso foe hen wefi. Hen no de kibri moro. Hen no de kibri <gi> Gado. Hen no de kibri-kibri gi libisoema, <gi> no wan dinari toe. Hen no de libi Frederika, hen de libi nanga hen foe hen égi wefi, poti na hoso. We Noah bigin foe kosi wi ala. Mi Johannes King no piki hen no wan wortoe ete, ma now Mosse nanga den tra dinari taki krin nanga Noah, sondo foe frede Noah fesi. Ma Johannes King no ben piki ete. Mi gi hen pasi meki a kosi wi dinari boen-boen, meki a meki hen srefi bigi na wi tapoe boen-boen, na wi pôti dinari foe Gado tapoe. We, di Noah kosi mi moro leki ala den tra dinari, — bikasi na so Noah ben njoesoe alaten foe doe nanga mi Johannes King —, te a kari soema kon sidon foe taki èn hori wan kroetoe, [alaten] Noah no lobi foe jere mi Johannes King tongo taki na hen jesi leki ala den trawan. We a betre den trawan taki. Noah de moro tefréde foe jere, leki <te> mi Johannes King taki. We, na foe dati hede mi tan tiri meki hen

srefi meki bigi soleki hen égi pori hati wani. We, di Noah taki so fara, dan mi Johannes King piki hen, mi haksi Noah wan wortoe, mi taki: granman, joe kaba foe taki? Noah piki: ja. Now mi Johannes King piki wan wortoe noja, èn mi taki: granman, joe de feti nanga Gado, so srefi leki fa kownoe Farao ben feti nanga hen èn joe taki joe sabi dati na ogri joe de doe, ma joe de doe! We, no wan soema habi trobi, dati de na joe. Èn mi koti odo foe Saramaka-nengre gi Noah, mi taki: na mofo di kari fio, hen srefi kari wolo. Èn dati taki na wi tongo: na mofo di kari soema na froiti, hen srefi bari skreki bari. Èn mi opo tanapoe, mi taki: granman, gi mi anoe, wan dé sa kon na joe hoso dia. [Èn] joe de kosi wi dinari, ma na joe hoso dia srefi den sa bari skreki bari, kari ala soema kon loekoe fa na hoso foe joe de nanga sari. Mi taki: granman gi mi anoe, joe de feti nanga Gado, ma Gado sa sori joe hen finga; gi mi anoe meki wi stré, [èn] meki mi nanga joe stré. Ma tokoe, fosi Noah ben wani seki anoe nanga mi, a taki: dati no kan de, Gado no sa strafoe hen. Ma na bakaten na strafoe fadon na hen tapoe hesi-hesi, èn di Noah go na boesi, hen ferstan kon doengroe, a no sabi na ope na pasi de foe waka kon na hoso. A fadon didon na gron leki boesi meti na ini peti watra, nanga soso skin leki hagogoe, hen srefi no man opo tanapoe. Èn a feti masi na heri presi, hen srefi no sabi foe helpi hen srefi moro, èn a no sabi foe waka kon na hoso. A sribi hen wawan na ini boesi na gron. Hen skin didon na ini na peti watra, hen ede de na sjoro. Alen de fon hen na heri neti te dé, nanga soso skin, sondro krosi. Èn Noah ben kisi hen paiman. Na strafoe foe Gado ben fadon na Noah tapoe boen-boen, ma ete di Noah de wan tranga hati soema sondro firi, dati meki bakaten a hori doro foe doe ogri te tide ete. Èn alwasi a de wan owroe soema, [ma] tokoe ogri djaroesoe no sa kaba na ini hen hati. Te a si den leriman fesi, a taki so switi nanga den, leki wan bribisoema; ma te den leriman gowe Noah de na srefi soema baka di a ben de, nanga den srefi ogri prakseri foe hen.

6. *Tori fa granman Noah Adrai ben de ferforgoe hen brada
Johannes King na Maripaston nanga ala sortoe fasi en ogri-doe*

Èn na heri gemeente de na hen baka nanga na ferforgoe toe [leki Noah]. [Èn] <ma> Noah no wani wan boen komopo foe Johannes King, [èn] <foe> di Noah taki Johannes abi bigi membre èn a habi boen-hede toemoesi. Ala den leriman de pai Johannes King foe na kerki wroko hede. Èn dati no boen na Noah hati kweti-kweti. [Èn] a

djaroesoe na Johannes King tapoe toemoesi, foe na moni hede. Èn a taki, hen sa klage mi na fesi foe leriman Van Calker nanga leriman [Kremes] <Clemens> en leriman [Strom] <Helström>. Èn Noah taki: leriman, oen si, Johannes King [de] na oen fesi dia, hen de na moro takroe soema foe den alamal, di de libi na Maripaston. Èn moro foeroe sani a taki, fa Johannes King de doe. A taki: Johannes de wan bigi membre soema. Ma ke, tokoe lobi helpiman no teki na klage dati, di foe Noah; poeroe na klage dati na jesi foe den leriman. Masra meki den leriman si èn ferstan krin, dati na foe djaroesoe hede wawan meki Noah tjari Johannes King kon klage gi den. [Èn] <ma> den no teki na klage foe Noah. Den jere na klage foe hen na den jesi leki wan soso sani èn soso taki na den jesi.

Èn Noah soekoe na ala fasi foe Johannes King moe dede nomo. Ma tokoe Masra Gado no ben wani foe gi Noah pasi foe kiri Johannes soleki hen wani. Noah froekoe Johannes gi jorka foe jorka moese kiri Johannes King. Ma tokoe Masra Gado no gi hen pasi. Noah soekoe na ala kanti foe Johannes King nen moese pori na kondre. Masra Gado no gi hen pasi agen. Èn a taki doru nomo: Johannes King abi boen nen toemoesi na kondre, moro leki hen. Hen na granman, ma tokoe hen no abi so wan bigi nen leki Johannes King; hen sa doe ala moeiti foe pori Johannes King na kondre, bikasi Johannes King abi bigi nen moro leki hen. Èn Noah taki gi meester Maraton, a taki: loekoe fa Johannes King habi boen-hede, a feni boen wefi de loekoe hen, a no de pina foe noti. Èn Maraton piki, a taki: we, granman Noah, joe no go soekoe boen oema teki toe? Joe taki joe no abi boen oema di de loekoe joe leki fa Johannes King oema, Magdarena, de loekoe hen: we na oema di Johannes King wani, dati a teki. A de loekoe hen. Go teki boen oema, a sa loekoe joe toe. We, di Maraton ben si krin dati Johannes King brada de djaroesoe gi Johannes, na foe dati hede Maraton piki Noah so krin na hen fesi, foe a sabi dati na taki foe hen no boen. Na djaroesoe Noah de djaroesoe na tapoe foe Johannes King. Èn Noah taki foeroe ogri foe hen pikin brada Johannes King na fesi foe meester Nikodemus Maraton, èn na fesi foe na heri gemeente nanga den soema na birti<di>ben de toe. Den ala si fa Noah ben de wan dopoe soema toe, ma tokoe a no ben sjen foe tjari na nen na kondre foe wan kiriman. Bikasi heri kondre ben foei hen foe den ogri di a de doe na kondre. Èn foeroe kristen soema ben loekoe hen na den hai leki na moro takroe soema srefi leki heiden soema. Te pikin foe pikin-pikin na slegti nen dati sa tan so, alaten. Èn hen sa de wan fraka na Masra Gado hai srefi, bikasi den libi èn waka foe hen ben feti tége na

evangelium foe Gado. Bikasi wan soema disi de tapoe kerki gi trawan, èn a de poeroe soema na Gado, na soema dati, heloe foe Gado sa tan na hen tapoe. Èn [soekoe] na soema di soekoe foe pori na wroko foe Masra Gado nanga boen sabi, na soema dati, na heloe foe Gado sa fadon na hen tapoe. We, Maripaston, Maripston, di na heri gemeente meki barki makandra foe trapoe na broedoe foe Johannes King, disi Noah wani foe trowe na gron, na ondro oen foetoe, we dati <a> no [de] lé, bikasi Noah ben fonisi Johannes King, taki hen broedoe moesoe lon na gron. Èn na heri gemeente ben piki taki: ja, na troe, Noah habi leti foe meki Johannes King broedoe lon. Bikasi no wan foe den ben aksi Noah taki: san Johannes nanga Magdarena doe, fosi den ala toe ferdini foe dede. Èn no wan soema ben aksi dati na Noah, no-no kweti-kweti, [Èn] foe di a ben boen na den ala di Noah ben wani doe dati. Bikasi den alamala ben de knoroe granwe, èn den taki: Johannes King de soekoe fini na den nanga na bribi foe Gado toemoesi. Na foe dati hede [di] Noah ben wani kiri Johannes King poeroe na den mindri. [Èn] den no ben loekoe dati leki wan bigi sani na den hai, bikasi den ben soekoe den soso grontapoe sani disi de go pori èn lasi didé srefi, kristen soema sa de na wi mindri disi sa wani sabi èn ondrosoekoe na sani pikin moro fini: We, dati de fanowdoe foe sabi troe, <foe> di Noah de wan djaroesoe soema. We, Gadoboekoe taki: djaroesoe meki soema tron kiriman. [We di] Masra Gado boekoe no kan lé. [Èn] Noah ben soekoe den soso grontapoe sani disi de go pori èn lasi didé srefi, den kondre sani <disi> Noah ben teki breni hen hai. We, [di] Noah soekoe nanga ala moeiti, foe hen moese habi ala bigi nen na grontapoe sani, soleki fa den heiden granman di ben de fositen na den boesi kondre, ben habi bigi nen foe doe ala sortoe takroe didibri wroko, di no fiti Gado hai. Ma pôti, den ben de heiden soema. Ma now Noah dati tron wan dopoe soema; a leri èn jere pikinso na ini na sabi foe Gado. Dan a wani hori toe sani. [Èn] a wani hori na na leri foe afo foe wi di ben de heiden. We na dati meki a tron kiriman. A no hen wawan, ma a hari na heri gemeente, a wani den alamala moese tron kiriman toe. Èn den alamala na Maripaston, den sori wan krin bewijs dati a boen na den alamala, di Noah poeroe Johannes King na den mindri. Bikasi di den alamala ben gi Noah leti foe a kiri, [èn] no wan foe den ben piki Johannes King, alwasi foeroe foe den ben jere dati na Noah mofo srefi, di a de pramisi foe kiri Johannes King. [Ma] Johannes King no ben de na hoso, a go na reis te na Matoewari. We, di Noah de pramisi foe kiri Johannes King te a kon, [èn] den dinari foe kerki srefi ben jere dati na fesi, ma di Johannes King komoto na reis kon baka

na Maripaston, no wan foe den dinari ben pingi Johannes King taki: na so joe brada Noah de soekoe okasi foe kiri joe, no-no, [Èn] no wan. Na heri famiri kibri dati na ini den hati, èn den no wani taki gi Johannes King foe a sabi na fesi, dati Noah wani kiri hen, [èn] boiti na wan lobi brada meester Nikodemus Maraton. Hen wawan de na soema di ben taki gi Johannes King. We, [di] a boen na den alamala, bikasi nofo foe den ben de konkroe mi granwe na fesi kaba èn den de knoroe taki: Johannes King de soekoe fini toemoesi nanga na bribi foe Gado. A de tapoe den foe den no kan doe san den hati wani. Èn Johannes King de tapoe den foe den no moese dansi, a de tapoe den foe den no moese wroko na sonde èn na den tra feestidé toe. Te njoen-jari Johannes King no wani den pré èn dansi na heiden pré sekete. [Èn] Johannes King de tapoe den foe den no kan njan wan kondre prisiri leki den trawan, [èn] fa den hati wani. Èn den no kan teki toe oema. We dansi agen den no moese dansi. [Èn] den no kan feni pasi foe dansi. Èn ala den sani, na Johannes King de tapoe den. A[de] trobi. Ma te Johannes King no de na Maripaston, granman Noah nanga den tra dinari no de tapoe den. [Èn] den de gi den fri pasi foe den dansi fa den hati wani. Èn nofotron Noah nanga son dinari srefi de go sidon de loekoe pré, fa den soema nanga den dopoe soema de dansi makandra. We, dati de wan switi plisiri foe Noah nanga son foe den dinari toe. Èn moro tra sani libi abra ete, di Noah de gi den pasi foe doe, disi no fiti foe doe na ini wan Gado gemeente. We, di Johannes King no kan tefréde foe si ala den falsi leri di Noah tjari kon na Maripaston, [we] dati meki Noah kisi moro djaroesoe hatibron na Johannes King tapoe, te a soekoe moro okasi foe kiri Johannes King. Ma Masra Gado no ben gi hen pasi foe kiri Johannes King nanga hen wefi. [Èn] dati meki a jagi Johannes King poeroe na Maripaston, meki na gemeente tan soso. Na srefi jari a gi den heiden soema pasi agen foe den dansi na Maripaston. We, dati ben boen na na heri gemeente, di Johannes King no de na Maripaston moro, foe den kan doe san den hati wani. Èn den alamal, man soema nanga oema soema, sori King wan krin bewijs taki: di a komoto na den mindri, den hati plisiri. A boen na den alamal, bikasi di Johannes King komoto go na bilo, hen pikin-pikin dede. Ma no wan foe den famiri èn soema foe Maripaston go loekoe-loekoe hen, taki hen odi srefi, te leki didé. We, na heri gemeente ben loekoe Johannes King nanga hen wefi Magdarena na den hai leki da moro ogri kiriman komopo na den mindri.

7. *Tori fa den soema foe Johannes King ben doe nanga hen na Maripaston*

Den ben de njan de dringi nanga mi na ala fasi, ma tokoe den de kiri mi na ini den hati. We, mi sa koti wan odo foe wi nengre, dati taki so: granman foe Maripaston ben lai wan koegroe na gon foe soetoe Johannes King, ma na heri gemeente ben poti agra na ini na gon, dan fosi Noah poti koegroe na tapoe. Bikasi di Noah jagi Johannes King nanga hen wefi Magdarena poeroe na Maripaston, na heri gemeente sori wan krin bewijs te leki tide, dati a ben plisiri na ini den hati foe troe, di Johannes King no de na den mindri moro, foe loekoe alasani fini-fini moro. We, na srefi ten ofoe jari, den dri heiden soema kon na Maripaston, den gi den pasi, den dansi na Maripaston, Èn den pré na moro takroe heiden pré èn dansi na Maripaston fa den hati wani. Nofo foe den granboen soema srefi go tanapoe de loekoe na dansi. Èn den dinari srefi no ben firi dati foe wan hebi sari na ini den hati srefi. Bikasi, di mi jere na tori foe den heiden soema, fa den de waka de ferteri na tori, den de pori na gemeente foe Maripaston nen. Èn mi Johannes King no ben de na hoso, mi ben de na bilosé. [Èn] di mi jere na tori san den doe na Maripaston, èn [hen] <den> na heiden soema ete, den ala dri dati ala ben de hoeroe nanga na wan oema, [èn] a hati mi. Mi go wanten na Maripaston, mi go poeroe hai gi ala den dinari, foe den takroe pré, di den gi pasi foe den heiden soema moese doe na Maripaston, na so wan gemeente foe Gado. Èn mi ferwéti den tranga foe dati, èn den gi mi leti; [èn] den piki krin taki: Johannes King habi leti.

8. *Tori foe Maripaston [Maripaston]*

A hedeman foe wi, Noah, di Masra Gado ben poti leki kapiten foe loekoe wi na na kondre nanga sakafasi [èn] — joe ben de kapiten, di joe ben saka joe srefi na Gado ondro leki libisoema — fa Gado ben lobi joe nanga na saka-fasi! Masra Gado ben tjari na moro bigi goedoe kon prati gi wi alamal na Maripaston. We na goedoe bigi; a foeroe te Maripaston wawan no kan njan na goedoe. Èn Masra Gado boen hati seni hafoe <foe> na goedoe go prati na ala den tra boesi-kondre toe. Èn na goedoe dati de na kerki, disi Masra Gado seni gi wi na boesi kondre. Disi de bigi moro ala goedoe di de foe soema kari nanga nen na na heri grontapoe. A no gowtoe ofoe sorfoe, ofoe ala den tra bigi goedoe, di didon kibri na ini den hé bergi ofoe na ini na bigi sowtoe watra. [Èn] tokoe no wan tra goedoe di libisoema kan kisi, [di] de so bigi leki na goedoe disi Masra Jezus Kristus ben tjari kon gi wi na Mari-

paston. Èn na kerki disi Masra Gado tjari kon gi wi na Maripaston, dati de na goedoe di bigi moro ala tra goedoe, di hai kan si èn di libisoema jesi kan jere. Èn now jere, daten den soema na Maripaston, den ben saka den srefi na Gado ondro èn na ondro na leri foe Masra. Noah ben sabi daten taki na Masra Gado moe gi hen tranga foe doe alasani. We daten di Noah ben saka hen srefi na Gado ondro, alasani ben waka so boen gi hen. Ma di Noah go tron granman, dan a no ke foe na leri foe Masra moro, èn a poti hen égi leri. Noah kari ala soema kon sidon makandra, dan a taki na ala soema fesi: Oen <harki> noja, na mi habi foe taki na ala soema tapoe noja. Ala Matoewari nengre de na mi ondro. Èn ala boesi de foe mi, èn ala den meti <di> de na boesi de foe mi, [Èn] nanga den fowroe èn ala den santi na boesi. Na mi Noah de granman! Adrai de granman foe den alamala! Mi kan broko, mi kan meki. Èn efi wan soema doe wan ogri, mi kan lai gon gi na soema di mi wani, mi teki soetoe hen kiri wanten. Noti kan kon foe dati. We, nanga ala den leri dati, a tjari ala den soema so fara, te den no kon habi wan leti firi foe na wortoe foe Gado, nanga leti respekti moro. [Èn] na ogri dwengi leri foe Noah nanga na masra-fasi, dati pori ala den soema na Maripaston safri-safri, te dati meki den alamala fadon na ini dipi sondoe. Didibri kisi moro okasi foe soetoe ogri prakseri na ini Noah hati ini, te a tron kiriman srefi. We noja a no habi na leti firi foe Gado na ini hen hati moro. [Èn] den trawan di waka na hen baka de na srefi toe. Den hori nanga na leri foe Noah. A hari den abra go na ini na srefi sondoe leki fa hen srefi de na ini toe, èn moro ogri srefi leki hen.

9. *Tori now, fa den famiri foe Johannes King ben doe nanga hen na Maripaston, daten Noah ben wani kiri hen*

Na baka mi skrifi fa mi ben libi nanga den soema èn famiri foe mi na Maripaston nanga mi heri hati, ma fa den alamala konkroe mi, Noah <ben wani> foe kiri mi, [èn] <foe> den alamal trapoe mi broedoe na ondro den foetoe. Èn tokoe mi ben libi nanga den someni langa, sensi mi pikin ten. Wi alamal ben de heiden soema ete èn na <a> joeroeten <dati> Noah no ben soekoe foe kiri mi. Ma now <di> Masra Gado kon helpi poeroe wi ala na ini na ogri heiden fasi, ke loekoe, now Noah meki hen srefi tron wan kiriman na ala fasi. We, Gado boekoe no kan lé, èn boekoe taki: djaroesoe meki soema tron kiriman. We, di Noah soekoe toemoesi na tapoe bigi foe grontapoe — na den soso sani foe disi grontapoe a soekoe — dati nanga djaroesoe

hati <meki> a teki sani foe grontapoe moro warti leki sani foe Masra. Gado boekoe no kan lé, èn boekoe taki: djaroesoe meki soema tron kiriman. We, di Noah soekoe toemoesi bigi fasi foe grontapoe, moro san di Gado gi hen, ke Maripaston, Maripaston, san sa kon foe joe bakaten? [Èn] ogri strafoe sa kon na Maripaston tapoe, bikasi Noah prani foeroe takroe maka siri na tapoe na famiri foe Maripaston, disi sa gro na tapoe na famiri bakaten, disi libisoema no sa man foe roetoe poeroe, boiti Masra Gado wawan. Maripaston, Maripaston, [èn] loekoe na famiri di de libi dape, den alamala na mi famiri, [ma] loekoe fa mi ben libi na den mindri alaten nanga lobi foe Gado èn na<nga> na wroko foe Gado. Èn mi no ben kibri noti gi den. Mi ben leri den na gebod foe Gado nanga mi heri hati. We, mi no ben kibri noti gi oenoe èn mi ben doe ala moeiti foe leri èn foe hopo Masra nen na den mindri nanga mi heri hati èn <foe hopo Masra nen> na dorosé sani toe. [Èn] mi no ben kibri noti gi oen, na alafasi mi ben doe moeiti foe na préki foe Gado moe kisi bigi nen na oenoe mindri alaten. Ma tokoe oenoe ben de kiri mi na ini oen hati. Èn oen de brada nanga mi na oen tongo tapoe, ma na ini oenoe hati ini oen alamal de mi fejanti. Oen de njan, dringi nanga mi, ma oen alamala de kiri mi na ini oen hati, foe moni hede. Èn oen no frede Masra Gado sa soekoe na paiman na oen tapoe, èn na tapoe den pikin foe oen. [Ma] heloe foe Maripaston. A fiti foe oenoe drai oen libi soekoe Masra nanga leti, begi èn djeme. Dan Masra sa sari foe oen. Sonten a sa seni wan helpi gi oen. Ma efi oenoe no doe so, na hanoe foe Masra Gado sa fadon na oen tapoe bakaten moro ogri leki na fosi. Daten di oen ben de heiden, oenoe no ben sabi betre, [hen] ma now oenoe alamala sabi heri boen, oen doe den ogri foe ekspresi. Oenoe de doe den ogri nanga boen ferstan, [èn hen] na foe dati ede oenoe sa kisi na strafoe nanga boen ferstan toe. [Èn] loekoe den famiri foe mi, na presi foe den soekoe boen nen na Masra Gado nanga boen wroko èn leti bribi, no-no, den libi dati, den poti ala den fertrow na libisoema. We, a betre oen ben soekoe nanga lobi ofoe <foe> doe boen foe sari trawan ofoe foe gi trawan hafoe soleki boekoe taki. Ma oenoe no soekoe foe doe na Maripaston soleki Masra Gado taki, no-no, kweti-kweti. Dati oen jesi no hopo foe jere, foe doe boen, soekoe boen nen na Gado; dati no prisiri na ini oen hati moro, leki na fosi, di Masra ben tjari na bribi kon gi oen. [Èn] ma now foeroe foe oenoe seri Johannes King broedoe nanga konkroe gi Noah, foe Noah moe kiri hen poeroe na den mindri. We, den ben soekoe boen na libisoema. Ma heloe foe den soema di doe dati! Heloe foe den!

10. *Den 12. mei 1892*

Mi ben sidon foe prakseri san mi égi brada Noah doe nangi mi, di a jagi mi poeroe na Maripaston. A poeroe nja-njan gron na mi hanoe. Èn fa Noah doe nanga mi nanga mi wefi Magdarena èn mi pikin toe, [Èn] nanga someni takroe wortoe di komoto na ini Noah mofo, èn na bigi sjen di Noah gi mi na kondre. [Èn] a no Noah wawan, ma ala den trawan de na hen kanti foe tan falsi getoige, gi hen foeroe falsi leti na tapoe den ogri di a de doe, nomo foe soekoe boen nen na libisoema. Èn dati meki den no frede na hebi kroetoe foe Gado di sa kon na ala den falsi soema tapoe, èn den no frede dati. Na so a sa fadon na den srefi tapoe toe. We, ke loekoe, [son] takroe-takroe wortoe, kosi-kosi [di] granman Noah kosi mi nanga mi wefi Magdarena, èn nofo tron wi de firi den hebi wortoe nanga den kosi-kosi na ini wi hati. Èn wi heri libiten wi sa firi den. Ke, ke, oenoe sisa èn brada, ma takoe oenoe moese membre na libi-libi Gado, di meki hemel nanga gron. A fiti foe oen moese frede hen moro leki libisoema. Ma tokoe dati oenoe no doe. Oen frede foe libisoema di kan kiri oen skin wawan, ma tokoe a no kan kiri oen ziele. Èn oenoe alamala sabi heri boen, ma tokoe oen frede libisma moro leki na libi-libi Gado, di kan kiri oen skin nanga oenoe ziele makandra, dati oen no frede. We nanga dati oenoe srefi spari na moro hebi frantiwortoe na oen égi ziele tapoe.

11. *Tori foe na pina begi foe Johannes King na Mi-wan-libi*

Ke, mi Masra Gado Jehova, drai loekoe fa mi de nanga sari en hebi na ini mi hati. Ke mi lobi helpiman, mi de begi joe grantangi-tangi, kon loekoe fa libisoema meki barki makandra jagi joe foetoeboi poeroe na ini masanga na libisoema mindri, poti mi wawan na ini boesi leki meti. We mi Masra, mi de kré mi pina gi joe. Kon poeroe mi na ini boesi, mi Masra. Tangi-tangi, Masra, jere na pôti begi foe mi hesi-hesi Masra, no drai langa foe kon helpi mi. Ke mi lobi Masra èn mi helpiman, loekoe fa joe foetoeboi Johannes King de nanga sari èn hebi na ini mi hati. We, mi lobi Masra, mi boigi kni na gron gi na santa nen foe joe. Ke, mi Masra, mi sabi hoe Gado disi mi de boigi kni na gron gi. Ke Masra, na mamanten mi kari joe nen. Ke, na sabaten bifo mi go didon mi de djeme kari na santa nen foe joe. Ke Masra, grantangi-tangi, kon poeroe mi hesi na na strafeo hanoe foe den fejanti èn foe libisoema èn ala den fejanti di joe meki kon na krin nanga den disi de na kibri etc. We, Masra Gado, joe de na lampoe foe mi libi, joe

de na leti fesiman foe mi zieli èn mi skin. Ke Masra, tokoe efi mi doe wan pikin sondoe ofoe wan bigi sondoe, we mi Masra, grantangi, no kibri den gi mi. Meki den kon na krin na ini mi hati. Meki mi begi joe pardon foe den ogri di mi doe. Èn di mi no sabi betre, Masra — loekoe fa mi de wan zondaar, di ogri leki meti — fa mi sa man foe kisi sani krin, efi joe srefi no sari helpi mi. Tokoe Masra sabi heri boen, mi lobi helpiman dati mi srefi no habi no wan tranga foe mi srefi. [Èn] no na skin fasi, no nanga ferstan, no nanga den teté èn bonjo foe mi skin toe èn no nanga zieli toe. Èn ala den tranga dati de foe lobi helpiman wawan. Ma ke, mi helpiman, di mi de na Mi-wan-libi na 26 mei 1892 na na fodewrokodé, hemelvaart dé te neti, Masra fa joe sori mi na glori foe den dede soema di ben go sribi na nen foe Masra. We, helpi mi, mi lobi helpiman foe te na ten foe mi kisi toe, foe mi kan go didon na ini grebi, foe mi sa go rostoe na han foe Masra. We, helpi mi, foe mi no moese lasi na reti pasi, disi sa tjari mi kon na joe sé. Èn hari mi zieli na leti han foe joe, poeroe ala sari foe grontapoe na ini mi hati. Masra, tangi-tangi, doe mi dati foe joe boen hati nanga vrede, te foe alaten. Amen. Amen.

12. *Tori foe na prakseri foe den fejanti foe Johannes King*

Wan neti — 12 juni 1892 — mi ben wiki na bigi neti prakseri na tapoe den someni fejanti foe mi, disi ben de na kibri fasi. Ma tokoe den de njan, dringi nanga mi leki lobi brada nanga sisa foe gemeente èn foe skin fasi toe. Ma tokoe na ini den hati den alamala de kiriman foe mi. Ke mi Masra, efi foeroe libisoema de mi fejanti, kaba joe mi Masra Jezus Kristus habi gemeenschap nanga mi, dan mi no ke foe den. Èn ja, a troe, libisoema sa kiri mi skin wèl, efi Gado gi den pasi, ma tokoe den no kan kiri mi zieli. Èn Masra Gado habi sari hati. Hen no sa meki mi skin nanga mi zieli go frotoe makandra. Masra sa wiki mi zieli poeroe na ini grebi. We, nanga bribi mi Masra meki mi sabi dati de so troe-troe. [Èn] ma foeroe bigi membre soema no ke foe dati. Den denki foe hori grontapoe sani foe den, <den> weri den bigi krosi, dan den sidon foe kroetoe pôti soema nanga falsi hati, dan den taki: ala sani kaba. Ma heloe, heloe foe den! Èn den taki: den kan broko, den kan meki, èn na troe. Te Masra Gado sari foe wan pôti libisoema, a gi hen na grani, a poti hen hedeman na foeroe soema tapoe foe a tiri na kondre. We, na wan pikin finga Masra Gado gi na soema. [Èn] ma nofo soema, te Gado gi hen so wan grani na grontapoe, nomo wanten a kisi bigi membre. A loekoe hen srefi pikin-moro hé leki wan tra

libisoema. A poti hen srefi na lo leki den engri foe Gado. Èn dati de tjari den na ini na bigi-membre fasi, te den denki den kan broko, den kan meki, soleki fa Masra Gado srefi kan doe. Èn a troe, libisoema kan broko foeroe sani di Gado srefi ben meki. Dati libisoema kan doe, ma foe meki baka, dati no wan libisoema kan. Foe pori sani dati ala libisoema foe heri grontapoe sa pori sani. Ma foe meki sani baka, dati no wan libisoema de di kan meki sani, no keizer èn no wan kownoe. [Èn boiti] Masra Gado wawan kan broko <dan> a meki. Èn nanga na don ferstan foe Johannes King, a gersi wan soema, disi kisi law. Fa a kan skrifi dati libisoema kan broko, ma libisoema no kan meki baka? We, den someni sani di libisoema de broko de meki baka, a no libisoema de doe dati dan? Èn ja, na troe, oen taki leti efi oenoe, lobi brada en sisa, sa taki Johannes King de law. We, fa na leti getoigenis foe Gado sa piki oen? A sa taki: [ja] <no>, [n-] a no troe.

Libisoema no ben leri sori Masra Gado na ferstan foe meki hemel èn grontapoe [èn] nanga ala sani di de libi na grontapoe dia ofoe na ini bergi ofoe na ini se ofoe na ini hemel. We, efi wan libisoema taki hen kan broko, hen kan meki, [èn] hen ferwéti na boen hati foe Gado, èn dan hen srefi de wan bigi léman. [Èn] ja, a troe, libisoema kan broko èn pori foeroe <sani> di Gado srefi ben meki. Dati de so troe. Ma foe meki baka, dati libisoema no kan meki baka. A de so: wan enkri libisma kan kiri alwasi wan 100 soema na wan dé, èn wan soema kan poti faja bron wan heri foto na wan hafoe dé srefi, ma a sa man foe wiki den soema di a kiri? A sa man foe meki den skin, dan a gi den libi baka? Ofoe na foto di a bron na wan dé, a sa man foe meki wan tra foto baka na na srefi dé, [èn] alwasi na libisoema de wan gran keizer, ofoe kownoe? No-no, [èn] nowan libisoema sa man foe doe dati, boiti Masra Gado wawan. We, di wi libisoema habi so wan bigi don prakseri, a betre wi alamal teki na bigi don ferstan foe wi, wi prijze Gado nanga dati, gi hen bigi nen, bikasi dati de fiti hen wawan. We, a betre wi poti ala wi fertrow na Masra Gado wawan. We, na Maripaston joe kan si èn joe kan jere fa ala den bigi membre taki-taki de komoto na soso libisoema mofo. Joe sa skreki foe jere. Èn na san den heiden granman frede foe hopo den mofo taki, foe lespeki foe Masra hede, dati Noah de taki na ala soema fesi, soleki te wan ingi dringi dran a de waka na strati, a de taki ala soso taki-taki, di hen srefi no sabi na warti foe den taki disi na droengoe meki a de taki. Èn pôti foe [te] so wan pôti ingi di no sabi betre èn na droengoe meki a doe ala den sani. Hen srefi no sabi betre san a ben doe, alwasi hen hai kon krin [èn] bakaten, pôti foe so wan soema. Masra Gado de gi hen pardon

foe di a no sabi betre. Ma wan soema disi tron hedeman, dan a leri na wortoe foe Masra Gado boen-boen, èn a sabi heri boen fa Masra no kan ferdrage den bigi membre soema, disi no lespeki hen nen èn di teki na grontapoe hé breni hen hai, na den soema dati Gado boekoe taki: joe dede, ala di joe de na libi. We, ala den bigi leri di Masra Gado srefi ben leri mi, nanga den leri disi de na ini Gado boekoe, de sori wan krin getoige, dati granman Noah de granman foe Matoewari troe, ma a de wan dede soema na zieli fasi, nanga ala di hen taki a de na libi. Bikasi na getoigenis foe boekoe taki: ibriwan soema disi de feti tége den wortoe foe Gado, no de foe Gado. Na getoige de troe. Masra Gado boekoe kan lé noiti wanten.

13. *Tori foe den ferforgoe, di Noah ben bigin foe ferforgoe*
Johannes King

Maripaston.

[Èn] na ferforgoe ben bigin langa ten. Ma na kibri fasi. A ten di granman Josua ben de na libi ete, Noah no ben kan feni fri pasi foe doe ala den ogri di a doe leki wi de, bikasi a ben frede foe granman Josua. [Ma] di granman dati dede, a no Noah ben de na lo foe tron granman. Na Zacharias Astone ben de na lo foe tron granman. We, na den hedeman foe lanti ben lobi Noah. Daten a ben hori hen srefi boen èn tiri na kondre. We, [di lanti] den ben denki a sa doe leti alaten, te a go na granman wroko; <foe> di a de wan dopoe soema, lanti ben denki, Noah sa doe wan dopoe soema wroko. Bikasi daten Noah ben hori hen srefi leki wan dopoe soema. We, di lanti ben si Noah hori hen srefi boen na kondre, dati meki, alwasi Zacharias ben de na lo foe granman kaba, [ma] tokoe lanti ben poeroe hen na na granman <wroko>, den poti Noah na hen presi foe granman. We, daten na [Osigan] <Van Idsinga> ben de granman na foto èn na den 24 september 1870 wi ben tjari Noah go na granman kantoro. Èn granman [Osigan] <Van Idsinga> meki Noah poti hanoe na tapoe wan bijbel boekoe, dan a hopo hen toe finga na tapoe, a sweri taki hen sa doe leti na na granman wroko, di lanti poti hen foe doe. Ma oen jere san ben pasa hesi na baka di Noah tron granman kaba. [Èn] hen Noah ben pramisi na fesi kaba bifo a tron granman, a ben pramisi, a taki: efi hen moe tron granman, hen sa ogri toemoesi na na wroko. We, dati meki didibri feni pasi foe skrifi ala sortoe ogri prakseri na ini Noah hati ini. Alwasi a ben sweri na nen foe Gado foe doe boen, [ma] tokoe

na sweri no ben meki wan boen froktoe na Noah hati [en] ini, kweti-kweti. Èn di Noah tron granman, na fosi wroko di a doe, a bigin foe ferforgoe Johannes King. Èn di leriman Van Calker ben wani foe wi go libi na Karoegron na abrasé, Noah soekoe mi nanga trobi, ma tokoe a ben taki nanga den leriman na fesi kaba foe dati. Èn a ben taki hen sa go libi na abra, ma na kori a ben kori den. Èn a taki: na foe Johannes King hede hen no wani komopo na Maripaston. A bigin foe kosi mi, a hopo bigi hatibron na mi tapoe. Noah taki: efi hen komopo go meki kerki na Karoe, Johannes King sa kisi bigi nen. Foe dati hede hen no wani. We, na foe djaroesoe hede, Noah soekoe Johannes King nanga trobi. Èn di foe toe, Noah go klage Johannes King na fesi foe dri leriman: [èn] leriman Van Calker nanga [Èstrom] <Helström>, [Kremes] <Clemens>. Èn Noah taki: leriman, foe ala soema di de libi na Maripaston, Johannes King de na moro takroe soema na den trawan mindri. Agen Noah klage Johannes King na fesi foe granmasra Langfet èn leriman [Lema] <Lehmann> nanga [Èstrom] <Helström> taki: Johannes King tjari dede kon na Maripaston. Èn leriman Lehmann piki Noah, a taki: no-no Noah, efi joe taki tin tron taki Johannes King tjari dede kon na Maripaston, ete wi leriman no sa bribi joe wan tron srefi, bikasi na libi Johannes King tjari kon na Maripaston. We, di leriman Lehmann si krin, dati na foe djaroesoe hede wawan meki Noah taki Johannes King tjari dede kon na Maripaston, na foe dati hede leriman Lehmann tapoe Noah mofo nanga na tranga wortoe. A taki: no-no Noah, efi joe taki tin tron taki Johannes King tjari dede kon na Maripaston, ete wi leriman no sa bribi joe wan tron srefi, bikasi na libi Johannes King tjari kon na Maripaston.

14. *A tori fa granman Noah Adrai ben wani kiri Johannes King nanga gon na Maripaston*

Maripaston den 15. februari 1884.

Noah nanga hen wefi Albertina kisi trobi. Den de kroetoe de kosi den srefi na mindri strati. [Èn] Noah bigin fon hen wefi Albertina, èn mi Johannes King de dape. Mi si dati no sori lespeki, foe wan granman de fon hen wefi na ala soema fesi, na mindri strati so. We, mi hopo go bari Noah. Mi taki: granman, a no fiti joe foe doe dati, èn joe no moe fon joe wefi na strati na ala soema fesi so. Na wi pikin brada Jakobus Vos moe doe dati, dan mi nanga joe krasi hen foe dati. We, ma a no fiti mi nanga joe foe doe dati. Èn wanten Noah kisi wan tranga hatibron

na mi tapoe. A go lai hen gon, dan a go sidon na ini hoso, a hopo doro, a sidon de wakti mi. Te mi [de] <sa> pasa, dan a <sa> soetoe mi kiri nanga gon. We, di meester Thomas Neede de pasa, Noah taki gi hen, [èn] a taki: na Johannes King mi sidon de wakti; te a de waka de pasa dia, da<n> mi <sa> soetoe hen kiri. We, [di] meester Thomas kon taki gi mi: joe no go janda, Johannes King, loekoe Noah de wakti joe foe soetoe kiri nanga gon. We, di Masra Gado no gi hen pasi foe a kiri Johannes King, [èn] dan Noah doe moro bigi ogri na tapoe etc. [Èn hen] na dri joeroe bakadina meester Thomas Neede kon na mi, a taki: Johannes King, kon na mi wefi na hoso kon jere wan tori. Èn mi nanga mi wefi Magdarena go na hen. Èn misi Hana taki: Johannes King, joe si, granman taki hen tapoe kerki. Alwasi Johannes King go foe go hori kerki srefi, no wan soema foe hen sa go na kerki, kwetiweti, hen Noah no wani. We, di Noah kari na heri gemeente kon na hen, a taki: oen si, mi tapoe na kerki. Alwasi Johannes King seki gen-gen kari oen foe oen go na kerki, no wan foe oenoe moese go. Èn disoema di sa prefoeroe go, mi sa strafoe hen. Èn Noah taki: oen si, mi sa teki na strafoe foe Gado na mi tapoe, di foe oenoe alamala. [Ma] mi ben sa tapoe Johannes King wefi, Magdarena, toe, ma a no mi tjari hen kon na Maripaston. Na Johannes King tjari hen kon. Na hen wawan nomo mi no tapoe kerki gi, ma ala oen trawan, man nanga oema, pikinwan nanga bigiwan, mi tapoe kerki gi oenoe alamala. We, di Noah ben tapoe na kerki heri dri moen langa, no wan foe den dinari ben taki wan wortoc nanga Noah èn di Noah taki, nomo den alamala piki: ja, a boen.

We, na so na kerki hoso tan soso, te gran-leriman Kersten srefi kon na Maripaston, kon poeroe hai gi Noah èn leriman ferwéti Noah foe na ogri di a doe, di a tapoe kerki gi ala soema. Leriman taki: Noah, joe no moe doe dati moro noiti wanten. We, di Noah ben tapoe na kerki gi ala soema, foe di a djaroesoe na Johannes King tapoe, tokoe na wan froekoe a ben hari na hen srefi tapoe. Bikasi Masra Gado na ini hemel ben si èn jere san Noah srefi mofo ben pramisi na ini na ogri di a doe. We, so Noah hori doro foe doe ogri, te na hen grani joeroe, moro-moro. A de doe ogri na ogri tapoe te a tron wan leti kiriman noja, troe-troe. We, [di] na ogri foeroe Noah hati ini kaba.

15. *Tori foe den ogri disi foeroe Noah hati ini*

We, foe di na ogri prakseri foeroe na Noah hati ini leki wan ston, alwasi a jere mi soekoe boen foe hen, tokoe na ogri no kan komopo

na ini Noah hati. Doro nomo a de nanga hatibron na mi tapoe, leki krası tıgri habi hatibron na dagoe tapoe. Ën Noah no habi no wan firi na na wroko foe Gado moro. Ala hen libi òn waka, hen maniri tron heiden soema krin-krin. Ën ala sortoe ogri taki de komoto na ini Noah mofo, leki den heiden. Foe san hede Noah habi djaroesoe na mi tapoe? Dé foe dé a taki: Johannes King habi bigi nen toemoesi na kondre òn ala soema lobi hen. Ën den leriman de pai Johannes King moni. Den fertrow Johannes King na na wroko di a de. Den poti Johannes King na koranti. Alape Johannes King habi bigi nen. We, mi Noah de granman. Mi sa doe ala moeiti foe meki Johannes King nen pori na den leriman òn mi Noah, mi sa soekoe ala sani poti na Johannes King tapoe òn mi Noah, mi sa de klage Johannes King doro nomo na den leriman, te Johannes King sa tron fejanti foe den leriman, òn dan den sa poeroe Johannes King na na wroko. A sa lasi na bigi nen nanga na moni foe hen. We, na so Noah ben de pramisi langa ten kaba foe doe nanga Johannes King. Ën a doe so toe na ala kanti, so meni leki a kan foe doe. We, na foe dati hede Noah no kan si Johannes King na ondro hen hai, nanga Johannes King wefi Magdarena toe, te a soekoe foe kiri den ala toe. Ma doro nomo a de na wi tapoe nanga kosi-kosi, òn Noah de jagi wi doro nomo. A de na wi baka ala dé. Wi no habi rostoe libi na wi srefi, òn hen Noah no wani si noti foe Johannes King nanga hen wefi Magdarena komopo boen na hen fesi. Ën wanten na ogri djaroesoe hopo na ini hen hati foe a soekoe Johannes King nanga trobi. So srefi ala den sani di Noah de doe nanga Johannes King, [efi] te mi no de na libi moro, den pikin foe pikin-pikin foe wi, di sa kon na baka, den sa lési den tori, den sa si san ben pasa, foe den kan sabi: daten di Noah ben de granman foe Matoewari, òn na Maripaston toe, hoemeni ogri a ben doe nanga mi Johannes King. Ën Noah no kaba foe ferforgoe mi. Te 22 jari a soekoe foe kiri mi srefi-srefi. Ma wan dé de, di Masra Gado sa hopo wan strafœ finga na hen tapoe. We Noah sweri, a taki: solanga mi sa de na libi, mi no sa kon boen nanga Johannes King noiti wanten. Ën foe taki leti, Noah no wani kerki moe tan na Matoewari moro. Bikasi a ben doe ala moeiti na koni fasi, te a ben poeroe ala den soema foe Kwatahede, nanga den soema foe Moetoetoe. Noah ben poeroe den na kerki wantron kaba. Ke, pôti foe den soema na Kwatahede. Noah ben meki nofo foe den dopoe soema lasi hati krin-krin [èn] te son foe den ben go soekoe helpi na den wentiman baka. Ën aladati na Noah ben doe den ogri dati. Ën Noah ben de taki doro nomo nanga hen mofo, a taki: hen no sa libi òn prati nanga Frederika moro, na oema di a poeroe na Johannes Soengoe

hanoe; [èn] na presi foe a libi Frederika, a betre hen komoto na kerki. Ën hen no wani tan na ondro loekoe foe kerki èn foe leriman moro. Ën hen teki toe wefi kaba, kaba hen no sa libi Frederika moro. Hen sa komoto na kerki. Na dati hede hen tapoe kerki na Maripaston. Hen no wani Johannes King moese hori kerki moro.

16. *Tori foe na takroe prakseri di Samuel Kwakoe di foe Noah pikin, ben prakseri na ini hen hati foe Johannes King*

Maripaston, den 17. february 1884.

Samuel di foe granman Noah pikin taki wan wortoe gi meester Thomas, a taki: meester efi na [ben] heiden ten, den ben sa kiri Johannes King. Na so Samuel taki. We, Samuel Kwakoe, di foe granman pikin, hen nanga hen papa Noah, den ala toe de na srefi fasi nanga na moro ogri prakseri. Bikasi Noah ben pramisi, te a poeroe mi na na kerki wroko, hen sa poti Samuel na na wroko. We, dati gi Samuel na peeki hati na mi tapoe moro ogri. Ma foe taki leti, na na heri gemeente foe Maripaston, sonten joe sa feni toe ofoe dri soema na ini, disi sa habi na firi na ini den hati, dati, efi leriman libi na kerki, ofoe [foe] broko hen poeroe, [disi] dati sa hati hen na ini hati. [Ën] mi si dati krin-krin. Den alamala, no wan foe den habi wan leti lobi, foe kerki moese tan moro na Maripaston. Ën den wani foe na kerki moe broko, a kaba krin-krin. Dati sa boen na den ala. Ën Noah ben poeroe ala soema na kerki na Kwatahede kaba, nanga den di foe Moetoetoe sosrefi toe. Foe taki leti, Noah taki krin, [èn] a taki: hen no wani tan na ondro loekoe foe kerki moro, hen wani komoto.

17a. *Tori foe na weti di den soema foe Maripaston ben poti nanga den égi pori hati*

Mi-wan-libi, den 25. augustus 1892.

Na wan fodewroko neti mi Johannes King, na pôti foetoeboi foe na bigi Gado na tapoe, ben saka kni na gron nanga hebi na ini mi hati, èn mi begi Masra Gado pasi, dan fosi mi skrifi den wortoe. Ën Masra Gado sa meki <na weti sa tan na den tapoe>, di na heri gemeente èn famiri na Maripaston, di den srefi ben sidon taki makandra [foe hen, èn] den alamala tefréde soleki Noah ben taki gi den: Johannes King no moe tan na Maripaston moro. Ën den alamala taki: no wan

foe den moe go loekoe Johannes King dape a de. Ën na heri gemeente, a ben boen na den so. We Masra Gado sa meki na weti sa tan so na den tapoe, te pikin foe pikin-pikin, ibriwan foe den di sa de na wan pina presi, no wan foe na famiri sa go loekoe hen, [èn] alwasi na den égi papa ofoe mama ofoe pikin ofoe brada ofoe sisa ofoe omoe tanta ofoe granpapa ofoe granmama ofoe gran brada ofoe pikin brada. We, bikasi den alamala ben tefréde nanga na weti, di densrefi ben poti. [Ën sosrefi na] den dinari ofoe helper toe, man nanga oema. Den disi de, nanga den disi sa kon gebore na baka ete, sa jere na tori; [èn] daten Johannes King no sa de na libi moro. Ma den engri foe Gado sa tan mi getoige, foe <mi> Johannes King [èn] <kontra> den sani di den srefi ben tefréde na hanoe foe Noah. Ën Noah ben tapoe kerki foe Maripaston, foe no wan soema moese go begi Gado. Ën hen, Noah, ben taki: alwasi Johannes King seki gen-gen kari soema foe go na kerki, no wan soema moese go na kerki. Hen sa teki na strafoe <foe> dati foe den alamala na Masra Gado fesi. We, den pôti don soema, na taki foe Noah ben boen na na heri gemeente, te na ala den dinari foe kerki srefi, bikasi no wan foe den ben soekoe foe poeroe na gebod foe Noah, meki Masra Gado kisi bigi nen, no-no, den ala ben piki Noah: ja, a tan so leki joe taki. Ën den alamala ben fergiti na wortoe foe Gado. Den dinari ben fergiti na frantiwortoe foe Gado, disi de tan wakti den. Ke, loekoe fa ala mi famiri ben trowe mi leki soema de wai alési boeba trowe na kapoeweri. We, daten den alamal ben loekoe mi na den hai leki wan fremdi soema, [èn] di den no ben sabi noiti wanten, te den pikin foe pikin foe den, di mi srefi ben poeroe na den mama bobi, èn <di> mi kweki leki mi égi bere pikin. Mi srefi tan pepe foe den. Ma di den kon bigi, den loekoe mi na den hai leki na moro ogri kiriman, [èn] alwasi mi ben pina nanga den foe loekoe den, na neti nanga dé, na ini alen, na ini son nanga sweti na mi fesi, foe mi kan feni wan pikin njanjan nanga krosi, foe mi kan loekoe den. Ën tokoe Masra Gado gi mi na tranga. Alwasi mi de wan pôti soema, [ma] tokoe mi no foefoeroe njanjan ofoe krosi foe mi teki loekoe den. Ke, grantangi foe Masra Gado, a kibri mi foe dati. Ën tokoe di den kon bigi, den libi mi nanga mi wefi Magdarena leki wan dagoe. Jakob nanga hen sisa Juriana Eva de na ini toe. Ën Juriana Eva dati wani dringi sani kiri hen srefi gi mi nanga Magdarena foe man hede. Ën Jakob dati wani kiri hen srefi, foe oema hede. We, di den no kisi pasi foe teki na oema nanga na man, dati hede den wani dede. Ën loekoe fa den takroe pikin, son foe den na boesi kondre, na so den de doe, [na] den pikin foe disi ten. Ën son foe den meki den mama èn papa dede foe den man,

ofoe foe den wefi hede, di papa nanga mama no wani gi den pasi foe den kan teki. Ma heloe, heloe foe den pikin dati, di meki den papa ofoe mama dede na so wan fasi.

17b. *Mi-wan-libi ofoe Pina-libi, den 11. oktober 1892*

Tori foe na ondروفeni nanga foe sabi fa a de wan sari sani foe joe égi famiri de ferforgoe joe na ala fasi neti nanga dé

Èn no wan soema moese ferwondroe foe Kaïn nanga Abel. Èn tokoe Kain ben kiri hen brada Abel foe hen bribi hede. Na Owroe Testament joe kan feni a skrifi foe wan leti getoige foe ala soema kan jere te na kaba foe grontapoe. We, na disi bakaten granman Noah na Maripaston de feti na ala fasi foe kiri hen brada Johannes King foe na bribi foe hen hede. A de wan toemoesi hebi sani, te joe famiri srefi no wani si joe na den hai foe djaroesoe wawan. Èn efi wan soema soekoe foe doe boen wroko, alaten, na soema dati moesoe habi foeroe féjanti. We, na so a de na foeroe presi dia na grontapoe.

18. *Na tori foe na haksi èn fermane foe wan djoe masra, a nen Loosboer, di ben kon na Maripaston foe kon bai sedre blok*

[Èn] wan dé na masra haksi mi, a taki: Johannes King [èn] mi wani haksi joe wan sani. Fa na famiri foe joe de na Maripaston, taki gi mi: [èn] joe de foe wan tra famiri? Mi taki: no-no, wi alamala de foe na wan mama. Da<n> <a> taki: Johannes King, kaba den soema foe joe de taki ogri foe joe na baka so [èn] te joe no de? Èn te den si joe fesi den taki so switi nanga joe, ma te joe no de den de taki foeroe ogri foe joe na baka.

Èn na masra taki: Johannes King, loekoe, joe brada Noah no lobi joe, èn sosrefi den trawan toe, no wan foe den lobi joe, bikasi te joe no de, den alamala de sidon makandra, den de taki ogri foe joe na baka. Èn masra Loosboer taki: Johannes King, meki mi gi joe wan rai: a betre joe komopo na Maripaston go libi na foto; [èn] mi srefi sa soekoe wan presi gi joe na lanti, èn joe no sa pai noti. We, di masra Loosboer taki so gi mi, mi prakseri na wortoe foe masra Loosboer, di a taki gi mi, wan langa pisi ten na ini mi hati. Èn mi ben si ala san na masra taki, a de so troetroe, èn moro foeroe ogri ben kibri na ini den hati, èn na den famiri foe mi ini hati ete, foe doe nanga mi, ma den dati no ben kon na krin ete. Èn a no soso ogri wawan ben de na ini den hati

foe doe nanga mi, ma den ben prakseri foe kiri mi srefi poeroe na den mindri. Bikasi a de wan féfi tron di mi brada Noah de soekoe ala sortoe fasi di a kan feni wan okasi foe kiri mi na kibri fasi srefi, èn te nanga gon srefi a wani soetoe mi kiri. Ma Masra Gado no ben wani gi hen pasi ete foe doe dati. We, di Noah soekoe na ala fasi, a si Gado no gi hen pasi foe doe dati ete, soleki fa a ben doe Amadja foe ogri hati èn dja-roesoe wawan. Èn a kiri hen. Amadja no dede boen-boen, a de bro ete. Ma Noah nanga den tra kiriman foe hen, di de nanga hen, [èn di] den naki Amadja nanga tiki, <ma> Noah, na moro ogri kiriman, dati soetoe Amadja nanga adepee. We, di Amadja fadon na gron, a no dede ete, a de hari bro ete. Ma granman Noah, na ogri kiriman, meki den tra kiriman [den] beri Amadja libi-libi. We, wan ofoe toe jari na baka Masra Gado meki na broedoe foe Amadja bari na ala den kiriman tapoe, èn den disi ben tan falsi getoige helpi Noah kiri Amadja foe kroektote. Masra meki den dede hesi-hesi na Amadja baka. [Èn] wan foe den go hanga hen srefi nanga teté kiri hen srefi, na ini hosoe a dede. Èn na soema di kiri hen srefi, a nen Vingranti èn wan trawan nen Jonas Agasoe èn wan agen nen Nonoe, den ala dri dede hesi-hesi. Èn moro foeroe falsi getoige ben libi ete na baka, ma no langa <foe dati> Masra Gado meki den alamala dede toe. Èn den no libi langa na baka na dede foe Amadja, den srefi dede toe. Èn ke, loekoe fa ala den soema ben kisi den strafoe so hesi, den disi ben tan falsi getoige helpi Noah kiri Amadja, oema nanga man. Èn den alamal kisi den leti paiman soleki a fiti na ogri hati fasi foe den. [Èn] Masra Gado na hemel gi den na leti paiman, soleki a fiti na sondoe foe den.

19. *We jere na tori fa Noah ben jagi Johannes King poeroe na Maripaston foe ogri hati wawan*

[Èn] Noah habi ogri didibri hati. [Èn] na ogri hati [di] a ben habi foe Johannes Soengoe, di Noah ben teki Johannes Soengoe wefi poeroe na hen hanoe. Èn dan a fon Johannes Soengoe na tapoe ete foe hen wefi Frederika hede. Èn dan a wani kiri Johannes Soengoe ete, èn a jagi hen poeroe na kerki. We, di Johannes King krasi granman Noah foe ogri di a doe nanga Johannes Soengoe, dati meki Noah hori Johannes King na ini hen hati, te noiti moro Johannes King sa komoto na ini Noah hati, hen heri libiten. Èn ala di Noah taki hen de wan dopoe soema, [èn] ogri foeroe na ini hen hati, moro leki den ogri heiden soema. Èn den soema de so wan speri tranga hati soema, di no habi lobi foe Gado nanga firi na ini den hati. Dati de wan krin taki. Bikasi

Masra Gado doe foeroe bigi marki èn wondroe wroko na fesi na Maripaston, di a no doe na wan tra presi. Ma tokoe now den meki den hati tranga ete, moro leki krepiston. Ma heloe foe den, di den no wani dini Masra Gado nanga Gado wani. [Ma] den wani dini Gado nanga den égi wani. Ma heloe foe den, efi den no hesi drai den libi soekoe Masra Gado baka nanga leti bribi. [Èn] bakaten Gado sa sori den wan tranga finga foe hen. Èn dan den alamala sa seti kré foe na tranga hati fasi foe den, di den no ke foe na boen di Masra Gado ben gi den na Maripaston. [Èn] now den soekoe foe na glori di Masra Gado wawan moese habi, gi na libisoema. We, den dinari foe Maripaston, na presi foe den doe no wroko foe Gado, èn foe taki leti, leki a fiti wan wroko-man foe Gado, no-no, dati no de na ini den hati. Presi foe den taki leti, den tan falsi getoige, soekoe boen nen na Noah; kaba efi Gado strafoe den na bakaten foe dati, tokoe den no ke foe dati. [Èn] den kré <foe> den feni na boen nen na Noah. Nomo a kaba. Èn den no habi trobi nanga den zieli strafoe. We, ma tokoe na heloe foe Masra Gado tan na den tapoe nanga den pikin foe den. Ma mi wensi den moe drai den libi foe den nanga den pikin, foe den moese komoto na ondro na strafoe foe Gado. Amen.

20. *Wan tori agen foe den foeroe ferforgoe di Noah ben de bigin
foe ferforgoe hen pikin brada Johannes King*

Di lanti ben poti hen foe granman, nomo na fosi sani gran-leriman Van Calker taki: Maripaston no de wan gesontoe presi foe libi, [èn] na presi habi foeroe swampoe na bakasé, èn ala so sani de gi siki. We, dati de so troe-troe. Èn leriman Van Calker haksi Noah, a taki: efi Noah sa wani foe wi komopo na Maripaston go libi na abrasé, na Karoegron. Èn Noah piki: ja, a boen. Èn gran-leriman Van Calker taki: dan wi go meki na kerki jana na tapoe na bergi foe Karoegron. [Èn]dape sa de moro gesontoe presi foe libi, bikasi dape habi boen winti moro Maripaston. Èn sonten wan leriman sa wani kon libi na oenoe mindri foe leri oen ala boen sani, [èn] a sa de boen foe wi meki na kerki hoso na tapoe na bergi. Èn Noah piki leriman Van Calker a taki: ja, leriman, a boen na mi, èn ala den tra soema piki sosrefi toe, [èn] den taki: A boen na den alamala foe komopo na Maripaston. We, na wortoe foe wi alamala spare makandra so. Èn leriman Van Calker bribi na wortoe foe Noah èn aladati, di Noah ben de wan toe hati soema, a ben piki leriman Van Calker nanga hen mofo, ma na ini hen hati a ben kori na gran-leriman. Èn djaroesoe ben foeroe Noah hati

ini, na tapoe foe hen pikin brada Johannes King, ma [tokoe] a no ben wani leriman Van Calker moese sabi dati. A tan tiri te leriman gowe baka na foto. [Èn] dan Noah kari ala soema kon na hen safri-safri, a taki: mi no de komoto na Maripaston; mi piki leriman soso. [Èn] efi wi komopo go meki kerki na abra, Johannes King sa kisi wan bigi nen taki, na hen meki wi ala komopo na Maripaston go meki pranasi na abrasé, na Karoe. We na so sensi daten, na moro bigi djaroesoe bigin na ini Noah hati ini foe hen pikin brada Johannes King so safri-safri, te na bakaten now a soekoe foe kiri Johannes King nanga hen wefi toe. We di Noah ben piki gran-leriman Van Calker taki: hen sa komopo na Maripaston, [èn] mi Johannes King go bigin na wroko foe wai na gron. Èn den soema foe Maripaston srefi kon helpi mi fala na gron. Èn <di> na gron kon dré, mi bron hen, èn mi krin na presi, èn mi meki wan lowsoe foe 30 foetoe langa, 16 foetoe bradi. We, di Noah si dati, wanten na moro bigi djaroesoe hopo na ini hati ini, te a no man kibri na ogri na ini hen hati moro. Èn Masra Gado meki dati moese komopo na Noah mofo srefi. Wan dé Noah kon na mi nanga wan krasifasi, a taki: Johannes King, mi no de komopo na Maripaston. Te mi komoto na Maripaston, joe de go kisi bigi nen na kondre, taki: na joe ben poeroe wi na Maripaston go meki kerki na Karoe. We, na dati mi no wani <foe> gi joe so wan bigi nen. Na foe dati hede mi ben piki den leriman troe taki: ja, mi sa komoto. Ma mi no de komoto moro foe gi joe na bigi nen. We, na Noah tapoe na wortoe foe Masra Gado komopo leti, di boekoe taki: djaroesoe meki soema tron kiriman. We, di Noah de wan djaroesoe hati soema te, dati meki a habi na nen foe wan kiriman. We, na dape Noah bigin foe ferforgoe Johannes King wanten. A kisi wan bigi djaroesoe na hen tapoe, te a soekoe foe kiri Johannes King. Èn dati de na bigin. Di Johannes King siki didon wan heri moen langa foe dede srefi, [ma] tokoe Noah no kon loekoe hen. Èn na baka Noah seni brifi go na den leriman, a taki: wi alamala wani foe na kerki hoso moe meki na Maripaston. Aladati Noah lé; na kori a seni go kori den leriman na foto. A no piki Johannes King no wan wortoe foe a sabi. Èn Noah seni go teki temreman na foto, foe kon meki na kerki hoso na kibri fasi, sondo a piki Johannes King. Èn Noah hori kroetoe na baka safri, a taki gi ala den trawan èn no wan foe den piki Johannes King, boiti Jonas Agasoe wawan <di> kon taki gi Johannes King safri: na so, na so Noah taki, ma a no wani joe moe sabi. We, foe na heri gemeente no wan soema no piki Johannes King moro, boiti na wan Jonas Agasoe wawan. Èn daten Johannes King ben de na Mindrineti mofo nanga ala den trawan toe, wi ala ben de meki gron

jana. We, nanga so wan falsi hati fasi Noah ben denki hen sa dini Masra Gado na Maripaston foe hen moe kisi nen na grontapoe. Èn tokoe, Masra Gado na hemel no ben habi gemeenskap nanga den libisoema disi soekoe bigi nen na den égi srefi tapoe alaten. Te wan libisoema soekoe foe kisi bigi nen nanga hen égi tranga, [èn] na soema dati moesoe kisi bigi membre, èn [na ini] na bigi membre de tjari hen so, te dati gi hen wan bigi pori nen na grontapoe, sondo hen sabi. [Èn] bikasi na bigi membre fasi dati meki didibri kisi libisoema moro hesi na ondro hen tranga. We, mi Johannes King de na moro lage soema na ini na bribi nanga na sabi foe Gado, ma tokoe Masra Gado gnade srefi ben meki mi kon sabi dati. Èn Masra Gado srefi meki mi si dati nanga mi hai, èn mi si dati na ala den boesi-kondre, na mindri foe blaka nengre, èn na bakra srefi toe. Èn na den ingi srefi toe. [Èn] foe taki leti, wan bigi membre soema de noti na Masra Gado hai. We ala den lobi brada nanga lobi sisa foe wi gemeente, oenoe alamala moese loekoe na Maripaston, fa Masra Gado ben meki na pikin gemeente foe wan santa gemeente foe hen, ma fa bigi membre foe Noah de feti foe broko na gemeente na Maripaston. Èn Noah soekoe mi nanga trobi foe kerki wroko hede, te a naki mi. [Èn] di a naki mi, mi hati kon bron nanga hen. [Èn] mi taki wan takroe wortoe gi hen, èn mi taki: joe de wan kaka granman. Èn na so Johannes King piki Noah wan takroe wortoe gi hen. Ma na foe di Noah naki Johannes King foe soso. Èn wan wortoe moro Johannes King taki gi Noah, a taki: a no joe na fosi granman, <di> ben de na Matoewari; na san di joe doe, den tra granman no ben doe dati, foe naki soema nanga hanoe. [Èn] joe de wan kaka granman, foe dati hede joe naki mi. We, na na wortoe dati Noah go klage Johannes King na lanti. Noah taki gi granman Van Sypsteyn taki: a moe gi order meki den soetoe Johannes King nanga gon kiri na pren, dan den beri hen dape. Ma granman Van Sypsteyn no gi Noah leti. A koti na trobi sondo wan strafoe. Èn san Noah ben membre na ini hen hati foe kiri Johannes King, now di lanti no wani, Noah kisi sjen. Èn den [antinar] <ambtenaar> no gi hen leti toe. A kaba.

21. *Wan tori agen foe Noah*

[Èn] na owroe ten kownoe David ben de wan bribisoema; ma [tokoe] di kownoe Saul ben de wan godlos soema, di ben ferforgoe David, [èn] Masra Gado srefi ben gi kownoe David tranga foe skrifi ala den ogri di Saul ben doe nanga hen èn nanga Gado toe, foe[te] den pikin foe pikin-pikin, di sa kon gebore na baka, moese sabi na tori, san ben pasa.

[Ën] sosrefi Masra Gado gi Johannes King na tranga toe foe skrifi ala den ogri doe foe granman Noah Adrai, di a de doe na Maripaston èn na Matoewari toe. We, alwasi Noah ben de gran brada foe Johannes King, [ma] tokoe Noah no ben sjen foe ferforgoe Johannes King. Masra Gado gi Johannes King toe na srefi tranga foe skrifi ala den bigi ogri <di> Noah doe nanga soema. [Ën] bikasi Noah de na srefi godlos soema. We, Masra Gado gi Johannes King tranga foe skrifi den ogri <di> Noah de doe nanga libisoema èn nanga Masra Gado srefi toe. Ën Johannes King skrifi den ogri doe foe Noah, te den pikin foe pikin-pikin, di sa kon gebore na baka, sa lési den tori, san ben pasa. We, na boekoe srefi na getoige, fa wan godlos granman ben de na Maripaston, èn [hen] fa a ben doe foeroe ogri na grontapoe, — èn a ben de wan kiriman srefi —, èn fa a ben soekoe <foe pori> na gemeente foe Gado na wan toemoesi koni fasi, wan heri pisi ten. We, efi Masra Gado ben gi hen pasi, troe, Noah ben soekoe foe pori na gemeente krin-krin, èn a ben wani ala den soema tron heiden baka. [Ën] dati ben de na hen prakseri foe doe, ma di Masra Gado no gi hen pasi, na foe dati hede na gemeente de ete na Maripaston. We, grantangi foe na bigi Gado na tapoe, di hen no gi Noah ala na tranga foe a pori na gemeente foe Maripaston krin-krin, soleki hen hati ben wani foe doe. Amen.

II

1. *Lijst foe na reis di wi go doe na Djoeka*

Maripaston den 22. juli, na ini na jari 1865.

Mi Johannes King, nanga kapiten Noah Adrai, nanga Isaak Djani, èn sisa Salome Afi, èn na boi Samuel Kwakoe, èn na boi Lukas William, Wilhelmina Abeni, èn Adolfini Akoeba [èn] nanga 5 heiden soema: Atamaren, Asoekoe Boni, Kansi, Majoro, Jamoe. Na den 22 juli 1865 wi ben komopo na foto. Na fosi dé wi go sribi na wi leriman pranasi Elidenki. Ën di wi komopo dape na moesoedé, wi go tapoe watra na na pranasi Lanfatiri.

Na [wan] sonde mamanten di wi tapoe dape, wan man, a nen Lodewijk, hen kon na mi na watrasé, a taki: mi baja Johannes King, joe no so hori wan begi kerki gi wi, di mamanten? Ën mi piki: ja, nanga ala plisiri. Ën wi alamala go na kerki. Mi hori wan préki kerki gi den, èn mi fermane den soema nanga wan toe dri wortoe foe Gado. Ën Gado helpi wi; wi tan dape te njoen froedoe, dan wi go moro na

hopo sé, te wi go doro na na pranasi Friti, èn na dape wi go tapoe sribi. Débroko mamanten 23 juli [èn di] wi komopo dape go moro na hopo Kotika liba te doro na Mi-wan-libi.

2. *Tori foe Mi-wan-libi*

Di wi komoto dape <wi> go moro na hopo, te doro na na fosi pranasi foe na moro gran kapiten, a nen Kwasi-Jongoe foe Ansoe. Èn na hen de na moro granwan foe ala den tra kapiten, di de libi na Kotika, èn na dape wi go tapoe sribi. Èn na pranasi nen Koesoewe. [Èn] di wi komoto na Koesoewe wi go sribi na Mi-wan-libi, èn di wi komoto na Mi-wan-libi, wi go sribi na wan tra kampoe a nen Paramaka. Èn di wi komopo na Paramaka wi go moro na hopo te na ini Wana-kriki, [èn] <ini> wan pikin hanoë, a nen Nengre-kriki.

Èn wi go sribi na wan boesi kampoe. [Ma] <na> na fosi pranasi foe den Djoeka-nengre di wi ben doro, wi ben si foeroe ingi dape. Den ben komopo na foto toe, den de go na Marwina. Èn Noah begi den ingi, a taki, efi den sa wani tjari wi sori wi na pasi na ini Wana-kriki. Èn den ingi piki Noah taki: ja wi sa tjari joe. We so den ingi no gowe libi wi toe. Den tjari wi sori wi na pasi na ini Wana-kriki.

Den no gowe libi wi, te doro na Wana mofo na Marwina, dan fosi den gowe na den kondre.

3. *Tori foe den ingi*

Wan nen Ajomanari, na kapiten foe den di tjari wi go te doro Marwina liba. We, efi Masra Gado no ben sari foe wi, wi miti nanga den ingi, dan wi no ben sa man foe go na ini na kriki, bikasi na kriki takroe toemoesi dape. Wi sribi na fosi dé na ini Wana. A <watra dati> nen Nengre-kriki, wan pikin hanoë foe na kriki.

Di wi komoto dape, wi go moro na hopo, wi go sribi na wan boesi agen. Débroko mamanten froekoe-froekoe wi hopo wi pari tranga, ma tokoe wi ben farawe foe liba ete, bikasi birbiri ben trobi wi, nanga den kron-kron presi foe na kriki. [Èn] dati [meki a] trobi wi nanga na bigi boto, èn [den] 29 juli wi go doro na Marwina liba, te na masra Kappler pranasi. We dape wi go sribi. Débroko sonde mamanten mi hori kerki. Èn mi begi pikinso. Wi tan dape na heri dé, wi njan sonde dape. Na heri dé wi lostoe wi skin. 30 juli wi sribi dape toe neti nanga na masra na pranasi.

Den 1. augustus wi komoto dape go more na hopo; wi go sribi na wan Boni-nengre kampoe. Èn di wi komoto dape go moro na hopo, wi go doro te na na fosi soela, a nen Tapoedan. [Èn] dape na owroe posoe ben de. We, di wi ben de na ini na soela, wi no ben kaba foe hari na soela srefi, nomo wan tranga bigi alen hopo na wi tapoe, nanga wan tranga winti.

Èn na winti de wai so tranga, te pikin moro na boto foe wi no man waka moro srefi. We so wi pina-pina te wi pasa na soela go moro hopo pikinso na huposé. A ben de lati kaba; wi no ben kan feni wan boen presi foe tapoe. Wi soekoe presi ofoe wan kampoe foe wi go sribi, ma wi no ben kan foe feni. We so wi go na ini boesi, wi alamala, wi feti hesi-hesi, koti tiki nanga wan toe pikin-pikin wiwiri, wi meki dri kampoe, pikin-pikin wan; wi sribi dape.

<2 aug.> Èn débroko mamanten froekoe wi hopo, ma wi no go farawe. [Èn] wi go pikinso na huposé na wan élant; wan enkri hoekoe langa nomo wi waka. Wi go doro na wan tra soela agen, [èn] a nen Feti-tabiki. Na dape wi feni féfi kampoe foe den Djoeka-nengre de; wi go tapoe dape toe neti.

<3 aug.> Wi sribi dape, [èn] te débroko mamanten. Wi tan dape na heri dé te neti. Wi sribi dape agen. [Ma] na presi na wan soela, a nen Feti-tabiki. Toe neti wi ben sribi dape [agen] na na kampoe dati. Èn di foe dri dé wi go moro na hopo.

<4 aug.> Wi go doro farawe na boesi kampoe. Wi go sribi dape, ma na srefi dé wi ben si toe Djoeka-nengre; den de na wan kampoe de wroko, èn wi go taki nanga den. [Èn] den gi Noah wan pisi lala pakira [meti] di den ben kiri, fosi wi doro dape. Èn so na man si Noah, a taki: te oen go moro na huposé, [oen sa si èn] loekoe, na oen leti hanoesé oen sa si wan bigi kriki. [Ma] oenoe moe go dape go trowe dran gi na kriki, fosi oen pasa. We, efi oen no doe so, dan na kriki sa meki trobi nanga oenoe. Èn now mi Johannes King piki na heiden soema èn mi taki: wi no sa trowe dran èn noti. Èn na heiden man taki: ja, na troe, bikasi oen de na kerki. We so na man tan tiri wanten. Ma na dé dati wi no ben doro dape na kriki de, a nen Gran-kriki.

<5 aug.> Èn te débroko fosi, na satra sabaten, wi go doro dape na kriki de. Ma di wi no ben doro na na kriki mofo ete, a ben libi toe oekoe langa ete, wi si wan kampoe agen nanga dri man soema èn dri oema, nanga fo pikin. Wi haksi den hoepe na kriki de, disi den kari Gran-kriki. Èn den sori wi; den taki: a de krosibé dia, toe hoekoe langa nomo wi sa waka, joe doro dape. Ma te oen doro dape oen no moese kari na kriki nen na hen mofo. Èn efi oen kari hen nen na hen mofo,

na krika sa meki trobi nanga oen. We di na man taki so, nomo wi alamala lafoe, bikasi no wan foe wi piki hen no wan wortoe moro. Ën di wi doro na na krika mofo, wi kari na krika nen: Gran-krika, na hen mofo, foe espresi, meki den féfi heiden soema, di ben go nanga wi, moese si fa didibri de kori den heiden soema foe soso. Ën wi meki spotoe nanga na nen foe na krika na hen mofo srefi. Ma wi no ben si noti foe ogri, èn noti kon foe dati. Wi go tapoe sribi leti abra foe na krika, na wan élantí, dape fo soso owroe kampoe de. Ën débroke ben de sonde mamanten. Mi hori kerki, mi begi èn mi taki Masra Gado grantangi foe di a tjari wi so farawe kaba nanga boen.

<6 aug.> Ën wi tan dape na heri dé te neti. Wi sribi dape agen.

<7 aug.> Ën débroke mamanten dan fosi wi komopo dape. Wi go moro na hopo, wi go sribi na wan boesi kampoe agen.

<8 aug.> Débroke mamanten wi hopo, wi pari tranga te neti, wi go tapoe sribi na wan boesi kampoe agen.

<9 aug.> Wi go doro te na na soela, a nen Gakaba. Wan man ben koti gron dape, a nen Kwasigadoe. Wi sribi nanga hen dape. Ën Kwasigadoe hori wi toemoesi boen na ala fasi. We, mamanten wi hopo na na soela, a de krosibé foe na tra soela, a nen Manbari. Na dape wi go.

<10 aug.> Débroke mamanten, dape ben de fodewroko mamanten, wi hopo. We, na pe wi sribi, Kwasigadoe, na hen habi na kampoe. Ën na man hori wi toemoesi boen, ma na <wan foe> den owroe friman pikin. Ën [wi] <mi> teki na evangelium foe Kristus, mi fermene den. Ën Kwasigadoe piki wi, a taki: mi ferwondroe foe jere na tori disi, ma mi wensi Masra Gado moe sari foe wi, [èn] so, foe a poeroe wi na didibri hanoe, [èn] bikasi wi de pina dia toemoesi na ondro den didibri sani. Ën na heri kondre foe wi dia pori krin-krin. Ën na soema di no sa wani jere so wan bribi, na tori disi, dan hen srefi sa si, bikasi na boen hati foe wi, Gado Masra habi. Na foe dati hede a seni soema gi wi foe kon poeroe wi na strafe. Ma san mi sa taki? Te joe go na granman, oen sa jere san a sa taki. Ën Kwasigadoe de wan heiden soema, ma a ben bribi na wortoe foe Gado di a ben jere, èn a piki wi nanga boen ferstan, bikasi Kwasigadoe ben de wan ferstandriki soema, alwasi a ben de wan heiden soema. [Ën] Kwasigadoe ferstan na tori krin, èn a piki wi nanga boen ferstan toe, èn Kwasigadoe tjari wi go moro na hopo. A helpi wi hari na bigi soela, a nen Manbari, nanga Singatité, nanga wan trawan agen, a nen Porigoedoe. We, di wi pasa den dri soela, nomo wi doro na na fosi pranasi, hen nanga na soela habi na wan nen: Porigoedoe. Na dapen wi go sribi nanga den soema. Wi hori kerki gi den, [ma] den ben prisiri toemoesi foe jere na tori foe Gado. Ën mi préki na evangelium

gi den, [èn] fa Jezus Kristus ben pina foe wi hede, te a dede foe wi hede na kroisi. Èn den alamala piki, den taki: wi wensi Masra moe poeroe wi na ini na strafoe, bikasi wi de pina dia toemoesi nanga den sani disi wi de kari Gado; [èn] grantangi foe Masra Gado di a seni joe foe joe kon poeroe wi na ini na pina libi.

4. *Tori foe komoto na Porigoedoe go moro na hopo*

Den 11. augustus 1865.

Débroko mamanten toe soema, wan man nanga wan oema, papa Augustus nanga Ledi Agoeba foe Porigoedoe waka nanga wi, tjari wi go moro na huposé, na wan pranasi, a nen Tabiki. We di wi doro, wi tan toe neti dape. Noah go haksi na hedeman dape, efi a sa wani foe wi hori wan pikin kerki gi den. Na hedeman taki: nanga ala prisiri. We, den alamala kon sidon foe jere na tori foe Gado, pikin wan nanga bigi wan, èn mi hori kerki gi den. Mi fermene den nanga foeroe foe na wortoe foe Gado. Dan mi sribi dape te mamanten; den soema alamala kon na mi agen nanga toemoesi taki. Trawan taki: Brada Johannes King, hoefa wi sa doe foe wi sa komoto na ini na pina libi? Èn den taki: baja Johannes King, joe no moe froeferi dia foe wi, bikasi wi de na ini pina libi. We <san> joe sa doe foe wi sa komopo na ini na pina libi foe grontapoe? Èn sosrefi joe moe leri wi toe, fa wi sa doe foe wi no moese go na ini na strafoe na didibri-kondre, ma foe wi moese go na Gado-kondre srefi. Mi piki den, mi taki: efi oenoe bribi den wortoe foe Gado troe, dan oen trowe ala sana, [èn] den obia sani èn kroektoe gado sani, dan oenoe alamala sa feni rostoe na grontapoe dia srefi. Èn te oen ten kisi foe oen dede, dan Masra Gado sa teki oenoe na hen kondre na ini na boen libi foe tégo. Èn den alamala piki mi, den taki: grantangi foe Masra Gado, di a seni joe foe joe kon poeroe wi na ini pina libi, bikasi no wan helpi de, di wi srefi ben kan foe helpi wi srefi moro. [Èn] didibri teki na heri kondre foe wi kaba. Èn na Masra Gado nomo sa helpi wi foe poeroe wi na didibri hanoe baka.

<12 aug.> Èn wi libi den, wi go pikinso na huposé na [wan] tra pranasi, [a] <den> nen: Benanoe nanga Nikiri nanga Wanfinga. [Èn] wi sribi dape. Den dri pranasi de foe na wan kapiten; den ala dri de krosibé makandra.

We, mi hori kerki gi den agen, èn loekoe, wan bigi hipi soema kon sidon, nanga toemoesi bigi lespeki fasi, jere na wortoe foe Masra Gado. Èn mi poti foeroe fermene na den fesi: na froekoe nanga na blesi foe Gado.

<13 aug.> En na dé dati ben de wan satra [neti], [èn] débroko mamanten ben de sonde. Wi go sidon foe hori kerki agen. Foeroe soema kon sidon foe jere na wortoe foe Gado. Den alamala haksi mi foeroe sani: hoefa den moe doe foe den sa kisi Gado-kondre. We, mi poti foeroe fermene na den jesi, dan wi sribi dape agen. Mi sori den prenki: hoefa wi Masra Jezus ben dede foe wi hede. Èn joe moe jere den sari wortoe, disi de komopo na den pôti soema mofo, joe sari foe den wan bigi sari, bikasi den firi den pikado.

5. *Tori foe Manlobi*

<14 augustus>.

We na moende mamanten wi go moro na hoposé. Wi komopo na Manlobi na sjoro, go loekoe den soema foe taki odi. Èn dati pranasi, dati de wan bigi pranasi. Manlobi a de dri pisi, ma wi no ben sribi dape, wi pasa go moro na hopo, te na wan tra pranasi, <a> nen Krementi. Na dape wi tapoe tan [dape] wan heri pisi ten, bikasi Krementi na mi Johannes King papa pranasi srefi dati. Èn na dape wi hori soleki wan tanpresi foe wi, èn na dape wi poeroe ala sani foe wi poti. [Èn] na dape mi Johannes King nanga Salome Afi, na wi papa pranasi de dape. We, wi hori kerki doro gi den, mi de fermene den nanga foeroe wortoe foe Gado.

6. *Tori foe Krementi, wan pranasi*

<16, 17, 18 augustus>.

Èn mi go doro foe fermene den soema nanga na wortoe foe Gado èn foe hori kerki toe gi den. Èn mi go hori kerki na wan tra pranasi, a nen Plouwi. Wi tan dape na heri dé te neti, ma na sabaten, dan mi ben lési na tori foe Owroe Testament gi den. [Èn] na mamanten mi ben lési tori foe Njoen Testament, [èn] fa wi Masra Jezus ben pina èn dede foe wi hede. Na hen pai na boetoe foe wi sondoe. Èn dan mi sori den prenki foe Masra Jezus Kristus, dape den ben kiri hen foe wi amal hede nanga ala sortoe takroe spot fasi. Ma tokoe a no ben sjen foe teki ala na sjen na hen tapoe. We so mi ben gi den foeroe fermene na den jesi, [èn] so fara leki Masra Gado gi mi tranga foe mi fermene den. Èn na kapiten Geni, hen nanga hen pikin brada, [èn] den ala toe, den de ferstandriki soema, èn joe kan si dati na[nga] den wortoe èn maniri srefi toe. Ala soema ben de prijze den taki den de ferstandriki

soema, alwasi den de heiden soema. Ën ala den tra heiden soema srefi de prijze den foe den ferstan.

Ën na kapiten nen Geni, èn <hen> pikin brada nen Njan-Kwasa. [Ën] den ala toe brada taki na wan wortoe, èn den taki: joe si, na granman habi foe taki na wi alamala tapoe, ma tokoe granman no habi wi libi. Efi Masra Gado wani teki wan foe wi, tokoe granman no sa man foe tapoe Gado taki: a no moese kiri wi. We oen moe go na granman, oenoe moe go taki ala sani gi hen. Ma efi granman no wani srefi, tokoe mi nanga mi brada sa teki na bribi na wi pranasi.

19 <aug.> Ën mi hori <doro> foe hori kerki gi den ala dé èn ala neti. Loekoe, foeroe-foeroe soema de kon sidon foe jere na tori.

20 <aug.> We na sonde mi hori wan begi kerki gi den soema na Krementi, èn tra soema, komoto na tra pranasi, kon na wi, foe kon jere na tori foe Gado. Ën mi hori kerki na aiti joeroe mamanten, sosrefi na sabaten mi hori kerki toe, ma mi ferwondroe foe si fa Djoekangre srefi moese habi so bigi prisiri foe kon sidon jere Gado tori na den jesi. [Ën] na dape mi si krin taki, na wortoe, Masra ben taki gi mi, <kon leti>: hen go waka loekoe ala soema hati na Djoeka, a si son foe den sa go na kerki. We na so Masra srefi ben taki gi mi na fesi, dan fosi a seni mi go na den soema. Ma den heiden soema foe Djoeka soengoe toemoesi dipi na ini den takroe bribi foe didibri. Ën ibriwan pranasi di joe sa go, den alamala de na srefi fasi. [Ën] ala sortoe obia sani: popki, pikin-pikin wan, bigi wan èn pikin-pikin krosi fraga èn foeroe wenti hoso nanga ala sortoe takroe sani, disi de na Masra Gado hai leki wan tingi sani, joe kan si dape.

7. *Tori foe go na granman Beiman pranasi na Dritabiki*

Den 21. augustus 1865

Wi komopo na Krementi foe go na granman pranasi noja, bikasi di wi ben doro na Djoeka, [èn] den hedeman foe den pranasi, disi de na bilosé, ben hori wi wan pisi ten, [èn] wan wiki langa, foe den kan seni mofo gi granman, foe a sabi taki, wakaman de kon na hen. [Ën hen] dan fosi granman seni mofo kari ala den edeman, a taki: wi nanga den moese waka kon na hen. Ën a dé, di wi komoto na Krementi, wi tan pikinso, meki den seni boskopoe gi granman taki wi de krosibé kaba. Ën granman Beiman taki: a boen, meki wi alamala kon. Wi ala go na gramman, [èn] <ma a ben de> wan toe joeroe na baka, fosi wi go doro na sjoro.

We, den tjari wi go taki granman odi, nanga ala den tra socma toe.
22 <augustus>.

Dati ben de toedewroko na mindri dé.

8. *Tori foe granman Beiman*

[Ma] soema ben foeroe na granman pranasi foe kon jere na njoensoe di wi tjari. Ma di wi tan wan joeroe langa taki soso tori solanga, nomo granman Beiman taki: we, wi de taki soso tori troe, ma meki wi jere sortoe njoensoe den soema tjari kon na wi. Èn hen, granman, haksi Noah, a taki: hoefasi, pikin, hoersortoe njoensoe oen tjari kon na mi? Èn Noah ferteri den na tori, a taki: wi kon foe meki fri nanga oen, [èn] na so mi granman Josua seni mi. Oenoe no si, granman Josua gi mi soema foe tjari mi kon na oen. Èn den alamala hopo go pikinso na sé go taki makandra. Dan fosi den kon piki Noah, den taki: a prisiri gi wi. [Èn] na tori foe granman Josua, a prisiri na wi alamala foe wi meki na fri èn foe na fri moese de, meki wi alamala tron wan makandra. We, tamara mamanten wi sa dringi sweri. Èn granman Beiman taki: joe si, na fositen maniri foe den gransoema foe wi, te wan tra kondre soema kon na wi foe kon <meki> fri, dan a moe gi wi ala gon nanga den owroe, meki den tan [na so] solanga; te wi dringi sweri kaba, dan fosi wi sa gi den baka. We, te wi si den gi den feti sani, dan wi sabi taki, den wani fri nanga wi troe. Èn so Noah meki den soema foe wi go teki ala den owroe, den gon, tjari kon gi granman Beiman. Èn granman Beiman meki na man pikin foe hen, a nen Baja Zando, teki ala den sani tjari go poti na ini wan hoso. Dati kaba, [èn] dan granman Beiman haksi wi agen, a taki: efi wan tra taki de agen foe taki, meki wi taki wanten, bikasi te wi dringi sweri kaba, dan wi no moe taki wan tra taki moro. We, di granman Beiman taki so, nomo Johannes King taki gi Noah taki: mi de hopo pikinso. Èn mi hopo pikinso, nomo mi kon sidon baka. We, di mi ben hopo, Noah nanga den tra gransoema sidon dape, nomo granman Beiman taki: ibriwan boskopoe oen tjari mi wani jere, ma kerki taki mi no wani jere. Èn di a taki so, nomo mi Johannes King kon sidon baka, èn granman Beiman hori doro foe taki: mi no wani, mi no wani jere kerki tori na mi jesi kweti-kweti. Bikasi bakra ben kon na mi, mi taki gi den taki: mi habi mi obia, èn efi mi jere kerki tori na mi jesi, wanten mi sa dede. [Èn] den dede soema foe mi nanga den gado foe mi sa kiri mi. Mi no wani kerki na mi pranasi. Ma mi no tapoe wan soema foe a no go na kerki. Ibriwan kapiten wani, meki a teki kerki

na hen pranasi, mi no tapoe hen foe dati. [Ën] ma foe mi pranasi mi tapoe; oen no moe taki kerki tori na ini hosoe, èn mi no gi oen pasi foe oenoe taki kerki tori na ini mi hosoe. Ma di granman Beiman taki so, nomo ala den tra soema mandi nanga granman Beiman, èn den kapiten mandi toe, foe disi granman Beiman no wani jere Gado tori, èn na boskopoe foe Gado. Foeroe foe den hopo go na sé, den go taki nanga makandra. Ën dan den kon kari granman, den taki: meki granman jere den pikinso na sé. Ën granman Beiman hopo go na den, èn den kapiten nanga granman Beiman pikin srefi go taki nanga hen, den taki: a moese jere na boskopoe foe Gado. Ëfi a no wani go na kerki srefi, tokoe a moe jere na tori foe Gado-man. We, di granman Beiman kon sidon baka, a taki gi ala den kapiten: oen alamala go na wan tra hosoe go sidon jere na tori disi den tjari. Ën wan bigi hipi soema hopo, wi alamala go na wan tra hosoe go sidon. Ma di wi ben taki foeroe tori kaba, foe dati hede mi nanga Noah taki gi den soema: meki na tori tan tide. Te tamara wi sa taki nanga oenoe. Ën den alamala taki: ja, a boen na wi, èn den hopo gowe solanga.

9. *Tori foe na boskopoe foe Gado na Djoeka, na granman Beiman pranasi, na Dritabiki*

23 <augustus>.

Débroko mamanten froekoe den alamala kon sidon foe jere na boskopoe foe Gado. Ën mi Johannes King ferteri den soema na heri tori, fa Masra Gado srefi ben tjari kerki kon na wi, èn a no libisoema seni wi kon na oen, na Masra Gado srefi seni wi kon na oenoe. We, di mi kaba foe taki na boskopoe foe Gado, disi a ben seni mi, dan mi hori kerki. Mi lési na evangelium foe Njoen Testament, dan mi fermane den nanga foeroe wortoe foe Masra Jesus Kristus, [gi den] fa a ben dede foe wi hede, èn fa a ben pai na hebi boetoe foe wi alamala sonde, nanga hen santa diri broedoe, èn fa den ben kiri hen na kroisi foe wi hede. Ën ke, loekoe, den pôti heiden soema, fa den ferwondroe foe jere so wan tori, èn noiti den ben sabi efi wan Masra Gado pikin de, disi den kari hen nen Jesus Kristus. [Ën na] na na nen Masra Gado Jehova wawan den ben sabi. Ke loekoe, fa na tori dangra den pôti heiden soema ferstan krin-krin. We dati meki den haksi mi foeroe sani, fa den moese doe foe den kan go na Gado-kondre. We, dati meki mi poti foeroe fermane na den jesi: na blesi foe Masra nanga den froekoe. Ën dan mi sori den na kroisi prenki foe Masra Jesus.

Na srefi dridewroko mamanten froekoe, granman Beiman seni na bigi man pikin foe hen kon na Noah, èn a taki: mi papa taki meki mi kon begi joe gi hen. A taki: joe no moese mandi nanga hen, foe di hen krasi so esrede, èn a no foe taki hen no wani jere na boskopoe foe Gado, disi joe tjari, ma hen jere taki hen sisa pikin Petrus Lonmoesoe go na kerki, a trowe wan gado foe hen, disi a ben habi, na dati meki a dede. We di hen jere so, dati meki hen kon frede toe. Sonten, efi hen meki Johannes King taki Gado tori na ini hen hoso, sonten na gado foe hen sa kiri hen toe. Èn na foe dati hede hen frede. Ma te ala soema gowe kaba, Noah wawan moe kon na hen safri kon taki gi hen na boskopoe, hen sa jere. [Èn di] Noah taki: a boen, mi sa go na hen. Ke loekoe fa den pôti heiden habi wan toemoesi doengroe prakseri, [na] den denki, te joe doe wan sani na kibri fasi, dati Masra Gado hai no kan si hen, boen ofoe ogri. Na so granman Beiman ben de wan granman, ma tokoe di a ben de heiden soema, a ben habi na srefi prakseri toe. Èn a taki: efi Johannes King taki Gado Masra tori gi hen, na ala tra soema fesi, hen sa dede, [èn] na kroektoe gado foe hen sa kiri hen. Na foe dati hede granman Beiman no ben wani jere na boskopoe foe Gado na ala soema fesi. We, Gado wortoe no kan lé, na wortoe di boekoe taki: Na soema, disi soekoe foe hori hen libi, hen sa lasi hen libi, ma na soema di wani lasi hen libi foe Masra Gado nen ede, hen sa hori hen libi. Èn di granman Beiman ben denki hen srefi sa helpi hen srefi, foe hori hen libi, dati meki a lasi.

Bikasi a ben de wan granman disi poti ala hen fertrow toemoesi tranga na tapoe den kroektoe gado, nanga den obia sani foe hen. Ma pôti, den dati no ben helpi hen na noti. Èn mi Johannes King de getoige foe Masra Jesus Kristus di hen ben meki foe mi getoige foe den kroektoe Gado sani, di mi hai si na ini granman Beiman hoso ini. Den foeroe toemoesi: popki nanga ala sortoe obia sani, den foeroe toemoesi foe wan enkri soema moese habi so sani. Èn heiden soema de foeroe sortoe. Ma den heiden soema di de libi na Djoeka, den de dipi na ini didibri wroko, moro leki son foe den tra heiden boesi kondre, troe-troe.

10. *Tori foe na sweri na granman Beiman pranasi na Dritabiki*

Den 24. augustus 1865.

Na wan fodewroko mamanten granman Beiman kari ala soema kon makandra foe kon meki fri nanga wi. Èn a poeroe dri soema, èn Noah poeroe dri soema toe: [èn] Atamaren nanga Majoro, nanga Kansi, [èn] den dati dringi sweri foe granman Josua sé, foe Matoewari. Èn Mefle-

Kwakoe, nanga Tinga, nanga Majoro-Gwendra, [èn] <den> dri soema dati dringi sweri foe granman Beiman sé, foe Djoeka. Èn ala nanga ala a meki 6 soema, mansoema, di dringi na sweri, [èn] na aiti joeroe mamanten. Èn dati ben prisiri na ala soema, foe di den dringi sweri meki fri nanga Matoewari-nengre. Bikasi ala Maripaston-nengre na pikin foe den Djoeka-nengre, nanga pikin foe pikin, na famiri foe den Djoeka-nengre wawan. Èn dati meki den hati ben prisiri leti-leti, foe di wi dringi sweri <meki> fri makandra noja. [Ma] na owroeten den soema foe Matoewari no ben de boen nanga den. [Èn] foe wi kan libi boen nanga wi srefi sondo foe frede wi na wi, [èn] wi alamala kon wan makandra noja.

11. *[Èn] wan tra tori foe den Djoeka-nengre nanga den Matoewari-nengre; mi sa ferteri oenoe pikinso foe dati toe*

[Ma] na owroeten den gransoema foe Matoewari no ben wani hori leti gemeenskap nanga den papa foe wi, [èn] alwasi den tata foe wi na Djoeka ben soekoe toemoesi foeroe tron foe hori friendskap nanga den Matoewari gransoema, tokoe den no ben wani. [Èn] alwasi den gransoema foe Djoeka ben kon libi so foeroe na bilo foe Saron-posoe, [ma] tokoe te den Djoeka-nengre ben go na huposé foe Saron-posoe foe go wroko, te den meki kampoe, den go na wroko libi ala sani na den kampoe, kaba te den Matoewari-nengre de pasa kon na foto, [èn] den si den kampoe nanga sani na ini, dan den Matoewari-nengre de poti faja na den Djoeka-nengre kampoe, bron ala sani foe den Djoeka-nengre na na kampoe, alamal.

12. *Tori foe granman Kodjo ofoe Bojo, na so na granman nen ben de na ten di den Matoewari-nengre ben de bron den kampoe pori ala sani foe Djoeka-nengre*

[Èn] dan den gowe foe den, èn dati ben de den bigi prisiri. [Èn] te den Djoeka-nengre komoto na wroko kon na kampoe, den si ala den kampoe bron, nanga den amaka, den njanjan, èn den pagara sribi krosi. Èn ala sani di den habi bron krin-krin. [Èn] na so den Matoewari-nengre ben de doe nanga den tata foe wi foe Djoeka. We, jere fa Masra Gado ben sori mi granpapa, di ben de granman daten, [èn Masra Gado ben sori hen] wan bigi skreki sani en marki. Èn granman Kodjo, na hen ben de Matoewari granman daten di den soema foe hen ben de doe na ogri. Ma granman Kodjo no ben wani warskow den soema foe hen

taki: oenoe no moe doe na ogri. Èn na foe dati hede den folkoe foe granman Kodjo hori doro foe doe na ogri nanga den Djoeka-nengre. We, jere fa Masra Gado ben strafoe granman Kodjo wan hebi strafoe. [Èn] wan lési granman Kodjo go na foto. Lanti gi hen foeroe ransoen nanga someni tra sani moro. A ben lai wan grofoe boto ofoe bigi boto [èn] nanga foeroe sani, [èn] nanga nofo foe den soema disi ben tjari hen. Ma den alamala ben waka na na wan boto. Èn di den ben tjari so foeroe sani, na boto foe den ben lai nanga sani, [èn] we, di den komoto na foto de gowe baka na Matoewari, den go te den pasa Saronposoe gowe te [farawe] moro farawe, na huposé. Èn watra ben bigi na liba. Di den go foe go pasa na wan tranga lon watra, nomo na boto kanti, a soengoe nanga ala den lai, èn so na boto gowe krin-krin na ondro watra nanga ala den sani di de na ini, na boto gowe krin-krin. Èn mi granpapa nanga den soema foe hen swen komopo na sjoro; èn den no ben sabi no wan rai, fa den ben moesoe doe. We, helpi no de, den ben moesoe foe waka na foetoe na ini boesi, te go doro dape, den Djoeka-nengre de na wan kampoe de wroko. Èn granman Kodjo nanga den soema foe hen, den no ben habi noti foe pasa den libi. [Èn] den no habi faja, no njanjan, no krosi, no owroe, no nefi srefi boiti pari wawan, <di> den ben hori na den anoe. We, di granman Bojo ben sabi wan wroko kampoe foe den Djoeka-nengre de na wan presi na fesi, no toemoesi farawe, [èn] den sa waka na foetoe doro dape na srefi dé. We, na so granman Kodjo nanga den soema foe hen waka na foetoe go doro dape den Djoeka-nengre kampoe de. Èn di den Djoeka-nengre jere den Matoewari nanga granman Bojo de waka na ini boesi de kon na den, [èn] den no ben si den nanga hai ete, den ben denki na loweman de kon na den. Den ben seti den srefi klari de loekoe hoesortoe fejanti kon na den tapoe. Èn now den si wan dagoe foe granman Bojo waka na fesi kon doro na den, èn dati meki den kon sabi [èn] wanten dati a no loweman, bikasi den Djoeka-nengre ben sabi na dagoe foe granman Bojo. Èn na baka granman srefi kon doro na den, a taki den odi. Èn den Djoeka-nengre haksi granman, den taki: granman san doe joe so? [Èn] granman taki: mi soengoe, alasani foe mi gowe nanga mi boto, alamala gowe. We now den Djoeka-nengre bigin foe haksi granman Bojo noja foe ala den kampoe di den Matoewari-nengre ben bron. Èn den taki: granman, a no joe ben bron wi kampoe na so wan presi? A piki: ja, na mi. Èn den taki: granman, a no joe ben bron wi kampoe na so wan presi? A taki: ja, na mi. Granman a no joe ben bron wi kampoe na so wan presi? A piki: ja, na mi. Èn a no joe ben bron wi kampoe na so wan presi, nanga ala sani foe wi na ini? A taki: ja,

na mi. [Èn] granman no ben sabi san foe doe moro. Èn den Djoeka taki: we, granman, na joe nen granman, a ogri. We, tide ogri miti joe. Tide ogri nanga ogri miti oenoe srefi èn Masra Gado pai joe, granman Kodjo. A taki: ja, na troe mi pikin, ogri miti mi tide, troe-troe. We noja den Djoeka-nengre bigin foe pina èn spotoe granman Bojo nanga nofo takroe wortoe foe na ogri di den soema foe hen ben doe nanga den Djoeka-nengre. We, granman Kodjo ben teki ala den ferwéti disi den Djoeka-nengre ben ferwéti hen, alwasi granman Bojo, a no hen srefi ben doe den ogri. A no ben bron no wan enkri kampoe, na den folkoe foe hen ben doe ala den ogri. Ma tokoe na granman Kodjo ben [kisi] <teki> ala na ferwéti na hen tapoe nanga pasensi. Èn a no ben piki den Djoeka-nengre no wan takroe wortoe baka, ma a gi den leti, a ben piki den krin taki: na hen doe den ogri troe-troe. Èn dati meki den Djoeka-nengre hati ben kowroe nanga hen. Den ben doe hen, granman Kodjo, nanga ala den soema foe hen wan toemoesi bigi-bigi boen [wa-] wanten. Èn den gi den boto nanga njanjan èn sowtoe, krosi foe weri, nanga amaka foe sribi, èn sribi krosi, patoe foe bori njanjan, preti, spoen, krabasi foe dringi watra, èn ala pikin-pikin sani, disi de fanowdoo foe den kan pasa den libi na pasi go doro na den kondre.

We, den sribi na den Djoeka-nengre. Débroko mamanten granman Kodjo nanga ala den soema foe hen hopo teki na reis baka foe gowe te na den kondre, na Matoewari. We, granman Kodjo libi na dagoe foe hen, gi den Djoeka-nengre foe solanga. Èn di granman Kodjo go doro na hen kondre, a kari ala soema, èn den kapiten nanga ala den tra gransoema, èn ala den jongoewan kon makandra, a taki gi den alamala san miti hen, èn fa pikinmoro den alamala soengoe dede na ini watra.

Alwasi den no ben dede na ini watra — den alamala swen go komopo na sjoro, den no dede na ini watra — ma tokoe, efi, den Djoeka-nengre no ben de pikinso krosibé, foe den waka na ini boesi go doro na den, na dede den alamala ben moesoe dede nanga hangri na ini boesi. We, dan granman Kodjo bréti — ala den soema foe kondre poti wan fast wet gi den dia alamala, a taki: efi wan Matoewari-nengre [di] sa prefoeroe foe bron wan Djoeka-nengre kampoe moro, hen sa strafoe na soema wan hebi strafoe. Èn dan granman Kodjo meki den soema foe hen soekoe foeroe njanjan, a meki den soema foe hen lai boto nanga someni tra sani moro, èn a seni den Djoeka-nengre foe presenti. [Èn] ma di granman Bojo ben libi wan dagoe foe hen na den Djoeka-nengre, [èn dan] granman seni teki na dagoe baka. We, di granman Kodjo seni presenti gi den Djoeka-nengre, a seni taki den grantangi foe na bigi

boen disi den Djoeka-nengre ben doe hen. We dati meki den Matoewari-nengre kaba foe bron den Djoeka-nengre kampoe te leki tide, den kaba krin-krin.

13. *Tori foe komoto na granman Beiman pranasi go moro na hopo*

Den 25. augustus 1865.

Èn débroko mamanten wi komoto na Dritabiki go no hoposé. Wi go doro te na na laste pranasi, di de moro na hoposé foe ala den trawan. Èn den pranasi kaba. Pranasi no de moro na hopo, boiti njanjan gron nomo de. We, di wi doro dape na 6 joeroe sabaten, [èn] den soema helpi wi poeroe lai na sjoro. We na 7 joeroe wi sidon de taki tori, [èn] wan man, a nen Nanah, a kon na mi nanga Noah, a haksi Noah, a taki, efi Johannes King no sa hori kerki gi den. Èn Noah haksi mi, a taki: Johannes King, joe no sa man foe hori kerki tide? [Èn] mi taki: ja, mi sa hori nanga ala prisiri. Èn mi hori kerki gi den; dan mi fermane den nanga wan toe dri switi wortoe foe Gado. Na dape wi sribi. Débroko mamanten ben de <26 aug.>, satra. Mi hori kerki na sabaten èn foeroe soema kon sidon foe jere na tori agen. Débroko <27 aug.>, sonde. Mamanten na aiti joeroe ala soema kon sidon. Mi hori kerki, [èn] wan préki kerki gi den agen. Èn ala dé mi hori doro foe fermane den soema <nanga> na wortoe foe Gado èn mi poti foeroe fermane na den jesi. Mi si krin taki Gado-kondre hopo na den soema mindri kaba. Bikasi ibriwan pranasi di wi go, den srefi de soekoe dati na wi, foe wi moe hori kerki gi den. Èn nanga bigi lespeki den alamala de kon sidon foe jere na tori foe Gado. [Èn] na laste pranasi di de moro na hoposé, a de fo pikin-pikin pranasi <di> de <na> makandra, krosibé foe trawan. Na wan nen Miaadma èn na trawan nen Sankin, èn dan Afisiti, èn na trawan Pikin-kondre. We den fo presi, a meki wan bigi pranasi. [Ma] na srefi sonde sabaten ala soema foe na <wan> pranasi de, nanga afoe foe den tra dri birti kon makandra, mi hori kerki, [èn] wan begi kerki, gi den. Èn wi alamal saka kni na gron, wi begi Masra Gado foe na heri Djoeka-kondre; èn di wi kaba foe begi, nomo wan bigi alen bigin fadon na heri afoe neti te moesoedé, fosi a wai.

Èn na srefi neti Masra seni na jeje foe hen kon na mi, a taki: Johannes King, mi jere na begi di joe begi mi foe den soema. Mi habi sari foe den, mi no wani den moe go lasi. [Èn] na so Masra ben piki mi wan switi wortoe; dati ben gi mi prisiri troe na ini mi hati.

28 <aug.> [Èn] mi hori kerki, èn so wi drai baka kon na bilo. Wi go sribi na wan pranasi, a nen Kisai.

14. *Tori foe Kisai*

We, di wi kon dape, wi tan dape te neti, èn na sébi joeroe den soema foe na pranasi kon na mi, den taki: efi mi no sa hori kerki gi den. Èn mi taki: ja. Mi hori kerki, mi fermane den nanga foeroe wortoe foe Gado. [Èn] den haksi mi foeroe sani foe te den go na kerki, hoefa den sa doe foe feni soema foe leri den na tori foe Gado. <Èn> efi den sa tan soso, sondro wan soema foe hori kerki gi den. We, mi Johannes King piki den, mi taki: na Masra Gado srefi bigin na wroko; hen srefi sa gi oenoe soema foe leri oenoe.

29 <aug.> Mamanten froekoe mi hori kerki gi den agen. Wi komopo dape kon baka na granman Beiman pranasi. Èn wi sribi dape, ma di wi kon dape wi tan te féfi joeroe bakadina. Mi nanga Noah go sidon nanga granman Beiman, ma a no wani jere na taki foe mi. [Èn na wortoe go moro <fara> na ini na tra skrifi boekoe, di foe Granman Beiman tori. Na wortoe disi de na tori di mi moe bigin foe skrifi.]

15. *Na tori [foe] <fa> Johannes King nanga Noah go sidon nanga granman Beiman, foe taki nanga hen, foe wi jere na hen, hoeleti wortoe di hen sa taki nanga wi*

Èn Noah fosi haksi hen wan toe dri wortoe èn di Noah kaba, mi Johannes King bigin toe foe taki wan toe dri wortoe nanga hen. We na so granman Beiman piki wi, a taki: na heri kondre mi gi pasi, ibriwan soema disi wani go na kerki, mi no tapoe hen, pikinwan nanga bigiwan, [èn] foe na heri Djoeka-kondre mi gi alamala [mi - den] pasi foe den kan go na kerki. Èn granman Beiman taki: ibriwan Djoeka-nengre di oen sa si, oen taki gi den alamal taki: granman Beiman gi ala soema foe Djoeka pasi foe den go na kerki. No wan soema moe kari hen nen, taki, a tapoe den foe go na kerki. Èn a boen na hen foe den alamala go, alwasi hoemeni soema foe hen wani go nanga wi srefi go teki dopoe, a moro boen na hen. We, na so granman Beiman ben taki. Di a taki so, nomo mi Johannes King haksi hen, mi taki: granman, efi mi nanga wan leriman kon dia, foe kon fermane den soema dia, granman sa jagi wi? Èn a taki: no-no, kweti-kweti, mi no sa jagi oenoe foe dati. Èn mi haksi hen agen, mi taki: we, granman, efi mi tjari wan leriman kon dia foe kon dopoe soema dia, na joe kondre dia srefi, granman joe sa wani? Granman piki mi, a taki: mi pikin, joe si, mi moe taki leti gi joe, joe si, mi no sa gi oen pasi foe oenoe dopoe soema dia na boesi kondre dia. Ma ibriwan soema disi wani dopoe, joe kan trowe hen

obia gi hen, dan a go na foto go dopoe, dati mi gi pasi na den alamala. Ma foe dopoe na ini boesi dia mi no wani. Ma te den go dopoe na foto, te den wani den sa kon foe den baka na kondre. Mi no habi trobi foe dati, mi gi ala soema fri pasi, èn mi no gi foe te bakaten mi moe drai na mofo moro taki, mi no ben gi soema pasi foe go na kerki. Mi gi den pasi foe alaten, ma na wan <sani> nomo di mi no gi pasi, na na wan dopoe, foe den no moe dopoe na boesikondre dia nomo. We, na dati wawan mi tapoe. We, di granman Beiman taki so gi wi, wi si krin taki na wortoe foe Gado no sa tapoe. Masra Gado srefi sa poeroe na pikin wèt disi granman Beiman poti. Amen.

We, wan tra wortoe agen granman Beiman taki nanga wi, wan switi tori foe troe. [Èn] di mi taki nanga granman Beiman fosi, foe den Boni-nengre, [èn] granman Beiman ben taki: a boen, wi sa go na den, ma te wi go, wi no moe meki fri nanga den. Ma tokoe, di wi ben go na hoposé, te di wi drai kon baka na Dritabiki, granman Beiman srefi taki gi wi, a taki: mi ben taki gi oen taki, oenoe no moe meki fri nanga den Boni soema, ma oen si, mi de gi oenoe pasi foe oenoe moese meki fri nanga den. Ma na na wortoe foe Gado Masra hede, mi taki oen moe meki fri nanga den. Bikasi, efi oenoe no meki fri nanga den, sonten den sa taki na kori oen de kori den. Bikasi efi oen no ben de kori den, oen ben sa meki fri nanga den toe, so leki oen meki na Djoeka-nengre. We, na so granman Beiman srefi ben gi wi wan boen rai toe, foe na wortoe foe Gado moese waka nanga leti gi wi.

16. *Na Dritabiki. Na tori foe granman Beiman*

30 augustus, 1865.

Na dridewroko mamanten granman Beiman taki gi mi nanga Noah, a taki: oen si, [den] <oen> pikin foe mi, mi sa taki leti gi oen, foe san hede mi taki mi no wani bakra kon na mi kondre dias. [Èn] joe si, di Masra Slengat ben kon dia — we na monteri djakti foe mi, motoe ben njan hen pikinso, a ben boro na wan toe dri presi. We, na masra foe wi taki, meki mi gi hen na monteri djakti, nanga wan broekoe, wan moi wan, na monteri broekoe, [we] hen sa go meki wan tra broekoe, èn wan tra djakti sosrefi seni gi mi. Èn mi gi na masra den monteri soleki a taki, èn a tjari go na foto.

Na masra kori mi, a no seni wan foe den sani gi mi baka. We, oen si, na foe dati hede mi taki so: mi no wani meki bakra kon dia, kaba di mi no habi mi monteri foe mi weri go miti den na pasi, [èn] mi no

sa kisi sjen dan? We, na so granman Beiman taki gi mi Johannes King nanga Noah, èn wi piki hen, wi taki: ja, na troe, joe taki leti. We, na so granman Beiman piki wi, a taki: oen si, na foe dati hede mi taki mi no wani bakra kon dia. A no foe noti moro, ma na foe sjen hede. Èn mi taki so, mi Johannes King nanga Noah piki granman Beiman wan wortoe, wi taki: a boen granman, joe si, den kondre soema habi den gran masra, wi kerki soema habi wi gran masra foe wi, dati na den Anitri leriman foe wi. We, te wi go na foto, wi sa taki gi den ala sani di granman taki gi wi. Èn dan wi sa begi den, efi <den> sa go begi na moro hé granman foe wi, disi de na foto, foe a sa seni den montergi granman Beiman [èn gi hen] baka. We, na so wi nanga granman Beiman taki. Èn na srefi sabaten foeroe foe den soema na birti kon na granman pranasi, moksi nanga den soema foe granman pranasi. Èn den alamal kon na mi, den taki: Johannes King, wi wani joe hori kerki gi wi tide. Mi piki den, mi taki: a lati kaba. [Èn] wan oema de na den trawan mindri, a taki: wi alamala ben hangri foe jere Gado tori na joe mofo pikinso, fosi joe gowe. We, na so mi Johannes King ben wani si na bribi foe den, efi den habi firi foe na wortoe na ini den hati troe. Na foe dati hede mi piki den, mi taki: na oenoe alamala hangri foe jere na tori foe Gado di sabaten? Den alamala piki mi na wan wortoe, den taki: ja, foe na wortoe foe Gado hede wi kon dia di sabaten. Èn mi taki agen, mi taki: granman no ben taki, meki oen prisiri èn dansi gi hen di sabaten? Èn den alamala piki mi agen, den taki: ja, troe, granman taki wi moe prisiri gi hen, ma a no foe dati hede wi alamala kon sidon nanga joe. [Èn] wi alamala hangri foe jere na tori foe Masra Gado pikinso, fosi joe gowe, bikasi wi no ha weri foe jere na tori [èn] foe wi Masra Gado. Èn mi Johannes King si na hangri foe den soema, fa den dwengi mi foe mi moe hori kerki gi den; nomo dati meki mi hati ben prisiri toemoesi. Mi hori kerki gi den nanga ala prisiri, na srefi neti. Èn den alamala taki Masra Gado grantangi, foe disi a seni wi, foe wi go na den, go poeroe den na ini na pina libi foe didibri. Amen.

17. *Tori foe na warskow foe granman Beiman. Dritabiki, granman Beiman pranasi, na a laste 31 augustus 1865*

Mamanten froekoe mi Johannes King nanga Noah go taki granman Beiman adjosi foe wi saka kon baka moro na bilosé. Èn granman Beiman kari mi nanga Noah, a taki: Noah, te joe go na bilo, taki gi ala soema taki, granman Beiman gi ala soema fri pasi foe den alamala kan go na kerki. Bikasi mi no sa tapoe wan soema foe den no moese

bribi foe Masra Gado, [èn] bikasi na Masra Gado ben meki ala libisoema. Èn ibriwan Djoeka-nengre, disi wani go na kerki, a no moe taki, na mi granman Beiman tapoe hen. We, mi wani den alamala moese go na kerki go bribi na Masra Gado. Granman Beiman taki gi Noah, a taki: Noah, efi joe jere wan Djoeka-nengre taki na mi tapoe hen foe a no moe go na kerki, kon na mi baka kon piki mi, èn mi nanga hen sa sabi. Dan mi sa haksi na soema na hoeten mi tapoe hen foe a no moese go na kerki. We, wi taki granman Beiman adjosi, èn wi go na boto. Wi saka kon na bilo, kon na wan tra pranasi, a nen Piketi. Na dape wi go sribi. Wi hori kerki gi den dape, èn mi fermane den nanga foeroe switi wortoe.

17b. *Tori foe Piketi*

Den 1. september 1865.

Wi tan dape hori kerki gi den soema agen; mi fermane den nanga foeroe wortoe foe Gado.

2 <sept.> Èn wi sribi dape agen. Froekoe mamanten wi alamala hopo, wi go na boto, wi saka kon na bilo, wi kon baka na Krementi, na dape wi tanpresi foe wi ben de.

3 <sept.> We, ibridé mi de hori kerki doro nomo. Sonde mamanten mi hori kerki agen, mi fermane soema pikinso.

5 <sept.> Na toedewroko mamanten mi hori kerki.

6 <sept.> Sosrefi na dridewroko toe. Èn mi de fermane den soema nanga foeroe wortoe foe Gado, èn foeroe foe den habi prisiri foe jere na wortoe foe Gado nanga bigi prisiri.

7 <sept.> Èn sosrefi Masra no ben libi mi toe na ini na wroko foe hen. We, na na fodewroko neti Masra ben seni na jeje foe hen kon leri mi, hoefa mi moese libi na den heiden soema mindri nanga leti ferstan èn koni, foe mi no moese fadon na ini tesi. Ma foe taki leti, Masra Gado habi boen hati foe libisoema, bikasi den sani disi mi si nanga mi hai, a de toemoesi takroe wroko na Masra Gado hai. Bikasi ogri hati fasi de na ala libisoema troe, ma na den boesi-kondre a pasa marki, èn a de so troe.

18. *Tori foe na ogri maniri foe den soema na Marwina*

[Èn] loekoe, Djoeka-nengre, na den habi ferstan nofo na dorosé fasi, ma <na> inisé sani den doengroe moro neti. We den leriman foe wi, mi skrifi wan toe dri wortoe gi oen, foe oenoe jere fa na libi de so hebi

gi den pôtî soema. Trawan de pori trawan skin foe soso. Èn den sabi foe poti wisi gi trawan na ini boto èn sosrefi na pasi, na ini hosoe toe. Èn trawan sabi foe poti wisi na ini dran, gi trawan dringi, foe a gi hen siki, doe hen ogri na ini hen skin, safri-safri, te a kiri joe. Èn den sabi foe meki ala sortoe towfroe sani èn wroko. Den handri na ini didibri wroko; den sabi foe meki dangra towfroe sani na kibrifasi; den ogri pikin foe didibri de kibri na ini den boen wan de doe den ogri. We, nanga na takroe wroko den sabi foe poeroe trawan wefi na hen anoe, èn sosrefi efi wan soema de na den mindri, kaba a tranga foe wroko moro leki foeroe foe den trawan, dan den djaroesoe na hen tapoe. Dati hati den, di na soema de wan wrokoman. [Èn) toemoesi djaroesoe de na ala den heiden kondre èn na dati pori den boesi kondre krin-krin. Ma tokoe na boen hati foe Masra Gado meki foeroe boen hati soema de na den ogri soema mindri toe. Èn nofo sani libi abra ete disi mi no skrifi na ini na boekoe dia. Ma wan sani de dati de wan bigi fanowdooe sani, disi wi alamala moese begi wi lobi Helpiman Jezus Kristus, foe a helpi wi nanga na hoeroe doe foe wi libisoema. Dati de na bigi fanowdooe sani toe, di moksi nanga ala den tra sondoe. Bikasi a de na moro bigi prisiri sani foe libisoema skin. Ma tokoe dati poti wi libisoema na wan toemoesi hesi sondoe. Èn dati de wan fanowdooe sani, foe begi foe den boesikondre toe, dape wi moe tjari Gado wortoe go. We den lobi leriman foe wi, oen srefi sa meki ondروفeni nanga dati te na ini foto Paramaribo diasooe srefi.

Èn den lobi famili foe wi, oenoe kan prakseri boen-boen na na wortoe tapoe. Loekoe, na ini foto dia srefi foeroe soema de disi habi ferstan foe leri boen sani, ma tokoe na hoeroe fasi no a kaba. We, oenoe moe membre hoe bigi dati no sa de na den pôtî heiden kondre, [disi] pe na leti ferstandriki leri no de, èn na libi pori krin-krin, [èn] na[nga] ala fasi, disi no boen na Masra Gado hai. We, sosrefi foeroe sikiman de na den mindri toe, nanga foeroe pina libi èn sari; hebi lai de na den tapo, èn no wan helpi de foe si. Ala dé den de nanga sari hati, no wan trowstoe èn kowroe den hati kan firi. Doro nomo den hati de nanga hebi sari na ini den kroektoe gado wroko. Èn di mi Johannes King go na den soema, mi si den sikiman nanga na sari èn djeme foe den, dati meki mi hati kon kisi wan bigi sari foe den. Èn dati meki mi kon firi na boen hati foe wi boen hati helpiman moro tranga; <mi kon firi> fa na boen hati foe hen de so bigi na wi pôtî libisoema. [Èn] now ala nengre kan prijze Gado, bikasi na lobi foe Gado kon na krin, [èn] te na den moro farawe presi na ini boesi srefi. Na boen hati foe Gado hopo doro te na boesikondre srefi.

19. *Tori foe kapiten Geni foe Pouwi*

8, 9 <sept.> [Èn] mi hori doro foe fermane den soema, èn hori kerki gi den.

10 <sept.> Mi hori kerki na mamanten na Krementi, na na pransi di wi ben tan. Na bakadina mi go na wan tra pransi, a de na wi birti, a nen Pouwi. Mi go dape go hori kerki gi den soema. Èn loekoe, di wi sidon foe hori kerki, [èn] na fosi wortoe, di mi bigin foe taki nanga den soema, [èn] mi teki na ogri doe foe wi libisoema, na sondoe foe wi pôti sondari, [èn] mi poti ala na den jesi. Dan mi fermane den nanga wan toe dri wortoe; mi taki nanga den agen: efi wan libisoema no bribi na wi lobi helpiman, a no kan go na Gado-kondre. We, di mi taki so, nomo na kapiten Geni haksi, a taki: baja Johannes King, efi wan soema de, kaba a no go na kerki, kaba a no habi wisi foe kiri soema, kaba na soema dede, a no sa go na Gado-kondre? Èn mi piki na kapiten, mi taki: den owroeten soema foe wi, den no ben de na kerki, den no ben de bribi ala den soso sani, soleki fa oen de bribi noja, èn den no ben sabi sani soleki wi sabi noja, èn den ben don, den no ben sabi foe doe ala den ogri sani soleki wi de doe na disi ten, èn den no ben jere Gado tori toe, [èn] na den dati sa go na Gado-kondre. Ma soleki fa wi, oenoe alamala jere na tori foe Gado, kaba efi oenoe no wani bribi na wi Masra Jesus, alwasi wan soema no habi wisi srefi, tokoe, efi a no go na kerki, kaba a dede, a no sa go na Gado-kondre. Èn sondro wan soema no bribi na Masra Jesus nen, dan a kisi na santa dopoe, [ofoe] <efi> a dede sondro dopoe, a no kan go na Gado-kondre. We na so Gado boekoe srefi leri wi, a taki: di soema bribi èn disi kisi dopoe, hen zieli sa feni boen na Gado. Èn so mi taki krin gi na kapiten nanga den tra soema, [èn] mi poti foeroe fermane na den jesi, èn taki krin-krin gi den ala, mi taki: efi wan soema no bribi na wi Masra Jesus, a no sa go na Gado-kondre. We na so wi masra Jesus taki krin gi wi: efi wan soema no bribi na hen, a no sa go na Gado-kondre kweti-kweti. [Èn] na didibri-kondre a sa go nomo, na ini na faja foe tégo. We di mi taki so, agen na kapiten Geni piki mi, a taki: we wi alamala jere now, fa Masra Gado taki krin-krin. Te bakra ben de taki gi wi, wi no ben wani bribi. Èn wi taki bakra de kori wi. We now Gado seni nengre, soleki wi srefi, foe a kon taki gi wi. We, wi alamala jere krin noja, èn efi wan soema de na wi mindri, kaba a no bribi so wan tori, na na soema dati no habi ferstan na hen hede. Bikasi wi ben de jere na tori na bakra mofo, ma tokoe wi no ben man foe jere so krin-krin. Èn te

bakra ben de taki gi wi, wi no ben wani bribi, èn wi taki: bakra de kori wi. We now, oen si. Masra Gado seni nengre leki wi srefi, kon taki gi wi. We, efi wan soema no wani bribi, dan a wani go na na strafeo go bron na ini faja, a de na hen srefi. Ma tokoe wi alamala moe prakseri taki: na libi, disi wi de libi, no de foe wi srefi. Wi no sabi hoeten Gado ben meki wi. We, efi wan soema no wani bribi foe Masra Gado, meki a tan, hen srefi sa si fa a sa waka gi hen. [Èn hen] ma mi de bribi na fesi wanten, fosi na strafeo kon na wi tapoe. We, di kapiten Geni taki so wan switi ferstandriki wortoe, èn wan toe dri soema piki sosrefi toe, [èn] mi Johannes King bigin foe fermene den, mi taki wan wortoe agen foe den strafeo, disi Masra Gado de strafeo soema zieli. [Èn] di mi taki so, nomo wan toe dri wentje oema ben sidon dape, nomo den bigin foe lafoe, èn kapiten Geni haksi den, a taki: foe san hede oen de lafoe, di oen jere na tori?

Oenoe sabi soema ben meki na tongo poti na ini oen mofo, fosi oen de lafoe? Oen no sabi taki wi no habi tranga foe wi srefi? [Èn] Masra Gado habi ala tranga foe wi. A boen foe ibriwan soema, te wi jere na tori foe Gado so, dan wi ala moe poti wan leti prakseri na na tori tapoe. We, bikasi soleki wi de wi de; wi de leki wan meti, disi no habi ferstan, troe-troe. Na so wi de, wi no sabi noti. Amen.

We, di kapiten Geni taki so nanga hen égi boen ferstandriki maniri srefi, joe kan si taki na jeje foe Gado ben wroko na ini hen hati pikinso kaba. [Èn] wi srefi si dati na hen maniri èn wi sribi dape.

11 <sept.> Nanga [den] débroko mamanten, mi hori kerki dape gi den agen, dan fosi wi drai baka kon na Krementi. We na sabaten, mi go waka na wan tra pranasi, a nen Draï. Èn di wi komopo dape, wi go na wan tra pranasi agen, a nen Moeproesoë. We, na den toe pranasi dati ben libi ete, disi mi no ben go. Èn wi tan dape te neti, dan fosi wi drai baka go na Krementi.

12 <sept.> [Èn] Débroko mamanten mi hori kerki agen, èn wi taki ala soema adjosi. Wi go na boto, wi saka bilo, wi go sribi na wan tra pranasi, a nen Manlobi.

13 <sept.> Débroko mamanten mi hori kerki dape agen. Sabaten mi go na birti na wan tra pranasi go hori kerki agen, èn mi hori doro foe fermene den soema.

14 <sept.> Na fodewroko mamanten mi hori kerki agen. Wi komopo dape; wi kon na Porigoedoe; mi hori kerki agen na sabaten gi den soema; wi sribi dape.

20. *Tori foe Porigoedoe, èn foe den Boni-nengre*

15 <sept.> Mi hori kerki agen, ma di mi hori kerki gi den na fodewroko sabaten, [èn] wan gran soema foe Porigoedoe, a nen Bari, [èn] a haksi mi wan wortoe, a taki: Johannes King, we di joe tjari na tori foe Gado kon gi wi dia, we wi bribi na wortoe foe Masra Gado, taki a de troe; [èn] efi wan tra pranasi no wani bribi, tokoe mi sa bribi. Èn efi wan tra soema no wani go na kerki srefi, wi wawan sa go. We, Johannes King, hoefa wi moe doe dan foe wi kan hori na bribi foe Gado nanga leti? We joe de gowe libi wi so, sondo joe poti wi na wan leti pasi, hoefa wi moe waka, foe wi no moe lasi na boen libi na Gado-kondre? Èn sosrefi ala den soema haksi mi toe, den taki: hoefa wi moese doe dan Johannes King? Mi piki den, mi taki: oenoe alamala go didon sribi, dan oenoe prakseri boen-boen na sani disi oenoe haksi mi di neti sabaten. Èn efi oenoe haksi mi so nanga oen heri hati, dan tamara mamanten wi alamala sa kon makandra kon saka kni na gron begi Masra Gado foe hen srefi sori mi, hoefa mi moese doe nanga oenoe, bikasi na wroko no de foe mi srefi. We, na so den alamala piki mi, den taki: ja, èn den hopo go didon. Èn mamanten den alamala kon sidon. Mi hori wan begi kerki, èn wi alamala hopo saka kni na gron, wi begi Masra Gado. Amen.

21. *Na tori foe wan Boni-nengre, a nen Bilon*

[Èn] di wi kon na Porigoedoe, wi si Bilon, na hen tjari wi foe sori wi pasi. We, efi wi no ben si na man, dan wi no ben sa kan foe sabi na pasi foe go na Boni-nengre kondre. A man disi tjari wi, a tjari wi toemoesi boen, èn a helpi wi foeroe. Na dé di wi komopo na Porigoedoe, wi go sribi na wan boesi kampoe.

16 <sept.> Mamanten froekoe wi hopo teki pari, wi go sribi na wan boesi kampoe agen. Èn débroke ben de sonde. [Èn] mamanten wi hori wan begi kerki.

17 <sept.> Dan wi hopo agen, wi go sribi na tapoe wan santi.

18, 19 <sept.> Na moende dri joeroe bakadina wi doro na fosi pranasi, pe na granman de. Na pranasi nen Pobi-Jansi. Na dape granman Adam de libi. Na so na granman foe den Boni-nengre ben nen. Èn na dape wi tan. Ma na srefi dé di wi doro dape, den soema ben habi wan pramisi granwe kaba foe den pré na na srefi moende. We

na dron foe den ben doe mi foeroe ogri, nanga na babari foe den soema. Ma tokoe, mi no man foe tapoe den, [èn] bikasi wan oema soema ben dede na fesi, fosi wi go dape. We, na dati den ben de poeroe braka, èn so den hori na pré dri, fo dé langa.

Ma ala den dé den soema no ben libi wi soso. [Èn] den ben taki nanga wi wan toemoesi lespeki fasi. Èn na granman Adam nanga ala den kapiten èn den tra gran soema, den taki nanga wi, [èn] den taki: wi no moese mandi, meki wi hori pikin pasensi nanga den, meki den kaba na sani foe den nomo. <Dan> den sa taki nanga wi, èn dan den sa de nanga tiri fasi, foe den kan jere na boskopoe foe Gado nanga wan lespeki fasi.

20, 21 <sept.> Ma ala di den soema habi na wroko foe den dansi, ma tokoe ala dé, alwasi wan hafoe joeroe langa, [ma] tokoe den meki foeroe moeiti foe kon sidon nanga wi, jere na tori foe Gado. Èn na fodewroko sabaten den alamala bori foeroe njanjan, dan den koti bâna wiwiri tjari go bradi na sé wan hoso. [Èn] dan den teki hafoe-hafoe foe ibriwan foe den njanjan kanti na na bâna wiwiri tapoe, èn dan den kari na dede soema nen, disi ben dede granwe kaba, èn dan den taki: na joe na dede soema, wi alamala de gi joe na njanjan tide, foe joe kon njan meki joe bere foeroe. Èn dan den teki watra trowe na gron, den taki: wasi hanoe foe joe njan èn foe joe dringi. [Èn] dan den srefi, moksi nanga den pikin-nengre, dan alamala graboe na njanjan, disi den ben kanti poti na tapoe na bâna wiwiri. Èn dan den srefi njan, te den bere foeroe, èn te den njanjan kaba. Dan den trowe watra na gron, den taki gi na dede soema: di joe njan, we, teki watra dringi. Dan den kanti dran trowe na gron sosrefi toe, [èn] nanga ken watra ofoe lika èn ala den sani.

Dan den kari na dede soema nen, den taki: joe na dede soema, joe wi gi ala den sani. Èn dan den kaba foe doe ala den sani. Na so na libi de waka na ala den heiden kondre, so ogri.

22 <sept.> Na fréda mamanten froekoe-froekoe den soema teki preti nanga krabasi èn spoen èn komki, èn den tjari go poti na tapoe na bâna wiwiri na sé hoso, dape den ben trowe na njanjan. Dan den teki tiki naki ala den sani broko krin-krin.

Èn den taki: wi de broko den sani gi joe, na dede soema, foe joe tjari go nanga joe. We na so den heiden soema habi na ferkerti prakseri. Èn den taki, te den doe so, dan na dede soema sa teki den sani troe. Ke pôti, na so den heiden soema alamala de na ini na don fasi foe den gran afo foe wi.

22. *Tori foe sweri di wi dringi nanga den Boni-nengre na Lawa liba dia*

Na sébi joeroe mamanten wi meki fri makandra, wi dringi sweri. [Èn] dri soema foe granman Josua, nanga dri soema foe granman Adam, we, na den 6 soema dringi na sweri: dri soema foe granman Josua na Matoewari èn dri soema foe granman Adam, [èn] <foe> Boni-nengre. We na so den meki na verbond, [na] na foeroe sani tapoe: fa na libi moese waka te pikin foe pikin-pikin. Èn wi moese libi wan switi libi nanga wi na wi makandra. [Èn] wi moe helpi wi srefi nanga makandra, te trawan de na ini nowtoe èn pina, someni leki wi kan. We moro foeroe sani libi, disi no skrifi na ini na boekoe dia. We, na fo joeroe bakadina wi hori kerki gi den, èn poti foeroe fermene na den jesi. [Èn] mi poti ala sani na den fesi krin-krin, [èn] so leki fa Masra Gado gi mi na tranga foe taki [èn] nanga den. So den alamala hopo, den go na wan sé, na wan tra presi, den wawan èn den nanga den makandra, oema nanga man, èn jongoewan nanga graniwan, den alamala go taki makandra. Dan fosi den kon piki wi, den taki: den alamala wani foe go na kerki; fa wi sabi foe doe nanga den foe den sa hori na kerki, meki wi doe so nanga den. Èn den alamala de na wi hanoé, èn meki wi sori den na pasi foe Gado, disi den moe waka, foe den kan go na Gado-kondre. We Noah piki den, a taki: Gado seni Johannes King foe a tjari na boskopoe foe Masra Gado kon gi oenoe foe oen jere. Ma na tori disi no <de> wan libisoema tori, bikasi a no libisoema seni wi kon dia. [Èn] na Masra Gado srefi seni wi. We, oen alamala go na oenoe hoso solanga. Ibriwan moe prakseri na ini hen hati boen-boen, san a wani. Èn dan, te wi de foe gowe, dan fosi oenoe piki wi. Oen alamala kon nanga makandra, kon piki wi noja. We, sosrefi mi Johannes King taki wan wortoe nanga den soema agen, mi taki: Oen si, Masra Gado wani ala soema moese kon na hen. Ma wi no moe go na hen nanga dwengi, ma nanga lobi. We, oen alamala moe prakseri boen-boen. [Èn] oen si, Masra Gado sari foe oenoe, a lobi oen.

23 <sept.> Èn ala dé wi taki Gado tori nanga den soema, [èn] foe fermene den nanga bigi lespeki. Den soema de ferstan na tori krin toe, bikasi na den maniri srefi joe kan si dati, [èn] fa den soekoe foe kisi na tori foe Gado krin. Èn dati ben doe mi wan bigi prisiri, [èn] wi si krin, taki na wortoe foe Gado no de foe soso. [Èn] na wortoe habi Gado tranga na ini troe-troe.

24 <sept.> Na sonde mamanten mi hori kerki agen. Mi fermene den nanga foeroe wortoe foe Gado. Na bakadina mi sori den ala den toe

bigi prenki, di foe Owroe Testament fosi, na baka mi sori den na trawan. [Èn] so mi taki foeroe tori nanga den, èn mi poti foeroe fermane na den jesi krin, fa wi Masra Jezus Kristus ben pina en dede foe wi alamala hede. Ma oenoe no moese denki, hen srefi ben doe wan ogri. Na wi libisoema ben doe na ogri. Bikasi na wi ben fiti foe kisi so wan strafoe, èn na wi ben moese dede so wan ogri dede. Èn di mi taki so nanga den soema, kaba mi singi wan psalm foe taki Masra tangi; [èn] di wi wani hopo, wan bijari oema hopo tanapoe, a kari mi: Johannes King. Mi piki, èn na oema taki: di joe de gowe, hoefa joe de go doe nanga wi? [Èn] joe no moe libi wi langa. Èn te joe go, joe moe kon na wi hesi baka, bikasi na tori foe Masra Gado <di> joe tjari kon na wi, joe si, wi bribi na tori, taki a no de wan lé tori. A de wan troe-troe tori. Joe si, mi dati, kerki no trobi mi foe mi no moe go. Èn sensi mi de, mi no ben habi wenti na [na] mi tapoe granwe, foe trobi mi na noti di mi no ben sabi. Ma fa joe kon, mi jere na tori foe Gado, a prisiri na ini mi hati so, te mi wensi fa oen kon dia, oen ben tjari ala sani foe dopoe soema. Dan a ben sa boen èn prisiri na mi moro tranga, èn nanga dati [na] <dan> mi komoto na ini ala den didibri sani. Ma sonten te foe oen kon dia baka, mi go dede, na dati de hati mi. Ma efi mi ben go na kerki, te mi kisi dopoe fosi mi dede, a no ben sa hati mi moro. We na oema taki: Johannes King, te joe go, joe no moe tan langa foe tjari bakra kon dopoe mi. Èn efi joe tan langa, te mi dede na ini na sondoe, so mi de go klage joe gi Masra Gado, taki joe tjari na tori foe hen kon gi wi, kaba wi wani, ma now joe gowe, joe no wani kon na wi moro, èn joe meki wi lasi. Na so den alamala taki na srefi wortoe, èn dan den alamala hopo tanapoe, den taki: grantangi foe Masra Gado, di a seni joe foe joe kon poeroe wi na ini na pina libi. Amen.

We, na so den soema foe [na] granman Adam ben taki nanga mi na dé <disi> èn na taki foe den ben gi mi wan leti firi na ini mi hati.

25 <sept> Na moende wi komoto na na fosi pranasi, dape wi ben tan. Wi go moro na huposé, na wan tra pranasi, a nen Asisi.

26 <sept.> Wi go sribi dape na toedewroko. Mi hori kerki gi den dape agen. Èn wi sribi dape toe neti. Na dridewroko mamanten wi komopo dape go moro na hopo; wi go doro te na laste pranasi, a nen Krontibo-Ponsoe, èn na kapiten foe na pranasi, a nen Kofi-a-kon-baka.

27 <sept.> [Ma] na dé di wi doro dape, mi hori wan begi kerki gi den. Èn wi singi psalm prijze Gado foe hen boen hati, foe disi a tjari wi nanga boen, te wi doro ala den kondre nanga boen. We sosrefi mi begi gi den alamala.

23. *Tori foe na strafoe foe Johannes King*

We, na na srefi neti Masra Gado ben strafoe mi pikinso nanga wan tifi hati. [Èn] na tifi ben hati mi so tranga, te mi no ben kan foe hori na pen moro, èn na tranga pen dati ben doe mi toemoesi ogri. Èn ke, grantangi foe wi boen hati helpiman, di mi no ben man foe hori na tranga pen so na mi skin moro, mi hopo go didon nanga bere na gron èn begi Masra Jezus; mi taki: ke mi Masra, mi sabi noti sa man foe strafoe mi, boiti joe mi lobi helpiman wawan. Na joe habi na tranga foe strafoe mi so leki joe wani. Mi sabi toe, joe no de strafoe mi foe soso, sondro mi no doe wan ogri. Èn ke, mi Masra, sari foe mi. Sonten mi doe wan ogri, disi mi no sabi, ke mi Masra, gi mi pardon foe na ogri di mi doe. We, di mi begi so nanga bere na gron, ke, wi boen hati Gado sari foe mi, a jere na pôti begi foe mi. Èn na srefi neti Masra seni na jeje foe hen kon piki mi, a taki: Johannes King, na foe sondoe hede mi strafoe joe, foe disi joe sribi na den hoso disi joe no ben moese sribi, [èn] na dati tjari na strafoe gi joe. [Èn] na so Masra Gado meki mi sabi na ogri di mi doe wanten. Èn mi doe so troe-troe; na strafoe firi mi, bikasi di wi ben go na Djoeka, èn di wi doro na na prasani, a nen Nikiri, na dape den soema gi wi wan bigi hoso, foe wi alamala moese sribi. Ma leti na bakasé foe na hoso wan bigi kroektoe gado hoso de, a fasi nanga na hoso, disi den gi wi foe sribi. [Ma] dati no ben boen na ini mi hati, foe mi moe sribi dape, ma di wi no ben kan man foe feni wan tra hoso, disi kan hori wi alamala, helpi no ben de, èn nanga begi wi go sribi na ini na hoso. Èn na baka wi no ben si dati moro, te di wi go na den Boni-nengre, dan fosi wi si dati na na fosi pranasi di wi doro. Den soema gi wi wan hoso agen foe wi tan na ini, ma na hoso no ben boen foe wi tan; [èn] na hoso habi obia sani na ini, foe dati hede wi no wani tan na ini na hoso. Wi go tai amaka na doro, na den apresina bon ondro, bikasi den prani foeroe bon na na pranasi. Ma wi ben poti den pagara sani foe wi na ini na hoso, èn Salome nanga den toe oema pikin, den dati wawan ben de sribi na ini na hoso. We, di wi komoto dape go moro na hopo, na na tra pranasi, di meki toe, [èn so] den gi wi wan hoso agen foe wi sribi. Na hoso no ben boen foe wi tan agen, na hoso ben fasi na bakasé nanga wan kroektoe gado hoso. We dati no ben boen na mi foe troe, ma di wi no ben kan feni wan tra presi foe sribi, helpi no de, wi begi Masra nanga kni na gron, foe Masra no moe mandi nanga mi foe dati. We, wi sribi dape toe neti, dan fosi wi go moro na hopo, na na laste pranasi. We, di wi doro dape, now wi lobi helpiman feni foe boen, foe seni wan pikin strafoe kon

[now] na Johannes King. We, grantangi foe wi lobi Masra Jesus Kristus, di a sari foe mi, a no hori na strafeo langa na mi skin. Èn mi prijze Masra Gado foe hen boen hati. Amen.

28 <sept.> Mi hori kerki, èn mi hori doro foe fermane den soema nanga Gado tori.

29 <sept.> [Èn] fréda mamanten mi hori kerki, èn mi fermane den soema pikinso agen. Dan wi taki dan alamala adjosi, èn nanga bigi prisiri den alamala tjari wi go na boto, èn wi saka kon na na tra pranasi di de moro na bilo, pe na granman Adam de.

30 <sept.> Na satra sabaten wan toe dri soema foe granman pranasi den kon sidon nanga mi foe jere Gado tori. Èn mi taki na tori foe wi boen hati Masra Jesus Kristus nanga den, èn na tori ben naki den hati. Den maniri srefi nanga den wortoe disi de komopo na den mofo ben sori dati. We, sosrefi mi taki foeroe wortoe nanga den, gi den, foe leri den toe, fa didibri kori soema na alafasi. Èn fa a de kori den toe nanga ala den kroektoe gado sani; ala den dati, ala de foe didibri. Èn efi oenoe tan so na ini foe na bribi na obia sani, te oen dede, na ini na strafeo oenoe moese go. Èn den alamala begi mi, den taki: grantangi Johannes King, joe no moe libi wi langa, fosi joe kon na wi baka. Bikasi efi wi trowe ala den wenti foe wi, kaba wi bribi foe Gado, wi kisi dopoe, èn na dé disi wi kisi dati, kaba débroko wi dede srefi, a no hati wi moro.

1 oktober. Mi hori wan begi kerki. Foeroe soema kon sidon foe jere.

2 <okt.> We ala den dé, na moro bigi fanowdoe sani di mi doe <na> foe fermane soema.

3 <okt.> Na na srefi wiki disi, wi bigin foe meki njanjan doro nomo, foe wi tjari na pasi.

4 <okt.> Èn ala den soema ben loekoe wi toemoesi boen. Den gi wi njanjan doro nomo.

5, 6 <okt.> Na sabaten mi hori kerki, [èn] wan leri kerki, foe poeroe na Gado wortoe pikin moro krin gi den soema; fini na wortoe foe Gado toe. Bikasi joe kan si dati krin na den soema maniri srefi, fa den habi prisiri foe jere na tori.

7 <okt.> Na satra wi poti alasani klari foe lai boto. Ma wi no lai na na dé <disi>.

8 <okt.> Na sonde mamanten aiti joeroe, wi go hori kerki, ma den soema haksi mi foeroe sani, den taki: baja Johannes King, joe no moe mandi nanga wi, foe disi wi de haksi joe so; wi wani sabi. We,

grantangi, grantangi, no kibri wi, èn taki gi wi, taki gi wi, sani disi wi moe doe, [èn] foe Masra Gado moe gi wi pardon. Mi taki foeroe nanga den. Èn na dati sonde foeroe soema ben habi pasensi foe jere na tori foe Gado nanga bigi prisiri èn lepeski.

Ala soema kon sidon foe jere, dati ben prisiri na mi hati. Èn so den alamala begi mi, den taki: grantangi-tangi Johannes, te joe go, no tan langa libi wi, kon hesi, bikasi na joe Masra Gado seni foe joe kon poeroe wi na didibri hanoë. We Johannes King, wi alamala bribi na wortoe foe Gado, disi joe taki gi wi. Tangi-tangi no tan <so> langa, te wi alamala dede soso. Efi joe tan so <langa> te wi alamala dede, dan wi sa go taki gi Masra Gado, te a haksi foe san hede wi no ben bribi foe hen, dan wi sa klage joe gi Masra, wi sa taki: Masra, joe no ben seni joe foetoeboi Johannes King tjari na boskopoe kon na wi? We, Masra, wi alamala ben piki hen taki wi wani go na kerki. Ma di joe go, joe no kon moro. We Johannes King, joe si, efi joe no kon na wi moro, te wi alamala dede soso, na so wi de go klage joe gi Masra Gado, joe jere, Johannes King? Mi piki den, mi taki: Masra Gado seni mi foe mi tjari na boskopoe kon na oenoe, ma mi no sabi foe dopoe soema. Na den leriman foe wi sabi foe dopoe soema, na den sa kon dopoe oenoe alamala. Ma mi sa kon nanga den toe, èn mi sa skrifi ala sani tjari go gi den leriman, èn dan wi no sa tan langa foe kon na oen. We, wi sa kon hesi baka na oenoe. Èn na moende mamanten froekoe wi lai boto: loekoe, wan man kon na wi, na man nen Toto Kwasi, a taki: Johannes King, joe no moe gowe libi mi, sondro mi gi opoe na kerki, bikasi mi no habi wenti na mi tapoe de dansi. Èn toe jonkoeman agen taki sosrefi toe. Mi teki den nen opoe: Kwakoe nanga Kwasi. Èn wan oema, a nen Aberwa Fosroe. Trawan wani gi opoe agen, den dati habi wenti. Èn mi taki: di oen alamala wani gi opoe, oen tan te mi kon baka. Èn dan oenoe alamala trowe den kroektœe gado wanten, dan oen gi opoe na kerki, dan oenoe alamala komoto na ini na didibri wroko wanten. We, na srefi sonde di meki aiti dé na ini na moen oktober, [èn] na granman Arabi Adam, nanga ala den kapiten foe hen, èn ala den tra soso soema kon piki wi foe toe tron agen, den taki, den alamala piki wi nanga den heri hati, [èn] den taki: wi wani teki na bribi foe Gado nanga prisiri, ma Johannes King, oen si, te oen go na bilosé, oen sa si wan tra hedeman foe wi, oen moe taki gi hen taki, na so oen tjari na bribi foe Masra Gado kon na wi. Ma wi alamala wani meki na hedeman tjari oen go taki gi na Fransman, disi ben kon fri nanga wi fosi, a nen Tolinga. Oen taki gi hen taki, na so Masra Gado seni kerki kon na wi, ma wi alamala wani teki na bribi. Èn foe dati hede wi

seni piki den foe den kan sabi taki wi wani. We, na so den Boni-nengre piki wi nanga den heri hati.

<8, 9 okt.> Débroko mamanten den alamal tjari wi go na boto nanga prisiri. Èn den alamala begi mi, den taki: Johannes King, grantangi-tangi, no libi wi langa foe kon na wi baka, èn membre wi toe na ini na begi foe Masra. Èn so den oema alamala kari den man, trawan na baka trawan, ibriwan begi so srefi. Èn den taki agen: Johannes King, grantangi membre wi, joe no moe fergiti wi [èn wi] na ini na begi [hen]. Wi go na boto, wi saka bilo go sribi na wan boesi kampoe.

10 <okt.> Débroko wi saka bilo kon sribi na wan boesi kampoe.

11 <okt.> Agen débroko mamanten dridewroko wi hopo, èn wi pari tranga dorodoro, te na Porigoedoe. Èn wi go sribi dape, hori kerki.

12 <okt.> Débroko mamanten mi hori kerki gi den soema agen. We, Porigoedoe, dati de leti na prati foe na liba Lawa nanga Marwina liba. Èn na dia tori foe den Boni-nengre kaba. Amen.

24. *Tori foe na nengre Augustus, di ben de foe Masra Sikran-nengre [èn hen] nanga na tra nengre foe na pranasi Asridan, na Kotika liba, a nen April*

[Èn] na na srefi fodewroko mamanten den toe soema kon na mi, èn den taki: baja Johannes King, wan sani hati wi toe soema, wi kon taki nanga joe, begi joe. Èn mi piki den, mi taki: a boen, mi sa jere oen. Nomo Augustus fosi bigin, a taki: joe si mi ben gi opoe na kerki langa ten, ma mi no ben dopoe ete, èn di pina kon kisi mi — èn mi no ben kisi dopoe ete, di pina kon moro mi — na foe da hede mi ben lowe go kibri na ini boesi. Ma nanga ala di mi de na ini boesi, mi no ben fergiti foe begi Gado, [èn] ma mi no ben man foe helpi mi srefi. We, now mi si Masra Gado sari foe mi, a seni hen foetoeboi kon na wi dia. Grantangi, mi brada Johannes King, te joe go na foto, taki gi den leriman taki, meki den loekoe na ini boekoe foe Masra Bau, den sa si na nen Augustus foe Masra Sikran, disi no ben dopoe ete, [èn] nanga [na] April foe Asridan. We, wi ala toe seni begi den leriman foe wi, grantangi-tangi te leriman nanga Johannes King de kon na Djoeka, leriman membre wi — grantangi leriman Van Calker, tjari wan toe broko broekoe, [èn] nanga wan toe broko empi kon gi wi, foe wi kan tapoe wi skin. Èn te leriman kon na Djoeka, wi sa taki nanga leriman, [èn] bikasi wi hangri foe kisi na sani disi wi ben lasi: we, na santa dopoe foe Masra. Èn na so den toe soema ben begi mi Johannes King,

foe mi tjari na boskopoe kon gi den lobi leriman foe wi, [den] <di> pina moro den. Amen.

25. *Na tori disi de na tori foe di wi go taki den soema adjosi na Marwina èn Djoeka*

13 oktober, [èn] wi libi Salome Afi nanga den toe oema pikin foe hen, Wilhelmina Abeni, nanga Adolfina Akoeba, nanga den dri man soema Majoro nanga Nanoe nanga Kansi, èn a boi Lukas, na den dati wi libi na Porigoedoe, èn den no go na huposé moro nanga wi, go taki adjosi. Èn mi Johannes King nanga Noah Adrai, èn Isaäk Adjani, èn Atamaren, èn Asoekoe Boni, èn na boi Samuel Kwakoe, na wi go baka te na Krementi. Èn na srefi fréda, di wi komoto na Porigoedoe, wi go te doro wanten na Krementi.

14 <okt.> Na satra wi tan nanga den dape, te wan joeroe ten, dan fosi wi go na na tra pranasi, a nen Pouwi. Èn na dape kapiten Geni de. We, kapiten Geni nanga hen brada Njan-Kwasa, den nanga tra soema moro, foe na srefi pranasi, den dati, mi si, habi wan leti firi foe na wortoe foe wi lobi helpiman, bikasi den begi mi toemoesi foe dati. Èn den taki: ke Johannes King, membre wi nanga na kon baka, grantangi <membre wi nanga> na begi foe Masra. We den soema foe Pouwi den dati wani leti begiman toe na ini na boskopoe foe Masra. Èn na sabaten wi drai baka go sribi na Krementi.

15 <okt.> Sonde, wi drai baka kon na bilosé, èn wi kon sribi na wan pranasi, a nen Tabiki. [Èn] wi hori kerki dape agen.

16 <okt.> Na moende mamanten mi hori kerki agen, dan wi taki ala soema adjosi, [èn] wi saka kon baka na Porigoedoe, èn wi sribi dape. Ma mi no hori kerki na na sabaten moro.

17 <okt.> Èn débroko mamanten mi Johannes King nanga Isaäk èn Majoro èn Asoekoe, wi fo soema go fara wan bon. Wi koti wan pisi, foe wi meki wan mata, foe mi fon alési. We, di wi koti na pisi oedoe, tjari kon na Porigoedoe, wi lanpresi, mi teki haksi foe mi kapoe na oedoe poti leti. Èn na haksi misi na oedoe, a grati pasa kon fadon na [na] mi kroektoe hanoe sé foetoe, èn a kapoe mi wan bigi kapoe, a lon foeroe broedoe sote, ma a no hori langa fosi na broedoe tapoe. Èn Masra Gado sari foe mi.

18 <okt.> Débroko mamanten mi ben waka pikin-pikinso nanga na foetoe, ma no wan soema ben denki mi sa waka so hesi nanga na foetoe. We, na Masra Gado ben helpi mi so hesi. Mamanten mi hori kerki.

26. *Tori foe na begi foe Adam na Porigoedoe*

We [di] mi singi wan tangi psalm. Di wi kaba foe singi, nomo wan gran soema foe Porigoedoe, a nen Adam, na wan komando nengre foe den friman, èn owroe friman, a ben libi na bakra pranasi langa ten, èn foeroe jari pasa kaba, foe sensi na ten di hen nanga den friman ben lowe go na boesi, [èn] a hopo, hen nanga den [tra] oema [moro], den alamal saka kni na gron, den begi Masra Gado, den taki: grantangi wi Gado, joe srefi si fa wi de pôti, grantangi wi begi Masra Gado foe joe foetoeboi Johannes King nanga ala den trawan, na wan enkri dé nomo, ke, Masra no moese mandi foe disi wi tapoe na foetoeboi foe Masra, foe den tan nanga wi na wan dé moro. We, di den begi Masra Gado so, dan fosi den taki: Johannes King, joe si, wi begi Masra Gado foe joe no moe gowe. Tamara joe moese hori kerki gi wi, a wan dé fosi oen gowe. Èn dan den alamal taki Masra Gado grantangi foe disi a sari foe den, a seni soema foe kon poeroe den na ini na pina libi. Dan den begi agen, den taki: grantangi, wi Masra Gado, joe moese doe Johannes King boen, èn joe moe helpi hen, foe no wan ogri no moese miti hen. Ke Masra Gado, grantangi-tangi, joe moe gi Johannes King langa libi, meki a helpi wi pôti, èn poeroe wi na ondro na tranga foe didibri; ke Masra, loekoe Johannes King boen gi wi, meki a leri wi na pasi di wi moe waka, foe wi sa komopo na didibri hanoe. Èn so den alamala naki hanoe, den taki Masra grantangi. Amen.

27. *Now na srefi tori foe Adam na Porigoedoe*

19 <okt.> Mamanten den alamal kon sidon, mi hori kerki, èn di mi de foe hopo, nomo ala den oema soema foe Porigoedoe, nanga na srefi owroe man, Adam, den alamala hiti kni na gron, den taki Masra Gado grantangi agen, foe di a seni soema foe kon poeroe den na ini na pina libi. Amen.

We di den begi so, nomo na granpapa kari mi: baja Johannes, mi pikin; èn a taki: joe si, joe na foetoeboi foe Masra Gado, èn na Gado srefi poti joe foe joe loekoe hen wroko. We joe si, joe no moe loekoe na na soso wroko foe grontapoe dia, joe libi [di] <de> foe Masra. Joe si, na sani disi Masra Gado wani foe joe doe, na hen joe moese doe. Èn joe no moe stré nanga hen, foe hen hati go bron nanga joe, a go kiri joe poeroe na wi hanoe sondro joe ten kisi — foe joe no loekoe na na soso wroko foe grontapoe. En [doe] na wroko di Masra poti joe foe doe, na dati joe moe doe. Èn efi wan soema wani pori joe nen, taki joe

lesi, joe no man foe wroko, meki a pori, joe no habi trobi nanga dati. We, meki a taki san a wani. Na disi wi nengre no sabi sani, èn efi wi ben <sabi> sani soleki fa bakra sabi, dan wi alamala ben moese de wroko gi joe, èn joe srefi no ben moese wroko, doe wan tra wroko, solanga joe de na disi grontapoe, boiti na wroko foe Masra Gado wawan. [Èn] bikasi na wroko di joe de, a bigi nofo kaba: Masra Gado poti joe, foe joe moese loekoe ala nengre. We, na wroko dati bigi nofo kaba. Èfi wan soema no wani loekoe joe, meki a tan, [èn] Masra Gado srefi sa loekoe joe. Amen.

We, di papa Adam nanga den soema foe hen begi Masra Gado so gi mi, [èn] mi Johannes King piki den, mi taki: grantangi foe oenoe disi oen begi Masra so gi mi, èn Masra Gado moe sari foe oen.

20 <okt.> Èn débroko mamanten froekoe, mi hori kerki. Ala den soema foe Porigoedoe kon makandra. Wi alamala saka kni na gron, wi begi Masra Gado, èn wi taki hen grantangi, foe hen boen hati no moe weri, èn fergiti wi nanga na santa tori foe Masra. Èn di wi kaba foe begi, wi singi wan psalm, èn [di] wi hopo wanten go na papa Adam hoso. Mi nanga Isaäk, wi go teki poeroe ala den obia sani foe hen tjari go na boto, èn wi trowe hafoe na ini liba, èn so wi taki ala soema adjosi, wi go na boto. Wan man nanga toe oema tjari wi kon pikinso na bilosé. Èn den helpi wi hari wi boto abra na bigi soela, a nen Porigoedoe. Na na soela nen den teki kari na pranasi: Porigoedoe. Èn dan wi saka bilo, wi kon sribi na wan boesi kampoe.

21 <okt.> Débroko wi kon sribi na wan kampoe, a nen Nason.

22 <okt.> Débroko mamanten ben de wan sonde. Èn wi hori begi kerki, èn wi teki reis agen. Na dé dati wi pari tranga. Wi kon na wan presi, a nen Feti Tabiki. Na dape wi go sribi.

23 <okt.> Èn débroko wi hopo teki reis agen; wi go tapoe sribi na wan wrokopresi foe den Boni-nengre. Èn dape wan hedeman foe den Boni de; mi taki nanga den sosrefi leki wi ben taki nanga den trawan. Èn den alamala piki na srefi fasi, den taki: a boen na wi alamala foe wi go na kerki, soleki den trawan wani, so wi srefi wani toe. Ma oen moe kon baka na wi, nanga na tori. Èn wi si krin taki ala den Boni-nengre habi na wan mofo, troe-troe.

24 <okt.> Na toedewroko wi kon doro na Masra Kappler pranasi; wi tan dape lostoe pikinso, te aiti joeroe na neti fosi wi komopo dape go na Wana-kriki mofo. Wi tan sribi dape, te débroko mamanten fosi wi go na ini Wana-kriki. [Èn] ma wi pina toemoesi ogri pasa marki na ini Wana-kriki, èn so wan bigi-bigi boto, ala den toe boto, disi wi ben tjari! Ma watra dré krin-krin na ini Wana-kriki, te den boto foe wi no

ben kan foe feni watra foe waka moro. A dré te a libi soso santi, ma grantangi foe wi boen hati helpiman; [èn] di wi begi hen a trowe pikin alen gi wi wan sabaten. Dati meki wi kon si wan pikin watra, disi wi kan hari boto na son presi. [Èn] son presi agen wi hari na soso santi tapoe, [èn] son presi wi hari na ini pikinso watra. Èn son presi wi trowe lolo hari boto na tapoe. Ma wi moe poeroe ala sani na ini boto, fosi wi hari na soso boto abra na dré gron, dan fosi wi tjari ala den lai [foe] waka na foetoe go poti te na fesisé. We, na wroko ben tranga gi wi toemoesi, pasa marki, ma tokoe mi no sweri taki noiti mi no sa waka na Wana-kriki moro, nono, [èn] mi wensi, efi wi lobi helpiman wani so, nanga hen tranga, efi a sari foe mi, mi no waka na ini na kriki nanga so wan ogri tranga dréten moro, bikasi wi ben firi pina toemoesi.

25 <okt.> Alwasi na kriki habi watra, tokoe a de wan pina presi foe waka a tapoe nanga birbiri, èn so wi waka na heri dé, hari boto te neti, wi sribi na ini Wana-kriki.

26 <okt.> Débroko wi hari boto agen, te na watra kon dré toemoesi, wi tapoe wan dan. We di wi doe so, na watra kon sweri pikinso na ini na kriki, bikasi na kriki de wan swampoe presi. Èn wi hari boto wan toe dri oekoe langa. Wi meki kampoe na ini boesi, wi sribi dape.

27 <okt.> Èn débroko fréda mamanten, wi teki pasi, wi kon miti nanga <wan> toe Djoeka-nengre, den de toe man nanga wan oema, èn dri pikin. [Èn] wi miti nanga den na wan presi, a nen Kapasi-Masanga, na dape na watra de prati leti na mindri. Èn hafoe de lon go na Marwina, èn na tra hafoe de lon go na Kotika. We den soema ben de na ini na srefi pina leki wi de toe. We, wi kon moksi makandra. Den helpi wi hari boto, èn wi helpi den hari foe den toe, bikasi pe na prati watra de, a dré krin-krin. A libi soso doti nanga santi, èn noti no ben man foe tan na ini na boto foe wi, ala sani wi ben poeroe tjari waka nanga foetoe go poti na fesi, dan wi kon hari na soso boto, ma tokoe ete wi no ben doro na dipi watra. Wi ben sribi dape; wi meki kampoe, bikasi wi no ben kan foe hari [hari] ala den boto na srefi dé. Na hafoe wi hari kon poti na pasi.

28 <okt.> Èn débroko mamanten wi hari ala den boto, wi go doro na dipi watra, wi go sribi na wan presi, na wan kriki mofo, a nen Nengre-kriki.

29 <okt.> Sonde mamanten mi hori begi kerki; wi komopo dape go sribi na Tamalen.

30 <okt.> [Èn] di wi komoto na Tamalen, wi saka kon te na na fosi pranasi. Di wi komopo dape, wi kon sribi.

31 <okt.> Èn di wi komopo dape, na srefi dé, wi pari tranga te

neti, èn wi waka na heri neti te doro Njoen-Foto, wi pasa te kon doro na foto. Èn so wi ben waka na heri neti doro, te fo joeroe moesoedé, fosi wi doro na foto. Èn ala nanga ala wi ben waka tin na dri dé langa na pasi, fosi wi doro na foto.

28. *Tori foe Maripaston*

Den 2. Juli 1893.

We, solanga granman Noah Adrai ben de na libi [na libi] ete, [na] noiti wanten Johannes King nanga hen wefi Magdarena Akoeba ben sa habi wan rostoe libi na grontapoe. [Èn] no na ini na kerki wroko toe, di Masra Gado ben gi Johannes King foe wroko. Èn Johannes King no ha njanjan gron srefi. Èn Noah no ben wani gi hen pasi foe prani, [èn] no nanga kerki foe préki na kerki srefi, [èn] no nanga leri foe Johannes King moese go leri den pôti heiden soema na Matoewari moro srefi. Èn di lanti ben poti Johannes King foe kapiten, dati no ben boen na Noah, dati hati Noah na ini hen hati, te a go safri na baka, na den hedeman foe lanti, disi de loekoe boesi-nengre. Èn Noah haksi den hedeman, a taki: foe san hede oen poti Johannes King foe kapiten foe doe? Mi no wani Johannes King foe kapiten. Èn Johannes King no habi famiri, a no moe tan kapiten. Mi Noah habi famiri, na mi moe tan hedeman. We, na so Noah ben go meki hen srefi bigi na fesi foe den ambtenari foe lanti, fa hen de wan bigi sani na grontapoe. Ma tokoe, na srefi joeroe, Masra Gado na hemel ben piki Noah nanga wan tra <-nga> sten, sondo Noah srefi ben jere. Èn Masra ben taki: joe law-man, joe Noah, joe de meki joe srefi bigi na tapoe na sani, disi no de foe joe. Now mi sa poeroe ala den sani disi joe de meki joe srefi bigi, [èn] mi sa poeroe <den> na joe hanoë, gi mi foetoeboi Johannes King, èn mi srefi sa helpi hen, gi hen tranga, foe doe na wroko foe mi, disi mi ben poti hen foe doe na Maripaston. Ma joe, Noah, disi sa de na laste tron, di joe hai si foto, èn na ini disi jari srefi joe sa tron wan dede soema, bikasi joe wani pasa na lin foe Gado, joe Masra, nanga joe égi wani, én foe dati hede mi sa poeroe joe na grontapoe. Èn na bigi foe joe sa lasi, èn mi sa gi na granman <-wroko> na na soema di mi wani. We, na bigi foe granman Noah, dati sa kaba wanten krin-krin. We, na so Masra ben meki na pramisi wortoe foe hen kon na krin. Èn na Maripaston, ala soema teki wan eksempre foe si, fa bigi membre kan meki soema fadon hesi na ini sondoe, sondo hen srefi sabi. Èn wan libisoema membre na ini hen hati, taki hen de

wan bigi sani, we, so wan soema fergiti Gado hesi, bikasi a ben poti fertrow na hen srefi tapoe. Ën so wan soema moese tron law-man krin-krin.

29. *Tori foe Maripaston*

We, a ten di Noah ben jagi Johannes King nanga hen wefi Magdarena, èn pikin Sofia [èn] nanga toe jongoe pikin boi foe Amaria, wi wawan ben moese teki na reis foe go na foto, [we] di no wan soema foe Maripaston ben de na wi kanti. Ën na man pikin foe Magdarena, a nen Alamoe, na hen ben tjari wi, waka nanga wi na pasi go doro te na foto. We, na dé di Johannes King ben moe libi Maripaston gowe na boto, foe go na foto, foe libi na gemeente, den soema na Maripaston nanga Noah ben firi sari foe na gowe di Johannes King nanga hen wefi moe gowe? [Ën] no-no, kweti-kweti, no wan foe den soema no ben firi no wan dropoe sari, kweti-kweti. Bikasi den alamala ben tan na Noah kanti, foe helpi hen, granman Noah, kiri Johannes King, nanga hen wefi Magdarena, èn Sofia na ini den hati, nanga dorosé toe. Ën na dé di Johannes King de gowe, Noah hati ben prisiri, a ben go na boto, a gowe foe hen na onti na haposé nanga prisiri. Ën na dé dati ben de wan prisiri èn switi dé foe Noah nanga ala den tra famiri foe hen. We, ma na dé dati no ben de wan prisiri na Masra Gado hai. Ma na Noah hati ini, a ben prisiri toemoesi, foe ala soema moe si, fa hen de wan bigi èn hé granman, disi habi tranga na kondre. Ën hen kan broko, hen kan meki èn kan doe san hen wani. Ën Noah de taki na ala soema fesi, a de taki: na mi Noah habi foe taki na kondre, na ala soema tapoe.

We mi Noah, mi jagi Johannes King poeroe na Maripaston, meki a gowe, meki a go waka pina. Ën Johannes King habi bigi nen toemoesi, ma hen a no granman, èn toe granman no de tan na wan kondre. We, so nomo Noah habi na maniri foe meki hen srefi bigi na ala soema fesi, moro san Masra Gado gi hen. We, nanga foeroe kosi-kosi Noah ben de kosi Johannes King nanga hen wefi Magdarena. Noah de kosi Johannes King nanga hen wefi, te Noah si den frènde soema kon na Maripaston. Now, dati de wan bigi prisiri foe Noah, foe a kosi Johannes King nanga hen wefi Magdarena, gi den sjen na ala wakaman fesi, [èn] foe den wakaman kan tjari na njoensoe go farawe, fa Johannes King nanga hen wefi de [na] <den> moro takroe soema foe Maripaston, na den mindri. We, na so Noah ben ferforgoe Johannes King nanga hen wefi Magdarena doro nomo, te 20 jari langa. Dan Noah

doe moro ogri, a jagi Johannes King nanga Magdarena poeroe na Maripaston krin-krin. Ma na bigi Gado na tapoe no ben tan tiri toe. A seni wan hebi strafoe kon na den soema foe Maripaston tapoe, nanga hangri èn siki nanga dede srefi toe. Èn ala sortoe pina libi kon fadon na den tapoe. Èn di Noah ben de wan tranga hati soema, a no ben wani na nen dati, taki a saka hen srefi na Masra Gado ondro, foe a rneki fri nanga hen brada Johannes King. Èn Noah ben wani foe Johannes King nanga hen wefi Magdarena moese go boigi kni na gron, anbegi hen soleki Masra Gado na tapoe, dan fosi hen sa gi Johannes King nanga hen wefi Magdarena pasi foe go libi baka na Maripaston. Èn di mi Johannes King jere na taki foe Noah, di a taki hen wani foe mi nanga mi wefi moese go anbegi hen, dan fosi hen sa gi wi pasi foe wi go libi baka na Maripaston, [èn] mi Johannes King nanga mi wefi Magdarena, wi ala toe taki makandra, [èn] wi taki: na presi foe wi go boigi kni na gron anbegi Noah leki Masra Gado na tapoe, foe go libi na Maripaston hede wi moe doe dati, a betre wi ala toe tan na ini boesi, te wi dede, a kaba. Ma begi wi no sa go anbegi hen toe.

Èn Masra Jesus ben tan wi getoige. Te na leti joeroe foe hen kon, Noah ben moesoe gi abra nanga wan féfi getoige foe ala den bakaman foe hen, [èn] den disi ben de gi hen falsi leti, foe ala den soema dati moese kisi sjen, fosi Noah tapoe bro. We, na so Masra Gado habi ten èn pasensi, nanga den falsi soema, den disi de tan falsi getoige, foe poti lé na soema tapoe, [èn] alwasi den soema èn famiri foe Johannes King na Maripaston ben si krin-krin, taki Johannes King nanga hen wefi Magdarena no doe no wan fowtoe. Èn den alamala ben si krin, taki na granman Noah Adrai wawan ben doe na fowtoe, na hen wawan ben de ferforgoe Johannes King nanga hen wefi Magdarena doro nomo, na ala fasi. Ma tokoe, presi foe den taki leti, leki wan kristen soema, no-no, dati no ben de na ini hati, ma na falsi getoige foe den tan poti lé na Johannes King nanga hen wefi tapoe. Dati ben de den bigi prisiri. We na falsi hati foe den ben meki na hatibron foe Gado fadon na den alamala tapoe, na srefi jari, te a fadon na Noah tapoe srefi. Masra Gado kon na hen na grontapoe, bikasi na hen de na fesiman disi de tjari oproeroe doro nomo de kon na Maripastoo. We Gado koti na kroetoe.

30. *Tori foe Maripaston*

We, foe sensi mi Johannes King nanga Magdarena libi leki man nanga wefi, wi ben libi na bilosé foe Ganse na Wakibasoe. Èn wi ben dape wan heri jari, bifosi wi komopo janda go na Maripaston, bikasi

na Maripaston ben de mi Johannes King libi pranasi srefi. We, di mi ben siki, mi ben go na wan famiri foe wi jana na Wakibasoe, foe go soekoe dresi. We, di mi kon baka na Maripaston — daten wi alamal ben de heiden soema wawan èn foeroe takroe wroko foe didibri ben waka tranga na wi mindri sote, efi Masra Gado no ben habi sari hati foe wi na na joeroe ten <dati>, wi alamala ben sa dede na ini na pina libi, disi didibri ben poti wi — [èn] wi alamala ben de na ondro dwengi foe didibri, moro ogri leki fa ala nengre ben de srafoe foe bakra na katibo ten. Èn ete, srafoe foe bakra betre moro leki srafoe foe didibri, bikasi den masra foe den srafoe ben de gi den nengre njanjan nanga dringi èn krosi foe weri. Ma tokoe didibri no doe so, didibri soekoe foe poeroe [foe poeroe] ala sani na libisoema hanoe, nanga ala sortoe pina èn dwengi, hebi libi foe dini didibri, èn dan a de poti ala sortoe ogri siki na joe skin. Èn ala sortoe ogri tesi didibri de poti na joe tapoe, alwasi fa joe dini hen. We na so Masra ben sari foe Maripaston; a kon poeroe wi na ondro na tranga foe didibri. We now wi alamala ben ondrofeni na hebi libi kaba. We, di Masra Gado helpi wi so fara, a no fiti foe saka wi srefi na hen ondro, dini hen nanga wi heri hati? Ja, foe troe-troe, dati ben fiti ala Maripaston nengre, foe wi alamala moe saka wi srefi na Masra Gado ondro, [èn] wi alamal ben moese lespeki hen, wi moe frede hen wan santa frede, èn prijze hen anga wi heri-heri hati. We, den soema na Maripaston ben sabi na boen disi Masra Gado ben doe gi den; ja na begin foe na bribi, disi Masra Gado ben tjari kon na Maripaston njoen-njoen, [èn] di na jeje foe Gado ben kon seti na wroko na hen foetoeboi Johannes King tapoe, [èn] no wan soema na Maripaston ben wani gi Johannes King jesi, [èn] den alamala ben loekoe Johannes King leki wan kiriman hopo na den mindri.

Èn wan-wan tron Noah ben de gi Johannes King wan boen lai, foe a moe hori na bribi doro, ma wan toe dri [de] dé na <baka> hen srefi begin foe ferwéti Johannes King toe, foe na bribi hede. Ma tokoe Masra Gado ben habi so foeroe pasensi nanga den, te 6 jari langa, dan fosi den hai kon krin pikinso, den teki na bribi nanga den heri hati. Èn daten granman Josua ben de na libi ete. Noah ben de kapiten, na bribi ben waka so switi nanga saka fasi, èn ala soema na Maripaston ben saka den srefi na Gado ondro. Èn daten ala sani ben waka so boen na Maripaston. We, di granman Josua kon dede, Masra Gado meki Noah kisi na granman wroko na hen anoe. We na dape Maripaston begin foe pori safri-safri, te bakaten a kon pori krin-krin na ini ogri-doe. Bikasi ala den ogri leri, disi Noah ben de leri den soema na Maripaston, dati ben pori den, te pikin moro den no ben lespeki na wortoe foe Gado

moro. Noah ben saka na wortoe foe Gado krin-krin nanga den falsi leri foe hen.

31. *Now disi de na tori foe na bigin foe na libi foe Johannes King nanga hen wefi Magdarena*

We sensi mi Johannes King nanga Magdarena libi leki man nanga wefi, a pasa 40 jari kaba. Èn wi ben libi na bilosé foe Ganse na Kwaribasoe, èn wi ben libi dape wan heri jari langa, bifosi wi komopo jana go na Maripaston, bikasi Maripaston ben de Johannes King libi pranasi srefi. We, di mi ben siki, mi ben go na famiri foe wi na Kwaribasoe go soekoe dresi, èn na dape mi ben si Magdarena, mi libi nanga hen leki man nanga wefi. Ma daten wi ala toe ben de jongoe <èn> knapoe ete, we [di] mi nanga Magdarena, wi ala toe ben de heiden soema ete, èn na na joeroe ten <dati> foeroe tesi ben miti mi, siki nanga trobi èn ferdriti libi ben miti wi toemoesi na Kwaribasoe. Ma tokoe Masra Gado, di habi sari hati foe ala pôt zondaar, hen disi de tiri ala sani, we na hen ben gi wi tranga nanga pasensi <foe> wi hori na pina, te mi ben tjari Magdarena go na Maripaston. Wi ben miti foeroe tesi foe grontapoe, moro ogri agen foe siki, èn trobi na<-nga> sari, èn ferdriti libi foe grontapoe, nanga ala sortoe heiden libi èn fasi; pina-pina libi ben de na wi tapoe toemoesi. We, di lobi helpiman si na libi kon [so] hebi gi wi toemoesi, a seni hen boen jeje kon, foe a kon poeroe wi na ini na pina libi foe heiden. Èn daten didibri ben ferforgoe wi, hede nanga foetoe. Èn didibri ben sabi na fesi kaba taki, Masra Gado sa kon foe poeroe wi na hen ondro. Dati meki didibri ben tjari ala sortoe ogri sani kon na wi tapoe na Maripaston, te pikin moro trawan ben kan kiri trawan nanga haksi srefi. Èn [nanga] ala sortoe takroe geest ben kon lontoe wi na Maripaston kaba. Ma tokoe Masra Gado no ben fergiti wi foe helpi wi na ini den ogri libi, a kon poeroe wi na ini na pina libi. We, na bigin, di wi ben de heiden soema ete, Noah ben lobi Magdarena, a ben helpi hen na foeroe sani nanga lobi, soleki a fiti foe wan gran brada moe libi nanga hen pikin brada wefi. We na daten Magdarena ben de nanga bere, èn di na bere kon bigi foe a meki, Noah ben lai boto foe a gowe na foto. Ma tokoe, di na ten ben de krosbé kaba foe Magdarena meki, Noah ben libi na boto tan so nanga den lai na tapoe watra. Èn a ben tan waktu nanga pasensi te Magdarena meki Sophia; èn a dé di Magdarena ben meki Sophia, a ben boen na ala soema na Maripaston, den ben prisiri toemoesi, den ben gi wan bigi dansi, na heri neti te dé. Èn na heri dé agen den ben de pré dron, den de singi,

de dansi na heri dé. Dati ben de wan bigi prisiri dé foe ala soema na Maripaston. Èn soema foe Matoewari ben kon na Maripaston toe, oema nanga man, den alamala ben kon moksi na ini na pré. Èn Noah ben tan waktu nanga pasensi, te aiti dé na baka wi poeroe na pikin Sophia na doro, dan na baka, dan fosi Noah ben go na foto. We, daten Noah no ben kisi bigi membre ete, èn foeroe ogri prakseri no ben hopo na Noah hati ini ete. We, na tra granman, Josua, ben de na libi ete. Èn di granman Josua kon dede, na hen baka Noah kisi na wroko, a tron granman. Èn now wan heri tra membre kon hopo na ini Noah hati ini. Now Noah kon bigin foe ferforgoe Johannes King nanga hen wefi Magdarena, den ala toe, Noah no wani si den na ondro hen hai srefi. Èn Noah taki: Johannes King nanga hen wefi Magdarena feni boen toemoesi na kondre, moro leki hen. We, doro nomo Noah de taki Johannes King nanga hen wefi Magdarena habi boenhede toemoesi. Masra Gado meki den leriman de pai Johannes King na na kerki wroko, di a de doe, èn a de wroko njanjan gron. Ala sani foe Johannes King kisi bigi nen na kondre moro leki hen èn — na so Noah taki — kaba mi na granman. We, na so Noah kisi toemoesi bigi djaroesoe na hen pikin brada Johannes King tapoe, te a no kan si hen na ondro hen hai moro srefi.

We, so srefi ala den tra famiri foe Johannes King de na Noah kanti toe, nanga na srefi djaroesoe hati na Johannes King nanga hen wefi Magdarena tapoe toe. We grantangi foe wi lobi helpiman, die hen srefi meki ala den ogri kibri prakseri disi ben de na ini den Maripaston nengre hati ini, foe den doe nanga Johannes King nanga hen wefi Magdarena, [èn] <grantangi dati> Masra Gado poeroe ala den ogri prakseri kon na krin, te den no kan kibri moro. Èn ala den soema foe birti nanga den soema na Matoewari srefi, di no de krosibé, kon sabi dati toe. We, grantangi foe wi lobi helpiman, di a meki Johannes King kon sabi hoemeni fejanti, di hen habi na ini hen famiri srefi, di no kan kibri moro, a kon na krin. [Èn] grantangi foe wi Gado. We sonten wan soema sa wani sabi [efi] <ofoe>, di Noah dede, kaba sonten Johannes King sa wani foe pai den soema na Maripaston ogri foe ogri baka. Èn dan mi Johannes King srefi sa piki dati krin, mi <sa> taki: no-no, kweti-kweti, èn Masra Gado srefi moese kibri mi foe dati, foe mi no moese pai no wan foe den ogri foe ogri baka.

Èn mi brada Noah srefi, di ben de na ogri fesiman foe tjari den trawan na ini na moro bigi ogri sondoe, ma tokoe Masra Gado ben gi mi tranga foe mi gi hen pardon nanga mi heri hati. We, sosrefi mi gi ala den opsteek bakaman foe hen pardon toe nanga mi heri hati.

Èn mi no sa pai den ogri foe ogri baka. Masra Gado moe helpi mi foe mi moese doe, soleki Josef ben doe nanga den brada foe hen disi ben seri hen, ma tokoe a no ben pai den ogri foe ogri baka, a ben gi den pardon.

32. *Tori foe Maripaston*

We, efi mi pôti, Johannes King, moe soekoe foe pai den soema na Maripaston ogri foe ogri baka, fa mi sa man foe begi wi Masra Jesus pardon foe ala den someni doesoen ogri di mi de doe? [Èn] ma tokoe Masra de gi mi pardon ala dé foe den sondoe foe mi; we a no fiti foe mi moe prijze Gado foe hen boen hati, èn foe na bigi sjen di a poeroe na mi tapoe, na ala soema fesi na Maripaston? We Masra Gado meki den soema disi ben moksi nanga Noah de spotoe mi, oema nanga man, den alamala kisi sjen. Èn Noah srefi mofo bekenti na sjen na den alamala fesi, fosi a tapoe bro. We, Masra Gado poeroe na sjen na mi fesi, a hiti hen na den alamala tapoe. Èn now den kon si hoe bigi konkroeman di den de, èn fa Masra Gado poeroe na falsi hati foe den kon na krin, èn fa ibriwan foe den ben soekoe boen foe kisi na Noah moro leki <na> Masra Gado na hemel. Ja, troe-troe ala den soema foe Maripaston ben soekoe foe kisi boen nen na libisoema nanga didibri moro <na> Masra Gado, bikasi te na na siki joeroe foe Noah srefi, tokoe Noah ben seni soema go te na Santigrón, foe den go soekoe helpi na didibri na den heiden soema. Èn te na Noah laste dede joeroe, tokoe a no ben de nanga wan leti fertrow fasi, foe hori leti bribi na Masra Gado wawan, tokoe Noah ben kanti-kanti ete. Èn nanga na bribi foe hen [èn] <hen> hati no ben hanga leti na Masra Gado leki na helpiman foe hen zieli. We na so srefi, ala den trawan toe, na heri gemeente na Maripaston ben lasi hati krin-krin. Den alamala ben poti den fertrow na na law didibri disi kon na Santigrón, di den heiden de kari grantata.

We, ala den sani dati na law sani wawan, a no sani foe wan Kristen soema poti fertrow na hen, a de wan falsi geest wroko troe-troe. Amen.

We, Masra Gado, mi de prijze joe foe na bigi boen, di joe doe nanga mi, alwasi mi de wan sondoe soema tokoe mi de prijze joe te na ini mi hati. Èn mi lobi Masra, teki doesoen tron doesoen grantangi foe na sjen, disi joe poeroe na mi tapoe. We, mi hati de prijze joe, Masra foe hemel nanga gron, na joe gnade srefi ben meki mi tron wan libisoema, te mi kon sabi joe de na libi-libi Gado. Ke, mi hati lobi helpiman, tan na mi hati moro krosibé foe mi kan kisi krin foe sabi, fa mi moese dini joe. We, grantangi foe joe, mi Gado, no fergiti joe foetoeboi Johannes King nanga mi wefi Magdarena, èn den pikin toe: Sophia nanga den

dri pikin, [èn wi] disi ben de na ini na pina libi: Elias èn Samuel nanga na pikin boi Johannes King Kodjo, we Masra Jesus membre wi wan aparti fasi, tangi-tangi. Èn grantangi, wi begi joe, wi Masra Jesus, no libi wi, no na neti, no na dé, èn tan na wi sé alaten. Amen.

33. *Tori foe Maripaston*

We di Noah ben de kapiten ete, granman Josua ben de na libi ete, Noah no ben habi pasi foe doe ala den ogri, di a de doe noja. Te [na] hen laste dede joeroe kon so krosibé, èn ete a ben soekoe wan fejanti libi poti na grontapoe, foe taki: a ben go na posoe Fini-Santi, na na komandanti, go meki brifi seni go na foto, foe go poeroe kapiten Petrus Blaka Floeta na kapiten. We, den hedeman foe lanti doe hen na prisiri toe, èn foe di den no ben sabi ala na falsi hati fasi foe Noah, den poeroe Petrus Blaka Floeta na kapiten. Ma dati Noah no ben doe leti, di a ben seni na brifi gi lanti. Èn na brifi ben taki so: Noah seni taki gi den hedeman foe lanti, alwasi hen dede srefi, ma tokoe lanti moese doe hen na plisiri, den moe poeroe Petrus Blaka Floeta na kapiten. Ma tokoe a sori leki Noah no ben doe leti nanga dati na Masra Gado hai. Èn a no kisi toe wiki langa na baka srefi, Masra Gado seni kon poeroe Noah zieli na hen skin. A dede; dati kaba. Èn Masra Gado srefi koti na trobi èn kroetoe, a no libisoema. Noah dede, dati kaba now. Ma tokoe lanti gi hen kapiten baka.

34. *Tori foe granman Josua dede*

[Ma] daten Josua ben de na libi, a no ben de wan koniman toe foe tiri kondre leti, soleki a fiti. We di a dede, Noah go na hen presi na na granman wroko. We Noah ben de pikin moro koni leki Josua. Ma tokoe Josua no ben kisi bigi membre na na granman wroko, di a ben de. We, alaten granman Josua ben tiri kondre nanga saka fasi, èn di hen dede, Noah go na na granman wroko. We, so hesi di Noah kisi na granman wroko na anoe, bifo lanti ben gi hen na wroko abra na hen anoe, nomo Noah ben bigin pramisi na fesi kaba, a ben taki: efi lanti sa poti hen foe hen tron granman foe den Matoewari-nengre hen sa ogri nanga den toemoesi. We, di Noah ben poti na ogri prakseri na ini hen hati na fesi, bifo a ben go na na wroko foe granman, na dape didibri ben kisi hesi okasi foe seti trapoe gi Noah, na bigin foe na granman wroko, di a go. So wanten-wanten Noah kisi bigi membre. A bigin foe strafoe den soema na ala fasi, te a jagi son foe den Kloentin-

nengre hafoe gowe te na Coppename, nanga kré-watra na den hai. Ën ala sortoe kiri wroko èn takroe libi, dé foe dé Noah de prakseri moro ogri foe doe na ogri tapoe te a tjari na nen foe wan kiriman, sondo hen srefi sabi. We di Noah ben proeberi foe tiri kondre, sondo foe poti hen fertrow <na Gado tapoe>, foe begi Masra Gado, foe Masra srefi moe helpi hen tiri na wroko foe hen, we dati meki Noah hari wan bigi strafoe kon na Maripaston tapoe. Ën na froekoe foe Gado fadon na na heri gemeente foe Maripaston tapoe, te Maripaston broko krin-krin. Ën a no foe dati wawan, ma nofo soema dede na ini na strafoe, oema nanga man. We dati no ben seki Noah hati ete, foe a drai hen libi soekoe pardon na Masra Gado. Ën Noah ben hori na tranga hati fasi foe hen doro, te Masra Gado ben moese foe poeroe Noah srefi na grontapoe, foe ala soema na Maripaston moe kisi wan warskow na dati tapoe, foe den moe si dati na soema, disi den alamala ben poti fertrow na hen tapoe moro leki Masra Gado, [èn] fa hen nanga na heri gemeente, den alamala kori den srefi. Ën foe soso. [Ën] Noah ben soekoe foe ala soema na Maripaston kori den srefi foe soso. Ën Noah ben soekoe foe ala soema na Maripaston, nanga den soema na Matoewari moese lespeki èn frede hen. Ën den alamala moese ondrodaniki hen moro Masra Gado na hemel srefi. Ën Noah no ben wani loekoe hen srefi leki wan pôti libi-soema moro, èn a ben loekoe hen srefi leki a de pikin moro grani leki den engri foe Gado. We Noah ben kisi na eer dati toe, na Maripaston nanga Matoewari. Ën ala soema ben loekoe Noah na den fesi nanga wan frede lespeki, moro leki fa den lespeki Masra Gado, di de libi na ini hemel. We Noah ben soekoe dati na den soema, èn a ben feni dati toe, troe-troe. We den soema foe Maripaston nanga den soema na Matoewari, den ben frede Noah moro leki fa den frede Masra Gado na hemel, èn den ben soekoe foe poeroe na bigi nen, disi de foe Masra Gado, gi dati na Noah. We, Noah si dati, fa ala den soema frede hen moro leki Masra Gado srefi, we dati gi hen manhati foe soekoe dati na Johannes King nanga hen wefi toe. We, di Johannes King no wani gi Noah na lespeki, disi de foe Gado, ma a gi hen na lespeki disi de foe granman wawan, we Noah no ben wani tefréde nanga dati. A ben wani Johannes King moese gi hen na srefi lespeki èn frede hen leki Masra Gado na hemel srefi. We, di Johannes King no wani gi Noah na lespeki, di hen moe gi Masra Gado na hemel, ma a ben gi hen na lespeki, disi de foe granman wawan, [èn] Noah no ben wani so. Na foe dati meki, moro foeroe Noah no kan si Johannes King na ondro hen hai. Ën doro nomo Noah ben soekoe na ala koni fasi foe kiri Johannes King, èn na so Noah no ben kaba foe ferforgoe Johannes King nanga hen wefi Magdarena, te 22 jari, dan

fosi Masra Gado kon koti na ferforgoe. Èn Noah srefi kon dede, a kaba.

We nofo tron Noah ben lobi foe taki na ala soema fesi, a ben taki: na Johannes King fosi moesoe dede libi hen, èn doro nomo na wortoe dati ben komopo na Noah mofo. We foeroe foe den wortoe foe Gado, disi skrifi na boekoe, nofo foe den komopo leti na Maripaston. Noah ben pramisi alaten foe kiri dosoe Amadja nanga Johannes King nanga hen wefi Magdarena na srefi ten. Ma now Noah wawan no ben man foe kiri Amadja, foe di Amadja ben de wan tranga soema. Èn na foe dati hede Noah ben go joeroe dri falsi kiriman leki hen srefi: [èn] Jonas Agasoe nanga kapiten Nonoe [èn] nanga Figranti; na den dri soema èn kiriman dati ben moksi nanga Noah meki fo soema di ben kiri Amadja. Ma den dri soema na Kloentin-nengre. We, ma moro foeroe kiriman ben de na ondro, disi ben de konkroe Amadja gi Noah foe Noah moe kiri hen nomo, èn te Noah wefi Albertina Konstansi srefi ben de wan foe den kiriman toe; na hen ben gi Noah na moro ogri rai, a ben taki gi Noah, [èn] a taki: efi Noah no kiri Amadja, dan hen no sa go nanga Noah na Matoewari moro. We di den foeroe soema lontoe Noah nanga na opsteek konkroe foe den, te Noah wefi ben de na ini toe, [èn] dati ben gi Noah moro foeroe manhati foe doe na bigi ogri, te a kiri Amadja. We jere fa Masra Gado de wan oprèkti Gado, di de kroetoe alasani nanga leti. Èn Noah ben doe den kiriman foe hen boen; a ben pai den soleki a ben pramisi den. [Èn] Jonas Agasoe, a ben poti hen foe kapiten, foe di a helpi hen kiri Amadja. We Masra no ben drai foe pai ala den kiriman wanten-wanten. A meki den ala dri soema dede moese-moese. [Èn] wan foe den, a nen Figranti, dati go hanga hen srefi nanga teté na ini hoso: a dede. Èn den ala dri dede; toe foe den siki dede; a kaba. Masra Gado srefi koti na kroetoe. Èn wan dé Noah nanga hen wefi Albertina kisi trobi, èn Noah taki gi hen wefi Albertina na ala soema fesi, [èn] a taki: Albertina, na joe meki mi kiri Amadja, na joe ben seni mi foe mi moe kiri hen. Èn soleki fa mi de now, mi no sabi fa mi libi tan. We di Noah ben taki so foe hen wefi Albertina na ala soema fesi, [èn] Albertina no ben kan stré nanga Noah, bikasi ala soema ben sabi dati krin taki, na so Albertina ben steek Noah troe-troe, foe a kiri Amadja. We Albertina ben hari hafoe foe na strafoe foe Amadja na hen srefi tapoe, èn a ben fadon na ini wan hebi oproeroe libi, di a no ben kan feni no wan pikin rostoe na hen strefi tapoe. Ma ala dé a tan leki wan bigi faja de leti na ini den hoso. We na so Masra Gado sabi foe strafoe ala den falsi hati soema, disi de leri trawan foe doe ogri. Alwasi na kibri joe doe dati, tokoe Masra Gado srefi de meki dati kon na krin, foe ala soema sabi.

35. *Tori foe na pori fasi di ben de na Maripaston na heiden ten,
di ala soema foe Maripaston ben de heiden soema ete*

[Èn] wan toemoesi hebi libi ben de na wi tapoe, èn bigi doengroe ben tapoe Maripaston krin-krin. A ben tan so leki dé no ben de hopo krin na Maripaston. Neti wawan ben de dape. A ben doengroe nanga ala sortoe takroe didibri wroko lontoe hen. We foe troe-troe, Maripaston ben de wan leti nesi foe didibri, èn daten no wan leti ben de foe si, kweti-kweti. Èn na doengroe wawan ben de. We, di Masra Gado sidon na hen tron stoeroe loekoe na ondro hemel na grontapoe, we di a <si> na hebi libi disi de na tapoe foe wi pôti zondaar na Maripaston, [èn] hen boen hati taki: Ke loekoe, mi sa seni wan helpi gi den pôti libi-soema na Maripaston, foe helpi poeroe den na ondro na tranga foe didibri. We, Masra doe so, a seni na jeje foe hen kon poeroe den na ondro na tranga foe didibri. We Masra doe so, a seni na jeje foe hen kon poeroe wi na didibri ondro, èn na bigin ala den pôti soema ben loekoe dati, leki Masra Gado tjari wan bigi ogri foe kon doe nanga wi. Èn di Masra Gado tjari kerki kon na Maripaston, na foe dati hede ala soema na Maripaston ben loekoe Johannes King na den hai leki na moro ogri kiriman, kon na den mindri. Èn foe di Masra seni na boen santa jeje foe hen kon na Johanes tapoe, èn Masra Gado gi Johannes King tranga, foe a poeroe ala den nesi foe didibri trowe, [èn] dati ben de wan toemoesi trobi sani na mindri foe den heiden soema. Èn wan bigi fejanti libi ben hopo na Johannes King nanga hen wefi Magdarena tapoe. Den heiden famiri foe wi loekoe wi na den hai leki na moro ogri kiriman, kon na den mindri. Èn na so Masra Gado srefi ben hori paseni nanga <den> te 6 jari langa, dan fosi den kon ferstan san Masra Gado wani doe nanga den. We, di Masra Gado ben hori pasensi nanga den someni langa, na te na ini na jari di meki 7, wan switi libi ben kon hopo na Maripaston, èn na baka fosi lanti poti Noah foe granman. Na dape na pori foe Maripaston bigin foe kon safri-safri. We jere san tjari na pori foe Maripaston. So hesi di Noah go na na granman wroko, nomo a no wani saka hen srefi na Masra Gado ondro moro, foe di a kisi na wroko foe taki na ala soema, [èn] na ala den Matoewari-nengre tapoe. Dan wan bigi membre prakseri kon hopo na ini Noah hati, te a no wani saka hen srefi na Masra Gado ondro moro. Èn a taki: na hen a foe taki na ala den boesi meti tapoe, na hen a foe taki na fowroe tapoe, na hen a foe taki na den fisi tapoe, èn hen habi foe taki na den santi nanga ala den hoedoe <tapoe>, di de na ini boesi, èn na den santi <tapoe>, disi de na ini liba nanga ala den ston. Èn Noah taki:

na mi Noah de granman foe den alamala. We nanga so wan prakseri di hopo na ini Noah hati ini, dati meki a doe foeroe ogri na Maripaston, te doro na Matoewari, èn te dati meki a tron kiriman srefi. Èn troe kownoe Salomon ben taki: te wan soema de bigin foe doe sondoe, fosi a moe kisi bigi membre. We na so a waka nanga Noah na Maripaston. Fosi a kisi bigi membre, te a bigin foe feti nanga Gado, èn ala hen wortoe ben feti nanga Masra Gado. Èn hen, na libi èn waka foe hen, a ben wani ala soema moese ondrodaniki hen moro leki Masra Gado na hemel srefi. We na so den doe na Maripaston. Èn dati meki Masra Gado seni wan skreki strafoe kon na den alamala tapoe. Èn dati kon moro ogri leki fa den ben de na heiden ten.

36. *Tori foe na moni foe Adiri*

We, daten di mi ben de heiden soema ete, na mi jongoe jari ten, foeroe soema ben njoesoe foe kari mi <na> na nen dati: Adiri. We, na baka den kon hori faste foe kari mi <na> na nen King. Èn wan dé na den 20. augustus 1867, loekoe, mi geest libi mi skin, èn mi de na ini na jeje fasi, èn mi si a tan soleki mi de na wan boesi presi, nomo mi si dri weti masra de waka de soekoe mi. Èn den haksi taki hoepe na soema disi habi na nen Adiri de, èn wi si wan nen skrifi na ini boekoe granwe kaba, den kari na nen Adiri. [Èn] wi waka soekoe na heri kondre, wi no kan feni na soema disi habi na nen Adiri, [èn] na so den dri masra taki. Èn wanten mi Johannes King piki den masra, mi taki: na mi habi na nen. Èn den dri masra, mi taki na <den>, mi ben habi na nen. Èn den dri masra taki: we wan moni dia; na Adiri moese habi na moni, bikasi na so a skrifi na ini boekoe granwe kaba. Wi no kan gi wan tra soema na moni; na Adiri moe habi hen. We, di den dri masra taki so, mi Johannes King piki den agen, mi taki: na mi habi na nen Adiri troe, ma a no mi moe habi na moni. Sonten na wan tra soema, bikasi na sani disi no de foe mi. Mi no kan foefoeroe hen. We, den dri masra tanapoe dape, den taki: na joe moe habi na moni; joe habi na nen Adiri, wi no kan gi wan tra soema na moni. Èn mi piki den agen, mi taki: no-no, mi no kan teki na moni. We, mi hori stré nanga den dri masra, te dri tron, nomo wan [tra] blaka masra waka go teki na moni na den tra masra hanoe. A tjari na moni kon gi mi. Mi taki: no-no, mi no kan teki na moni. Èn na blaka masra waka kon te na mi fesi nanga na moni na hen anoe, a taki: joe si Adiri, joe moe teki na moni. Na sani disi Masra Gado gi joe, no wan soema sa poeroe hen na joe hanoe, èn na joe moe habi na moni, teki hen. Mi taki: ja mi sa teki.

We, kon mi si hoemeni moni. Ën dan fosi den dri masra drai baka gowe. Ën na blaka Masra sori mi na moni, èn den dri masra, wan waka na fesi, toe waka na baka, den ala toe hori wan enkri tiki na den hanoe. Ën na blaka masra bigin foe teri na moni gi mi. A no kaba foe teri, nomo Masra meki mi geest kon baka na mi skin. Ën mi no ben sabi san Masra wani taki nanga na moni foe Adiri. Ma te bakaten, dan fosi Masra kon poeroe ala den sani gi mi moro krin. Ën Masra ben sori mi hafoe foe den wortoe na odo fasi, dan na baka a poeroe den moro krin gi mi. Ën ja foe troe na moni dati, hafoe ben de foe na wortoe foe Masra Gado, disi a ben gi mi foe mi tjari go prati gi den heiden soema. Ën hafoe agen de foe na moni disi mi moese njan foe pasa libi, doe hen wroko. Ën ja, ja foe troe, Masra Gado habi boen hati troe-troe foe so wan ogri zondaar leki mi Johannes King de, ma tokoe Masra habi so wan bigi boen hati foe gi mi so wan santa wroko foe hen na hanoe, foe mi moese doe gi hen. We, na lobi foe Masra Gado, a bigi pasa ala libisoema ferstan; o mi Masra Gado helpi mi foe mi moe doe joe wani nanga mi heri hati. Amen.

37a. *A tori foe pasensi*

Ke, ke, loekoe fa pasensi de wan toemoesi fanowdoe sani na mindri foe wi pôti libisoema. Ën foeroe moese teki wan exempre na na foetoeboi foe Gado, Johannes King, fa Masra Jesus meki a kon sabi fa pasensi de wan toemoesi fanowdoe <sani> foe ibri wan libisoema. Ën efi mi Johannes King no ben hori foeroe pasensi, mi égi gran brada Noah Adrai ben sa meki mi lasi hati, te mi ben sa teki gon soetoe hen kiri. Ma grantangi foe wi lobi helpiman, di a sari foe hen foetoeboi Johannes King, èn hen boen hati poeroe mi na dati. We, a poeroe mi toe na na njoen grantata gado foe den heiden soema, disi komopo te na Djoekakondre kon kori den soema na Santigron, leki fa fosi owroe ten sweri, di den gran afo foe wi ben tjari komopo te na Nengre-kondre kon dia. We na den speri sweri dati den gran <soema> na Nengre-kondre de teki foe helpi den foe tiri kondre. Ën difrenti sortoe sweri de na Nengre-kondre. Ën ala den foeroe piple èn nasi disi de libi na Nengre-kondre, ibriwan kondre habi wan aparti sweri nanga wan aparti nen toe. Ma ala den sweri no de doe na wan wroko. [Ën] trawan de foe kisi èn sabi den speri soema, te den doe wan ogri sani na kibri fasi, kaba soema kisi foe sabi. Ën den soema di lobi foe stré, sweri de foe kisi den. Ën trawan de foe sabi èn kisi hoeroeman, èn trawan foe kisi foeroeman, èn trawan foe sabi èn kisi léman èn konkroeman. Ën foe ala den difrenti

sortoe ogri den habi sweri foe sabi den soema dati. Ma den moro tranga sweri, den dati na foe kiri wisiman ofoe sabi wisiman, te a de fanowdoe foe sabi. Èn efoe te toe kondre de fejanti de feti, dan den trowe den tranga sweri gi den tra konpani. We, mi sa skrifi hafoe foe den sweri nen disi mi sabi, èn disi den Nengre-kondre nengre ben tjari kon dia na boesi kondre na owroeten: [èn] odoen, gwamla, dan hanbla sweri èn papakai sweri, kondre sweri èn kandra èn bi-ili sweri. Èn moro de ete. Ma ala den moro tranga wan, di foe kiri wisiman, den ala habi na wan nen foe grantata. Foe san hede den heiden kari den so? Foe di den de den moro tranga wan na ala den trawan mindri. Èn foe ala den trawan, [èn] no wan obiaman ofoe wentiman ofoe loekoeman, towfroeman èn soema disi de wisiman, azeman ofoe den soema disi de fré na Afrika-kondre, tokoe no wan foe hen habi tranga soleki sweri. Èn <a> de wan boen sani, disi Masra Gado srefi ben gi den heiden soema na Nengre-kondre, foe a helpi den tiri den kondre, bikasi Afrika-kondre de wan toemoesi tranga feti kondre. We, nanga den tranga sweri foe den, den teki foe dwengi den tra fejanti foe wini den nanga na feti. We, alwasi toe kondre hopo feti makandra, te den kaba na feti, dan den lobi foe dringi so wan sweri, foe meki fri baka, [èn] foe den kan fertrow den srefi baka, taki na feti kaba krin-krin, a no de moro. We na so ala den dri boesi kondre: Matoewari-nengre nanga Gran Saramaka-nengre dringi sweri, èn Djoeka-nengre nanga Matoewari-nengre dringi sweri toe. Èn Boni-nengre nanga Matoewari-nengre dringi sweri toe. Èn Djoeka-nengre dringi sweri nanga Boni-nengre, èn nanga Gran-Saramaka-nengre toe. Èn na so ala wi boesi-nengre dringi sweri meki fri makandra. Ma na sani disi kon na Santigron, dati de wan lé sani, a no de troe sweri.

37b. *Tori foe na lé èn falsi grantata, disi den soema tjari
kon na Santigron*

[Èn] na wan soso lé en law sani; na didibri kon kori den pôti breni heiden soema, disi no sabi noti, èn [nanga] den soso breni dopoe soema, den disi de tjari na nen foe Kristen soema, ma na ini den hati den no de Kristen soema, den de heiden. Èn foe dini Masra Gado nanga mofo, dati foeroe soema de <doe>. Ma foe dini Gado nanga wi heri hati èn hosu, dati de toemoesi. Wenke soema joe kan feni na den mindri. Ke loekoe, foei, foei foe den dopoe soema na bilo Saramaka, èn foe kon opo te na Hédoti te doro na bilo Saramaka, èn nanga someni foe den foto Paramaribo soema srefi. Èn foeroe foe den granboen soema de na

ini toe, ma ke, ke loekoe fa foeroe foe den kerki soema de gi wi Masra Jesus sjen; na presi foe wi teki den sondoe kni foe wi saka na gron begi wi lobi Masra Jesus Kristus pardon foe den foeroe sondoe foe wi, [èn] no-no, oen no wani doe dati. Èn oen teki moni [èn] nanga dringi: dran, switi sopi, biri, lai na boto, komoto te na foto, nanga foeroe moeiti oen pari boto go te na Santigrón. Èn oen tjari paiman go gi na njoen kroektoe gado, grantata, foe a helpi oen, oen taki. Èn dati no nofo ete, oenoe go hiti oen srefi nanga kni na gron, anbegi na kroektoe èn falsi geest foe didibri. Èn nanga dati, ala den soema disi go anbegi na didibri geest na Santigrón. Oen sori wan krin bewijs taki oenoe libi Masra Jesus, oen wani prati nanga hen dia, na grontapoe, èn sosrefi na ini na tra libi na hemel toe. Èn nanga boen ferstan oenoe wani lasi oen zieli go na ini héli, na na faja foe tégo tégo. Amen.

38. *Tori foe den don en tanfoeroe kerki soema, den disi de lési*
Gado boekoe, den denki taki, di den de lési boekoe nomo, den
koni toemoesi

We, no-no, foeroe foe den soema, disi de lési boekoe, no kon toe na Santigrón na na kroektoe gado go anbegi hen toe dan? Ja troe-troe. Ma tokoe son foe den heiden soema no go anbegi grantata ete. Alwasi den jere taki so wan sani kon, tokoe den tan tiri, den de harki fosi foe den kan sabi boen-boen, sortoe sani disi kon. We dati no ben fiti foe den Kristen soema moese doe moro foeroe? Ma no-no, den no doe so, èn sodrasi di den jere wan njoen gado kon na Santigrón, nomo den foeroe soema lon go na Santigrón, foe go soekoe helpi na den heiden soema, sondofoe meki wan boen ondrosokoe foe sabi, efi na sani di kon na Santigrón de wan boen sani. [Èn] den no soekoe dati fosi, nomo son soema lon go na Santigrón. Èn trawan tjari moni nanga krosi, switi sopi, biri, èn someni borgoe soema go moro foeroe foe soekoe helpi na grantata. Èn no den pranasi-nengre wawan ben doe dati, [èn] <ma> den foto-nengre de foeroe na ini toe. Èn malata nanga kabogroe kon soekoe helpi toe na na njoen grantata, disi kon na Santigrón. Èn te wan toe dri soema foe Maripaston srefi ben go hatiki hati, wan dri foe den ben kon na Santigrón foe kon soekoe helpi toe. We na joeroe di granman Noah Adrai foe Maripaston ben siki, hen srefi ben seni toe soema go na Santigrón foe go soekoe helpi toe. Èn Mosse Séwatra, na dinari foe Maripaston, hen dati ben lasi hati krin-krin. Èn di hen wefi, Marana, dede na na srefi ten, [dati] <hen> ben de wan dinari toe, ma hen no ben lasi hati, a ben hori bribi te a dede. Èn na na srefi ten Mariana

Abeni ben de wan dinari toe, ma hen no ben lasi hati, èn a ben hori te dede na ini bribi. We, a no kisi 6 moen na baka granman Noah srefi dede toe. Ma hen no ben hori wan leti bribi, èn a ben de wan soema, disi ben poti fertrow na hen égi srefi tapoe, èn a ben lobi foe prijze hen srefi moro leki foe prijze Gado. We granman ben meki foeroe foe den Maripaston soema lasi hati krin-krin. Èn di Noah ben didon nanga siki, hen srefi ben seni toe soema: Nikodemus, nanga wan tra soema moro, foe den go soekoe helpi na den heiden soema na Santigron. Èn te foe Nikodemus kon baka na Maripaston foe tjari antiwortoe kon, Noah ben dede kaba, fosi den kon. We, jere fa den soema na Santigron ben meki den soema na Maripaston ben skreki moro ogri agen. [Èn] di den boskopoeman kon baka na Maripaston, wi no ben beri Noah ete. Ma grantangi foe Masra Gado di hen wani na bribi no moese komopo na ini soema foe Maripaston hati ini krin-krin. Èn foe dati hede Masra Gado ben poti na prakseri na ini Noah, foe a seni go kari Johannes King kon, èn a meki fri nanga <hen> na ala soema fesi, fosi a dede. Èn Noah ben gi Johannes King abra na na kerki wroko baka, bikasi di Noah ben soekoe trobi nanga Johannes King, te a ben jagi Johannes King komoto na Maripaston, [èn] Noah ben poeroe na kerki na Johannes King hanoë, [èn] nanga hen njanjan gron, èn nofo tra sani moro. We noja wi sa bigin nanga na skreki boskopoe, disi den heiden soema ben seni kon na Maripaston, èn di ben meki ala soema ben lasi hati. Èn na hedeman foe Santigron, a nen Kwau-Amidjo, nanga ala den trawan, seni taki: na grantata de siki granman Noah. Ma efi Noah dede, den no moese beri hen, ma den moese tjari <hen> go trowe na ini boesi. Ma [di] den <begi> grantata toemoesi, foe a no moe meki den trowe Noah na boesi, bikasi foe di Noah de wan granman. Ma tokoe den no moese meki kisi poti na dede skin, èn den moe beri hen, dape den de beri den tra soema na beri presi. Èn den moe tjari na dede skin go poti te na wan sé; den no moese diki wan dipi grebi beri Noah. Èn efi den beri Noah <dipi>, grantata sa mandi foe dati, èn a sa doe den ogri. A sa meki den siki, te den sa dede srefi, [èn] efi den pasa na wèti foe grantata. Ma ala den goedoe disi Noah habi, den no moese teki wan sani na ini, [èn] den moe kibri ala den sani. Èn te na bakaten, dan den sa tjari grantata srefi kon na Maripaston, meki hen srefi kon loekoe den sani foe Noah. Dan a sa poti wan njoen granman di a wani na Maripaston. We, di Nikodemus tjari na boskopoe foe den heiden soema kon baka na Maripaston, ala soema lasi hati. Èn den skreki èn frede te foe dede. We nanga frede foe den soema na Maripaston, [èn] mi Johannes King ben doe ala moeite foe poeroe na frede baka na ini den

hati, ma tokoe dati no ben kan kon so wanten-wanten. We, mi ben fermane na gemeente tranga nanga na wortoe foe Gado, èn nanga foeroe begi na wi lobi helpiman, meki hen srefi poeroe na frede foe na grantata baka na ini den soema foe Maripaston hati ini. Èn now Masra jere na pôti begi foe wi. Èn a poeroe na frede hesi baka na den soema hati, èn dati mi srefi si dati krin na den maniri. We di den heiden soema ben seni na boskopoe foe grantata kon na Maripaston, [èn di] den ben taki, den sa tjari na njoen gado foe den kon, foe grantata srefi kon na Maripaston kon teki den sani di Noah habi. Èn dan grantata sa kon poti wan tra granman di hen wani, foe a loekoe na kondre. We nanga na boskopoe foe den heiden aposter dati, meki ala soema lasi hati na Maripaston, ma tokoe dri soema no ben lasi hati krin-krin. [Èn] di foe Maripaston srefi, [èn] Ma Lidia Afiba nanga Jakobus Vos, nanga Samuel Kolokoe, [èn] alwasi den ben swaki pikinso na ini na bribi, ma tokoe den ben hori doro. Èn den taki: Johannes King, na joe Masra Gado ben poti leki fesiman foe na bribi. We joe wani dede foe Masra Jesus hede. We di Masra Jesus gi joe na tranga, foe joe wani dede foe hen nen ede, [èn] wi no sa lasi hati toe, èn sa de nanga joe. Èn Masra ben gi den dri soema tranga toe, foe den no ben lasi hati. Èn sosrefi nofo foe den soema foe Balen, di ben libi na wi birti, taki toe. Èn no wan foe den soema dati no ben frede grantata kweti-kweti. We di den foeroe soema ben lasi hati — [èn] den soema di ben frede na dede, di den jere grantata sa kon kiri den, efi wi beri Noah — we, di Masra Gado srefi ben gi Johannes King na bribi foe a no moese frede na na gemeente fesi, [èn] dati ben meki den pôti soema drai baka kon na Masra. Èn na frede komopo na ini den soema hati baka, èn den kon sabi dati na didibri ben seti trapoe gi Maripaston, foe hari ala soema kon baka na hen ondro. Ma tokoe a lé. Masra Jesus de tranga moro leki hen, didibri. Na hen ben trapoe didibri na ondro hen foetoe. Èn dan mi bigin na tori, fa granman Noah ben poti wan takroe èn srèkti pori eksempre na Matoewari na mindri foe den heiden soema nanga den dopoe soema toe. Èn na tori sa skrifi go moro fara na ini wan tra boekoe.

39. *Tori foe na dede foe granman Noah*

Maripaston, den 12. November 1893.

We di Noah dede, na ferforgoe di a ben de ferforgoe Johannes King, dati tan tiri pikinso. Ma na baka, na ini foe wan fo moen, hen pikin Samuel Kolokoe nanga Ma Lidia hopo na srefi ferforgoe na Johannes

King tapoe agen, [èn] te den taki: na Johannes King go kari grantata kon kiri Noah; na so wan prakseri hopo na den famiri foe Johannes King ini hati noja, [èn] nomo foe den kan feni wan fowtoe foe pori Johannes King nen, taki hen de wan kiri-man. Èn a no Masra Gado srefi kon koti na kroetoe foe someni ogri di Noah ben doe na grontapoe? Èn na moro gran sisa Lidia srefi de na ini na falsi hati prakseri, di Noah ben de prakseri na tapoe foe Johannes King, èn falsi hati fasi. Èn Samuel Kolokoe, na pikin foe Noah, dati teki ala na kiri hati fasi foe hen tata granman Noah Adrai. We hen begin na srefi takroe wroko foe hen tata Noah èn a begin foe ferforgoe Johannes King agen. Na fosi ferforgoe di Samuel Kolokoe begin foe ferforgoe Johannes King, Samuel go meki wan bigi lé poti na Johannes King tapoe. Èn Samuel Kolokoe go klage Johannes King na na gran hedeman foe lanti, Masra Weit, di de hedeman foe ala boesi-nengre. Èn di foe toe Samuel Kolokoe go konkroe Johannes King gi komsarsi te na Posoe-groenoe na bilo Sara-maka. Èn di foe dri Samuel meki someni lé gi Johannes King. Samuel Kolokoe go na kapiten Halki, a go meki foeroe lé-taki [èn] nanga konkroe taki. Samuel Kolokoe taki foeroe ogri foe Johannes King gi kapiten Halki.

Samuel Kolokoe lé foeroe ogri foe Johannes King gi kapiten Halki, ma tokoe kapiten no ben bribi Samuel Kolokoe kweti-kweti. Èn kapiten Halki srefi kon ferteri ala sani gi Johannes King na fesi foe Masra Kabenda leki getoige. Èn di foe fo klage, Samuel Kolokoe seni brifi go konkroe Johannes King te na Djoeka, na hen omoe Baja Pankoekeo. Èn foe taki leti Samuel Kolokoe de wan bigi membre soema troe-troe. A de wan jonkoeman di habi bigi membre prakseri; ala dati de tjari hen na wan ferkerti pasi moro foeroe. Èn Samuel Kolokoe soekoe moro foeroe leki sani Masra Gado gi hen. A denki hen de wan toemoesi koniman. Èn Samuel Kolokoe taki nanga hen mofo srefi, fa hen koni moro ala den Matoewari-nengre, nanga ala den Djoeka-nengre toe. Èn loekoe fa Samuel Kolokoe kori hen srefi foe soso, èn a taki: sonten na foto Poramaribo joe sa feni wanwan soema disi koni leki hen; èn Samuel Kolokoe taki agen: hen de wan koniman moro leki granman Oseisi, disi de granman na Djoeka. Èn Samuel taki: na san di hen sabi, [na] granman Oseisi no koni leki hen. We ala den prakseri dati hopo na ini Samuel Kolokoe hati, èn ala den bigi membre prakseri dati foeroe na ini Samuel Kolokoe hati ini, te a go begi lanti, a taki: meki den hedeman foe foto nanga granman moese poti hen foe granman na ala den Matoewari-nengre tapoe, foe hen komanderi na kondre, soleki fa hen tata Noah Adrai ben de tiri na kondre, nanga wan masra fasi, èn na

foe dati hede Samuel Kolokoe doe ala moeiti foe granman na foto nanga den tra hedeman moese poti hen Samuel Kolokoe foe granman nomo-nomo na den Matoewari-nengre tapoe. Ma tokoe noiti wanten a kan tron granman na Matoewari-nengre tapoe, èn no na Djoeka toe, no-no, kweti-kweti. Èn alwasi granman Oseisi dede srefi, ma tokoe Samuel Kolokoe no kan tron granman na no wan foe den boesi-kondre, alwasi fa a meki moeiti. We di Samuel Kolokoe jere krin dati hen no sa tron granman, dan a kon na na prakseri, a denki: sonten lanti sa wani foe poti Johannes King foe granman na hen brada Noah presi. We, na dati meki Samuel Kolokoe de doe ala, ala moeiti foe pori hen omoe Johannes King nen gi ala den hedeman foe lanti. Èn Samuel Kolokoe, a taki: Johannes King de wan takroe soema, a de wan oproeroeman, a de doe ogri na kondre, èn Johannes King de wan kiriman srefi. Èn na so Samuel Kolokoe tjari Johannes King nen go pori na foeroe bakra, te na bilo Saramaka na komsarsi na Posoe-groenoe èn na foto te na kantoro na den hedeman. Samuel go taki tége foe hen omoe Johannes King. We foe na granman wroko hede Samuel lé, a poti toemoesi lé na hen omoe Johannes King toe. Èn wan toemoesi tranga djaroesoe hopo na ini Samuel Kolokoe hati ini, te a no kan hori na djaroesoe moro na ini hati. We, dati meki wan dé, di Johannes King kari ala soema, den go sidon na Imanuel Moekaba hoso, foe taki nanga na gemeente, èn foeroe soema foe birti ben de toe, bikasi den ben kon na kerki. We, na dé ben de wan sonde-bakadina, [we] di Johannes King ben moese foe taki nanga na gemeente foe ala soema moese jere. Na so wan dé di ala soema ben de na hoso èn Imanuel ben siki, na foe dati hede, wi ala go na hen oso, foe a jere san Johannes King de taki, bikasi Johannes King ben komoto na foto.

We di granman na foto ben seni Johannes King wan wroko, foe Johannes King moe taki nanga den jonkoeman foe den kan wroko gi lanti, we di ala soema kon sidon foe jere, [we] nofo foe den taki — di wi ben taki Samuel Kolokoe nen ben de na ini toe, èn mi taki Samuel Kolokoe ben marki hoedoe gi kapiten na tra jari na den Matoewari-nengre, [èn] ma [di] den Matoewari-nengre ben tjari foeroe klage foe Samuel kon na mi — den taki: Samuel de foefoeroe den moni, hen nanga Jonas na borgoeman di de marki oedoe. Ma den Matoewari-nengre ben habi leti. We di mi Johannes King si na sani no de waka boen, èn bigi trobi de feti foe kon na ini, we mi go bedanke Samuel na na wroko foe a no moese marki hoedoe gi den Matoewari-nengre moro, bikasi na mi Johannes King ben soekoe na wroko gi Noah foe marki hoedoe. We di Noah dede, dan kapiten Halki gi Jokobus Vos,

nanga Johannes King èn Samuel Kolokoe na wroko baka. We dati no ben boen na Samuel hati kweti-kweti, foe di hen wawan ben meki Fl. 540.— paiman na kapiten Halki. We di Johannes King gi Samuel pasi foe meki a marki den hoedoe, dan a pai na paiman foe hen, a teki na wini di libi na tapoe. Èn di Samuel soekoe foe kori den soema toemoesi, dati meki Johannes King ben kari na heri gemeente, a poeroe Samuel na na wroko, a bedanke Samuel Kolokoe foe a no moe marki hoedoe gi den Matoewari-nengre moro. Èn di Samuel ben hori Johannes King na ini hen hati granwe kaba, dati meki Samuel hopo wan bigi hatibron na Johannes King tapoe, a tai kofoe foe kon naki Johannes King, èn na dé <dati> a ben wani fon Johannes King, troe-troe, na na heri gemeente fesi. Èn Samuel gi hen égi papa brada, Johannes King, so wan bigi-bigi sjen na ala soema <fesi>, [èn] kaba [na] agen na Johannes King de na srefi-srefi soema disi ben tan pepe foe Samuel Kolokoe na <fesi> hen papa granman Noah Adrai srefi toe. Ma tokoe Samuel nanga hen tata, granman Noah Adrai, den de [na] den soema disi soekoe toemoesi foe kiri Johannes King trowe hen broedoe na gron. We alwasi Noah dede kaba, ma tokoe hen pikin Samuel Kolokoe meki moeiti foe teki na kiriman wroko foe hen tata granman Noah Adrai. Èn alwasi Masra Gado kon koti na trobi foe Noah nanga hen brada Johannes King, èn Noah dede troe, ma tokoe hen pikin Samuel Kolokoe de na hen presi de soekoe foe ferforgoe Johannes King; te tide ete na ferforgoe de go doro.

40. *Now mi sa bigin na tori foe Johannes King gran sisa Lidia Fafi, nanga Jakobus Vos èn Samuel Kolokoe, Jesajas Djoni èn Timoteus Jaw*

[èn] di den ben meki barki tjari Johannes King go na kroetoe na fesi foe toe leriman. We di granman Noah ben dede, na ini na srefi jari, no langa na baka na gran sisa foe wi, di ben de dinari, a nen Sidi, [èn] den kon na na prakseri èn den meki barki makandra, den taki, meki wi go taki gi leriman Seekter, nanga granleriman Steler, taki na Johannes King kiri Noah. Dan, we ala dati Lidia ben seni brifi go kari leriman na foto safri, a taki wan sani hati hen, meki leriman kon na Maripaston. Èn ala dati na foe Johannes King wawan hede Lidia ben seni kori leriman nomo, foe te leriman kon na Maripaston foe a kan feni pasi foe klage Johannes King gi den leriman, [èn] fa Johannes King de wan kiriman. We Lidia [ben] nanga den trawan ben denki te den taki gi leriman dati Johannes King kiri Noah, dan ala den

leriman sa kisi wan hatibron na tapoe foe Johannes King, dan den sa poeroe Johannes King na na kerki wroko. Ën dan Johannes King no sa feni no wan moni moro na den leriman hanoë, [èn] dan Johannes King sa tan pina, èn a <sa> tjari wan bigi sjen nen na kondre toe. Ën ala soema sa loekoe Johannes King leki wan kiriman. We na dati den ben wani den leriman moese doe nanga Johannes King. Ën dan den alamala hati ben sa prisiri. We di wi go sidon na kerki kamra na den toe leriman fesi, nomo Lidia bigin foe klage Johannes King, a taki: leriman, joe si na Johannes King kiri Noah, èn Johannes King go na Santigrön, èn a go kari grantata, a taki: meki grantata kon kiri Noah. Johannes King go kari engri foe hemel toe, na na engri nanga grantata na den toe moksi kiri granman Noah. Ën aladati Lidia nanga Timoteus Jaw, den ala toe de dinari foe kerki, nanga Jakobus Vos èn den <tra> dinari toe, [èn] den fiti mofo makandra na baka, sondo Johannes King sabi. [Ën] Lidia fosi bigin foe klage Johannes King fa a de wan kiriman. Ën na baka Samuel Kolokoe bigin foe klage Johannes King, a taki foeroe takroe sjen taki poti lé na Johannes King tapoe toe. We na so den famiri foe Johannes King srefi ben doe nanga hen na Maripaston, te na toe leriman fesi srefi. Ën na so den falsi getoige ben hopo na Johannes King tapoe na Maripaston. Ma Johannes King dati no ben habi no wan getoige kweti-kweti. Ën na Masra Gado srefi ben tan getoige foe hen foetoëboi Johannes King. We Lidia nanga ala den trawan ben denki den leriman sa poeroe na kerki wroko na Johannes King hanoë krin-krin. Ën dan na kerki wroko no sa de foe Johannes King moro, bikasi den ben denki: te den taki gi den leriman dati Johannes King sabi foe koemanderi engri foe hemel, nanga didibri toe, foe den kan go kiri wan libisma, we Lidia nanga ala den trawan ben denki, te den leriman jere Johannes King de so wan bigi ogri soema, den no sa fertrow Johannes King foe a tan na na wroko foe Gado moro. Ën dan den alamala hati ben sa prisiri, bikasi alaten sensi Noah ben de na libi ete, hen srefi nanga Lidia Afiba èn na heri gemeente ben de djaroesoe toemoësi na Johannes King tapoe foe na moni hede, disi den leriman de pai Johannes King. We dati ben hati na gemeente toemoësi. Ën na foe na moni hede den alamal no kan si mi wefi Magdarena Akoeba na ondro den hai te leki tide ete. Ën na foe na moni hede doro nomo granman Noah Adrai no ben kan si Johannes King na hai, [ma] doro nomo Noah ben de seti trapoe gi Johannes King foe meki a fadon na ini, <foe> na kerki wroko no moese pai hen na moni moro. We na dati ben de na loetoe foe den ferforgoe disi granman Noah Adrai ben de ferforgoe Johannes King nanga hen wefi Magdarena, jari foe

jari, te Noah ben soekoe foe kiri Johannes King nanga hen wefi, den ala toe. Ën di Noah ben soekoe na ala fasi foe poeroe Johannes King na na wroko te a no ben kan feni wan tra okasi foe doe wan tra sani di sa kowroe hen hati, [èn] na djaroesoe ben kon foeroe Noah hati ini toemoesi. A ben moese kon na doru. Ën dati meki Noah jagi Johannes King poeroe na Maripaston. Ën dan fosi Noah hati ben kowroe pikinso nanga hen falsi hati wani, bikasi a ben doe den wroko foe didibri disi a lobi. We di didibri ben koemanderi Noah, foe Noah moese poeroe Johannes King na na kerki wroko dri jari langa, [èn] dati no ben de wan sari sani na den soema foe Maripaston hati toe. Ën den alamala hati ben prisiri foe di Noah habi na tranga foe poeroe Johannes King na den mindri. Nanga dati den alamala feni fri pasi foe den kan doe san den hati wani. Ën dati ben meki den alamala ben tanapoe na Noah kanti foe helpi hen, gi hen wan toemoesi falsi leti na Johannes King tapoe. Ën doru nomo den alamala, te den kon na Noah fesi, den alamala bigin taki: granman, joe habi leti, granman joe habi leti foe di joe wani kiri Johannes King nanga hen wefi, èn granman joe habi leti di joe wani kiri Johannes nanga hen wefi, èn granman joe habi leti di joe wani kiri Johannes nanga hen wefi. Ën Johannes King de stré nanga joe toemoesi; Johannes King de doe ogri nanga joe toemoesi; joe habi leti foe jagi hen poeroe na Maripaston nanga hen wefi Magdarena. Ën na so na heri gemeente hopo seti falsi getoige na Johannes King nanga hen wefi Magdarena tapoe. We daten granman Noah hati prisiri te a jere den falsi soema de gi hen so wan falsi leti. Dan Noah no de membre taki wan libi-libi Gado de na tapoe moro. Ën dan a hopo go teki dran tjari kon gi den, nanga switi sopi, den dringi, dan den bigin singi, èn den de dansi, [èn] den hati de prisiri. We dati meki den alamala, na heri gemeente hati de prisiri foe den tjari Johannes King go konkroe gi granman Noah. Bikasi te den kon taki wan tége foe Johannes King gi Noah, [èn] na soema dati hen de wan boen mati foe Noah. Ma na presi foe den soema na Maripaston soekoe boen nen na Gado, den libi Gado go soekoe boen nen na libisoema. Ma Masra Gado di habi tranga foe ala sani, [èn] hen kon koti na kroetoe hesi. A seni wan strafoe kon na Maripaston, siki nanga dede nanga hangri. We na ini na strafoe Masra Gado poeroe Noah na grontapoe, a dede. We Masra Gado sori den soema foe Maripaston wan marki foe den moese sabi dati na hen wawan habi ala tranga na hemel èn na grontapoe toe. Ën no wan soema moese poti fertrow na no wan libisoema tapoe leki <na> Masra Gado, na hen wawan habi foe taki, èn ala tranga na hemel nanga grontapoe de foe hen wawan. Amen.

41. *Ke loekoe wan sari tori foe den lobi brada en sisa foe wi
Anitri-gemeente*

Oen ala sabi heri boen fa na gemeente foe wi kon bigi noja. Èn na srafoe ten ala nengre ben de nanga watra na hai. Oenoe ben taki: efi fri ben kon, oen ben sa dini Masra Gado nanga oen heri hati. We doro oenoe ben kré èn bari na Masra Gado nen tapoe, dé nanga neti; na firi wroko, na sribi presi, [èn] na miri wroko, na ken pondo, na wai wiwiri, na tjapoe gron, na diki skopoe èn gotro, na haksi wroko, na howroe wroko, [èn] na bori soekroe. Den soekroe-gron nengre, so wel leki den katoen-gron nengre, nanga den hoedoe-gron nengre, ala den kofi- en kakaw-gron nengre, [èn] ala dé, ala neti oenoe ben kré pasa doesoen tron na wan dé na nen foe Masra Gado. Èn loekoe, na Maripaston srefi, di na santa jeje foe Gado ben kon na Maripaston, a ben taki foe na pina kré foe den srafoe-nengre toe. Èn loekoe fa na pina kré foe den katibo-nengre ben seki èn trobi Gran Gado nanga hen jeje te na na laste hemel, èn te na hen gloritron fesi. Èn na begi-kré foe den, nanga den foeroe broedoe foe nengre disi bakra ben trowe na gron, [èn] ibri dropoe foe den nengre broedoe disi ben dropoe fadon na gron — èn gron ben hopo mofo dringi hen troe — [ma] tokoe na dampoe foe den nengre-broedoe hopo fré go te na hemel. Èn no wan soema ben man foe tapoe den, èn den ben moesoe nomo foe tjari na klage go te na na gloritron fesi toe Gado, foe klage den weti man nanga watra na hai gi Masra na hemel. We, Masra Gado ben jere na pôti begi foe den, èn alwasi den srafoe ben moesoe foe hori pasensi foeroe jari foe jari, wakti na leti ten foe Masra Gado, tokoe Masra Gado ben helpi den, a seni na fri gi ala den srafoe-nengre na foto, na den pranasi toe. We jere now, a ben fiti foe ala nengre na Suriname-kondre dia moese prijze Masra Gado nanga den heri hati, te den boesi-kondre toe. Èn wi alamala moe prijze Gado gi hen bigi nen. Ma oenoe mansipasi friman, oen alamala ben prijze Gado nanga tangi èn nanga oen heri hati, soleki a fiti oenoe? [Èn] no-no, foe taki leti, kwetiwketi. Wi no ben taki hen wan leti tangi; èn <na> presi foe oenoe taki hen tangi, oen alamala gi hen bigi sjen, nanga sari, bikasi foeroe hondro mansipasi friman <de>, oema nanga man, di tron kiriman èn wisiman. Nanga dati son foe den de prijze Gado foe kiri soema, bikasi dati de na moro switi sani na den gowtoeman mofo. Te den go na boesi-kondre, dan den sidon de taki hoemeni soema den ben kiri na foto. We sonten son foe oenoe, den njoen mansipasi friman, sa wani haksi foe san hede den moesoe skrifi dati, taki oenoe den mansipasi friman no de taki

Masra Gado grantangi soleki fa a de fiti foe taki hen tangi. We jere, mi Johannes King srefi de wan moro sondoe soema, èn breni sondoe soema, moro ogri leki den werder meti, di de libi na ini boesi. Èn mi no ben leri sabi noti leki oenoe de sabi, ma tokoe nanga jeje tranga Masra Gado gi mi fri pasi foe mi getoige dati, èn na getoigenis foe mi de troe. Èn mi sabi, kondre ofoe lanti no de bribi ofoe teki wan enkri soema getoige, [èn] a moese de toe ofoe dri soema, dan fosi na getoige sa de troe getoige. Ma mi dati, Masra Jesus de mi getoige, na foe dati hede na getoigenis foe Johannes King de troe. We oen jere now fa den njoen borgoe friman de pori na wroko foe Gado te den go na boesi-kondre foe go diki ofoe poeroe gowtoe. Èn den alamala tron na moro ogri heiden soema, leki den soema disi de libi te na den moro farawe boesi-kondre. Èn te den borgoe go na den soema mindri, [èn] den no habi no wan pikin maniri èn sjen srefi. Èn na so den de kroetoe, den de kosi den na den ala sortoe sjen kosi-kosi, èn son joeroe te den doro na lanpresi, den no de komoto na sjoro srefi, nomo den bigin nanga oproeroe kosi-kosi èn feti srefi. Èn nofotron den Djoeka srefi moese lon go na den, foe go tapoe den, foe den no kon na ini ongolokoe èn ala ogri sjen taki den de teki taki gi den na den, nomo foe gi den srefi sjen na tra frènde soema fesi. Èn na sani disi den boesi-nengre no wani foe doe na fesi foe den borgoe. Den de sjen foe kosi den na den srefi so. Ma tokoe den mansipasi borgoe friman, den no habi sjen foe dati kweti-kweti. Ma tokoe foeroe foeroe foe den leri boekoe. Den leri sabi Gado tori boen-boen, ma tokoe te den go na boto foe go na gowtoe <-wroko>, na liba tapoe srefi a tan soleki den alamala tron werder meti di de libi na ini boesi; [di] ibri dé so den de kroetoe, de kosi den srefi doro nomo. Ma oenoe lobi brada, kownoe gi oen fri foe skin, ma na oenoe srefi moe soekoe na fri foe ziele. A fiti foe oen leri bakra maniri noja, bikasi na bakra kweki oenoe. Èn bakra no de gi den na den sjen so na tra soso soema mindri. Èn den habi sjen foe den srefi. We, na sosrefi den Djoeka èn Saramaka èn Matoewari-nengre toe. [Èn] wi alamala leri fa wi moe gi wi na wi lespeki na tra soema fesi. We oenoe mansipasi borgoe friman, oenoe moe doe ala moeiti foe oen kan leri so wan boen fasi toe, èn oenoe moese kaba nanga den werder meti maniri. Ala so sani de hendre na wroko foe Gado na foeroe presi.

42. <Den borgoe friman>

Èn te den borgoe friman go na mindri den heiden, den de leri den heiden soema moro ogri heiden maniri, leki di den srefi ben sabi kaba

[èn] foe taki gi den Djoeka hoemeni oema den ben wisi kiri na foto. Trawan taki hen sabi foe poti bakroe gi oema na ini [hen] <den> bere. Trawan taki: we mi dati, mi libi mi wefi na foto na ini mi hoso, ma na man di wani, meki a go na mi wefi na ini mi hoso, a sa si wan moi sani. Èfi a fasi mi wefi na hanoe soso, foe taki a de go hoeroe nanga mi wefi, a man dati na dedewan. Hen manskin sa frotoe krin-krin. Èn trawan taki: mi poti pishati na mi wefi, trawan poti krabolo nanga droipi. Son poti bakroe nanga broiki. Èn ala sortoe ogri sani, disi den sabi foe poti gi soema, foe doe soema ogri, ala dati den njoen mansipasi friman de bekenti krin na fesi foe den boesi-kondre soema, sondo frede èn sjen. Èn ala ogri di den sabi foe doe, a foeroe den hati ini toemoesi. Dati meki a de komopo; na den mofo srefi de bekenti na den Djoeka fesi, èn na mi Johannes King fesi srefi foeroe foe den bekenti den srefi sani. Ma na leti sani disi de fanowdoe, den fergiti dati. Den no membre na bigi-bigi hatibron foe Masra Gado, disi de tan wakti den zieli ala dé ala neti na ini [ziel] <hèli> èn bigi faja foe tégo. Èn efi wan soema <de> disi no bribi dati someni bigi strafoe de, te den leriman foe wi sa meki na skreki boekoe prati na ala den gemeente foe wi, dan foeroe soema sa lési na boekoe. [Èn] den sori ala den strafoe, disi Masra Gado ben sori Johannes King. We, sensi fri kon, èn na baka na gowtoe wroko hopo, den friman disi de go na boesi-kondre, den de pori den boesi-nengre moro foeroe, den de seri wisi èn takroe obia gi den ogri wisi hati boesi-nengre na kibri fasi. Èn son ogri boesi-nengre de bai na den. Son soema de kenki makandra, soleki fa soema de broko moni: joe gi mi pikin moni, mi gi joe bigi wan. We, foeroe foe den malata skrifiman nanga den driktoro de na ini sosrefi toe, nanga ala sortoe takroe wroko. Te den si heiden pikin-oema, a tan soleki den lasi den ferstan krin-krin. Èn foe taki leti nofo foe den borgoe friman de pori na fermane foe Gado, disi wi de fermane den heiden soema na boesi-kondre. We nofo foe den heiden soema srefi de gi den borgoe-soema sjen. Te den go haksi den foe soeta nanga den, son foe den heiden oema taki: masra, membre oen taki, te joe de na kerki joe no moe teki toe oema, fa joe kan haksi mi foe hoeroe nanga mi. We, joe wani pori na trefoe foe Masra Gado dan? Èn foeroe takroe leri den tjari go leri den heiden foe tapoe Gadokondre gi den pôti soema. Èn ala kampoe <pe> den gowtoeman go tapoe, toe dri moese doe ogri dape. Èn den de foefoeroe èn morsoe na ini hoso srefi, dan den gowe na neti, èn foe taki leti, na so nomo den gowtoeman sa de siki èn dede [dede] na ini boesi. Bikasi den de doe ogri toemoesi pasa marki. Na ala liba, ala presi, soema de froekoe den, te den doe na ogri, kaba den gowe safri. Son soema de

froekoe èn djeme gi den na nen foe Masra, [èn] foe na foeroe ogri disi den de doe.

We na froekoe foe Gado de fadon na den tapoe dé foe dé. Ma wanwan de na den mindri disi de waka soleki na [pasi] pasi foe Gado de leri wi, foe sori den heiden. We, oenoe lobi brada en sisa di de libi dia na ini foto Paramaribo srefi, [èn] a no oenoe alamala de so. Ma loekoe fa foeroe-foeroe foe oenoe de gi na jeje foe Masra Gado sjen nanga ala den takroe wroko foe didibri. Èn a no nofo te den Djoeka-nengre kon na foto nanga den Gran-Saramaka-nengre en Matoewari-nengre toe kon hipi-hipi na foto, [èn] foeroe soema de lon go na den; den de go bai pinda ofoe prapi ofoe ibriwan tra sani, a troe dati de so. [Èn] ma mi taki gi oenoe: a no dati wawan den de bai na den boesi-nengre soema, èn den de bai obia moro foeroe leki tra sani, èn weti-weti marata misi de <na ini toe> nanga langa kréti, den de weri de waka prodo na strati. Èn loekoe fa den moi na dé, ma te neti foeroe foe den frandre teki wan heri tra fasi. Èn son foe den de tjari moni go na den boesi-nengre go soekoe obia foe man moese lobi hen. Son de soekoe foe a kan seri sani ferdini moni. Son de soekoe foe dangra tra oema poeroe hen man na hen hanoe. Son de soekoe foe poeroe tra soema wefi na hen hanoe èn hosoe. Èn den ogri hati soema de soekoe foe kiri na leti oema meki a dede èn dan [hen] <den> teki na man kon foe hen wawan. Èn son foe den man soema, te den si wan oema, kaba den lobi na oema, sonten a habi hen leti man, dan den go bai wisi, kiri na man, foe den kan feni na oema foe libi nanga hen. Èn so [na] son foe den ogri hati oema de doe sosrefi toe, èn te den si wan oema de nanga wan boen man, dan den soekoe sani kiri na oema, dan den teki na man kon foe hen. Èn ala de na srefi fasi na ini foto dia. A no den borgoe foe pranasi wawan de doe dati. Èn loekoe, di den jere dia na foto taki wan njoen kroektoe gado kon na Santigrón, a de helpi soema, èn na kroektoe gado nen grantata, we den jere dati, nomo someni soema foe foto, den tjari krosi, switi-sopi, dran, biri, èn go na Santigrón na den heiden soema, den go soekoe helpi na grantata. We, den borgoe foe foto dia, nanga den borgoe foe pranasi go miti moksi makandra, èn den alamala go hiti ofoe saka kni na gron, anbegi grantata, den taki grantata moe helpi den. Èn ke loekoe, foeroe foe den komunikanti soema srefi de na ini toe. Èn den alamala fergiti na strafoe foe na bigi Gado na tapoe, di no kan pasa den. We, a no wi kerkisoema srefi de gi den heiden soema okasi foe den kan feni pasi foe kosi wi? Ja, na troe; dati de so troe-troe. Amen.

Miwan-libi, den 26. mei 1893

Na dri joeroe bakadina misi Mosse Jalsi nanga Toekoe kon na mi. Den taki granman Noah seni kari mi. Ën mi hopo wanten, mi saka na boto, mi go nanga den [èn] na Maripaston, èn di wi doro, Ma Lidia, mi nanga hen go na Noah, èn mi taki Noah odi, ma a ben swaki toemoesi kaba. Ën a piki safri. Di Noah si mi, a taki: Johannes, ala na trobi mi nanga joe ben habi — mi klage joe, joe klage mi — meki wi kaba nanga dati. [Ën] ala den sani dati na wiswasi wawan, dati no de helpi wi noti. Ën dan Noah taki agen: Johannes, mi kari joe, ma mi no kari joe foe [joe foe] kroetoe, efi mi habi leti, èn efi joe habi leti, no-no, a no <foe> dati mi kari joe. [Ën] mi kari joe foe taki nanga joe. Ën Noah taki agen: Johannes, na boen disi Gado gi wi, mi no wani lasi na boen, èn na kerki di Gado gi wi, efi mi dede joe no moe libi na kerki; joe moese kon baka na Maripaston, kon tan loekoe na kerki. We joe no moe libi na kerki, èn alwasi joe no bekwaam foe hori skoro gi den pikin, ma tokoe hori someni leki joe kan. Ën na baka Noah taki agen: Johannes, ala sani mi ben doe nanga joe, èn ala sani joe ben doe mi, joe moe teki ala toe tai na wan bosoe, dan joe diki wan horo, joe beri ala na ini gron. We, na so granman Noah ben taki den laste wortoe nanga mi Johanes King. Dan a no taki nanga mi moro, te a tapoe bro, a kaba.

Maripaston, den 28. mei 1893

Na na sonde pinkster, mi Johannes King ben waka nanga smokosipi go na Maripaston, bikasi Masra Bergi disi de bai hoedoe, hen nanga wan foe den gran masra foe hen ben kon na mi, na Mi-wan-libi. Ën den taki, meki mi go nanga den na Maripaston. Ën mi ben de hori wan pikin kerki na na mamanten. Ën na sipi kon doro na mi; mi no ben singi psalm foe wi hopo ete. Ën mi taki gi na masra: tan loekoe mi pikinso, meki mi singi psalm, wi komopo na kerki, mi sa go nanga oen. We di mi kaba, mi go nanga den toe na Maripaston. Mi nanga den masra go taki Noah odi, èn Noah piki mi so switi. Mi nanga den toe masra sidon taki tori nanga Noah, te a langa, dan mi hopo libi den toe masra na Noah hoso. Den sidon de taki tori, mi go waka taki ala den tra soema odi. Ën na baka den masra seni kon kari mi, den taki a ten foe wi gowe. Ën mi go taki Noah adjosi nanga den trawan; mi nanga den masra saka go baka na mi kampoe. We na srefi sonde foe pinkster, di wi ben de go na Maripaston, wi ben miti granman Noah wefi

Albertina na Jaw Korsi gron na Karoe. Èn hen nanga Krisjan Apaiboen nanga Jonas Djaki foe Kreji, den ben de tjari Albertina go na foto. We na dé di Albertina gowe, na srefi sonde sabaten wan tra pikin sipi go na Maripaston agen, èn den soema foe Maripaston ferteri mi, den taki na na kapiten disi Noah de bai sedre hoedoe gi, na hen seni basi Jonas nanga wan tra masra moro, kon na Noah foe kon bai hoedoe. We na masra, den nanga Noah sidon na heri hafoe neti, den de taki tori, den de dringi, te erfoe joeroe, na dan fosi den hopo foe go didon. We di den hopo, na na bigi neti Noah go safri na Frederika Kwasiba hoso go sribi, foe no wan soema moe sabi dati hen go na Frederika hoso na neti. We di Noah sribi na Frederika hoso te moesoedé, a wani komopo safri go baka na hen hoso, na na neti <dati>, bifo dé krin, foe no wan soema moese si hen, we, di Noah wani hopo, a no kan hopo: hen kroektoe hanoe nanga hen kroektoe hanoe sé foetoe lan krin-krin. Èn Noah feti foe hopo te a weri, a no kan hopo tanapoe; a feti te hen hanoe piri na wan sé pikinso. We di Noah si hen no kan hopo, a seni soema go kari Keeti kon na hen. Èn dati meki a sani kon na krin wanten, foe ala soema sabi na ogri disi Noah doe. Den go hopo Noah tjari go na hen hoso, èn wanten Noah didon, a no man helpi hen srefi na noti moro, èn a no kan pisi, a no kan go na wé, ala toe sani tapoe gi hen. We nanga toemoesi moeiti fosi a sa pisi pikinso, nanga moeiti fosi a sa wé pikinso. We Noah hati ben de weri doro. Èn na na sonde neti foe pinkster Noah ben siki te na na sonde na baka pinkster, na na neti <dati> Noah dede.

Maripaston, den 28. mei 1893

Na na sonde di meki wan na baka pinkster, na na sonde neti dati granman Noah Adrai dede. Wi beri hen na 30 mei. Èn foeroe soema ben go sribi na na dede hoso foe Noah èn son foe den man soema foe birti ben de na ini toe de sribi nanga wi. We débroko mamanten na 9 joeroe ten so, mi Johannes King nanga Mosse Séwatra, nanga fo heiden jonkoeman [èn] wi sidon na Samuel di foe Noah pikin hoso èn wi de taki tori. [Èn] nomo misi Légina Jaba kon taki gi hen papa Mosse safri, a taki: grantata kon na Jakobus Vos tapoe leki wenti; a de na Noah hoso. Èn mi Johannes King no hopo dape, mi sidon, èn pikinso na baka wan tra soema kon kari mi, a taki: Johannes, grantata de kari joe. Èn mi hopo waka go na Noah hoso èn mi si Jakobus Vos tanapoe, èn wan falsi geest kon na hen tapoe, a de taki leki wenti. [Èn] di mi go doro na hen tapoe nanga wan krasí fasi, we mi haksi hen, mi taki:

na hoepe joe komopo? Na takroe geest piki mi a taki: na grantata seni mi. Ën mi haksi hen agen, mi taki: hoedisi foe den hemel joe komopo, na fosi hemel ofoe na twéde hemel? Ën na takroe geest taki: na wan engri seni mi. Ën mi taki: hoe engri dati? Kari hen nen meki mi jere. Ën na takroe geest taki: na wan Kerubim foe Gado seni mi. We na na taki <dati> foe na falsi geest, nomo Masra meki mi kisi wan aparti hatibron na tapoe foe na falsi geest. Mi bari, krası hen nanga nen foe Masra Jesus Kristus; mi taki na ala soema fesi na nen foe Masra, èn mi bari na falsi geest nanga tranga sten, mi taki: toe marsi gowe, nanga nen foe Masra Jesus. Ën na geest kon skreki, a taki: ja mi sa go, ma meki mi tan pikinso fosi mi go. Ën mi taki: no-no, joe no moe tan moro, joe moe gowe wanten-wanten. We na geest taki: mi sa gowe, ma mi sa kon baka. Ën mi krası na geest agen na nen foe Masra Jesus; mi froekoe hen, dan mi taki gi na takroe geest: joe <de> lé, joe didibri joe. Ën joe no sabi dati na mi Johannes King Masra Jesus poti foe loekoe na gemeente na Maripaston? Ën na takroe geest piki mi, a taki: ja mi sabi taki na joe a poti. We, nanga na wortoe <disi> mi lon go na doro, mi go teki wan sisibi, mi wipi Jakobus Vos nanga na sisibi na tapoe hen hede. Wanten na takroe geest gowe, Jakobus Vos hai kon krin, na geest komoto na Jakobus Vos skin, a gowe. Ma na geest ben wani doe foeroe ogri na Maripaston, na ala soema fesi, efi Masra no ben kon helpi wi. Ën na geest, di a ben kon na Noah hoso — [èn] mi Johannes King no ben de na na hoso — na takroe geest hari ala den weti hangisa poeroe na den oema, a taki: den no moe tai weti hede, den moe komopo na na blaka wanten-wanten. Ën dati meki den Maripaston soema, den alamala lasi hati. Ën na takroe geest koemanderi den, a taki den alamala moese komopo na ini na hoso foe granman Noah, wanten-wanten, sondo drai, den alamala moe marsi komoto. We, di mi Johannes King kon, mi taki: na nen foe Masra Jesus, no-no, kweti-kweti, no wan soema moese komoto, oenoe no moe ondrodaniki na takroe [takroe] geest, oen alamala de sribi dia na ini na hoso; nanga nen foe Masra Jesus, didibri no habi no wan tranga na wi tapoe.

Ën mi nanga son foe den soema sribi dape na na hoso, sondo wan sani doe wi. Ën wan dé di mi hori kerki, mi taki nanga den alamala wan wortoe foe mi si efi den soema na Maripaston sori frede. We, mi taki gi den, èn na heri gemeente mi taki: oen si now, wan tranga feti hopo gi wi na na liba, foe feti tége didibri. Ma wi alamala moe teki na feti sani foe Masra Jesus, nanga begi, meki hen srefi kon helpi wi. Meki wi alamala poti wi fertrow na hen wawan, dan didibri no kan wini wi.

Maripaston, den 18. februari 1894

Èn foe sensi mi brada granman Noah dede, èn fa mi ben si ala soema na Maripaston ben lasi hati, [ma] mi ben poti wan begi na Masra [èn] foe Masra srefi moe helpi poeroe na frede na ini den hati disi den ben frede na grantata, [èn] na njoen kroektoe gado disi den heiden soema tjari kon na Santigron. Èn mi si Masra jere na pôti begi foe mi. Na frede komopo na den soema hati pikinso na Maripaston. Èn foe sensi daten mi hori doro foe begi Masra Jesus foe a helpi wi poeroe na falsi geest foe didibri na mindri den soema foe Matoewari toe, te na ini disi jari na sani kon toemoesi ogri. Èn den Matoewari kapiten foe hoposé den alamala lasi hati krin-krin. Èn den teki na grantata moro bigi leki na troe Gado. Èn Petrus Blaka Floeta kon tra dé na mi, a taki: meki mi helpi hen nanga den kapiten foe hopo, bikasi den de pori na heri Matoewari nanga na grantata bribi foe den. We, di den toe kapiten foe bilosé, Jakobus Toti foe Kwata-hede, nanga Petrus Blaka Floeta ben kon na Maripaston foe si granman foe foto, èn di granman gowe baka na foto, Jakobus Vos kon doro débroko mamanten. Èn mi Johannes King nanga den toe kapiten, nanga ala den man soema sidon, wi taki makandra. Èn den taki: meki Johannes King srefi moe kon na den kapiten foe kon poti na sani leti, bikasi den frede foe tjari na boskopoe. Sonten grantata sa doe den ogri; a sa kiri den. We mi taki: a boen, mi srefi sa kon na den, bikasi mi no frede foe grantata; a no kan doe mi noti, [èn] na nen foe Masra Jesus. We, di Timoteus Jaw ben moesoe foe go nanga den te na Matoewari, tjari hen pikin <di> de siki go na den famiri foe hen, [èn] mi haksi Timoteus Jaw efi a sa frede foe tjari na boskopoe foe mi go warskow ala den kapiten na Matoewari wan tranga warskowe, foe den moese kaba nanga na grantata bribi krin-krin.

We, Timoteus Jaw taki: mi no frede, pepe Johannes King, mi sa tjari na boskopoe foe go warskowe den kapiten na fesi, foe den sabi joe sa kon na den, meki den kaba nanga na grantata sani wanten-wanten.

Maripaston, den 23. februari 1894

Mi seni taki mi lobi leriman bigi odi, èn mi seni piki leriman na nen foe lobi helpiman, mi <kon> pikin betre foe na siki di mi ben siki, te mi kan hori kerki boen noja. Èn di mi pikin brada Jakobus Vos kon na Maripaston, a taki meki mi no moe kon na Matoewari ete. Hangri de toemoesi na na kondre. Èn foeroe soema prati-prati go na ala presi foe soekoe den libi. <A taki>: meki mi tan solanga; te na joeroe kisi, hen sa seni piki mi.

Èn wan tra sani agen mi meki leriman moese sabi, [èn] di wi heel lobi granman kon na wi na Maripaston, [èn] den jonkoeman foe wi no taki wan switi opleti taki nanga granman, soleki fa den ben seni leriman foe taki gi granman. Èn den ben go na posoe go meki brifi seni gi granman na foto, èn den ben taki na Maripaston, na Noah pranasi srefi na granman moe de. Èn na wi famiri foe Noah Adrai srefi na granman wroko moe kon baka, èn <den aksi> efi lanti no <moe> teki Alanfanti foe granman. We jere, mi lobi leriman, lési na brifi di mi seni gi joe foe joe moe kisi na taki krin. Èn den alamala sabi heri boen taki Alanfanti de wan heiden soema, èn a no de wan koniman toe, èn a lobi dringi toemoesi tranga toe. We a de na srefi tranga dringiman leki Jesajas Goni, èn Samuel Kolokoe, èn Salomo Kwasi, èn Timoteus Jaw. Èn den alamala nanga Alanfanti de droengoeman makandra wan fasi. We den meki barki, miti mofo, den sabi boen-boen dati Alanfanti no sabi foe tiri na wroko, ma tokoe den taki a moe go na na wroko, foe den kan feni pasi foe doe san den hati wani. Èn dan Alanfanti no kan taki noti. Na so hen srefi de toe. Ma Jakobus Vos no de na ini na barki nanga den. We di wi granman kon baka na foto, toe dé na baka Jakobus Vos kon na Maripaston, [èn] wi nanga den tra Matoewari nengre foe kapiten Jakopoe Trobi kampoe, wi sidon na mi hoso, foe taki makandra, èn foe wi jere wan sani. Den kapiten foe Matoewari, den disi de na hopo, den alamal teki na didibri <di> de na Santigrón foe den Gado [èn] di den kari grantata. We wan foe den aposter foe didibri, di de libi na Santigrón, [èn] wan Gran-Saramakangenre, a nen Kwogi-Kotroes, [èn] komoto na Santigrón, a go te na hoposé na kapiten Jakob na Pikin-Saramaka ofoe Jakob kampoe. Èn dan a begi den kapiten efi den sa wani foe gi hen wan presi na bilosé foe Jakob, foe den go libi dape, fara gron, dan den meki pikin pranasi dape, dan den kan tjari na gado foe den, na grantata, go libi dape. Èn ala den Matoewari kan kon na den dape foe den kan dini grantata dape, bikasi lanti èn granman foe foto no wani foe den dini grantata na Santigrón moro. Èn di den soekoe na presi na den kapiten, Alanfanti gi den na presi na Brokolonko foe den kan libi, [èn] sondo foe kon piki mi na Maripaston fosi. We, di mi Johannes King jere dati de wan troe-troe sani, di den wani doe, [èn] dati meki mi seni warskow Alanfanti, nanga son foe den tra kapiten. Wanten mi seni go poeroe na presi na den hanoe, bikasi foeroe getoige ben si dati èn jere boen-boen. Èn Jakobus Vos èn Jakobus Toti, èn Petrus Blaka Floeta srefi ben taki gi mi, nanga nofo soema moro, den disi no de na ini na sani. We, te mi kaba foe prani gron, mi srefi sa kon na foto; mi sa kon taki moro

foeroe sani nanga leriman, [èn] mi no kan skrifi den sani so fini-fini.

[Èn ma] mi seni begi lobi leriman grantangi-tangi, doe mi wan bigi prisiri — èn mi hati boigi kni na gron gi leriman — doe mi na prisiri, èn begi wi heel lobi granman gi mi taki: grantangi-tangi a no moese mandi wi na Maripaston; meki a gi wi pardon foe di den boi foe Maripaston no ontfanga granman nanga wan leti switi wortoe. Den taki ala soso law-law taki, komopo na den mofo. Èn den no habi na prakseri dati taki, efi granman foe foto wani, a kan trapoe den alamala na ondro hen foetoe leki wan hasi de trapoe wan pikin todo na ondro foetoe. Èn alwasi den boi foe Maripaston no sabi dati, ma mi Johannes King sabi dati. We mi begi leriman, taki nanga granman nanga den tra hedeman foe lanti foe den no troesoe wi go na baka, foe na famiri foe Noah Adrai no moe kisi sjen na den tra boesi-nengre hai, bikasi ala den Matoewari, di Noah dede, heri kondre taki a boen so; den sa poeroe na granman wroko na wi hanoe na Maripaston. We lanti moe loekoe na Maripaston, èn Noah Adrai famiri de na famiri foe foeroe langa jari disi kon libi na bakra sé, sensi pasa 90 jari langa kaba. We a no fiti bakra moe gi wi so wan bigi sjen na den tra boesi-nengre fesi, [èn] den sa lafoe wi toemoesi.

Johannes King.

Maripaston, den 25. februari 1894

Mi seni taki mi lobi granleriman bigi odi èn mi de skrifi wan sani gi leriman. Na ten mi de waka doe reis na den boesi kondre, alaten Masra ben de doe wan aparti sani nanga mi. A ben lobi poeroe mi geest na mi skin tjari go gi mi wan aparti tranga foe mi tjari hen wortoe go na den heiden soema. [Èn] ma langa ten mi no ben si dati moro, èn mi no ben go na reis moro toe. We loekoe na na 15. februari 1894 Masra poeroe mi geest libi mi skin, èn mi fadon na ini wan toemoesi dipi sribi leki mi flaw. Èn na ini na flaw mi si foeroe soema foe Maripaston èn tra soema moro na wan pranasi. Èn mi si Noah nanga Maria Eva, Salome Afi èn Margrita Katrina, ala den fo soema ben dede kaba. Èn mi jere wan babari opo; ala soema de bari taki: leriman boto de kon, [èn] leriman de kon, leriman de kon. Èn foeroe soema de lon foe go poeroe leriman na boto. We, di na leriman boto kon doro na lanpresi, foeroe soema lon go poeroe leriman na boto. Ma mi Johannes King no go nanga den foe go poeroe leriman na boto. Mi tan na ini wan hosoe. Foe kon na doromofo sé mi hopo na doro

pikinso na wan sé, mi de loekoe na dorosé. Ën mi si wan fo féfi soema de waka de kon, èn wan deki oema de na den ini toe. Ën ala soema foe Maripaston kon makandra moksi nanga foeroe tra soema moro. Den alamala bigin foe taki: odi leriman, odi leriman, èn odi misi, odi misi, odi misi. Ën mi tan na ini na hoso de loekoe efi mi sa si leriman na den mindri, foe mi kan komopo na doro go taki den odi toe. Ma mi no si no wan leriman. Ën mi si wan toe dri blaka man soema nanga wan oema nomo. Ën na hedeman foe den taki: oen kari ala soema meki mi hori kerki gi oen. Ma den no go sidon na ini hoso; den alamala tanapoe na doro, èn foeroe soema, [ma] den alamala weri doti krosi, leki soema komoto na firiwroko. Ën di ala soema kon makandra, nomo na doti leriman bigin foe taki ala sortoe lé-lé, law-law taki, èn joe no kan jere wan wortoe foe Gado komopo na [den] <hen> mofo. Ën wanten na jeje foe Gado kon na ini mi hati èn Masra poti wan langa srapoe howroe na mi leti hano; a taki na ini mi hati: Johannes King, joe si, a no leriman; teki na howroe, dan joe go jagi den meki den gowe; na didibri kon kori oenoe. Ën wanten na jeje foe Masra gi mi tranga, a poeroe mi na ini na hoso. Mi lon go na doro, mi hopo na langa howroe foe Masra na tapoe, mi naki na didibri na baka hen neki, mi taki: joe didibri, toe marsi gowe. Ën nomo na didibri di ben kon leki fesiman foe den trawan, [èn] a ben kibri wan bradi howroe na hen hano toe, nomo a hari drai fesi gi mi, èn a hari na howroe soetoe mi. Nomo na jeje foe Masra Gado gi mi tranga. Mi taki: na nen foe Masra Jesus, didibri, toe pasa gowe! Ën wanten ala den didibri seti lon gowe, èn mi bari taki: oen teki tiki na den baka. Ën na so na jeje foe Masra helpi mi; nanga na howroe foe Masra de na mi hano, mi geest kon baka na mi skin. Ën mi wiki baka na ini na dipi flaw sribi. A ben de leti fo joeroe moesoedé, èn sensi na dé <dati> mi firi wan aparti tranga foe Gado na ini mi hati. Ën Masra moe helpi mi, gi mi tranga, foe mi poeroe na grantata na Matoewari. Bikasi ala soema libi abra gi mi, foe mi moe de na fesiman foe feti nanga grantata, soleki fa Masra ben gi mi tranga foe mi poeroe den fosi ogri geest, disi ben de doe ogri moro leki grantata na na liba. Ën na srefi Masra Jesus, di ben helpi mi nanga den fosi wan di ben ogri moro grantata, [èn] hen srefi sa helpi mi poeroe na grantata toe. Bikasi mi no habi no wan libisoema na Matoewari foe helpi <boiti> lobi helpiman wawan.

Johannes King.

<P.S.> Ma mi lobi leriman joe de leki wi gran masra disi de loekoe wi. We doe ala moeiti taki nanga granman meki oen poti wan granman na Maripaston, disi habi bribi foe a kan helpi poeroe na grantata krinkrin na na liba.

Èn den kapiten foe Matoewari, den alamala frede grantata, foe taki leti, den no kan doe noti na ini foe dati, no wan foe den, mi sa taki na den fesi srefi.