OUTLINES

OF A

GRAMMAR OF THE VEI LANGUAGE,

TOGETHER WITH A

VEI-ENGLISH VOCABULARY.

AND AN

ACCOUNT OF THE DISCOVERY AND NATURE OF THE VEI

MODE OF SYLLABIC WRITING.

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εποίησε τε ἐξ ἕνος αἵματος
pán ethnos ἀνθρώπων
katoikeiν ἐπὶ πάν τὸ πρόσωπον τῆς γῆς.
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Introduction

THE TERM 'VAI'

The term 'Vai' was first recorded, in the form 'Vey', by Dutch sources of the first half of the seventeenth century. In these sources, it seems to denote a political unit near Cape Mount, i.e. within modern Vailand. Although the lengthy account of this area drawn up presumably by Dutch traders and published by Dapper in 1668 was much plagiarised by later writers, virtually no new information about this area appeared in print for nearly one hundred and fifty years. Around 1800, reports from the British settlement at Sierra Leone contained occasional references to the 'Foy' people of Cape Mount; and from the 1820s the Americo-Liberians of Monrovia came into increasingly close contact with the 'Veis'. It was perhaps only in the nineteenth century that all sections of the ethnolinguistic unit came to accept the name Vai, but as the earlier usage is obscure, for convenience we shall employ the term to describe the whole unit in earlier centuries.

The 1668 account contained a vocabulary of the Vai language, but under the name 'Kquoja'; and the first words to appear in print under the name Vai did not appear till 1840. These first words were merely the numerals (collected in the United States from an African sailor) and no further material appeared in print before 1849. Thus when, in the latter year, the missionary Koelle began work on Vai, he was undertaking the study of an almost unknown language.

THE EARLY HISTORY OF VAI

The early history of the Vai people and language is known only in outline. The 1668 account had a great deal to say about the recent history of the Cape Mount area, but the involved dynastic sagas therein related require the most careful interpretation and as yet have had insufficient study by historians. The one event recorded in this account which fits into our limited knowledge of the history of neighbouring areas is the invasion of the coastal areas to the West, up to and even beyond the Sierra Leone peninsula, at date several generations earlier than the date of collection of the information (which was probably the 1630s or 1640s), by armies under the command of members of dynasties from the Cape Mount area.
This was almost certainly the 'Mani' invasion of Sierra Leone around 1550 contemporaneously recorded in Portuguese and English sources. Since the 'Kquojà' vocabulary was collected in the Cape Mount area and is certainly Vai, we can be reasonably certain that the 'Mani' leaders were Vai, and that Vai-speakers were living in the Cape Mount area by the middle of the sixteenth century. Earlier than this, however, there is no documentation of the Vai (and very little of Cape Mount); and the Vai oral traditions which purport to relate to an earlier period are, taken by themselves, vague and unconvincing. The only strong clue to the history of the Vai before European documentation is provided by the Vai language.

Vai is one of the Mande languages. This was realised as soon as Vai became known to scholars, and Koelle (in the present work) commented pertinently in 1851 on the geography of the Mande group: "The Mande family of languages ... seems to have nowhere descended into that narrow strip of lowland, which from Senegambia right down to Cape Palmas, forms an intermediate step between High Sudan and the Atlantic, except in Vai country, and in part of the present Mande [misprint for Mande, i.e. Mende] territory" (p. 11). Vai is indeed the only Mande language entirely on the Guinea seaboard (although Malinke stretches down the Gambia, and the advancing flank of Mende has touched the sea near Sherbro Island probably since around 1800). Vai is therefore neighboured largely by languages of other stocks (Bullom and Gola of 'Mel'; Bassa of 'Kru'). Its only Mande neighbour, Mende, is, as Welmers has recently shown, a rather distant relation. On the other hand, in the interior behind Mende and Gola, lies the Kono language which is very closely related to Vai; and Kono and Vai are together closely related to the interior nuclear language, Malinke. Welmers considers that Vai represents a recent derivation from Malinke, and suggests a time of separation of the order of five hundred years. Thus, comparative linguistics suggests that, in fairly recent historical times, a group from the Malinke-speaking area (roughly on and around the Upper Niger) made its way to the South, passing over or between older Mande dispersions (e.g. Kpelle, Mende) and languages of other stocks (e.g. Gola); the 'tail' got no further than Konoland and broke away, but the remainder reached the coast at or near Cape Mount, and became the Vai. The Vai traditions of origin - noted and commented on shrewdly by Koelle, transcribed again in later versions by Klingeheben - can be read as confirming this general picture, though it is doubtful whether the folk- etymologies of 'Vai' and 'Kono' and the details of leadership supplied therein have much historical value. The 'Mani' invasion of Sierra Leone may have marked the arrival of the Vai on the Atlantic coast, but it is perhaps as likely that it marked the end of a period of consolidation of initial settlement in the area.

THE LATER HISTORY OF VAI

The major events in Vai history after those recounted by Dapper in 1668 were the spread of Islam, apparently beginning only in the early eighteenth century: the contact with Christian missionaries which began in the early decades of the nineteenth: the invention of the Vai syllabary around 1830: and the assumption of political control over Vailand by - and hence its division between - Liberia and the British colony of Sierra Leone, a process completed by 1885. The advantages to the Vai of the
last event perhaps outweighed the disadvantages: though politically powerless in both territories, the Vai found that their culture was to some extent respected by both central governments because it also existed across the territorial frontier. Today, there are about 8,000 Vai-speakers in Sierra Leone (1963 Census), and probably about 50,000 in Liberia. Vai is therefore one of the many very small ethnolinguistic units of West Africa, and is vastly outnumbered in population by, for instance, such other Mande languages as Mende, Kpelle, Loma, Susu, Malinke and Bambara. There is no reason to suspect that Vai was ever much larger.

Vai is however more widely known than its mere size would indicate, indeed it enjoys a measure of fame, which is due of course solely to its possession of an indigenous syllabary - the earliest script devised and propagated by natives of sub-Saharan Africa (if not entirely, at least largely, without outside assistance). Though invented late in history, the Vai syllabary has interested students of the art of writing who have hoped that the history of its development in recent times might throw light on the obscure early history of writing. Unfortunately that development has not itself been adequately studied until very recently; but intensive studies are now in progress and several papers are in process of publication. Reference may be made to these papers for details of the script and Koelle's contribution to its analysis. As to the invention of the syllabary, it is becoming clearer that this was a by-product of the events listed in the last paragraph, the advent of Islam and of Christian missionaries, and the advancing political and cultural influence of Freetown and Monrovia.

KOELLE AND VAI

It was the Vai syllabary which drew Koelle to the study of Vai (as he describes in the Appendix of this volume). S. W. Koelle, a German but a missionary of the English Church Missionary Society, arrived in Freetown in late 1847. He was aged twenty-four and this was his first posting: he was directed to act as tutor at the missionary higher institute at Fourah Bay, and instructed to devote part of his time to the study of African languages, a study which had already been pursued, devotedly but somewhat erratically, by Freetown missionaries for four decades. In January 1849, a British naval officer brought news of the employment of an indigenous script at Cape Mount (the script had in fact been reported in print by American missionaries fifteen years earlier, but neither the British 'discoverer' nor Koelle knew this). The Freetown missionaries were excited at this further evidence of African ability - so useful as ammunition in their campaign against those who derided missionary efforts - and within a week Koelle had been despatched to Cape Mount to investigate and report.

As Dalby justly remarks, "Koelle's account of his adventurous search for the inventor of the syllabary, and of their dramatic meeting in the Liberian hinterland, has a 'Stanley and Livingstone' flavour". Koelle wrote this account in June 1849, in Freetown, shortly after his return from seven weeks stay in Vailand, and it was published in London, in pamphlet form, in September. In mid-1850, Koelle spent a few weeks in the Gallinas district of Vailand, and from November 1850 to March
1851 he worked again in the Cape Mount district. The Gallinas visit came about because the mission considered establishing a station in Vailand: the later trip was carried out mainly to enable Koelle to complete his academic inquiries: on both occasions he concentrated his attention on the language rather than on the script. Working at his usual extraordinary speed, Koelle apparently completed his manuscript of the Vei grammar and vocabulary by July 1851 (the date on the Preface). But the work was not put to the press until 1853, when Koelle returned on leave from Africa. He revised the manuscript in some particulars (cf. p. 10), but both between 1851 and 1853 in Freetown, and in 1853 in London, he had so much other work in hand, that it is highly unlikely that he had the time to make any radical changes. Hence, Koelle's Vai grammar and vocabulary represent the work of a young student who wrote them only eighteen months after first becoming acquainted with the language—during which period he spent some seven months among Vai-speakers in Vailand, and the remaining eleven months in Freetown where there were only a handful of Vai (according to his Polyglotta Africana, p. 3) and where he had to attend to many duties other than the study of Vai. These duties included the study of Kanuri, on which he had been engaged since 1848, and the collection of vocabularies for the Polyglotta Africana: though these doubtless afforded some experience in the handling of African languages, the Vai study was the first linguistic work completed by Koelle, just as the text was (as far as we know) his first lengthy piece of writing.

Little detailed study has yet been made of the formal approach of early students of African languages to the languages they studied. Preceding Koelle's grammar of Vai, two works had been published on Mande languages: Brunton's Susu grammar (1802) and MacBrair's Mandingo grammar (1837): but though both of these were by missionaries and in English, no evidence has yet come to light that Koelle was aware of their existence. The works cited by Koelle in the grammar were in the main by German scholars and on non-African languages, the most frequently cited being Ewald's writings on Hebrew. While Koelle was clearly acquainted with contemporary German linguistics, including comparative studies, the pages (5-10) in his grammar of 'Veiroots compared with Indo-European and Semitic roots' will disappoint the modern scholar—almost to the same extent that he will be surprised by the reason given for the exercise, "exposing the entire groundlessness of that anti-biblical assertion, that our black brethren in Africa have an unadamic origin".

Evaluation of the Vai grammar and vocabulary is seriously hampered by the shortage of published studies on Vai of later date. The grammar, including the phonology, must certainly be corrected or modified at those points where more accurate or fuller information has been supplied in the brief analysis published in 1933 by the late Professor Klinghenheben; the texts published in the same year by Dammann, together with those published by Klinghenheben in 1925-6, supplement those in Koelle. Unfortunately, though Klinghenheben worked in Vai for over forty years and published a number of articles, his research and publications in other African languages deflected him from the full-scale publications in Vai which had been hoped for from him, above all a Vai dictionary. His death in 1966 prevented the realisation of these hopes, and we must therefore expect to wait many years yet before Koelle's book, despite its imperfections, is fully superseded. It has been stressed above that
Koelle was inexperienced when he carried out his Vai research, and that he completed it in a very short period of time: nevertheless, his later publications show that he was capable, at his best, of a very high standard of analysis (relative of course to the knowledge of his day). The vocabulary is still the longest available, and despite obvious defects (especially the failure to distinguish phonemic contrasts in the bilabial/labio-velar series b, ñ, mä, kp, mgb, gb), some of which can be corrected from material in Klinghenheben or Dammant, it appears to be the most accurate formal vocabulary in print.

Koelle's book incidentally contains much of interest on many aspects of Vai culture: information, for instance, on terms borrowed from Arabic and from European languages (pp. 12-13), on the method of counting (p. 31), on the women's secret society (p. 209). A year after its first publication, it was re-issued, with the 1849 account of the discovery of the Vai script and its principal inventor added as an appendix: it is this edition which is here reprinted. The account itself remains of great interest to the historian, ethnographer and linguist: but scholars should be warned that there are small but significant differences between the text of the 1849 pamphlet and the text of the 1854 appendix.

The 1854 printing apparently sold slowly. Around 1902, the remainders were in the possession of Kegan Paul the publishers, who rebound them and gave them a new title-page: my own copy was one of a handful remaining unsold on Kegan Paul's shelves in 1960, over a century after the first issue. The manuscript of the book is not in the C.M.S. Archives and may not be extant (but the manuscript of the 1849 report is in the Archives): a manuscript of Vai vocabulary in Koelle's hand, inscribed "Sandbeach near Cape Mount, November 24th 1850", is in the Grey Collection of the South African Public Library.

P. E. H. HAIR


The following Outlines and Vocabulary are the result of a five months' residence (from November 1850 to March 1851) in the Veı country, both at Wakoro (Cape Mount) and Dshāiāro (the Gallinas). But with the best will, one cannot do in Western Africa what he might do elsewhere. The intense and persevering exertion required for the cultivation of an unwritten language, cannot but bring on fever in this land of fevers. My work was twice interrupted by fever during the five months, and I here gratefully acknowledge the goodness of God that it has been only twice. Besides this, a civil war was raging in the country, which, during the first half of my residence, proved a hindrance to my object. For a fortnight I was left alone with my servant in a hut, all the natives of the place having fled, from fear of a daily-expected attack of the enemy. In addition to this comes the great unfitness of unlettered natives for literary pursuits, and the difficulty to keep them employed in such a work for any length of time. As one of them said to me, "A black man is not able to sit down a whole day in one place, and to do nothing but book-palaver." This statement will, I feel assured, bespeak the indulgence of the Reader to the degree of imperfection in which the Veı Grammar appears. Yet the study of a language in the very country where it is spoken, has always its decided advantages; and the above statement can therefore be considered, at the same time, as an invitation to expect from the following pages at least a little more light on the still dark field of African languages.

The plan which I consider safest and speediest in reducing
languages is this:—first, to write from the mouth of natives a certain amount of stories, songs, descriptions, &c.; then to translate them with the aid of one who understands some English; and next to deduce the grammar from it. This is the plan I pursued in Vei. I wrote and translated 170 pages, 30 of which were dictated by a young man who understands English pretty well; 30 by MómRUN Doaru Wónye, or John Sandfish, the same who had been employed by Captain Forbes, and who also speaks English a little; 70 by KáRI BÁRA NdÔrê Wânó, the author of one of the manuscripts referred to in the narrative of my Vei journey of 1849, who speaks only a few words of English; and the remaining 40 by three elderly men, who do not understand a word of English. When I thus wrote, I did not understand what I was writing, but merely entrusted to the paper, in simple and consistent orthography, the sounds which I was hearing. Hence it often happened, that, in writing, I had separated into two words what was only one, or united into one what really were two. But this mode of proceeding enabled me, easily to discover phonetic changes, with which I should, perhaps, not have been struck, had there been in my memory a distinct image of the individual word before I heard it used in the context.

I have made these remarks respecting the source from which I drew my grammar, in order to account for the examples on which the rules are based, and the contents of which may sometimes create a little surprise, and, more especially, to place the force of these examples in the proper light. They are not phrases which have first been formed in English for the purpose that an interpreter might give the corresponding phrase in Vei, and that thus a certain rule might be established; but they are taken, with very few exceptions, from the context of native speeches, made without reference to any particular rules. Rules have not produced them, but they have produced the rules.
The signification of the words in the Vocabulary was obtained in the same way; and every one must see how much safer that is, than the easier and more convenient method of merely asking an interpreter what a given word means in his own language. From pursuing the latter plan, mistakes have been committed like the following: "Give me a little" has been represented as "some;" "these people" as "they;" "a black man" as "body;" "I want some" as "more," &c.

The territory over which the Vei language is spoken is small, its most northern part being what has been called the Gallinas, and its southern boundary, Half Cape Mount, being about a day's walk to the south of Grand Cape Mount, and stretching not farther inland than two days' journey, or about forty or fifty miles. At the Gallinas, according to information received there, the Vei territory did not extend farther inland than fifteen or twenty miles, till about twenty years ago, when the chiefs were instigated by Spanish slave-traders to give it its present extent. To the north the Vei language is bordered on by the Kirim language, from which it is entirely different; and to the south by the relics of the Déwoi' language, with which also it has no particular affinity, and by the English of the Republic of Liberia.

This shews that the Vei must have come originally from the interior, and taken possession of the above-described line of coast. Similar inroads appear to have been made on other parts of the coast; for the interior tribes are always jealous of the advantages of those close to the sea, from whom they have to obtain by barter, sea-salt, European commodities, &c. But in addition to these general reasons, there is still a direct tradition among the Vei people themselves, to the effect that they emigrated from a district of the Mání country, under the command of the two brothers, Fábule and Kiatámba, conquered part of the coast, and settled where they now are.

The question therefore arises, Whence did they get the name
of Veî? With regard to this point I did not get any satisfactory answer from themselves: they appeared to have no opinion whatever on the subject. One of two things, therefore, is likely to have happened: either they retained the name, not, indeed, of the country, but of the district from which they emigrated, or they assumed the national name of those whom they conquered. The former does not appear to have been the case; for the name of that part of Mani where they came from was mentioned to me, but I regret to say, nothing more remains in my memory regarding it, than the mere impression that it is very different from the word "Veî." I therefore suppose the conquering Manis appropriated to themselves, not only the country, but also the name of the people whom they had conquered. This would be the more natural if their emigration had been caused by internal dissension at home, a thing which often takes place among African tribes; for thus they would have more fully established their distinction from, and independence of, their mother-country.

As to the time, also, when this conquest may have taken place, I could gain no accurate information. A very old chief, probably ninety or more years of age, was pointed out to me as the son of one of the great conquerors; but the word "son" being used for grandson and descendant also, this is not decisive. If we compare the dialects spoken by the Manis and Veis, we discover a difference which can scarcely have arisen in less than a couple of centuries. So far back we shall therefore be compelled to date that conquest, on the assumption that the language of the emigrating and remaining Manis has been quite identical. But as it is possible that slight dialectic differences may have existed before the emigration, the present difference of language cannot be looked upon as a positive proof that such a conquest did not take place later. But, at any rate, it cannot have happened later than a century ago, for circumstances connected with it have already assumed the full character of fables. Near the town of Dátia, e.g., at the foot of the
Kong behind Cape Mount, there is a piece of water which they call "Zóntori," and the reason why it bears that name is as follows:— At the time of the conquest, when Zong, the king of the place, had lost his warriors in the battle, he fled into the forest with Tóri, his queen: there they met a benign being of the other world, who showed them a way down into the regions under the water, the happy abode of the departed. Thither all the warriors followed them, and the rest of their subjects. There they now enjoy an existence free from care and full of pleasure, and the sound of their songs, or the noise of their feasts and frolics, are sometimes heard by the living during the silence of the night. But when this happens, they consider it an evil omen, generally prognosticating the death of some person: if the noise is very great, the death of a chief; or, in case the songs sound like sánde songs, the death of a woman. It therefore always spreads alarm when the Zóntori people make themselves heard in their wide dominions under the water.

It is right here to state, that I had a forerunner in writing on the grammar of the Vei language. I allude to the grammatical remarks of E. Norris, Esq., in a pamphlet entitled, "Despatch communicating the discovery of a native-written character, &c., by Lieut. F. E. Forbes, R.N." And I gladly embrace this opportunity to express my high esteem of that gentleman's philological skill, of the perseverance he displayed in the very difficult way in which he had to gain his acquaintance with the Vei language; and, considering the poor and insufficient means at his command, of the success, also, which accompanied his praiseworthy endeavours. He has the honour to have discovered before me the absence of declension in the noun, the use of some particles, e.g. ni, after the verb, and some peculiarity in the use of pronouns, &c. But, of course, it was altogether impossible, with his imperfect means, to obtain a clear view of many things which the following pages will explain.
Neither can I let this opportunity pass, without bearing testimony to the credit due to Lieut. F. E. Forbes for his discovery of the fact, that the natives at Cape Mount possessed a mode of writing of their own. I have myself seen the few indistinct characters, written with charcoal on the walls of a house, which had first attracted his notice: at present, I regret to add, they are no longer visible, the house having been whitewashed. It required an observing eye, of no common order, to be struck with these new and indistinct characters. Many Englishmen had passed that house, but it appears none stopped to examine these strange signs, except Lieut. Forbes.

And now, may the following pages, the result of many an hour's lonely labour in tropical Africa, be not found altogether useless, but may they contribute a mite to the furtherance of the cause of Him who has declared himself to be the King of Truth!

S. W. KOELLE.

Fourah Bay, Sierra Leone,

July 26, 1851.
CHAPTER I.
ETHNOLOGICAL RELATIONSHIP OF THE VEI LANGUAGE

§. 1.

The Bible teaches us that once "the whole earth was of one language and of one speech;" and likewise, that in a miraculous way "the Lord did confound the language of all the earth." This accounts both for the features of affinity and the deep-going difference between the languages of mankind.

I. In illustrating the affinity of Vei roots with roots of other languages, it must of course be presupposed as generally acknowledged, that one and the same root may appear in different languages as a different part of speech; it may, e. g., be a noun in one language, a verb in another, a preposition in a third: that the consonants are the more important and stable element of language, whereas the vowels are subordinate and easily changeable: that, frequently, the first consonant of a root is the first in rank, and the others become of less importance, in the same proportion as they are distant from the first: and, lastly, that certain consonants are so closely allied, that they may be substituted, one for the other, without affecting the meaning. Besides these general principles, some peculiarities of the Vei language must be taken into consideration. Its extreme tendency to simplicity and shortness, by means of which most of its words are either monosyllables or dissyllables, must greatly enhance the value of the single consonant which Vei monosyllables may have preserved from polysyllabic roots. The law regulating the distribution of consonants and vowels, according to which each radical consonant is uniformly followed by a vowel, must affect certain roots, either by the ejection of consonants, or the insertion of vowels, in order to
avoid the direct meeting of two or more consonants. The aversion of the language to begin words with r or l produces a regular change of these letters into d; and its aversion to begin words with vowels causes the general loss of initial vowels.

Now an attention to the principles here laid down will doubtless enable the reader to see, what has often struck me during the study of the language, viz. that a number of Vei roots are identical or cognate with the Indo-European and Semitic roots. I am not aware whether attempts have ever been made to identify the roots of Negro languages with those of other lingual stocks. However that may be, I hope that the subjoined catalogue of compared roots will make the impression, that the sameness or affinity of sounds therein exhibited cannot be accidental, but must have a broader and surer basis. What else can that basis be, but the common humanity which the Negro shares with the Caucasian. The lingual world is just beginning to point out that the Grammar of the Negro languages betrays the same rational principles, the same general laws, the same regularity and organism of structure, as the Grammar of other languages. Can we be surprised, if we find a corresponding comprehensiveness in the vocabulary, and even some affinity in the roots? Professor Pott, an eminent German scholar, somewhere says: "Linguists, without being able to come up to the warmth and vivacity of Mrs Beecher Stowe's writings, will yet obtain the merit, by elucidating the reasonableness and general human feelings in the idioms of torrid Africa, of contributing greatly towards dispersing those prejudices, which consider the mental qualification of the Negroes as much below the usual standard of mankind, and their destination to approach closely that of beasts of burden, so that it appears no great injustice for the white man to force their arms and limbs into unconditional servitude, and to dispose of them in an arbitrary manner." We trust that the following Grammar will not be without some contribution of this kind, although the Vei language is by no means one of the most developed, but decidedly one of the least developed of Negro languages. And even the
Comparison of Roots we subjoin, in the hope that it will contribute a little towards exposing the entire groundlessness of that anti-biblical assertion, that our black brethren in Africa have an unadamitic origin.

*Veil Roots compared with Indo-European and Semitic Roots.*

The Interjections are the same in the Vei as we find in most other languages, as—a, e, o, ho, eta, hoio.

The Vei contains four Demonstrative Roots, all of which can be easily recognised in both the Semitic and Indo-European languages. But we must bear in mind that one and the same demonstrative root frequently fixed itself in language, either as a real demonstrative pronoun, or as an interrogative and relative pronoun, or as an adverb, or even as a conjunction.

(Comp. §§ 102—105 of Ewald's "Ausziffürliches Lehrgebäude der Hebräischen Sprache.")

**First Demonstrative Root.**

*Vei:* me, this; mu, this, it; mina, which? mbé, which? what? me, adv. here, there; mbé, why? mina, where?


Here; ה, where?


**Second Demonstrative Root.**

*Vei:* ne, adv. here; nu, yonder.

*Semitic:* רגב (for רגב), א, en.

*Indo-European:* Sansk. त, stirps demonstrativa; Gr. νν-ν; Lat. en.

**Third Demonstrative Root.**

*Vei:* ke, this, that; dsō, who? káma, what? how much?

ke, adv. there, then, thus; káma, how?

ke, conj. then, that, whether.

*Semitic:* ת, this; א, is; דל, thus; ב, conj. that.

*Indo-European:* Sanks. quid (r. न); Hindust. ज (dsō)

**Fourth Demonstrative Root.**

_Vei_ he, heye, here, there; _hi, if, and._

**Semitic:** נל, ה, הָיְהוּ; הוהי, from ה + ו.  

**Indo-European:** स, hic; हिं, particula interrogativa; G. ὅ, ὃ; L. hic; G. hier, hin, her; E. he, here.

The _Personal Pronouns_ do not exhibit so striking a similarity yet some may be discovered, and we feel inclined to compare

_The Personal Pronouns_ do not exhibit so striking a similarity yet some may be discovered, and we feel inclined to compare

n, na, (I, my) with H. ָא; A. انا.
i, ya, (thou, thy,) with the suffix i, which, in Sindi, is the possessive pronoun of the second person singular;
a, a, wa (he, his) with H. ָו (suffix), נל; A. ָו, which Fürst supposes to be a compound of two separate demonstrative roots, ha and wa.
mu (we, our) with S. द्व, nos; G. ημείς; L. nos; G. mir; E. we. Compare also the singular G. mich; E. me.
wu (ye, your) with S. द्व, vos; Gr. υμείς; L. vos; Fr. vous.

Of the _Numerals_, only two admit of a comparison with Indo-European roots, viz.—

_The Numerals_, only two admit of a comparison with Indo-European roots, viz.—

fira, two, with S. द्व, alius; Sindi द्व, duo; L. par, his, bini; G. paar; E pair. Compare also the _Vei pere_ also, too.
tan, ten; with S. द्व, decem; Gr. δέκα; L. decem; Goth. taihun; G. zehn; E. ten.

The remaining words which we should like to compare, may here follow in alphabetical order.

_be, to live, to exist, be; bere, to be not; wes, to be (as copula); were, to be not, cannot, may not._

S. י, esse; Gr. φῶ; L. fu-i, fu-tur, fo-re; G. bi-n; E. be.

In Hebrew we might compare י and י for י and י, of which the first and last aspirates may be easily lost, so that only w or b remains; and the negative bere, were, may remind us of ל דס.
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bëra, to fall; S. फर, cadere, फ़ाndi, dirumpi; Hindust. फर, cadere; Gr. σφάλλω; L. fallo; G. fallen; E. fall; H. φάλλειν; A. फेरि.

bëre, to pass; S. फू and पा, trascire; Gr. περάω, πόρος; L. per; G. fahren, Fähmenn; E. ferry, fare; H. παίρνει; A. उतः.

Compare also Vei fëre, to barter.

bo, to come out of; H. बू; A. बृ; S. न, ire; Gr. βη, βίβημι, βαίνω.

bun, to bend, bow; S. भु, flectere, curvare; Gr. φέργω; L. fugio (a vertendo dicta); G. biegen, beugen, Bogen; E. bow, bend.

di, light, flame; S. दित्र, splendere; दिश्, celum; Gr. Δί-ς (Zeus); L. dies, sub divo. Compare also H. दित् and दित्.

dëa, quick; S. च्य, celer; च्, ire, to which Bopp remarks Goth. airus mihi ortum esse videtur ex primitiva hujus radicis formâ तः; Hib. ria = he will arrive, ria = running, speed.

dse, to see; dsa, eye; S. चक्षु, oculus; चक्षू, videre; चक्ष, scire; Hib. ci, to see; Gr. ὁξόο, ὁκκο; L. oculus; G. Auge, E. eye.

dsi (= gi), water; S. जल, aqua; Hib. gil=aqua; L. gelu; Goth, kalds=frigidus; Lith. szala=gelascit.

dúma, earth, soil; H. दुम; A. दुम.

fa, father; pa, Mr., Sir; S. पितृ, पितृ, pater, which Bopp derives from य, servare, nutrire, and suff. प; Gr. πατήρ; L. pater; G. Vater; E. father; H. बुध; A. बुध.

fa, to die, kill, death; S. शान्, occidere, perdere; Gr. φονέω, φόνος; L. fendere, funus; E. funeral.

fâ, full, to fill; S. पू, पू, implere, satiare; G. πύ-πλη-μ; L. impleo, plenus; G. voll, füllen; E. full, fill; H. निः, निः, to be full; A. वृजी, घरी.

fira, wind, breath; fe, to blow; bända, sky, time; S. वाय, flare, spirare; वायु, ventus; Goth. vo, flare; Gr. αῦρα ex ἀῦρα, αὔρος ex ἀὔρος; L. ventus, aura; G. Wind; E. wind.
ETHNOLOGICAL RELATIONSHIP OF THE

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fo, to say; fo, adv., clean, pure, truly; S. ः, purificare, lustrare: ः, splendere; Gr. φη-μι, ειπώ; L. purus, verus; fa-ri, Old G. bar; E. pure, bare.

fono, to vomit; S. ः ः, vomo; Gr. ἐμέω; L. vomo; E. vomit.

fúra, to bore; H. ः, ः, A. ः; L. forare; G. bohren E. bore.
kári, all; S. ः, quivis, omnis; Pers. ḍr; Gr. ἀλς; Goth. alls; G. alle; E. all.
kám-ba, grave; G. grab, grube, graben; E. grave; H. ः
kári, to break; kere, war; S. ः, offendere, ferire, occidere:
G. κεράω, κίρνημ; G. krieg; L. cul-ter; H. ः
kere, or kèle, to call; kári, to speak; kære, word; S. ः, ः, sonare; ः, vox; ः, clamare, crepare; Gr. καλέω, ἀγγέλλω; L. garrere, canere, gallus; G. gellen;
E. cry, call, nightingale; H. ः, ः; A. ः
ki, to sleep; ku, ken', house; S. ः, domire; Gr. κολ-η, κω-μα; L. quies; Goth. hei-wa, domus; Old G. hi-wo, conjux, hi-wa, uxor; G. hei-m; E. home.
kóro, old; S. ः, adv. olim, antequam; ः, gravis, venereandus; Gr. γέρων; G. Greis, grau; E. grey.
kósó-kósó, to cough; S. ः, id.; Lith, kostu; G. husten.
kári, to go round, to carry round; Gr. κίρκος; L. circus;
G. Kreiss; E. circle; H. ः, ः for ः; A. ः
káru, hinder-part, back; klnu, yesterday; H, ः; A. ः.
káru, kéréma, ba, great, big, large. Here a transmutation of a labial into a guttural seems to have taken place, a change occurring even in the Vei language itself, e.g. kuv and wuv, when; kúnda and bunda, to bend. On the assumption of such a transmutation we recognise the Vei root in S. ः, multus; Gr. πολυς; L. plus mul-tus; Hib. mor, great. big; G. viel.
ma, not; S.  naï, id.; Gr. μη; H. μή, to deny; A.  idem.
ma, to make; S.  παραρέ, Gr. μηχος, μηχανή; G. machen, mögen; E. make, might, may.

māma, grandmother, probably = mother’s-mother; ba, mother,
S.  ματρ, mater, of which Bopp says, “ut mihi videtur a r. 
ma; Gr. ματρη; L. Mater; G. Mutter; E. mother; H.

mi, to drink; H. νε, νε, water; A.  id.; S.  bibere;
Gr. νίνω; L. bibo; G. bier; E. beer.
pene, all, whole; Gr. πάν, παν-τος; L. finis; E. finish.
ro, to say, to think; Gr. εἴρω; L. loquor; S.  to which
Bopp remarks “huc trahimus etiam Gr. ἰέω, ἰήμα, ab-
jecta litterata initiali, sicut ἰέω = fluo, and ἰεφω, ἰείφω =
σάμω.” Compare also, S.  λογί, loqui; Old G. redson;
G. reden; Goth. razda = sermo.

sen, to say; G. singen, sagen; E. sing, say.

sere, to rise, ascend; sere, very; S.  ire, progredi; सе-
eximus, optimus; G. hehr, sehr; E. rar.
si, to sit, set; S.  sidere, sedere; Gr. ἔδος, ἐδομαι;
L. sedere, sidere; G. sitzen, setzen, sinken; E. sit, set,
settle, sink.

so, to stand; S.  stare; G. ἰστήμ; L. sto; G. stehen;
E. stand.
sunda, to send; G. senden; E. send. Perhaps S.  id.
sun, to gather, collect; S.  cum; sun, colligare; Gr. συν;
ξυν; G. sammeln, sammt: L. cum; E. sum.
susu, breast, teat; S.  papilla; Gr. τίτηη, τίτθος; G.
Zize; E. teat.

ta, fire; ta, to cook; S.  calor, ignis;  ουρ, urere;
Gr. δαίω; Old G. taht, daht.

ta, go; H.  να, να, to come, to go; A.  id; S.  ire.
tara, to tear; S.  lazerare, dissecare; Gr. δέρω; L. tero
G. zerren; E. tear.
teri, or teli, tale; G. zählen, erzählen; E. tell, tale.
tere or tele, sun; S.  id.; Gr. ἡλιος; L. sol; G. Sonne;
E. sun,
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vănya, vein; L. vena; E. vein.

wūru, to will, like, wish; S. वृ, \( \text{\textit{worked ext}} \); optare, desiderare;
Gr. θεω\(\text{\textit{worked ext}}\); L. volo; G. wollen, wählen; E. will;

H. Ṛṇ, to cut out, to choose; A. Ṛ.".

wūru, to bear, to beget; bīra, to take; bōro, hand, arm;
S. फेर, ferre; ओनस, onus; Gr. θέρω; L. fero, pario,porto;
G. Bahre, ge-bären; E. to bear, bier; H. Ṛṇ.

Note.—This comparison of African roots could also be extended to the American languages. As an instance, we will merely give the demonstrative roots of the Greenlandish, which entirely coincide with the first three Veñ demonstratives mentioned above. They are taken from S. Kleinschmidt's "Grammatik der Grönländischen Sprache," and are as follows:

ma, "here." mana, "this." uv, "here, there."

na, nav, "where?" suna, "what?" kina, "who?"

ik, "three, yonder." inga, "that, this." kia, kina, "who?"

3. There is a very great difference between many of the African languages; and if once fully brought to light, they are likely to separate into several distinct stocks of languages, differing, perhaps, as widely from each other as do languages of the Indo-European and Semitic stocks. The languages spoken to the south of the Moon-mountains seem to form one such stock—the South African; but the North-African languages are not yet sufficiently known to be thus classified.

I had here given a list of roots which are common to the Veñ and to other North- and South-African languages not belonging to the Mande stock. But as the publication of this Grammar has been delayed so long, that my "Polyglotta Africana" will be out about the same time, the list is now omitted, because the Polyglot furnishes a comparison of Veñ roots with roots of a great many other African languages.

II. Besides this radical and general affinity of the Veñ with European, Asiatic, and African languages, it also stands in a more particular and immediate relationship with a number of
African languages, with which it forms one common stock or family—the Mânde family. For an illustration of this closer or family connexion of the Vei language we again refer to the "Polyglotta Africana."

The Mani family of languages seems to occupy almost the whole western part of High Sudan, between the 16th and 8th degree of northern latitude, extending eastward to about the longitude of Timbuctu, or the meridian of Greenwich. Towards the west it seems to have nowhere descended into that narrow strip of lowland, which, from Senegambia right down to Cape Palmas, forms an intermediate step between High Sudan and the Atlantic, except in the Vei country, and in part of the present Mânde territory. The lowland between High Sudan and the sea is occupied by languages widely different from those of the Mânde stock; viz. the Kírim, Búlom, English, Tîmne, Bâga, Nâlu, Bidjâgo, Balânta, Pépêl, Fûlup, Wólôf, &c.

III. Besides those already mentioned, there is another class of words which the Vei has in common with Indo-European and Semitic languages (doubtless also with African though I am not able to point them out). They have not originally been part of the Vei language, but were adopted through the intercourse with Europeans and Muhammadans. This adoption, however, could not be effected without subjecting the words to considerable changes. A comparison of the form of these words before and after their adoption must afford a striking illustration of the difference of the Vei from those languages from which the words are borrowed.

The alteration to which these words had to be subjected before they could easily flow in the Vei speech, invites us, at the same time, to reflect on the still greater changes which, in different ways, one and the same root may have had to undergo, at that remarkable era of the world when an omnipotent will had produced in the human mind such an astonishing variation and diversifying tendency in conceiving
and expressing thoughts, as must have existed in the epoch of the "separation of tongues," and when that "propensity to variation was still in the greatest activity." Such reflections may free one from many a doubt and suspicion which a first glance at the above identification of roots may have awakened, and dispose the mind to that degree of faith which even philology often requires, before she opens herself for insight and comprehension. That they may serve this purpose is an additional reason for introducing in this place the following collection of words which have become naturalized in the Veí language.

From the English the following words are adopted, and more or less generally understood:—Bed, V. béri or béli; bowl, V. bòlì and bòrì; lamp, V. dàmpo; ring, V. dìn, i.e. finger-ring or ear-ring; jacket, V. dšètì; English-man, V. Dšèngisme-mô; French-man, V. Fâsi-mô; factory, V. fètèře, and sometimes contracted into fêtè; fork, V. fàrokìa; governor, V. gö-mèře; hundred, V. hóndôro; carpenter, V. kâmãnderë and kâm’derë; candle, V. kékderë; Curtis, a proper name, V. Koisi; coat, V. köti; queen, V. kuini; cucumber, V. kumbôsu; America, V. Mërëke; million, V. mîlen; Monrovia, V. Mondôvìa; Parker, proper name, V. Pâka; pillow, V. pûro and pûlo; Sierra Leone, V. Sàró; saucy, V. sàsi; sailor, V. sèra and sèla; sugar, V. sùru and súga; timber, V. tímberë; tumbler, V. tômãrù; trunk, V. tórrôngù; wine, V. wainì; waistcoat, V. wëskète.

Portuguese words are found sparingly:—Pote (pot), V. bóda; janella (window), V. dšándëra; batel (boat), V. bàśà; cebolla (onion), V. síbara and sibà; verruma (gimlet), V. bûrûnum; trazado (sword), V. tasàrò; pãgar (pay), V. pâwa and pà; tabaco (tobacco), V. tawa and tá; Póro, doubtless a corruption of Portuguese, the first Europeans seen by the natives, and now used for all foreigners of a white complexion.

The Spanish words are also few in number:—Barra (bar), V. bàra; bendera (banner), V. bëndëra; plata? (silver), V. pátâwa (dollar); mesa (table), V. màsa.
French and German words are these three:—Kútô', couteau, knife; féti, Flöte, flute; Bonobázi, Buonaparte.

The Arabic words are chiefly (but not exclusively) used by the Muhammadan Veis:—Allā, i.e. الله, God; aldshéna, i.e. "بَنَّاء", garden, paradise; Buraíma and Burányíma, i.e. "أَبَّآ", Ibrahim, Abraham; Dárābu, i.e. "الخُرَب", Arab, Arabic; ḍsahá-nāma and ḍsamaráma, i.e. "جَهَنْم", hell; dúnyā, i.e. "الدُّنْيَا", world; kára (to read, to learn), i.e. قرأ, to read; Madina (proper name of a town), i.e. مَدِینَة, town; máraka, i.e. مَلَك, angel; Mína (proper name of a town), from أمين, Amen. [This name was given to the town, because, when once a number of Muhamma- dans were permitted to reside there, they often repeated أَمِين (V. mína), Amen!] Mómôru, i.e. محمد, Muhammad; sára, and sáraka, and sálaka, i.e. صَدَقَة, quicquid datur deo sacrum; setána, i.e. صَالِهْ, Satan; sálá, i.e. صَلَا, prayer; tásabía, i.e. نِسْبَة, rosary, &c.

Note.—But the language has not, in all instances, so passively received new names: it has made an endeavour, out of its own resources, to provide appellations for the new objects which intercourse with Europeans and Americans has brought before their eyes. And it has thus indicated what will be a natural course for translating books, especially the Bible, into African languages: expressions must be sought for many new ideas in the deep mines of these languages themselves, and this as much as possible; recourse may then be had, as far as necessary, to the adoption of words from other languages.

Newly-formed Vei words of the description alluded to are the following:—Té-bira-fer, i.e. sun-catch-thing, or merely tére-bira and té-bira, sun-catch, i.e. parasol, umbrella; kár-kiri-gbása, neck-tie-kerchief, i.e. neckcloth; Póró-künde, Eu-
rope-fowl, *i.e.* duck; Póro-kóndše, Europe-nut, *i.e.* cocoa-nut; Póro-bána, Europe-plantain, *i.e.* banana; dèndè-mándsa, vessel-chief, *i.e.* captain; sísí-dèndè, smoke-vessel, *i.e.* steamer; bu, gun; dúa and dúba, cannon; bámbandén, bell; kárán-ken, learn-house, *i.e.* school; karárn-dén, scholar; káram-mô, schoolmaster; táwa-fúmu or tá-fúmu, tobacco-powder, *i.e.* snuff; *e.g.* ná tá-fúmu sa, I take snuff; táwara, pipe, from táwa, tobacco; kén-gúra (cf. G. Beinkleider), leg-cloth, *i.e.* trousers; másama-mié, an on-the-table-knife, *i.e.* a table-knife; mášá sa, to lay the table; féréke-fen, a behold-thing, *i.e.* spectacle, telescope.

### CHAPTER II.

**SOUNDS AND ORTHOGRAPHY.**

§. 2.

On the most natural principle of Orthography, "write as you speak," the sounds of the Yei language can be represented with sufficient accuracy by the following letters:

a, b, d, e, ɛ, f, g, h, i, k, m, n, n, o, ɔ, ə, p, r, ɾ, s, t, u, v, w, y, z; dš, gb; au, ai, ei, ei, ou ɔu.

I. What our material body is, compared with the soul, much the same are letters compared with sounds. Never will this earthy body, be it ever so disciplined and refined, perfectly correspond to the personal soul which it animates; and never will any system of orthography be developed into a full identity with the speech which it is to represent. We therefore content ourselves with writing merely the chief and easily-distinguishable sounds, leaving the more minute modifications and finer transitions of sounds, which will always result from the living flow of speech, to be acquired by practice, where the language is spoken.
Deference to the national principle in orthography will at least raise the question, whether, in writing the Vei language, the Vei characters ought not to be made use of; the more so, as, among the large number of Negro languages, Vei is the only one which can boast of a national orthography. But the fact of its being a syllabic mode of writing will at once prove that it cannot be suited for the present era of the world. And much credit as it does to the modest inventor, and the Vei tribe in general, a comparison of words written in it with those written in a proper alphabetic orthography will show that, as must be expected, it bears quite the character of a first attempt, and is not developed in a sufficient degree of completion and accuracy. Besides, the wars which had broken out not long after its invention, and which have been devastating the country for about twenty years, up to the beginning of the present, could not but prevent its spread among the bulk of the people. At the Gallinas the fact of the invention is scarcely known; and the jealousy between both places would raise a strong objection amongst the people of the Gallinas against whatever has been invented near Cape Mount. And of late the natives have learnt that it is so much to their advantage to speak and write English—during my present stay here the whole country round Cape Mount has been purchased by the English-speaking Liberian Government—that it is very unlikely the Vei mode of writing will ever see a revival.

Even independent of the question of desirableness, the state of obscurity in which the African languages are still buried, and the impossibility of tracing their gradual development, at once exclude an application of the etymological principle of orthography in any greater extent, than merely to let it appear when vowels or consonants have been dropped.

It is scarcely necessary to remark, that whenever the same letter occurs, it always expresses one and the same sound, those slight modifications excepted which take place in the
organic flow of speech, but which are of too spiritual a nature to be expressed in writing. The vowels have the same value as in German, i.e. a as a in "father;" e as a in "way;" or ä in Väter; e as e in "bed;" i as i in "sit;" o as o in "note;" ø as a in "water;" å as intermediate to the o in "note" and oo in "book," or "o chiусо" of the Italians; u as oo in "book."

The consonants b, d, f, h, k, m, n, p, s, t, v, w, z, have the same value as when sounded in English; g has always the sound as in "go;" y as in "yet" (although this use of y is "historically incorrect," it has been retained in preference to j, lest English readers should be puzzled). D§ and n® are letters not contained in the English alphabet: they represent respectively the sounds of j in "jest" (ch in "church") and ng in "king," and they were chosen because it is against the fundamental law of orthography to represent a double sound by a simple sign, or a simple sound by a double sign. The nasalization of vowels is uniformly expressed by a dot on the right hand; and the sound of ng in "king," and a certain modification of r, apparently a gutturalization of r, are respectively represented by n® and r.

It must be of much service for foreigners to have the quantity of the vowels marked, but of still greater importance to see which one has the accent. Both purposes have been answered in the usual way. In marking the quantity the usual difficulty was experienced from the fact of there being so many degrees between the shortest short and the longest long quantity, and from its variation in the context. For simplicity's sake all degrees of shortness have been left unmarked, and all degrees of length marked by ('). Extreme shortness is sometimes represented by (\').

There would be less advantage and more inconvenience in separating the syllables from each other. Desirable as it may be in some languages, it is quite superfluous in the Vei, where the syllables, with so great a uniformity, consist of only a consonant and vowel, with sometimes the appendix of another consonant.
II. The number of sounds in the Vei language needful to be represented by distinct letters appears from the above, and it now only remains to make some remarks respecting the nature and relation of some of them.

The sound of $e$ is frequently a mere modification of $e$. Sometimes one person may have a tendency to sound as $e$ what another sounds as $e$: and even the same individual may pronounce the same word at one time with a vowel = $e$, or a sound closely approximating to $e$, and at another with $e$, or a sound closely approximating to $e$. This would have inclined me to discard the sign altogether; but as the sound may arise from $a$ + $i$, and also as the meaning of words sometimes depends upon the distinction between these two closely-allied vowel-sounds, it was retained. In cases where the pronunciation fluctuates between $e$ and $e$ I have written that sound which appeared to me to predominate.

The sounds $o$ and $o$ are, on the whole, pretty distinct, but yet what has been said of $e$ and $e$ in some degree refers to them also. Between $o$ and $u$ the natives strictly distinguish, and by mistaking the one for the other, one is rendered unintelligible; but in connection with other words, especially when preceding $b$, $m$, $r$, the $o$ is often plainly changed into $u$. The difference of sound is also often enough marked to require the different diphthongal signs, $au$, $ou$, $ou$.

Amongst the consonants, $gb$ appears to be confined not indeed to the Vei, but to the African languages in general. In the Vei it is nothing but a modification of the simple $b$-sound, and the same individual may pronounce it in the same word either as a simple $b$, or as a simple $b$ only in a small degree gutturally qualified; but frequently it is pronounced in a manner which makes the guttural and labial element so distinctly heard, that the sound can no longer be called a simple one, and that the above representation is required. Of these three modes of pronunciation, the first two preponderate when the word is used alone, the last when it stands in a sentence. It seems that all words beginning with $b$ separate into two classes; one
in which \( gb \) never appears when the word stands alone, but sometimes when it occurs in a sentence; another in which \( gb \) often appears in words standing alone, and generally also when they are in connexion with other words. The first class is to be found in the vocabulary under \( b \), the second under \( gb \). Were I fully convinced that all of the first class are sometimes sounded as \( gb \), and that all of the second can be sounded as \( b \), both classes might appear in the dictionary under \( b \). But as the first class in the context change a preceding \( n \) and \( n \) into \( m \), and the second \( m \) and \( n \) into \( n' \), the place which they each occupy in the dictionary appears to be really the proper one.

\( ds \), like \( gb \), is a compound sound. Both of them are amongst consonants what diphthongs are amongst vowels. It would be just as improper to represent the sound \( ds \) by the simple sign \( j \), as it would be to write diphthongs with one vowel only. And yet it seems to have arisen in the Vei from a single sound, viz. either from \( y \) or \( k \); thus I heard \( dsi \) several times pronounced so that it might have been written \( ghi \); and when \( m\&ndash;a \) was the antecedent of a compound term, Kari Bara often pronounced it "má'ya."

The sound \( h \) occurs as initial in a few words only.

When \( k \) begins a word, it sometimes appears as if a slight \( n' \)-element were uttered before it.

\( N \) at the end of words is very frequent, but in many cases does not appear to me original. It may often have been a sort of substitute for dropped consonants; and often merely chosen because it forms a convenient termination. The natives pronounce it very musically, and sometimes sound it as long as a liquid can be sounded.

The letter \( r \) never commences a word. Its relations to \( d \) and \( l \) are peculiar. A preceding \( n \) uniformly changes it into \( d \). But it is so closely allied to \( l \), that in all words where it is usually pronounced as \( r \) it is still sometimes sounded as \( l \), and vice versa; and I cannot consider this change as arising from a different position in the context: the change takes place in the same word altogether out of the
ETYMOLGY OF THE PARTS OF SPEECH.

context. Yet it is true, that in some words the l-sound is the usual one, in others, that of r; and therefore they might be expressed respectively by l and r, instead of by one letter only. I did this first myself, before I was sufficiently acquainted with the language; but when I afterwards perceived that the interchange is unlimited, I considered it best to represent both sounds always by r, and to let it be learned in practice which words have a predilection for l, and which for r.

CHAPTER III

ETYMOLGY OF THE PARTS OF SPEECH.

§ 3. The Vei language is distinguished by an almost entire absence of inflection, which circumstance renders its Etymology simple, but increases the importance of certain adverbs or particles by which that want is supplied.

§ 4.

ETYMOLGY OF SUBSTANTIVES.

The Substantives are mostly original: comparatively few are derived. They can assume a plural termination, but have no signs for cases.

I. a. Most of the proper names of persons are of foreign origin, especially Arabic. For though the name which people receive in infancy is generally Vei, yet the one which they get in the Bēri (vide Vocabulary) is frequently, and the one which they get when embracing Muhammadanism is always, Arabic. This will be seen from the following list of names; the last in order being always that received in infancy, the one before, that received in the Bēri, and the first, if there be three, that which indicates the Muhammadan.

1. Proper names of men—Mómøró Dóarú Búkere (bú-kere, gun-war, i.e. war in which guns were used. This is the
name of the inventor of the Vei characters, and he himself gave me this interpretation of it before his death).—Mómoru Dóaru Wónye (name of Lieut. Forbes’ interpreter. Wónye means a large kind of ant. He himself told me respecting the origin of his name: “My mother had several children before me, all of whom died. When I was born, people said to my mother, ‘You must give a bad name to this one, else he will die also.’ Hence she called me Wónye, and I lived”).—Mómoru Fá’ Kóno (kóno, a flying squirrel).—Mómoru Kári Kái (kári [Mánde], serpent; kái, man).—Siáfa Fáma Dsáni (Dsáni, John).—Buráima Bai Zína (zína, twin).

2. Proper names of women—Késui Zína.—Táro Zo (zo, chief) —Sédá Dsénaba.—Góanya Dsóe (dsóe, a night bird).

It is not often the case that English proper names are mixed up with Vei or Arabic ones. Individuals who have English names have them generally unconnected with, and independent of, their “country-names,” and use them almost exclusively with English-speaking people. Thus I met the following names: Sandfish (pronounced Sanfish), Freeman (pronounced Feeman), Nelson, Rodgers (pronounced Róbéses), James (pronounced Dsémi), John (pronounced Dsáni), Tom (pronounced Támi), Már, Háná, Susána.

3. Proper names of places are sometimes formed by a composition of substantives; e.g. Dsóndu, from dsón, slave, and du, house.—Bómbsáa, from bombu, a man, and dsá, home. For those proper names which are formed by postpositions vid. §. 29. I.

b. By the addition of yá or dsá (cf. §. 15. II. 2.) abstract substantives are derived from—

Concrete: Bóyá, friendship, from bó, friend; súnda-dsá, strangership, from súnda, a stranger; dsón-dsá, slavery, from dsón, slave; máándsá, kingship, from mándsa, king; módsá, relationship, from mo, person, relative; zódsá, chieftainship, from zo, chieftain.

Adjectives and verbs: dsándsá, length, from dsán, long; dóyá,
SUBSTANTIVES.

smallness, scarcity, from dō, to be little, to be scarce; kū-
rundšā, plenty, from kūrun, much, many; dšāyā, hatred, from
dšā, to be red, to hate; wūruyā, shortness, from wūru, short; wūrudšā, parentship, from wūru, to beget.

c. Na has now only a formative character, although it may very likely have been originally a noun, as it still is in Bornu. It is suffixed both to transitive and intransitive verbs, and then expresses the place where the energy of the verb has been exercised; e.g. sīna, seat, situation, from sī, to sit; nūna, hiding-place, from nū, to hide; fāna, death-bed, place of dying, from fā, to die; sūyē-fāna, slaughtering-place, from sūye fa, to kill animals; ferekēna, observatory, from ferekē, to observe; sīekēna, place of sacrifice, altar, from sīke, to sacrifice; mō-taūna, burying-ground, from tau, to bury; dšikōna, place where water is drawn, from kō, to draw (water); dōnna, entrance, from dōn, to enter; kōro-tūna, place where rice is beaten, from tū, to beat.

d. Kiri forms abstract nouns from verbs. It is likely to have arisen from kīra, way, manner; e.g. dende-wūrikiri mēnu, “This is the way to pull a canoe,” or, “This is pulling a canoe;” mōa sokēkirime nīe, “This is our work here;” ìma sōkekiri so, “Thou dost not understand working;” wāra-dékiri, the knitting of mats; sēkiri, for sīkiri (vid. §.15.III.2.), settlement, arrangement; mākiri, preparation, means, work, effect; sā-dumákiri, surrender; tākiri, burial.

II. The Plural is uniformly expressed by the termination nu, which has perhaps arisen from the personal pronoun 3d pers. pl. ānu. It is affixed to words in various ways, which can be classed as follows—

a. Words terminating in a and e take nu without a connecting vowel, but lengthening only the final vowel of the root*; e.g. fānu, fathers, from fa; bānu, mothers, from bē: māndsānu, chiefs, from mánda; sāndsānu, towns, from sānda; dūmānu, shirts, from dūma; kānu, serpents, from kā; tīēnu, fowls, from tīē; nyiēnu, fish, from nyīe; sēsēnu, switches, from sese.
b. Words terminating in \( i \) take the \( nu \) by means of the connecting vowel \( e \), and sometimes \( e \), and then not unfrequently contract \( i \) and \( e \) into either \( i \) or \( e \): ni, bullock, pl. \( nìnu \) and \( nìnu \); kéri, egg, pl. kériënu and kériënu; kóri, leopard, pl. kóriënu and kóriënu; séri, witness, pl. sériënu and sériënu; fári, alligator, pl. fáriënu, fárënu, and fárënu; mári, water-cow, pl. máriënu, márënu, and márënu; bını, porcupine, pl. bınıënu, bınıënu, and bınıënu; b)object, medicine, pl. bóriënu and bórënu; kísi, termite, pl. kísiënu; kai, man, pl. káiënu and káiënu.

c. Words terminating in \( o \) and \( o \), and being monosyllables, assume the plural termination either by the connecting vowel \( e \), sometimes \( e \), or by merely lengthening their own final vowel: mo, person, pl. mòënu and mòënu; bo, friend, pl. bóënu, bóënu, and bonu; zo, chief, pl. zòënu and zòënu; só, firewood, pl. sóënu and sóënu; só, horse, pl. sóënu and sóënu.

But if they be polysyllables, they either follow the same rule, or change \( o \) and \( o \) into \( è \). The latter case is the more usual. Dápo, shoulder, pl. dápoënu and dápoënu; kóro, cask, pl. kórënu and kórënu; bóro, hand, pl. bórënu and bórënu; bóró, cap, pl. bórënu and bórënu; tóro, ear, pl. tórënu and tórënu.

d. Words terminating in \( o \) likewise assume \( nu \), either by means of \( e \) and \( e \), or merely by lengthening their own final vowel: dsombo, old farm, pl. dsomboënu and dsomboënu; kó, matter, word, pl. kóënu and kóënu.

e. Words terminating in \( u \) either assume the syllable \( ye \) before the sign of the plural, or change their final \( u \) into \( ië \). The former is always the case with monosyllables, rarely with polysyllables; the latter generally with polysyllables. But besides this, both monosyllables and polysyllables may also take the plural termination by merely lengthening their own final vowel: du, house, pl. duënu and duënu; bu, gun, pl. búënu and búënu; bũ, sack, pl. búënu and bũënu; su, night, pl. sũyũ and sũyũ; músu, woman, pl. músiënu and músiënu; wáru, aog, pl. wúriënu and wúriënu; tędëu, messenger, pl. tęduyënu and tędünu; dšärü, rope, pl. dšüriënu and dšürënu; dårü, mist, pl. düriënu and düriënu.
PRONOUNS.

Words terminating in \( n \) may assume the plural termination either without connecting vowel or by means of \( e \) (sometimes \( o \), from symphonic influences). If a connecting vowel is used, the \( n \) which then stands between two vowels is often ejected, and the two vowels \((e+e\) or \(o+o)\) contracted into one \((e\) or \(o)\), cf. § 15. IV. 5.; e.g. der, child, pl. děnnu, or děřenu and děnu; fen, thing, pl. řenunu and řenu; dson, slave, pl. dsonnu, or dsonenu, and dsononu = dsonu; kum, head, pl. kunnu and kūņenu; sun, nose, pl. sūnnu and sūņenu.

§. 5.

ETYMOLOGY OF PRONOUNS.

The Veï language has distinct forms for the Personal, Reflective, Demonstrative, Interrogative, and Reciprocal Pronouns.

I. The forms for the Personal and Possessive Pronouns are identical. We may distinguish a short, a long, a compound and compound-emphatic—

<table>
<thead>
<tr>
<th>SHORT FORM.</th>
<th>LONG FORM.</th>
<th>COMPOUND FORM.</th>
<th>CORRESPONDING ENGLISH.</th>
</tr>
</thead>
<tbody>
<tr>
<td>n (resp. ( n, m ))</td>
<td>na</td>
<td>nga</td>
<td>I, my.</td>
</tr>
<tr>
<td>i</td>
<td>ya</td>
<td>wa</td>
<td>thou, thy.</td>
</tr>
<tr>
<td>a</td>
<td>a</td>
<td>a</td>
<td>he, she, it, his, her, its.</td>
</tr>
<tr>
<td>mu</td>
<td>mura, moa, ma</td>
<td>manu*</td>
<td>we, our.</td>
</tr>
<tr>
<td>wu</td>
<td>wura, woa, wa</td>
<td>wana, wana</td>
<td>you, your.</td>
</tr>
<tr>
<td>anu</td>
<td>anura, andra, anurana, an'danau, anoana</td>
<td>anoana</td>
<td>they, their.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>COMPOUND-EMPHATIC FORM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>SINGULAR.</td>
</tr>
<tr>
<td>mber</td>
</tr>
<tr>
<td>iber</td>
</tr>
<tr>
<td>a ber</td>
</tr>
</tbody>
</table>

* Mānu never occurred to me, though it may exist.
24 ETYMOLOGY OF THE PARTS OF SPEECH.

By the operation of the law of euphony (cf. § 15., also for an explanation of several others of these forms) *n* occurs much more frequently for the first person than *n*; but that the latter is the radical form, and *r* and *m* mere modifications of it, appears clearly from the corresponding long form. The compound form consists in the singular of the corresponding short forms + the syllable *wa*, and in the plural of the same + *ánu* (=3d pers. pl.). For the forms *n'ga* and *án'da* cf. especially §. 15. II. 2.

The Emphatic form is compounded of the short form and "bére;" which latter had probably been originally a substantive.

II. The *Reflective Pronoun* is composed of the short form of the personal pronoun and the termination "wanga."

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ngârga</td>
<td>I myself.</td>
</tr>
<tr>
<td>iwârga</td>
<td>thou thyself.</td>
</tr>
<tr>
<td>awârga</td>
<td>he himself, she herself, it itself.</td>
</tr>
<tr>
<td>muwârga</td>
<td>we ourselves.</td>
</tr>
<tr>
<td>wuwârga</td>
<td>ye yourselves.</td>
</tr>
<tr>
<td>ánuwârga</td>
<td>they themselves.</td>
</tr>
</tbody>
</table>

III. The *Demonstrative Pronouns* stand in no etymological relation with the personal pronouns, and have all of them the character of suffixes. They are as follows—

1. *Me*, "this." It is always suffixed without changing the forms of words; *e.g.* kâme, this serpent; músüme, this woman; démme, this child. It might be said that *me* sometimes takes the suffix *ke*, in order to increase its demonstrative force; *e.g.* démmeke, this child; but *ke* being also used as an adverb, it is better likewise to consider it such here. The same applies to the case when *me* is suffixed to *ke*; *me* may then also be considered as an adverb; *e.g.* démmeke, this child here; kaikéme, that man there; démmeke, that child there.

2. *Ke*, "that." This word also, like *me*, is generally suffixed; but, unlike *me*, it sometimes stands by itself. The
PRONOUNS.

various ways in which it is suffixed may be thus classified:

a. After words terminating in a, e, and o, it produces no change, except that it generally lengthens the final vowel; e.g. mándšāke, that chief; kāke, that serpent; dūmāke, that shirt; mieke, that sword; séšeke, that whip; déndēke, that canoe.

b. It is added by the connecting vowel e—

aa. After words ending in i: sériške, that witness; sīšiške, that smoke; nīke, that bullock.

bb. After monosyllables in o: zōeke, that chief; sōeke, that horse.

c. By the connecting vowel e—

aa. After words ending in o, and changing that o into o; e.g. sōeke, that firewood (from so).

bb. After words ending in n: dérēke, that child; fērēke, that thing; dūrēke, that ring.

d. By the connecting letters ye or ye after monosyllables in u; e.g. buyeke, this gun; dūyeke, this house.

e. By changing the final o of polysyllables into e: gbōrēke, that skin; kūtēke, that pocket-knife.

f. By changing the final u of polysyllables into i or i e: múrieke, that woman; dúrieke, that mist; wūrieke, that dog.

3. Biri, "the same," "that." Like me, it does not further affect the words to which it is affixed, than so far as the common law of assimilation is concerned; e.g. démbiri, that same child; kēmbiri, that same house.

4. Mu is suffixed in the same way as me, with which it appears to have had a common origin. But its force is peculiar, for which see the Syntax.

All these demonstrative pronouns can assume the plural termination; e.g. démmenu, déneke, démbirínu, dém-munu.
IV. The **Interrogative Pronouns** are not suffixes, but independent words. They are as follows:

- **Dsö?** who? which? Only used of persons.
- **Mbe?** which? what? what sort? It inquires after the distinguishing qualities of things or persons.
- **Mina?** which? which one? It inquires after a person or thing out of a whole number.
- **Káma?** what? how much? how many? Only used of things, and inquiring after a thing as such, without regard to others.

None of the interrogative pronouns appear to assume the plural termination.

V. There is only one **Reciprocal Pronoun**: nyö, each other, one another. It can take the plural termination nyönu.

§ 6.

**ETYMOLOGY OF ADJECTIVES.**

The Adjectives are either original or derived: they may take the sign of the Plural, but have no distinguishing forms to express degrees of comparison.

I. Adjectives are derived from other parts of speech by the syllables *ma* and *re*.

1. **Ma** forms Adjectives—
   a. from Substantives: kai, man, kaíma, male; músu, woman, múśúma, female.
   b. from Verbs: dö, to be little, dóma, little; gbë, to be white, gbéma, white; fin, to be black, fíma, black, for finéma or finima.

2. **Re** forms Adjectives—
   a. from Substantives in *ya*; *e.g.* dóyäre, small, from dóya, smallness; wúruyäre, short, from wúruya, shortness.
   b. from Verbs, corresponding to the passive participle in other languages: tére, broken, from te, to break;
ADJECTIVES.

basâre, mixed, from bâsa, to mix; tîere, cut, from tîe, to cut; dâsâre, red, from dâsâ, to be red; sânde, bought, from san, to buy; bânde, covered, from bunn, to cover; bânde, finished, from ban, to finish. Sometimes the verbs are contracted before they assume this termination; e.g. gbâra, to dry, gbâré, dried; sën, to say, sére, said; e.g. kâime séremu, this is the said man.

II. When adjectives assume the plural termination, they always first lengthen their final vowel; e.g. ba, great, mándâsâ bânu, great chiefs; músûma, female, dem músâmânu, female children, i.e. girls; kai kirâre, a sick man, kai kirârênu, sick men.

III. The method of supplying the want of forms for the degrees of comparison will be seen from the Syntax.

§. 7.

ETYMOLOGY OF THE NUMERALS.

There is a developed system for the Cardinal Numbers only. It consists of distinct words for the first five, the tenth, and the twentieth numbers, all the rest being compositions of these. Traces are also left of distinct forms for other sorts of Numerals.

I. The Cardinal Numbers are as follows:

| 1, dóndo | 12, tâm féra |
| 2, fêra | 13, tân sâgba |
| 3, sâgba | 14, tân nânî |
| 4, nânî | 15, tân sôru |
| 5, sôru. | 16, tân sëndôndo |
| 6, sëndôndo | 17, tân sëmfêra |
| 7, sëmfêra | 18, tân sënsâgba |
| 8, sënsâgba | 19, tân sënnânî |
| 9, sënnânî | 20, mó bânë |
| 10, tar | 21, mó bânë akó dóndo |
| 11, tân dóndo | 22, mó bânë akó fêra |
ETYMOLOGY OF THE PARTS OF SPEECH.

23, mō bāndē áko sāgba
24, mō bāndē áko nāni
25, mō bāndē áko sōru
26, mō bāndē áko sūndōndo
27, mō bāndē áko sūmfēra
28, mō bāndē áko sūnsāgba
29, mō bāndē áko sūnnāni
30, mō bāndē áko tān
31, mō bāndē áko tān dōndo
32, mō bāndē áko tām fēra
33, mō bāndē áko tān sāgba
34, mō bāndē áko tān nāni
35, mō bāndē áko tān sōru
36, mō bāndē áko tān sūndōndo
37, mō bāndē áko tān sūmfēra
38, mō bāndē áko tān sūnsāgba
39, mō bāndē áko tān sūnnāni
40, mō fērā bāndē
41, mō fērā bāndē áko dōndo
42, mō fērā bāndē áko fēra, &c.
43, mō fērā bāndē áko tār
44, mō fērā bāndē áko sāgba, &c.
45, mō nāni bāndē, &c.
46, mō sōru bāndē, &c.
47, mō sūndōndo bāndē, &c.
48, mō sūmfēra bāndē, &c.
49, mō sūnsāgba bāndē, &c.
50, mō sūnnāni bāndē, &c.
51, mō tām bāndē, &c.
52, mō tān dōndo bāndē, &c.
53, mō tān fēra bāndē
This list of numerals shews that it is a composition, not, as is the case, *e.g.*, in Indo-European languages, of decades, but of quints, and this in a manner which regularly unites two quints into a decade, and then again two decades into a score. Such a mode of numeration is perfectly natural to uneducated and uncivilized persons, who have to call in the assistance of their five fingers when they want to count.* And it is nothing but what we may naturally expect, when we see the bare-footed African making use for this purpose, not of his fingers only, but also of his toes; for he, not in the habit of using chairs, squats on a mat upon the floor, and there has his toes as conveniently at hand, for the purpose of counting, as his fingers. The Vei people, and many other African tribes, when counting, first count the fingers of their left hand, beginning, be it remembered, from the little one, then, in the same manner, those of the right hand, and afterwards the toes. This circumstance furnishes a key to the etymology of the numerals, dónô, tár, mòbânde. It has long been my opinion, that dónô is a compound word, before I was struck by its connexion with the verb dô, to be small, to be few; but now it is my clear conviction that it stands for dôdô, *s* being an evolved consonant, just as, *e.g.*, in ferándem, a twin (from fêra, two, and derr, child). Whether fêra, ságba, nâni, and sôru, have also originally been appellations of fingers, is at least possible; but it is not very probable, as at present the fingers have different names. Tarr may have been the original word for finger or hand (at present only one word is used both for arm

* They are so dependent upon this auxiliary, that I have met with instances among the Negroes where a man was immediately confounded when required to count without using his fingers, whereas he could do so most rapidly when allowed to use them.
and hand, bóro). If "hand" or "finger" has really been the primitive meaning of tan, the hands were considered as equal to ten fingers, and then the name of the (ten) fingers was fixed to express the numeral ten. That the Vei people are not aware of the proper meaning of mō bānde is surprising, its etymology being so obvious; but I consider it confirmatory of my view, that whenever I told it them, they at once took to it, and considered it as evidently correct. For when both the fingers and the toes were counted, they said, "A person (mo) is finished (bānde)," and hence mō bānde came to mean twenty. The phrases for 40, 60, 80, &c., are quite of a regular construction, and mean respectively, "Two men, three men, four men, &c., are finished."

Dr. Latham says in his work on the English language, §. 204.: "When languages separate from a common stock, before the use of certain words is fixed as absolute, there is room for considerable latitude in the choice of numerals. Whilst with one tribe the word 'pair' is equal to two, another tribe may use the word 'couple,' a third, 'brace,' and so on." Now just so it seems that the original meaning of féra has been a more general one, viz. that of simple addition or conjunction, such as, e.g., that of our "both, pair, couple," is now. Hence the word fixed itself, in the present Vei language, in a twofold capacity; first as the numeral for "two," and then also as a conjunction = "with," Cf. §. 30. I. 1.

The word dko, which is used in joining numerals to mō bānde, and sometimes also to tan', is not a conjunction, as might be supposed, but the verb ko, to give, and the 3d pers. sing. of the personal pronoun, and it consequently means, "give it!" or "add to it!" (vide the construction of ko, §. 27. IV. 6.)

Up to 100 the people usually count in this way. I caused the Vei men to count beyond it, and up to 400; and it is

* May not the same root be recognised in the Greek δικρόλος? which would form a striking parallel to an obsolete "tá̂n'-doli" for the present "bóro-doli."
NUMERALS.

likely that in by-gone years the system has been in use to this extent. Whether it has ever been used higher than 400 is doubtful. Up to 8000 I have carried it myself, merely to shew how capable of development the system is. 'If it has ever been developed thus far, or farther, it must now be considered as forgotten and obsolete, down to mó sóru bânde, and as entirely lost, down to mó mobânde bânde. Instead of counting higher up than mó sóru bânde in their own way, the Vei people find it much more convenient to mix up with it the English mode of counting, saying, händôro dóndo for mó sóru bânde, and then proceeding in the following manner:

101, händôro dóndo áko dóndo
102, händôro dóndo áko féra
103, händôro dóndo áko sâgba
104, händôro dóndo áko nâni
105, händôro dóndo áko sóru
106, händôro dóndo áko sündôndo
107, händôro dóndo áko sùmmféra
108, händôro dóndo áko sùnsâgba
109, händôro dóndo áko sùnnânâni
110, händôro dóndo áko tan dondo
111, händôro dóndo áko tân dondo
112, händôro dóndo áko sùmmféra, &c.

| 120, händôro dóndo áko mó-bânde, &c. |
| 140, händôro dóndo áko mó féra bânde, &c. |
| 160, händôro dóndo áko mó sâgba bânde, &c. |
| 180, händôro dóndo áko mó nâni bânde, &c. |
| 200, händôro féra, &c. |
| 300, händôro sâgba, &c. |
| 400, händôro nâni, &c. |
| 500, händôro sóru, &c. |
| 600, händôro sündôndo, &c. |
| 700, händôro sùmmféra, &c. |
| 800, händôro sùnsâgba, &c. |
| 900, händôro sùnnânâni |
| 1000, tóusen dondo |

"Mîlen dóndo" they believe to be =10,000, and use it for any countless number. They employ "tóusen" in like manner.

II. Of real Ordinal Numbers I only met one instance, although I endeavoured to ascertain whether they use more, viz. sêndse, first. Of its etymology, however, I know nothing more than that between dondo, one, and sêndse, first, there is no etymological relation, which is the case in most languages.
III. Besides the cardinal numbers, which are very frequently used as adverbs, I met only one other Adverbial Numeral, viz. dôndôri, at once. It is evidently derived from the cardinal dondo by the termination ri, which appears to be identical with, and is perhaps a more ancient form of, re, one of the particles by which adjectives are formed.

IV. The following may be called Indefinite Numerals, because they do not convey the idea of a certain number of units, but of a number in general: gbi, all, any, all kinds, all sorts; hári, all, whole;—this word has perhaps been adopted from the Mânde language. I found it much more frequently used at the Gallinas than at Cape Mount;—gbêre, the whole of all; pêne, all, even the last; mánde, other, another, a different; bâbâi, alone, only; bear and gbêr, only, solely, alone. This is properly an adverb; but when connected with nouns it becomes an indefinite numeral.

§ 8.

ETYMOLOGY OF VERBS.

Verbs are either original or derived. For voices, moods, and tenses, they possess no distinguishing forms; neither can it be said that they are conjugated. The absence of such forms has to be supplied by the use of auxiliary verbs, adverbs, and changes in the form of the subject.

I. By the suffix ke verbs are derived from substantives expressive of—

1. The production or performance of what the substantive signifies; e.g. kérêke, to make war, to war; tômbökê, to dance, to play; sókê, to do a work, to work; kîkê, to sleep; sêrika, to make water.

2. The use, application, or management of the thing signified by the substantive; e.g. bûkê, to fire a musket; dûbáke, to fire a gun; sîrêke, to play at sing; sêneke, to farm.

II. When ândsêre means, “he turned me back,” and âdşéreâ, “he returned;” kafeâ dénê tû mbôro, “the man left a child in
my hand," and dérē tōa mbōro, "a child was left in my hand;" we are tempted to think that intransitive and passive verbs are formed from transitives by the addition of a. But if we find that, e.g., the forms dsēre and tō are, in certain connexions, also used as intransitives, and that verbs which never have a transitive signification, yet sometimes appear with, and sometimes without, a (cf. § 27. I.), our opinion will be changed; and we are led to perceive that the Veí language has no characteristic forms for the active, passive, and neuter relations of the energies expressed by verbs, but that the same verbal form can be used to express all these relations. It remains a fact, however, that verbs in a have very frequently a neuter, intransitive, or passive signification.

There is also a small number of transitive verbs terminating in a and ra, which, however, appear in these cases to be radical, and are not to be confounded with the formative a or ra above alluded to; e.g. bíra, to take; dēra, to show; tára, to meet, find; sūnda, to send; bīnda, to burn; dīa, to love; sūa, to salute.

III. The absence of both numeral and personal Inflection will be seen from the following instances—

**SINGULAR.**

| 1st p. nā tā, I go      | nā dēse, I see      | nā dīa, I love  |
| 2d p. yā tā, thou goest| yā dēse, thou seest| yā dīa, thou lovest |
| 3d p. ā tā, he goes    | ā dēse, he sees    | ā dīa, he loves  |
| 1st p. ndsērēa, I return| mbērēa, I surpass  | ñō, I say       |
| 2d p. i dsērēa, thou returnest| i bērēa, thou surpassest | íro, thou sayest |
| 3d p. a dsērēa, he returns| a bērēa, he surpasses | áro, he says    |

**PLURAL.**

| 1st p. móa tā, we go | móa dēse, we see | móa dīa, we love |
| 2d p. wōa tā, ye go  | wōa dēse, ye see | wōa dīa, ye love |
| 3d p. ánōa tā, they go| ánōa dēse, they see | ánōa dīa, they love |
| 1st p. mu dsērēa, we return | mu bērēa, we surpass | múro, we say |
| 2d p. wu dsērēa, ye return | wu bērēa, ye surpass | wúro, ye say |
| 3d p. ānu dsērēa, they return | ānu bērēa, they surpass | án’dō, they say |
IV. The Vei language possesses a number of short adverbs of time, which always directly follow the verb. This circumstance would have rendered it convenient for them to coalesce with the verb into one word, and thus to form what are called *tenses* of a verb—a process which probably has taken place in many of those languages which now possess real tenses. But such a coalescence would not have been of any practical advantage to the Vei language, as the adverbs alluded to are already so short, that they could scarcely become shorter when united with the verb into one word; and as, so far as their accent is concerned, they can be treated as if they were part and parcel of the verb to which they are appended, without actually losing the character of distinct words. This, perhaps, is the reason why such a coalescence never has taken place, and why the Vei language is now altogether *void of tenses*. How the want of tenses is supplied by verbs and adverbs is to be learned from the Syntax (*vide* §. 27. II. and §. 22.).

V. The *subjunctive* mood is identical in form with the indicative; and the *imperative* is distinguished from both only by the tone, and sometimes by the absence of the pronoun; *e.g.* wa būri Karīa! "fear ye Kari!" wui si kāmrāma! "sit on the box!" i dōme si tāro! set rice on the fire!" táfo, múē sāduma, "go and tell that we will not surrender."

The *infinitive* consists of the simple verb, *i.e.* of the verb without pronoun. But if it is governed by another verb it takes the suffix *a*, which is indicative of any subordinate relation whatsoever, *e.g.* án' tā Zōduna kērēa, "they went to call Zoduma." (Cf. §. 22. XI. 1.)
§. 9.

ETYMOLOGY OF ADVERBS.

Besides the number of words which are never used except as adverbs, there are others which assume the character of adverbs only when they are brought into a certain relation to verbs. Many of the latter may, with equal right, be regarded as other parts of speech. Hence the adverbs separate into two classes—Absolute and Relative Adverbs.

I. When speaking of absolute, or such adverbs as are never used in any other capacity, it must be understood that this appellation is given with regard to the language as it exists at the present day, without reference to its history, and of course, also, only with regard to that part of it which came under my notice. It is, therefore, very possible that a thorough acquaintance with the whole language as it now exists, and with its past history, would remove many a word from the list of absolute adverbs to that of relative ones, and would be able to trace them back to either verbs or nouns. As matters are, the list of absolute adverbs stands as follows:—

búrrum, well, very (only used in connexion with the verb bun, to cover, with which it seems to have a common origin)
fo and fo, pure, clean (then, after certain verbs, expressive of emphasis in general, or entirety)
fo, close, near
fúá, early, soon
gba, alone, by itself, distinct
gba', quite, entirely, thoroughly (after certain verbs, emphasis in general)

<p>| gbanda, for nothing, gratuitously, in vain |
| gbáro, back, behind |
| gbé, awhile, sometime |
| gbé, quietly |
| gbem, or sometimes gbai and gbei, wholly, entirely, fully, quite, thoroughly; just |
| just then |
| gbóngbon, on, a long time |
| gbú, all night |
| gbúrrum, loud |
| ka, till, until (of time and space) |
| gíro, in future, hereafter |</p>
<table>
<thead>
<tr>
<th>Adverb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ka, a while, a short time</td>
<td>ly (from sá-na, lying-place =on the spot ?)</td>
</tr>
<tr>
<td>kérei! really! indeed</td>
<td>pipipiri, much, constantly</td>
</tr>
<tr>
<td>kéren, continually, constantly, on</td>
<td>sára and sá, perfectly, thoroughly, well</td>
</tr>
<tr>
<td>kínei, exactly, accurately, distinctly</td>
<td>sen, slowly, gently</td>
</tr>
<tr>
<td>kúnu, yesterday</td>
<td>sei, loud, with a loud voice</td>
</tr>
<tr>
<td>kun and wun, when</td>
<td>sére, high up, long on, long (of time and space)</td>
</tr>
<tr>
<td>ma, not</td>
<td></td>
</tr>
<tr>
<td>ni, in time past</td>
<td></td>
</tr>
<tr>
<td>ngare, only</td>
<td></td>
</tr>
<tr>
<td>pór, distant, far away</td>
<td></td>
</tr>
<tr>
<td>pu, through</td>
<td></td>
</tr>
<tr>
<td>púrun, further on, for a time; for nothing, without cause, at random</td>
<td></td>
</tr>
<tr>
<td>re, where? when</td>
<td></td>
</tr>
<tr>
<td>sa, hurriedly, suddenly</td>
<td></td>
</tr>
<tr>
<td>sána, at present, just now, immediately, instantly, scarcely</td>
<td></td>
</tr>
</tbody>
</table>

It is the less surprising that several of these adverbs have both a local and temporal meaning, as the Vei language in other instances also uses local expressions to denote time; e.g. kambil-bánda mú ton dem mēsenu, "at that same time (lit. at that place's time [sky ?>) we were (still) little children;" dumám' be, "at the present time (lit. the ground which is);" ānu tóá núwá, ām' Záu kíra, "at that time (lit. they were left there, and) Zau fell sick;" níe-bánda, "present time (lit. here-time or here-sky ?>);" núá këa, šamo án'da bóro ka Káría, "then (lit. there it had reached) they despatched Kari."

Note.—The equivalents to "yes" are n̄ and ê, or, more emphatically, hnhá and ehë́; to "no," gbere and gbéréó.—Mbū and mbāū is a reply expressive of gratification on receiving a pleasing answer, or pleasing information.
II. All adjectives and numerals may be used as adverbs without undergoing the slightest formal change.

Some demonstrative and interrogative pronouns are likewise frequently converted into adverbs. They are, ek, there, then, thus; me, here; káma? how? mbé? why? mína? where?

The imperative of verbs is also sometimes used adverbially; e.g. ka! "up!" from ka, to rise.

As we can say in English, to act "with wisdom," instead of to act "wisely," so also in Vei may substantives be made complements of verbs. But because in Vei relations of instrumentality, locality, &c., are frequently conveyed without any alteration of, or addition to, the noun, it is natural to consider the noun in those cases as an adverb. Nor is it, indeed, an impossibility that those nouns may have been really converted into adverbs; but the analogy of the whole language seems to be more on our side, when we view them as uninflected nouns; so, e.g., nē, "in this place," instead of "here;" nu, "in yonder place," instead of "yonder, there;" dā and dāra, "to town;" dšā, "in the home, to the home," instead of "home;" dúma, "on the ground, to the ground," instead of "down;" wērē and wērēmē (cf. Lat. hō-die), "on the present day," "to-day." Words also like kándo, kómū, may be better regarded as nouns with suffixes, than as somewhat similar to the "adverbs of deflection" in other languages.

There are also some entire phrases, of frequent occurrence, which are now virtually turned into adverbs, and may therefore be termed phraseological adverbs; e.g. yā kune? lit. "art thou awake?" but now used at any time of the day or night as a general salutation: hence the English-speaking Veis invariably interpret it by, "How do you do?" It may also be stated in this connexion, that when the natives salute they always first utter the name or title of the person whom they wish to salute; e.g. if a man of the name of Kari salutes his father, he says, Mfa, yā kunē? "My father, art thou awake?"
ETYMOLOGY OF THE PARTS OF SPEECH.

The father replies: É; Kári, yá kunéné? “Yes; Kari, art thou awake;”—kó bëremu, “good! well! all right! (lit. the matter is good);”—kúná ma, “never mind! (lit. it is no matter).”

§. 10.

ETYMOLOGY OF POSTPOSITIONS.

What Prepositions are in other languages Postpositions are in Vei. They are either original or derived.

I. List of Original Postpositions—

| fe | ro, in, within, inside; among; during |
| koro | ye, for, to, against |
| ma | mani, by, at, on, about, around |

II. List of Derived Postpositions. They are either derived or converted from substantives—

| gbáro | “hind-part, seat;” as postpos. “behind, after;” e.g. moén’dá goné-da tau mú gbáro, “the people shut the stockade-gate after us;” yá mbe kò fo åye mú gbáro; “what didst thou tell him behind our back?” |
| kò | “word, thing, cause, reason;” as postpos. “on account of, in behalf of, &c.;” e.g. mbé kòa? “on what account? why? wherefore?” mú ma ki ná dem mësenóa kòa, “we did not sleep on account of my little children;” yábira ná kòa? “hast thou seized him on my account?” múfa kúnni ékere móa kò-fò kòa? “when did my father call thee, in order to speak of our case.” |
| ko | “back;” postpos. “after, behind;” ánú kíáko náni, “they slept after it (=afterwards) four times;” á bè kéréko, “it is behind the house.” |
| bára | “place;” as postpos. “to;” e.g. i ná mbara! “come to me!” átä Móre-mó dönö dönö bará, “he went to a certain Muhammadan.” |
| tina | “place;” as postpos. “to;” e.g. mu táwa soé tina! “let us go to the hole!” |
Some substantives, with the suffix ro, might possibly be considered as somewhat like *postpositions of deflection*; e.g.

- bu, "belly, bowels;" á bè ké rè-bùro, "it is within the house"
- dšā, "face, front;" sèn rè bè nā ké rè-dšāro, "there is a stone before my house"
- wu tā ndšāro! "go ye before me! (temporal)"
- kan, "neck;" Sùbahánalai ábè tèrè-kando, "Subahanalai was above the sun"
- dšī, "descent;" Wálahaúla ábè tèrè-dšīro, "Walahaula was under the sun"
- kò, "cause;" nā kóro ákòro, "on account of my rice"

But they are better looked upon, as is already intimated, as substantives with suffixes.

§. 11.

**ETYMOLOGY OF CONJUNCTIONS.**

The *Veí* language is comparatively rich in *Conjunctions, which may be divided into Absolute and Relative.*

I. The following are **Absolute Conjunctions:**

- bè, and
- féra, with, and
- hi, and, if
- zi, but, however

II. List of *Conjunctions* which are but *relatively* such:

- gba, or; from gba, *adv. separately*
- ké and ké rè, but, then, that, whether, else; from ké, *pron. this, adv. then*
- kun, if; from kun, *adv. when*
- kùnì, if, as; from kun, *adv. when*
- bèma, because, for; from bè, to be, and ma, on = on the being

- ò—o and û—u, either, or whether, or as well as, both, and
- pèrè, too, also, even

- ámu, and, then; from a, it, and mu, it was = it was, it had taken place
- kòmu, therefore; from kò, reason, and mu, it is
- kírìmu, as, forasmuch as; from kìra, way, manner, and mu, it is
- sómu, at the same time, but, however; from so, time, and mu, it is
§. 12.

ETYMOLOGY OF INTERJECTIONS.

In Vei, as in most languages, the Interjections, for the most part, consist of a vowel, or a combination of vowels. They are as follows—

ä! é! éá! eíó! kō! ō! hō! óya! hoíó! kuó! yámбāo!

CHAPTER IV.

CONVERTIBILITY OF WORDS.

§. 13.

The Convertibility of Words being in the same ratio with their want of inflection, we must be prepared by the preceding chapter to find it in the widest extent in the Vei language.

I. It is probable that all intransitive Vei verbs may be used as adjectives and substantives. As a natural consequence of the entire absence of inflection, it must follow, that whenever any thing is predicated of a subject without the use of a separate copula, the predicate can with equal right be considered as either verb, adjective, or substantive. With regard to form, there is generally no difference whatever in Vei; and with regard to meaning, I suppose the natives do not distinguish between verb and adjective on the one hand, and an abstract substantive on the other: a walk is to them "the walking;" one's fall, "his falling;" the grandeur of a thing, "its being great." The close affinity between verbs and adjectives is so obvious as to strike one in any language; and James Harris said a century ago, "Some verbs appear to denote nothing more than a mere simple adjective joined

* This term, as well as some others, has been adopted from Dr. R. G. Latham's work on the English language.
CONVERTIBILITY OF WORDS.

to an assertion; thus, ἰσάζειν in Greek, and 'equalleth' in English, mean nothing more than ἵσος ἑτέρα, 'is equal.' So albeo, in Latin, is no more than 'albus sum' (vide Ch. IX. of "Hermes, or a Philosophical Inquiry concerning Universal Grammar," by James Harris, Esq.). The sameness of form between adjectives and verbs is so complete in Vei, that here, if in any language, it may be asked whether they are not really one part of speech.

II. The parts of speech between which conversion usually takes place are the substantives, adjectives, and verbs, on the one hand; and the pronouns, adverbs, and conjunctions, on the other.

1. The following instances will illustrate the conversion between, or (as it might be termed) the identity of substantives, adjectives, and verbs—

**Dia**: ná i díá, "I love thee;" máfá ndíá, "my father loves me;" díá-mó, "love-person, friendship-person," i.e. "lover, friend;" mú nyó-díá ma! "let us make mutual friendship!" ánu bège nyó-díawáro, "they are in love with each other;" á díá, "he loves, is loving."

**Dsa**: án'da nyó dsa, "they hated each other;" yá ndsa, "thou blackenedst (lit. reddenedst) me;" dsa-mó, "hatred-person," i.e. "enemy;" á dsa, "it (is) red, yellow, loathsome."

**Fa**: á níe fá, "he killed a bullock;" mbéga fá, "my friend has died;" án'da fá ma, "they made a funeral;" ítâ fá-kò fo! "go and tell the death news!" nyánan’ do: yá na fáro, "the spirits said: Thou hast come into the kingdom (or region, dominion) of death;" án'da kúra burt ánõa fáma, "they covered their dead with cloths."

**Nyi**: í nyí, "thou art handsome;" ndíá-mo nyí gba, "my friend is very handsome;" án'da sána nyí, "they prepared the bed;" kóre nyíí kúrumba, "the rice yielded very much;" á nyíí tá, "his beauty is gone."
2. Pronouns may be converted into adjectives and conjunctions.

As the English adverbs "then" and "there" are certain cases of an Anglo-Saxon demonstrative pronoun (vide Latham, "The English Language," § 182.), so it cannot be surprising if in Vei, which has no traces of inflexion, the same form stands both for a demonstrative pronoun and an adverb. This is the case with the words me, ke, and also with the indefinite numerals gbi, gbere, pene, which partake of certain peculiarities of the pronouns.

Me has generally an adverbial force when suffixed to a noun which is unconnected with verbs (cf. the use of H. Ṛṣṭ); e.g. sīnāmē, "here is a seat;" kāiemē sīro, "here is the man sitting;" wā dōmmē, "here is your rice;" mfsā ngāmē, "my father, here am I." In order to increase its demonstrative force, nu is frequently added to me (cf. the German diess da, dahier): yā mūśiemēnu, "here (or "this here") is thy wife;" mbira-mūśiemēnu, "here is my mother-in-law;" fāmēnūye, "the dead is here."

Ke may be considered as an adverb when suffixed to me; e.g. demmēke, "this child here." The proper meaning of mēke and kēme seems to be respectively, "this here" and "that there;" but in the praxis of the language this difference is not observed, both being used for "this here" and "this there;" only with regard to their connexion there is this difference, that mēke is generally a suffix, whereas kēme is generally not; e.g. kēmēro, "this here said;" kēme kōre bira, "this here took a stick;" mūsumēkē mmāđe, "this woman here I have not seen;" nā sūye demmēkē ai tōa pfrurārōwa, "this my little animal here, it will be left in the trap."

Ke is also frequently converted into a conjunction (just as Grimm derives the corresponding conjunctions, German "doch," and English "though," from the demonstrative pronoun, vide his Grammar, Vol. III. p. 176): kē wu tā
The Vei language is so eminently musical, that the alternation of intensity and moderation in sound is much more uniform, and much less interfered with by the logical element, than in many other languages.

I. The accent in all isolated words lies on the first syllable; e.g. dende, firi, anu; Doaru, kōari, mōanu; bārawara. This will appear the more natural, when we consider that the greatest portion of words are monosyllables, that a smaller number are dissyllables, and still fewer, trisyllables or polysyllables. In foreign words, however, the accent is generally suffered to remain unchanged; e.g. Mondovia, Sētāna, dāshānāma.

It is striking, that often the mere consonant of which the first person of the singular pronoun consists may receive the accent; e.g. ńko, "give me;" ńfa, "my father;" ńmbara, "my place;" ńtom, "my name;" ńtā, "I go." If these forms are considered as one word, the case is identical with the general rule, the consonant ń and its equivalents being treated as a distinct syllable. But the language has not been con-
sistent in this respect, for we meet even more frequently forms like mmáama, "my grandmother;" mfára, "my liver (heart);" nkúru, "my bone;" nkúm, "my head." One thing, however, seems to have been the case, viz. that monosyllables have more readily ceded their accent to the pronoun than dissyllables.

II. In a sentence, the accent of individual words gives way to the regular undulation, in which the general flow of speech moves on. The law for this undulation is, that one accented syllable is followed by one or two, rarely three, not accented; e.g. ná i diá, "I love thee;" ámo ánu dúnga føráro, "and they entered into the forest;" ámo á bóro dorr ákoro, "and he put his hand under it;" ánu má nani këréréiwábára = kéréra íwa, "they did not bring war to thy place;" ndó mbe kó bë nié? "I said, What are the news here?" n'yémúúmusú bere, i.e. nkómú i músu béré, "this is my reason (for saying) &c."; or "therefore give up a woman." The accent seems to serve merely a musical or euphonic purpose in the context, and not the logical one of distinguishing one word from the other. Hence the circumstance, which appears rather strange at first, that the verb, in a logical point of view the most important part of a proposition, so often occurs in the capacity of a mere enclitic; e.g. ánu bánda dë tía, "they had finished crossing the water;" ágbí tędún, "she divided all;" án'da dúyenú, "so they built houses." The want of being able to distinguish one word from another by means of accent is made up by certain affixes expressive of emphasis (vide §. 22).

In imperative prepositions the accent generally falls on the verb, which circumstance may have so much influence on what follows, as to cause several subsequent words to move in the iambic measure. But, as if not fitting them well, they always soon exchange it again for trochees or dactyles; e.g. íná móá gbatí bó, "come and remove our difficulty;" íná momé büro fére, "come, inspect this person's bowels!"
CHAPTER VI.

THE LAW OF EUPHONY.

§. 15.

PHYSICAL LAW OF EUPHONY.

The Physical Law of Euphony is the tendency of a language to avoid difficulty in the transition from one position of the organs of speech to another. It accounts for several phenomena in the Vei language.

I. The great influence which Phonetism exercises in every language, Max Wocher first systematically exhibited in his "Allgemeine Phonologie." He also suggested the appellation of Physical and Psychical Laws of Euphony. I was much gratified, after a little application, at once to recognise the above laws in most of the euphonic changes in the Vei language. In a written language, and among a literary people, the free operation of the law of euphony may, in some degree, be impeded; but in the unwritten languages of Africa, which have never attained to an objective existence, but have been transmitted to us merely by the mouths of numerous generations, due attention to their phonetism is especially needful, in order to understand the form in which they present themselves to us at present. I have found Wocher's advice of great practical utility in ascertaining which combination of sounds is accompanied with least difficulty to the organs of speech, and give here the chief of them, with the full confidence, that whoever makes use of them will easily see that "the secret operation and formation of language" which resulted in the changes to be mentioned below, was influenced by the tendency to avoid difficulty in changing the position of the organs of speech. Wocher says: "In order to obtain some certainty in ascertaining the degrees of ease and difficulty in the transition from one position of the mouth to another, not only a fine taste in general is required, but the
same must also be improved by much and long exercise. Advantages for such an exercise are, 1. Frequently repeated pronunciation of the whole combination of sounds in question alternately with this or that vowel or consonant in question; 2. Combining silent and vocal pronunciation; 3. Assuming as indifferent and lazy a position of the mouth as possible, in which case every inconvenience and harshness is most easily felt: the chin may, e.g., be supported by the hand during the attempt; 4. On account of the intimate connexion between the organs of speech, and the mutual influence of one on the other, it will be of great advantage, in difficult cases, closely to observe even the external visible position of the mouth, by means of a looking-glass."

II. Euphonic changes in the symphony of consonants.

According to the nature of the Vei language, consonants can only meet, 1. when the pronoun of the first person singular is prefixed to a word; 2. when a word, terminating in a' is followed by one beginning with a consonant; 3. when the elision of a vowel has taken place, rendering an m or n final. Hence it appears that only m, n, and n' can come into immediate contact with other consonants. It then depends on the nature of the latter whether the former will exercise an assimilating influence, or be assimilated themselves.

1. Cases when m, n, and n' are changed by a following consonant—

a. m and n are changed into n' by a following
   g: ān' Góturu ná, for: ām' G-, "and Goturu came;"  īn' góne dáka, for: īn' g-, "that thou open the stockade-gate."
   k: món' kùrā bi, for: món k-, "the person who took the cloth;"  mun' kádu, for: món' k-, "let us get up."
   w: nwúro, "I want," for nwúro; but then cf. 2. a.

b. m and n are changed into n by a following
   d: ān' dúfi na, for: am' d-, "and darkness came;" fen
dondo, for: fen d-, "one thing;" dondori, for: dendori, "an infant."

n: ān' nyána na, for: ām' ny-, "and a ghost came;"
tán náni, for: tān n-, "fourteen."

s: ān' sánda, for: ām' s-, "and the town;" kon-süru, for: kon-s-, "tree-root;" tān ságba, "thirteen."

t: ān' tére bera for: ām't-, "and the sun set;" kūn ti, for: kūn ti, "when it is;" ken tan, "ten houses."

c. n and n' are changed into m by a following

b: nūba, for: úba, "my mother;" mboa, "I come out;" fémba, "a great thing, devil;" ā sém bi, "he took a stone."

f: mfa, "my father;" yá mřiri, "thou hast thrown at me;" dóm-fén, "foot, pp. eat-thing;" dóm-for, "apparel."

p: mPóro-bána, "my banana;" mpöe, "my eagle;" fem pënême? "are these all the things?"

v: mvóvo, "my lungs;" mvanya, "my vein;" á tom Váni, "his name was Vani."

d. n' is changed into n by a following

y: dénye, "to the child," for: dénye; but this is rare, and for the more common change vide 2, b.

r: kunrō, for: kūnrō; but then cf. 2, b.

2. Cases when (m) n, n', change a following consonant—

a. n changes a following


y into ds: ndše, "for me," for: ñyē; déndše, "to the child."

and sometimes into g: ánú sērge, for: sénye, "they told me."

d into n: bánna=bánda, "time;" but this change is very rare.

b. n' changes a following

k into g: kěm-gûra, for: kěm-kûra, "trousers;" ánúm' bérekěm-go, for: kěm-ko, "they pass behind the house."
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w into g: ãkǔrn gūru, "if he want;" yá a gbási púrunga, for: púrunwā, "thou whippest her for nothing;" ai góro-kongá tīa, "he is to cut palisade-pales;" ngúru-bā bé nu, for: nwúru-bā, "my parent (mother) is here."

But if n—g or n—w are not conversant enough, they are changed into

Either, m—b: mbém fa, "when I die;" mbē, "I shall;" mbere, "I shall not," for: úwē, úwere, or úğe, úgere.
or, n—d: áwē ngbāśia púrundau, "he is whipping me for nothing" (púrundau = púrunwau, or púrungau).

3. It must be observed, that the above changes do not always take place when they have become possible. The preceding rules show only what is generally the case. Sometimes the euphonic change is purposely avoided, perhaps from reasons arising from the symphony of the sounds of a whole phrase, or from the law of a regular undulation in the accent; e.g. ándākūn tīe, "they cut his head;" but, ándā-kūrnē bi, "they took his head."

The m of ɑm', the apocopated form of ɑmu, quite distinguishes itself by its resistance to assimilation. Forms like ɑm' Dōalu, ɑm' sō, are more common than those euphonically changed.

4. An accumulation of three consonants without an intervening vowel is what the Vei language does not admit of. Whenever it would occur in the common collocation of words, it is avoided by what is best looked upon as contraction; for the first two of them are in such cases always identical. These two then so flow together in pronunciation, as to sound as one. (Perhaps, also, in English this view would be more correct than when it is said, "that in the mouths even of correct speakers, one of the doubled consonants is often dropped.") To account for the disappearance of one of those consonants, either by apocope or aphaeresis, would be considerably more difficult. The forms referred to are, therefore, to be written as one word; e.g. ādšānda, "he
took leave of me;” kúmbê tâ, “therefore I shall go;” áどんどん, “it enters into my nose;” ná kummáwâke, “as to my thing which I have done;” wóanu tombénu, “ye are my uncles (lit. your names are my uncles);” (dśánda, from dśánnda = dśan nda; kúmbê, from kúm’mbê = kúmu mbe; dònssundo, from dònns undo = dör nsundo; kum mâwâke, from kum’ mâwâke = kúmu mmâwâke; tombénu, from tommbénu = torn mbénu).

III. Euphonic Changes in the Symphony of Vowels—

1. Two vowels can only meet when a word terminating in a vowel is followed by certain pronouns (i, a), or takes a vowel affix. (Some interjections, and a few other words, within which two vowels meet, cannot here come into consideration, their forms being already euphonically fixed.) The hiatus thus arising is removed in the following ways—

a. By Crasis. This is the case only if the second of two meeting vowels be i. They then either coalesce into one vowel, or form a diphthong: the first we call perfect, the second imperfect, crasis.

The Perfect Crasis unites a and a, a and i, e and i, e and i, i and i, o and i.

\[a + a = á: \] á ferába = á fera abá, “she and her mother;”
ábúro-dem beréndse = á abúro-d., “he gave up his own child to me;”
fembábi = fémba á bi, “the big thing (devil) took her;”
ânu fánu túsá = ânu fa ânu túsá, “their father asked them;”
móé tânu dsa = móé tâ ânu dsa, “the people went to their home;”
ámo ânu túsá = ámo á ânu t., “and he asked them.”

\[a + i = é: \] á bundédsâro = á bûnda ídsâro, “it came down into thy face;”
mbe a sêndëye = sênda ëye, “I am telling it thee;”
wú férënýomo = féra ëny., “thou and thy brother;”
âköm’ moékere = móa íkere, “therefore we called thee;”
múí bereêko = béréa ëko, “we will go behind thee, i.e. go over to thee.”

(This è may sometimes be pointed into e.)
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* + i = \( \dot{e} \): mbégbas = mbe ìgbasì, “I shall whip thee.”
* + i = \( \ddot{e} \): nà bérèye = nà bère ìye, “I gave it up to thee;” yà dšéton dem mèse = dšé ìton, “thou seest thou art a young boy;” yà dšéwa tom mòba = dšè ìwa. “thou seest that thou art a grown up person.”
* + i = \( \dddot{e} \): hímàbì = hi ìmaàbi, “if thou do not take it;” ánù kùn kòřìra = kòřì ìra, “when they surround thee.”
* + i = \( \dddot{e} \): à fòawéyè = fòawi ìye, “he has told thee;” yà dèm kùnñèkèrè = kùnnì ìkèrè, “if thy child has called thee”
* + i = \( \dddot{e} \): a fòawe = fòawi ìye, “he has told thee;” yà dèm ìkèrè = ìkì ìkèrè, “if thy child has called thee”
* + i = \( \dddot{e} \): hímàbì = hìmaàbì, “if thou do not take it” anu kùn kòríra = kòrió ìra, “when they surround thee.”

But the \( \ddot{e} \), thus arising, is sometimes pointed into \( e \):
* \( \ddot{e} \) = \( \ddot{e} \): arèkìe = áro ìkìe, “he said, Sleep thou;” mìfareña = mfàro ìnà, “my father said, Come thou.”

The Imperfect Crasis joins a and \( i \), a and \( o \), \( e \) and \( i \), \( o \) and \( i \), and \( u \) and \( i \).

\( a + i = \dot{a} \): mfáina, “come, my father;” mfáikere, “my father calls thee;” wù férainýómo, “thou and thy brother.”

\( a + i = e \): káneína = kána íná, “come, guana!” kèrei- sènè = kèra ìsènè, “deer, be welcome!” ndó neisò = òdo nà i sò, “I said, I know thee;” òtā dšìrèira = dšìra ìra, “I will go and show thee;” mú meïkèré, “we did not call thee.”

\( a + u = au \): à mā dšam móè dòndo pèreàu = pèréáú, “he did not take leave even of one person.”

\( a + u = ou \): ánù má nù kòu = kàù, “they do not sell that place;” ánù mùniwa mòzu = mòóu, “they turned from us.”

\( e + i = e \): kèìwa mu gbi wuru, “but thou hast begotten us all;” kèìberè, “but thou thyself.”

\( e + i = e \): tìrìrei tà mína? “which way is the fight going?” mòmu kùn kèììkèìra, “if any man make
war with thee;" kēima, for kēima, from kērīma, 
"lately."

\[ o + i = ai : \text{úni} \ a \ fóiye, \text{"I must tell it thee;" dénēròína} \]
\[ = \text{dénēro} \ íná, \text{"the child said, Come thou!"} = \text{i} \ \text{má} \]
\[ \text{foinyómoénúye, \text{"do not tell thy brothers;" áló} \]
\[ \text{arbiton gé dso? \text{he said, What is thy name?"}} \]
\[ o + i = ei : \text{áreídòn!} = \text{áro} \ ídón, \text{"he said, Enter!" mfáreita} \]
\[ = \text{mfáro ìtà, \text{"my father says, Go;" bórei, \text{"in the hand."}} \]
\[ u + i = ui : \text{támara-mómuira} = \text{mómu} \ íra, \text{"thou art a} \]
\[ \text{fool;" mó nyámabamúira, \text{"thou art a very bad} \]
\[ \text{person;" kómuita, \text{"therefore go."}} \]
\[ o + u \text{ often} = \text{ou :} \áwere \ a \ dēnu \ kòu = \text{kòu, \text{"he did not} \]
\[ \text{give to his children."}} \]

b. Hiatus avoided by a mere *accommodation of vowels.*

Certain vowels can so easily follow each other, that they 
leave no hiatus between them, or only a very slight one. If 
such a relation has been produced by a change of one of the 
meeting vowels, that is what is here called accommodation 
of vowels: which of the two meeting vowels is to be 
changed depends on the second: if that is a, the first is 
changed; but if i, the second.

**aa.** The first of two meeting vowels changed—

\[ o \text{ and } u \text{ become } o : \ámo \ a \ báro, \text{"and her mother said,"} \]
\[ \ámo \ ánú, \text{"and they;" ánó ákèrē dširánòa} = \ánu \]
\[ ákèrə dširá ánùa, \text{"they showed them his house;"} \]
\[ dôaru = dôarù aštòa, \text{from } tò, \text{"it was left;" } ákòa, \]
\[ \text{from } kò, \text{"on its account."}} \]

But sometimes u becomes i: mō wúrí a gbáu, wúri = 
wúru, \text{"somebody wants to see her;" wúmi a fà;} 
wúmi = wúmu (or = wúmu ?), \text{"let us kill him!"} \]
\[ e \text{ becomes } e : \text{kìkè and kìkèa, \text{"to sleep;" fèrè and fèrèa,} \}
\[ \text{"to look;" sàra bé ãmá? \text{"is there a law on it?"} \]
\[ \text{kái} \text{me a} \ \text{bira, \text{"this man seized him;" áro ke ákùn,} \}
\[ \text{"he said that he could;" ṉ̃a wèré awa dšèa, \text{"I came} \]
\[ \text{to-day to see him;" Mòmorù bêrè a mó bere, \text{"Momoru} \}

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himself gave up a person;” ánu só anuñe, án’da tírinke ánúa, “they pursued them, they fought with them.”

o becomes o: ké mu bére ákọu, “then we will not be after him;” míma sou, “I do not know.”

Note.—The u in the diphthong au often dissolves itself into w when followed by a or i: bűe daw ánúma, “guns fired on them;” ánú kum bán anú nyáwa, “when they had finished dressing them;” ín’ dáw íro (and then, according to IV. 5, dáiro), “thou answerest and sayest.”

bb. The second of two meeting vowels changed.

As has been stated already, this second vowel is always i. Generally it becomes e, but sometimes also the broader e.

i changed into e: ai é kọa, “she will give thee;” mfa kúnni ékere, “when my father called thee;” íni á só éro, “thou knowest it, thou sayest;” án’do éro, “they said (that) thou saidst.”

i changed into e: míi é fára, “we will kill thee;” mui épere ifára, “we will kill thee too.”

c. Hiatus avoided by the ejection of a vowel.

The ejection can either be an apocope or an aphaeresis: the former is the more common; the latter can occur only if the second vowel is a.

aa. Apocope of e, e, i, u: mbá mi = mbé á mi, “I shall drink it;” mbá fóiye, “I shall tell it thee;” yá dʃ’á fó ndʃe = yá dʃé ñ fó, “thou seest he has told me;” yá dʃ’á were, “thou seest he will not;” íwá fo mfay’ íro = mfayé íro, “didst thou tell my father?” ání kó fo ñy’ó, án’m’a kó fo ñy’ó = ñyéo, “whether he has told thee something, or whether he has not told thee something;” án’da múro nyény’ou = nyényeňu, “they scattered us;” ká’ inyómo kúnni fá = kai iny., “man! as thy brother has died;” kóm’ í dʃáke = kómu i, “therefore divine!”

bb. Aphaeresis: wúi ’nu bira = wui ánú, “catch ye
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them!" ánu 'ndóré dor = ánu ánú d., "they ate their rice;" í'nu bo, "beg them;" múšie, zí, 'ro = zi, áro, "the woman, however, said."

d. Hiatus avoided by the insertion of a consonant.

r inserted: ná ra dšé = ná a, "I saw it;" mándṣa rá mi, "the chief drank it;" kőri rá gbai, "the leopard chased it;" ám' Vání rá fo, "and Vani, he said;" súye rá kọa, "on account of the meat;" tפג rą dor, "the fowl ate it;" mú rą dan, "we hear it;" tą rńu gbai, "the fire drove them."

w inserted: sándo wą ton = sando á ton, "Sando's name;" an'tóa wāró, "they were left in it;" ánda wá fo Bόmma, "they spake it at Bomma;" Gόtńrúwā nsan = Gόtńrū, "Goturu has hired me." In some of these cases, however, it is uncertain whether the w is inserted, or whether it is part of the pronoun.

y inserted: this is only the case where the first of two meeting vowels is i: ñya wọsa = ñ a wọsa, "bale it out;" ñ ya dse, "thou seest it;" ñ yą nko = ñ anko, "give thou me."

2. Besides the mutual influence which vowels have when placed in immediate contact, they sometimes also affect each other, although separated by consonants. This seems to be the case in the following instances: á kúre fî nu = á kúre f., "he threw a word there," i.e. "replied;" bórei, "in the hand," for bόro; mé-fen, "drinkables," for mí-fen; sékiri, "settlement," for sikiri; dóndori, and dόnduri, and dúndūri = dēn dori, "a little child;" fóm-foro, "spoil, booty," for fém-foro; fóm főre, "an empty thing," for fem főre.

IV. Euphonic Changes in the Symphony of Vowels and Consonants—

1. Mutation of Vowels.—It is sometimes difficult to say whether the change of a vowel has been occasioned by the influence of another vowel, although separated by consonants.
(vide IV. 2.), or by the influence of the consonant immediately following. There appear to be some instances where the latter is the case.

The labials, especially, have a tendency to change o and ò into u: mbe dìambùmùwi = diambomuwi, "what has been the conversation?" kúme = kòme, "this matter;" kúmu = kòmu, "therefore;" bùruméro = bòroméro, "in this hand;" ku bére, "good;" mú bë kù biríwàro = kò bir., "we were in that matter."

The consonant r also often imparts to vowels an inclination to become u: a bé mbìro, for bòro, "it was in my hand;" sùro = sòro, "in the hole;" mbé kùro = kòro? "in what matter?" sùro, "sitting," is frequently used for sìro, than which it flows decidedly easier.

2. Ejection of Vowels.—The vowels i and u are especially liable to ejection. Certain consonants following facilitate this ejection, and certain vowels following oppose it: e.g. mun' tâ dara = mûnì tâ, "let us go to town;" múni ánu nù, "let us hide them;" mum' bò nu, "we have come out thence;" íni â fò, "that thou tell it;" kàn'-dâ'ya, but generally kâni-dâya, "silver-bracelet." The u of the conjunction ámu is generally dropped before consonants: ám' Vâni—ám' Doaru—ám' dënde—ám' móënu, &c. The u of the affix mu is frequently dropped, especially before labials: mmùrìnyârem' Vânírâ mfa, "my father, I am afraid of Vani;" í kòm' má nda, "the thing which thou hast done to me;" nnyómöm' Burâíma, "Ibrahim is my brother." The u of the pronoun anu, and the plural termination, is likewise frequently dropped: án 'tâ pòr, "they went far away;" án' nà, "they came;" móro fimàn'ë, "in the midst of black people;" ì mu gbôrënd'o, "in our skins;" a tân'da = a tãnûra, "he went with them;" án'dà = ánûra, "they;" án'-dó = ânuro, "they said;" músiën'tòa, "the women were left."

3. Insertion of Vowels: i ánko, and then iyá nko, for ínko, "give me."

4. Insertion of Consonants. Of—

\[ g \] between \( n' \) and \( u, n' \) and \( a \): bângù, for bânù, "it is
finished;" dōngi, for dōnū, "he put on;" kāngū, for kārū; sāndša dēn ga bēnu = den ā, "there was a small town."

m before b and f: bāmba, for bāba, "very big;" kūrumba, for kūruba, "very much;" sūm fēra, for sōru fēra, "seven."

n: ferānden, "a twin," from fera and den; sündondo = sōru dōndo, "six;" mú an tō = mu ā tō, "we leave him."

r (or d) between n- and a: ñët sōwa sān dāra = san āra, "I shall buy a horse with it;" wūmu dsēre sān ārā múśia, "let us return Sang's wife."

5. Ejection of Consonants.—The vowels which thereby come into immediate contact coalesce by means of either perfect or imperfect crasis:—

n' ejected: nā sēye = nā sēn īye, "I have told thee;" nā baidie = nā bān idā, "I am already in love with thee;" dé wē kūr koārīa = dēnē w, "the child cannot speak;" ā má' māye = ā máar ma āye, "he made a growl at him;" ā bē kā'rāro = kānārāro, "it was in the box;" ānun' kūra, bū' āmā = bun āa. "they cover him with cloth."

ny and nds ejected: ā má'-dēmu = ā má'ya, or mānsa-dērēmu, "she is the daughter of a chief;" kē'īma = kēnyema, "on the sand."

r ejected: ā ma kūre fī nu = firi nu, "he did not reply;" bāwara = bārawara, "sheep;" Bōa Kāiro = Bōa Kārīro, "Boa Kari said;" ānu bēro = bērero, "they gave again;" nā kūna bēnu = bere nu, "I have nothing to do with it;" Ai Būbi = Āri Būbi; Zō Duma = Zōru Duma; hi Gādšei bēnī nu bērenī. "if Gādšei had not been there;" móa sō té mi dā = tāra nu dāra, "we met a horse there, in the town;" tē dōndo bīrō = tēre d. bīrīro, "on that very same day."

w ejected: mú erē dēsē = mu were īdṣē, "we did not see thee;" mú ē sāduma = mú ere, or mú were s,
"we will not surrender;" á ra fá ūru = fā wuru, "she brought forth his father;" ákúmu ná u kére = nā wu, "therefore I called you;" mu fánōa múru = múuru = mú wuru, "our fathers have begotten us;" móa ná u dṣérēa, = nā wu, "we came to fetch you back;" ánun' fā bōubōro = bō wū, "they take the dead out of your hand."

y ejected: bāramúira = bāyāramúira, "thou art a traitor."

§. 16.

PSYCHICAL LAW OF EUPHONY.

This is a tendency of the language to render the combination of sounds harmonious and agreeable to the ear.

I. Wocher says on this subject in his "Allgemeine Phonologie," §. 10: "The euphony of the ear is in intimate connexion with the euphony of the organs of speech. What flows conveniently and easily as to the organs of speech must also sound agreeably and pleasantly to the ear, at least to that of the speaker himself, when carried along on the stream of euphony; and vice versa, every disagreeable sound is also more or less inconvenient to the organs of speech: consequently, every language which has developed itself into a living symphonism, must also satisfy the ear; in so far, at least, as we have entered into its organism. On the pleasantness of sounds in a foreign language we may not judge correctly until we can move in its organism with some ease, and consider all its parts in their peculiar phonetic relations. It will not do to compare merely this or that abrupt phrase with an expression of another language which we consider more beautiful." Accordingly, we must not expect an absolute difference between what we ascribe severally to the physical and to the psychical law of euphony. The difference consists merely in a more or less. It is evident, e.g., that an accumulation of the same vowel is not only monotonous to
the ear, but requires also considerable exertion of the organs of speech. But in avoiding it, the psychical law may have exercised a predominating influence.

II. The Vei language produces euphony to the ear in the following ways—

1. By the thoroughly uniform proportion of the consonantal and vowel elements, in which it surpasses even Arabic and Italian. With great regularity, a consonant and vowel, or diphthong, form the syllable; and one or two, seldom more, syllables, the word. The only consonant which can conclude a word or syllable is ri, or its symphonic modification. In all cases where n and d, or m and b &c., meet in the same word, that word is probably a compound.

2. By the agreeable modulation and variety in the succession of vowels.

In this place may be mentioned the changes in the termination of words, when standing in the context. This is a very striking peculiarity of the Vei language, and cannot be accounted for, except it be to serve such a phonetic purpose. Nouns, namely, not terminating in a or e, very frequently undergo the same changes at their termination when used in the context, as, e.g., when assuming the plural termination, and the suffix ro. The following are some of the most common of these changes; but more occur, which can easily be learnt from the examples dispersed throughout the grammar.

a. Final o and o interchanged: köre ákōa, "on account of the famine," (kóro); à köre-kùnge dam, "he smelt the scent of the rice," (kóro); à músu dóndé fére, "he looked at one woman; híma káiworé ma, "if thou dost not perform thy conjugal duty (káiworo); à köre bi, "he took the throne (kóro); nnyómoé kum fá, "when my brother has died;" dem mésé-dóngbè kùnkìru, músu-dóngboé kùnkìru, "there was a numerous crowd of little children and women," (dóngbo = crowd.)—Áwà
ON COMPOSITION AND DECOMPOSITION.

gbôrè dše, "she found her skin (gbôro); ngbôrè sâ-mâni, "my hide has been lost;" músie gbîá dâr Dșubâ baré, "all the women heard that Job had recovered," (baro); kéréâ gbôrè bi, "war has taken the book."—Zûye tôn zô-mâniřa, "the chief's name was Chief-Mani;" ámo ā poé-keriê bo ákoro, "and he took the eagle's eggs from under him."

b. Final ã and u changed: wûri ā gbasâ bi, "the dog took the cassada;" músí āfó aro: nä kâni-dîmmu, "the woman said, It is my silver ring;" ābë músie bôro, "it is in the woman's hand;" käie ā wûrie fa, "the man killed the dog;" an' tûría ké nu, "they put oil there;" pâkennâmûyê, "it is the spider;" kä kûe dar and kä kôe dar, "he heard the word;" téndûye ta, "the messenger went."

I have made large collections, to ascertain whether or not these changes serve a logical or rhetorical purpose; but I am led to conclude that they are purely phonetic, and may therefore be made or omitted according to taste.

CHAPTER VII.

ON COMPOSITION AND DECOMPOSITION.

§. 17.

COMPOSITION.

In compound words a Substantive may define Substantives, Adjectives, and Verbs, but a Verb only Substantives. From the manner in which they are joined, the Compounds are divided into Pure and Impure Compounds.

I. Pure Compounds are those whose constituent parts do not undergo a formal change by composition.

1. Substantives define or qualify—

   a. Other Substantives: dûr-gbun, rice-bowl; gbûn-tê-rênû, bowl-pieces; dâ-dor, feast-rice; bê-dem, uncle's
COMPOSITION.

child, i.e. nephew; gbé-kuru, rum-cask; pátáwakánára, money-chest; káni-binda, silver-spoon; Bóa Kári-ba, the Boa Kari-mother, i.e. Boa Kari's mother; póe-keri, eagle-egg; sání-te, grassfield-centre.

b. Adjectives: bú-sá, lit. belly-full, i.e. satisfied.

c. Verbs: fírâ-bo, lit. breath-coming-out, i.e. life; sándšá-bo, town-taking.

2. Verbs qualify Substantives—

Sá-bánda, lit. lie-down-time, i.e. bed-time; ná-bánda, come-time, i.e. time to come.

II. Impure Compounds are those whose constituent parts undergo a formal change by composition.

1. Substantives defining—

a. Other Substantives: sándšáro-móënu, lit. the in-the-town-people, i.e. the town people; kóro-káma, lit. the in-the-water-elephant, i.e. the water elephant; fíráro-káma, wood-elephant; dáro-kúré, mouth-word; kéré-ro-kò, war-word.

b. Adjectives: móro-mánde, another-person, = another; móro-fíma, black-person, negro. And in proof of móro-fíma being really considered as one word, meaning "negro," the form móro-fíma-mo, lit. a negro-person, i.e. a negro, sometimes occurs.

c. Verbs: kando-bárr, head-being done = confusion, perplexity; kúndo-kiri, head-tying = study, thought.

§ 18.

DECOMPOSITION.

In Decomposites, either the Antecedent or Subsequent, or both Antecedent and Subsequent, are Compounds.

I. Decomposites with a compound antecedent.

1. The antecedent a noun, defined by either substantive or adjective—

Dúye-bari-kon, house-roof-rafter; tìe gbéma-kúndi,
white-fowl-feather; búrë gbéré-gbówo, the whole country's sores; kámbiri-bánda, same place-time, i.e. at the very same time; kéré-déndéro-móënu, a war-vessel's people; goré-ko-kíra, palisade-back-way, i.e. way at the back of the palisade; bóro-dšíre-fém-mu, it is a from-the-country come-down-thing, i.e. it is something come down from the country; kándo-kúra bérébéré-bu, an upland-very fine-cloth-piece, i.e. a piece of very fine upland cloth.

2. The antecedent a verb with one or more complements.

Bóri-ma-fénu, medicine-make-things, i.e. things to make medicines; dson-san-dénde, slave-buy-vessel, i.e. slaver; kóró-suma-féne, rice-measure-thing, i.e. a rice measure; dóri-fíri-móë, hook-throw-person, i.e. an angler; firá-bo-féne, breath-drawing-things, i.e. living creatures; sándá-bo-séri, town-take-witness, i.e. a witness of taking the town; gbán-gbésie-mó, bamboo-wine-make-person, i.e. a bamboo wine maker; tá-ke-távarà-mó, fire-put-into-a-pipe-person, i.e. a person employed in lighting pipes; e.g. yá tá-ke-távarà-mó, "this is a person to put fire into thy pipe."

II. Decomposites with a compound subsequent.

1. The subsequent consisting of verb and noun—

Á ná Mándo-sí-kérémá, "he came to the Mando seat of war, i.e. to the seat of war at Mando;" á tá Bándako-ro-tíe-dá, "he went to the Bandakoro fording-spot."

2. The Subsequent consisting of two nouns—

Nyána-dáro-kúre, ghost-mouth-word, i.e. word of the mouth of a ghost; Móro-kíra-síra, Moro-sickness-forest, i.e. sickness-forest, or forest into which sick persons are carried for recovery at Moro; dšára-súsù-dši, lion-breast-water, i.e. lion's milk.
DECOMPOSITION.

III. Decomposites with a compound antecedent and subsequent—

Máno-móënu-tá-dšá-feře, Mano-people-part-eye-things, i.e. the Mano people's part of goods; fáro-bo-fén-ghê-bů, heart-take-out-white-cloth-piece, i.e. a piece of white cloth to take out the heart, or to effect conciliation; sí-mo-búro-den, wealthy-person-bowels-child, i.e. the natural child of a wealthy person; mő-búro-féře-mo, people-bowels-inspect-person, i.e. a person to inspect people's bowels.

IV. Here may also be mentioned a striking phenomenon of the Vei language, viz. the contraction or unition of a whole proposition by ejecting or contracting vowels, and by a change of accent, in such a manner that the contracted phrase can be considered as a decomposite; a decomposite, however, of a different nature from that mentioned above. If the latter be logically and grammatically compounded, and form only one part of a proposition, the former is merely grammatically or formally united, and contains itself a whole proposition, or even several propositions. The following are instances of this phenomenon—

An'tánu fá bara, for: ánú tá ánú fá bara, "they went to their father's place;" mfáikerewí mběa? for: mífa í kéréwi mběa? "why has my father called thee?" nkúmb'afówűye, for: nkúmu, mbě á fo wűye, "therefore I am telling it you;" mfáireita, for: mfáro ítá! "my father says, Go thou!" áreiteiná, for: áro ítá íná, "he said, Go! Come!" ìbërewetoító, for: ìbërewa ító áro, "thou thyself wilt be left in it;" nántusándó, for: ná ánú tása údo, "I asked them, I said;" áreitáifa fëmmu kúrë sundànůmë, for: áro itá, ífa, &c., "he said, Go thou! these are the things concerning which thy father has sent word."
CHAPTER VIII.

FIGURES OF SPEECH AND FIGURATIVE LANGUAGE.

§. 19.

FIGURES OF SPEECH.

Pleonasm, Ellipsis, and Apposition, are common in the Vei language.

I. Pleonasm often occurs in the use of pronouns. It may be, that originally, when a pronoun was used in addition to a substantive, this was done in order to express emphasis; but pronouns are certainly now used where they must be considered pleonastic; e.g. ākūmu fémmę ān'kēira, "therefore this thing is to concern thee." It is also a sort of pleonasm when the pronoun a is prefixed to numerals; e.g. ā dōndo na, "one came;" nā ābōro bi, "I took some;" āro mānde bè nīe, "there is another one here."

The verb ro is often used pleonastically, e.g. mfāro āro, "my father said;" moēn'do ān'do, "the people said." But the very frequent pleonastic repetition of ro in repeating the words of others has doubtless been occasioned by the unaccustomed slowness with which the natives had to speak when dictating to me. I never heard, in common conversation, phrases like the following, which I wrote from dictation: āro ngāwa tāni Vei, āro, āmu mmīa nu kāka, āro mbē nānāwa, āro āmu nkēa wūra bāro, i.e. "he said: I have gone to Vei, and remained there a good while. When I was coming, I arrived at a large forest."

Mo, "person," is used pleonastically: móro pērē kērēmu, "be there even war;" móro pērē fāmu, "be it even death."

II. Ellipsis.

1. Ellipsis of the Copula is very common: "hi' bōri bīri gbēre, "if that medicine is strong;" ī sāro, "thou art lying;"
FIGURES OF SPEECH.

a dóndöe ton sï, "the name of one is buffalo;" sî a kéremâba, "the buffalo is very large."

2. When a substantive or pronoun governs several verbs, the latter are generally without conjunction: mu tá mfa túsá, "go and let us ask my father;" i ná nko, "come and give me;" wu ná mbi, "come and take me;" ánu ma nábíra, "lest they come and take her;" ítá fo Mómórye, "go and tell Momoru;" mútá dsê ke, "we went and reached the water;" múi tâ bérêa Mómóruwáko? "should we go and pass behind Momoru?" ke kówê mun'tá nu dsê, "then permit us to go there and see;" mbê tâ dsê, "I shall go and descend, i.e. "I shall go down."

Sometimes a whole proposition is omitted per ellipsis: rúbôa Húrúoa fen gbáuna, "I come from Huro (supply, "where I have been") to seek something;" àbôâfâna, "he came out from (supply, "where he had gone") to kill her."

III. Apposition.—If the word, explained by another in apposition is to have a suffix, different cases may take place.

1. The chief word may have the suffix, and that in apposition be without it: ná bérêye Môré, "I gave it to thee, Muhammadan;" i kôm' má nda, úrga dâbûndemu, ítá dêngê a máirau, íwa Vâni, "the thing which thou hast done to me, who am a blind man, will thine own children do to thee, even thee, Vani;" ánu bê múko, mú Vei-mônu, "they were after us, us the Vei people."

2. The word in apposition may have the suffix, instead of the word which it explains: ná bâre íwa Môréye, "I gave it thee, More."

3. Both the word in apposition and that explained, may have the suffix: itâreinyómo kéremâ bara Vânî bara, "carry it to the place of Vani, thy elder brother;" Kânmba bóro kânûa, márekânûa, "God sent them, the angels."

IV. The use of "Abstractum pro Concreto" is not uncommon.

Kêre, lit. "war," but also "warriors." e.g. kêre sânde ma
nábira, "lest the hired warriors come and take her;" kéré sándén' do, "the hired warriors said."

Sánde; lit. "female circumcision," but also = the number of females circumcised at one and the same time: sánde bírí ā bóro kúndi gbéma bèwè ánu kúndo, "some of that same sande have now white hair on their head."

§. 20.

FIGURATIVE LANGUAGE.

The Vei language is highly figurative: Comparisons are not rare; Metaphors, Fables, and Proverbs abound.

I. In words for abstract and metaphysical ideas the Vei-language is exceedingly poor. But, like other uncivilized tribes, the Veis are to such a degree identified with nature, that in many inward processes they only see a reflection of what happens in the world around them. Hence the very frequent use of figures. All the Veis use them, more or less frequently, in common conversation, and especially when settling their palavers; but individuals are met with who scarcely utter a sentence without connecting a metaphor or parable with it. What has been dictated to me in the Vei country is mostly of such a nature, that this feature of the language could not exhibit itself so much; and yet it will be seen, from the sequel of this section, that I did not remain altogether unacquainted with it. This feature of the Vei language testifies to the correctness of an observation by G. F. Graham: "Figurative language is neither the invention of philosophers, nor the result of modern refinement; for it is found to have been especially prevalent in the early ages of the world, and in all countries where man appears in a rude, uncivilised state."

II. The following is an instance of a simile or compari-
son: Póro-mó béiro músu gbándawau, "the European is like an unmarried woman." The force of this simile is: "As an unmarried woman is not bound to any particular man, but can keep company with any one (according to Vei ethics), so also the Europeans do not side with any one faction in the country, but are friends of any one that serves their purposes—to-day of this, to-morrow of another."

III. Metaphors:

Túngbê-kô, lit. "staff-matter;" hence, "court-matter," the speaker in a court of justice always holding a staff in his hand.

Bóro dòr dší kimeíro, lit. "to put the hand into cold water;" hence, "to make peace," from the ablution of the hands with cold water on such an occasion.

Kúre bon, lit. "to pour out words;" hence, "to bring news, give information, speak."

Íweiken dórne dén, íkeré tó dendoá, íni kúre bon! lit. "hang one leg of thine: leave thy leg hanging and give information," i.e. "thou art not to be longer in giving the information than thou canst stand on one leg."

Yá dší kimáreme, lit. "this is thy cold water;" i.e. "this is a refreshment for thee."

Bóro sí féér koro, or bóro dór féérkoro, lit. "to put the hand under any thing;" hence, "to be pleased with, or consent to it." They also often say, bóro féér— or even—bóro féér hi kem féér sí féér koro, lit. "to put both hands and both feet under any thing," i.e. "to be exceedingly pleased with any thing, or consent to it from the bottom of the heart."

Tamba-dá-dší, lit. "to put down a spear's mouth," i.e. "to stick a spear into the ground before any one, in acknowledgment of his superiority."

Bóro tô kándo, lit. "to leave hands up," i.e. "to leave any one's hands in a supplicating posture, or to deny his request."
FIGURATIVE LANGUAGE.

Mō sī tāro, lit. "to lay a person in the fire," i.e. to put a slip of paper into the fire on which a person's name and some incantations are written in Arabic.

Fíra kíri móra, lit. "to tie the breath with regard to or from a person," i.e. to pester, harass one.

Kíra tīe, lit. "to cut or cross a way;" hence also, to way-lay, to make a way insecure.

Dṣōe sûré dem? lit. "who hanged the bag?" i.e. who is the cause of it?

Dṣi gbǎńdi-kò, lit. "hot water-concern," i.e. marriage-concern; because the wife has to make hot water for her husband.

Kúra kíri músùa, lit. "to tie a cloth on a female," i.e. to make her one's wife; unmarried girls not wearing cloths, but merely the běrę-band.

Bóre-kúnde gbai, lit. "to drive away country birds," i.e. to drive invaders out of the country.

Mō dṣíra térēa, lit. "to show a person to the sun," i.e. to make him publicly known.

Nā kái kon sōre dia, lit. "I love the man as a standing tree," i.e. I love him just as he is—as he stands before me.

Dṣi dόndo mi, lit. "to drink one water," i.e. to have peace.

Fára súnda, lit. "to send a bamboo splint;" hence, to court a widow, this being done, not by a verbal application, but merely by sending a piece of bamboo-rind of about the length of a hand. Fára bira, lit. "to take or accept a bamboo-splint," means then, to accept an offer for marriage (as said of a widow).

Kéu bùr, lit. "to cover with a tortoise," i.e. thoroughly to disguise one's intention.

Dṣurú bę mōkan, lit. "there is a rope at one's neck." i.e. he is in want of something.

Fára gbèré móra, lit. "the heart grows hard with some one," i.e. it becomes firmly united with him in friendship.
Figurative Language.

Sandșa bọ móye fìra, *lit.* “to bring forth to one the town as a forest,” *i.e.* to give him liberty to settle and live in it wherever he likes. The same is also said of a district or country.

Dá ka móma and dá ka kóma, *lit.* “to take away the mouth from on a person and thing,” *i.e.* to make no objection to a person or thing.

Kó-kun dșe, *lit.* “to see the head of a thing, case, matter,” *i.e.* to see or get the end thereof; kási bére mó mani, also: kási bére kómái, *lit.* “there is no rust about a person or thing;” *i.e.* there is no fault in him or it. They even say, and this most frequently too, kási bére kánba maní, *i.e.* “there is no rust or fault in God;” = He has done His part, been kind, liberal. So *e.g.* they often merely say, in reply to inquiries after their health, kási bére kánbă maní; and this then is equal to, “Thank God, I am well.”

IV. In a wider sense of the term, *proverbs* and *fables* also may be considered as illustrative of *figurative language*, and therefore they find a place here.

*Proverbs:* kündi dündö gbérr á bóá nkúndo, ké were nkúrë dšau, *lit.* “one single hair only has fallen from my head; this will not spoil my head,” *i.e.* I have sustained such a trifling loss or injury, that it is not worth speaking of.

Moé káma bîrâ bóyára kírawákōa, *lit.* “one takes the elephant for a friend on account of the way,” *i.e.* one makes a great man his friend, in order to share the benefit of his influence.

Fën dón dóre féem féragbá bọ; á kúnni ábọ, ké á kúrö-aké, *lit.* “one thing does not pay the debt of two things; if it pay it, then it must be large.”

Kumáre túrí ámbündōwa, *lit.* “the palm-nut decays in its own bunch,” *i.e.* every one wishes to die in his own home.

Moi kéreke yá mo ákōa, “a man fights for his people.”

Kórimú múa, múwë súye tûre dór, *lit.* “we are leopards;
we do not eat putrid meat,” i.e. we will not have the help of others in order to obtain our wishes.

Dśá wé fen tā san, īt. “the eye does not buy a rag,” i.e. one will not be deceived if one first inspects a thing before buying it.

Mō dónó wé mō fíma-kó fo, īt. “one person may not speak the case of a negro (negro-man),” i.e. a single individual must not decide a case on which a human life depends.

V. The following two may serve as specimens of Veic Fables:—

**KAMÁ-TERI.**


**ELEPHANT-FABLE.**

The elephant and (other) animals went to work, and the deer said, “Come to my (sc. work)! The elephant said, “No! they are to go to my work.” And the deer said, “I shall spoil the work.” And he took his harp, and went and sat by the way. And he began to play the harp; and the animals came, and began to work. But when he had played awhile, they sat by the deer, they did not go to work. And the work was spoiled that day: they did no more go. And the elephant asked, “What happened that ye did not come and work?” And the deer said, “I said that ye should go to mine; thousaidest, no: therefore have I spoiled thy work.” And the elephant said, “It is true.” They did no more work on that day. It is done.
PAKENNA A TÉRĪMU.

FIGURATIVE LANGUAGE.


SPIDER-FABLE.

There was a spider, and a great famine came into the country, (so that) there was no rice, no cassadas, no plantains, no palm-cabbage, no meat, no victuals: a great famine had come into the country. The spider and his wife had been begetting children for a long time: an hundred children. There was no food in the country for them to give to the children. The spider became sick—it was a feigned sickness (lit. a lie-sickness). He said to his wife, “I shall die.” And his wife said, “Do not die: we will work.” The spider said, “No, I shall die.” And he said to his wife, “At the time when I shall have died, do thou not lay, but set me (upright) in the hole, and lay boards on me, that thou mayest put the earth on the boards.” And his wife consented. The spi- der died. The woman said to her children, “Dig a hole.” And they dug a hole, and they set the spider in the hole: they did not lay him, they set him in the hole: with boards
they covered the hole. And (when) the evening came the spider came out of the hole and went to a marsh far away. He was still alive: he had not died. He went and met a great woman, a woman-chief. The woman possessed very much rice, very much rice was in her farm, and very much was in the store, and there were very many cassadas in the farm. (But) the woman was barren: she had no children. The spider asked, "My mother, where are thy children?" She said, "I have no children." He said, "I have a medicine; I will give it thee that thou drink it, so that thou mayest become with child and give birth." The woman said, "Give me the medicine. When I give birth, so that I get a child, I will give thee a whole shed full of rice, two farms of cassada, and a great many plantains." The spider consented on account of the famine. He went away to take out the medicine by the way, and returned to town. The woman had killed a goat and cooked rice for the spider, (and now said), "Spider, here is rice for thee." The spider ate the rice: he was fully satisfied. He (then) put the medicine into a bowl and put water into the bowl, and mashed the medicine. He said to the woman, "Bring a strip of cloth." He tied it round the woman's eyes, and said, "Drink the medicine, hear! When thou hast drunk the medicine thou wilt no more see me: I go far away. In six months thou wilt give birth to a male child, and I shall come, that thou mayest give me my rice and all my victuals." The woman consented. She took the bowl and drank the medicine. The spider jumped into the bowl, and the woman swallowed the spider. The spider was inside the woman. The woman brought forth a baby: it was the spider himself. The woman gives it water to drink: she cooks excellent rice, and gives it to the spider to eat. The spider had been within her: her baby was the spider. The woman did not know that it was a spider.

There is an animal in the forest, its name is deer: it is cunning. It said, "I shall go and see the woman's child:
it has been eating the woman's rice for six months."
The deer came and said, "My mother, I am come to see thy child." The woman handed her child to the deer. The deer looked at the child: it saw that it was a spider. He handed it to the woman. The woman took the child and laid it within cloths. The deer went far away to a town, took a switch, returned, took the cloth from on the baby and flogged it well. The baby ran, and went far away. The deer said to the woman, "It was a spider: it was no child. The spider was an imposter."

The spider went to his wife, hear! All his wife's rice had become ripe, she had very many fowls, she beat rice, and her children killed animals for meat. The woman cooked the rice, she cooked the meat, she put the rice into a bowl, and put the meat into the rice. The spider came in one evening, and met his wife (when) she was eating rice. He pushed his wife's hand, passed on, and stood there. The wife put her hand into the rice. The spider struck his wife's hand again, and said to his wife, "I died long ago, and am (now) returned." The wife did not reply. The wife's child said, "My mother, it is my father." The wife said, "No; thy father died long ago." The spider came, and said to the wife, "I am the spider." The wife said, "The spider died long ago." The spider is an imposter, hear! Finished.
CHAPTER IX.
ON PROPOSITIONS.

§. 21.

It may be sufficient to illustrate the mechanical construction of Propositions or to point out the proper place of their members. And this will afford a new proof of the observation, that liberty in the collocation of words decreases in a direct ratio with the amount of inflexion.

I. In a Simple Proposition the subject always stands first, then the copula, and last the predicate; e.g. ā be sántṣāro, "he was in the town;" dóri bē nu, "there is an hook;" mândṣa bēre fírāro, "the chief is not in the forest;" mbé sīro, "I was sitting;" néi ti tān, "the bullocks are ten."

When the copula is omitted, or contained in the predicate, the subject stands first, and then the predicate: e.g. tēre bera, "the sun set;" dīñi na, "darkness came;" dṣōme? "who is this?"

Even in Interrogative Propositions this order of words is retained, and the question is distinguished from an assertion by the tone (and sometimes accent only): yā nā? "art thou come?" ītā? "wilt thou go?" ī fa bē nīe? "is thy father here?"

Imperative Propositions usually appear in the same form: ī nā, "come thou!" wu tā! "go ye!" ī bēre! "pass on!" and it is not of frequent occurrence to meet with forms where the subject is included in the verb, e.g. na, "come;" tā, "go;" dṣē, "see." Only nko, "give me," generally appears without expressed subject: ī nko, or wū nko, "give me," and wūni nko, "may ye give me!" are used very sparingly.
II. *Complex Propositions* have complements either of the subject or the predicate.

1. Complements of the subject may be adjectives, numerals, possessive pronouns, or substantives in apposition.

The adjectives and numerals always follow the substantives which they qualify, *e.g.* mándšā ba nā nīe, "a great chief came here;" móro fīmā fo, "the black man said;" dem méšēnu gbī buri, "all the little children ran away;" sō dóndo bē nu, "one horse is there;" děndē tán nā, "ten vessels came."

The possessive pronoun always precedes the substantive: móe móēnu tā pōn, "our people went far away;" mfā ndīfa, "my father loves me;" a dérens fā, "her child died."

A word in apposition may be placed either before or after the noun it explains: á kāi, Gbāna kā duma, "Gbāna, her husband, rose up;" a nyōmo Vāni na, "Vani, his brother, came;" mó wē tī nīe Vēi, "there is not a person here, in Vēi."

But sometimes the apposition of the subject stands quite at the end of the proposition: í bānī ákẹ wára-būro, á bēifa, "thy mother, she and thy father are to put it into a mat;" wu būro Bōa Kārīa, wu fēra Sīafa, "shun ye, thou and Siafa, shun ye Boa Kari;" mu tāwa, mú bē Sōkorōnu, "we went, we and Sokoro's people."

In the same manner the numerals also, belonging to the subject, do not follow it directly, but quite at the end of the proposition: bū bẹ ánu bōro dóndo, "one gun was in their hand;" kāmānǔ nā sāgba, "three elephants came;" a móēnu fa kûrumba, "he killed very many people."

If, in consequence of the contraction of several propositions into one, a proposition happens to have more than one subject, two constructions may occur: either the first of them takes the usual place before the predicate,
and the others follow it, joined to a pronoun which repeats the first subject; or all subjects are placed first absolutely, and then are again all comprehended in a pronoun which stands in apposition to them, and constitutes the formal subject of the verb: möē bīrīni na, ābē ā mūsū gbērē, hī ā dēn kāimānu, hī ā tōmbokē-mōēnu, “those people come, they, and all their wives, and their sons, and their players;” mūsū-dōrībo, kai-dōrībo, mō bērē bērē, mō nūyāma nūyāma, ānū gbērē-wai nā dāro, “a crowd of women, a crowd of men, very good people, very bad people—they all come to town.”

2. Complements of the predicate are either the negative particle or other adverbs, or a next and remote object, or a verb, which may again govern one or more objects.

The Negative Particle “ma” constantly takes its place between the subject and predicate, e.g. ā ma nā, “he did not come;” māma dām, “I do not understand it;” ā ma ndīa, “he did not like me;” mfā ma μa dīa, “my father does not like us;” ī ma fēmmē dorr, “do not eat this thing!”

The Adverbs immediately follow the verb: mēbē sīrō gbē, “I was sitting still;” ān̄dō kērīma, “they said lately;” mēbē mō sō nū, “I shall send people there;” ā tā pōr, “he went far away.”

The next object usually precedes the verb: ā mānsā-dēnē gbī kere, “he called all the free-born people;” ān̄dīa mō so, “they sent a person;” māma Burāma fa, “I did not kill Ibrahim;” yā dēr kāima fārēmē dīa? “doest thou love this dead boy?” īma mēmē bī, “do not take the sword.”

If the next object has an apposition, that follows the verb: ān̄da mo fānūfe, kai kēremābā, “they killed somebody after them—a very great man;” āmō ā mōnu dse, kāi sūn sāgba, “and he saw people, eight men.”

If the next object consists of several words, the first word only takes its place before the verb, and all the others
follow it, often headed by a pronoun, repeating the first object: sünanéméra ngbási gbá mu bé ná móé gbí, “this rain has well beaten me, me and all my people;” án’da ní fa, hi’ bá kúrumba, hi’ bárawara, “they killed bullocks, and very many goats, and very many sheep.”

Numerals belonging to the next object can either precede or follow the verb: án’da móé dóndo birá, “they caught one person;” móá tíe kúrumba fá nu, “we killed very many fowls there;” án’da mo fánume ságba, “they killed three men after them;” án’da mó birá mú fê féra sánɗáro, “they caught two persons after us in the town;” móá móé bira kúrumba, “we caught many people;” móá ní fá nu nání, “we killed four bullocks there.”

Sometimes the next object itself follows the verb: tâ birá dúyéra, “fire caught the house;” á bérêa móé gbíá, “he exceeds all people;” dsa-fené bérêa wu ságba, “the goods surpass you three.”

The remote object, and nouns used adverbially, follow the predicate: ná këù dóndo sa nnyóménu ságba, “I had a dream of my three brothers;” á nkérewi dámbóoa, “he called me for a conversation;” án’da sína dshirára, “they showed him a seat;” kámmba súyénu gbí ko dóm-fen, “God gives food to all animals;” arékuru dikëa, “he said, Cease from weeping;” mbóoa Húróa, “I come from Huro;” músíe dúnda gbóréro, “the woman went into the skin;” án’ ná kéré-fem-méwa gbíá, “they came with all these war-things;” án’da dší tìe Bómma, dší-dénré, fìtìrìrò, “they crossed the water at Bomma, at the low part of the water, in the dusk of the evening.”

If the complement of the predicate is a verb, it likewise stands after, and may itself be accompanied by objects and adverbial definitions: án’ ná Bóa Kari bára, fèrekëna káni dshârêa, “they came to Boa Kari to make trade with gold;” mán-dsánu bûnda dshôré bérêa Kébn Mâş péřëye, “the chiefs began
to give up slaves to Captain Marsh also;” wu mó so ánú kérēna, “send ye somebody to call them!”

III. In connecting propositions with each other, the way of simple co-ordination predominates. It is often adopted where we use subordination; and frequently propositions are so loosely joined, that even co-ordinate conjunctions are omitted.

Den káima dōndō bě nu kúruwámu, án’ búye rā bira, ámo á běrā nu, lit. “there was a boy, he was a war-hero, and a gun caught him, and he fell there.” Ā dōndē á tom Fā Gbēse, án’ búye rā pěrē birā, ámo an’dá bi, an’ tára Dátiā; ánú kēa kírēfe, ámo á fāra; ámo án’ tā fārēra, ámo an’dá tau, lit. “as to one of them, his name was Fā Gbēse; and a gun caught him also, and they took him; they carried him to Datia; they reached the road, and he died; and they carried the corpse, and they buried him.” Mu nāni mú ṣā; mú tiá nūwa, án’ Gbákira-dṣā-mónu, án’da kérē nyīa, an’ nāra Góronámāro; án’ ánú dundā dā, “we came to our home; we had been there, and the Gbakiradsa-people, they made war; they brought it to Goronama, and they entered the town;” wu bū bere! wu músu beré! ágbāro wūn’ tò nā, mun’ gbóroke, “deliver up the guns! deliver up the women! Afterwards ye shall be suffered to come, that we may take an oath.”

Subordinate propositions always precede the principal ones when they are connected with them either by the relative pronoun “mu,” or by the conjunctions “kun,” “re,” “hi;” or by “mu” and “kun” together; but they follow them, when standing in an objective relation to the verb of the principal proposition: wu kun mó so, mú wē kō mára, “if ye send somebody, we will not do him any harm;” á kérēá nā mómu əkōa sàndṣā bǐrīá tō fēra, “as to the people on whose account his war came, two such towns remain;” wū kun dau kérēni bān, múi tō nīe, “if ye consent that the war be done, we will leave here;” kōmu bę mú dāro, múni ā fō,
"we will tell the word which is in our mouth;" anu kun kúmu fo, múbê wu kúnɗo ka, "whatever word they may tell, I shall let you know;" wú ma náre siná gbiá, wu ná námúśia, "if you cannot bring all to-morrow, bring my wives;" kúrë-mú kun tí ndáro, hí mbe à fóa wúye, èní à fó, "as to any word which may be in my mouth, (come to me) that I may tell it, if I will;" kómu kun tídáro ìfòu! "whatever word be in thy mouth, speak it!" hí mándșámú, ání ní fa, "if it is a chief, he kills a bullock;" wú kunni nke, nñú ní, wó a nke kúmúu, wúí fo! "as ye have called me, and as I have come, so tell the matter for which ye have called me!" áwai má an’ bárò, "it makes that he recovers," i.e. "restores him to health;" móewë kúrù ën, àwà na, à gbándìen’ tá dáro, "the person then hangs the head over it, that its vapour may go into his mouth;" ná a díà ánì tó mbóro, "I like her to be left in my hand;" Kánbáwë básaíra, ánì bó kò biríro, "God will then help thee, that thou mayest come out of such a matter."

CHAPTER X.

PECULIAR SUFFIXES.

§ 22.

There are a number of Suffixes, or Enclitic Monosyllables, which are appended not only to Verbs, but also to other parts of speech. It may therefore be best to consider them together in a special chapter, to avoid the necessity of frequently recurring to them.

I. Of very frequent occurrence is "ni," and it may be affixed either to substantives and pronouns, or to verbs. In the first case it appears to have a verbal, in the second, an adverbial character—

1. Ni in its verbal character.—When substantives and pronouns are subjects of a proposition, "ni" is often affixed
to them, and then generally acts the part of our auxiliary verbs "have, be, may, can, will, must," &c.: it also, at the same time, makes up for the omission of certain conjunctions.

a. $n_i$ in imperative and precative propositions—

Wúmun' tá dara, "let us go to town;" múni á tò fírāro, "let us leave him in the forest;" wúni á dóngo, "eat it;" án' sáma, "may he lie on it!" ífáran’ ti kánmbáro bënda, "thy heart be with God alone!" wuní nko ̀níi à mí, "give it me that I may drink it;" wun’ dēsēre, "ye must return;" wún’ tā ndá nu, "carry me thither;" wú ma mú ko dom fënda, múni à dór, mú bum fā, "ye did not give us food, that we might have eaten it and been satisfied;" ítā fo Mómorüye án' ná, "go and tell Muhammad that he may come."

b. $n_i$ in declaratory and predicative propositions—

Hi- a mu diá, múni á só, hi- à má mu diá, múni á só, "if he love us, we shall know it, if he do not love us, we shall (also) know it;" ámbó áni ná dara, ámbó áni ké, "and he came to town; and he arrived;" kúmu mfa, ̀níi a fóiyé, "therefore, my father, I tell it thee;" ánì à gbí pākè, "he is to pay for them all;" músiéní à kó dšè, "the woman gave him water;" nduméré bere, nā dérèm’ fā, "if I give up the shell my child must die;" mu tónni kéréké-mō, "our name has been 'War-people:'" ánoánu tónni kúrùa, "their name has been 'War-horses.'"

c. Hence $n_i$ is also used in describing what exists, or what takes place as a regular and usual thing, where we use the simple present indicative.

Hi' músié-nyómo bè nu, án’ní à bíri nyau, ánun’ dá’ya ke à bōro, ánun’ kúra bére áye kúrumba, "if the woman has a sister, they dress the same, they put a bracelet on her arm, they give her very many cloths;" à kúnni fā, án’ní à kò, án’ní à kó fo. Ánu kum bān à kōa, ánun’ türū mámani, ánun’ wúsē sá dšāro. Ánu kum bān
wusē sā, ánun' kúra dǒndó kíria. Ánu kúm bàr kúrā dǒndó kíri ārā, ánun' káiēnú kere, "When she has died they wash her and speak concerning her (lit. her case). When they have finished washing her, they besmear her with oil, they put (ornamental) clay on her face. When they have finished putting the clay, they tie a cloth round her. When they have finished tying the cloth round her, they call the men." Kíra dǒndó bè nu, à tom fēo, à kúnī mó bīra, íwē kúm fírā bōa; ìbu kúnī fá aṁibira, dējē kúnī fá aṁibira. Ábīrī bōrē bè nu : ánun' kúndā sī tārō, án'ni pākennā-dsūra kē āro, án'ni ā fā, sōrōa. Ai sōrō bíriwā sā afāxo, ánī ëbōrō dor, "There is a sickness, its name is 'asthma,' if it catches any one he cannot draw breath. It catches thee when thy stomach is full; it catches thee when it is flood-tide (lit. when the water fills). There is a medicine for the same. They put an iron pot on the fire; they put spider-webs into it; they burn them to ashes (lit. kill them to a calcined substance.) He takes that ashes, lays it on his heart, and eats some of it."

2. Ni in its adverbial character.—When ni appears as the affix of a verb one might be tempted to look upon it as a mere termination, the characteristic of a perfect tense. But that this is not its real nature, and that it is rather an adverb expressive of long-passed time in general, appears from the circumstance that it is sometimes separated from the verb, or affixed to the pronoun mu where a verb is not expressed at all, but merely understood : án' nā kērērāni Gōrō (for the more usual an' nānī kērēra), "they have (long ago) brought war to Goro;" Burāima wā Pōrō-mōmūni, "he has been Ibrahim’s white man;" Máni dēmmūni, "he has been a Mani-boy."

In English, however, the force of this adverb is sufficiently expressed by the usual past tense, as will be seen from the following sentences: nā fānī kórokó, “I died a very long time ago;” nā i kónī músu, “I have given thee a wife;” á bērēwā múśūme bērēnī ndše, “he himself has delivered up
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this woman to me;" káie, zi, sírâni gbá, "but the man has been very rich;" kái kórê kùrùâni dìèkêa, "the man had ceased weeping;" kémo ânyómo kéréma mañi, "this is how his elder brother acted;" ìnyómo ma fóni, áro: yâ fá? "has not thy brother told me that thou art dead?" ánúwé a bíráwâni, "they would have caught him;" mómú à bínikè átori Kári, "the person who has taken it, it is Kári."

3. Connected with the preceding adverbial signification of ni is its force when appended to the conjunction kun' or wun'. The conjunction then introduces an action which has already actually taken place, or a supposition which the speaker believes will be actually realized. In the first case the English "as" or "because" corresponds to kun' or wun'; but in the second, "if" or "when" does not fully convey its import.

a. Kun' = as, because: à kun' ké ma, mu bóro féra bę ákoro, "because he has done this, I am much pleased with him;" mífa, i kun' ntúsa, kémo á má ndau, "my father, as thou askest me, this is what he has done to me;" kúmu nkun' nára i sán, "therefore, as I have brought him, do thou buy him;" Zau bęré kun' fá, akúmu wu tá, "as Zau himself is dead, therefore go ye;" mu kun' á fá, mú á Póro-móè fáwau, "as we have killed him, we will kill his white man also."

b. Kun' = when, if: mífa kun' mu túsa, "when my father will ask us" (sc. which will certainly be the case); i wúnni bórié mí, "when thou shalt have drunk the medicine;" sáma wúnni gbé, "in the morning, when it is light;" béri wúnni ti bórióro, mó were mo tíé, "if béri is in the country (sc. which is always the case, from time to time), no one will hurt another;" ánú kun' mfá re? "if they kill me, what then?"

II. The adverbial suffix wi is of similar import to ni. As ni expresses the idea of long-past time, so wi expresses
that of lately-passed time, and also of past time in general. 
\( ni \) cannot be used of what has past on the day of speak-
ing, but only \( wi \); and this is also the case with suppo-
sitions of which it is understood that they are not real-
ised: \( mbɛ \ diɛmbɔmɛwɛ \) "what has been the conver-
sation?" \( mbɛ \ a \ dɛz \ wu \ tawawɛ \), "I have seen that ye have 
left;" \( mfɛikɛrwɛ \ mbɛa \) "why has my father called thee?" 
\( a \ rnkɛrɛwɛ \ diɛmboɛ \), "he has called me to a conver-
sation;" \( awɛ ntusavanawɛ \), "he has been asking me;" mu 
tawɛ fîrɛro, "we went into the forest;" \( anu \ fai \ kûmu \ gbɛrɛ fɔɛwɛ \ Kârîye, 
\( andâ gbîro dɛm \), "all things which their father had been 
telling Kari, they had all heard;" \( mfɛi \ mbɛ \ kɔ \ fɔɛwɛye \ ? 
"what thing has my father been telling thee?" \( mfa \ bɛrɛwɛ 
kɔ fonɛ ndɛ \), "my father has not been telling me any thing." 
\( mbɛwɛ \ awɛ tɔna \), "I have been pounding it;" \( hi \ mfawawie, 
"if I had been dead;" \( mu \ kûnu tiwi sɔru \), "if we had been 
five;" \( hi \ andâ birakɛwɛ, \ "if he had caught him;" \( îro \ mûn' 
dsi kɔwiyɛ \), "thou saidst we were to draw water for thee;" 
\( ândɔ mɔa mômûnu \ gbûrŋiɛ, \ "as to those of our people whom 
they shot."

Expressions like músiɛwɛ, dɛrɛwɛ, lit. "the woman just 
now, the child just now," are elliptical, standing for "the 
woman who has been here just now, the child which has 
been here just now."

III. \( wɛ \) probably stands in an etymological connexion 
with \( wi \). It can be affixed either to substantives, pronouns, 
or to verbs. In the first case it is an auxiliary verb; in 
the second, an adverb.

1. In its verbal character, \( wɛ \) corresponds with the diffe-
rent tenses of our auxiliary verb, \( to be. \)

\( ëwɛ a dandɔ ? "art thou hearing it?" \( awɛ \ mfaɾai, "he 
is killing me;" \( awɛ ngbàsiia, "he is flogging me;" 
mûwɛ kɛrɛkɛwɛ, "we are to make war;" \( a \ músiɛwɛ 
tɔa nu, "his wife is to be left there;" \( anu \ pɛrɛwɛ a 
keɛra, "they also were fighting him;" \( wu \ kûnni a fà,
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kè wúwè mfá! “if ye kill him, then are ye to kill me (also).”

2. In its adverbial character, we expresses either something contemporaneous with the speaking or something prior to it. In the first case it can be rendered by “now, at present, just, yet;” in the second, by “then, still, yet.”

a. We expressing contemporality with something present—

Kówè! “give now, allow;” Kairéwè? “where is Kari now?” múa tówè, “we go now;” wúmu dâu kérëni bángè, “let us consent that the war be now finished;” mui dšíwáwè Wákoro, “we are just going down to Cape Mount;” ánu múa tówè, “they have not yet gone;” kérë ma bángè muté, “the war is not yet finished between us.”

b. We expressing contemporality with something past—

À tóaniwè Búmbu bérëa Dšáñiye, lit. “he was left then to give up B.,” i.e. “he had then not yet given up Búmbu to John;” àbórórò múnìwè Móro-bóróra, “he then changed the Moro country into his country,” i.e. “he then made the Moro country his own;” mó-mënu bóáwè firáro, “those people came then out of the forest;” ánu kúrë ma tówè kán dónó, “their word did not yet go one way,” i.e. “they did not yet agree;” ábírì bándáwè, ám’ mú na, “then, at that time, we came;” Zóru bëwè bòró, “Zoru was still in the country,” i.e. “Zoru was still alive;” kíra bëwè dónó bén, “the sickness was still quite the same.”

IV. Ke, like we, appears in a verbal and adverbial character—

1. The verbal import of ke is, “to do, to make, to perform. Thus it is used in connexion with substantives, viz.

become rich,” lit. “to make riches,” from síe, “riches;”
gbóro, s. “oath;” gbórókë, “to take an oath, to swear;”
bú, “a musket;” búkë, “to fire a musket;” dúba, “a
great gun, a cannon;” dúbákë, “to fire a cannon;”
túngba, s. “an arrow;” tungbákë, “to shoot an arrow;”
séné, “a farm;” sénëkë, “to make a farm.”
b. Separated from, but referring to, a substantive: mui á
kë, “we will fire it” (sc. the gun); ámo an’dâkë, “and
they fought it” (sc. the battle); múnì ákë, “let us make
it” (sc. the war); wumúi këou, “let us be swearing it”
(sc. the oath); mòa kë gbâ, “we fought well;” kë kéré
má kë gbândà, “but the war was not made for no-
thing.”
2. When kë is affixed to verbs, adverbs, and prepositions,
it has an adverbial character.
a. After verbs in the present or perfect tense it expresses
the actual certainty of an occurrence: ná wu diákë, “I
do like you;” ná túsákë këka, “I have asked a long
time;” dšârâ kái dšékë, “the lion had seen the man;”
kë mòa tâyékë fîrárâ, “thus we walked in the forest;”
mìfà nkérëkë, “my father has called me;” kò bîríâ
dôngâkë bérébéré, “that thing offends me very much;”
nái kirîwâkë, “I have tied thee;” ânyîAKEKì , “he was
really altogether beautiful.”
b. After a future tense it expresses the actual certainty
with which something will take place: mòkë fôkë,” “I
shall surely tell it;” kà mòkë tâ túsakë ! “up ! I shall go
and ask;” âwâ mákë, “he will do it;” kë dšârâ idônga
këni, “then the lion must certainly have eaten thee;”
â kum fônö, ai fàwâkë, “if he vomit, he will surely
die.”
c. After the precative and imperative mood, and after ad-
verbs and postpositions, kë is expressive of emphasis or
intensity in general: ìn’ túsakë ! “do ask!” ìbìrakë !
“do take it!” sànakë mòkë kum bâsâwa, “immediately I
cannot assist;” màrdsám’ bë nûkë, á ton Kârì, “the
name of the chief who was in that place was Kari;"
mómu nágbáróké, "the person who came after him."

V. The suffix wa is expressive of emphasis, and can be added to almost every word. Its force is conveyed in English by the accent merely.

A fáñiáwá fó wúye, "he has told you a lie;" mú bẹ̀ ná déröwaitá, "I and my daughter shall go;" ké kiráwa, "on this side;" mú bẹ̀ a kúnga tíá, "I shall cut his head off;" wá fo tóyáwa, "ye spoke truth;" mú bẹ́ kérérówa, "we are at war;" a bérêwa músumé béréni ndé, "he himself has given this woman to me;" kéwá bórosai, "this is quieting the country;" bérê gbí ná níáwá, "all countries came here;" yágbási púrúnga, "thou whippest her for nothing;" a tóá núwa, "she has been left there;" mànšánu babáwá tá, "only chiefs went;" Túso-moénu sèndsewá ná ní, "the Tuso-people came here first;" múwé kérékéwa, "we will now make war;" mú á mawáu, "we will do it;" ákumú mu a fáwa, "therefore we will kill him;" múbẹ́ fáwái, "I shall die;" aí dšá-fërè dšáuwáke, "they will surely waste the property;" ánúi bérêwáni múko, "they would have gone over to us;" wú má mákwá, "ye certainly did not do it;" múwá zi, "but as for us;" múó múó bóríwá bí, "we took our gree-grees;" ánánda mú gbáiwáke, "they have repelled us;" íma tére fërè! "do not look at the sun, but look at the person;" úńga músíe fá, "I have killed the woman."

VI. At the end of declarative, exclamatory, and hortatory propositions or words, e or u, or o or ou, as euphony may require, is sometimes added, in order to express greater emphasis. When u is used, it often coalesces with a preceding a into au or ou:

Déñéè! "O child!" mʃáé! "my father!" múşíenúyé! "O women!" á ma súye bíù, "he must not take the animals;" kémú á má ndáu, "this it is what he has done to me;" ké kúnámau, "but never mind;" múó tá súye fánáu, "we will go to kill beasts;" súndámeú, "a stranger is here;" áro
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gbéréo! "he said, No!" béré!—and—béréú! "give up!" á dúma dôngú á náu, "he put the shirt on and came;" á bóri béré músíeyóú, "he gave medicine to the woman;" mú be ánúa gbórowakeóu, "I and they have taken an oath;" mbé tâ kângú, "I shall not go anywhere;" án'da mu gbáiwa-keóu, "they have driven us back;" á bóro fâwau, "some died;" ámo ánú bóau, "and they came out."

VII. The vowel i may be suffixed both to nouns and pronouns, and to verbs; and in both cases its import appears to be the same, viz. the expression of continuity or frequent repetition. In English it is to be rendered by the simple indicative present, or by the participle with the verb to be.

1. i suffixed to nouns or pronouns—

Ai dôrê dônda, "she was eating rice:" ai bükê, "he was a marksman;" úgai mó ko dom-fénda, "I am giving food to man;" Dşúbái sêrêa, "Job is praying;" kéréai dşá-fere dșau, "war is destructive of goods;" ánui bükêa, ánui dűákêa, "they were firing muskets and guns;" nğaina, "I am coming;" ná kéréi ná níe, "my war has come here;" kérémêi, "war is here."

2. i suffixed to verbs—

Móanu sûraí, "we were sitting;" âwê mfârai, "he is killing me;" yá kurêai, "thou art being fooled:" ai- músie a dôrê dônda, "he has been eating the woman's rice;" Dşúbároi, "Job has been saying;" këwai bóro sai, "this is quieting the country;" âwai ma kóê wê ãdșau, "it is making the salt not to spoil."

3. Sometimes i has arisen from, and is equal to, ye; but this seems to be owing to carelessness in pronunciation—

Ítâ, dșómmé béréai, "go and give this slave to him."

At other times i may have arisen from ni, by the ejection of n: at any rate, the power of i and ni seems sometimes quite identical: ai sóro búriwá sâ afáro, ánì a bóro dôm, "he lays those same ashes on his heart, and some he eats."
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It is even possible that sometimes i has merely been added in order to give greater fulness to a word, and thus to express a degree of emphasis.

VIII. It will have been seen from the above that the import of several of these suffixes approaches sometimes very near to each other. And this may account for the circumstance, that one mode of expression may be used in English, viz. the adverbs "when, whilst, as," with a past or present participle, to translate these several suffixes—

1. Forms in ni: ámo an’ táni, ámo án’da kúrë bon, "when they had gone, they delivered the message;" ámo an’dánu bówoni, ámo an’dáua "and when they had begged them, they consented;" ánui bandáni ámá, ámu Dșáníro, "when they had finished making it, John said;" ánui nyényáni á bírííé bàndáni, á gbáromu, ámu sándsá bànda, "when they were dispersed, when that was done, afterwards it was that the town was burnt."

2. Forms in wa: ánui bàndé fá nyáwa, ámo án’da sérë, "when they had dressed the dead, they carried him up;" an’ táwa, ámo án’da kúrë bon' "when they had gone, they delivered the message;" án’da dámëwá ma, á ma barr, ámo á tá, "when they made this feast, and it was not yet over, he went;" nnáwa, kéréñi bánr, "as I have come, the war must be finished."

3. Forms in ke: ánda sándsá bókë, án’dó, "when they had taken the town, they said;" án’dá gbórëkékë, ámu Dșümá tá, "when they had taken the oath, Dshuma went;" á keá nuku é amo á kúndumi, "after having arrived there, he made a war-dance."

4. Forms in i: ai ná mbará, á káime tara, "when he was coming to me, he met this man;" ai síro gbe, músië á súye ke dáro, "whilst he was sitting still, the woman put the meat into a pot;" á músië tara ái dórë dónda, "he met his wife, when she was eating rice;" áwai má femmé were á dónda, "when he does so, the thing will not hurt him."
5. From their nearly approaching power it also results that several of these suffixes may be joined together at the end of words. The examples already quoted abundantly illustrate this.

IX. The syllable ro can be affixed both to nouns and verbs. Its general import is the idea of being within; and in English it must be expressed in various ways—

1. Ro suffixed to substantives and pronouns.
   a. In a local sense. And here it again depends on the verb whether ro indicates the idea of resting in a place (then = “in, within, inside; among, with; in behalf of”); or of moving into a place (then = “into, to”); or even of moving from within a place, in which latter case it must be rendered in English by the quite opposite prepositions, “out of, from:” móčnu bē mú dšāro, “people were in our sight;” ánu bē sándšāro, “they were in the town;” á bē dšiero, “he was in the water;” á sám bere súero sündóndo, “he spent six years in the hole;” móa tāe wûrāro, “we walked in the bush;” dóno bē āro afádīa bérebere, “one was among them, him his father loved very much;” á tándo Vándi, hi’ Mómoru Kári Kai, “among their names were Vandi and Muhammad Kari Kai;” únā íbara nā dîambó dendówau, “I come to thee with my little talk;” nā tóró dše āro, “I have had trouble on its behalf;” á tā fîrāro, “he went into the forest;” á gbí kiri gbásāro, “he tied all into a handkerchief;” i fémme firi dšiero, “throw this thing into the water;” wúi mu firi táro, “throw us into the fire;” mbé ma ké ánu fîrîāro? “what happened that they jumped into it?” á bóa kêmîro, “he went out of the house;” á sènê bô dšîrāro, “he took out a stone from the pocket;” án’da búye birânu bôro, “they took the guns out of their hands,” i bóro bo kêmîro! “take thou the hand out of the war!”

Sometimes ro also corresponds to what in Hebrew has
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been called essentiae: áro kúru, lit. "in it (was) great" = "it was great;" kéré ábë kérëro, lit. "war was not in the war," i.e. "the war was no war" = was not a difficult war; fémmu tóndo Búmbu, lit. "as to the thing which in name is Búmbu," i.e. "as to the thing whose name is Búmbu;" dṣá-fen gbiro tor gbé-dṣí, lit. "in all goods is the name gbé-dṣí," i.e. "all goods have the name of, or are called, or are gbé-dṣí" (cf. especially Exod. xxiii. 21, אֵּ֣שְׁכָּֽרְךָ בּוֹם). b. Ro with a temporal meaning, "in, during;" an' sáma súyéro, "he may lie on it in the night;" á fo téreméro, "he said in that day;" ánu ma söékéro térébí-ríro, "they did no more work during the same day.

2. Suffixed to verbs, Ro has either an adverbial character, or makes them serve the purpose of our present participle.

a. It is easy to perceive why a particle, whose proper meaning is "in" (local), should, when connected with verbs, assume the meaning of "again, still, more, also." For, as J. Harris remarked in his Hermes, "Time and space have indeed this in common, that they are both of them by nature things continuous, and, as such, they both of them imply extension; but in this they differ, that all the parts of space exist at once and together, while those of time only exist in transition or succession." What, therefore, exists as an uninterrupted extension in space must be parallel to a constant succession or repetition in time: í náro! "come again!" ám' sáma gbéáro, ám' türü táro, "and the morning dawnd again, and the ground pig went again;" ámo a dóndo gbáuro, "and she sought one again;" ánu firiáro déndéro, "they embarked again in the vessel;" ná káié ma ndíáro, "my husband likes me no more;" wú ma dṣor káro, "sell slaves no more;" níbe fendo? "what more?" úma fóro Zó, lit. "I do not also say Zó, i.e. "except Zó;"" wú ma bukéro móénüa, "do no
more fire at the people;" kíra dón do béró nu, "there is still another sickness."

b. Verbs in ro corresponding to our present participle: ai síro gbé, "he was sitting still;" ná bánda bá tara sóro tòmbòéro, "I found a large cotton-tree standing on the deserted town;" músie gbóró ben' dón do, "the woman's skin has been hanging;" kérè be kíro, "the deer was sleeping;" á wè fen dón do, "he was eating something."

X. The suffix ro serves a variety of purposes, between some of which there appears to be a connexion—

1. When affixed to pronouns, ro sometimes appears to be merely emphatic: ngáre, ná mbé ma? "as for me, what shall I do?" áwáre tóa "she was left;" ngáre ma koáríro, "I said nothing more;" ngáre ná mbé dor? "what have I eaten?" ngáre, núma dósom firiwè níe, "as for me, I did not ship slaves here;" yánúwàre kúrúá, yá ndójá, "thou hast made them great, me small."

It may, however, be considered as still an open question, whether this is the true nature of ro, or whether it ought not rather to be looked upon as a euphonic e joined to a preceding a by the consonant r.

2. Sometimes, when affixed to verbs, ro gives them an adjectival or participial character—

Mmírinýáremu Vâníra, "I am afraid of Vani;" í gbóró-áremu, "thou art crazy;" ndírímasóreba, "I am very wise;" í kúréáremu? "art thou made a fool?" á den táre béra dumá, "her child, able to walk, fell down;" tíe nyéiremu, "it was a speckled fowl:" mo fáre, "a dead person;" mó bünde künkúru, "many people shot;" mó biráre, "captured people;" ai kóáríá sóre, "he was speaking intelligibly."

3. But sometimes, also, when affixed to verbs, it is a relative adverb of time = "when"—

Án'dá fáire ke á mo, "when they have planted it, then it
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is ripe," i. e. "they have scarcely planted it, when it is already ripe;" án'da sénënu bīndāre, ánda tā, "when they have burnt the farms, they go."

4. After substantives, re is generally an interrogative adverb = "where?"—

Bôa Kâire? "where is Boa Kori?" Vânîreb. "where is Vâni?" wu nyômo dômâre? "where is your younger brother?" nā sûyêre? "where is my meat?" mán-dšâre? "where is the king?"

Symphonism sometimes transmutes the e into i:

dênëri? "where is the child?"

5. When standing at the end of an interrogative proposition, it increases the force of the question—

Ánu kûnni mfare? "when they kill me, what then?" hî hā má gbai móâ bêrêre? "if he should not speak well with us, what then?" ánù kûnni kêrêkê siná ndâre? "if they make war with me to-morrow, what then?"

XI. When a (or ra, da) is affixed to verbs, it generally denotes a subordinate (adverbial, complemental) position of theirs, in a proposition. It must be rendered into English in a variety of ways—

1. Verbs in a, corresponding to our infinitive form—

Ā kûrûa dîekêa, "she ceased to weep;" ā bûnda 'fa kereâ, "he began to call his father;" ánun' kûru kereêkêa, "may they cease to make war;" ánù bûnda, dôrê dônda, "they had finished eating the rice."

But when the verb already terminates in a, this a is generally omitted (but cf. also § 15. IV. 5.): âreikûru mârâ ma, "he said, Cease to make a resistance;" mu nā â kûrê dûrêâira, "we come to show thee his head;" hî hā ma wûru nā, "if he does not like to come."

2. Verbs in a, corresponding to our participle—

An' têrêa tây'a gben, "they spent the day wholly in walking;" mû bîri dsêrêa búrikêa, "that same person
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returned running;" á téa día, "he burst out weeping," i.e. "he burst into tears;" ai bóa, búkëa kírëfe, "he comes out shooting by the way;" ánú kun tére tómboékëa gbërn, "when they have spent the whole day playing;" ai bóa díkëa, "he was going forth weeping."

3. When the predicate of a proposition stands first, in which case it also always has mu suffixed, the subject is indicated by a or one of its equivalents—

Ándo tómboké-fem múnda, "they thought I was a play-thing," i.e. "a thing to play with;" mō kóromú nda, "I am an old man;" á súndamú nda, "I am his stranger;" á día-demmúira, "thou art his favourite child;" mándša bamúira, "thou art a great chief;" mō bëremeíra, mō nyámabamúira, "thou art not a good man, thou art a very bad man;" mō kímábámú Dámína, "Dámini is a very cool man;" dem mëse bërebámú Síafa, "Síafa is a very good little boy;" á bë a démú Biránda, "Birang was his cousin."

4. The remote object of doubly transitive verbs follows the latter, and has the suffix a, or one of its equivalents.

The same is the case with adverbial definitions or complements after transitive verbs with their object—

Mfá nkó bárà, "my father gave me a goat;" mfá ma nkéré fënda, "my father has not called me for any thing;" á nkéréewí diámbòa, "he has called me to a conversation;" ñbë gbóro súnda Kúiníra, "I shall send a letter to the queen;" ámo án'dá sina dširára, "and they showed him a seat;" mú kum kó nyámá mára, "if we had done wrong to him;" kánumbó gbóro kánuu, márekánuu, "God sent them, the angels;" wú ma búkëro nyónu, "do not fire guns at each other any more;" ímá kó nyama máira, "I have not done wrong to thee;" mó wë síá kó ma músuákòa, "one does not use witchcraft on behalf of a woman;" ná fër kákòa kúrumba, "I have sold many things on her account;"
peculiar suffixes.

úbè á kumáka dsonda, "I shall redeem it with a slave."

5. When intransitive verbs are adverbially complemented by nouns, the latter follow with a, or its euphonic modification—

Á nā kūra nōrēa, "he came with dirty cloths;" käie tā bāra, "the man went with the goat;" itáina kērīa, "go and come with (=fetch) the eggs;" hī nā sōnī, kē mbē nānī kīramēa, "if I had known it, then would I not have come this way;" i fāran' ti kānmbāro bēnda, "thy heart be alone with God;" mbōa Hūrōa, "I come from Huro;" áwa nānī tēnduyēra, "he has come as a messenger;" ānā nāwākōa, "he did not come on his account;" fémmēmu áwā fōrē bē nda, lit. "this is the thing whose grief is with me," i.e. "which grieves me."

When such a noun has a suffix already, a is generally omitted; e.g. "ānu dūnda fīrāro" is much more common than "ānu dūnda fīrarōa," "they went into the forest;" "ānu tōa dārāro" much more common than "ānu tōa dārarōa," "they were left in the forest."

It is also sometimes omitted after the remote object of doubly transitive verbs; but perhaps this is to be considered as an instance of negligence in speaking: ā mándṣamū ko tāwa, "he gave tobacco to the chiefs;" áwa sūyēnu gbī ko dōm-fen, "he gives food to all animals."

6. Concerning the a after subjects of propositions, and after intransitive verbs, see §. 27. I.

XII. The suffix na stands probably in an etymological connexion with the verb na, "to come," primarily expressing the idea of "coming to, attaining to," i.e. obtaining, gaining, effecting the notion of the verb to which it is affixed. With this power, na makes verbs correspond with our infinitive. But as it is natural to expect that we are really engaged in effecting what is the purpose of our will and the object of
our destination, so verbs in na do not only correspond with
our infinitive of purpose, but also with our participle present.

1. Verbs in na corresponding with our infinitive—
   A tába kúnëna, "she went to awaken her mother;"
   wúriá na dáb mína, "the baboon came to drink water;"
   mú tá dóm-fen sánnà, "we went to buy food;"  à mó
   so á kérëna, "he sent somebody to call her;"  ánu tå,
   sënekkëna, "they went to make a farm."

2. Verbs in na corresponding to our participle present—
   Ai kómë gbì mâna kêùro, "he was doing all this in a
   dream;"  mírínâyá bë múšë kánùa, "a boa was swallow-
   ing the woman;"  mbë kò gbì mânàra, "I am not doing
   any thing to her;"  à bë dësàmbi sënnà, "he was dig-
   ging wild yam."

CHAPTER XI.
SYNTAX OF THE PARTS OF SPEECH.

§. 23.
SYNTAX OF SUBSTANTIVES.

The peculiar use of some Substantives, and the relation between plural
and collective Nouns, are here to be mentioned.

I. How the want of case-terminations is supplied is partly
to be learnt from the preceding chapter, and partly from the
syntax of the possessive pronouns, the postpositions, and in-
terjections.

II. 1. The substantives tå, "part," and dësà, "home," are
frequently connected with possessive pronouns, and add em-
phasis to the idea of possession, similar to our "own," or
"one's peculiar"—
SYNTAX OF SUBSTANTIVES.

Ta: itá dénge a máira, "thy own child will do it to thee;" anu tá mú tā mámará Dşondu, "they brought our grandmother to Dshondu;" ñtá sáwa dóndōmu, "this is one of my laws;" áro bēn átā bíra-mønuménīnu, "they have been his captives, his only;" mü wú kōa dşon sünságba: kē-yē-møñu-ña nānī, mōrø-møñu-ña nānī, lit. "we will give you eight slaves: four as part of the diviners, four as part of the Muhammadans;" i.e. "four for the diviners and four for the Muhammadans;" bērø-mō-ña kīrīmu, "it is the peculiar manner of a virgin.

Dșā: ánadsá kenna, "he came to his own house;" átā Vāni dșā kūro, "he went into Vāni's house;" átā ādsā kūro, "he went to her own house."

2. Gbo means properly "seed;" but it is often joined with other words to express more emphatically the idea of "smallness or fewness."

Bu-gbo dǒndó pērē ma dau, "even not a single gun was fired;" ngbō nga Fāra mbē dōn kenna, "I, even I, Fangā, was quite alone entering the house."

Its force is sometimes to be conveyed in English by "very, even:" kama-gbo dši-kirē rāma, "the very elephant suffered thirst," or, "even the elephant suffered thirst."

3. The word důma, "ground," is sometimes used where we use merely the grammatical subject, and sometimes it is made the object of a verb where we use an intransitive verb—

Dumā mārōa, lit. "the ground was ashamed," i.e. "it was a shame;" á ma kun důma dșēa, "he could not see the ground," i.e. "he could not see at all, was blind."

4. The Vei people frequently say that something is in one's hand (bōro, or būro, for bōrōro) where we cannot say so, but generally use the prepositions "with, about," or the verbs 'to have, to own," &c.

A kǔnni kirāibūro, "if she has become sick with thee," i.e. "in thy house;" hi mōmu fēm berēbōro, "if there
is anybody who has nothing;" fémmé gbí béni ábóró, "all these things he possessed;" músuma tôéwa rébóré, "no woman has been left with thee or for thee;" dṣá-fen kun tôbóró, "if thou hast goods;" a kúnni fá òbóró, "if she dies with thee;" kíra gbí bere móa mó-énu bóró, "there is not any way (left open) for our people."

And just as frequently they use da, "mouth," where, in translating, we must substitute another word for it: án'ni súnda-dá tőe, lit. "they cut the teremite-hill's mouth," i.e. "they cut a mouth to it" or "they cut it open;" ná ná mé-da sá, "I laid down the mouth of my knife," i.e. "I sharpened my knife."

5. The substantive ton; "name," is often used where we use the verb substantive—

Á ton sínké-móbá, "he was a great sing-player;" átom birá súnságbá, lit. "its name was eight fathoms," i.e. "it was eight fathoms long;" a gbí ton tonyáwa, "it is all true;" í ton ná dénu gbí a móba, "thou art the eldest of all our children;" íwá ton dem mése, "thou art a little boy."

III. Although all Vei substantives may assume a plural termination, yet this termination is often omitted, without preventing the substantive from being expressive of plurality. This seems to be the case, when the idea of sameness and unity amongst the individuals that constitute a multiplicity, is uppermost in the mind of the speaker, whereas the plural termination is used when a particular stress is laid on the multiplicity itself. The absence of the plural termination is therefore especially common when gbí is joined with a noun; e.g. kai gbí, "all men;" sándsá gbí, "all towns." Owing probably to the tendency of the language to great simplicity, the plural termination is frequently omitted when the idea of plurality is expressed by a defining word; e.g. the numerals above one; or that if
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It is necessary to offer some remarks on the use of all the various classes of Pronouns.

I. Personal and Possessive Pronouns.

Although the forms for the personal and possessive pronouns are identical, it will yet be convenient for syntactical purposes to separate them, and to consider them, first, with a personal, and secondly, with a possessive force.

1. Personal Pronouns—

a. Etymology has already shown that the personal pronoun has three distinct forms, a short, a long, and a compound one; and we now come to examine into the distinct uses of each. It is easy to define the province of the compound form, that being always used when the pronoun stands alone, i.e. when it is used elliptically for a whole proposition, or when it stands emphatically before a verb with its simple pronoun; in which latter case, however, the simple pronoun seems sometimes to have been ejected, so that

Mo bôro kun tí níe, “if there are some persons here;”
âbôrê ná gbûnda féra, â bôre ná gbûnda sâgba, â bôre ná gbûnda tám, “some bring two bowls, some bring three bowls, some bring ten bowls;”
den sâgba, “three boys;”
kûrâ féra, “two cloths;”
den kâimânú, “boys;”
dâra kûnkurúnû, “many lions;”
mânda bânu, “the great chiefs;”
môf fîmânû, “black persons;”
mâmûnû a músu bênî nu, “those men whose wives had been there;”
aând músumênûwa tê-dûnî, “they have divided these women.”

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a substantive is defined by an adjective or a suffixed pronoun, the defining word alone receives the plural termination—
the compound form comes into immediate contact with the verb; e.g. Áfáro dšómu? Áro ínga Bóa Kárimu, "his father said: Who is it? He said: It is I, Boa Kari;" Áro dšó a má? Ndó: rágá ma, ìwá, "He said: Who has done it? I said: Not I, thou;" Áro: mgamú naiwúru, "He said: It is I, I have begotten thee;" Áreiwaitóa rgbáro, "He said: Thou, thou wilt be left behind me."

The short and long forms are used in connexion with the verb, both as its subject and object. If the latter is the case, the short form is uniformly employed; e.g. ná i túsá, "I asked thee;" ná i ìfá, "I love thee;" mbá ndíà, "my mother loves me;" úrko! "give me!"

But if a pronoun is the subject of a verb, either the short or the long form may be used. To remove, as far as possible, the uncertainty from the choice of one form for another, we may here distinguish between three different cases; viz. first, when only the short, secondly, when only the long, and thirdly, when either the short or the long form, may be used.

The short form of the personal pronoun is used exclusively—

First, in voluntative, imperative, interrogative (provided the verb be intransitive), negative, and conditional propositions—

Ntä, "I will go;" mu dšére, "let us return!" wu bú bere, "give up the guns!" ítá, "go thou!" ínta? "shall I go?" mu dšére? "shall we return?" mu mábíra, "we do not take them;" wú ma ndíà, "ye did not love me;" wúi 'nu bira! Amo an'dánu bírá, "take ye them! And they took them;" án'áda sará boíra, "they have selected thee as an alms;" ánú ma sára bó ndá, "they have not selected me as an alms;" wú kun kúrè bon, "if ye bring news;" í kun tá, "if thou go."
Secondly, when prefixed to the verbs substantive be, bere, to the auxiliary verbs we, were, to the verb ro, and to all such intransitive verbs as are formed by the addition of a, ra, da—

Î bé nu? "art thou there?" mu bé nîe, "we are here;" ânu bé nu, "they are not there;" wu bé nîe, "ye are not here;" ïwe fen dôndo, "thou art eating;" mü we tâna, "we are going;" mü wê tâ kan, "we will not go anywhere;" ìweré ndsêåro, "thou wilt not see me again;" ñdó, "I said;" müro, "we said;" ân'do, "they said;" ânu sóa kîràfé, "they set out on the way;" âmo ânú dshèå, "and they returned;" ânú dáura, "they consented;" â sîra dúma, "he sat down;" ndûnda, "I entered;" wu bânda, "ye have finished."

The long form is used exclusively—

First, when the pronoun is the subject of a transitive verb in the present or perfect tense, and not falling under the above rules—

Môa gorë bira, "we have taken the palisade;" ân'da mó bun, "they shot people;" móa sisîe dse, "we saw the smoke;" wôa nsó, "ye sent me;" móa fëmmë gbi bi, "we took all these things;" yâ káië día? Nâ a dââu, "doest thou love the man? I love him;" wu bâwàrâ bira! Ámo ân'da bâwàrâ bira "catch ye the sheep! And they caught the sheep."

Secondly: when it is the subject of an intransitive verb, not terminating in a formative a, neither included in any of the above rules, and being at the same time the imperfect or perfect tense—

Nâ dshèé, "I returned;" nâ dshèreni, "I have returned;" nâ dön, "I entered;" nâ dönni, "I have entered;" nâ kûm, nâ dia ntâ mu dôa, "I am grown up, I like to go home."

The only case, therefore, in which the choice between the long and short forms appears to be doubtful, is in
the present tense of intransitive verbs, not terminating in a formative *a*; "I go," *e.g.* may be expressed by *útā* and *nā tā*; "I return," by *ndaśere* and *nā dsēre*; "I come," by *únā* and *nā nā*. But even here the first form appears to have more of a future, and the second more of a perfect character. If, *e.g.*, a man is met in the act of going to a place, and replies to the question whither he is going, "I go to, &c.," he may consider his then condition in reference either to the starting-point or to the end of his journey. In the first case, his going may be said to have more of a perfect character; wherefore he would say, *nā tā*; in the second, it may be said to have more of a future character, wherefore he would say, *útā*. But in English both forms would answer to, "I go."

*b.* As there is probably an etymological connexion between the plural termination (*nu*) and the third person plural of the personal pronoun (*ánu*), there would be no positive error in considering under the head of plural what, however, we best consider under this head. It is the use of *nu*, (most probably = 'nu or *anu*,) when suffixed to proper names. Thus used, it expresses possession or dependency, just like the Greek *oï roû*, &c. The predicate may then refer to both proper name and those put in relation to it, or merely to the latter—

Nā fo mfânūye, "I told it my father and those with him;" so Vāninūfē! "pursue Vani and those with him;" a bērēni Dśāra Gombānūye, "he had given it up to Dshara Gomba’s party." Ī fānu nā, "thy father’s people have come." The connexion in this instance renders it clear that it cannot mean, "thy father and his people;" but merely "thy father’s people."

*c.* It is striking how the second person is used where we would expect the third (quite similar to what we sometimes meet with in Hebrew, *e.g.* יָבִיא לָךְ = "until thou
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comest," i.e. until one come; or to a use of the English “you”

Fembáro: mómu kur kúmē má mbē īfā; músmu kur kóekē má mbē īfā, “the demon said, If any person do this thing, I shall kill him (lit. thee); if any woman do that thing, I shall kill her” (lit. thee); dšándā-kírā-mō kūnni fā nīe, ānu werēbu ro fēre, ītō kēwā, an’firi súndāro, ānun’ dšāmē bu īmā; ke ān’ tā ītāwāke, “when a leper dies here, they do not inspect his (lit. thy) bowels:* he (lit. thou) is left thus; they throw him (lit. thee) into a teremite-hill, and cover him (lit. thee) with leaves; thus (or then?) do they go and bury him (lit. thee).

d. Pleonasm of the third person of the personal pronoun is very common—

Sō dóndo sī-mōē ā fēra ā dīa-músē, ān’ tā kīrēfē bērebēro, lit. “once the rich man, he with his favourite wife, they went on the way to take a walk,” i.e. “the rich man and his favourite wife went once, &c.; ām’ móē gbi ān’do : kō bēremu, lit. “and all the people, they said, (i.e. and all the people said) All right;” bōri-ma-fēnū ānu kō gberē, “the things to make medicine of are (lit. they are) a difficult matter;” kōnro kēremēbā ā nā bōrēro, “a very great famine came (lit. it came) into the country.”

e. But although the pleonasm of the personal pronoun in its subjective capacity occurs frequently, its ellipsis is scarcely less common, when it ought to be used in an objective capacity—

Īwā ton dem mēsē, īfā, “ thou art a young boy, do thou kill him” (īfā for īfā); ā nā bēre āmūsiēye, āreita, “he came, gave it to his wife, and said, Cook it” (āreita for āro i ā tā); wūmui fā, “let us kill him” (for wūmui ā fā).

* A thing done in all ordinary cases, in order to ascertain whether the deceased had practised witchcraft or not.
The personal pronoun is frequently used where, in English, we should use a reflective or relative one—

Ámo ánda kúra dóndo burr ánúma, “and they covered themselves with one cloth;” an’ dánú ko, “they washed themselves;” mú ná múye, “we came by ourselves;” mú'n tā sī múye! “let us go and sit by ourselves!” hi'á káni-mé Kúiniwā sún-dáni, “and his silver sword which the queen had sent him,” lit. “the queen had sent it to him;” i ma fémme bí á bé mbōro! “do not take this thing which is in my hand,” lit. “this thing, it is in my hand.”

The force of the juxta-position of wu and mu before a verb is very peculiar. They thus acquire a voluntative or hortative force, and can be rendered into English by “let us.”

Wúmu tā, “let us go;” wúmu kêrekê, “let us make war;” wúmu músiêro bêndo bì nu! “let us take there the women only.”

These plural-forms are also used when they refer, each to one person only, or one to one, and the other to more than one: Váníro, Siáfa, wúm' Bóa Kári fá, “Vani said, Siafa, let us (viz. thou and I) kill Boa Kari;” án' do, Bóa Kári, móa súyê bì, wúmu tá dara! “they said, Boa Kari, take our venison and let us (viz. thou and we) go to town;” án’ do, kêrekëráibira, wúmu tá mándšánu bâra, “they said, War has taken thee; let us (sc. thou and we) go to the chiefs' place.”

The short forms of the pronouns, both personal and possessive, have this peculiarity in the singular, that, when employed in a sentence, they sound as if they were suffixed to the preceding word, and not prefixed to the following one, just as ٰ of the welayed article in Arabic, e.g. áro: mbě dikeáro, “I shall no more weep,” is pronounced as if written árom bě, &c.: ítā ndía-mó-
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bara, go to my friend," as if written ítān dia, &c.;
áro nko, "he said, Give me," as if written áron kó;
í ma ndía, "thou dost not love me," as if written
íman diá; wú ferá mba ná níe mbara, "thou camest
here to me with my mother," as if written wú ferám
ba ná níém bara; wúmu taifábara, "let us go to thy
father."

i. The emphatic form of the personal pronoun is expressed
by bėre, which always immediately follows the sub-
ject; e.g. mó were á bira kēibėre, "none can take
him, except thyself." Bėre may then be immediately
followed either by the bare verb, e.g. Kómodō bėre ná
ńie, "the commodore himself came here;" or the verb
with a corresponding pronoun at its head, e.g. mbėre
mbė tána Sárō'wa, "I myself shall be going to Sierra
Leone;" mbėre móbeh kā, "I myself will not rise;"
ibėreweitōaro, "thou thyself wilt be left in it."

2. Possessive Pronouns.

a. The possessive pronouns regularly appear as prefixes of
the substantives which they define; and it is only in
a few cases that small particles intervene between
them, e.g. nfa, "my father;" nába, "my mother;" ná
dem, "my child;" wőa nife, "your sword;" ke áwá, zí,
tor kēre-mo, "but he is a warrior."

b. It is also easy to define the province of the compound
form; it is used when we would express the pronoun
with rather more than usual force or emphasis—

Ámo ánu tūsa, áro: múśie gbēma, í tōn dso? Áro
ngá ton Dsānga. Ámo áro: múśie fíma, í tōn dso?
Áro úrgā tom Māmguru, "and he asked them, and
said, White woman, what is thy name?" She said,
My name is Dshanga. And he said, Black woman,
what is thy name? She said, My name is Mang-
guru;" ñwá tom mu día-mo níe dára, "thou hast
been our friend in this town.
Here again the only difficulty exists in the choice between the long and the short forms. Whether one form is to be taken, or another, does not seem to depend on phonetic, but on logical reasons. But I am only able to make the following observations on this subject—

The short form is used with words expressive of family relation and friendship, and of any part of the body: ndí-a-mó, "my favourite;" mbóé, "my friend;" mífa, "my father;" míba, "my mother;" mmáma, "my grandmother;" mmáma-da, "my grandfather;" mábë, "my uncle;" nnyómo, "my brother;" mbíra-kai, "my father-in-law;" mbíra-músu, "my mother-in-law;" nkún, "my head;" ndšá, "my eye;" úda, "my mouth;" nkém, "my leg;" nkúru, "my bone;" mífára, "my liver;" &c.

The long form is used before words expressive of common property: ná músu, "my wife;" ná dën, "my child;" ná dšón, "my slave;" ná duma, "my shirt;" ná kúra, "my cloth;" ná kére, "my house;" ná dëndë, "my canoe;" ná séné, "my farm;" ná ní, "my bullock;" ná mé, "my sword;" &c.

But this long form is also used otherwise: ná kái, "my husband;" móa mánda, "our chief;" ná tòro, "my trouble;" &c.

It must be remarked that the praxis of the language distinguishes strictly between the use of the long and the short forms. Words used with the one are scarcely ever used with the other. A mistake in this respect may entirely alter the meaning; e.g. mífa, "my father;" ná fá, "my dead person;" míba, "my mother;" ná bá, "my goat."

c. Sometimes the possessive pronoun conveys the sense which we express by the preposition; for e.g. mú tā móa súye fána, lit. "let us go to kill our beasts, i.e. to kill beasts for ourselves;" í kúnni kúrë sundá nda,
adúmanméke, "as thou hast sent word to me, this is its shirt," i.e. "this is a shirt for it," or, "in acknowledgment of it."

But if a noun, thus qualified, is at the same time followed by a verb substantive, we have to convey the force of the possessive pronoun by the verb "to have:" e.g. i kúndo-kíri bére, lit. "thy sense is not," i.e. "thou hast no sense;" ná míe bé nu, "my sword is there," i.e. "I have a sword;" á féné kun tí nu, "if his thing is there," i.e. "if he has something."

d. Of special importance is the use of the possessive pronoun in supplying the want of a possessive case in the noun: ná fári á kírá tara, lit. "I found the alligator his path," i.e. "I found the alligator's path;" kái kóro á déné-térímu, "story of an old man his children," i.e. "of an old man's children;" íton ná dínu gbí á móba, lit. "thou art all my children their great person," i.e. "thou art the eldest of all my children;" móa mó kúrumba, "our people, very many," i.e. "very many of our people;" á bóe dónô, "his friend, one," i.e. "one of his friends."

With this mode of expressing the genitive-relation we may compare in English the phrase of the Liturgy, "for Jesus Christ his sake," and German provincialisms like, "mein Freund sein Bruder," for, "meines Freunde Bruder."

e. The mere possessive pronoun is sometimes used where we use the genitive of a relative pronoun, e.g. djo á tìeme, lit. "who his fowl is this?" = "whose fowl is this?" ná Pánya-mó dónô birá, á ton D., lit. "I have caught a Spaniard, his name is D.," i.e. "I have caught a Spaniard whose name is D."

II. Reflective Pronouns—

The reflective pronoun is expressed by the addition of wa or nga to the short form of the personal pronoun;
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e.g. mō gbi rāwānga dīa, “everybody likes himself;” nā ngānga dīa, “I love myself;” īwānga fēre, “thou lookest at thyself;” mōa muwānga nyau, “we dressed ourselves;” āwāngā nyau, “he dressed himself.”

III. Demonstrative Pronouns—

1. me.—We have already stated that me has always the character of a suffix. It may be remarked here, that, in the praxis of the language, its proper demonstrative force appears frequently so weakened, that it entirely corresponds with the definite article of other languages: án’dá nǐmē gbi fa, “they killed all the bullocks;” án’dá dṣá-femme gbi bi, “they took all the goods;” a mome gbi kere, “he called all the people;” fem biri sôme uţēra, “of that thing the price is a bullock.”

It is striking, that, as the Vei expresses these different degrees of demonstrative force by one and the same demonstrative pronoun, so also in languages which now possess different forms for them, it can frequently be shown that they were originally the same, or, at least, that the articles have developed themselves from demonstrative pronouns: compare in English “the” and “that,” with the Anglo-Saxon “Paet;” in Greek ὅ and oὔτος with the Sanscrit इ; the modern articles, “le, il, el,” with the Latin “ille.”

In consequence of the decrease of the demonstrative force originally expressed by me, it may also be appended to nouns in the vocative, just as the article is sometimes used in Hebrew, e.g. Jerem. vi. 19, יֶעָשָׁה, “Hear, O earth!” démme, yā kune? “art thou awake, O child?” múšümē yā kō bē kuma? “woman, what is thy matter?” kài me, n不断地 ma káma? “oh man, what shall I do?”

When a substantive is defined by one or more adjectives, me is only suffixed to the last word, e.g. dem káma fāremē, “this dead boy;” kai kōrohamē, “this very old man.”

2. Ke.—Whereas me is always a suffix, ke may be either suffixed, or stand by itself; e.g. ā múšieke tūsa, “he asked
that woman;" sō bīrike, "on that same day;" a kūnni ke ma, "if he has done that;" án'da ke ghī a bīrāni, "they have taken all this;" wūnī ke bīra, "ye are to take that;" kēnuwa tōa, "these were left;" ā ti kēnu a māndsākō, "he has become the chief of those."

Kē—ke is used for, "the one—the other, this—that" = "every one, whoever" (cf. Hebrew ע"ש = "this—that"); e.g. mōēkē kun dōr kenna, án'nā kūra féra; mōēkē kun dōr kenna, án' nā kūra dōndo, "if this man goes into the house, he brings two cloths: if that man goes into the house, he brings one cloth;" mōēkēwē átā dérē bi, mōēkēwē átā dérē bi, "this one takes his daughter, that one takes his daughter," i.e. "every one takes his own daughter."

3. Bīri has always the character of a suffix; e.g. kābīrī, "that same man;" fēmbīrī, "that same thing." But by prefixing to it the personal pronoun, third person singular, it may be used as an independent word: ābīrī mfāra sa, "the same will cheer my heart;" or it may qualify a succeeding noun: ābīrī-bānda, "at that same time." In the latter case, zi may intervene between it and the noun: ābīrī, zi, bānda, "at that same time, however." When bīri defines bānda, it has sometimes kan prefixed, instead of a; e.g. kāmbīrī-bānda, "at that same time."

4. Mu is frequently used like the Hebrew ל, and its original force must have been demonstrative, just as that of ל. When it corresponds with ל, it forms the subject of a proposition, including the copula, and the word to which it is affixed is the predicate; e.g. kāimu, "it is a man;" dōmmu, "it is a slave;" mfāmu? "is it my father?" fānī-āmū, "it is a lie;" dōmu? "who is it?" mbe kēūmu? "what dream is it?" ṛgā ma, kānmbāmū, "it is not I, it is God;" kémo ānyōmo manī, "it is thus his brother has acted;" mínlō mo anui fērēke? "where is it that they are

* Cf. the very interesting §§ 101—105 in the "Ausführliches Lehrbuch der Hebräischen Sprache des alten Bundes von Heinrich Ewald."
trading?” nkúmu úni á fóïye, “this is why I tell it thee;” àwá démmu á tie, “his daughter was she (whom) he had cut.”

Nay, not only predicate and copula, but a whole proposition may be united in mu; e.g. súromuní, “it has been by night;” kéurómu ná sókë, “it was in a dream that I was rich.”

It is frequently the case that propositions, in which mu is the grammatical subject, the word preceding it, its predicate, and the one following, its complement, must be so rendered in English that mu appears as a mere copula, and the word following it as the subject. But as the latter is a mere complement in Vei, it has regularly the suffix a (ra or da), which is expressive of subordinate relations in a proposition (similarly as sometimes ב before infinitives in Hebrew); e.g. móe-fíra-bóe-sórómu dśón tánëra? “are ten slaves the value of a person’s life?” ná démmu Gbánára, “Gbanga is my daughter;” móa kéré sándém’ Bópuru-mónuá, “the Bopuru people are our hired warriors;” ábë démmu Biránda, “Birang was his uncle’s son;” mu bëmu Buráimá, “Ibrahim was our uncle.”

As in some other languages (e.g. Greek ὃ, English “that,” German “der”), so also in Vei a demonstrative pronoun is made to discharge the function of a relative. The following examples show this relative function of mu, and, at the same time, illustrate its often peculiar position when discharging that function: á bë démúmú áfá an’ ná, “he and the people who killed him are to come;” mómu táníké átom Mëréba, “the name of the man who had gone was Mërëba;” íwamúítom móba, “thou who art an adult;” í kum’má nda, “the thing which thou didst to me;” wui démmu wúróakë músu ma dšéu, “the child which ye will beget is not to see a woman;” ná kéremú bera wú bere áro, “ye are not in the war which I have brought;” án’dá gbórëkëni fëmmú ma bórí ma, “they had sworn on something which was not a gree-gree;” yá kómu má ndše kò bërëmu, “the thing which thou
hast done to me is a good thing;" Pánya-mómu gbi bé níe, wui ánú beré! "give up all the Spaniards who are here!" mómu sèndse tá birána, á mobíri fáwáke, "as to the one who went first to seize him, he killed that one;" á ná dsk-fennmu gbi dšau, ání á gbi páké! "he is to pay for all those goods of mine which he spoiled;" ánui kurr gbíma wúíámu, "every thing which they were doing was deceit."

Very peculiar, and inexpressible in English, is the conjunction of hi- and kun- with the relative mu in one and the same proposition: á mó kun ti kámmáa, wú ma ma kéréa, "in whatever place his people may be, do not make war;" mómu kánní á biráni ságba, "whenever a man has captured three;" hi- á káimu dž, án-ti kaibíri bóró, "whatever man she may love, in that same man's hand will she be left;" hi- mómu músu ma tòibòro, an'níko dšom fér, "in whosoever hand no woman is left, to him they will give two slaves."

IV. Interrogative Pronouns—

1. Dsó: when connected with a verb as its subject, or containing the copula, it is used as an independent word; but when predicate, it is suffixed to its subject: mó ságbamé, dsó bére ábóa? "who of these three surpassed the other?" dsóá kumé gbéré fóiyé? "who told thee all these things?" dsómá? "who is it?" ñtôn dsó? "what is thy name?" ifá-dsó? "who is thy father?"

2. Mbe is always used as an independent word: mbé dem-mu? Ándo: káí-mo, "what child is it? They said, A male;" mbému? "what is it? what is the matter?" mbe mómé? "what sort of person is this?" mbe tiémé? "what fowl is this?"

Mbe is also used in exclamations like our "what!" ám dem músumáró: mbe kó bámé! "and the girl said, What a great matter is this!"

3. Mína has usually the character of a suffix; but by prefixing to it the third person singular of the personal pronoun it may be used as an independent word: mánda mína?
"which chief?" série miná? "which chief?" tóré miná?
"which ear?" kóe mina? "which thing?" ítã fo káiméye!
Áro ámina? "go and tell the man. He said, Which one?"
itá ná tiéméra! Áro: ámina? "go and fetch the fowl. He
said, Which one?"

4. Káma stands likewise after the noun to which it be-
longs, but may also be used alone: série káma? "how many
witnesses?" mándšānui káma? "how many are the chiefs?"
sériéñui káma? "how many are the witnesses?" mbe mā
káma? "what shall I do?"

V. Reciprocal Pronoun—

Nyo is used both in the singular and plural: the latter
when referring to more than two persons, and the former
when either referring to two persons only, or when a greater
number are individualised, i.e. considered as two parties, two
divisions: ánda nyó súa, "they saluted each other;" nu
féra mbóe móa nyó día, "I and my friend, we love each
other;" múi ma káma mui nyó dse? "what shall we do that
we may see each other?" án' sûye gbí ânyónu dšáro fère,
"and all the beasts looked into each other's face;" móa
nyónu día, "we love each other."

Here it may also be remarked, that, just as in Hebrew
יה and ינ, so, in Veî, bò, "friend," and mo, "person," are
sometimes used instead of a reciprocal pronoun: mó férmé
dšó ká'kere bére àbóa? "which of these two persons exceeds
the other in stealing?" Mária, à káió, dšóa kò nyáma mā-
bóa? "who has done wrong to the other, Maria or her hus-
bond?" mó were mó tie, "none will cut the other;" mó
were mó fau, "none will kill the other."
§. 25.

SYNTAX OF ADJECTIVES.

Some remarks must be made on their collocation with nouns, the force of their repetition, and the manner in which their gradation is expressed.

I. Adjectives always follow the nouns which they qualify: mãndsā ba, "a great chief;" dem mēse, "a little child;" den kāima, "a male child," i.e. "a boy:" dem múṣūma, "a female child," i.e. "a girl."

The adjective "fīma," black, has the peculiarity of joining itself to the substantive by means of the compositional ro; e.g. móro fīma, "a black person, a negro."

The sign of the plural and other suffixes, logically belonging to a noun and its adjective, are generally added to the latter only: dem múṣumānu, "girls;" dem mēṣēnu, "little children;" mãndsābānu, "great chiefs."

But if adjectives are the predicate of plural-nouns, they uniformly appear in the singular form, and generally assume the suffix mu: mãndsānu kōrōmu, "the chiefs are old;" móēnu sāndemu, "the people are hired."

II. Adjectives are frequently repeated once or oftener, in order to express energy, emphasis, intensity: âmo â būro-dem berē ndše, múṣu bērebērebērebē, "and he gave me his daughter, a most beautiful woman;" â dom bērebērē tā, "she cooked very good rice;" â kēnde kēnde, â mu fā, "he was alive, he had not died;" kō kōrokōrokōrōmu, "it is a very old concern;" wūa dem kērema kēremamēnu, "these your great children."

Sometimes the repetition of adjectives has a distributive force: ânum' sūyēmē tēdōn nū gbeřē dēndēndēndēn, "they there distributed all this meat little by little."

III. Adjectives do not undergo any change of form to indicate gradation, but express it by additional words.
The comparative degree is expressed by the positive and the verb bére, “to surpass:” nā kēnē kērema bére ítāra, lit. “my house is large, it surpasses thine,” i.e. “my house is larger than thine;” i nyāma bērēa kōnēa, “thou art longer than the stick;” ā fādīa bērebēre, ā bērēa den kāima sāgbakēnūa, “his father loves him very much, more than these three boys” (accus.); ān’da sām bére nu ā bērēa nānīa, “they stopped there more than four years;” sī kērema bērēa nīra, “a buffalo is larger than a bullock.”

The superlative degree is expressed in a two-fold way: first, by the positive and the verb bēre: idsirimāsōa bērēa mó gōbīa, “thou art the wisest of all men;” ībōri mó gōbīa, kēnyōmo bērēa, “feardest thou anybody, then fear thy brother more,” i.e. “fear thy brother most.” Secondly, by a possessive pronoun and the positive degree: īwā ton dēnu ā mó ba, lit. “thy name is the children’s great person,” i.e. “thou art the eldest of the children;” wu nyōmo dōmēre? lit. “where is your little brother?” i.e. “where is your youngest brother?”

§. 26.

SYNTAX OF NUMERALS.

We must here illustrate the Numerals’ position in a proposition; the peculiar use of dōndo, and the indefinite Numerals; and the manner in which the want of ordinal, adverbial, and distributive numbers is supplied.

I. The proper nature of the cardinals in Vei seems to be that of adverbs; but they may be also used as adjectives.* There is therefore more liberty in the collocation of substantives and numerals than in that of substantives and

* In both which ways the Hebrew numerals are also used, according to § 267 c. of H. Ewald’s Lehrbuch.
adjectives; the numeral, viz., may either immediately follow the noun which it qualifies, just as the adjective, or be separated from it by verbs and adverbs: mō sāgba bērēa, "three men went on;" mú bē kō sāgba foāye, "I shall tell him three things;" ámō ánu nāni na, "and they four came," i.e. "and all four of them came;" ámō ánda kāfa dōndō bi, "and they took one wing;" ánda mō so nu sāgba, "they sent three persons there;" án'da dōn tā kūrumba, "they cooked very much rice;" Bōa Kāri, zī, ā sām bere sū'ero sūndōndo, "Boa Kari, however, had spent six years in the hole;" ām'māndsā ni fā ā bō-mandsāye nāni, "and the chief slaughtered four bullocks for his fellow-chief;" sō bērēa sāgba, "three days passed;" gbā kūnni ti āmani sūndōndo, "if six sores are upon him."

When we use numerals as substantives, (pronominally,) they retain their adverbial or adjectival character in Vei by being coupled with a personal pronoun of the third person: mōmū rá bīra sāgba, īnī ā bere fēra, mōmū kūnni ābīra sōru, īnī ābere sāgba, mōmūnī ābīra sūmfēra, īnī ābere nāni, "the person who captured three, is to give up two; if one has captured five, he is to give up three; he who captures seven, is to give up four;" ìwē ā bere dōndō, "thou art to give up one."

II. As in English the indefinite article and the numeral one are etymologically identical, so in Vei the use of the numeral dōndō frequently fully corresponds to that of an indefinite article: kāi dōndowā sīrā, ámō ā mūsū dōndō gbāu, "there was a certain man, and he sought a wife;" kāi dōndō bē sāndsāró, ai būkē, "there was a certain man in a' town, who was a hunter;" kāi dōndomunī, ámō ā nā nīe Vei, "there was a man, and he came here into Vei."

All the indefinite numerals generally follow the noun after the manner of adjectives, and, when used alone, require the third person of the personal pronoun before them, as will be seen from the following instances—
1. *Gbi*: Nā dēnū gbī dže, “I have seen all the children;” ī būrī mō gbī? “fearest thou anybody?” rī seen kō gbī fo āye, “I have not told him any thing;” rī mbī dōn gbī tāu, “I have not cooked any rice;” mō gbī bē nu, “there were not any people there.”

It must be especially remembered, that when *gbī* is connected with the pronouns *me, mu, kē*, it always *follows* them: kē gbī, “all this;” ān’i kūmu gbī manā were, “whatever thing they were doing to-day;” ām’fēmmē gbī bere, “he is to give up all these things;” ā gbī basārīmē, “all this together.”


3. *Gbērē*: Wu gbērē, “ye all,” or, “all of you;” gbūrūmē gbērē bē nu, “all these weals are there.”

4. *Pēne*: Dēndē pēnēmē? “are these all the vessels?” ā pēnēmē, “this is all;” móēnu pēnēmē? “are these all the people?” ā sōrē pēnēmē? “is this its whole value?”

5. *Bābāi*: Kākēnu bābaini tō nu, “the men are left there alone;” kō nyāma bābaiwawēima, “only evil will be on thee.”


7. *Ben* or *gben* : it likewise joins itself to nouns by means of *ro* : Bōa Kāiro bēn tā fīrāro, “Boa Kari went alone into the forest;” ā sūye dōndō gbēm fa, “he killed only one animal;” kīrā bē dōndō bēn, “the sickness was only one,” *i.e.* “remained the same;” kē nō bēm mau, “but not I alone;” áro bēngā mā ūnyōmō fā, “not he alone has killed thy brother;” ā tī kāīma dōndō bēngā tā nu, “he met only one single cock there.”

III. 1. The *Ordinal Numbers*, after the first, are expressed
by the Cardinal ones and the verb *na*, "to come," as will be seen from the following examples: án*u* kí*á* ságba, an’ náni ná, ám*ó* án’*d*a báwárá birá, *lit.* "they slept thrice, and four times came, and they caught a sheep," *i.e.* "they waited three days, and on the fourth they killed a sheep;' só féra á ságba ná, mun’ só duma, *lit.* "two days, three came (= it came to three), we rose up," *i.e.* "on the third day we rose up;" án’do só ságba, ám’béré ánání na, mú ná, *lit.* "three days, they may pass, four come, we come," *i.e.* "we shall come after three days, on the fourth."

2. The Cardinal Numbers are very frequently used as adverbs: a kí*á* féra, "he slept twice;" án*u* kí*á* ságba, "they slept thrice;" a kí*á* kíráro tám, "he slept ten days in the sickness," *i.e.* "the sickness lasted ten days."

Besides this, the nouns só, "day, time," and *ki*, "time" (= sleep ?), are sometimes used in connexion with the Cardina- nals: ám*ó* á bundáni ábirá-músíeyé ki náni, "and he bowed four times to his mother-in-law;" á péré tâ Sáró ki ságba, "he also went three times to Sierra Leone;" á má ki náni, "he did it four times;" án*u* kí*á* nu só féra, "they slept there twice."

3. The want of distinct *Distributive Numerals* is made up by the repetition of the Cardinals: án*u*wé á mákewá gbéré dóndo dóndo dóndo, "they are all doing this, one by one;" mí*é* mésé mésé bé á gbí bóró, án’*n*í kóré tiáwa, dóndo dóndo dóndo, "very small knives are in the hands of all of them, that they may cut the rice one by one."

*Dóndo—dóndo* is also used like our "one—another:" kéré- mándo*sa* dóndo ton Nyángbe, á dóndo ton Zóru, á dóndo torr Gbáto, á dóndo torr Kórigbê, "the name of one war-chief was Ngangbe, the name of another Zoru, the name of another Gbato, the name of another Kórigbê."
§. 27.

SYNTAX OF VERBS.

Some remarks may be offered on the use of the suffix a in connexion with Verbs, on the use of tenses and moods, on certain peculiarities of some Verbs, and on the use of the Auxiliary Verbs.

I. Verbal forms in a—

It has already been stated, that, by the addition of a or ra, intransitive verbs can frequently be known from transitive ones (§. 8. II.); that the former are coupled with the short, and the latter with the long form of the personal pronouns (§. 24. I. 1. a.). Here it must be added, that when the subject is not a pronoun, but a noun, it takes the suffix a whenever a pronoun in its stead would have to appear in the long form; and it is without a whenever the pronoun in its stead would have to be short. This observation is of importance in understanding the nature of a when suffixed to nouns. When we read Dşání a Vei-mőnu gbí kere, we are inclined to look upon a as the third person of the personal pronoun, and to translate, "John, he called the Vei people;" but if we remember, that, by substituting, e.g., the first person of the personal pronoun for Dşání, the form is to be nā and not n, then we must change our view, and look on the final a of Dşāniā as a formative affix, and not as a pleonastic pronoun; and this, because the corresponding na cannot be a composition of n + the third person of the personal pronoun. The following are instances of this formative a after nouns: pánūā mu só niçu, "gentlemen have sent us here;" téreā dśī bāmba, "the sun has declined very much;" yā sündarā yā dérē fā, "thy guest has murdered thy daughter;" kāierā bāwarā fā, "the man had killed a sheep;" sùnamēra mgbasī, "this rain beat me;" nā dérēā mbe má yā tīće? "what has my daughter done that thou hast wounded her?" ā gbīa dśī tīće, "all crossed the river;" dśōa fōro wūni tā, "who has
told you to go?” m̀oé gbíà kúndùmì, “all people war-
danced.”

Compare with these instances the corresponding forms of personal pronouns: m̀oa gor̀e bìra, “we took the palisade;” án’dà tá bi, “they took fire;” m̀oa sàndsà bò, “we took the town.”

This a is also, but very rarely, suffixed to the object pre-
ceding its verb: án’dà móme gbíà kérèni, “they have called all the people;” Buráima dỳà-femme gbíà dòn, “Ibrahim has consumed all the goods;” ánú bànda dòmmèè dònda, “they had finished eating the rice.”

After verbs which are neuter, or only intransitive, a is added to express the past tense, but the subjects of these verbs are usually without it: ámo a gbì dàìra, “and all came down;” ámo ánù dáua, “and they consented;” ámo a búríà, “and he ran away;” ánù kíà gbú, “they slept the whole night;” ánù sàma gbéà, “and the morning dawned.”

Sometimes, however, it happens that an intransitive verb is without a in the past tense also, and that this suffix is added to the subject, or that both subject and intransitive verb have it: gbíà búrí, “they have all run away;” inyó-
mòa fà níè, “thy brother has died here;” dèrga bóà níè, “his son came from hence;” gbíà síra kààn dònda, “they sat all in one place.”

The preceding groups of examples may show that it is always the same formative a, whether it be annexed to the subject, or object, or verb, and that in all cases it is used of what has actually taken place; but that it is attached to the subject when an object and transitive verb immediately follow, and to the verb when no object intervenes between it and the subject. This identity of a after noun and verb also shows how easily it may have been used pleonastically, as would appear from some of the above instances. Whenever no actual fact is stated, i.e. in many interrogative and conditional, and in all voluntative, imperative, and negative propositions, neither subject nor object take the suffix a; e.g.
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wúmun’ sí kán dóndo, “let us sit in one place;” wúmu dšére, “let us return;” wu sí gbè, wú ma firi kérè, “sit ye quietly, do not throw yourselves into the war;” mú kum bár a bòá, “when we have finished taking it out;” hi’á máká báru, “if he did not recover;” wú kun dau, “if ye consent;” dšéré òdá. Híma dšére, “return to thy home. If thou do not return—;” úta? “shall I go?” ndšére? “shall I return?” dšá-fém bére mbóro, útò áko, “there are no goods in my hand to give him;” án’do, Mu má dau, “they said, We will not consent.”

But notwithstanding all that has here been said, it is not improbable that, in some instances, the a after a subject is a pleonastic pronoun.

II. 1. The remarks just preceding have an immediate bearing on the tenses, inasmuch as they have shown that the suffix a is used whenever any thing is stated that has actually taken place, or really come to pass, i.e. whenever we have to use in its stead a past tense, or sometimes a present.

The sort of past time expressed by the suffixes ni and wi has been stated §. 22. I. and II.

To express very emphatically that something has already fully come to pass, or is completed at the time of speaking, the verb ban; “to have done, to have finished,” is often used; e.g. i fára sá, yá bam Bóá Kári fára, “thou art glad that thou hast not killed Boa Kari;” án’da·ban kéré běrá múmá, mún’ tã sá dumá? “they have already thrust war upon us, and should we now go and surrender?”

2. The same forms which are generally expressive of either past or future may sometimes need to be translated by the present tense, e.g. ná ta = “I went, I go;” úta = “I will go; I go.”

But if any thing is to be strikingly represented as present, the verb, the substantive, and the participle are joined, just as in English: mbè táná, “I am going,” i.e. mbè táyéro, “I am in (the act of) going;” mbè kikéna, “I am sleeping,”
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2. The future, as has been stated, is sometimes without distinguishing characteristic; e.g. i kuru nta, “be silent, I will go;” but, generally, it is expressed, as in English, by an auxiliary verb. The auxiliaries thus used are be and na; be seems to indicate a nearer and more definite, but na a more distant and indefinite future, which we often express by our by-and-bye—

Mbé idéné báru sína, “I shall cure thy child to-morrow;” mbé tára, “I shall bring it;” mbé fáwai, “I shall die;” ká! mbé tá, “up! I shall go;” mbé á kúnga tía, “I shall wound his head;” ánú ná tórówá dšéa, lit. “they come to experience trouble,” i.e. “they will experience trouble;” iná dšá-fen kúrumbá dšéa, lit. “thou comest to see very great riches,” i.e. “thou wilt get very great riches;” kómobáwai ná bera, lit. “a great famine is coming to happen,” i.e. “a great famine is going to happen;” á ma ná dšáu, lit. “lest it come and spoil,” i.e. “lest it spoil by and bye;” ánui ná tá, lit. “they will come to go,” i.e. “they will go by and bye;” kum’ bé ndáro, úní náfó, “that I may then tell the word that is in my mouth;” ánui ma nánú fa, lit. “lest they go and kill them,” i.e. “lest they should kill them by and bye.”

III. Moods—

1. Imperative.—When several imperatives follow each other, the first only usually is coupled with a pronoun and the other are without it; e.g. áreiná nko káni dštare súmféra, ná nko káni gbéma súmféra, ná nko bárarawá súmféra, ná nko hié dštare súmféra, “he said, Go thou and give me seven gold pieces, and give me seven silver pieces, and give me seven sheep, and give me seven red bullocks;” áréitá Morénúko, “he said, Go and give them to the Mores.”

2. Infinitive.—When the infinitive is joined with “ kóa,” it corresponds to our infinitive with “ to,” or “ in order to,”
and also to our participle with "in behalf of," "on account of;"
*e.g.* mú nā kērēwakēkōa, "we come in order to make war;"
īfārā sā nā dēkōa, "thou art glad on account of my seeing;"
i.e. "on account of seeing me."

Often a finite verb is used in Vei where we should use
an infinitive, *e.g.* nā dīa ntômbōke, *lit.* "I like that I play;"
i.e. "I like to play;" ámo áno ánū kērē, ánūn’ nā, *lit.* "and
they called them they should come," i.e. "and they called
them to come;" nā dīa nsānē dōr, "I like that I enter the
sand," i.e. "I like to enter the sand;" ngūrūa mbē tā, *lit.*
"I want that I go," i.e. "I want to go;" nā fōiye ndō: Isōkē!
*lit.* "I told thee: Work!" i.e. "I told thee to work;" ā fō
ndē áro nnā, "he commanded me that I should come," i.e.
"he commanded me to come."

3. **Participle.**—It has already been shown (§ 22. XI. 2. and
XII. 2.) that verbs with the suffixes *a* and *na* correspond to
our present participle, and it now only remains to be said,
that forms in *na* frequently also take the suffix *wa*, *e.g.*
mbe tànawa, "I am going;" mbē sókēna, "I am working;" mbē
fen dōnna, "I am eating;" mbē kānba furēnōwa, "I am
praying."

Transitive verbs with the suffix *re* correspond to our
past or passive participle, *e.g.* nyie sāndē, "a bought fish;"
dūma nyīfāre, "a made shirt;" sēnē fāire, "a sown farm;"
sānī tēre or sān’ tēre, "a broken bottle;" kon tīere, "a cut
tree;" kai sēre, "the said man;" gbūr kūmma būndē, "a
covered bowl;" dšā-būndē, "eye-covered," i.e. "blind."

IV. 1. The construction of certain transitive verbs with
*ro* is peculiar, where we would expect a simple objective,
In some instances it makes up for what we express by the
junction of certain prepositions with verbs.

*Ban* : ī bān āro? "dost thou refuse it?"
*Ben* : ánōa nyōro bēn, "they met each other."
*Dan* : án’da gbīrō dam, "they heard all;" mú māro dān,
"we did not hear it."
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Dsau: mbē sokēro dṣāwa, "I shall spoil the work;" nā yā sōkēro dṣau, "I have spoiled thy work."

Dṣīra: ānu kūnī āro dṣīra, "when they have shown it."

Fēre: ī kōmēro fēre múye, "do thou investigate the matter for us" (cf. "look into, investigate").

Fīra: āmo ā dṣāro fīrā, "and he wiped his face;" ān' da sāntsāro fīrā, "they swept the town."

Fo: ai kò dōndōrō fo, "he was speaking only one word," (i.e. "he was not double tongued").

Fūre: ā gbōrēro fūre, "she unfolded the hide;" ānun' kūrāro fūre, "they unfold cloths."

Ka: ān' da kündō ka, "they opened the head," i.e. "they informed."

Ko: múśiēa dāro ko, "the woman washed the pot out."

Nyēnye: ān' da múro nyēnyou, "they have scattered us."

Nyia: ān' da sāntsāro nyīa bērebēre, "they made the town exceedingly good."

Sūma: mum' fāro sūma, "let us try my father."

Tīe: āmo an'dāro tīe, "and they cut it up."

The verbs fūran', "to turn, metamorphose," and ti, "to become," are always construed with kō: ī fūran kündēkō, "turn into a bird;" ām' mírinyā fārānda móē fīmākō, "and the boa changed into a black person;" ā ti mántsākō, "he became a chief."

2. By the repetition of verbs, not however of frequent occurrence, an emphasis is expressed which we have generally to convey by adverbs: móēnu tēa-tēa, "the people dispersed all about," or "entirely, altogether;" atātābēra, "he went on quickly, and fell;" āreītāita Ndōrē birā! "he said, Go, go, and catch Ndōrē!"

But sometimes the meaning itself is modified by repetition, e.g. bēre, "to pass, pass on;" bēre-bere, "to go about, walk about."

3. Special attention has to be directed to the manner in which the notions of "fetching, bringing, carrying," are expressed—
Nā tāwara bi nā roko, *lit.* "take my pipe, come, give it me," *i.e.* "fetch, or bring, my pipe;" itáina kéría, *lit.* "go and (then) come with the eggs," *i.e.* "fetch the eggs;" itáro íná wáru-susu-dsíá, *lit.* "go again and come with baboon-milk," *i.e.* "fetch baboon-milk again;" ánú tán'á déndéro, *lit.* "they went with them into the vessel," *i.e.* "they carried them into the vessel;" á tā Búròma, kóro tòna mándšáye, *lit.* "he went to Buroma, to leave rice for the chief," *i.e.* "he carried rice to Buroma for the chief;" mú dsirára, *lit.* "we went down with him," *i.e.* "we carried him down;" íteiná nā dérèa, *lit.* "go and (then) come with my child," *i.e.* "fetch my child;" ítā dšée bóro koiná roko, *lit.* "go, draw some water, come, give it me," *i.e.* "draw and bring some water for me."

4. The verb *ro* is of the most frequent occurrence, and regularly follows the " *verb* *sentendi et declarandi* " when their contents is explained (comp. the use of *ák* and *ó*). It usually repeats the subject of the preceding verb, assuming a corresponding pronoun, and is only occasionally separated from it by an intervening adverb, but it generally follows it immediately. In English it may be rendered by the participle "saying," or by a mere infinitive, or the conjunction "that," or, in writing, by mere interpunction—

*Fo:* ā fó āye áro: sáma kúr gbéwí, "he said to him, When the morning has dawned;" wú nā fó múye, wúro, múm' mó basárọa, "ye come and tell us that we must again add somebody;" ná fo wúye kéríma, ádó: wú bẹ ná tiriméọ, "I have told you lately that ye are not (concerned) in my struggle;" íni ā fóa moénu ye, íro, nā músumé díá, "thou tellest the people I like the woman;" íwere ā fó ạfáye, íro, yá dénẹ̀ fá, "thou dost not tell her father, saying, Thy daughter has died." Sometimes *ro* is affixed to *fo* without repeating the subject: wú kum fórò: wú wé a fáwa, "if ye say that ye will not kill him;" í kum fóro: súamú, "if
thou say, He is a wizard;” āfōro: ūbē kāi-worē māro, “she said, I will no more perform my duty as wife.”

Kūrē firi: ōmo a kūrē firi áro: Fā' Manu, āreinā so tīe-dā, “and he shouted, saying, Fa Manu, come and stand on the fording-place.”

Kūrē bon: ōmo a kūrē bon áro, ntāwi, “and he informed them, saying, I went,” or, “and he informed them that he had gone;” ān’dā kūrē bon ān’do: ānda mu gbāiwake, “they gave information that they had repelled us.”

Dau: ām’ Mōre-kāie dáua, áro, ō, “and the Muhammadan replied, saying, Yes;” músiēni dau, áro, nā a diáu, “the woman consents, saying, I love him;” wūrēa dau áro, nā dšīmu, “the baboon answered, It is my water.”

Kērē: ā kunnīkere áro, ūba, “when she calls thee, saying, My mother;” āwe ā bó mandsānu kere, áro, wu nā, “he then calls all his fellow-chiefs to come;” nā a kērewī ndo: an’nā, “I have called him to come.”

So: mōa so múro: yā mu dāke, “we know that thou lovest us;” īnī ā só ēro: tōnyāmu, “thou knowest that it is true;” ā sōārō, ā fāmu, “he knew that it was his father;” ānū má so ān’do, nyānāmu, “they did not know that it was a ghost;” sundānu ma só an’do kē āfa, “the strangers did not know that he had died.”

Tūsa: ān’dā María tūsa ān’do, yā derr kāima fārēmē día? “they asked Maria, Dost thou love this dead boy?”, āmo ān’dā tūsa ān’dō, kai mbēmu? “and they asked him, Man, what is the matter?” ān’dâ ntūsa ān’dō: ūwa māndsā-dēnē fa? “they asked me, Hast thou killed the gentleman’s daughter?”

Iro, which is also used after verbs not belonging to the verba sentiendi, has generally to be rendered by, “as, as if, like” (cf. also § 24. I, 1, c): dšōa kōarīro Bōa Kari? lit. “who speaks? thou sayest (it is) Boa Kari,” i.e. “who speaks like Boa Kari?” kāime bērō mfā, lit. “this man is, thou sayest (he is) my father,” i.e. “this man is like my father;” Pōromō bē īro músu gbândawau, “an European is like an un-
married woman;" ánuí kónówa dë bëtëbëre, íro, gbëmbëgbë, *lit.* "they plait sticks very nicely, thou sayest (it is for) a bed," *i.e.* "as if making a bed."

The verb *ro* is also used for our "think, imagine, be of opinion:"* múšie tá kándo súíe bìna; á wára dǝ̀; áro, súièmu, " the woman went up stairs to fetch soap; she saw a mat and thought it was the soap;" mbému, dènè? údò ñnà sìmkè, ìwè nkèrëa kérèn, "what is the matter, child? I thought I would make my game, and thou art now calling me constantly;" ámo à bùnda mà ma káièye, áro ke ì kür káiè bìra, " and he began to-growl against the man, thinking that he might seize the man;" kùrùa kun ná *ro* ábìra, áro, ìmo mèṣè weré mbìra, "when a warrior came, thinking to seize him, he said, A little boy shall not seize me."

The pleonasm of *ro* is very extravagant, attributable to negligence of the speaker, especially when obliged to speak slowly: á fáro áro, "his father said;" áro: ìmà móro mán-de dǝ̀, kè Gbànà, áro: ì nà kúra gbè fèrà, áro: ì nà nà dè-nrèwàkòà, áro: ñgá, zi, ìndo bèn, "she said, I have not seen any body but Gbana; he came with two white cloths; he came on account of my daughter; but I alone," &c.

5. The verb *tò,* "to leave, be left," is also frequently used in order to express ideas which we convey in a different manner; *e.g.* ná tà mbòè tò kìráfè, *lit.* "I went and (then) left my friend on the way," *i.e.* "I accompanied my friend a distance."

Frequently its force must be expressed in English by an adverb; *e.g.,* by

"Before:" à tóánìwè Bùmbù bërèa, ámo ánña, *lit.* "they had still been left to deliver up Bumbu, and they came," *i.e.* "before they had delivered up Bumbu, they came;" ì kè dòm, mún' tò dìámbo sà, *lit.* "put this on, that we may be left to hold a conversation," *i.e.* "put this on

* Cf. the same power of *הנה,* according to H. Ewald's "Ausführliches Lehrbuch der Hebräischen Sprache," § 280. d.
before we hold a conversation;" mu nyó dše, án' tó goré so, lit. "we will see each other, that he may be left to erect a palisade," i.e. "we will see each other before he erects a palisade;" mó bóro ki firáro sóru, ámo an' tóa buránda, lit. "some people slept five times in the forest, and they were left to come out," i.e. "some people were five days before they came out of the forest."

"Then, at that time:" ámo á tóáro, ám' Wóyéwéremani gbándia, lit. "and they were left in it, and there was fever about Woyewere," i.e. "at that time Woyewere got fever;" á tóáro, án' der káima kúnda, lit. "he was left in it, and the boy was grown up," i.e. "then the boy was grown up."

"Still:" án u tóa táyenáwá, ám' difí berá, lit. "they were left walking, and darkness fell," i.e. "when they were still walking, darkness fell;" sai tóa nú, ám' ná fo, lit. "early morning was left there, and I said," i.e. "when it was still early morning, I said."

6. For the use of na to express ordinal numbers vid. §. 26. III.; and that of bere to express gradation of adjectives vid. §. 25. 3. Here, however, it may be remarked, that the verb ko, "to give," always takes the person to whom something is given as direct object before it, causing the thing given to follow as indirect object; and also that the verb bun, "to cover," treats the thing with which is covered as direct object, causing the thing covered to follow with the postposition ma; e.g.—

Wui múa kóa mbé? Ámo án' do, mui wúa kóa dson sún-sága, "what will you give us? And they said, We will give you eight slaves;" yá nkó ára, "thou hast given her to me;" n'ko bórié! "give me the medicine!" nbe íko kóro, "I shall give thee rice." Ánum' kúra bún ámá, "they cover him with cloth;" ánum' wára bún áma, "they cover him with a mat;" ánum' kúra bún fáma, "they cover the dead with cloths."
In like manner, the Veis do not say, "to fill a vessel with something," but "to fill something into a vessel;" not "a vessel fills itself with something," but "something fills a vessel;" e.g. á rá músumẹ gbí fa děndēro, "he filled the canoe with all his wives;" dṣie dá fa gbá, "the pot quite filled itself with water;" dṣie-wa fáro gbá, "it quite filled itself again with water."

V. The Vei language has two verbs substantive (cf. in Arabic ʃ and ʃs) and two auxiliary verbs which closely correspond to each other, viz. be and bere, we and were. Two of them, viz. be and we are positive; and two, viz. bere and were are negative. The meaning of be is "to be;" of bere, "to be not;" of we, "will, may, be;" of were, "do not, will not, may not, be not." Some examples may illustrate this—

Be: í fa bé nu? Á bé nu, "is thy father there? He is;" á ton kóm' be bórēro, "it is the news which is in the country;" ánú be sünkena, "they were playing at sing;" á bë āfe, "she was behind him;" á bé wë bórō, "he was still in the country;" hi bëwë nē kárò ságba, "if thou wilt still be here in three months;" a děnu bé mõ-bánde, "his children were twenty."

Bere, or contracted into bë: a dën do: dṣi bere, "his boy said, There is no water;" á bere mu bórō, "it is not in our hand;" kō bë mú bara, "there is no word in our place," i.e. "we have nothing to say;" wu bëre áro, "ye are not in it;" kóro béré, "there was no rice;" kërë á bë kërëro, "as to war, it was not in the war," i.e. "as to the war, it was a light one, scarcely worth speaking of."

We: áwe mfārai, "he is killing me;" áwe ṣgbásia, "he is flogging me;" áro á múṣẹwẹ tọa nu, "he said, his wife is to be left there;" hi kërẹwẹ bánda, áni bánda, "if the war is to be finished, be it finished;" mándsă wë a sán,
“the chief had bought him;” i wé nkuréanawa kéríma, “thou hast been fooling me before;” terèwé béra, “the sun was setting;” a wé ntusánawawí, “he has been asking me.”

Were, or contracted into we: òwere ã dšé? “dost thou not see it?” nà bánda biráu, ñwere béra, “I hold the sky so that it cannot fall;” mó were á birá keibëre, “none may seize him but thyself;” ñwere tie don, “she did not eat fowls;” bóri nyáma werëfa, “an evil greege may not kill thee;” këre wë nà, “war will not come;” á wë tâ sókëna, “they did not go to work;” áwë tòëï-bëro, “she will not be left in thy hand;” á wë kun tâyá, “he could not walk.”

From phonetic reasons, however, ñwe and ñwere become mbe and mbere; and a preceding o, u, &c., might also change a following b into w. Hence we sometimes meet be and bere where the above statements lead us to expect we and were, and vice versa—

Mbe nána, tâe bïke, mbe sëna mú dsha, “I was coming, had taken a journey, was ascending to our home;” mbe fáwwai, “I shall die;” mbe ìdëréë bárú sìna, “I shall cure thy child to-morrow;” mbe târa, “I shall bring it;” mbere nìe dônda, “I shall not eat the fish;” mbe don dônda, or mbe don dôna, “I shall not eat rice;” músu ã werë nkurëa, mbere dau, “a woman shall not fool me, I will not consent;” mbë kò gbi fo ìyë, “I shall not tell thee any thing;” mbë kun tâ nu, “I shall not go there;” mbë nau, I cannot come;” kório wëre àmá, “hunger was not on him,” i.e. “he was not hungry.”

The verb ti, “to become, to be,” is also used as verb substantive, but continues to be construed with kò: sán dà tí dem mësëkò, “the deer is very small;” wù nà ti mu sërikò, “come ye and be our witnesses!” mfá ti mândsâkò, “my father is a chief;” í fâran’ti kânmbâro bënda, “thy heart be only with God!”
§ 28.

SYNTAX OF ADVERBS.

Here we have to illustrate peculiarities of Adverbs—their position, their connexion with verbs, and their repetition.

1. Adverbs generally take their position immediately after the verb—

Déndéè na sèn, "the vessel is coming slowly;" i kòmè mā kérèm, "thou doest this thing continually;" ánu tā gbè, "they went on a little;" a síra tèrn, "he sat erect;" wù were kà duma sà, "ye must not get up suddenly."

But, they may, as in most languages, change this position from rhetorical reasons: m'bè fùawa kà duma sìna sàma, "early will I rise to-morrow morning."

2. There are some adverbs, however, which take a different position, and never change it: kun', wun', wen', and ma, invariably take their place between the subject and the verb:

Ákum mo, áni a don, "when it is done he eats it;" á kum bèra tāro í gbàsi, "when it falls into the fire, whip it;" sùye mésènú kun nā dàsàkena, ai ánu bìrá, "when the little animals came to feed, he was catching them;" sókè-bánda wùn kè, ánu tā sènèkènà, "when the work-time comes they make farms;" mó wùn nà nièwò dègèrèro, "when one has come hither (sc. into the Sheol) he returns no more;" sáma wùnní gbè ánu dòrè tā kùrumbà, "when the morning had dawned they cooked much rice;" m'bèm fa sòmu, i ma nṣà sùèrò, "do not lay me in the hole on the day when I die;" m'bèrn wùrèkè, m'bè fòkèrn kùrumbà, "when I have given birth I will give thee very many things;" á mā kùrè ì fi nu, "he did not reply;" i mákère, "do not call him!" n'mà dàn, "I do not hear it;" n'mà sò, "I do not know it;" i mábìra tònyàra, "do not take it for true!" ì 'nu bọ ánum' mā bàwà sà, "beg them not to fight."
SYNTAX OF ADVERBS.

Note.—When ma is not followed by a verb, it has just the opposite force of mu; e.g. fâniâmâ, tônyâmû, “it is not a lie, it is truth;” móro mándemâu, mo fâremen, “it was no other person, it was the dead person,” i.e. “it was none other but the dead person.”

3. He and ti are always suffixed either to the substantive or verb: mándsârê? “where is the chief?” dêmëre? “where is the child?” móâ táre dá-sâkëna, ai mú bira, “when we went to feed he was catching us;” ná dë sîre gbën, à kéré-dâró furé, “untie the house-door when I have crossed the water;” hi’ wu dawâti kë wu mó bô! “if ye really consent, then select somebody!”

4. Ka always takes its place before the subject: nkônô né ka ntâ na, “wait for me here till I return;” i sûe sâm ka ìkèára mu dșâ-dâra, “dig a hole till it reaches our town.”

5. As ka always precedes the subject, so kâma, gbëm, and gbâ, follow the predicate: ñbê tá kâma? “how shall I go?” ñbê këekë mà kâma? “how shall I do this thing?” án’da bûnda gbën, “they burnt him up entirely;” à tára gbëm mándsâwë fen dûndû, “he found just then that the chief was eating;” án’ tôáwa fôna gbën, ãm’ Môre burânda, “they had just left off speaking, then the More came;” ánù téréâ kîriâ gbën, “they had spent the whole day in tying;” à dșîra gbën, “he had quite descended;” mu këa nu gbën, “we had quite arrived there;” ámò á fên dôr gbâ, “and he ate the thing thoroughly,” i.e. “he ate it up;” à dër kâima fâremé téfô gbâ, “she embraced the dead boy most ardently;” à kôrí-den dôr gbai, “he ate the young leopards wholly;” à fâre gbâ, “it was quite full;” ì dá tan’ gbâ, “shut it well;” wá dës wëré gbâ, “ye see this very day;” ìbère mbù tusâ gbâ, “I shall not ask my father at all;” ai mié mómani gbâ, “it remains about a person a good while.”

II. The majority of adverbs may come into connexion with as great a variety of verbs as is the case in other languages.
But there are some, especially those in which there is an onomatopoetical element, which are connected with certain verbs only—

Gbůrun is imitative of the report of fire-arms, and therefore only follows the words buke and dubáke, e.g. ámo à dú ba sóso, ámo awáke gbůrun, “he loaded a cannon and fired it, so that it went bang.”

U and wū are imitative of the noise of the sea and other flowing water, as seen from the passage, ámo à kōie dše, ái mā: ū, “and he saw the sea, it was making ū.” They can therefore only follow verbs denoting the flowing of water: ám’ dšie dšíra ū, “and the water gushed down ū,” i.e. with a tremendous noise; ámo ánōa dší kē dāro wū, “and they put water into the pot, wū.” i.e. so that it produced a noise.

Pópo connects itself only with so: ámo à mīe rā büro so pópo, “anu he stuck the sword right into her bowels.”

Pu only follows te: ámo à sándša te pū, “and he divided the town throughout,” i.e. from one end to the other.

Bůrun’ is used only with bun’: á dša-bünde bůrun, “he was stone blind.”

Súnsun’ occurs only after dšā: á dšā súnsun, “it is red like crimson, or, red like fire.”

III. Certain adverbs are frequently repeated, and their force increases with the number of repetitions—

Piri: á kίá súía-kōewá ma píri-píri, “he spent the whole night in nothing but witchery;” ánui ki tómbokēa píri-píri-píri, “they spent the whole night in nothing but playing.”

Pa: ámo à kōri pà-pà-pà, “and he twirled round and round and round.”

Gbōn: án’ ta kōari gbóngbóngbóngbó, “he goes and speaks on a very long time.”

Bere: mfara sa bérebérebére, “I am exceedingly glad.”

Sāma: sāma gbéa, sāma-sāma, ám’ mu’ ká duma, “the
morning dawned very early, then we rose up;” sáma kúnni gbé, sáma-sáma-sáma, músiénu gbí ná, “when the morn has dawned, exceedingly early all the women come.”

Ka: ámu ná bɔ̀ ka, “and I begged awhile, or a little while;” a díewáke ká-ka, “he wept a good while;” ánú sá ká-ká-ká, “they sat a long while;” ánú tíáwa Túso kákákáká, “they were in Tuso a very long time;” ámo á sá kákákákákáká, “and he lay an enormous length of time.”

§. 29.

SYNTAX OF POSTPOSITIONS.

Postpositions, as indicated by their name, always follow the noun, and this in the capacity of suffixes; but their use is often avoided when we use prepositions.

I. Postpositions suffixed—(Cf. also §. 25. IX. and §. 10. II.)

Fɛ: á bɛ ăfe, “she was with him;” a síra kíráfe, “he sat by the road.”

Koro: á bɛ gbengbékoro, “it is under the bed;” ánú burándárá kem bákoro, “they brought him under a large house.” It is often used to form proper names of towns and villages, e.g. Bándákóró, Pákái-kóró, Dúru-kóró, Túro-kóró; from bánda, “a cotton-tree;” pákai, “a pawpaw;” Dúru, the Vei name of the St. Paul’s river at Monrovia; túro, “a cola-tree.”

Ma: á ká du’ma kánnaráma, “he rose up from the box;” ábɛ másáma, “it is on the table;” mbɛ táwa sò náníma, “I shall go on four days,” i.e. “after four days;” án’da tírinke áma, “they fought over him,” i.e. “on his account, or in his behalf;” It is likewise frequently used to form proper names of towns and villages, e.g. Bómma, Gíndema, Búromá; from, bón. “a hill;” gínde, “a small kind of fish;” búro, “mud.”
Mani: á be mámani, "it is with me;" ánú wé kuńmani, "they will be powerless near thee;" ásá kórómaní, "it lay along the stick."

Ye: this postposition supplies the want of a dative case: í bóri má ndše, "make medicine for me;" wú kéré berá ndše, "make ye war in my stead;" á fo áye, "he said to her;" á ma der káimáye, "it appeared to the boy;" dșára má' máye, "the lion made a growl against him;" mú ná múye, "we returned by ourselves."

II. Instances of the omission of postpositions where we use prepositions—

"With:" Pánya-móénu á basáre ánōa dșórēnu, lit. "the Spaniards mixed as to their slaves," i.e. "the Spaniards with their slaves;" á bere mu bóro, lit. "it is not in our hand," i.e. "it is not with us;" á bóani Búse, mó kūrumba, dșá-fenę künkuru, lit. "he had come from Buse: very many people! very many goods," i.e. "he had come from Buse with very many people and goods;" ánda fáméwá má, dșáfene kunkuru, lit. "they made this funeral-feast: many goods," i.e. "with many goods."

"To:" mú tā Dénébére, "we went to Denebere;" mu dșíra Mína, "we went down to Mína;" ánú sérę dára, "they went up to town."

"In, at:" kǎn dóndó, "in one place;" á sırǎni gbá, Póro-dșá-fen, kándo-dșá-fen, dșórę künkũru, "he was very rich in European goods, in up-land-goods, and in slaves;" mú ná Mína dșérēma, "we came to Mína in the evening;" ám' kōe bǎnda só biri, "and the matter was finished the same day."

"For:" dșá-fenę béręa wu ságbá, lit. "the goods surpass you three, i.e. "are too many for you."
§. 30.

SYNTAX OF CONJUNCTIONS.

Their use, and the manner how they are often avoided have here to be illustrated.

I. 1. The conjunctions \(be\) and \(fera\) seem to be quite identical in force. The only difference that may exist between them is perhaps this, that \(be\) is simply expressive of addition, and \(fera\) with the adjunct idea that no more than two things are joined. The use of both is confined to the connecting of words which form the subject of a proposition. Both of them have the peculiarity of changing the singular of a pronoun, to which they join another word, into the plural. (Except we account for it by assuming an ellipsis, so that, e.g., mú be mfa would stand for mú, mbe mfa, "we, I and my father")—

Á be a, "he and she;" káma be súyénu tā sókēna "an elephant and (other) animals went to work;" mú be ánūmu, án'da mú wūru Dşōni, "it is I and they, whom they begat at Dshoni;" á férmúsie, "he with his wife;" pákenna férmúsie, "the spider and his wife;" tē féra pákenna nā, "the fowls came with the spider;" Bōa Kari féra Siafa kā duma, "Boa Kari and Siafa rose up;" wu férainyōmo kéremānu, "thou and thy elder brothers;" wū féránū kun tā fīrāro, "when thou goest with them into the forest;" mu féraiñbá dṣa-bündemu, "I and thy mother are blind;" mu féra mbo-der kaimānu, "I and my comrades;" mu fērāra, mú ma kō ma, "I and she, we did not do any thing;" kā féra músie ā tērīmu, "tale of a serpent and a woman."

The uncertainty thus arising as to whether a pronoun preceding \(be\) and \(fera\) is to be translated into English by a singular or a plural is in some measure removed by adding the plural termination to the word after \(be\) and \(fera\) when the
latter is to be the case. But of course, if such a noun has a plural termination already, the ambiguity remains: mú bê mfânú, “we and my father,” or “I and my fathers;” but, mú bê mfa, “I and my father;” wú bê mfânú, “ye and my father,” or “thou and my fathers;” but, wú bê mfa, “thou and my father;” wu féra wu bônu, “ye and your friends.” (Here the ambiguity is removed by the number of the possessive pronoun, which clearly shows that the phrase cannot also mean “thou and &c.”)

2. The conjunction hi has either a mere copulative or a conditional force. In the first case it connects words which are generally part of the predicate; in the second case it stands before the subject, and subordinates one proposition to another.

   a. Áro, wú nko kán-kiri-gbása, hi’ bíra-bóro-gbása, hi’ fitá-gbása, hi’ túngbe, hi’ té-bíra, “she said, Give me a neckcloth, and a pocket-handkerchief, and a silk hat, and a walking stick, and an umbrella;” ār’ káieá Móre-moë tusa, áro, mbe fénnúmu? Ámo a fó ãye, áro, dšára-súsú-dši, hi’ kóri-súsú-dši, hi’ fári-kerí, hi’ korándšá-kerí, hi’ mírinya-kénde, hi’ páburónu, “and the man asked the More-person, What are these things? And he said to him, Lion’s milk, and leopard’s milk, and alligator’s eggs, and eagle eggs, and a living Boa and sparrows.”

   b. Wum’ ’fáro sumá! hi’ á mu díá múni a só, hi’ á má mu díá, múni a só, “let us try my father: if he love us, we shall know it; if he do not love us, we shall know it;” hi’ kó ãmá íwere a fó ndse? “if something happened to him wilt thou not tell me?”

When many words are to be joined in the above manner, the conjunction is sometimes omitted before the last words; and when hi’ renders a proposition conditional, the following principal proposition is sometimes introduced by ke—

   a. Só-femmu gbí bê sánďšáro, ántí báwarákò, hi’ bá, hi’ ní, tê, nyárenu, “all the living creatures which were in
the town, they were sheep, and goats, and bullocks, fowls, cats."

b. Hi' dširimá ma sóni, kè dšára i dónngakéni, "if thou hadst not been wise, then the lion would certainly have devoured thee;" hi' ma ndía, kè mbeisfáwa, "if thou do not love me, then I shall kill thee."

3. Zi has a moderate adversative force, corresponding to the Latin autem and Greek δέ, and always takes its position immediately after the subject—

Í'ga, Boá Kari, zi, ndo, "but I, Boa Kari, said;" a kúmu ngá, zi, ná yá soké ro dšau, "but I have therefore spoiled thy work;" múisíe, zi, ro, "but the woman said;" móá, zí, nu dšérèa, "but as for us, we returned."

4. A climax, and not simple addition, is expressed by the conjunction pere, which always directly follows the word to which it more immediately belongs—

Á ma gbási pere kérèma, "he did not even flog him much;" ánda mpere mbirá, "they caught me also;" a pere tā, "he also went;" a pere máni gbándire, "about him also was sickness;" mú rā tau pere kíraféou, "we even buried him on the way;" ánda bún pere bükéánūa, "they even began to fire at them;" á ma dšam móé dón do périeau, "he did not take leave even of one person."

5. O—o, generally after e and i, u—u, generally after a, and ou—ou are always suffixed to those words which they are to put into a closer relation to each other. Their force is copulative, and this, so as to express a fuller co-ordination or equality by reconciling an antithesis, in much the same way as we use both—and:

Móá buye gbío móá móé gbío, "both all our muskets and all our swords;" úgāu, wóbáu, mó dša-bünde, "both I and your mother, we are blind;" ányómóénūa nau, á nyómó músumánūa nau, "both his brothers and his sisters came;" a báu, afáu, ánú bę nú, ánú dša, "both his mother and his father were there in their home;" á múšuóu, á dénuóu, ábánuóu, báwaránúóu, tíenuóu, ámo
ánōa gbí bini, "as for his wife, his children, his goats, the sheep, the fowls, they have taken them all;" ifá kófo ñyeó, á ma kófo ñyeó, nā kúna bé nu, "whether thy father has told thee any thing, or whether he has not told thee any thing, I do not care."

6. When kuní and kunni are conjunctions, they take their place after the subject, just as when they are adverbs, and the following principal proposition is often introduced by ke:
káimù, zi, ákun wúru nā démméa, ái á bó-kaie gbí sandíwáke, "but if any one want my daughter, he must throw down all his comrades;" i kúm mu gbóré-nína dsewi, híwá bi, kéibere, "if thou sawest the place where we hid our skins, and if thou hast taken them, then give them up;" mó dónóo kun kó fo, i mábíra tónyára, "if (only) one man says any thing, do not take it for true;" mu káíénù kun ti bi sóru, ké nā dáu mu'm Bóa Kári fa, "if we had been five men, then would I consent to kill Boa Kari;" múshé nyómo káimù kun tí, án'ni áko, áfá nyómo kun tí, án'ni áko, "if the woman have a brother, they are to give it him; if she have a father's brother, they are to give it him;" keikúnní á fó ñró, yá dënúá bé nu, keitáu, "but as thou sayest that thou hast children, therefore go;" yá dën kun' ékere, itá nu dse, "as thy child calls thee, go there and see;" kámba kúnní á bó mbóro, mbé kámba fúrìa, aní nkó áró mándé, "as God has taken her out of my hand, I shall beg God to give me another."

7. The conjunctions, gba, ke, bema, always stand before the subject—

_Gba:_ múi wu tuá nu, gbá, zi, múi wu fírí fário? yá mina díá? "shall we bury you there (or in German the full force of _gba_, _zi_, can be expressed by _oder, aber_, not in English), or shall we throw you into the fire? which dost thou like?"

_Ke, a_ = "then:" áró, Hí mā bí mbégbásiwa. Bóa Káriro, Ké rígáisi, "He said, If thou do not take it, I shall flog thee. Boa Kari said, Then flog me;" áró, Kòemú nná wu kérêna. Ámo án'fo, ké wu
mú tā, "he said, Therefore I come to call you. And they said, Then let us go."

b = "that, so that;" áro ke á kurr káiie bira, "he thought that he could catch the man;" wā táye káma fíráro, ké wu nyómóro, āwere dóro dónda? "how did ye fare in the forest, for your brother to say, He will not eat rice;" músie ma só ke pákennámú, "the woman did not know that it was the spider;" á mà só ke Wáraháula á bē tére-dṣe, "he did not know that Warahaula was under the sun."

c = "whether:" i tā nũ dṣé kē kō àma maiśá-kūro, "go there, and see whether something has happened in thy house."

d = "but:" kē dénu tōá mbōro, ābíria mfāra sa, "but children are left to me, the same will cheer me;" kē mōē börō má dau, "but some people did not consent."

Bēma : ámo án'da múśié bere kāmāye, án'do, bēma ìwa tom mándśāba, "and they gave the woman to the elephant, and said, Because thou art a great gentleman;" áro mu fũa wērē tā, bēma mbōēnu kūrumba, ánui nā basá nda wērē, "he said, Let us go early today, because many of my friends will come and help me to-day;" ámo án'do, mú wā fāwau, bēma Burāima wā Póromómuniō, "and they said, We will kill him, because he has been Ibrahim's European."

8. Ámu (often ãm'), kômu (often kúmu), sómu (sometimes sāmu), and kirimu, are properly each a whole proposition: á mu = "it was," kômú = "it is the reason," sómu = "it was the time," kirimu = "it is, or was, the way;" but they are now used quite like our conjunctions—

a. Ámu, as may be expected from its proper nature, connects propositions only, and, like \ conversive in Hebrew, presents what follows as a consequence or continuation of what has preceded. If translated into English, two such propositions are often connected by
“when, then:” áwá dókēa, ámo á fá, “he shot him, and, (or, so that) he died.” Am’ Bóá Káři-fáro, Bóá Káři, áreima kô gbí mà fírāro, ám’ Váñiéikiri? “and Boa Kari’s father said, Boa Kari, didst thou not do any thing in the forest, that Vani tied thee?” ámo ánda kérē bi, ámo ánda nā móē gbí bira, “and they took up the war, and they caught all my people;” Póró-móē bánda férē sóa duma, ámo áfo mándšāye, “when the European had landed the things, he told the chief;” ánú bánda dṣí tiārə, ámo ánú nā dā, “when they had crossed the river, they went to town.”

b. Köμu or kumu: kómu mó kun ti dara, “therefore, if people are in the town;” kómu mbé tā mbáwā kérēna, “therefore I go to call my mother;” á kúmu móa móē gbí kere, “therefore have we called all the people;” á kúmu ánda ntúsa, án’do, íwā mándšā-dérē fā? “therefore they asked me, Hast thou killed the chief’s daughter;” nrkómu múḇé tā, “therefore I shall go,” lit. “it is my reason (that) I shall go.”

c. Sómu or sámu; it is generally followed by zi: sáμū, zi, ánui kōm’ gbí mà wúiāmu, “but whatever they were doing was conceit;” áro, yā súndārā yā dérē fa; nā ā tára ā bóā fāna, würīe bē mīēmanī gbī. Sómū, zi, káierābāwarāwā fa, “she said, Thy visitor has killed thy daughter. I met him when he came out from killing her; blood was all about his knife. But the man had killed his sheep.”

d. Kírīmu: ámo án’dā Máriā tūsə án’do: yā derr káima fārēmē dia? Máriāro: kírīmu pērē mbē sóro, “and they asked Maria, Dost thou love this dead boy? Maria said, Even as I am standing,” i.e. “as I live;” kírīmu mándšai gbáro kěmā súro, ə ma gbáro, “the chief did not grunt, as he had been before grunting by night.”

Kírīmu—kēmu, means, “as much, so much, as many as, so many:” dérē kūnnī ti kírīmu, kēmu ánui tūriē
māgbīmani, "as many girls as there are apply grease all about them;" gbūrē ā kīrīmu kémūdōrē tā, "cook as much rice, as there are bowls."

II. The use of conjunctions is sometimes avoided where we have it in English, as will be seen from the following instances—

"Till:" nā tusākē kākā nkányāwa, lit. "I asked a long time, I was tired," i.e. "I asked a long time, till I was tired;" móē gbí rā fō āye, ānu kāyāwa, lit. "all the people told it her, they were tired," i.e. "till they were tired."

"Whether—or," "if—or:" Máriāro, wūi mu kē soëro, kō bērē, wūi mu firi tāro, kō bērē, "Maria said, If ye are putting us into the hole, all right; or if ye are throwing us into the fire, all right."

"If:" nkehē-furē bere; nā dīnēm fā, lit. "I give up the snail-shells; my child must die," i.e. "if I give up," &c.; tā bōōdāro ā dumā binda, lit. "fire proceeds out of his mouth, and it burns the ground," i.e. "if fire proceeds out of," &c.

"That:" āreimā kāma, yā kōri-sūsu-dšē bō? "he said, What didst thou do that thou gottest the leopard's milk?" ā mbé ma yākīri firāro? "what has he done that thou boundest him in the forest?" wū nā kōrēra, mbē ā dšē, "bring the rice that I may see it."

"None—but:" ānu ma móro mānđe wurū, ān'da Sēriā wuru, lit. "they did not beget another, they beget Sēri," i.e. "they beget none other but Sēri;" mu méikere kōro māndēa, mōa móēnuātā kērīma Māsagbāra, lit. "we did not call thee on account of another thing: our people went lately to Masagbara," i.e. "we did not call thee on account of any thing else, but because our people," &c.

"But, only, except:" mfā ma mu dīa, kē Bōa Kāri, lit. "my father does not love us, but Boa Kāri," i.e. "my
father loves only Boa Kari;" ke fém bere ánú wúru-móënu-bóro, èmá fo tie káima dóndo, lit. "but his parents had not any thing, I do not (also) say one cock," i.e. "but his parents had not any thing but a cock;" mó wé dôn nu, èmáfo pákenna, lit. "none enters there, I do not say the spider," i.e. "none enters there but the spider;" bándo-san-déndè bóro, èmáfo dșón-san-déndè, lit. "there were no more vessels to buy camwood, I do not also say vessels to buy slaves," i.e. "there were no more any vessels to buy camwood, but only slave-vessels.'

§. 31.

SYNTAX OF INTERJECTIONS.

In the Vei language Interjections are used to supply the want of a Vocative Case; but besides this, they are used as in other languages.

I. In calling any one, especially when some exertion of the voice is required, the conjunctions e or o are frequently annexed at the end of the name, and sounded very long; e.g. kái! " O man!" mfaé, or mfaó! "my father!" mándșaé, or mándșañ! "O chief!" múșíé, or múșíéó! "O woman!" dșóóreé, or dșóóreó! "O slave!" dênuyé, or dênuyó, "O children!"

The same practice seems to prevail in other African languages, and, like many other peculiarities, is sometimes transferred to the English language also by the common people in Sierra Leone. It is not unfrequent to hear them shouting out words like these: "sístér-ó, cóméó!" i.e. "come, O sister!" "bróther-ó, stópe-ó!" i.e. "stop, O brother!"

II. In the instances which have come under my notice, the various interjections were used in the following manner—

Ê as an expression of surprise and astonishment; or, astonishment and disapprobation; or, surprise and grief; or, surprise and approbation.
SYNTAX OF INTERJECTIONS.

₁₆ and ṭya as an expression of surprise and grief.
Ele as an expression of joy and admiration, and sometimes of grief.
Eio as an expression of pleasure, joy, and rapture.
Kō as an expression of surprise and dislike.
Kuo and yambil as an expression of disappointment, grief, and sorrow.
ō as an expression of surprise or grief, and the wish to call on somebody. Thus it is used in the very frequent exclamation, ō kánmba! i.e. "O God!"
VEI-ENGLISH VOCABULARY.


A.

Á, *pron.* "he, she, it, they; his, her, its, their."

Ámu, *conj.* "and, then." It often drops the *u*, and before *a* often changes it into *o*; *e.g.* ámo ánu, "and they."

Ánu, *pr.* "they, their."

B.

Ba, *a.* "great, big, large, bulky;" *e.g.* músu ba, "a great woman," also the head wife in polygamy; boi dém ba, "head servant;" fém ba, "a great thing, a ghost, the devil."

Ba, *ad.* "much, very."

Bámba, "very much."

Ba, *s.* "mother."

Ba dôma, "aunt."

Wónyê-ba, "the queen of a large kind of black ants." Its bite is considered fatal.

Kísi-ba, "the queen of the termites."

Kúmú-ba, "the queen of a bee-hive."

Bá, *s.* "goat."

Bá káima, "buck."

Bá dôri, *or* bá den, "kid."

Bá, *or* báa, *or* báwa, *s.* "boat."

Bá-du, a house with a roof of the form of an upset boat.

Bá, *s. also* kúra-dé-bá, the tripod on which the weaving apparatus is suspended.
Bábai, a. "all, nothing but;" á fánía bábai fo, "he spoke nothing but lies."

Báder, s. a kind of cloth manufactured by the natives alternating with square spots of white and black.

Báfa s. "shed, hut."

Bámba, a. "very big, very corpulent, very handsome."

Ná músiéni bámaba, i.q. "my wife has been very handsome."

Bámbi, s. a temporary grave in the house or kitchen, where corpses are laid, enveloped all over in many bandages of cloth, from two weeks to one year, before all the relatives can be convened for the final burial, and all be procured that is required for the funeral-feast.

The bámbi is only about two feet deep and two or three wide.

Bána, s. "plaitain."

Póro-bána, lit. "white man's plantain," i.e. "banana."

Bánda, s. "sky, cloud, air; time, season."

Nu-bánda, "at that time, in those days."

Níe-bánda, "at the present time, now."

Bándá béra, lit. "the sky fell." i.e. "it became cloudy, lowering."

"Time, as opposed to eternity; this world, the earth;" e.g. a departed spirit, when asked at his arrival in the infernal regions, "í bóá mina?" answers, "níbóá bándáwa," "I come from the earth."

Bánda, s. "cotton-tree."

Bánda-fúmu, "cotton of the cotton-tree." It is of a silky quality, and different from fánde fúmu.

Bánda, v. "to finish, be finished."

Bárr, v. "to finish, complete, end; to be finished, completed, ended; bring to an end, cause to cease, stop;" e.g. á dson-san-kóe bárr, "he stopped the slave-trade."

C. Ro, "to refuse, reject;" e.g. í ma bárr áro! "do thou not refuse it!" á bárr kóre gbió, "he refused all the rice."

Kúndo-bárr, "perplexity, confusion."
Ban, s. "bamboo-tree."

Bâr-gbë, s. "bamboo wine;" it is gained by tapping the tree in such a way that it dies within a twelvemonth after.

Bângûru, s. a bamboo stick; bângûru-gbërngbe, "a bedstead made of bamboo sticks" (wuru, in Mende, means "stick;" but in Vei it is not used by itself).

Bâra, s. a ring of twisted bamboo bark, about the thickness of a finger, worn by males round their heads, and by females round their necks, as a sign of mourning for near relatives.

Bâra, s. a building with only three sides walled up, of which description their kitchens generally are.

Si-bâra, "town-house."

Wûnde-bâra, "kitchen."

Bâra, s. a country harp with seven cords, played with the fingers. Nâ bâra sin, "I play the harp."

Bâo, s. "opposite side of a water" (πέρας).

Kôjî-bâo, "beyond the sea."

Dîs-bâo, "on the other side of the water or river."

Nû-bâo, "the opposite bank;" nîe-bâo, "bank on this side."

Bâra, s. "navel, umbellicum."

Bâra-dșuru, "navel-string."

Bârâ, s. "place; large open place, yard."

Barâmborom, or bâbôr, s. "pitcher, jug."

Bâran, s. "fence."

Bâran kiri, "to make a fence."

Bâran, v. "to lath, fit up with laths."

Bâran-kon, "rafter, lath."

Bârawara, bâwara, and bârawâ, s. "sheep."

Bârawara kâima, "ram."

Bârawara dôri, or bârawara den, "lamb."

Bâri, s. "thatch, roof."

Bâri, s. "meeting, congregation, assembly."

Bâri, v. "to flatter;" e.g. î má mbari! "do not flatter me!"
Báru, v. "to save, cure, heal; to recover, get well; to escape (e.g. an animal), to get clear (e.g. in a law-suit); to help, to oblige;" e.g. an' tá mu báru níra ! "may he go and help or oblige us with a bullock."

Báru-mo, s. "healer, Saviour."

Bása, v. "to add, mix with."

c. a. "to assist, help;" e.g. í basá nda ! "assist me!"

Bási, s. a yellow country cloth, worn as a sign of mourning.

Bátata, s. "locust, grasshopper."

Báwá, s. "quarrel, dispute, contest."

Báwá sa, "to quarrel, to contend."

Bén, v. "to meet;" e.g. móa nyóro bén, "we met each other."

"To fit, to suit;" e.g. dúmámé bén 'da, or, more generally, dúmámé bénnda máni, "the shirt fits me."

Bém, v. "to deny, refuse;" e.g. yá mbém fen démméa ? "wilt thou deny me this little thing?"

Bé, s. "uncle."

Bé-den, "nephew;" bé-dem músumá, "niece."

Bóre-bé-den, a sort of prime-minister, next in dignity to the king, and himself the chief of a town.

Bénde, s. a sort of scaffold, consisting of four forked sticks rammed into the ground, with cross sticks laid upon them, for the purpose of drying something on it, either in the sun or over a fire. Sometimes they make it large, and cover it with a thatch, when it serves them as a barn for their rice, similar to our stacks. In this case bénde is synonymous with bánde.

Bénde, part. pass. of bén, "to meet."

Kum-bénde, "whole;" e.g. á ma ná kum-béndeá, "he did not bring the whole;" úrko gbásá kum-bénde, "give me a whole cassada."

Bére, s. "self."

Mbéré, "myself;" ngá mbéré, "I myself." "Honour, regard, respect;" e.g. á béré béré, "he has no honour," i.e. "is not respected;" ná ibéré so, or ná i béré si, "I respect thee" (cf. the use of יִהְיֶה in Hebrew).
Béré, s. "voluptuousness, fornication, adultery."
Béré ma, "to commit fornication or adultery."
Béré-kai, "whoremonger, adulterer."
Béré-músu, "harlot, concubine, adultress."
Béré, s. a strip of cloth about two inches broad, worn by girls from about their eighth year up to their marriage, to cover their shame, and hanging down before and behind to about half a foot from the ground. It is therefore identical with a mark of virginity; and béré-mo means "a virgin."
Béré and béré, "fine, good."
Béré ma and béré nyá, "to treat well;" e.g. án'á da béré béré ma, "they treated the child well."
Bérema, or generally contracted into bêma, conj. "because."
Béri, s. a religious rite, at which the males receive their national mark on their backs, and a new name. At the same time they are instructed on certain subjects, perhaps of a sexual nature, which they keep strictly secret, for death is threatened if a man reveals the beri secrets to a woman, or to one not initiated; or if, on the other hand, a woman reveals the same secrets to a man. It seems probable to me, that originally the beri rite was identical with that of circumcision; but at present the males are circumcised in infancy, and in the beri only those with whom it has been neglected in an earlier age, which is not frequently the case. Hence, also, it doubtless comes, that to undergo the beri rite is expressed by béri fa. To go through the rite of the common béri, only requires a few months, whereas, in what is called the dancing béri, they have to be several years. Hence, also, only a few go through the latter. There seems to be no law as to what age the youths have to enter the béri, but they do so generally when they arrive at puberty, or during the first few years after.
Beri-fira is the place in the forest where the beri ceremonies are performed.

Beri-mo, "one gone through the beri rite."

Beri-tamba, "the national mark across the back."

Beri-nyána, beri-demon, or beri-devil, i.e. a masked man who acts the part of a being from the unseen world, and who makes the tamba. In the sande rite, the same is called fémbo.

Beri-wúsá, name or title of beri youths during the time they have their beri dances.

Bendéra, s. "flag, banner."

Ná bendéra séré, "I hoist a flag."

Béré, s. "arrow."

Bénêro-dsérâre, lit. "a fried arrow," i.e. "a poisoned one."

Béra, v. "to fall;" e.g. á béré duma, "it fell down."

"To set;" e.g. téréa bera, "the sun set."

"To happen" (cf. incidental, and Germ. eifallen); e.g. kóne bera, "a famine happened."

"To let fall, drop, lay;" e.g. kórándsá kéré bera, "the eagle laid eggs."

"To cause to fall, to throw;" e.g. wú kurn kéré bérá, "when ye throw or make war."

Béré, v. "to pass, pass on, pass through, go on, pass by, to pass or spend time;" e.g. ná sám fera béré, "I spent two years."

"To pass, deliver up, give to;" e.g. ná kúngó béréa ndá-móye, "I passed the cup to my friends."

C. Ra, "to surpass;" e.g. ímberéira, "I surpass thee."

C. Ko, "to go over to a party, go on one's side."

Bérebére, v. "to walk about, take a walk."

Bi, v. "to take, take away, take up."

Bimbiri, s. "ladder, steps, stairs."

Bimbiri nyíá, or síc, or ma, "to make a ladder."

Bína, s. "horn."

Bíndá, s. "spoon."

Kom-bínda, "wooden-spoon."
Kündu-bínda, "iron-spoon."
Kání-bínda, "silver-spoon."

Bínda, v. "to burn;" e.g. án'dá sándsá gbí bínda, "they burnt the whole town."

"To roast;" e.g. ná tíe bínda, "I roast a fowl."

Bíni, s. "porcupine."
Bíni-surá, "its quills."

Bír or bíne, s. "grass, weeds."

Bíra, v. "to take, accept, seize; catch, overtake; affect;" e.g. bóřie ma gbóro bíra, "the medicine did not affect the skin."

c. Ma, "to rely on;" e.g. ná bíra kánmbáma, "I rely on God."

c. Mára, "to dispute, quarrel;" e.g. an' téréa mà' bírána, "they disputed the whole day."

Gbé-bíráre, lit. "wine-caught," i.e. "drunk."

Bíra-kai, "father-in-law, son-in-law, brother-in-law."

Bíra, s. "booty, spoil, prey" (i.e. "something taken in war").
Bíra-mo, "a captive."

Bíra, s. "fathom," a measure reaching from one end of the extended arms to the other.

Bírí, s. "winged termites," considered a delicious food when fried in palm-oil.

Bírí, pr. "same, self-same, that."

Bó, s. "dung, manure, excrement."
Bó-dušuru, "rectum, last intestine."
Bóke or büké, "to pass a motion."

Ní-bo, "cow dung."

Bọ, s. "friend, fellow, companion, comrade, lover."

Bọ, v. "to come from, go out, issue, proceed, arise from."

"To rise;" e.g. tére bọ, "the sun rises;" mu dármá-sóe gbí bọ, "we shall rise on the last day."

"To leak;" déndeí bọ, "the canoe leaks."

"Put off," used of all sorts of cloths.

"Take out, bring out, bring forth, put forth, take in war;" e.g. an' tâ sándsá bọ, "they went and took the town."

"Take out of, choose, select."
Bö, s. "palaver-sauce," a kind of soup made of meat, plants, palm-oil, spices, and water. Any plant used for palaver-sauce.

Bó-dorr, "palaver-sauce rice," i.e. "rice on which palaver sauce is poured."

Dóda, s. "pitcher, jug, cup."

Boi, s. "hut, shed, without walls, resting merely on posts."

Bói-den, "servant," as opposed to "slave."

Bóni, s. name or title of girls whilst in the sande bush.

Bon, v. "pour out, spill," used of fluids and substances like dust; also,

Kúre bon, "to deliver a message, give information."

"Rush or fall upon;" e.g. kúruán'da bon moénuma, "the warriors fell upon the people."

"Upset, capsize;" dündeë bón, "the vessel capsized."

Bóro, s. "palm-cabbage."

Ná bórò fa, "I cut palm-cabbage."

Bóro, s. "side." ad. "aside."

Bóro, s. "bag made of mats or rough cloth."

Kúndó-bóro, "cap."

Bóro and bóró, "some;" e.g. mo bóró, "some people."

Bósi, s. "cocco," a bulbous plant.

A woman soon after her confinement, as Nدore told me, músumú kur wúruke nie náma, átom bósi. This is owing to the circumstance that the food of females lately confined is prepared chiefly from cocos. Sometimes they are called bósi so long as they are suckling.

Bótú, s. "foreskin of men."

Bótú tîe, "to circumcise."

Bóù, s. "fishing with a net."

Bóù-dsará, "fishing-net;" bóù-mo, "seiner."

Bówò and bò, v. "to beg, entreat, supplicate."

Bóya, s. "beard."

Bóya, v. "to be vexed, irritated, angry; to be raging, to be mad."

Bóya, s. (from bó, "friend?") "affinity, kindred; relatives, family."

Bóndo, s. "a large kind of guinea-fowls."
Boro, s. "arm, hand, power."
Boro-dšáro, s. "wrist."
Boro-dori, "finger."
Boro-dori kúmba, "thumb."
Boro-dori á té, "middle-finger."
Boro dori boro, "little finger."
Boro-fíra-gbásá, "pocket-handkerchief."
Fen-dóm-boro, lit. "something-eat-hand," i.e. "right-hand."
Mára-boro, "left-hand."
Boro bě fér koro, "to be pleased with something."
Boro ka, "to let go, let fall, give up; to despatch, to send;"
e.g. a boro ká móa, "he sent a man."
Boro dón, "lit. "to put the hand in," viz. into another
man's hand, i.e. "to shake hands;" e.g. a boro dón
pánú-boro, "he shook hands with the gentlemen."
Boro gbási, "to clap the hands."
Bé boro, "to own, have, possess."
Bóro, s. "mud, dirt; land, country."
Bóti, v. "to squeeze, twist, wring."
Bu, s. "side;" bufe, "alongside."
Bu, s. "belly, bowels, inside, womb."
Bú bi, "to become pregnant."
Bú-fá, lit. "belly-filled," i.e. "satisfied," used oven of men-
tal satisfaction.
Búma, "pregnancy."
Músu bě bümáro, "the woman is with child."
Bümáre, "pregnant; thick, swollen."
Kóro bümáre, "swollen, germinating rice."
Bu, s. "gun."
Bú-fun, "gunpowder."
Bu-kéndi, "trigger."
Bú-woro-mo and bú-kọ-kúndu, "ramrod."
Bú-kara, "the largest spring in a gun."
Búké, v. "to fire a gun, to shoot."
Búké-mo, "marksman, hunter."
Bū, s. "sack, bag."
Bū-gbára, "socks, stockings."
Bumbara, a. "whole, entire, undivided."
Bumbo, s. "small-pox."
Bumborá mbira, "I have got the small-pox."
Búna, a. "whole, entire, undivided."
Búnda, v. "to bow down, begin."
Búndo, s. "camwood."
Búndu, s. i.q. bára, a shed or house, consisting only of three walls, with the fourth side open.
Bur, v. "bow down, stoop down, begin; to bend;" e.g. ná bún koáría, "I began to speak."
c. Mani, "to attack;" e.g. wà dén ná bundá, mmání, "your youths came to attack me."
Bur, v. "to cover, to shut" (perhaps identical with the preceding through the idea, "to bend something upon something else" = "to cover").
Bünde, "shut;" dśa-bünde, "blind."
Bur, v. "to shoot."
Bur, s. "a bunch or cluster of palm-nuts, such as they grow on the tree."
Bur, v. "to plait, to braid;" e.g. ánum’ kúmmé büm bërebëre, "they plait the hair very well."
Búngbo, s. "a very small canoe."
Buí, v. "to whip, to flog."
Búra, s. "ashes."
Burán, v. "go out, go through, go to, reach to, arrive at."
Buránda, v. id.
Bóri, s. "medicine, greegree, poison."
Bóri-mo, or bóri-ma-mo, "physician, doctor, charmer."
Bóri, v. "to use medicine, treat with medicine."
Búri, v. "to run away."
"To shun, avoid, fear, be afraid of."
Bú, v. "to move."
Búru, a. "unripe, immature," used of plants that bear in the ground.
Búru, s. “trumpet, horn.” It is made of the horns of cattle and deer, is open at either end, and has a hole, large enough to put the mouth in, about one-fourth its whole length from the thin end. The sound is very deep and mournful, and by putting the finger before the opening at the thin end a modulation of the sound is effected.

D.

Da, s. “mouth, brim, opening.”
Tie-da, “ford, fording-place.”
Kéne-da, “the opening for a house door.”
Kéne-dáro-gbéngbéré, “the house door itself.”
Kíra-da, “the beginning or end of a way.”
Kunda-da, “the opening of a pot,” i.e. that which is covered by the cover.
Míe-da, “edge of a sword or knife.”
Dá-gbórô-kúmmâna, “upper lip.”
Dá-gbórô-kórôna, “under lip.”
Dá-firi, s. “stomach.”
Dá-ka, v. “to open;” e.g. ná na gbóre dá-ka, “I open my book.”
Dá-sa v. “to sharpen, to strop.”
Dá-sa-fér, “a strop.”
Kündi-dá-sa-fér, “a razor strop.”
Da, s. “friend, one’s equal in age.”
Dá, s. “shoulder,” i.q. dápo.
Dá and dára, s. “town.”
Dá, rarely dára, s. “feast, banquet.”
Dáda, s. “a mud wall round a town.”
Dánya, s. “manille, bracelet.”
Dar, v. “to hear;” e.g. ná i kúrè dam, “I hear thy voice.”
“Hear, obey;” e.g. ifá dar! “obey thy father!”
“Feel ;” e.g. ná ra kúnya darr, “I feel its stench.” i.e. “I smell it.”

Darr, v. “to count.”

Dára and dárama, s. “end ;” e.g. kíra-dára be pón, “the end of the way is far distant ;” dárama-so, “the last day.”

Dára, v. “to be done, be ended, be over ;” e.g. dšón-san-kòe á dárra, “slave-trade is at an end.”

“To stop ;” e.g. íma dárra níe ! “do not stop here !”

“To end, to finish ;” e.g. Kúini á dšón-san-kòe dárra, “the queen has put an end to the slave-trade.”

Dáóro, dá-koro, or dá-woro, that part under the arm which is opposite the shoulder.

Dápo, s. “shoulder.”

Dara, s. often contracted into dā, “town, home ;” e.g. ná tā dara, “I went to town, I went home.”

Dára-sándsa, “town, home.”

Dára, s. a large flat brass pan in which the natives boil sea-water in order to gain salt.

Da-sákè, v. “to feed, support, sustain.”

Da-sákè, s. “food ;” e.g. wóà dasákèmei, “this is your food.”

Dásör and dásó, v. “to gather, collect, heap up.”

Dau, v. “to consent, agree ; to answer, reply ; to confess.”

Dé, v. “to plait, twist, weave ;” e.g. ná kéndsa dé, “I plait a hamper with some palm branches.”

Ná kéura dé, “I weave cloth.”

Kéura-dé-mo, “a weaver.”

Dé, s. a trap for catching birds and small animals, consisting in a bent stick and a loop.

Dé, s. sometimes dérè, “flour” prepared by soaking rice about half an hour, then, after it has been dried, pounding it in a mortar.

Dé-fu, s. “rice-flour.”

Déndé, s. “canoe, vessel.”

Déndé dénda, “the vessel rides at anchor.”

Kúrú-déndé, “Krú canoe.”
Bōmu-dénde, "country canoe."
Kére-dénde, "man-of-war."
Kére-dénde-mándša, "Captain of a man-of-war."
Sisi-dénde, "steamer."
Fére-dénde, "merchant-vessel."

Déñ, s. a kind of gourd before it is cut into two, used by the natives as kitchen utensils; a calabash.

Déñ, v. "to hang, be suspended; e.g. ai déñō komma, "it is hanging on a tree."
"To float, to swim;" e.g. ké hi súa♠a, án déñ dšéema; á kun déñ, ké fā běrēmu, "but if she has not been a witch, it (sc. her spleen) will float on the water; if it float, then is she a good dead (was good whilst alive, and not a witch)."
"To hang, to suspend;" e.g. nā na búyē déñ kōrkarō, "I hanged my gun under a tree;" káiē awáraga déñ, "the man hanged himself."

Déře, s. "rice-pancake."

Déře, s. "the common bat."

Déři, s. "art, work of art, ingenious article."
Déři-mo, "artificer, artist, mechanic."
Kon-déři-mo, "a carpenter."
Déi-déi', s. "fit, paroxysm."

Dému, s. a company of men to work in turn each other’s farms gratuitously.

Děndori, dōndori, and důndori, s. "infant, baby."

Děrn, a. "small, little;" e.g. děndé děrn, "a small canoe;" den tűni, "diminutively small;" e.g. sése dentűni, "a diminutively small switch."

Děrn, ad. "a little;" e.g. nā a gbăśi děrn, "I whipped him a little."
"Minutely, exactly, distinctly, clearly;" e.g. nā ya běrē-měē dṣe děrn, "I saw thy paramour distinctly."

Děn, s. "a little one, a child."

Děn kāima, "boy."

Dem múšuma, "daughter."

Dem méše, "small, little ones, little children."
Báro-den, "natural child."
Báro-den káima, "a natural son."
Dére, s. "calf of the leg."
Déra, s. a large lizard with a red head.
Di, s. "blaze, flame."
Tá-di, "flame of fire."
Di, s. "diligence, laboriousness."
Di, v. "to be diligent, laborious;" e.g. káime di, "this man is diligent."
Dí-mo, "a diligent man."
Di s. "cry, weeping, lamentation;" e.g. ná a dí-kure darr, "I heard the voice of his weeping."
Dí, v. "to squeeze, press upon."
Dí, a. "right;" e.g. á dímu, "it is right."
Dí, v. "to be right;" e.g. á dí ma, á dšárímu, "he is not right, he is wrong."
Dí, s. "right;" e.g. á kùnní Kári ko díá, "when he has given Kári right."
Día, s. "right;" e.g. an'dá nrko dšára, "they gave me right;" ánú máko dšára, ánoa dšáriáke, "they did not give him right, they gave him wrong."
Díá, v. "to love, to like;" e.g. kánmba mu díá, "God loves us."
Díá, s. "love."
Díá-mo, "friend, favourite, lover."
Díá-músu, "favourite wife."
Díá-dére, "favourite child."
Díambo, s. "discourse, conversation, talk; narrative, tale."
Díambo sa, "to hold a conversation."
Dídi, s. the common small red or black ants.
Dífi, s. "darkness, night."
Dífi bera, "darkness came."
Díke, v. "to weep, cry, lament;" e.g. í ma díke! "do not cry."
Díndi, s. the black conical hill of termites.
Díri, s. (English) "ring, finger-ring."
Káni gbéma-díir, "silver ring."
Káni dšáre-díir, "gold ring."
Din, s. "shark."

Dínga, a. "overgrown, grown too big," used merely of cassada.

Gbásá-dínga, or merely dínga, "overgrown cassadas."

Do, s. a float of rafters for conveying people across a river.

Dó, v. "to be little, be small;" e.g. ná dénë dó, "my child is little."

"To make small, diminish, humble."

Dó-kai, "brother."

Dó-músu, "sister."

Dógbo, v. "to soak, soften in water."

Dógbu, v. "wither;" e.g. yá bìmìmu tí á dógbu, "the grass which thou hast cut is withered." It is also used of the gradual disappearance of swellings.

Dóma, a. "small, little."

Den dóma, "a little child."

Nyómo dóma, "a younger brother."

Dómbo, s. "sugar-plum," a sort of small, very sweet plums, growing wild.

Dóndima, s. "nail."

Dóndo, "one."

Dóndori, ad. "at once."

Don, v. "to eat, devour."

Dó�-fem, "food."

Don, s. "cooked rice."

Dá-don, "feast-rice," i.e. rice served in a feast.

Don, s. "song;" e.g. yá dórë ma nyì, "thy song is not fine."

Dóm bó, "to sing;" e.g. ìmìbë kun dóm bóa, "I cannot sing."

Dóngbo, s. "crowd, multitude."

"Swarm;" e.g. kùmu-dóngbo, "a swarm of bees."

Dóra, s. "anchor."

Ná dóra firi, "I cast anchor."

Dóri, s. hook for catching fish.

Dóri-firi-mo, "a fisher with hooks."

Dóri, a. "young, immature;" e.g. dën dórì, "an infant."

Gbásá-dóri, "a young, immature cassada."

Dóso, s. "ghost, spectre."
Dóya, v, "to make small, lessen, diminish; humble."
Dóya, s. "smallness, scarcity."

Dša, s. "eye."

Dšá-tere, "eye-broken, one-eyed."
Dšá-tere-mo, "a one-eyed person."
Dša-bünde, "eye-covered, blind."
Dšá-bum-mo and mó Dša-bünde, "a blind person."
Dšá-timba, s. "eyelash, the hair on the edge of the eyelid."
Dšá-fório, "eyelid."
Dšá-fenn, "goods, wares, furniture."

c. Múni, "to be giddy;" e.g. ndša muni, "I am giddy, whirling."

Dša, v. "to be red, yellow, loathsome, disgusting, tiresome; be hard, difficult, severe, dangerous;" e.g. këe a dšá, "the matter is hard;" a kírë dša, "his sickness is dangerous."

"To make red, yellow, to blacken," i.e. "to defame;" e.g. á ndša, "he blackened me."

"To hate, despise;" e.g. ánda nyó dša, "they hated each other."

Dšá-mo, "enemy."

Dša, s. "home;" e.g. ánú tánu dša, "they went to their home."

Dša, s. title of a married woman who possesses some property, corresponding to "pa" with men, "Mrs., lady;" e.g. am'fémba dša diá, "and the devil loved the lady."

Dšáfa, v. "to slander;" e.g. Setáni áwa Dšúba dšáfa kánbábara, "Satan slandered Job with God."

Dšáfa, s. "slander, tale-bearing;" e.g. dšáfa ámanyi, "slander is not good."

Dšáfa-mo, s. "a slanderer, tale-bearer."

Dšáia, s. "mangrove." Also proper name of the Gallinas country, on account of its many mangroves.

Dšáke, v. "to divine, soothsay, prophesy."

Dšámba, s. "leaf."

Dšámbi, s. "wild yam."

Dšanda, s. "palm branch."
Dšánda, v. "to take leave; send away, despatch."

Dšándá-kíra, s. "leprosy."

Dšán-dšan, s. a sort of bell, consisting of a thin curved iron plate with iron rings on it, which, when shaken, make a rattling noise.

Dšánr, a. "long, tall; deep; far."

Dšánr, v. "be far, be distant."

Dšánr, v. "take leave, bid good bye; send away, despatch."

Dšára, s. "lion." Frequently used to form proper names of men; e.g. Dšára Kári, Dšára Bérekóre, &c.

Dšárá, s. "seine."

Bou-dšárá, "a fishing-net."

Dšára-sá-mó, "a fisher with a seine, a seiner."

Dšará, s. or sá-dšará, "hammock;" e.g. an’ tá nda dšáráro, "they carried me in a hammock."

Dšáre, a. "red."

Túru-dšáre, "palm-oil."

Kóro dšáre, "rice-flour," which is gained by first parching and then pounding rice.

Dšári, a. "wrong;" e.g. ndšárimu, "I am wrong."

Dšári, v. "to find wrong, pronounce wrong or guilty;" e.g. án’da i dšári, "they found thee guilty."

Dšári, s. "wrong;" e.g. ná na dšáriá só, "I know my wrong."

Dšau, a. "spoiled, wretched, miserable; poor, needy; bad."

Dšau, v. "to be ruined, destroyed;" e.g. nnyómo dšau, "my brother is ruined," i.e. "has lost his fortune;" mu dšá dšau, "our home is destroyed."

"To ruin, destroy;" kòmewé ndšáua, "this matter will ruin me;" án’da sándšá dšau, "they destroyed the town."

Dšau, s. "ruin, misery, destitution, wretchedness; badness;"

  e.g. ifaráma dšau, lit. "on thy heart is badness," i.e. "thou hast a bad heart."

Dšáu-mo, "a poor, destitute man."

Dšáure, "spoiled," said of things and children.

Dšëi, s. "tear."
Dsere, s. "baldness;" e.g. dsere bë a kundo, "he has a bald head."
Dsere-mo, "a bald-headed person."
Dsê, v. "to see, perceive."
"Find, get, acquire, gain;" e.g. a dsá-fer kúrumba dsê,
"he acquired very much good;" á ma gbóró dsê, "he
did not gain his health."
Dsémbê, v. "to examine, investigate;" e.g. ì ná, móa dénê
dsémbe, "come and examine our child."
Dsénde! an expression which demands the watchword in time
of war. Perhaps it stands for dsére = dsónde = dsénde,
"who is there?" At any rate it seems to express
some such question, as I found it followed in the con-
text by ámo án’do, móanúmú, "and they said, It is we."
The watchword in war is generally a chief’s name.
Dsére, v. "go back, return;" e.g. ì dsére, "return!"
"Bring or carry back; take away after a meal."
c. Gbáro, "to drive back, repel;" e.g. an’dánu dsére gbaró,
"they drove them back."
Dsére, s. "hallooing, shouting."
Dsére-tie, "to halloo."
Dsére-wo, "fun, joke, play;" e.g. dsére-wo ké ma, "that
was no joke," i.e. no easy thing.
Dsérêma, s. "evening" (perhaps from dsére, "seen," and
ma, "not)."
Dséri, s. "a crier, herald."
Dséri-mo, dséri-kai, "crier, herald."
Dsése, s. "warp, in weaving."
Dsí, s. "water."
Dsí-sô, "a well."
Dsí-kere, "thirst;" e.g. dsí-keré mma, "I am thirsty."
Dsé bira, lit. "to catch the water," i.e. to swim.
Súsù-dsí, "breast-water," i.e. milk; nà súsù-dsíe bô, or nà
súsù-dsíe bôti, "I milk."
Kóí-dsí, "sea-water, salt-water."
Kóndse-dsí, "juice within a cocoa-nut."
Kóre-dsí, "juice of a tree."

VEI-ENGLISH VOCABULARY.
Dsì, v. "to descend, go down, come down, move down, flow down."
Dsì, s. "going down, descent, setting."
   Tére-dsì, "west."
Dsì, s. a sort of drum beaten between the legs.
Dsì and dsíri, s. "key."
Dsìfà, s. "breast pocket."
Dsìna, s. "spectre, ghost, spirit, apparition." The word is probably derived from dsi, "water," and na, "to come," as the Veis tell many stories of ghosts coming out of the water, where there is one of their chief residences, the other being on the top of Cape Mount.
Dsìndëra, s. "window."
   Dsìndëra-gbëngbëre, "a shutter."
Dsìra, v. "to show, explain; teach, instruct;" e.g. à gbóro dísiràra, "he taught him the book."
   "To report" (cf. German anzeigen); e.g. ná a dísira mändsànùa, "I reported it to the chiefs."
Dsíri-mo, s. "a counsellor of the chiefs" (from dísira, "to show").
Dsíri, a. "swelling; reliance, dependence, trust, confidence;" e.g. í dísirínt'i kánmbáma, "put thy trust in God."
Dsìri, v. "to swell;" e.g. à bóreà dísiri, "his hand swelled."
Dsíri or dísíyi, often contracted into dsi, s. "key."
Dsîron, a. "blue, green."
Dsó or dsò? "who?"
Dsô or dsówo, s. "sweet potato."
Dsömbo, s. cassada farm after the rice is taken away from it. The Veis frequently sow rice in their cassada farms immediately after having planted the cassadas, so that rice and cassadas grow together. But when the rice has become ripe it is cut out from between the cassada sticks, and these are afterwards suffered to grow to maturity in what is then called dsömbo.
Dșonđo, v. "to shove, push, push forward; rend off, cast off."
Dșonđsă, "slavery."
Dșonđga, s. "rivalry, emulation, contention."
Dșonđga tīe, "to contend for pre-eminence;" e.g. ánui dșonđga tīe nyönūra, "they contended with each other who should be the first."
Dșoro, s. a ball-shaped bell, with little stones inside to make a noise.
Dșorōwo, s. "chain;" e.g. wū tā kē dșorōwēro! "go and put him in chains!"
Kāni-dșorōwo, "brass or gold chain."
Dșorōwo-ker, "house where chained prisoners are confined."
Dșūru, s. "string, cord, rope."
Dșūru-gbāra, "a string of beads."
Tīrī-dșūru, string of beads worn by females round their waists.
Dōma and dūma, s. an upper garment of males, of the form of a shirt, without sleeves and collar, but generally provided with a breast pocket; hence, also, a common European shirt.
Dǒndo, s. a hand-net suspended on a stick, of an oblong shape, with a greatest diameter of from four to eight feet, and a lesser of from three to five feet. It is generally used by women.
Dɵndō, s. "wart."
Dôn, v. "to bear;" used only of plants that bear in the ground, as cassada, groundnut, potato.
Dôn, v. "to enter, go in, come in;" e.g. nā dôn kêrēro, "I entered the house."
"To put on," used of coats, waistcoats, shirts, trousers; hence, dôm-fen, "apparel."
"Offend, hurt;" e.g. ā kêr ga dôn, "his foot hurt him."
"Put in;" e.g. ā ra dôm bându sándēro, "he put her into a house in the sande."
c. Koro, "give in return, give for, pay for;" e.g. mándsą dśā-fen kúrumba dôn sôme ākoro, "the chief paid very
much for this horse;" wú kun ná fòudše, kúrméké, ná wa dòù akoro, "as ye have come and told it me, I give this cloth in return."

c. Bóro, "to shake hands:" but, bóro dòù fém koro, "to be pleased with something."

Dóra, s. "nut," nearly of the size of a walnut, but with a kernel like that of a hazel-nut.

Dóngo, s. "chameleon."

Dóra, v. "to be sour."

Dù, "house."

Bá-dù, a house roofed in the shape of an upset boat.

Kúnde-dù, "bird's nest."

Dú so, "to erect, to build a house."

Dù, v. "to bend;" e.g. ná bése dú, "I bent a switch."

Dúre, "bent, bowed down;" e.g. mó kòré dúre, "an old bent person."

Dù, s. the goods which a widower gives to his father-in-law, that the children whom he had by his deceased wife may stop with him, and that his father-in-law may give him another of his daughters for a wife. If the widower does not give the dù, the children of his departed wife will all leave him and go to their mother's father.

Dúa, s. "gun, cannon."

Dúa-kóndše, "cannon-ball."

Dúáke, "to fire a cannon."

Dúáke-kúnde, s. "turkey," doubtless from the similarity of its cry with the report of guns.

Dúa, s. "ink," gained from the leaves of certain plants that are called dúa dśámba.

Dúa, only used in connexion with fém: dúa-fém, "meat."

Dúa and dúáke, v. "to pray, praise, bless." It is generally followed by káñmbáye, and said to have been introduced by the Mandingoes.

Dúamba, s. title of a béri boy whilst he is in the béri bush and wearing the dúamba cap, a period varying from two
or three months to so many years. The düamba is in the beri what the bōni is in the sande.

Dūfe, v. “to extinguish, blow out, put out.”

Dūma, s. “soil, earth, ground, bottom.”

“Land,” as opposed to “water;” e.g. mō bōro bēreā duma, “some people passed by land.”

Sō-duma, “to land, go ashore, put ashore.”

Dumām’ bē, “at the present time.”

Dūma, ad. “down.”

Dumāre, a. “earthen.”

Dumāre, s. “earthenware, earthen vessel.”

Dṣi-dumāre, “an earthen water-pitcher.”

Dūmbai, s. a preparation of cassadas, which are first boiled, then cut into small pieces and beaten in a mortar.

Dūndi, s. or dūndi-dṣi, “a small creek, a brook” (perhaps from dōn).

Dūro, s. “chest, breast.”

Dūru, s. “fog, mist, haze; dew.”

Dūru-kārō kērēma, a month nearly corresponding to our January. It is very hazy during that time, on account of the harmadan wind.

Dūru-kārō dōma, a month nearly equal to our February.

Dūru, v. “to steam;” e.g. nā ngānga dūru, “I steamed myself.”

“To suffocate, smother, stifle.”

Dūwō, s. “language;” e.g. Vei-dūwō, “Vei language.”

E.

Ē! interj. “oh, ah!” (cf. German je !)

Ēā! interj. “oh!” e.g. ēa na dem, “oh, my child!”

Ēio! interj. “oh!” (cf. German ei !)

F.

Fa, s. “father.” This word is generally used in addressing people, either alone, like our “Sir,” e.g. mfā, “my father,” or followed by the proper name, like our “Mr.,” e.g. mfā Kāri, “my father Kari.” To dis-
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tinguish the natural father, he is called wáru-fa; e.g. ngáru-fa, or mbáru-fa, "my natural father," properly, "my parental father."

Fā, a. "full."

Dá-fā, "quite full, full up to the brim."

Fā, v. "to be full;" e.g. nā kündā afā, "my pot is full."

"To fill;" e.g. itá nā kündā fā! "go and fill my pot!"

Fā, v. "to die, expire;" e.g. mfa afā, "my father has died."

"To kill, murder, slaughter;" e.g. ã nīe fā, "he killed a cow."

"Spend time;" e.g. yā káro káma fā nu? "how many months didst thou spend there?"

"To cut;" e.g. ã kóre fā, "he cut a tree."

Fā, s. "death;" e.g. fā-kò, fā-wò, "mourning intelligence."

Sheól, abode of the departed spirits, supposed to be in the bowels of the earth, to which a way leads through the water; e.g. mu mámádānu gbi bē fáro, "all our forefathers are in the sheól;" yā na fāro, kíra béró nīe, áń tō dṣére, "thou hast come into the sheól: there is no more any way here by which thou mightest go back."

"Funeral-feast," which generally lasts from three to six days, but those of rich people one or two months; e.g. ánu fā ma, "they make a funeral-feast;" ánun' tō tóbokę fāro, "they may go and play at the funeral-feast."

Fā, a. "dead;" s. "dead person, corpse;" e.g. wu kē kē fā mani, "put this round the corpse."

Fádsāro, s. "forehead."

Fai, s. generally, kündō-bó-fai, s. "comb, dressing-comb."

Fai and fei, v. to scratch the ground with a hoe, so as to cover the seed which is sown; e.g. nā kọro fai, "I plant rice."

Fána, s. "place where one dies; death-bed."

Fána, v. "to become lean, thin."

Fáni, s. "grass field, green, meadow."

Fáni, s. "lie."

Fáni, v. "to lie;" e.g. i fáni, "thou liest."

Fáni, s. "lie;" e.g. îma fání fo, "do not tell lies."

Fáni-kíra, "a pretended sickness."
Fára, s. "bamboo-band," i.e. the outer hard part of the bamboo split off from the inner marrowy part, and used as a band.

Fára sûnda and fára bira, "to send and to accept a bamboo-band." This is a symbolical act connected with the marriage of widows. If a man leaves wives behind him at his death, any one of his relatives who wants to marry one of them takes such a bamboo-band, about four to eight inches long, and sends it to the woman as a sign that he wants to marry her. By accepting the band (=fára bira) she expresses her consent to his wish; by returning it to him (fára dšere, fára ma bira) her refusal.

Fára máre, s. "a lighted torch, a flambeau."

Fára, s. "liver," and, in a metaphorical sense, "heart."

Fára gbére, "courage;" á fára gbére gbá, "he has much courage."

Fáramáni-kò, "heart's desire, wish" (cf. German Herzens verliegen).

Fára sa, "to be glad, pleased, satisfied, cheered;" also, "to please, to satisfy, to cheer."

Fára dšau, "to be excited, vexed, angry."

Fára kúru, "be haughty, proud; obstinate, stubborn."

Fára so, "to trust, rely;" e.g. ná mfára so kánmbára, "I trust in God, rely on God."

Fára, s. "image, likeness;" e.g. á fára wuru, "he begat his likeness," i.e. a child like himself.

Fára, s. "handle, heft."

Kári-fára, "handle of a hoe."

Kúndši-fára, "haft of a razor."

Faránda, v. "to change, exchange;" e.g. mándša rá dšor gbí farán dša-fénda, "the chief exchanged all his slaves for goods."

"To turn something, metamorphose, be transformed." It is then construed with ro or kò; e.g. á faránda kondo, and á faránda kómkò, "he turned or became a stick."

Fáran, v. i.q. faránda.
Fáre, a. "filled, full."

Dá-fáre, "full up to the brim, quite full."

Fáre, a. "dead, killed."

Fári, s. "alligator."

Fári, s. the cleaned place in a forest where the bëri and sande ceremonies are performed.

Fási, s. "brass kettle."

Fe, v. "blow, make wind, kindle;" e.g. tá fe, "to kindle a fire."

"Blow, play;" e.g. ná bürü fe, "I blow the horn;" ná kóro fe, "I play the flute."

Fe, postpos. "after, along."

Sô mófe, "to follow somebody;" e.g. i sóá múfe, "thou followedst us;" á taye a báfe, "he walked along its side," i.e. "alongside it."

Kírâfe, "after," i.e. "in, on, along the way," it being always before us in walking.

Bórofe, "after," i.e. "in, about the country," as the country can be considered in travelling to be always before the traveller, cf. Gen. xiii. 9. xx. 15.

Fe is often coupled with nyâma and ñam; e.g. ná dike yá kôa fé nyâma, "I wept on thy account for a long time."

Fé-dson, "a slave who follows his master."

Fé-wuru, "a dog which follows his master."

Fédsâro, s. "forehead."

Fèm, s. "tail;" e.g. só-fèré, nîé-fèré, kûnde-fèré.

Fèm, only in the connexion fèm-gbë, s. "white baft, baft."

Fèm-gbë fîma, "blue baft."

Féo, s. "asthma."

Fére, v. "behold, look at, see."

C. Ro, "look after, examine;" e.g. á pûruáro fére, "he looked after the trap."

Kûmma fére, v. "to superintend."

Kûmma fére-mo, s. "superintendant."

Féreá, v. i.q. fére.
Féren, v. "to lick;" e.g. würēa ñére féren, "the dog licked the child."

Ferr, s. "thing."
- Fémba, "great thing, devil."
- Dôm-fen, "food."
- Dôm-fen, "apparel."
- Dsá-fen, good property.
- Só-fen, and wür-fen, "living thing, animal."

Fira-bo-fen, "living creature, animal."

Fén-tara, "apparition, spectre."

Féra, "two."

Feränden, s. "twin."

Fére, s. "trade."
- Fére-dende, "trading-canoe, merchant-vessel."
- Féreke, "to trade; to gain," e.g. by gambling.

Feréke-mo, "trader."

Fére, s. "whistling:" e.g. ná ya férero dan, "I heard thy whistling."

Férefe, v. "to whistle."

Fí, s. "darkness."
- Fí-tiri, lit. "darkness-waist, darkness midst," i.e. "twilight, dusk."
- Fíma, a. "dark, black."

Fíare, s. "thank." This word used with regard to God and man; see only with regard to man."

Fínda, v. "to be black;" e.g. mfínda, "I am black."

Fíndo, s. "coal."

Fír, v. "to make black, to blacken;" e.g. í ná kóa fir, "blacken my shoes."

"To blacken;" e.g. í fir âm’ fir, "blacken it, and it will be black."

Fíra, s. "forest, bush, wood."

Fíra-suíye, "wild animals, venison."

Fém bô móye fíra, "to bring forth something to one as a forest," sc. in which every one can go where he likes,
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i.e. "to invite one, or bid him welcome to something, offer it him."

Fíra, v. "to wipe, wipe off." It is construed variously; e.g.
Í dámaní fíra! "wipe thy mouth!"
Í másama.fíra! "wipe the table!"
Í gbánréó fíra! "wipe the bowl!"
Bóro-fíra-gbása, pocket-handkerchief."

Fírã, s. "wind, breeze, breath."
Fírã bo, "to draw breath, to breathe, to rest."
Fírã bár, "to expire, to die."
Fírã-bó, s. "breath, life, soul."
Fírã bám mõ-búro, "one is out of breath."
Wúrâro--fíra, "land breeze."
Kóiro-fíra, "sea breeze."

Fíri, a. "bare, plain," only joined to don, kende, and nyéro; e.g. dóm-fíri, "plain rice," i.e. rice without sauce or meat.

Fíri, v. "to throw away, cast off, fling, put;" e.g. à sém fírì mma, "he threw a stone at me;" nâ mbóro fíri dší-fáro, "I put my hand into my pocket."

"Leap, jump into;" properly, "to throw oneself into;" e.g. ná firi goné buro, "I jumped into the stockade."

"To ship," with and without a following dëndëro; e.g. múma dëom firiwe née, "I did not ship slaves here."

Fírìa, v. "get in, go in, embark;" e.g. móé gbí fíria dëndëro, "all people embarked in the vessel."

Mfírìa kíro, "I sunk into a sleep."

Fíta, "silk."
Fíta-gbára, "silk hat, beaver hat."
Fíta-gbasa, "a (black) silk kerchief."
Fíta-kíra, "black silk."

Fo, ad. "truly, certainly, really, indeed."

Fo, v. "to escape;" e.g. ná fó, "I escaped;" a fóra kóriè-bóro, "he escaped from the leopard."

Fo, ad. "clean, quite, completely."
Fo, v. "to tell, say to, speak."
Kó-fo, "to speak a case," i.e. to examine it, deliberate, judge on it.
Fo, v. "to plunder, spoil;" e.g. ké-re-moén' da sàndsà fó, "the warriors plundered the town."
Fom-fóró, "spoil, prey, booty;" e.g. án'da fom-fóròmè gbí bo ánù bóro, "they took all the spoil out of their hand."
Fóna, s. "accident, casualty;" e.g. m másà kásaràwà, fónà-mù, "I did not do it intentionally, it is an accident."
Fóno, v. "to vomit."
Fóro, a. "empty, void, bare;" e.g. kúnà fóro, "an empty pot;" kúm fóro, "an empty head;" kò fóro, "an empty, nonsensical word;" kái fóro, "a destitute, poor man;" kem fóro, "barefooted;" kúndó fóro, "bareheaded."
Fóro, s. " vexation, grief;" e.g. fóre bë ndà, "I have grief."
"Anger, vengeance;" e.g. fóre bo, "to revenge;" e.g. mbë nà fóre bo ómà, "I shall revenge myself on him."
Nà mbá fóre bo, "I revenged my father."
Fóroforó, s. "lights, lungs."
Forójwo, s. a wreathed silver-ring, worn by females as an ornament round their necks, wrists, or ankles.
Fórdó, s. "shell;" e.g. tíe-kerí-fórò, "egg-shells;" génèrí-fórò, ground-nut shells."
"Bark;" e.g. kom-fórò, "bark of a tree."
"Chaff;" e.g. kóro-fórò, "chaff of rice."
Fu, s. "blossom, flower;" e.g. kórè-fu, "blossoms of a tree;" bándà-fu, "cotton blossoms."
Fu, s. the greenish substance in stagnant water-pools; also, such pools themselves.
Fúa, v. "be, go, come early, timely, soon;" e.g. mbë fúa sína, "I shall go early to-morrow."
A mà fúa ñsèa, "he did not find it soon."
Hí mà fúa bòrià, "if thou art not timely in using medicine."
Fúa, v. "to twist," e.g. a rope.
Fuí, s. "pus, matter of a sore."
Fúmu, s. "powder, dust; an undressed, disorderly stuff," as, e.g., unspun cotton.
Táwa-fúmu and tá-fúmu, "snuff."
Ná tá-fúmu sa, "I take snuff."
Bandá-fúmu, cotton from the cotton-tree.
Fandé-fúmu, the common undressed cotton.
Bám-fúmu, a confused mass of the thin, inner bark of a bamboo-tree, used for making mats, &c.
Gbémá-fúmu, the same of palm-trees.
Fánde, s. "mushroom."
Fúndo, s. a sort of bats.
Fúra v. "to bore;" e.g. í ma ntñré furau, "do not bore my ear through."
"Prick, pierce, break open," said of sores.
Fúre, v. "ask, beg."
Fúre, v. "unloose, untie, open."
Ná búyéro fúre, "I levelled the gun."
Fúru, s. "shuttle."
Fúru-fánde, "woof."

G.
Ga, v. "to be covetous, stingy, niggardly, avaricious."
Ga, s. "stinginess, covetousness."
Gá-mo, "a niggard."
Gána and gára, s. "strength, power, force;" e.g. í ma ga-nara, "do it by force."
Í gára ma, "exert thyself."
Gána and gára, a. "strong;" e.g. kai gána, "a strong man."
Ná a bọ gána, "I took it as strong," i.e. by force.
Gána and gára, v. "to be strong."
Gáwiri and gárawiri, s. a disease in the jaw, which, when not cured, will distort the mouth on one side.
Ge, s. a deer, as large as a pony, striped white and red, with ribbed horns, three feet in length, of which they make a musical instrument called buru, which gives a very deep and melancholy sound.
Géne, “circle, ring.”
  Tómboké-géne, “dancing place, play ground.”
  Sím-géne, the ring in which the circular dance, with singing, is performed.
Géne, s. “cricket, a chirping insect.”
Géndéri, s. “ground-nut.”
  Géndérie túru, “to plant ground-nuts.”
Géne, s. “shell.”
  Kóíro-géne, “sea-shells.”
  Dáíro-géne, “fresh-water shells.”
Géréméré, s. “saw.”
  Ná kóre tó gérémeréra, “I sawed a stick.”
Gba, ad. “always, constantly.”
Gba, s. “track, trace;” e.g. ná kóríe-gbá dse, “I saw the track of a leopard.”
  Míe-gba, “the scar from a knife.”
  Tá-gba, “scar from fire.”
Gbá, s. “a small sore.”
Gbá, s. “debt;” e.g. yá gbá gbé mma, “I owe thee a debt;”
  na gba gbéima, “thou owest me a debt;” írko na gbára, “give,” i.e. “pay me my debt.”
Gbá’ firí, “to trust, to lend;” e.g. yá gbá firí mma, “thou didst lend me.”
  “Guilt, crime, fault;” e.g. hí á gbámú, hí á gbáma, “whether he have any guilt, or whether he have no guilt.”
Gbáfá, s. a small leather bag, generally used as a depository for charms, and worn by the natives about their bodies.
Gbai s. a wild red plum, about as large as a fowl’s egg.
Gbai, v. “to drive, to chase, to hunt.”
Gbámánden, s. “bell, clock.”
  Fáírì-bámánden, “alligator’s bell,” i.e. a small egg which the alligator lays on the top of others, and which is said to give a sound, when taken, like a bell, at which the alligator comes to defend her eggs.
Gbána, s. a feast in connexion with the beri rite.
  Gbána bó, “to make or give this feast.” Bo is thus used,
it would seem, because the dishes are prepared in town, and then carried out into the beri bush, where the feasting takes place.

Gbànda, a. "having nothing, having no partner in life, being single" (cf. the German ledig).

Kai gbanda, "a bachelor."

Máusu gbanda, "spinsters."

Gbánda, ad. "for nothing, without cause, without pay;" e.g. ánõa ngbási gbánda, "they whipped me for nothing;" \u0259ko fémmēa gbánda, "give me this thing gratuitously."

Gbándi, a. "warm, hot;" e.g. dí gbandi, "hot water."

Gbándi, v. "to warm, make hot;" e.g. ã dšìe gbándi, "she warmed the water."

Gbándi, s. "heat, steam, vapour, perspiration."

Ná gbandi bóa nda, "I perspire."

Ã gbande fira, "he wiped off his perspiration."

Gbándia is the hostile reply to the question dsénde? in war.

Gbánsa, a. "naked."

Gbánlya, s. "tongs, pincers."

Gbán, s. "sugar-cane."

Gbánn, s. "bamboo-tree."

Gbánn, s. "jaw."

Gbánn-kuru, "jaw-bone."

Gbánsa, or gbánsa, s. "a wasp."

Gbánsara, s. a kind of thin reed, used by the natives for the shafts of their arrows, and by the Mahomedans for pens.

Gbángba, s. "broom," viz. a rough one, used out of doors.

Gbángba, v. "to strike, to drive;" e.g. ná dondema gbángba kère-dáro-gbángberéro, "I drove a nail into the house-door."

"To nail;" e.g. kánmba ra gbángbā duma, "God had nailed him on the ground."

Gbángban, s. "copper."

Gbáng-bè, s. "bamboo-wine."

Gbáng-bè kinya or kinyäre, "sweet bamboo-wine."

Gbángbè dora or dórare, "fermented bamboo-wine."
Gbànguri, s. "branch of a bamboo-tree." In Mende wuri means "tree," but in Veī it is only retained in the word gbànguri.

Gbáo, s. "braces"; e.g. ā gbáo kē, "he put on braces."

Gbára, used only in the connexion kóāsi gbára, "a string of coral beads;" dṣáru gbára, "a string of common beads."

Gbára, v. "to be near;" construed variously; e.g. ā gbára firāra, or ā gbára fimamani, or ā gbára fir-dāra, "it is close to the forest."

"To draw near, go near, approach;" e.g. mú gbára nú, "we went near there;" ānu gbára nda, "they came near me."

Fo is often added to it to express emphasis: ā gbára kén-na fō, "it is quite close to the house."

Gbára-mo, s. "a relative;" e.g. ā fā gbára-mōnu, "her father's relatives."

Gbára, v. "to dry," trans. and intr., e.g. ūbē na kúra gbára, "I will dry my clothes;" ūbē gbára sāna, "I shall soon be dry."

Gbára, s. "a large kind of mats."

Gbára, s. "hat;" gbára sī, "to put on a hat."

Kéfe-gbára, "straw hat."

Fítā-gbára, "silk or beaver hat."

Gbára gbáuda, s. "thunder."

Gbáre, s. a cloth, four or five yards in length, worn by men only. It is put over the left shoulder, so as to hang down in front nearly to the ground; then the part hanging down the back is drawn under the right arm across the breast, and thrown again over the left shoulder, so that it hangs down behind as far as it does in front, leaving the right arm uncovered and free for action. This, together with a pair of breeches, constitutes the dress of a common man.

Gbáre, a. "dried," for gbárare from gbára; e.g. kōn-gbó gbáre "dried fruit."

Gbáro, v. "to sigh, moan, grunt; cry, halloo, call."
Gbárō, s. "hind-part, seat."
Gbáru, v. "to halloo, shout, hoot;" e.g. ánui gbáru kündéma, "they halloo at the birds."
Gbásá, s. "handkerchief."
   Pásiro-gbásá, or bóro fíra gbásá, or bíra-bóro-gbásá, "pocket-handkerchief."
   Káni-gbásá, or káni-kiri-gbásá, "neckcloth.
Gbásá, s. "cassada."
Gbási, v. "to beat, flog, whip;" e.g. í ma ngbási, "do not whip me."
   "To hammer, prepare by beating;" e.g. andánóa béréngbási, "they made their arrows."
   "To strike;" e.g. ná tá gbási, "I struck fire."
Gbáti, "difficulty, perplexity;" e.g. yá ndór gbatíero, "thou hast brought me into difficulty."
Gbáti, v. "to hold, hold fast."
   c. Mani, "stick to, keep to;" e.g. íma gbáti kaimémani, "do not keep to this man."
Gbáti ré, a. "to be held fast, be in need;" e.g. ngbáti ré mú fémme ákóoa, "I am in need of this thing."
Gbáu, s. "braces," for keeping up clothes; "straps," for carrying a load on the back.
Gbáu, v. "to seek, to look for."
Gbáwa, s. the instrument with which, in weaving, the woof is beaten into the warp.
Gbé, a. "quiet."  
Gbé, s. "whiteness."
   "Dust, dirt;" e.g. ánú kümmaí gbé, "they are dirty."
Gbéma, a. "white."
Gbé, v. "to white, to be light, day;" e.g. sáma gbéa, "the morning was light, had dawned."
Gbé, s. "intoxicating liquor, rum, wine."
   Gbé-kóró, "a rum-barrel, a barrel of rum."
   Gbé-biráre, "rum-caught," i.e. drunk.
   Gbé rá mbira, "rum has caught me," i.e. "I am drunk."
Gbán-gbé, "bamboo-wine."
Dọ-gbẹ, "palm-wine."

Gbẹ-dși, or merely gbẹ, is the name for presents in general, and especially for the dowry which the bridegroom has to give to the parents of his bride; doubtless, because rum is the most essential part of it. But it does not mean merely rum: Ndọrẹ says somewhere: Kúra ton ní-e-gbẹ-dși, dúma ton gbẹ-dși, bú-fun ton gbẹ-dși, táwa ton gbẹ-dși, dṣá-fẹr gbíro ton gbẹ-dși, i.e. "Clothes are white water here, shirts are white water, gunpowder is white water, tobacco is white water, all goods are called white water." Hence they can couple don with gbẹ-dși or gbẹ; e.g. ánu wére ánọ a gbẹ don, "they would not eat," i.e. "accept, spend, their rum," i.e. "their dowry, gift, present."

Gbẹnẹ, s. a species of fresh-water fish.

Gbẹnde, s. a tree stripped of the bark, a post.

Gbẹndẹ, s. small crushed rice, or the small pieces which break from rice when beaten for the purpose of removing the chaff.

Gbẹni, s. the common lizard.

Gbẹrẹ, s. "chair."

Gbẹngben, s. a kind of drum.

Gbẹrẹ, a. "hard;" e.g. sérn ā gbẹrẹ, "the stone is hard."

"Fast, fixed;" e.g. durá gbẹrẹ, "the anchor is fast:" often followed by den; e.g. dṣùrẹ gbẹrẹ den, "the rope was quite fast."

"Difficult;" e.g. kó gbẹrẹ, "a difficult case."

"Illiberal, hard;" e.g. káie ā gbáre, "the man is hard."

Gbẹrẹ, a. "all;" e.g. kármbá mọ gbẹrẹ ma, "God has made all men.

Gbẹrẹká and gbériká, "centipede."

Gbẹrẹm, s. "shin-bone."

Gbẹrẹ, for gbẹrẹre, a. "hard;" e.g. sémmẹ gbẹrẹ, mbẹ kurr á tẹs, "this stone is hard, I cannot break it."

Tẹrẹ gbẹrẹ, "hot sun;" e.g. ánu bẹ tẹrẹ gbẹrebáma, "they were in the very hot sun."
Gbése, v. "to move, to remove;" e.g. í gbése nu, "move yonder!" í gbése níe, "draw hither!" í sámme gbése, "remove this stone!" tére gbése, "the sun passes the meridian" i.e. "a little after noon."

Gbése, s. the child born next to twins.
Gbëi, ad. "wholly, entirely."
Gbéngbe, s. "bedstead, country-bed."
Gbéngbe, s. "frog." This word is pronounced, with fuller and higher vowels, nearer to i than the preceding word.
Gbéngbëre, s. "plank, board."
Gbëre, ad. "no, not."
Gbérïma, s. "water-deer." An amphibious animal, about half the size of a goat, living in sweet water, and often coming out to graze on the land: said to sleep with open eyes.
Gbësa, s. "scorpion."
Gbì, a. "all, any."
Gbíne-gbíne, s. an insect much like a wasp, but of a dark brown colour, making its cells of earth, and fixing them against a wall or tree, a hornet.
Gbírîn, v. "to pile up, to heap up;" e.g. ná kóre gbírîn, "I heaped up rice."
"Coil up," said of serpents; e.g. mírinyá bë gbírîndo, "the Boa was coiling himself up."
Gbó, v. "to bear fruit," used only of plants which bear above the ground, as trees, corn, &c.
Gbó, s. "seed, fruit." It is often used to express diminutiveness or frowness; e.g. dërr káima-gbó dôndò pére ma tá nu, "even not one seed of a boy," i.e. "even not a single boy went there."
Gbó, s. "lock."
Gbó, s. "a large sore."
Gbófo, s. a single bush or shrub.
Gbófu, s. "biscuit, bread;" often, gbófu gbáre, "dried bread."
Gbógba, s. "a scar."
Gbógbára, s. "socks, stockings."
Gbógbára ke, "to put on socks or stockings."
Gbógbó, s. "hammer."
Gbóndo, s. "palm-soup," i.e. the watery part which is left in
boiling palm-oil after skimming off the proper oil. It is
eaten by the natives like soup to their rice or cassadas.
Gbór, s. "monkey, ape."
Gbóri s. "bowl, basin."
Dárá-kó-gbóri, "washing-basin."
Gbóri, v. "to pound, crush, mash."
Gbóri, v. "to be even, smooth;" e.g. dúma gbórié, "the ground
is even."
"To make even;" e.g. ì sénè gbóri, "even the farm."
Gbóro, s. or more usually, dén gbóro, "first-born."
Gbóro, s. wood growing where the primitive forest is cut down;
"secondary forest," as opposed to wúra.
Gbóru or dúye-gbóru, s. "gable end of a house."
Gbósógbó or kén-gbósógbó, "the ankle-bone."
Gbóuru, v. "to thrive;" e.g. ámo à déné gbóurúa, "and her
child thrive."
Gbówo, or contracted into gbó, s. a large sore boil.
Gbórgbó, s. "ocro."
Gbóru, s. "pompon, pomkin, a kind of melon."
Gbóro, s. "oath" (cf. bóro = "hand," and Arabic نَذِيرُ = manus
dextra et juramentum).
Gbóroke, v. "to take an oath, to swear."
Gbóro, s. "skin, hide."
N'gbóro gbóréma, "I am unwell;" ngbóro gbórému, "I
am well."
"Book, paper" (cf. Latin membrana = "membrane, skin and
parchment"); kánmbá-gbóro, "the book of God."
Gbóro gbéma, "white or blank paper"
Gbóré nyei, lit. "to speckle paper," i.e. to write.
Gbòro, s. "health;" e.g. á ma gbóro dse, "he did not see,"
i.e. "regain health."
Gbórọa, s. one who has not gone through the bere rite, one who is not a bere-mo.

Gbórọa, s. "foolishness, madness, insanity."

Gbórọa wá bira, "he has become insane."

Gbórọa-mo, "fool, madman, insane person."

Gbóti, v. "to stop, close up, obstruct, stuff."

Tóro-gbóti, "ear-stopped," i.e. deaf.

Tóro-gbóti-mo, "a deaf person."

Gbótọ-móênu, certain doctors, originally come from the interior, and professing to cure long-standing diseases.

Gbótu, s. "tadpole."

Gbu, v. "to ball, form into balls."

Gbú, ad. "all night."

Gbū, s. "heart," viz. the bodily organ, not the metaphysical heart.

Gbun, s. "bowl." To be in the "bowl of a town or country" is as much as to be chief of a town or king over a country.

Gbún-terẹ, "bowl pieces," also a disease of the spine.

Gbúro, v. "to shave;" e.g. mú wé mu kárẹ gbúro, múi mu boyáwa gbúro, "we do not shave our heads, we shave our beards."

Gbáru, s. "boil," e.g., from falling; "wale," from stripes.

Geàre, s. "hawk."

Gbása, "glow-worm."

Gbíni, s. a paste or pitch made from bees' cells.

Gbíni, s. a house of a conical shape.

Gíro, ad. "in future, hereafter;" e.g. ríbẹ̀ ipáwá gíro, "I shall pay thee in future."

Gísa, s. a wild plum, much like the golden plum, eaten either raw or boiled and fried. The Mahommedans do not eat it, believing it to be the fruit forbidden to our first parents.

Gísi, v. "to smear, besmear;" e.g. án'ni á gísi ămá, "they smear it on him."

Gō, s. "musk-cat, civet-cat."
Gogó, s. "crow, a bird."
Góno, or góro, and góro, s. "palisade, stockade, barricade."
Gúru, v. "to break out, escape, start off, run away;" e.g. á gúrūa bārikēa, "he broke out and run away."
Gûrûwe s. a large kind of spiders.
Gûsu, s. a large grey deer of the size of a cow, with two straight horns about a foot in length.

Hái, or hēye, or hē, ad. "there, thither." It was doubtless originally a demonstrative pronoun, and is identical with corresponding Indo-European and Semitic roots.
Hēye, but generally contracted into hē', "the place where one is; here."
He! "hear!" It is of frequent use, especially in public speeches, and may be considered as an adverb, or as a verb occurring only in the imperative.

Hī, conj. "and, if."
Hō! interj. "O!"
Hou! interj. "O! ah!" (cf. Latin heu, eheu.)
Hū hu s. owl.

I.
I, pr. "thou, thee, thy."
Íwa, pr. "thou, thy."

K.
Ka, v. "to open," trans. and intr.; e.g. í bóro ka, "open thy hand;" á dšá ka, "his eyes opened themselves." Of many things of which we say that themselves open, or are opened, the Veis say that their mouths open, or are opened; e.g. fáye á dáka, "the flower opens itself;" kánara dá ka, "to open a box;" e.g. kérédá ka, "to open a door; gboré-dá ka, "to open a book;" &c.
Kúndo ka, "to let know, to inform;" e.g. án’da mánda à kúndo ka, "they informed the chief."

Bóro ka, or ra, "let go, let fall; despatch, send;" e.g. ná mbóro ká ná míera, "I let my knife drop out of my hand;" à bóro ka márekánúa, "he sent angels."

Ka, c. mani, "to depart, separate from, leave one another;" e.g. ánú ká nyó mani, "they separated from each other."

Ka, c. ko, "cease to support, forsake one;" e.g. i kúnni à fá, mú wé káiko, "when thou wilt have killed him, we will not forsake thee."

Ka, v. "to take off, take away."

Dá ka, "to have nothing to do with, not to meddle with;" e.g. án’ dá ka biráma, "he must have nothing to do with booty."

Ka, v. "to sell."

Ka, ad. "up to, to, unto; till, until."

Ká, s. "snake, serpent." There are different names for the different kinds of serpents; e.g.

Đáamba kúra-ká, "green leaf-snake;" commonly called, "green horse-whip."

Bóvo, s. commonly "brown horse-whip."

Kóása, s. a yellow serpent, often as thick as an arm, from four to five feet long, which makes a rattling noise when he darts on his prey.

Nyími, s. the black serpent, which is so much dreaded: sometimes it is of the thickness of an arm, and six feet long.

Ndóvo gbóre (in the Mende language, ndóvo, "frog;" gbóre, "to swallow): it is of the thickness of a thumb, and one foot in length, with a speckled skin.

Túmbu, s. a brown serpent, one yard in length, often as thick as a man’s thigh, with two teeth in the lower jaw, which project about two inches through corresponding holes in the upper lip: it can fling itself more than fifty paces. The natives of the Gallinas say of this
serpent—and I received the same statement respecting a serpent from a native of Gazir, in Bornu, who never in his life has seen the Gallinas—that whereas all others lay eggs, this one is viviparous, and this only once in her life, when the young ones come out of every part of her body, under great agonies, followed by her death.

Mírinya, s. the Boa, swallowing deer and bullocks.

Bówi, s. a fresh-water serpent, of a black colour, as thick as a man's arm, six feet in length, and living on fish.

Kā, v. generally kā duma, "to rise, get up, stand; to understand" (?)

Ka! ad. "up!"

Kábanande, s. "instruction, information; narration; history; story."

Káfa, s. "wing."

Káfa, v. "to cheat, defraud, deceive."

Káfa, s. "deceit, fraud."

Káfa-kírāfe, "in the ways of deceit."

Kai, s. "man," viz. as opposed to woman.

Káiworo & kái-koro, s. "connubial duty of a wife."

Káiworo dšau, "to commit adultery," as said of a woman.

Káia, s. "fish-trap," made by putting sticks across a creek, leaving only a small opening, into which a round basket of bamboo-sticks, from three to six feet long, is fixed, which is wide at the brim and narrow at the end. Its mouth being always set against the current of the water, the fish run into it with such force that they cannot get out.

Káiba, s. a man is thus addressed who is younger than the speaker, and whose name he does not know or wish to repeat.

Káima, a. "male."

Dem káima, "a boy."

Dem músúma, "a girl."
Tie káima, "a cock."

"Manly, courageous, useful;" e.g. mō-káima, "a courageous and useful person."

"Superior, valuable, precious;" e.g. dáma káima, kúra káima, tébíra káima."

Ká'ké, v. "to steal."

Ká'ké-kai, ká'ké-músú, or ká'ké-mo, s. "a thief."

Káma, s. "elephant."

Fírāro-káma, s. "land-elephant."

Kíró-káma, s. "sea-elephant."

Káma-nyin, s. "ivory."


Káma, ad. "how."

Kámba, s. "grave;" e.g. mā mfá kẹ kámbáro, "we interred my father."

Kám-bi, s. name of the common Guinea-fowl.

Kána, s. "guana."

Kán'ba, i.e. kánmba and kármba, "God."

Kándi, s. a sort of wild pepper, generally called "bush-pepper, bush-spice."

Kándo, ad. "up, on top, above; up stairs; in the up-land, in the interior."

Káni, s. "metal."

Káni gbémá, "silver."

Káni dšáre, "gold."

Kánia, s. "gonorrheea."

Kánu, v. "to swallow;" e.g. nā kůru kánu, "I swallowed a bone."

Kánya, v. "to be unsuccessful, to be unable; to give up;" e.g. nā kánya kóméra, "I gave up this case."

Kánya, s. "wax."

Kan, s. "neck, throat; top, upper part; highland," i.e. "interior."

Kóki kándo, "on the high sea."

"Back of a cutting instrument;" e.g. kútō-kan, "the back of a knife."

Kán-go, for kán-kọ, s. "neck."
Kán, s. "place;" e.g. kán'bá bé kán gbíwa, "God is everywhere."
"Land," as opposed to "water;" e.g. ámu nsérēa kámma,
"and I went on land;" i gbóro súnda kámma, "send a
letter ashore."

Kára, s. *often contracted into kā*,' "dishonesty, theft; imposition,
 fraud; sordidness, meanness, covetousness."

Kára, s. "thief; marten, a kind of weasel."

Kánāra, s. "box, chest, trunk, portmanteau."

Kán-gbásá, s. "neckcloth."

Kára, s. a pad for the head when carrying a load.

Kára, s. "a bow."

Kára-kon, that part of a bow which produces the spring
power.

Kára-póndí, "string of a bow."

Kára or káran, v. "to learn."

Kára, v. "to mind, attend to;" e.g. nrkára ná sókēra, "I mind
my work;" nrkára kíra-moēra, "I attend to a sick
man."

Kárā or kárāra, s. a close fence in the forest, about four feet
high, and of different lengths, provided with holes,
in which traps are set to catch animals, as deer,
 wild hogs, &c., when they want to go through the
holes.

Ná kárā sándsā, "I set such a trap."

Kárāre, a. "learned, cunning."

Káre, a. "opened."

Dumá kare, *lit. "the ground is opened," i.e. "it is light,
it is day."

Kári, s. a mild sort of itch.

Kári rá mbira *and* kári bóá nda, "I got the itch, I have
the itch."

Kári, v. "to break, break in two, break off;" e.g. ná kórē kári,
"I broke a stick;" ná dómbo bóro kári, "I plucked
some plums."

Tére-kári, s. "daybreak."

Kári, s. "hoe."
Kárò, s. "moon; lunar month, month.

The following are the names of the months:—

1. Bō or ken-ğbátò-bórôrô-kárò, lit. "foot-track-in-the-ground-leaving month, i.e. "month in which the foot leaves a track in the ground," it being the first month after the rains, corresponding to our November.

2. Dúru-kárò dómà, i.e. "the little-haze month," or kíma-kárò dómà, i.e. "the little-cold month," because then the hazy and cool harmadan wind begins to blow; answering to our December.

3. Dúru-kárò kérëma, i.e. "the great-haze month," or kíma-kárò kérëma, i.e. "the great-cold month," because then the hazy and cool harmadan winds have fully set in; answering to our January.

4. Bánda-búru, answering to our February.

5. Vō or Váuô, answering to our March.

6. Fúru, answering to our April.

7. Góru, answering to our May.

8. Gbéro-kárò or Gbérëwô-kárô, answering to our June.

9. Nárua, answering to our July.

10. Kondëre, answering to our August.

11. Sára, answering to our September.

12. Gáru or Gárûro, answering to our October.

Kármba, kánmba, or kám'ba, "God;" perhaps it is derived from ḫām, "Ham," and ba, "great;" cf. Ammon of the Libyan desert, but especially the Indian Chárma and Greek Hermes; also the names for God in the Bulanda, Nalu, and Padsar languages, Hála, Châlæng, and Këdang; and, according to Dr. Prichard's researches, those of the Berber and Guanche languages, M'Kurn and Acoran. It may here be remarked, that kármba or kánmba sounds like a foreign word in Vei, there being not a single instance more in the whole language where three consonants meet without an intervening vowel.
Kásāra, s. "purpose, intention;" e.g. nā kásārá nyi, "my intention is good."

"Wilfulness, naughtiness;" e.g. ái kasa-diwákēa, "she is crying from naughtiness."

Kásāra, a. "wilful, idle, lazy."

Kási and káse, s. "rust;" e.g. nā mīe, kási bē á mani, "my knife is rusty."

"Blame, fault;" e.g. bēma kási berémani, "because thou art not blameable."

Kási firi, "to blame, find fault with; accuse; to fine; e.g. án′da kásiwa firi amá, "they blamed him."

Kāuru, s. "crab."

Kẹ, pr. "that, this."

Kẹ, ad. "there, then."

Kẹ, conj. "then; but."

Kẹ, v. "to put in, lay in, pour in."

"To put on," said of socks, shoes, braces; e.g. á kọa kẹ, "he put on shoes."

Kénde, a. "alive, living;" e.g. fer kénde, "a living thing."

Nā künde, fāre ma, a kẹndēmu, "my bird is not dead, it is alive."

Kénde and kéndi, s. also tā-kénde, "fire-coal, burning-coal, live-coal."

Kéndsi, s. "nail of fingers and toes; claws of birds and beasts."

Kéndṣi, "bamboo-nut."

Kénye and ké′ye, s. "sand, sand-beach."

Kénye sa, lit. "to lay sand," i.e. to make figures in the sand for the purpose of ascertaining futurity, to augur by means of sand;" e.g. án′da ké′yewā sá, ámo á nyífa, "they augured from sand, and it was favourable."

Kénye-mo, "an augur by sand."

Kénye, v. "to hatch."

Kẹrẹ, ad., i.q. kẹ, "there, then."

Kẹrẹ, conj., i.q. kẹ, "but, yet, however."

Kẹrẹ, s. "war, warriors."

Sí-kẹrẹ, the warriors whilst occupying a town or country
that they have taken. It also signifies the place itself that is thus occupied, and then answers to our "seat of war."

Kéré bera, "to throw," *i.e.* "bring, make war."

Kéré-kóndse, *lit.* "war-ball," *i.e.* those captives whom the warriors have to give up to the chiefs. They are always a certain proportion of the whole number of captives, generally one-half, or one-third, or still fewer. It is intended as a remuneration for the ammunition with which the chiefs have to provide the warriors. Hence they also say bù-kóndse, "gun-ball," instead of kéré-kóndse.

Kérényô, *s.* "combatant, enemy."

Kéréi? *ad.* "so? indeed?"

Kérima or kéréma, *and often contracted into kéima, kéima, and këma, ad.* "before, lately, some time ago."

Kéri-kéri, *s.* the common itch.

Ké, *v.* "reach, come to, arrive at;" *e.g.* á kéa mú bara, "he came to us."

"Arrive at an age, become;" *e.g.* á kéa músùro, "she arrived at womanhood, became a woman."

"Refer to, relate to, concern, interest;" *e.g.* fá-kôme an’ké wà, "this mourning intelligence concerns you."

"Communicate, relate;" *e.g.* mándsa kómë ke kúruánüa, "the chief communicated the matter to the warriors."

Kése, *s.* "pine apple."

Kése-gbára, "straw hat."

Kémbu and kímbu, *s.* "charcoal."

Kéndë, *s.* "guinea-corn."

Kéndsa, *s.* a hamper about three feet long and one wide, made of palm-branches.

Kéndša kiri, to make such a hamper.

Kentínderi, *s.* "heel.

Ken, *s.* "foot, leg."

Këmma, "on the lap."

Kën-goro, *s.* "sole of the foot."
Kén-kundu, s. a species of small wild hog.
Kéra, s. "a red deer."
Kéré, v. "to call, invite."
Dși-kere, s. "thirst."
Kéré, s. "snail."
Kéré-főro, "snail-shell."
Kéréfe, and sometimes contracted into kéfe, "cayenne pepper."
Kérëma, a. "great, large, big."
Nyómo kérëma, "an elder brother."
Kérëma, ad. "much, greatly."
Kérén, s. a kind of drum.
Kéri, "egg."
Tié-keri, "fowl’s egg."
Kéu, s. "turtle, tortoise."
Kéu-keri, "tortoise egg."
Kéu-főro, "tortoiseshell."
Kéü, s. "dream."
Kéü sa, "to dream."
Ki, v. "to sleep;" e.g. ɪmma ki, "I do not sleep."
"To spend the night;" e.g. yá ki dómbōa, "thou didst sing all night;" manyáre kia tūra fára, "the cat was killing rats all night long."
Ki, s. "sleep;" e.g. ki rá mbira, lit. "sleep has caught me."
Kíke, v. "to sleep."
Kíma, s. "cold;" e.g. kíma-bānda, "season of cold, harmadan season."
Kímawá mbira, lit. "a cold has caught me," i.e. "I caught a cold."
Kíma wé mma, "I have a cold, labour under a cold."
Kímāre, a. "cold;" e.g. dși kímāre, "cold water."
"Cool, quiet;" e.g. mo kímāre, "a quiet, easy person."
Kínei, ad. "exactly, exactly so, just so."
Kíni, s. sympathy, compassion, feeling; emotion, grief.
Kíni, a. "touching, moving, grieving."
Kínyá, a. "sweet, pleasant, agreeable;" e.g. ámo ākūrē kínyá fembá-tóro, "and her voice was sweet in the devil's ear."

Kír, v. "to bite;" e.g. wúríá nkir, "a dog bit me."

Kíra, s. "path, way, road, street."

Sóa kírāfe, "to set out, to start."

Kírāfe-féna, place where a road divides into two, also a cross-way.

"Way, side, part;" e.g. nu-kíra, "on that side;" níe-kíra, "on this side."

"Quarter, region." Their kíra náni are—

1. Térë-bo, "east."
2. Térë-dsi, "west."
3. Bóro berēma, "on the good," i.e. right hand; or fén-dom-bóroма, lit. "on-the-something-eat-hand," i.e. right hand, or south.
4. Mára-bóroма, "on the left hand," or north.

Kírā, "sickness, disease, ailment."

Kírá-dū, "hospital."

Kírā, v. "to be sick, to sicken."

Kíra, a. "sick."

Kírāre, a. "sick, unwell, poorly, indisposed, ill."

Kíri, v. "to tie;" e.g. án'da káke-kái kíri, "they bound the thief;" í yā bóre kíri, "tie thy bag."

Kúndo-kíri, "thought, study;" nkúndo-kíri mana, "I am studying."

"Put on," said of the neckcloth, and the cloths of females.

Kíri, s. a small kind of rice bird.

Kírífí, s. "a ghost." Perhaps from kíra and fe

Kírímu, ad. "as."

Kíríre, a. "tied."

Dáró kíríre, "stammering."

Kísi, s. "termite."

Kò, s. "palaver, matter, thing, case, cause, reason, account, sake, word."

"Palaver, dispute;" e.g. kó ba bē ánu bóro, "they have a great palaver."
"Objection;" e.g. án'do: kó bē múbara, "they said, We have no objection."

"Matter, affair, news;" e.g. mbé kó bē nīe? "what are the news here?"

"Matter, concern;" e.g. fáramani-kó, "heart's desire, wish."

"Opinion, judgment, sentence;" e.g. nkómu: á kúnni ká-maké ān’ tô nīe, "it is my opinion that, as he has stolen, he is to be left here."

Kò, v. "to wash, wash oneself, to bathe."
Kó-kūru, "washing yard, bathing-place."
Kóna, s. "washing-place, bathing-place."

Kó, v. "to give;" e.g. á nkó mīera, "he gave me a sword."

"Give for deliberation, lay before;" e.g. wúmu kéré-mándśa kó kómēa, "let us lay this case before the war-chiefs."

Kó or kówe, "let, suffer, permit, wait," an expression of politeness, just as we say in English, Excuse me a little, till, &c.; kó mbé tā, "let me go;" kówe sám-an' gbe, "suffer, wait till the morning dawn;" kówe mun' kún so, "allow that we may consider it."

Kó, s. "back;" e.g. í séi kó, "put it on thy back."

c. Muni, "go over, in war;" e.g. Térē-móēnu múni ánuko, "the Térē people went over to them."

c. Sā and bór, "to send with;" e.g. á mónu sákô, lít. "he laid people on his back," i.e. "he sent people with him;" ámo ánōa sündärú bór ákô, lít. "and they poured strangers on his back," i.e. "they sent strangers with him."

Kó, v. "to take out, to draw," used of fluids in the widest sense.

Kó, v. "deny;" e.g. í ma kó, íwā, zi, í ma dau, "do not deny, but do also not confess of thyself."

Kō, interj. "O!"

Kō, s. "salt."

Kō-fére-bórdorì, lít. "salt-tasting-finger," i.e. the finger next to the thumb.

Kōánaya and kōá'ya, s. "ground-pig."
Kōāri, v. "to speak, to sound;" e.g. démmé wé kūn koāriá "the child cannot speak."
"To blame, rebuke, scold;" e.g. mífá kōārií nda, hi nnyōmoéra, "my father rebuked me and my brother."

Koāri, s. "speech, rebuke, scolding; dispute, quarrel."

Koāsi, s. coral beads.

Koāsi-gbāra, a string of corals.

Kōgba, s. a peculiar kind of bēri dance.

Kōi, s. "sea, salt-water," probably connected with kō, "salt."
But some natives expressed the opinion that it is connected with koāri, "to speak," on account of the constant noise of its breakers.

Kōi, s. or koi, "plantation, field;" but used only in the following connexion—

Gbásā-koī, a cassava field, in which rice has not been planted first, vid. Dsombō.

Génderi-koī, "ground-nut plantation"

Kōiwa, s. "guawa" a fruit not unlike a pear.

Kōkoyē, s. "partridge."

Kōnē, s. "petition, supplication."
Kōnē sa, "to beg;" e.g. nā kōnē sā mfā, or nā kōnē sā mfāra, "I beg my father."

Kōnē, ad. "please, do."

Kōndo, s. "sloth," the animal.

Kōndšē, s. "ball," any thing globular, "kernel, kidneys."
Dúa-kōndšē, "cannon-ball."
Bu-kōndšē, "musket-ball."
Gbákoro-kōndšē, "palm-nut."
Kōndšē-kira, s. "scrofula."

Kōndšē-turu, "palm-nut-oil," oil prepared from the palm kernels, not the same as palm-oil, which is made of the fleshy substance around the kernel.
Kónía, s. "pig, hog."
Kóna, s. "matter, palaver, cause, concern."
Kónáma, ad. "no matter, never mind."
Kóndo, s. the large kind of locusts, which congregate in large swarms so as to darken the sky.
Kóndšukándsa, s. "the ant-eater."
Konsúru, s. "tree-root, root of a tree."
Kor and kor, s. a tree.
Kórı ngbó, "tree-fruit;" gbó-kon, "fruit-tree;" kúrá-dé-kon, "a weaver's beam;" téma-kon, the pedals of a loom."
Kóro, s. "mountain;" kórékoro, "at the foot of a mountain."
Kóro, s. "famine, hunger, appetite;" e.g. kóro béra, "a famine happened;" kóro bé nda, "I am hungry;" kóroba bé múa, "we are very hungry."
Kóre, a. "washed, clean."
Kóri- gbére, s. a species of jackal or fox.
Koro, postpos. "under, underneath."
Kóro, a. "old;" e.g. kai kóro, "an old man;" kúra kóro, "old cloth."
Kóro, ad. "long ago, long since;" e.g. yá mu só kóro? "didst thou know us long since?"
Kóro, s. rice when not yet cooked.
Kóro gbére, or kéro tûre, "clean rice."
Kóro, gbára, "rough rice."
Kéro, s. this is said to be a round mat, neatly made. I have not seen it myself, and, as Ndore informed me, mó kúrur gë fém birí dše, ái ti káráro gbá, i.e. "not many persons see that thing; it is carefully preserved in a box." Now this kéro the English-speaking Veiese always translate as "crown," because it is used at the installation of a king; however, as the mat is not placed on the king's head, but as he is seated on it, it has more similarity with a throne than with a crown, although it is identical with neither.
Koro-mándṣa, the king of a whole country, as opposed to the chiefs or mándṣa over one or more towns.

Si kórọma, "to enthrone, to install a king."

Kóro, and sometimes kóworọ, s. "a walled-in yard."

Kóro, s. "flute."

Kóro-káma, i.e. kóiro-káma, "sea-elephant, sea-horse, walrus."

Kósíia, s. the yellow rice-bird, a kind of sparrow.

Kówa and kóa, s. "sandal, shoe."

Kóa kẹ, "to put on shoes."

Kówa kínyáma, "boots."

Kóngọ, s. a small kind of round gourds, used for drinking-cups.

Kóri, s. "leopard."

Kóri nyim, "leopard's tooth;" kóri gbóro, "leopard's skin."

Kóró, a. "large, big, great."

Kóro, s. "a cask, barrel."

Gbé-kóro, "a cask of rum;" gbófu-kóro, "a barrel of biscuits."

Kóróa, v. "to make great, large, big."

Kóró, s. "a fenced-in yard."

Kụ, s. "house."

Tie-kụ, "fowl-house."

Kụ, s. a very large species of spider.

Kụ, s. also kú-bere, s. "rupture, hernia."

Kumáka, v. "to redeem," e.g., a pledge, or from slavery.

Kumáka-mo, "redeemer."

Kúmáre, s. "palm-nut."

Kúmáre-kóré, i.q. tóngbọ, "palm-tree."

Kumbénde, a. "whole;" e.g. á ma ná kumbéndẹa, "he did not bring a whole one;" úrko gbásá kumbéndẹa, "give me a whole cassada."

Kúmberẹ, s. "knee."

Kúmbi, s. "dew," when lying on plants or the earth.

Kúmbíro-dóma, "dew-shirt," i.q. dóma, worn by the more respectable natives instead of a common gbáre.
Kumburu, v. "to roll;" e.g. dúgbá-kóndšě kumburúa, "the cannon-ball rolled on;" i sémme kumburu, ám' bó kírāma, "roll this stone out of the road."

Kumma, "on, upon;" e.g. mása kumma, "on the table."
Kói-kumma, "on the sea."

Kumu, s. "bee."
Kúmú-dši, "honey."
Kúmu-sā, "bee-hive."
Kúmu-vómbe, "queen-bee."

Kúna, a. "bitter."

Kúna-kúna, s. "gall, bile."

Kune, v. "to awake, waken."
Ya kunē? in addressing one person; and wá kunē? in addressing more than one person; a common salutation, used from morning till late at night, the original meaning being lost sight of, so that the English-speaking Veis always say it means, "how do you do?"

Kúnda, v. "to bend" (i.e. bunda); e.g. ná ngánga kúnda, "I bend myself;" ná sée kúnda, "I bend a switch."

"To roll up;" e.g. ná wárā kúnda, "I rolled the mat up."

Kúnda, v. "to grow, grow up."
Kúndā, s. for kúndu-dā, "iron-pot."

Künde, s. "bird."
Póro-künde, s. "duck."
Dúäkë-künde, s. "turkey."

Kúndī, s. "hair, feather."

Künde-kúndë, "bird's feathers."

Kúndši, s. "razor."

Kúndu, s. "iron."

Kúndu mi, "to perform a war-dance."

Kúndu, a. "short;" e.g. kírá kúndu, "a short road."
Kúndu kúndu, "a short piece of iron."
Kúndu, s. “shortness; privation, exertion;” e.g. á dșé nga kúndůma, “he got it through my exertion.”

Kún-te, s. “pate.”

Kúnu, s. “the day past;” e.g. kúnu-sáma, “yesterday morning.”

Kúnu, ad. “yesterday.”

Kúnuko, ad. “on the day before yesterday.”

Kúnye, s. “smell, stench, stink.”

Íwáro kúnyawéibo, or ìkúnyawéibo, “thou stinkest;” ná ra kúnye dar, “I smell it.”

Kúnye and kúnye, v. “to smell;” e.g. ná ra kúnye, “I smell it;” a kóré kúnye, “he smelt at the rice.”

Kur, s. “head, top, pitch, surface.”

Kún-te, s. “pate, zenith;” e.g. téreá ke kún-te, “the sun has reached the zenith.”

Sí kur, “to lay on one’s head, to charge him;” e.g. án’da kòe sī sán-kur, “they charged the deer with the matter.”

Kún so, “to deliberate, ponder, muse;” e.g. kówe, mün‘ tā kún so, “excuse us, that we may go and deliberate.”

Kündó-kiri, s. “thought, study, sense, remembrance, memory;” e.g. ná kündó-kiri ma, “I study, I remember.”

Kündó-ban, s. “perplexity, confusion;” e.g. á ma kündó-bán so, “he knew no confusion.”

Kündó-ka, “to inform, to tell;” e.g. mbé táfa kündó ka, “I shall go and tell his father.”

Kum, v. “to grow;” e.g. mbé kunna, “I am growing.”

Kur, v. “to be able, enough for, to match, equal;” e.g. nīma kur úra, “I do not equal thee;” dșié ma kúr á kúnda, “the water was not enough for his head,” i.e. “the water was not enough to fill his head.”

c. Koro, “to be strong enough for, equal to;” e.g. mbé kur ákoro, “I am not equal to it;” mbé kun síye koro, “I am not strong enough for the venison,” i.e. “not so strong as to carry it.”

“To overcome, prevail against, subdue, subject;” e.g. ná
kun í koro, "I have overcome thee;" yá bán kundá nkoro, "thou hast already prevailed against me."

Künkórd, or künkuru, a., perhaps from kúrùr and kórd, "much, many, numerous;" e.g. díí künkuru, "much water;" dására künkurúnu, "many lions;" dómbo künkuru, "a numerous crowd."

Kúó, interj. "O!"

Kúra, a. "raw, uncooked; fresh, green;" e.g. súye kúra, "raw meat;" kóró kúra, "uncooked rice;" dśamba kúra, "a green leaf;" kor kúra, "a green tree."

Kúrá, s. "cloth;" e.g. ná kúrá dé, "I weave cloth."

Kúrá-dé-mo, "a weaver."

Kúrá-dé-kon, "a weaver's beam."

Kámmá-kúrá, or kándó-kúrá, "country cloth."

Póro-kúrá, "European or American cloth."

Kén-gura, "trousers."

Kúrá-bu, s. a strip of cloth as broad as the native weavers can make it, i.e. from four to six inches. In order to make use of them for clothing, these kura-bu must first be sewn together.

Kúrė, s. "word, voice, report;" e.g. Vei-mónuá bú-kúrė dán, "the Vei people heard the report of the guns."

Kúrė dśau, "to break a word;" e.g. í ma nkúrė dśau, "do not thou break my word."

Kúrė firi, "to reply;" e.g. núma kúrė fí nu, "I did not reply."

"To crow;" e.g. tíeá kúrė firi sái ghén, "the cock crew just before daybreak."

Kúrė dóndo, "concord, harmony, union;" e.g. kúrė dóndo ai bóro a sáu, lit. "union lays the whole country down," i.e. "makes or keeps it quiet."

Kúrė tá kán dóndo, "to agree, be unanimous;" e.g. ánu kúrė ma tá kán dóndo, "they did not agree."

Kúrêa, v. "to deceive;" e.g. yá nkúrêa, "thou hast deceived me."

Kúrêa-mo, "a man who may be easily deceived."
Kūrī, v. "to go or walk round, carry round; surround."
   Nā kūrī sāndśāra, "I walked round the town."
   N'kūrīa nnyōmo sāndśāro, "I carry my brother round the
town;" kērē-mōnu kūrīa sāndśa, "the soldiers surrounded
the town."
Kūrīma, s. "dry season."
Kūru, s. "bone."
   Nyé-kūru, "fish-bone."
   Tē-kuru, "spine."
   "Stone of fruits;" e.g. dōmbō-kūru, "a plum stone."
Kūru, s. "hinder-part, seat."
   Kūru-sī, breeches, worn by the natives, like our bathing-
breeches.
   Kōrē-kūru, the bottom of a tree.
   Tāmba-kūru, s. that part of a spear which is opposite the
point.
   Kūru bi, "to begin;" e.g. mōa dāman bā kūru bi, "we be-
gan a conversation."
Kūru, v. "to be silent, keep silence;" e.g. īkūru! "keep silence!"
c. Ra, "to let alone, leave in peace;" e.g. ī kūru nda! "let
me alone!" ìfa kūrēra, "my father leaves thee in
peace."
   "To cease, desist from;" e.g. ānum' kūru kērēkēa, "they
are to desist from warring."
Kuru, a. i.q. kōrō, "much; great, big."
Kūrūa and kūrūwa, s. "war-hero, a more than common warrior."
Kūrun, a. "much, many;" e.g. mōēnu kūrun, "many peo-
ple;" kōrō kūrun, "much rice."
Kūrumbba, a. "very much, very many."

M.
Ma, ad. "not;" e.g. ìma māndsā dāse, "I did not see the chief;"
i ma tō ndāse? "didst thou not tell me?"
Ma, v. "to seem, to appear."
Ma, v. "to make, perform, do, commit, cause;" e.g. ī kē ma!
do this!" ìma kō nyāma máira, "I did not do thee
harm;" kármbá bóre ma, "God made the earth;" m̀fa akéré ma, "my father made a house."

"To make," i.e. "to say, produce a sound," the exact import of which is not understood; e.g. ánù m̀a, mínà, "they make (i.e. say), Amên!" ámo ái ma kéréku, "and she made kéréku," i.e. "and she cried as monkeys cry."

"To be done, to happen;" e.g. hi kò ámá, "if something has happened to him;" mbé ma? "what happened?"

"To apply, to put;" e.g. ánù túrié má nu, "they put oil there."

Béré ma, "to commit adultery."

Má-kò, "business, work."

Mà, postpos. "on, upon; above, over;" e.g. másàma, "on the table." It is frequently affixed to kun; e.g. kéré-kúmma, "on the house;" mása-kúmma, "on the table;" kùr kúmma, "on the head;" dumà kúmma, "on the ground."

Máfìri, s. "brain."

Mái, v. "to abuse, revile;" e.g. i má m̀ba mái! "do not abuse my mother!"

Mákiri, v. "to dress, put on clothes;" e.g. nà ngárga màkiri, "I dressed myself;" ìmbà nnyómo màkiri, "my mother dressed my brother."

Máma, s. "milk, spleen."

Máma, s. "grandmother."

Mámáda, s. "grandfather."

Mánde, a. "other, another."

Mándsà, and sometimes mà́ya, s. "chief, any great, rich man."

Kóro-mándsà, "king."

Mándsà-dén, "a free-born person."

Mándsà, s. a whisk or broom made of the spines of palm-leaves, about one and a-half to two inches in diameter. The people, and especially the chiefs, frequently carry it in their hands to drive away the mosquitoes and flies. Together with the tunígbé, it constitutes the insignia of the king's speaker.
Mani, postpos. "on, at, by, with, close to, next."

Máni-woro and Máni-kóró, "Mani rice," i.e. a small-grained rice with blackish chaff, ripening very quickly, and therefore also called kóró gbándere, "hot rice."

Mányáre, s. "cat."

Mára, s. "dispute, quarrel; growl, snarling; resistance, defence." It is often contracted into má; e.g. kóría má māye, "the leopard growled at him;" i kúru mára ma, "cease to make resistance;" núma dau, úgā, zí, mmá mára ma, "I did not confess, neither did I make a defence."

Mára, v. "to be lighted, kindled;" e.g. tá a mára, "the fire is lighted;" tá ma márāwe? "is the fire not yet lighted?"

"To shine;" e.g. téreā mára, "the sun shines."

"To light, to kindle;" e.g. i fára mára, "light the torch."

Mára, generally mó-mára, s. "the left, left hand, left side."

Mmáráro, "on my left;" dsha-fenni bó mo-máráro, dsha-fem bó mo-tóro, "goods will come from the right and left."

Mára-bóro, "left hand;" mára-kem, "left leg;" mára-wá, "left side."

"Wrong, injustice, impropriety," i.e. something opposed to what is right; e.g. á ma márawá ma, "she has not done wrong."

Mára, s. "war-dress," covering the whole body with the exception of the eyes, and consisting of cloth and the head part of a dried skin.

Mára, ad. "improperly, roughly, harshly;" e.g. á kún'í á gbái márá, "if he speak it harshly."

Márake, v. "to raise up, bring up, mind, nourish," said only of animate beings.

Máre, a. for márére, "lighted, kindled."

Fára máre, "a lighted flambeau."

Mári, s. an amphibious animal, as large as a cow, living by day in fresh water, and coming out by night to graze. It is black, without either horns, tail, or hair, is short-
legged, and has diminutive eyes. Being very fat, the natives are very fond of its flesh.

Máro, v. "to be ashamed, to blush; to put to shame."

Mása, s. "table."

Mázu, s. a kind of dance, accompanied with wild gestures of the arms.

Mé, pron. "this."

Méi, v. "to consider, deliberate;" e.g. nā kōmu fōimei, "consider what I say;" mbe īkūre méira, "I will consider thy word."

Méremere and mémère, s. "mirror, looking-glass."

Mése, a. "small, little."

Méseri, s. "needle."

Mbá and mbáa, ad. reply to an expression or action which has given much pleasure and satisfaction.


Mei, v., i.q. mai, "to revile, abuse."

Mi, v. "to drink."

Tawara mi, "to smoke."

Mé-fen, "drinkable."

Miamia, s. "lightning."

Mie and mîa, s. "knife, cutlass, sword."

Mîe and mîa, v. "to remain long, to delay;" e.g. á mîá nu, "he delayed there;" mma dîa úni mîe nie, "I do not like to remain here long."

Mîe, a. "likely, probable;" e.g. á we mîe fônøa, "he is likely to vomit;" mfā were mîe tā, "my father is not likely to go."

Mîra, and more frequently mina, pr. "which, which one."

Mîra and mina, ad. "where? whence? whither?"

Mírinya, s. "Boa-constrictor," a large serpent, swallowing goats and deer.

Mírinyā, v. "to fear, be afraid;" e.g. ɪ ma mírinyā! "fear not!" mmírinyā mfar, "I fear my father."

Mírinyáre, a. "afraid, fearful;" e.g. á mírinyáremu, "he is fearful;" mmírinyáremüira, "I am afraid of thee."
Mo, a. "cooked, done;" *e.g.* súye ā mó, "the meat is done;" dórē ā mó, "the rice is done, cooked."

"Ripe," thus used only of rice; *e.g.* kóro ā mó, "the rice is ripe."

Mo, s. "man," said of the species; "person, somebody."

Wúru-mo, "a parent."

Kéré-mo, "warrior, soldier."

Déri-mo, "carpenter, joiner."

Tórra-mo, "blacksmith."

Súnda-mo, "stranger, visitor, guest."

This word placed after any verb gives the force of our participle; *e.g.* férékë, "to trade;" férékë-mo, "one who trades, a trader."

Kára, v. "to attend;" kára-mo, "an attendant."


"Relative, relation;" *e.g.* bëma nā mómuira, "because thou art my relation."

Móngu, s. the yolk of an egg.

Móre, s. title of any Muhammadan, especially the priests.

It may be a corruption of Moor, or Mosl (مُصْلِّي).

Múmu, s. "deafness and dumbness."

Múmu-mo, "a person deaf and dumb."

Múni, sometimes múli, v. "to turn, to empty;" *e.g.* i sómme muní! "turn this stone!" i dëšé muní! "empty the water!"

Dëšá muni, "to be giddy, whirling;" *e.g.* ndëšá muni, "I am giddy."

Múnìa, n. "to turn, to turn oneself."

Músu, s. "woman."

Músuba, s. a woman is thus addressed who is younger than the speaker, and whose name you do not wish to repeat.

Músūma, a. "female."

Dem múśūma, "a girl."

Ni múśūma, "a cow."

Tëf múśūma, "a hen."
Na, v. "to come, come back, return;" e.g. úfa á na, "my father has come." It is often followed by ke, more emphatically to express the actual arrival in a place; e.g. ánú nánú kéea sándšáro, "they came and arrived in the town."

Nā-bánda, "time to return."

Náma, a. "new;" e.g. kúra náma, "a new cloth."

"Fresh, additional;" e.g. mú wē mó nama béreáro, lit. "we will no more give up fresh people."

Námara, a. "slippery;" e.g. kírámé a námara, "this road is slippery."

Námara, v. "to slip, to glide;" e.g. nā námara kírámá, or nā námā kírámá, "I slipped on the road."

Nę, s. "tongue."

Néke-mo, s. "a spy."

Néne, v. "to deceive, impose upon;" e.g. ā nnéne, "he imposed upon me;" mbē ī nēneā, "I shall not deceive thee."

Néne, v. "to overhear."

Nési, s. water with which Arabic sentences have been washed off a tablet on which they had been written, and which water the natives are directed by Muham- mādan priests to drink, or to wash themselves with, instead of using medicine.

Ndógba, s. pains about the eyes.

Ni, v. "to taste;" e.g. í mā ní! "do not taste it!" nā kēfe ni, "I tasted a pine-apple."

Nī, s. "past time, time long gone by, ancient time;" e.g. nī sēndše, "the first time," i.e. "in the beginning;" nī kórókoro, "olden times;" Ámā-kerē-nī ā bān, "the Amara war-time is passed," i.e. "the time of the Amara war is passed."

Nī, ad. "in past time, in bygone days, long ago." This adverb is frequently expressed by a mere perfect tense in other languages, vid. Grammar.
Ní, s., and often níne, s. "cattle, bullock."
Ní káima, "a bullock."
Ní músúma, "a cow."
Níemberé, s. "a cockroach." This name I received at Wakoro; but in Dsáíaro they called the same nípepé.
Níe, s. "place where one is, this place;" e.g. á ma mígínya níera, "he must not fear this place;" níemé, "this place;" níe-kíra, "this side."
Níe, ad. "here, hither;" e.g. i ná níe, "come hither!"
Ními, a. "palatable, savoury, sweet."
Nímísa, s. "misfortune, accident, misery, ruin;" e.g. ná nímísa díse, "I have experienced misfortune;" nímísa-kó ntara, "an accident has happened to me."
Nímo, s. the trunk of an elephant.
Níni, s. the strings on a native loom, which take one half of the warp up and the other down.
Níkó, s. "elbow."
Níno, s. "dirt;" e.g. kíráméfé nóroba, "there is much dirt on this road."
Níno, v. "to dirty, make dirty;" e.g. ná kírámé nóro, "I dirtied this cloth."
Nínoa, v. "to be dirty, to make dirty;" e.g. ná démé nóroa, "my child is dirty."
Níno, but generally contracted into nóre, a. "dirty."
Nóri, v. "to be wet; to wet, make wet."
Nórire, a. "wetted, wet." It is often contracted into nóire; e.g. ná dóm-fere nóire, "my wet apparel."
Nou, s. and neóu, s. "turban."
Nóu, s. a masked woman in the sande ceremony, intended to represent a demon or the devil.
Nu, s. "yonder place, distant place," the opposite of nie; e.g. mbé nú díswa wére, "I shall see that place to-day;" núme and núro, "in that place, there, yonder;" núkíra, "on that side;" mbé táfoa nu-mónye, "I shall go and tell it to the people yonder;" nú-marndá-tor Gbákoi, "the name of the king of that place was Gbakoi."
Nu, ad. "there, yonder;" e.g. á bé nu, "he is there;" án' táró nu, "they went there again." Sometimes it loses its demonstrative force, and denotes existence in space generally, just as the English "there is," or the French "il-y-a;" especially so in relating stories; e.g. múśīe bé nu, "there was (once) a woman, &c.;" mú bē sírā nu, "we were (once) sitting somewhere."

Nū, s. "bowels, intestines, entrails."

Nū mēse, "gut."

Nū ba, "colon, paunch."

Nū, v. "to hide, to conceal."

Nūmu, s. a very large kind of toad.

Nūnu, s. "the beaver, an amphibious animal."

Nyáma, a. "long, tall; distant, far;" e.g. kon nyáma, "a tall tree;" kai nyáma, "a tall man;" kíra nyáma," a long way."

Nyáma, a., doubtless from nyí ā má, lit. "good it (is) not," "bad, evil, wrong, wicked, criminal;" e.g. mú kur kò nyáma mára, "if we have done wrong to him."

Nyána, s. "spirit, demon, ghost; devil," supposed to live under deep water, or in the bowels of the earth.

Nyára, s. "louse;" e.g. nyára bi, "to catch lice."

Wúru-nyára, "dog-louse, flea."

Nyau, s. a wild spice.

Nyérima and néiyima, s. the part of the head about the eye- brows; the hair on the eye-brows.

Nyei, v. "to be speckled, to make speckled, to speckle;" e.g. ná gbóře nyei, "I speckled paper," i.e. "I wrote."

Nyéire, a. "speckled;" e.g. tíe nyéiremu, "the fowl was speckled."

"Written;" e.g. gbóře nyéire, "a written letter, a written book, or written paper."

Nyénye, v. "to scatter, disperse."

Nyéríma, s., i.q. nyéríma, "eye-brow."

Nyí, s. "beauty, fineness, handsomeness;" e.g. á nyí á tá, "his beauty is gone."
Nyi, v. "to be beautiful, handsome, fair, fine;" e.g. ndía-mo
nyí gba, "my friend is very beautiful."

Nyía, v. "to make fine, good; to get ready, prepare, make;"
e.g. í ná gbérgbe nyía, "get my bed ready;" án'ú da
sána nyía, "they prepared a couch."

"To produce, to yield;" e.g. kóre nyía kúrumba, "the rice
yielded very much."

"To be good, to be favourable;" e.g. án'da k'é-yewá sá, ámo
á nyía, "they augured by sand, and it was favourable."

Nyía and nyífáre, a. "beautiful, handsome, fair, fine."

Nyíe, s. "fish."

Nyína and nyíra, v. "to forget;" e.g. íma nyína mfa kúreá,
"I do not forget my father's word."

Nyiír, s. "tooth."

Káma-nyíir, "ivory."

Nyô, s. "likeness, similarity."

"Brother or sister;" e.g. wú ná múšie nyô bere, "give up my
wife's sister;" but generally nyô-mo, "family likeness."

Nyôbi, s. "likeness, similarity;" e.g. ná á nyôbi, dse, "I saw his
likeness;" mu férã mba nyôbi, "I and my mother
are alike;" mu férã mándša nyôbi, "I am like the
chief."

Nyôma, v. "to be like, similar;" e.g. mu fera mba nyôma,
"I and my mother are alike."

Nyôma, ad. "about," used in connexion with numbers; e.g.
á kurr kí nu fera nyôma, "if he has slept there about
twice;" ná mõ mo-bândé nyôma dse, "I have seen
about twenty persons."

Nyômo, s. from nyo and mo.

Nyômo káima, "brother."

Nyômo múšüma, "sister."

Nyôro, s. "corn, Indian corn, maize."

Wônye-nyôro, "kuskus," a kind of guinea-corn, so called
from the rough sensation it produces in the throat
when eaten before it is thoroughly done.
N'.

Ng'ga, pr., for ñwa-ñwa, "I, my."

Ngere, ad. "only;" e.g. ñfa ńfô ngere, "my father only spoke."

Ngérê, s. a dance accompanied with a peculiar kind of song.

O.

Ô! interj. "O."

P.

Pa, s., and pai, a title given to elderly, respectable people, and doubtless of the same root with our "pa." It may be rendered by our "Mr. and Sir;" e.g. pâ yâ kune? "how are you, Sir?" pâ Dôara, ñâ! "come, Mr. Doara!"

Pábô, s. "parrot."

Pâburu, s. a small kind of sparrow.

Pákai, s. "pawpaw;" pákai-gbo, "pawpaw-seed."

Pákenna, s., from pâ and kenna, seldom merely kenna, "spider."

Pákenna-dsâra, s. "spin-web."

Pási, s. "pocket."

Pâtâwa and pâtâra, and both contracted into pâtâ, "money, cash."

Pâtâ gbêma, "silver money."

Pâtâ dsâre. "gold coin."

Páwa, s. "pay, payment."

Páwa, v. "to pay."

Pâwâro, s. "temple of the head;" e.g. mpâwâro dsâra, "my temples are red."

Peñê, a. "all, whole;" e.g. peñêmê? "is this all?"

Peñê; ad. "first;" e.g. ñnâ peñê, ìtoá ná, "I came first, before thee;" kówe, ìmbé fén dom peñê, "let me first eat something."

Pêrê, conj. "too, also, even;" e.g. á pêrê á sírá, "he also was rich;" kë pêrê bera, "this also fell."

Pê, s. "bush cat, or wild cat, civet cat."

Pfurúa, s. the stick used for a trap, trap-stick.

Pfurúa sérê, "to set a trap."
Pi, v. "to fly;" e.g. künde píra, "the bird flies;" dúa-kóndse píra púrù, "the cannon-ball flies quickly."

Píripírí, ad. "incessantly, without intermission."

Pó, s. "eagle."

Póndi, s. "cane, rattan."

Póndi búna, or póndi bûmbara, "a whole," i.e. "unsplit cane."
Póndi tère, "a split cane."

Kára-póndi, "string of a bow."

Póno, s. "gut, intestines, entrails, bowels."

Póti, s. the pus of the eyes.

Pówo, s., often contracted into pó, "broom," viz. a fine one, used within doors.

Pówo, s., and also contracted to pó, s. "pigeon, dove."

Pór, ad. "distant, far away, far."

Póro, s. probably a corruption of Portuguese. They having been the first white people seen by the Africans on the west coast, it became a denomination for white men in general. It is now applied to Europeans and Americans, and by way of politeness also to those Negroes who have had some education and are more civilized than the natives of the country. But the natives themselves are aware that, when they call Negroes Pòros, they use this term not in its proper sense; and they have often told me, we know very well that they are not real Pòros, but we call them so because they have been in white man's country, and like to be called so. There is no root in the Vei language from which the word could be derived; and the natives know no more of it than that it signifies "white man." They also use it of any thing that they want to designate as of superior quality and foreign introduction; e.g. Póro-kóro, "large-grained rice with yellow chaff;" Póro-bána, "banana;" Póro-kóndse, "cocoa-nut;" Póro-künde, "duck."

Pórorn, ad. "along, on; in vain, for nothing, without reward, without cause or reason, at random."
R.
Re, ad. "where?" when; e.g. íwàre? "where art thou?" ná dšì tfìere gbérn, "when I have quite crossed the water."
Ro, v. "to say, suppose, think." Joined with the pronouns it undergoes the following euphonic changes: ñó, ñò, áró; múró, wúró, án'dó.

S.
Sa, v. "to lie down;" e.g. ná sá ná gbérrgbéma, "I lie on my bed."
"To lay down, put down, put, lay;" e.g. ná mè sa másáma, "I laid the knife on the table;" á sákò, "he put it on his back;" pó á kérie sa, "the eagle had laid egga."
"Apply to;" e.g. á wòso sádšáro, "she applied chalk to her face."
"Present, give;" e.g. ná sè sáira, "I give thee thanks."
Sá duma, c. "to surrender to;" e.g. mú wè sá duma wúyè, "we will not surrender to you;" ánì sáïye dúma, "I will surrender to thee."
Fára sa, "to please;" e.g. á kò á fára sa, "his word pleased him."
Díambo sa, "to hold a discourse."
Kéu sa, "to have a dream, to dream;" e.g. ná kéu dòndo sa nnyómoénu ságbà, "I dreamt of my three brothers."
Dá sa, "to sharpen, strop;" e.g. ná na mię-dá sa, "I sharpen my knife."
Sá, s. "depository, case, sheath."
Míe-sá, "the sheath of a sword."
Sa and sai, s. "early morning, before day-break."
Sa, v. "to draw together, draw near, approach;" e.g. i sá mbará, "draw near to me."
"To draw, to pull, to haul;" e.g. á kùnwè sa, "he hauled the gourd."
Sákì, s. "dagger, poniard;" sákì-sá, "dagger-scabbard."
Sámá, v. "to be lost, go astray, wander."
"To lose;" e.g. ná na mię sámá, "I have lost my knife."
Sáma, a. "lost, wandering."
Sáma, s. probably from sa and ma, the time which follows on or after the sa, i.e. "morning."
Sína sáma, "to-morrow morning."
Sáma hwe, "good bye."
Sámáro, s. "rainy season."
Sámba, s. "basket."
Sábma, v. "to tremble, to shake;" e.g. mbémuisámba "what is the matter that thou tremblest?"
Sána, ad. "just now, immediately, presently, instantly; a little while ago, scarcely."
Sána, s. "place for lying down; couch, sofa."
Sánde, s. a religious institution, in which the females are instructed in singing, dancing, and other things which they keep secret, and also have to go through the rite of circumcision. A female who has gone through this rite, which is usually the case about the time she has arrived at the age of puberty, is called a sande-musu; and one not gone through it, a gbôrôa. All Vei women are said to be sande-musienu. This institution seems to be to females what the beri is to males, with this difference, however, that females are circumcised (kése-kún tie) in the sande only, whereas males are usually circumcised (bôtu tie) in infancy, and in the beri only when it has been neglected before; and that the men receive the national mark in the beri, whereas the women do not receive that mark at all.
Sánde, a. "hired, bought."
Sánde, s. "craw-fish, river-lobster."
Sándi, v. "to throw down," viz. in wrestling; e.g. ná i sándi, "I threw thee down."
Sándsa, s. "town."
Sáni, s. "glass-bottle."
San, s. "year."
Sar kémìnàna, "next year."
Nikó-san, "last year."
San, s. a kind of hornless deer, as large as a small goat, and supposed to be very sensible; hence the natives tell many fables concerning it.

San, v. "to buy;" e.g. nā tē sān, "I bought a fowl."

"Hire, bribe;" e.g. ān'da kēre-mō hōndōro féra sān, "they hired two hundred warriors."

Sāra, s. "saline," place where salt is prepared by boiling salt water.

Sāra, ad. "well, thoroughly;" e.g. nā fémmē so sāra, "I know this thing thoroughly."

Sāra, s. a kind of gourd.

Sāra, sāraka, and sādaka (from Arabic صَدَا, "alms."

Sāsā, s. a musical instrument, consisting in a gourd of the size of a child's head, loosely surrounded by a net, in which large beads are fastened, which, when shaken, makes a very loud rattling noise.

Sāwa, s. "law."

Sāwa sa, "to give a law."

Sāwa dāsau, "to break a law."

Se, s. "thanks."

Sē sa, "to thank."

Í se, referring to one person, and wū se, referring to more, are used as a salutation to express sympathy and congratulation; e.g. when a land-owner visits his labourers on the farm he salutes them by wū se! and they reply, ê. If a person had sustained a loss, or received an unexpected fortune, they say to him, í sē!

Sēwūru and sēūru, s. "rice-soup."

Sēmbē, s. "strength, power, force, energy."

Sēmbē, v. "to place against, to lean against;" e.g. ā bīmbirīe sēmbē bāndāra, "he placed a ladder against the cotton-tree."

"To lean;" e.g. nsēmbēā nā tungbērā, "I leaned on my staff."

"To go, turn, hang on one side;" e.g. dēndēe sēmbē, "the vessel hangs on one side."
Séné, s. "farm." viz. when cleaned and planted.

Séné gbéndi, or merely gbéndi, a farm after it has been cleared of the bush, and before it is planted.

For sénëro they generally say sëнđë, "in the farm."

Séré, v. "to go up, come up, ascend;" e.g. ă sëré kanmbâ bara, "he went up to God."

"To rise;" e.g. téreë séré, "the sun rose."

"Climb up;" e.g. ă séré kóro-kándo, "he climbed up a tree."

Séréndëndë and sëndëndë, s. the inner palisade round a town.

Séré, and contracted into së, s. "pawn, pledge."

Sésë, s. "wild duck."

Sëwë, s. "charm, amulet," consisting of a scrip of paper sewn into cloth and leather, and worn about the body as a safeguard against all sorts of misfortunes.

Sëwë nyia, to prepare a charm for the use as amulet.

Sënde, s. the water which drops from the edge of a roof during rain.

Sënde, v. "to pour gently."

Séné, s. "salutation, welcome."

Séné së, "to salute, to welcome."

I séné and wu séné! are used when people meet each other on the road, and seems to correspond with our "welcome!" The reply then is, mbââ!

Sen, s. "stone, rock."

Sën, v. "to say, tell, speak;" e.g. mbëmu í mā sëndëse sëndëse? "why didst thou not tell it me first?" í mā sëndëse, "do not tell it me."

Sën, v. "to dig."

Sen, v. "to play the bùn'a, or country harp, by touching its chords with the fingers.

Séré, a. (sërëre?) "said;" e.g. köe sëremu, "it is the said thing.

Séré, ad. "very;" e.g. kâimë ă köe dsau séré, "this man's case is very bad;" kai nyámâmu séré, "the man is very tall;" dsan séré, "very far."
Séri, s. "witness;" e.g. kánmbá ton ná séri, "God is my witness"
Sése, s. "switch, whip."
Sí, s. "buffalo."
Sí, v. "to sit down, settle;" e.g. sí na gbéněro, "sit down in my chair."
  "Set, put, place;" e.g. i dórẹ sí ná gbéngbésu, "set the child on my bed;" a gbára sí, "he put on his hat."
Sí kümma, "to lay on one's head, to charge him with something."
Sí-sí, "to wait a little while."
Sí, s. "riches, wealth."
Sí-mo, "a man of wealth, a rich, wealthy man."
Sí and síra, v. "to make rich, enrich, to be rich;" e.g. mãndsá a síra, "the chief is rich."
Síkẹ, v. "to become;" e.g. Dṣúba síkẹrọ gbá, "Job became again very rich."
Síá, s. "bill-hook."
Síbara, and often contracted into síbá, s. "onion."
Síe and síe, s. "blessing."
Síkẹ and síkẹ, v. "to bless;" e.g. ná rā síkẹ, "I blessed him."
Síkẹ, s. "sacrifice."
Síkẹna, place where sacrifices are made; e.g. mó kúnni sándsá só nie, a síkẹ-nawáiti, "if one builds a town here, it has its place for sacrifice."
Símbíri, s. "joint."
Símbíri, v. "to join."
Sína, s. "coming day, to-morrow."
  Sína, lit. "coming day's back," i.e. "day after to-morrow."
Sína, s. "sitting-place, seat;" e.g. sínámé, "here is a seat."
  "Place for a settlement;" e.g. kóna kum báár ánu sína dṣíra Dúru-koro-móénūra, "when the matter is finished, they will show the Liberians a place for a settlement."
Sínéběri, s. "yam."
Sínéběri túru. "to plant yam."
Sin, s. square pieces of ivory or palm nuts, used in a certain game, and also the game itself.

Sīra, s. "loan;" e.g. ëtā sīrabirā, "go and take a loan."

Sīra, v. "to lend;" e.g. kōne nsīra yā gbōrēa, "please to lend me thy book."

Sīra, v. "to sit, to live."

Sīsi, s. "gnat, fly."

Sīsī, s. "smoke."

Sīwīri and sirī, s. "scarlet cloth."

Sīwīri, s. a beautiful scarlet-coloured bird with black wings, of the size of a sparrow.

Sō, v. "to know;" e.g. nā kōmēsō, "I know this."

Sō, s. "bean."

Kāmmā-so, "country beans."

Pōro-so, "white men's beans."

Sō, v. "to stand;" e.g. sō mmāni, "stand with me, stand on my side!"

"Set up, erect, build;" e.g. à dú sō áye, "he built a town for her;" à sāndā so, "he built a town."

"Put ashore, land;" e.g. mbē yā dēndē sōa, "I shall land thy canoe."

"Raise, stir up;" e.g. mōmu kūn kērē sō nda, "if any man raise a war against me."

"Raise, breed;" e.g. ai bānu sō, "he raised goats."

Sō kōro, "to join, assist in a matter;" e.g. mbē sō yā kōro, "I will assist thee in thy cause."

Sō, c. fe, "to pursue, follow, accompany;" e.g. wu sō sundā-nūfē, "pursue the strangers;" mbē sōrēfē, "I shall accompany thee;" mbē sōro mfafe, "I shall follow my father."

Sō kirāfe, "to set out, start, depart;" e.g. ámo ánū sōa kirāfe, "and they started."

Sōna, s. "standing-place, station, end."

Sō, v. "to send;" e.g. mbē isō, "I will send thee."

Sō, s. "firewood;" e.g. nā sō gbirin, "I pile up firewood."

Sō and sō, s. "horse."

Sō-dson, "ass, donkey."
Sō, s. the remuneration given to a country doctor for his attention: always given in advance.

Sóke, s. to give such a remuneration.

Sō. a. "day, time;" e.g. sō bōro, "some time;" sō gbi, "all times, constantly;" sō sūmféra, "a week."

Kái-sō, s. the four days which a male child has to remain in-doors after birth before it is allowed to be carried into the open air.

Mūsū-sō, s. the three days during which a female infant is kept in-doors.

Sō, s. "hole, ditch, trench." Before suffixes, and in the context, it is not unfrequently pronounced su.

Sō, v. "to stick, prick;" e.g. yā nso mēsērā, "thou hast stuck me with a needle."

Sóke, s. "work;" e.g. nā sōke ā gbērē, "my work is hard."

Sóke, v. "to work, labour;" e.g. mbē sōkena, "I am working."

Sóke-mo, "workman, labourer."

Sōro, s. "worth, value, price;" e.g. ā sōrē tōmbe? "what is its price?" mōe-fīra-bōe-sōnrōmu dṣon tāmērā? "are ten slaves the value of a man's life?"

Sōro, v. "to sew;" e.g. mbē kūra sōro ā kēngurāra, "I sew," i.e. "make trousers of cloth for him."

Sōro, s. a long bag made of mats or bamboo-bands.

Kō-sōro, "salt-sack."

Sōso, s. "palm-worm," i.e. a large worm living in the palm-cabbage, and considered a delicacy by the natives when fried or boiled.

Sōso, v. "to ram in, to load," e.g. a gun.

Sōso, s. "to rub;" e.g. nā fēmē sōso mbōro, "I rubbed this thing in my hand."

Su, s. "corpse, carcass."

Mō-su, "a person's dead body."

Sūye-su, "carcass of an animal."

Su, s. "night;" sūyēro and sūro, "by night;" wērē sūyēro, "last night."

Sū, s. "seed."
Súa, s. "milt;" and then also "witchcraft," probably because from the milt, which is taken out of every Vei person after his death, it is seen whether he has practised witchcraft or not; e.g. hi·kúnní sua mà, í fá-wake, "if thou hast practised witchcraft, thou wilt surely die."

Súa-mo, "a person practising witchery."

Súa-kai, "wizard;" sua-músu, "witch."

Súa, v. "to salute, to greet by the shaking of the hand."

Sui and sui, s. "soap."

Súi and sui, v. "to mash, bruise, pound, beat."

Súma, v. "to measure;" e.g. mú kóro súma, "let us measure the rice."

c. Ro, "to try, examine, put to the test;" e.g. mu mfáro súma, "let us try my father."

Súma-den, s., perhaps equal to "a tried, examined girl," i.e. name or title of girls from the time they come out of the sande bush till they are married to a husband.

Súma, s. "measure, bushel," i.e. the quantity of a measure or bushel; e.g. kóro-súma féra, "two bushels of rice."

Súma-fen, "measure," i.e. "instrument for measuring;" e.g. kóro-súma-fen, "rice measure."

Súna s. "rain;" e.g. suña ba, "a great, a heavy rain;" suña ngbási, or suña mbúo, "rain beat me;" súnékéna, "it is raining."

Súnda, v. "to send;" e.g. ná na ténduye súnda, "I sent my messenger."

Súnda, s. the large hill of termites, sometimes ten feet long.

Súnda and sónda s. "stranger, visitor, guest;" e.g. yá súndamúnda, "I am thy visitor;" ná súndamúira, "thou art my visitor;" mífá súndámu mândašára, or mífá tom mândaša à súnda, "my father is the chief's visitor."

Súnda-mo, i.q. sunda.

Sónda-fa, "host, landlord;" sónda-ba, "hostess, landlady;" e.g. súnda ma gára, ké à súndá-fa, "a stranger has no power, but his landlord."
Këmma-sûnda, lit. "an in-the-lap stranger," i.e. "a much-loved and honoured guest;" e.g. woanu tôm mu këmma-sûnda, "ye are our much-loved guests."

Sûndo, s. "end;" e.g. kîrâ-sûndo, "end of the way;" bórosûndo, "the tips of the fingers;" fënnnu gbi-sûndo aî nà, "the end of all things is coming."

Sun, v. "to gather, to collect;" e.g. móa kôrë gbi sun nu, "we collected all the rice thither." But more generally da-sun is used instead of the simple verb.

Sun, s. "nose."

Sûra, a. "yellow."

Sûrisurí or sósôri, s. "mosquito."

Sûri and sóri, s. "corner, promontory, cape;" e.g. sórièfe, "in the corner;" sóriema, "on the promontory."

Sûon for só-kon, s., "mast."

Sûro and sóro, s. mark of tattooing; a medicine prepared by calcination.

Sûran, v. "to leap, jump, bound;" e.g. dem mesênu gbi sûran, "all little boys were jumping;" à surànda sóe kumma, "he jumped over the hole."

Sûro, s. a bag made of bamboo-bark.

Nà sûrë dé, "I plait or make such a bag."

Sûru, s. "root;" e.g. kôn-sûru, "root of a tree."

Súsù, s. "female breast, udder."

Sûsù-dà, "milk."

Sû-ête, s. "midnight."

Sûye and sûye, s. "meat, flesh, venison; beast, animal;" e.g. sûye kûra, "raw flesh;" sûye târe, "boiled meat;" firâro-sûye, "wild beasts."

T.

Ta, s. "fire."

Dsahânnamâ-ta, "hell-fire;" bûye-ta, "musket-fire."

Tà fë, "to kindle a fire."

Tà dufe, "to put a fire out."
VEI-ENGLISH VOCABULARY.

Tā gbasi, "to strike fire, to give fire, to fire;" e.g. nā búye-ta gbásíro âmá "I again fired on him."

Ta, v. "to cook, to boil;" e.g. nā dórẹ ta, "I cook rice."

Tāre, a. "cooked;" e.g. súye táre, "cooked meat."

Tā, v. "to go;" e.g. núbětá ndsā, "I go home;" núbě tā Dātīa, "I go to Datia."

Tā, s. "going, walk;" e.g. án'da tāmu kěni, "they have taken that walk."

Tā, s. "part, portion;" e.g. útā, "my part;" wū tā děnre ārā nū délẹ fā, "your child has killed my child."

Tā-bọ-fẹn, s. lit. "fire-excitation-thing," i.e. "matches."

Tā-kẹndi, s. "fire-coal."

Tāmā, a. "gentle, meek."

Tāma, ad. "gently, softly;" e.g. i tára táma, "carry it gently."

Tāmánden, s. "drum," used especially in times of war. It is about two feet long, with a diameter of nearly one foot. It is held under the left arm, and beat with one stick only; and at the end a bunch of pieces of iron is suspended by means of a rope, about two feet in length, which make a tinkling noise when the drum is beaten.

Tāmara, s. "foolishness."

Tāmara ma, "to act foolishly."

Tāmba, s. "spear."

Tānde, a. "straight;" e.g. kon tānde, "a straight tree."

Tāndó, v. "to thank, praise, bless;" e.g. wūmu kānmbā tāndó, "let us thank God;" núfā ntāndó, "my father thanked me."

Tānī, s. "lead."

Tār, "ten."

Tār, v. "to be straight, to make straight;" e.g. i sēsēmē tār, "straighten this switch."

Tānda, v. "to be straight;" e.g. kōrẹ tānda, "the tree is straight."

Tāra, v. "to meet, to find;" e.g. nā i tāra, "I met thee;" á tāra á mújẹ bẹ kọrọmọ těnə, "he found that his wife was cutting the rice."
Tára, v. "to tear, rend, break;" e.g. démèk à kúra tára, "the child tore his cloth;" à kén tara, "he broke the house down."

Tára, s. "rag, piece;" e.g. kúra-tára, "cloth-rags," i.e. "rags."

Tára, s. the swallow, a bird.

Táre, a. "going, walking;" e.g. den táre, a child when just beginning to walk.

Tásābía, s. "rosary."

Táu, v. "to shut, to bury;" e.g. i kéré-dáu, "shut the door;" ná mfá tau, "I buried my father."

Táwa, s. "kindred, relation, family."

Táwa, s. "tobacco."

Táwa mi, "to smoke."

Táwa-fumu, or tá-fumu, "snuff."

Tá-fumu sa, "to take snuff."

Táwara, s. "a pipe."

Táwara mi, "to smoke a pipe."

Táye, v. "to walk; to behave, conduct oneself;" e.g. mbé táye kíramé fe, "I walk on this road;" wá táye káma? "how did you behave yourselves?"

Táye, s. "a walk;" e.g. á táye nyíá, "he took a walk."

Te, s. "middle, midst, centre;" e.g. kóí-te, "the midst of the sea;" ná te, "the middle of my body;" kére ma báŋge múte, "the war is not yet finished in our midst," i.e. between us.

Kún-te, s. "pate; zenith;" sú-te, "midnight."

Té-dun and té-dóñ, v. "to divide, distribute;" e.g. ná na kóre té-dun, "I divided my rice;" a kóre té-dum môe gbíá, "he distributed rice to all the people."

Téfo, v. "to embrace, to caress."

Té-kúru, s. "spine."

Témna and téma-kór, s. the treddles of a loom.

Témbe, v. "to stand or place in a line, to form a row;" e.g. kére témbea, "the soldiers formed a line;" i kóre témbe, "place the sticks in a row."

Téndë, v. "to repair," used only of cutting instruments, which
are repaired by the application of fire; *e.g.* í ná mì́̀e tềndế, “repair my sword.”

Têndê, *a.* “hasty.”

Têndê, *s.* a sort of dark red beads, worn by females as an ornament.

Têndṣë̀rê, *s.* “plate.”

Téře, *s.* “piece, fragment, rag;” *e.g.* kúrã-téře, gbún-téře.

Téři and kumáře-téři, *s.* the stalk on which the palm-nuts grow. But when the nuts are still on it, the whole is called *bun.*

Téři, *s.* the region where the thigh joins the body.

Téři, *s.* “tale, story, narration, fable, parable.”


Têwê, *s.* a black deer, about the size of a goat, with round horns from two to three inches long. Its meat is not eaten by the Veis, as they believe it would give them itch, or make them deaf, stupid, or even crazy. But the Guras, Huros, &c., eat it. A Liberian assured me that he once ate it, and in about six days afterwards was visited by a severe itch.

Te, *v.* “to break in pieces;” *e.g.* ná ná kûndâ te, “I broke my pot;” ná sâní te, “I broke a glass-bottle.”

“To burst, break out;” *e.g.* mândâša téá ñía, “the chief burst into tears.”

Téa-téa, *v.* (*from te*) “to disperse, to scatter;” *e.g.* sô bírikë mó-énu téa-téa, “on that same day the people dispersed.”

Téna, *s.* “fellow-wife,” only used in polygamy. Name by which wives of the same husband call each other.

Téndu, *s.* “messenger.”

Ten, *ad.* “up, erect, straight;” *e.g.* â sôá tén, “she stood erect.”

Tére, *a.* “broken, split;” *e.g.* póndi tére, “a split cane.”

Tére, *s.* “sun, daytime, day,” viz. of twelve hours’ duration.

Tére berá, “the sun sets.”

Tére ke kûn-te, “the sun reaches the meridian,” i.e. “it is approaching to, or is noon.”
Tére-kari, s. "daybreak;" e.g. sáma, tére-kari, ámo án'da sándšá bó, "in the morning, at the break of day, they took the town."

Tére-bira and té-bira-fem. "umbrella, parasol."

Tére, v. "to spend the day;" e.g. ntérēa sôkëna, "I spent the day in working," i.e. "I worked the whole day;" ntérēa mfá bâra, "I spent the day with my father."

c. Mani, "to spend the day in feasting with one, to make a feast for him;" e.g. á téréámani, "he entertained him sumptuously."

Téremáni, s. "sumptuous entertainment, feast;" e.g. án'da téreráni ma, "they made a feast;" á nā téremáni ma, or á téreá mmani, "he made a sumptuous entertainment for me."

Tére-bo, s. "sunrise, east."

Tére-dâi, s. "sunset, west."

Térerëga, ad. "opposite;" e.g. térerëbó bë térébera térërëga, "the east is opposite to the west."

"With each other, together;" kûría férâmë fâra térërëga, "the two war-chiefs died together.

Ti, v. "to become, to be;" e.g. á ti mándšákò, "he became a chief;" ánu tía nu sâm fera, "they were two years there."

Tiére and tíë, a. "swift, alert, active." It is construed with ro; e.g. ádo tíëra, "I am swift;" mfáro tíëremu, "my father is swift."

Tiére, s. "hatchet, axe."

Tíë, s. "fowl."

Tíë-kéri, "fowl's egg."

Tíë káima, "cock;" tíë músuma, "hen."

Tíë, v. "to cut, cut up, butcher;" e.g. í bâwâra tíë, "cut up the sheep."

"To cross;" e.g. nā dšë téë, "I crossed the water."

Tíë-da, "landing-place, ford."

Tí-mo, s. "owner, possessor;" e.g. kérë-tí-mo, "owner of a house."
Tína, s. "place;" e.g. mú tā dā-tína dā, "let us go and see the place of festivity."

Tína, postpos. "to;" e.g. ñībē tā mándsātīna, "I will go to the chief."

Tíndiri and ken-tíndiri, s. "stocks;" e.g. án nā sūndā gbāngba tíndiriēró, "they thrust my visitor into the stocks."

Tin, s. "tidings, news, report, rumour;" e.g. yā Gómērē-tīn dān? "hast thou heard the report of the Governor?" ānūn tā tim fo mándsāye, "they go and tell the news to the chief."

Tin, s. "island, isle."

Tīmma, and more generally tīndo, "on the island."

Tīri, s. "waist."

Tīri-duāru, strings of beads, worn by girls round their waists.

Fí-tíri, s. "twilight, dusk."

Tīrinīni and tīnīni, ad. "full, up to the brim;" e.g. dā a fā tīrinīni, "the pot is full up to the brim."

Tīrin, s. "struggle, fight, battle; wrestling;" e.g. mōa tīrinē bēra wūrāro, "we had a fight in the wood."

Tīrin and tīrinē, v. "to fight, to struggle, to wrestle;" e.g. mōa tīrinē mōmēa kākā, "we struggled long for this person," i.e. we tried our best to keep him alive by using medicines, charms, &c.

Tōke, a. "mild, soft, easy, genteel, quiet, patient."

Tōke, ad. "softly, gently."

Tōmbō, s. "play, dance."

Tōmbokē and tōmboēkē, v. "to dance."

Tōno, s. "worm."

Tōnyā, s. "truth;" e.g. tōnyā bē nu, "no truth is there."

Tōnyā, a. "true, truthful;" e.g. kōmē tōnyāmu, "this word is true."

Tōnyā bīra, v. "to take for true, to believe."

Tom, s. "name." It is often used where we use the verb substantive;" e.g. ētom mándsā, "I am a chief."

Tōfo, v. properly, "to say the name," i.e. "to mention;" e.g.
Tongbo, s. "palm-tree."
Gbá-tongbo, a young palm-tree whose trunk cannot yet be seen, because the branches have not dropped off.

Tóre, a. "rotten, decayed."
Tóro, v. "to grow fat"
Tóro, s. "sorrow, trouble, affliction;" e.g. ì sè yà tórëra, "I thank thee for thy trouble;" tórë-kai, "a man of sorrows."

Tò, s. "remainder, half;" e.g. ámo a tò bi, "and he took the remainder;" súma féra hi-ató, "two measures and a-half."

Tò, v. "to be left, forsaken, suffered, permitted;" e.g. ná tò nu, "I was left there."

"To leave, forsake, suffer, permit;" e.g. ná na djà-fémme gbí tò, "I left all my goods;" ìì tò túnè dsjéro, "it was suffered to sink in the water."

"To leave off, to cease;" e.g. ànu toáwa fóna gbém, "they had just ceased speaking."

c. Djàró, "to leave or reserve for;" e.g. ànánda don tò ànù djàró, "their father had reserved rice for them."
c. Djàmà, v. "to succeed, become successor;" e.g. ná tò ì djàmà, "I succeeded him;" Zàùni tò manda-djà mà, "Zau is to be the chief's successor."

Tóra, s. "bellows."

Tóra-mo and tóra-má-mo, s. "blacksmith."

Tónamánà, s. "smithy."

Tóra, s. "rat;" tóra-bu, properly, "rat-dung," i.e. a kind of beads.

Tóran, s. "hook, forked stick."

Tóre, a. "left."

Tórò, s. "cola-tree, cola-nut."

Tóti, s. "frog."

Tò, s. "right, right side," generally mó-tò.

Tò-bòro, "on the right hand;" ntòro, "on my right."
Tombo, s. area of a deserted town.
Tóri, v. "to rot, putrify, decay."
Tóro, s. "ear."

Tóro-káni, "ear-ring."
Bú-tòro, s. the touchhole of a gun.
Tóro so, or tó so, properly, "to put the ear to, to listen to, to hearken;" e.g. yá i tó so kénna, "thou didst listen at the house."

Tóròmá, s. "star."
Tú, v. "to knock, to strike;" e.g. níérá ntú, "the cow ran at me."

"Beat, pound:" e.g. ná kóre tú, "I beat rice."
Túne, v. "to dive;" e.g. núné dsíero, "I dive in the water."

"To sink;" e.g. súu kúní túné dsí koro, kẹ súamu, "when the milt sinks in the water, then she is a witch."

Túra, s. "flying dog," a sort of large bat.
Túnghba, s. "arrow."

Túnghbè, s. "walking-stick."

Túnghbè-kò, s. "court-matter, a case to be settled in a council of judges." The expression is derived from the custom, that the speakers in these courts of justice hold a staff in their hand so long as they are speaking.

Túnghbè sa, "to hold a court of justice."

Túnghbè-kóro nyíá, "to give the satisfaction, or pay the fine fixed by the judges."

Túritúri, v. "to turn or twist about," as, e.g., in agonising pains.

Túru, s. "oil, grease, fat."

Túru dšáre, lit. "red oil," i.e. "palm-oil."
Kondshé-túru, "palm-nut oil, or palm-butter."

Dóasá-túru, s. a fat substance obtained from the nuts of a tree, and resembling lard in virtue and appearance.

Túru and tú, v. "to plant," by putting into holes or upon heaps; e.g. ná gbásá túru, "I plant cassadas."

Túsa, v. "to ask, inquire of, to question;" e.g. ná i túsa, "I
asked thee;" mfá ántúsa kóa, "my father asked me a question."

Túti, _ad._ expressing emphasis after words denoting smallness; _e.g._ tí den túti, "a very small fowl."

Tútu, _ad._ " no answer."

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V.

Vá, _s._ "hamlet, village."

Vá-dú, _s._ "a square-shaped house."

Vánýa, _s._ "vein, sinew."

Vári, _v._ "to go off," said of a trap. It is often contracted into _vei._

Vézi, _v._ "to sow;" _e.g._ ná kóre vézi, _i.q._ ná kóre fei, "I sowed rice."

Víví, _s._ "tornado, thunder-storm."

Vómbe, _s.;_ _e.g._ kúmu-vómbe, queen-bee;" vómbe-túra, "a kind of rat."

Vóvo, _s._ "lights, lungs."

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W

Wa, _s._ "side."

Wá-kuru, "rib."

Wándša, _s._ the common red squirrel.

Gbón-wándša, a large sort of grey squirrel.

Wára, _s._ "mat."

Wási, _v._ "to strip, take off;" _e.g._ bananas from the bunch, leaves from a branch.

We, _ad._ "now."

Wéré, _and rarely_ wóre, "to-day; last night."

Wéré-teréro, "on this present day."

Wéré-súyéro, "last night."

Wéré, _often contracted into_ wë, _v._ "cannot, may not, will not."

Wónýe, _v._ "to itch;" _e.g._ ai wónýe, "it makes me itch."

Didi-wónýe, _s._ large ants, called drivers.
Wóri-gbọn, s. "a large dish."
Wósa, v. "to bale, bale out."
Wóse, s. "holloing, loud noise, applause."
Wóseke, v. "to hollo, applaud."
Wóso, s. a white clay, used by females for ornamenting their faces, and sometimes to besmear their bodies, in order, as they say, to prevent or remove itch. For the latter purpose it is also used by men.
Wóri and wúri, s. "blood."
Wóri-fen, "a living creature, an animal."
Wui, s. a brown deer; about half the size of a goat, with horns of about an inch long, which are often worn for ornaments by children and women.
Wúmbe, s. a place used as a rendezvous.
Wünde, s. a brick, generally from four to six inches high, its base being two and a-half inches square, and its top two inches, made of clay dried in the sun, and used in cooking: three or four bricks being put under the pots, so that the fire can burn freely between them. When used in boiling salt, they are generally of larger dimensions.
Wúnu, s. "a mortar."
Wúndse, s. "cork-wood."
Wúra, v. "to strip."
Wúra, s. a primitive forest.
Wúri, v. "to boil;" e.g. i dšé wurí ndše, "boil water for me."
Wúri, v. "to move on all fours, to creep," but only used of human beings; e.g. ámo à dérè wúriá, "and her child crept."
Wúri, v. "to row, to pull."
Wúro and wúru, v. "to will, wish, like, want."
N'gúro, "I want;" imá urára, "I do not want it."
Wúró, s. "baboon."
Wúró, s. "thigh, leg."
Báwara-wúró, "a leg of mutton."
Wúru, v. "to bear, bring forth, beget;" e.g. músu à wúru,
"the woman has borne him;" mfá nguru, "my father has begotten me."

"To beget or bring forth a child" (cf. the use of َاُمْلَعَ); á wûruke kárumba, "he had begotten many children;" án'dâ wûruke; dém birí ton Doaru, "they had begotten a child; that child's name is Doaru."

Wûru, s. "dog."

Wúri nyára, "dog-louse, flea."

Wûsa, s. title of that bëri man through whom the bëri-zô confers with the rest of the bëri people.

Wúso, s. a kind of whitish clay, used by the female natives for ornamenting their faces. This clay, after being dried over the smoke, is also frequently eaten by young women whilst in a state of pregnancy. At Mina I also knew an old man who was in the habit of eating it, especially, as I was informed, at night, when in bed.

Y.

Yã, pr. "thy."

Yómbo, s. "dainty, delicious, precious food."

Z.

Zâò, s. "complaint, accusation."

Zâu dsíra, "to make a complaint;" e.g. á zâu dsíra Veigbërëa, "he made a complaint to all Vei."

Ze', s. "soup, sauce."

Sé-don, "rice with sauce."

Zë, ad. "a while, a little."

Ziào, s. "only."

Kiái ziào, "widower."

Músu ziào, "widow."

Ziáwâ, s. a dance accompanied by a peculiar kind of song.

Zô, s. head or chief of any art or profession; e.g. sânde-zô,

bëri-zô, bôri-zô, &c.
Zózo, s. "joy, merriment, frolic, wild gaiety;" e.g. ánōa zózo ma, "they made merriment."

Zu, ad. "hastily, quickly," only used in connexion with zúmu.

Zū, s. "spike-nail;" e.g. nā zúye gbángba gbéndēro, "I drove a nail into the post."

Zúmu, v. "to snatch, to catch hastily;" e.g. nā sísie zúmu, "I caught a gnat."
APPENDIX.

It has been suggested that an account should be added to this Grammar respecting the mode of writing invented by the Vei people themselves, and that the memory of this interesting fact should thus be preserved, especially as the pamphlet which contained such an account, viz. the "Narrative of an Expedition into the Vei country of West Africa, and the Discovery of a System of Syllabic Writing, by the Rev. S. W. Koelle," is nearly out of print. I respond to this wish the more gladly, as it will afford me another opportunity for making honourable mention of my late friend, Momoru Doalu Bukere (English, Muhammed Doalu Gunwar) or Doalu Gburomo (English, Doalu, the Bookman), the noble and modest originator of the only mode of native writing ever discovered amongst the negro race, and who is now no longer in the flesh, but yonder in the world of spirits, which so often had occupied his contemplative mind before his translation thither.

Perhaps it will be best for our present purpose to give a short extract of the above-named pamphlet.

About the middle of January 1849, Lieutenant Forbes, Commander of H.M.S. Bonetta, came to Fourah Bay, in order to inquire, whether the Missionaries of Sierra Leone had ever heard of a written language amongst the natives, some distance down the coast. He had been ashore near Cape Mount, and observed that there the natives had a mode of writing of their own. On inquiring as to its origin, he was told that four men had once brought this art from the interior of Africa. We could not doubt the existence of such a language, as the captain showed us a manuscript written in it.

As no trace of negro writing had ever been found, and as, had the statement proved true, that the newly-discovered writing was brought from the interior, we might have had reason to look
out for a literary nation in the unknown regions of Africa; the local Committee here thought the matter of importance, and appointed me to take a journey into the country, and to collect all possible information respecting it. A passage immediately offering itself, I left Freetown on the 27th of January, and arrived at the Sandbeach, near Cape Mount, on the 1st of February. The vessel in which I went was bound for Liberia, and therefore she went on, as soon as I was landed. But the supercargo, a Liberian, kindly accompanied me ashore, and introduced me to an American trader, a man of colour, who was living on the Sandbeach. As there were not many natives dwelling there, I wanted to go up the country at once; but the American to whom I had been introduced told me that this was quite impracticable, on account of a civil war by which the country was disturbed. Accordingly, I had to avail myself of his offer to stop with him, till it would be possible to proceed further inland.

A fortnight after my arrival on the Sandbeach, one of the contending parties came there and took possession of it. I was now in the power of the chief, who, however, was friendly towards the English. As I had learnt that the inventor of the Vei writing was living in their territory, I at once asked his permission to let me proceed thither. But he refused, saying, "You are now in my power; if I let you go, and you are killed up in the country, the English will come and require your blood at my hands. Wait, till we have driven our enemies out of the country, and then you may go up and stop as long as you please." So I had to be content to stay longer on the sea-shore.

When, in the course of the war, the town of Tuso was besieged, which had been obstructing the road from the Sandbeach to the upper part of the country, I again made an attempt to get permission from the chief, to let me go up to Bandakoro, where the inventor of the Vei mode of writing was said to reside. After some hesitation, he told me that in the evening he had to send a canoe to fetch provisions, and that I could go in it. These were glad tidings to me, for I had now been detained on the Sandbeach for nearly four weeks. At five o'clock the same day I left, together with a wounded soldier, and two boys who had to row the canoe.

When I arrived at Datia, I was first observed by some sentinels
posted outside this well fortified-village, and after having told them my friendly intentions, they opened its gates to me. Having entered, I was led, through exceedingly narrow lanes, to a small hut, in which I was to spend the night. At first I stood there in profound darkness; but, after a while, a woman came in and lighted a fire upon the floor, which had to serve the purpose of a lamp. Soon the house was filled with curious spectators, who asked me a multitude of questions. The air became so close and hot, that it was almost insufferable. At half-past ten o'clock I politely begged my visitors to retire, and to let me take some rest. But I had to repeat my request several times, before it was attended to. When they were gone, I told my servant, with a special emphasis, to shut the door close; for which I had sufficient reason. But how surprised was I to hear his reply, "Sir, there is no door!" At first, I did not know what to do; but after looking about, we discovered a ragged mat, which we suspended before the entrance, and then, commending ourselves to the protection of our Heavenly Father, we laid ourselves down to rest—I upon an old bedstead of native manufacture, the only article of comfort in the house, and my servant upon the ground by my side.

I had sufficient time to view the town before breakfast next morning, for in the Vei country the cooks are not so expeditious as in the hotels of Europe. It was past eight o'clock, when my fried fowl was ready, and so I could not leave till nearly nine, though I had intended to be off at day-break. On my journey higher up the Bisuma, I was exposed to some danger, owing to the small size of our canoe, and the carelessness of the canoe-men. It was so small, that we had to sit down on the bottom of it, in order to affect its equilibrium as little as possible by the motion of our bodies. Once it turned so much on one side, that it was half filled with water; and scarcely was I aware of it, when the Natives had already jumped out, and I found myself alone in the canoe. Happily we were just then in a shallow part of the river, and the evil could easily be remedied. After this they showed a little more concern about their canoe, and we arrived safely at Da about half an hour after noon.

Da is situated on the river Bisuma which might be more properly called a lake. Its water is stagnant, and its breadth about
eight or nine miles. Originally, however, it must have been the lower course of the Ma river, which could only with difficulty have found its way through extensive masses of sand into the sea, and has, therefore, no doubt, formed swamps thereabouts for a long time. At last, the sea broke through the masses of sand, and covered the low land, through which the Ma wound its way as far up as Da. This accounts for the saltness of the water in the Bisuma, and for the fact, that at Da the river at once narrows into a breadth of only about fifteen yards. Its banks do not consist of rocks, but of a low swampy soil, covered with mangroves. This small river bears the name of Ma; but the name of Bisuma is applied to the water from Da quite down to the Sandbeach.

After having rowed up the quiet, black-looking, almost motionless Ma, for about two miles, we had to land and pursue our way to Bandakoro on foot. A few hundred yards from the river I saw the spot where Dahoni once stood, the native place of Doalu Bukere's grandmother. Here our travelling difficulties began afresh. The carriers took my luggage on their heads and ran on with it, so that they were soon out of sight, amid the thousand serpentine windings which the path takes through the forest. I was not afraid of their running away, but expected soon to find them seated under a tree. And so I did. But now they began to trouble me, saying that they could not go any further—that Bandakoro was too far, &c. But good words, accompanied by a small piece of silver, or a larger piece of an English biscuit, always reconciled them to the thought of proceeding a little further. And really their work was not a very easy one. The man who carried my portmanteau on his head had several times to proceed on his knees for some distance, on account of the overhanging branches of the trees, which, however, formed a beautiful umbrella over the narrow path, so that we could walk in the coolness and darkness of shade, almost in the middle of the day. Once we had to cross a swamp, of about five or ten minutes in breadth, on pieces of wood, sometimes scarcely thicker than a man's arm, which were laid across forked boughs, by which we had to hold ourselves, to prevent our falling into the mire.

At last, after a walk of four or five miles, we emerged from the thicket of the forest; and before our eyes there stood a moderate
hill, with the crown of a stockade on its head, and beautifully illuminated by the mild rays of the setting sun. It was a most agreeably surprising sight to see such a pleasant spot in the midst of a wilderness. Our paces were quickened, especially when we saw some persons come out of the gate, and apparently waiting for us before the town. They were two men; the one with features expressive of mildness and benevolence; the other, not quite so advantageously distinguished. “What news?” was at once the question put to me, with a hearty shaking of hands, and with the explanation, that, to ask this at meeting, was the custom of the country. The next question was, “Now tell us, what has brought you to this country?” Having replied to this, I said, “I want to see a certain Doalu Bukere; can you not tell me where he lives?” Then the man with whom I spoke laughed heartily, and said, “You want to see Doalu? that is myself, who am now speaking with you.” This promised success to my mission; for hitherto I had entertained fears lest the people should refuse to give me sufficient explanation of their country books. As soon as they heard that I intended to stop with them some days, they said, “Then come with us, and we will show you where to dwell, till you go back again.” Then I followed them to a neat new hut, belonging to Kali Bara, Doalu’s companion, which I occupied during my whole stay in Bandakoro. A short while after, Doalu went away and brought some more men to introduce them to me. Then he said, “We are now prepared to hear more about the object of your coming amongst us.” But I was obliged to beg them to wait till the next day, for I was quite exhausted from the troubles of the journey, having had nothing to eat since morning.

The next morning they came early, and reminded me of my promise; upon which I told them that I had heard of some men here who had written their own language, but that their books were now old, and so I came to bring them new paper, on which they might copy them, and then let me have the old books, that I might show them to my friends, who were also great friends of the black people. They were pleased with this, and at once my landlord began to copy his book. However, I had to finish it, and Doalu Bukere afterwards said to me, “White people can write better than black people: you must copy my book for me.” I gladly accepted the offer; but was not able to write with so little appa-
ratus as they do. They sit upon a low bench, and then their knees serve for their writing-desk. When I asked them for a table, they informed me, there was not one in the whole village. I therefore put my two trunks one upon the other, and so contrived a writing-desk, which, perhaps, was not much more convenient than theirs. But an old European camp-stool, the only one in the village, was afterwards brought for my use. This shows that they have but few commodities. As to their writing-materials, Doalu told me that they do not write with "bird's hair," as we do, but with pens made of reed, and that they prepare their ink from leaves in the bush, which they call ink-leaves.

The nature of the Vei writing plainly shows its entire independence of both the Arabic and the Latin. In proof of this, I refer not so much to the shape of the letters, though this also shows it at first sight, as to the fact, that the Vei is a syllabic mode of writing, whereas the Arabic and Latin are alphabetic. Each syllable in the Vei writing has only one simple sign for its representation. An alphabetic mode of writing is the most developed method of representing thoughts to the eye. Such a system presupposes some grammatical knowledge, and an ear already exercised to a certain degree. And this cannot be expected of a people, when making their very first attempt in writing. The syllabic character, therefore, of the Vei writing speaks much in favour of its natural origin. The people write from left to right, which is another proof of their independence of the Arabic; yet, from the nature of the characters, they can also write from right to left, or from top to bottom, and this I saw a few men do; but Doalu himself, and the majority of the people, write in the same way as ourselves. It will be seen, from the subjoined specimen, that the letters are not joined, as in English, but loosely follow one another, as in Hebrew. No interpunction is used, neither are the words separated from each other, but character follows character, in a "serie continuâ," just as in very ancient Greek manuscripts.

But although the Vei mode of writing is very undeveloped, yet it does not stand so low as to be merely hieroglyphic or symbolical; on the contrary, it is fully entitled to be called phonetical; for the three characters which appear to be symbolic, viz., • • •, bu, "gun;" --------, tshi, "water;" and ◦ ◦, gbu, "money;"
form such a small proportion of the whole number of characters, which are above 200, that they alone cannot decide the question; and they are, moreover, used as frequently in a phonetic capacity as in the one which might be called symbolic. Neither is the case altered by the circumstance that most of these simple characters seem to have been originally intended to represent distinct words; for in a language containing so large a proportion of monosyllabic words as the Vei, a syllabic mode of writing could scarcely avoid the coincidence of many of its characters with monosyllabic words. But although certain characters uniformly represent certain monosyllabic words, yet they are, at the same time, used for other words of a similar sound, and even as mere parts of polysyllabic words, which could not be done if the signs were not considered as really phonetic. Nor can it be of consequence in deciding such a general question, that we meet with a few simple characters which represent polysyllabic proper names, for these are mere mementoes for the writer himself, and not generally legible.

We are therefore justified in characterizing the Vei mode of writing as independent, original, syllabic, and phonetic.

Having thus considered the nature of the Vei writing, let us now review its origin and its history. Doalu Bukere, who was about forty years old when I paid him this visit in Bandakoro, was the real inventor of it, assisted by five of his friends. The first impulse to attempt it, was given him in a dream, which he narrated to me as follows:—About fifteen years ago, I had a dream, in which a tall, venerable-looking white man, in a long coat, appeared to me, saying: "I am sent to you by other white men." Doalu asked: "What is the object for which you are sent to me?" The white man replied: "I bring you a book." Doalu said: "This is very good; but tell me now, what is the nature of this book?" The white messenger answered: "I am sent to bring this book to you, in order that you should take it to the rest of the people. But I must tell you, that neither you, nor any one who will become acquainted with the book, are allowed to eat the flesh of dogs and monkeys, nor of anything found dead, whose throat was not cut; nor to touch the book on those days on which you have touched the fruit of the To-tree (a kind of very sharp pepper)." The messenger then showed Doalu his book, and taught him to write any Vei words in the same way, in which the book
was written. This made a deep impression on Doalu’s mind, and he described it to me most graphically. He said the man thus addressed me: “Look, Doalu, this sign (writing the sign with his finger on the ground) means i. Then he wrote close to it another sign, saying, and this means, na. Now, Doalu, read both together!” Doalu did so, and was delighted to have learnt to read the word ina, i.e. “Come here!” In the same way the messenger showed him how a great number of other words could be written. At last Doalu asked his instructor concerning the contents of the book he had brought. But the answer was: “Wait a little; I shall tell you by and by.” After this, Doalu awoke, but, as he told me in a sorrowful tone, was never afterwards informed of what was written in the book. In the morning he called his friends together, in order to tell them his dream, viz. his brother Dshara Barakora, and his cousins, Dshara Kali, Kalia Bara, Fa Gbasi, and So Tabaku, the latter of whom died about three years ago. They were all exceedingly pleased with the dream, and quite sure that it was a divine revelation. A few days after, Kali Bara also, as he himself told me, had a dream the reality of which, however, I doubt—in which a white man told him that the book had come from God, and that they must mind it well.

Perhaps it will not be amiss to state here what, in my opinion, will account for Doalu Bukere’s dream. Doalu Bukere was a thinking man; and what once occupied his mind seemed to occupy it altogether and constantly: all his thoughts and energies seemed to be concentrated on this subject. Now there was once a white Missionary in the country, with whom Doalu, when quite a little boy, had learnt to read for about three months, till the Missionary’s departure. This, in some measure, awakened his desire for learning. He could still repeat some verses from the English Bible, which he had learnt from that Missionary. Afterwards he was employed as a servant by slave-traders and common traders on the coast. They often sent him on an errand to distant places, from which he had generally to bring back letters to his master. In these letters his master was sometimes informed, when Doalu had done any mischief in the place to which he had been sent. Now this forcibly struck him. He said to himself: “How is this, that my master knows every thing which I have done in a distant place? He only looks into the book, and this tells him all. Such a thing we ought also to have, by which we could speak with each other, though sepa-
rated by a great distance." The want of a mode of writing seems to have been felt even more generally. This I conclude from a passage in Kali Bara's book, in which he speaks of the time, when that art was invented. He says: "At that time my father Doalu Worogbe began to like books. And the people said: The Poros (Europeans) have long heads. Nobody has such a long head as the Poros. But some of our people did not believe this. Then said I to Doalu (Worogbe): Why do you call what I maintain a lie? Can any Vei man write a letter and send it to his friend, and could he read it?" But Doalu Bukere's mind especially was so entirely wrapped up in this ardent desire to be able to read and write, that it occupied his thoughts day and night, and this formed the natural basis of his curious dream, which seems to have been the reflex of his waking thoughts.

Though Doalu had been well instructed in his dream, yet, as he told me, in the morning he could not remember all the signs which had been shown him by night. Therefore—these are his own words—he and his friends had to put their heads together, in order to make new ones. And on this ground we are fully justified in speaking of a real invention of the Vei mode of writing.

But these six men being then only from twenty to thirty years of age feared, lest the people might not pay them proper attention. So they agreed to take 100 salt sticks, i.e. 100 parcels of salt, as thick as an arm, and three or four feet long, and to bring them to king Fa Toro, or Goturu, in Tianimani, in order to make him favourably disposed to their object. Their present had the desired effect. The king declared himself exceedingly pleased with their discovery, which, as he said, would soon raise his people on a level with the Poros and Mandengas, who hitherto had been the only book-people. He expressed the curious opinion that this was most likely the book, of which the Mandengas (who are Muhammadans) say, that it is with God in heaven, and will one day be sent down upon earth. He requested them to teach this new art in Dahondu, where they resided, and to make known his will that all his subjects should be instructed by them. Accordingly, they erected a large house in Dahondu, provided it with benches and wooden tablets, instead of slates, for the scholars, and then kept a regular day-school, in which not only boys and girls, but also men, and even some women, learnt to
write and read their own language. So they went on prosperously for about eighteen months, and even people from other towns came to Dshondu, to become acquainted with this "new book." But then a war broke out with the Guras, in which Dshondu was taken by surprise, and committed to the flames, with all the goods and books it contained. The destruction of Dshondu forms a crisis in the history of the Vei writing. By it the literary zeal of the people was so much checked, that they have never had any schools since. After the destruction of Dshondu, the book-men, i.e. people who can read and write, were scattered throughout the country, and it was only about five years ago that many of them collected together and built a new town, some miles distant from the place where Dshondu stood. The name of this new town is Bandakoro, literally, cotton-tree ground, from the abundance of cotton trees which are growing thereabouts. At the time I first visited it, it appeared to me that a great proportion of the male adults in Bandakoro were more or less able to read and write, and that in most other Vei towns, near Cape Mount, there were at least some men who could likewise spell their "country-book;" but a few days before my second visit, Bandakoro also was taken in war, burnt, and its population scattered.

Duolu Bukere was a very interesting man, and distinguished from his countrymen, not so much by a greater intelligence, as by an altogether nobler spirit. The Vei people, in general, I must call a very sensual and carnal people, the females especially unchaste and shameless. They live without God, and without hope in this world. Idols they have none; and to the God who is a spirit they cannot elevate their carnal thoughts. I saw no mode of worship among them, except the Muhammadan. And, as if Muhammadanism even were too spiritual for them, not one fourth of the population are professed followers of the false prophet. But all the nominal Muhammadans I saw drink wine and spirits whenever they could get them: they also take as many wives as they can afford to buy. All those who are not Muhammadans are real heathen, a godless people, a people with no other god, than their belly. No wonder that such a people have gone the common way from atheism to superstition, and that they are now slaves to a childish fear of evil spirits and witches, so that you may see them often carry about on their bodies actual loads of
greegreens to guard themselves against their influence. Amongst such a people, to meet with a man like Doalu Bukere, is an indescribable pleasure to a Missionary. I always felt very happy in his company, and he also felt attached to me: so that once, when he was called to another town, he said to me on his return: "My heart did not lie down the whole day, because I could not be with you; but now it has laid down again."

Doalu was an open, upright, and honest man. His modesty and humility surprised me the more, as these are virtues of very rare occurrence among the negro race. He was grateful for kindness received, and could value disinterested motives. When I was lying sick of the fever in Bandakoro, he said to me in one of his visits: "My heart troubles me much, because you have come amongst us, not in order to trade or to make any gain, but merely to tell us the true road to life; and now you have also to suffer sickness for our sakes. But never mind, God will soon make you well again." His mind appeared to have been frequently engaged with metaphysical and divine things. In our walks which we took together, and in which he had often to walk behind me, from the narrowness of the paths, I not unfrequently heard him ejaculate, with deep emotion, words like the following: "Ever—lasting! God Almighty! Jesus Christ! Alakabar!" He seemed to have been under real concern for his soul's salvation, and earnestly seeking to secure it. In a conversation I had with him, he once said to me: "My heart seeks after God. Once I thought to find God in our book-palaver, but it was not so. Afterwards, I believed that I could find God in Muhammadanism, and have now been praying after the Mandenga fashion these seven years; but my heart has not yet found God. Now if you can help me, so that I may really find God, I shall be very thankful to you." I was of course delighted to point out to him the new and living way which leads to God and heaven. He was very attentive to, and much pleased with, what I said to him on this subject. On the day after this conversation, he came again, and asked me in a very serious manner, whether it was really my full conviction that the Muhammadan road leads to fire, and only the Christian road to heaven. I now told him my whole mind about Muhammadanism, and he was so much impressed with what I said, that he promised to give up the repetition of his unintelligible Arabic prayers,
and to pray henceforward to our Lord and Saviour Jesus Christ.

In order to ascertain, as I conceive, whether I should be able to refute the objections of his Muhammadan guide, he introduced this Malam to me. I then told the latter that I was sorry to see him walking on a road which could not lead to heaven. He returned the same compliment to me. Therefore I showed him, in a long conversation, that he neither knew my road, nor had a thorough acquaintance with his own and that, consequently, he had no reason to pity me. At length he could gainsay no longer, but ran away, the bystanders saying: "This time palaver caught him." Even Doalu appeared to be pleased with the defeat of his master. Before I left the country, I offered to take Doalu Bukere with me to Sierra Leone, in order to instruct him more fully in the Christian religion. But he declined the offer, on the ground that there was then war in the country; "for," said he, "if I were to go now, the people would say on my return—"He left us while we had war in the country; so he must now pay a large sum of money."

I regretted that Doalu could not make up his mind to accompany me to Sierra Leone, the more so, when I afterwards found, that his remaining days of grace were to be so few. On my second arrival at Cape Mount, November 2d, 1850, when I wanted to visit him again, I was informed that he had departed this life several months previously. Thus, however, he was spared the grief of seeing Bandakoro taken and laid waste by their enemies: he was permitted to descend to the grave in peace, whereas his brother, Dahara Barakora, one of his assistants at the introduction of the new mode of writing, fell at the capture of Bandakoro, in the night of October 27th, 1850, after a brave resistance, in which he himself killed four men with the sword. Doalu died of a cutaneous disease, called in their own language "kondshe-kira," i.e. ball-sickness, which produced in him such an extraordinary drowsiness that he often fell asleep while taking his meals.

We now give a specimen of his new mode of writing, which is taken from a manuscript written by himself, and in which he first notices the birth of his firstborn son, Fatoma Seli, and then the death of his father; and to this we add the Vei syllabarium itself, with the value of the characters in English, in accordance with §. 2 in the grammar.
I. Translation of the Lingual Specimen of No. II and III.

“Fatoma Seli was born of Talu Gula, his mother, one night before that in which we first saw the great haze-moon (i.e. on the last night of December). That same night I shall never forget. This is one (thing).

“Sau, my father, died in the ‘foot-track-in the ground-leaving-month’ (i.e. November) here at Gbombai. Then the Gbombai people sent Doalu Sisi to Dshondu. But Doalu himself had been Tugba Famisa’s slave, after whose death he was left in the hands of Sau, my father. He went to tell this death-news at Dshondu. At that time my father Wonyawere was still alive. It was to his house that they called all these gentlemen: my father Bilang, and his brother Fa Sangbu, and Surufule, and my father Gang, and all the free men. Then said my father Wonyawere to my father Bilang: ‘Go, and fetch ye the dead from Gbombai; hear!’ And my father Bilang consented.

“At that (time), however, we, Sau’s family, had not heard of it ourselves. Even as to me, the Doalu, my father Sau himself had given me camwood at Gbombai and said that I was to go and sell it at Sööri. I said: ‘I will not go up.’ He said: ‘If any thing should happen in thy absence, then we will send somebody after thee.’ Then I consented, but my heart did not lie down (i.e. I did not feel quite comfortable). Then I left Gbombai, went and slept at Dshondu. It was early in the morning when Doalu Sisi went to tell this death-news at Dshondu. I, however, as soon as morning dawned, and I had finished washing myself, went on my way, and had just arrived under the cotton tree, when Doalu Tamia, in whose hands Tonni Dubui had been left, sent him after me on the way, who having reached me, I asked him, ‘What is the matter?’ He said, ‘Some one has come from Gbombai and said that thy father’s illness has taken a decided turn.’ Trembling came over me, I returned to that town, and when I had reached our premises, I and Dahara Sau (alias Dshara Barakora, his brother) went to Wonyawere, my father’s: thither we went, and met Doalu Sisi. All the people were there on the premises. Then Dshara asked Doalu himself, saying: ‘What is the news at Moro?’ (the district to which Gbombai belongs). And he said: ‘My father’s illness has taken quite a turn to-day.’ We did not reach our house any
more, and Dshara said, 'Let us go to Moro!' Then we started, we, and Doalu Sisi and his people, we were all going; and when we had reached the little grass-field, in the middle between us and Dshondu and Gbai, then Doalu said, 'Dshara, one does not conceal a matter from a man:—your father died to-day.' Dshara fell down on this side, Doalu fell down on that side. Then we reached Gbombai. And my father Bilang, himself and his people, had arrived, and they spoke to Gbakoi (the chief of Gbombai), saying, 'There are strangers here.' And Gbakoi said, 'Ye are welcome.' He (also) said: 'I had come to you with news; but when ye made the (usual) address of visitors, trembling took hold of me. This is why I did not come sooner to you with news. But the (whole) morning is at our disposal, gentlemen.' Then said my father Bilang: 'We came on account of your calling (us), (on account of) the person you sent there for us; but what are the news here?' And Gbakoi communicated them to the men. Then they said: 'We thank you for our part; (but) will you not (now also) tell them the reason, why they were called?'

II. Transcription and word-for-word translation of the Lingual Specimen, No. III.

We here give the text of No. III. in three parallel lines, and three different modes, viz. first, in a syllabic mode, by merely transcribing the Vei figures one by one; secondly, in an alphabetic mode, by representing in a proper orthography, the actual sounds for which the native characters in No. III are intended; and, thirdly, in a word-for-word translation. A comparison of the syllabic and alphabetic transcription will enable us to form an estimate of the degree of perfection or imperfection in which the actual sounds of the language are represented by the Vei characters.
APPENDIX.

It dawned we spent the day quite evening arrived

then we the haze- moon great saw. Night

that same it will not come out from in my head at all.

This one. My father Sau he died

ken: gba to bô ru ro ka rô ye wa ni ye gbo m ba i


And Gbombai people Doalu Sisi

sent Dahondu. But Doalu himself Tugba

Famissâ a dômmu a fâke âmu a tôa

Famissa his slave was he has died, then he was left

my father Sau hand. He went death-news this it

to tell Dahondu. Place that same time my father

Wônyawere bê bôrô nu. A

Wonyawele was in the land there His

own house in it was they the chiefs all called:

Wônyawere bê bôrô nu. A
m fa  bi ra n' hi  a  nyo mo  fa  ha'  sa m bu  hi
my father  Bilang  and his brother  Fa  Sangbou and

so ru  fu  re  hi  m fa  ke n'  hi  ma  dsa  den'
Surufure  hi  mfa  Gënr  hi  mandsa-den
Surufure  and my father  Gang  and chief children

kai ma  mé  gbi  a  mu  m fa  wo  nya  we  re  we  a
kaimame  gbi  Amu  mfa  Wónyawere  a
male the  all.  Then my father  Wonyawele  he

fo  m fa  bi ra n'  ye  a  ro  wu  ta  fa
fo  mfa  Birándse,  áro:  wu tâ  fâ
said my father  Bilang to  he said:  ye go the dead

bi  na  gbo  m  ba  i  he  a  mu  m fa  bi  ra  n'
bí  ná  Gbémbai,  he  'Amu  mfa  Birán
take come  Gb6mbai,  hear!  And my father  Bilang

da  u  ra  a  bi  ri  ro  zi  mu  sa  u  ta  wa
daúua.  A-bírirô,  zi,  mu,  Sâu  táwa
consented.  At that same,  however,  we,  Sau  family

gbé  re  mu  ma  a  ro  dan'  me  n'  gbo  n'  ga
bére  mu  máro  dáre.  N'gbo  nga
ourselves  me  not of it  had heard.  My smallness  I

du  wa  ru  mè  m fa  sa  u  bé  re  ra  bu  n  do
Dóarume,  mfa  Sâu  bére  á  búndo
Doalu the,  my father  Sau  himself  he camwood.

be  re  n  ye  gbo  m  ba  i  a  ro  m  bè  ta  ka
beréndse  Gbombai,  áro  nbe  tâ  ka
gave to me  Gbombai  he said  I shall go sell

su  wi  ri  n  do  m  be  re  ta  ka  n'  a  ro  i  ta  ro
Sôüri.  Ndô,  mbere  tâ  kan.  'Aro:  itâro
Sôüri.  I said  I cannot go up.  I said:  thou go,  he said:

ke  kô  mu  kô  ni  ma  ni  ké  i  gba  ro,  ké
ke  kumu  kúnni  mânike  ñgbarô  ké
then thing which  when should happen  thee behind,  then

mo  wê  mo  so  wa  i  fê'  a  mu  n  da  u  ra
má  we  mo  sôa  sfe.  'Amu  ndâua,
we  will a person  send thee after.  Then  I consented,
APPENDIX. 245

ke re m fa ra ma sa a mu m bo wa
kere mfara ma sa. Amu mbéa
but my heart not lay down. Then I came out of

gbo m ba i n tu ki ya dson n du a sa a ma
Gbombai útá kia Dsóndu. Asáma
Gbombai I went slept Dahondu. It morning

gbè re mu du wa ru se ye se ta fa kò mè
gbérémù, Dóaru Sísí tá fá-kumè
early was, Doalu Sísí went death-news this

fo na dson du n ga zi sa a ma gbè ya ke
fóna Dsóndu. Ngá zi sáma gbéake,
to tell Dahondu. I however, morning had dawned,

m bái n da n' kó wa ke n só ro wa ki ra fe
mbánda nkóake náóróa kíráfe
I had finished I had washed myself, I started again the way on

n' ke ya ba da ko ro wa gbé n' a mu du wa ru
nkéa bánda kóróa gber, ámu Dóara
I arrived cotton-tree under just, then Doalu

ta mi nya a gbo ro tó wo wa tó n ni du bu i
Támía a bóro tóoa Tónni Dúbui
Tamia his hand in was left Tónni Dubui

a mu a we sò m fé ki ra fe a mu a we
ámu áwé só mfé t kíráfe, ámu áwé
and he started me after way after, and he

n' ke ya a mu m bê a tu sa n do be mu
nkéa ámu mbé a tusa nô: mbémù?
me reached, then I him asked I said: what is it?

a ro mo wa bô wa gbo m ba i a ro i fa
'Aro: mó a bóa Gbóbhai áro: isá
He said: a man he came from Gbóbhai he said: thy father

ra ki ra wa mi ni nya gba m ma ni sa m ba re
ra kírá wa míníá gbá. 'Mmani sámbáre
his illness it has turned quite. Me about trembling

ba n dje re yá we nu da ra n' ke ya mu
ba, ndséréwé nú dára, nkéa mu
great, I returned that town, I had reached our
APPENDIX.

dṣa ku ro ḋẹ a mu mu ɓe dṣa ra sa a u ụ ẹ ti
dṣá-kóroke, ámu mu ɓe Dṣára Sáuẹ tá
own premises, then I and Dshara Sau went

nu m fa wa ya we re dṣa ku wu ro nu
nu mfa Wonyawere dṣá-kóro; nu
there my father Wonyawele own premises; thither

mu we mu tu du wa ru se ye se ta ra mo mẹ
müe mu tá. Dōaru Sisi tar. Môme we went Doalu Sisi met. People the

gba be we nu ku ro ro wa a mu dṣa ra we
gba bé nu kóroroa. 'Amu Dṣárawe all were there premises in. Then Dshara

du wa ru be re tu sa a ro be kọ be mo ro
Dōaru bere tusa, áro: mbé kọ bẹ Móro? Doalu himself asked, he said: what news are Moro?

a mu a ro m fa ra ki ra wa mi ni ya we re
'Amu áro: mfa ra kírã mínĩa wẹre And he said: my father his illness has changed to-day
gba mu ma ke ro mu dṣa ku wu ro a mu
gbá. Mu ma kéro mu dṣá-kúro, ámu quite. We not reached again our own house and
dṣa ra ro mu ta mo ro a mu mu so wa ki ra fe
Dṣáráro: mú tá Móro! 'Amu mu sóa kíráẹ Dshara said: we go Moro! Then we started the way after,

mu ɓe du wa ru se ye se nu mu ta wa gbe re
mu ɓe Dōaru Sísínu, mu táwa gbére we and Doalu Sisi and his people, we were going all,

a mu mu ke ya fa ni den. mu ɓe dṣo n du
ámu mu kéa fáni der mu ɓe Dṣóndu and we reached grassfield small us and Dshonda

ɓe gba i ẹ ma ro ƙe a mu du wa ru ro dṣa ra
ɓe Gbai témáróké ámu Dṣaruro: Dṣára, and Gbai between then Doalu said: Dṣára,

mo we re ku nu wa kai ra a ro
mó were kọ nụ kára, áro:
one does not a matter conceal from a man, he said:
APPENDIX.

wu fu ra fa we re dso ra we be ra ke
wu fa ra fa were. Dsárawé héra ké
your father he has died to-day. Dshara fell down here,

du wa ru we be ra ke a mu mu ke gbo m ba i
Dsáruwe héra ké 'Amu mu ké Gbombai.
Doalu fell down there. Then we reached Gbombai.

a mu m fa bi ra n' nu be re we ke a mu
'Amu ínfa Biránnu béréwe ké, ámu
And my father Biran and his people himself arrived, and

a nu we ku re gbo n' gba ko i ye a n d. ánu re kúre bór Gbákoíye, ándo:
they word poured Gbakoí to, they said:

su n da mé a mu gba ko i ro m bu ru be ya ko ro
súndámé. 'Amu Gbákoíro: mbéro bë ákoro.
strangers here. And Gbakoí said: my hand is it under.

a ro m he na wi a ko wo ra wu ye ke re wu
'Aro: mbé náwi ákóa wúye; kéré wu
He said: I was come with news to you; but ye

ku ni sun' da ti m be ra m ma ni sa ba re mu wi
kúnni súnda-tim bera ínmaní sámbaremuwi.
when stranger-news dropped me about trembling was.

a ku mu m ma fu wa wi a ko wo ra wu ye a ro
Áku mu in ma fúawi ákóa wúye. Aro:
It is why I not came early with news to you. He said:

kë re sa a ma mu ye pa a nu a mu m fa
kéré sámá múye, Pánú. 'Amu ínfa
but the morning (is) to us, gentlemen. Then my father

oi ra n' a ro mu na ya ke re ke wa ra ya
Bírra áro: mu ná yá kérékësh: yá
Bilang he said: we came thy calling on: thou

mo mu so wi nu ke mu na wa ke re
mómú sówi nu, ke mu ná; kéré
person which hast sent there, that we should come; but

a mi na ki ye ni ye a mu gba ko i we a
ámina kie nî? 'Amu Gbákoí é
what sleeps her? And Gbakoí he
"Ke a ma ni ma nsu den. nu ra a mu kē ámani mándsa-dēnūa. Communicated it about to the king-children. Then

A nu ro mu bô ru be mu ta ko ro i we re ánuro: mu bóro be mu tá koro; ñwere they said: our hands be our part under; wilt thou

A nu na ke re kò fo a nu ye ánua kére-kò fo ánuyē? their call-cause tell them?"
A Specimen of the Wei Writing.
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For the corresponding sounds, please refer to the original source for the specific notation and representation.
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