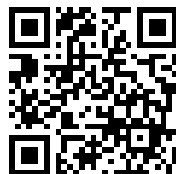

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ARTES SCIENTIA VERITAS

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.

BY ^{JOSEPH} S. W. KOELLE,
CHURCH MISSIONARY.

LONDON
CHURCH MISSIONARY HOUSE,
SALISBURY SQUARE.

—
1854.

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1968

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Languages Review of Fourah Bay College

ἐποίησέ τε ἐξ ἑνὸς αἵματος

πάν ἔθνος ἀνθρώπων

κατοικεῖν ἐπὶ πάν τὸ πρόσωπον τῆς γῆς.

ST. PAUL, Acts xvii. 26.

S. B. N. — GB: 576.11611.4

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CORRIGENDA.

PAGE.	LINE.	
11	5	<i>read</i> Mande <i>for</i> Mani.
11	23	<i>dele</i> the
13	5 & 13	<i>read</i> ' <i>for</i> °.
17	17	.. and ọ <i>for</i> and o.
21	16	.. dónna and dónr <i>for</i> dónna and dónr.
21	32	.. ba <i>for</i> be.
22	4 & 5	.. kóri <i>for</i> kóri.
22	23 & 24	.. kò <i>for</i> kọ.
32	last	.. mbòro <i>for</i> mbòro.
37	4	.. kẹ <i>for</i> ẹk.
37	22	.. kómu <i>for</i> kọmu.
38	24	.. kò <i>for</i> kọ.
47	14	.. food <i>for</i> foot, and dóm-ferr <i>for</i> dọm-fon.
50	7	.. kuríra <i>for</i> kọríra, and kúri <i>for</i> kóri.
51	1	.. thee;" kéima <i>for</i> kéima.
51	6	.. ároitongé <i>for</i> arboron gẹ.
51	25	.. ákére <i>for</i> ákéra.
60	4	.. kọ <i>for</i> ko.
85	20	.. come <i>for</i> gone.
103	9	.. bẹre <i>for</i> bẹre.
105	16	.. dénu <i>for</i> dínú.
106	bottom	.. kẹ <i>for</i> ke.
118	33	.. the verb substantive <i>for</i> the verb, the substantive.
149	24—26	.. bò <i>for</i> bó.
157	26	.. donr <i>for</i> don.
156	1 & 2	.. lawful <i>for</i> natural.
165	1 & 2	.. proper <i>for</i> natural.
166	10	.. anliegen <i>for</i> verliegen.
175	30	.. to be white <i>for</i> to white.
176	28	.. gbére <i>for</i> gbáre.
179	bottom	.. civet-cat <i>for</i> cive-tcat.

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 Vailand¹. 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 'Vei'^{2,3}. It was perhaps only in the nineteenth century that all sections of the ethno-linguistic 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 Vaidid 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 a 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 sources⁴. Since the 'Kquoja' 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 Vei country, and in part of the present Mande [misprint for Mānde, 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 relation⁵. 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 Klingenhoben⁶ - 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 Vaispeakers 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 Vaisyllabary 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 recently³; but intensive studies are now in progress and several papers are in process of publication.⁷ 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 twentyfour 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 decades⁹. 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"⁷. 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 September³. 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 Vei 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 'Vei roots 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 Vei 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 Klingenhoben¹⁰; the texts published in the same year by Dammann¹¹, together with those published by Klingenhoben in 1925-6, supplement those in Koelle. Unfortunately, though Klingenhoben worked in Vai for over forty years and published a number of articles^{6 10 12}, 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, ɓ, mɓ, kp, mgb, gb*), some of which can be corrected from material in Klingenheben or Damman, 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

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- 5 W. E. WELMERS, 'The Mande languages', in W. M. Austin, ed., Report of the Ninth annual meeting on Linguistics, Monograph series No. 11, 1958, Georgetown University, [1960], pp. 9-24.
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A. KLINGENHEBEN, 'Die Mande-Völker und ihre Sprachen', Zeitschrift für Eingeborenen-Sprachen, 34, 1944, pp. 1-23.
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P R E F A C E.

THE following Outlines and Vocabulary are the result of a five months' residence (from November 1850 to March 1851) in the Vei country, both at Wákoro (Cape Mount) and Dsháiáro (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 Vei 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 Mómoru 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 Ndóre Wānó, 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 Kírim 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 Veiese 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 Máni 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 Vei? 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 "Vei." 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.

Vei 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, efo, hofo.*

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 "Ausführliches Lehrgebäude der Hebräisehen Sprache.")

First Demonstrative Root.

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

Semitic: מִי, who? מָה, what? מִן, quis? מַה, quid?
הֵנָּה, here; הֵיכָּן, where?

Indo-European: ποίος? πότερον? πῶς? Germ. wer? wo? Engl.
who? where?

Second Demonstrative Root.

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

Semitic: הֵנָּה (for הֵנָּה-הֵנָּה), הֵנָּה, הֵנָּה.

Indo-European: Sansk. न, stirps demonstrativa; Gr. νυν-νῦ;
Lat. en.

Third Demonstrative Root.

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

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

ke, conj. then, that, whether.

Semitic: הֵּ, this; הֵּ, is; הֵּ, thus; הֵּ, conj. that.

Indo-European: Sanks. क, quid (r. क); Hindust. جو (= *dşō*)

who? كون, who? which? Gr. $\kappa\omega\varsigma$? $\kappa\acute{o}\tau\epsilon\rho\omicron\nu$? Lat. quis? quid?

Fourth Demonstrative Root.

Vei $h\bar{e}$, $h\acute{e}y\epsilon$, here, there; *hi*, if, and.

Semitic: הִנֵּה , הִנֵּה , הִנֵּה ? הִנֵּה ; הָ , הוּ , from $\text{ה} + \text{ו}$.

Indo-European: hic ; hi , particula interrogativa; G. \acute{o} , $\acute{o}\varsigma$; 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

n, $n\bar{a}$, (I, my) with H. אֲנִי ; A. أَنَا .

i, $y\bar{a}$, (thou, thy,) with the suffix *i*, which, in Sindi, is the possessive pronoun of the second person singular.

a, \bar{a} , *wa* (he, his) with H. הוּ (suff.), הוּ ; A. هُوَ , which Fürst supposes to be a compound of two separate demonstrative roots, *ha* and *wa*.

mu (we, our) with S. वयम् , nos; G. $\acute{\eta}\mu\epsilon\acute{\iota}\varsigma$; L. nos; G. mir; E. we. Compare also the singular G. mich; E. me.

wu (ye, your) with S. वस् , vos; Gr. $\acute{\upsilon}\mu\epsilon\acute{\iota}\varsigma$; L. vos; Fr. vous.

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

f\acute{e}ra, two, with S. द्वय , alius; Sindi द्वय , duo; L. par, bis, bini; G. paar; E. pair. Compare also the *Vei p\acute{e}re* also, too.

tan, ten; with S. दशन् , decem: Gr. $\delta\acute{\epsilon}\kappa\alpha$; L. decem; Goth. taihun; G. zehn; E. ten.

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

b\acute{e}, to live, to exist, be; *bere*, to be not; *w\acute{e}*, to be (as copula); *were*, to be not, cannot, may not.

S. भू , esse; Gr. $\phi\acute{\upsilon}\omega$; L. fu-i, fu-turus, fo-re; G. bi-n; E. be.

In Hebrew we might compare הוּא and הִיא for הוּא and הִיא , 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 בְּלֵי .

béra, to fall; S. चर्, cadere, चर् findi, dirumpi; Hindust. چرن, cadere; Gr. σφάλλω; L. fallo; G. fallen; E. fall; H. בָּרַח, אָפַל; A. أَفَلَ.

bére, to pass; S. चू and चार्, trajicere; Gr. περάω, πόρος; L. per; G. fahren, Fährmann; E. ferry, fare; H. עָבַר; A. عَبَرَ. Compare also Vei *fére*, to barter.

bo, to come out of; H. בָּוּא; A. بَاء; S. ग, ire; Gr. βη, βίβημι, βαίνω.

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

di, light, flame; S. दिव्, splendere; दिव्, cælum; Gr. Δι-ός (Ζεύς); L. dies, sub divo. Compare also H. דִּי and דִּי.

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

dæ, to see; *dæa*, eye; S. चक्ष्, oculus; ईव्, videre; क्, scire; Hib. *ci*, to see; Gr. ὄσσο, ὄκκο; L. oculus; G. Auge, E. eye.

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

dúma, earth, soil; H. דָּמָא; A. دُنْيَا.

fa, father; *pa*, Mr., Sir; S. पित्र्, पत्र्, pater, which Bopp derives from पा, servare, nutrire, and suff. त्र्; Gr. πατήρ; L. pater; G. Vater; E. father; H. אָב; A. أَب.

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

fā, full, to fill; S. पू, पूर, implere, satiare; G. πῖμ-πλη-μι; L. impleo, plenus; G. voll, füllen; E. full, fill; H. מָלָא, מָלֵא, to be full; A. وَرِيَ, مَرِيَ.

fīra, wind, breath; *fē*, to blow; *bánda*, sky, time; S. वा, flare, spirare; वाव्, ventus; Goth. *vo*, flare; Gr. αὔρα ex ἄφρα, οὐρος ex ὄφρος; L. ventus, aura; G. Wind; E. wind.

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

fóno, to vomit; S. वम vomo; Gr. ἐμέω; L. vomo; E. vomit.

fúra, to bore; H. פֹּרַר, פֹּרַר; A. فَار; L. forare; G. bohren
E. bore.

hári, all; S. सब, quivis, omnis; Pers. هر; Gr. ὅλος; Goth. alls; G. alle; E. all.

kámba, grave; G. grab, grube, graben; E. grave; H. קָבֵר;
A. قَبْر.

kári, to break; *kére*, war; S. क, offendere, ferire, occidere;
G. κεράω, κίρνημι; G. krieg; L. cul-ter; H. קָרַע;
A. قَرَعَ.

kére, or *kéle*, to call; *kóari*, to speak; *kure*, word; S. कुर, कुल, ग, sonare; वृत्, vox; गह, clamare, crepare; Gr. καλέω, ἀγγέλλω; L. garrire, canere, gallus; G. gellen;
E. cry, call, nightin-gale; H. קָרַל, קוֹל; A. قَوْل, قَال.

ki, to sleep; *ku*, *ken*, house; S. क्ति, domire; Gr. κοί-τη, κῶ-μα; L. quies; Goth. hei-wa, domus; Old G. hi-wo, conjux, hi-wa, uxor; G. hei-m; E. home.

kóro, old; S. पुरा, *adv.* olim, antequam; गह, gravis, venerandus; Gr. γέρων; G. Greis, grau; E. grey.

kóso-kóso, to cough; S. कास, id.; Lith. kostu; G. husten.

kúri, to go round, to carry round; Gr. κύρκος; L. circus;
G. Kreiss; E. circle; H. פִּרְר for פִּרְר; A. كَار.

kúru, hinder-part, back; *kúnu*, yesterday; H. מָחָר;
A. اَمْس.

kúru, *kérēma*, *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. *kun* and *wun*, when; *kúnda* and *búnda*, to bend. On the assumption of such a transmutation we recognise the Vei root in S. पृह, multus; Gr. πολύς; L. plus mul-tus; Hib. *mor*, great, big; G. viel.

ma, not; S. मा, id.; Gr. μη; H. मना, to deny; A. म, idem.
ma, to make; S. म् parare; Gr. μῆχος, μηχανή; G. machen,
 mögen; E. make, might, may.

máma, grandmother, probably = mother's-mother; *ba*, mother,
 S. मातृ, mater, of which Bopp says. "ut mihi videtur a r.
 मा; Gr. μήτηρ; L. Mater; G. Mutter; E. mother; H.

मम; A. أم.

mi, to drink; H. म, म, water; A. म, id.; S. मा, bibere;
 Gr. πίνω; L. bibo; G. bier; E. beer.

péne, all, whole; Gr. πᾶς, παν-τός; L. finis; E. finish.

ro, to say, to think; Gr. εἶρω; L. loquor; S. रू, to which
 Bopp remarks "huc trahimus etiam Gr. ῥέω, ῥῆμα, ab-
 jecta litterata initiali, sicut ῥέω=fluo, and σρέω, σρέω=
 स्रवामि." Compare also, S. रद्, loqui; Old G. redson;
 G. reden; Goth. razda = sermo.

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

sére, to rise, ascend; *sére*, very; S. सृ, ire, progredi; सार,
 eximus, optimus; G. hehr, sehr; E. rear.

si, to sit, set; S. सद्, sidere, sedere; Gr. ἕδος, ἕζομαι;
 L. sedere, sidere; G. sitzen, setzen, sinken; E. sit, set,
 settle, sink.

sq, to stand; S. स्था, stare; G. ἵστημι; L. sto; G. stehen;
 E. stand.

súnda, to send; G. senden; E. send. Perhaps S. सद्, id.

sun, to gather, collect; S. सम्, cum; सद्, colligare; Gr. συν;
 ξυν; G. sammeln, sammt; L. cum; E. sum.

súsu, breast, teat; S. चुचुक, papilla; Gr. τίθη, τιθός; G.
 Zize; E. teat.

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

tā, go; H. मना, to come, to go; A. ता; S. तद्, ire.

tára, to tear; S. तृ, lacerare, dissecare; Gr. δέρω; L. tero
 G. zerren; E. tear.

téri, or *téli*, tale; G. zählen, erzählen; E. tell, tale.

tére or *téle*, sun; S, सूर, id.; Gr. ἥλιος; L. sol; G. Sonne;
 E. sun,

ványá, vein; L. *vena*; E. *vein*.

wúru, to will, like, wish; S. Ṃṛ , Ṃ , optare, desiderare;
Gr. $\beta\acute{o}\lambda\omicron\mu\alpha\iota$; L. *volo*; G. *wollen*, *wählen*; E. *will*;

H. Ḥṛṛ , to cut out, to choose; A. Ḥṛ .

wúru, to bear, to beget; *bíra*, to take; *ḍóro*, hand, arm;

S. Ṃ , ferre; Ṃṛ , onus; Gr. $\phi\acute{\epsilon}\rho\omega$; L. *fero*, *pario*, *porto*;

G. *Bahre*, *ge-bären*; E. *to bear*, *bier*; H. Ḥṛṛ .

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 Vei demonstratives mentioned above. They are taken from S. Kleinschmidt's "Grammatik der Grönländischen Sprache," and are as follows:

<i>ma</i> , "here."	<i>mana</i> , "this."	<i>uv</i> , "here, there."
<i>na</i> , <i>nav</i> , "where?"	<i>ṣuna</i> , "what?"	<i>kina</i> , "who?"
<i>ik</i> , "three, yonder."	<i>inga</i> , "that, this."	<i>kia</i> , <i>kina</i> , "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 Vei and to other North- and South-African languages not belonging to the Mándé 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 Vei roots with roots of a great many other African languages.

II. Besides this radical and general affinity of the Vei 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 Mándé 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 Mándé territory. The lowland between High Sudan and the sea is occupied by languages widely different from those of the Mándé stock; viz. the Kírim, Búlom, English, Tímne, Bága, Nálu, Bidşógo, Balánta, Pépêl, Fúlup, Wólof, &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 Vei language.

From the *English* the following words are adopted, and more or less generally understood:—Bed, V. *béri* or *béli*; bowl, V. *bóli* and *bóri*; lamp, V. *dámpo*; ring, V. *dir*, *i.e.* finger-ring or ear-ring; jacket, V. *dsēti*; English-man, V. *Dšéngisemō*; French-man, V. *Fási-mō*; factory, V. *fētēre*, and sometimes contracted into *fētē*; fork, V. *fúrokía*; governor, V. *gómēre*; hundred, V. *hóndoro*; carpenter, V. *kámundere* and *kám'dere*; candle, V. *kéndere*; Curtis, a proper name, V. *Koísi*; coat, V. *kóti*; queen, V. *kuíni*; cucumber, V. *kumbósu*; America, V. *Méreke*; million, V. *mílen*; Monrovia, V. *Mondóvia*; Parker, proper name, V. *Páka*; pillow, V. *púro* and *púlo*; Sierra Leone, V. *Sárō*; saucy, V. *sási*; sailor, V. *séra* and *séla*; sugar, V. *súru* and *súga*; timber, V. *tímberē*; tumbler, V. *tómbūru*; trunk, V. *tórōngu*; wine, V. *waíni*; waistcoat, V. *wéskete*.

Portuguese words are found sparingly:—Pote (pot), V. *bóda*; janella (window), V. *dsíndēra*; batel (boat), V. *báa*; cebolla (onion), V. *síbara* and *síbā*; verruma (gimlet), V. *búruma*; trazado (sword), V. *tasáro*; págar (pay), V. *páwa* and *pā*; tabaco (tobacco), V. *táwa* and *tā*; 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. *bára*; bandera (banner), V. *béndēra*; plata? (silver), V. *pátāwa* (dollar); mesa (table), V. *mása*.

French and *German* words are these three:—Kútō, couteau, knife; fėti, Flöte, flute; Bonobázi, Buonaparte.

The *Arabic* words are chiefly (but not exclusively) used by the Muhammadan Veis:—Allā, i.e. ^{الله}, God; aldšéna, i.e. ^{الجنة}, garden, paradise; Buraíma and Burányīma, i.e. ^{إبراهيم}, Ibrahim, Abraham; Dárābu, i.e. ^{العرب}, Arab, Arabic; dšahá-nāma and dšárarāma, i.e. ^{جهنم}, hell; dúnyā, i.e. ^{دنيا}, world; kára (to read, to learn), i.e. ^{قرا}, to read; Madina (proper name of a town), i.e. ^{مدينة}, town; māraka, i.e. ^{ملك}, angel; Mína (proper name of a town), from ^{أمين}, Amen. [This name was given to the town, because, when once a number of Muhammadans were permitted to reside there, they often repeated ^{امين} (V. mína), Amen!] Mómōru, i.e. ^{محمد}, Muhammad; sára, and sáraka, and sádaka, i.e. ^{صدقة}, quicquid datur deo sacrum; setána, i.e. ^{شيطان}, Satan; sála, i.e. ^{صلوة} or ^{صلاة}, prayer; tásabía, i.e. ^{تسبيح}, 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; kán-kiri-gbása, neck-tie-kerchief, i.e. neckcloth; Póro-kúnde, Eu-

rope-fowl, *i.e.* duck ; Póro-kóndşę, Europe-nut, *i.e.* cocoa-nut ; Póro-bána, Europe-plantain, *i.e.* banana ; déndę-mándşa, vessel-chief, *i.e.* captain ; sísi-déndę, smoke-vessel, *i.e.* steamer ; bu, gun ; dúa and dúbá, cannon ; bámbander, bell ; káran-ken, learn-house, *i.e.* school ; karan-derr, scholar ; káram-mō, school-master ; táwa-fúmu or tá-fumu, tobacco-powder, *i.e.* snuff ; *e.g.* nā tá-fumīe sa, I take snuff ; táwara, pipe, from táwa, tobacco ; kén-gūra (cf. G. Beinkleider), leg-cloth, *i.e.* trousers ; másama-mīe, an on-the-table-knife, *i.e.* a table-knife ; másā sa, to lay the table ; férekeş-fer, 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 Vei language can be represented with sufficient accuracy by the following letters :

a, b, d, e, ę, f, g, h, i, k, m, n, n̄, o, ọ, ò, p, r, ř, s, t, u, v,
w, y, z ; dş, gb ; au, ai, ei, ęi, ou ọu.

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;" *o* as *a* in "water;" *o* as intermediate to the *o* in "note" and *oo* in "book," or "o chiuso" 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). *Dz* and *rx* are letters not contained in the English alphabet: they represent respectively the sounds of *j* in "jest" (*eh* 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 *rx* and *rz*.

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 *ɛ* is frequently a mere modification of *e*. Sometimes one person may have a tendency to sound as *ɛ* what another sounds as *e*: and even the same individual may pronounce the same word at one time with a vowel=*ɛ*, or a sound closely approximating to *ɛ*, 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 *ɛ* 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 *ɛ* in some degree refers to them also. Between *ɔ* 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 *ɔ* 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.

Dɛ, 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 *dɛ* 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 *dɛi* several times pronounced so that it might have been written *ghi*; and when *mándɛa* 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 versá*; 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

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

ETYMOLOGY 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.

ETYMOLOGY 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 Beri (*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 Beri, and the first, if there be three, that which indicates the Muhammadan.

1. Proper names of *men*—Mómoru Dóaru Búkẹrẹ (bú-kẹrẹ, 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 Fā Kóndo (kóndo, a flying squirrel).—Mómoru Kári Kai (kári [*Mánde*], serpent; kai, man).—Síáfa Fáma Dşáni (Dşáni, John).—Buráima Bai Zína (zína, twin).

2. Proper names of *women*—Kéfui Zína.—Táro Zō (zo, chief).—Sedía Dşénaba.—Góányá Dşóe (dşóe, 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 Ródşes), James (pronounced Dşémi), John (pronounced Dşáni), Tom (pronounced Támi), Máry, Hána, Susána.

3. Proper names of *places* are sometimes formed by a composition of substantives; *e.g.* Dşóndu, from dşon, slave, and du, house.—Bómbudşā, from bombu, a man, and dşā, home. For those proper names which are formed by postpositions *vid.* §. 29. I.

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

Concrete: Bōyā, friendship, from bō, friend; súndadşā, strangership, from súnda, a stranger; dşóndşā, slavery, from dşon, slave; mândşadşā, kingship, from mândşā, king; módşā, relationship, from mo, person, relative; zōdşā, chieftainship, from zo, chieftain.

Adjectives and verbs: dşándşā, length, from dşan, long; dōyā,

smallness, scarcity, from *dō*, to be little, to be scarce ; *kú-rundṣā*, plenty, from *kúrur*, much, many ; *ḍṣáyā*, hatred, from *ḍṣā*, to be red, to hate ; *wúruyā*, shortness, from *wúru*, short ; *wúrudṣā*, parentship, from *wúru*, 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. *sína*, seat, situation, from *sī*, to sit ; *núna*, hiding-place, from *nū*, to hide ; *fána*, death-bed, place of dying, from *fā*, to die ; *súyē-fána*, slaughtering-place, from *súye fa*, to kill animals ; *férékēna*, observatory, from *féréke*, to observe ; *síekēna*, place of sacrifice, altar, from *síeke*, to sacrifice ; *mō-taúna*, burying-ground, from *tau*, to bury ; *ḍṣíkona*, place where water is drawn, from *kō*, to draw (water) ; *dónna*, entrance, from *dōn*, to enter ; *kóro-túna*, place where rice is beaten, from *tū*, to beat.

d. *Kiri* forms abstract nouns from verbs. It is likely to have arisen from *kíra*, way, manner ; e.g. *dēnde-wúrikiri mēnu*, "This is the way to pull a canoe," or, "This is pulling a canoe;" *móa sokékirimé nīe*, "This is our work here;" *íma sókekiri so*, "Thou dost not understand working;" *wára-dékiri*, the knitting of mats ; *sékiri*, for *síkiri* (*vid.* §. 15. III. 2.), settlement, arrangement ; *mákiri*, preparation, means, work, effect ; *sá-dumákiri*, surrender ; *taukiri*, burial.

II. The *Plural* is uniformly expressed by the termination *nu*, which has perhaps arisen from the personal pronoun 3d pers. pl. *ánu*. 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. *fánu*, fathers, from *fa* ; *bánu*, mothers, from *bē* ; *mándṣānu*, chiefs, from *mándṣa* ; *sándṣānu*, towns, from *sándṣa* ; *dúmānu*, shirts, from *dúma* ; *kánu*, serpents, from *kā* ; *tiēnu*, fowls, from *tíe* ; *nyíēnu*, fish, from *nyíe* ; *sésēnu*, switches, from *sese*.

b. Words terminating in *i* take the *nu* by means of the connecting vowel *e*, and sometimes *ē*, and then not unfrequently contract *i* and *e* into either *ī* or *ē*: *nī*, bullock, pl. *nīēnu* and *nīnu*; *kéri*, egg, pl. *kériēnu* and *kérīnu*; *kōri*, leopard, pl. *kōriēnu* and *kōrīnu*; *séri*, witness, pl. *sériēnu* and *sérīnu*; *fári*, alligator, pl. *fáriēnu*, *fārēnu*, and *fārīnu*; *mári*, water-cow, pl. *máriēnu*, *mārēnu*, and *mārīnu*; *bīni*, porcupine, pl. *bīniēnu*, *bīnēnu*, and *bīnīnu*; *bōri*, medicine, pl. *bōriēnu* and *bōrīnu*; *kīsi*, termite, pl. *kīsiēnu*; *kai*, man, pl. *kaīēnu* and *kaīēnu*.

c. Words terminating in *o* and *o*, and being monosyllables, assume the plural termination either by the connecting vowel *e*, sometimes *ē*, or by merely lengthening their own final vowel: *mo*, person, pl. *mōēnu* and *mōnu*; *bō*, friend, pl. *bōēnu*, *bōyēnu*, and *bōnu*; *zō*, chief, pl. *zōēnu* and *zōnu*; *sō*, firewood, pl. *sōēnu* and *sōnu*; *sō*, horse, pl. *sōēnu* and *sōnu*.

But if they be polysyllables, they either follow the same rule, or change *o* and *o* into *ē*. The latter case is the more usual. *Dápō*, shoulder, pl. *dápoēnu* and *dāpōnu*; *kōro*, cask, pl. *kōrōnu* and *kōrēnu*; *bōro*, hand, pl. *bōrōnu* and *bōrēnu*; *bōro*, cap, pl. *bōrōnu* and *bōrēnu*; *tōro*, ear, pl. *tōrōnu* and *tōrēnu*.

d. Words terminating in *o* likewise assume *nu*, either by means of *e* and *ē*, or merely by lengthening their own final vowel: *dsómbo*, old farm, pl. *dsómboēnu* and *dsómbōnu*; *kō*, matter, word, pl. *kōēnu* and *kōnu*.

e. Words terminating in *u* either assume the syllable *ye* before the sign of the plural, or change their final *u* into *īē*. 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: *dū*, house, pl. *dūyēnu* and *dūnu*; *bu*, gun, pl. *būyēnu* and *būnu*; *bū*, sack, pl. *būyēnu* and *būnu*; *su*, night, pl. *sūyēnu* and *sūnu*; *mūsu*, woman, pl. *mūsiēnu* and *mūsūnu*; *wūru*, dog, pl. *wūriēnu* and *wūrūnu*; *tēndu*, messenger, pl. *ténduyēnu* and *téndūnu*; *dsūru*, rope, pl. *dsūriēnu* and *dsūrūnu*; *dūru*, mist, pl. *dūriēnu* and *dūrūnu*.

f. 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 (*ē* or *ō*), cf. §. 15. IV. 5.; e.g. *der*, child, pl. *dénnu*, or *dérɛnu* and *dénu*; *fen*, thing, pl. *fénɛnu* and *fénu*; *dʒon*, slave, pl. *dʒónnu*, or *dʒónɛnu*, and *dʒónronu* = *dʒónu*; *kur*, head, pl. *kúnnu* and *kúrɛnu*; *sun*, nose, pl. *súnnu* and *súɛnu*.

§. 5.

ETYMOLOGY OF PRONOUNS.

The Vei 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*—

SHORT FORM.	LONG FORM.	COMPOUND FORM.	CORRESPONDING ENGLISH.
n (resp. n, m)	nā	íga	I, my.
i	yā	íwa	thou, thy.
a	ā	áwa	he, she, it, his, her, its.
mu	múra, móa, mā	móanu *	we, our.
wu	wúra, wóa, wa	wóanu, wánu	you, your.
ánu	ánúra, án'da, ánōa, ā	ánuránu, an'dánu, ánoánu	they, their.

COMPOUND-EMPHATIC FORM.

SINGULAR.		PLURAL.	
mbéɛ	I myself.	mubéɛ	we ourselves.
ibéɛ	thou thyself.	wubéɛ	ye yourselves.
a béɛ	he himself, she herself, it itself.	ánu béɛ	they themselves.

* Mánú never occurred to me, though it may exist.

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 *n* 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 "bere;" 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 "*wánga*."

ngánga	I myself.
iwánga	thou thyself.
awánga	he himself, she herself, it itself.
muwánga	we ourselves.
wuwánga	ye yourselves.
ánuwánga	they themselves.

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. *Mē*, "this." It is always suffixed without changing the forms of words; *e.g.* *kámē*, this serpent; *músūmē*, this woman; *démme*, this child. It might be said that *mē* sometimes takes the suffix *kē*, in order to increase its demonstrative force; *e.g.* *demmékē*, this child; but *kē* being also used as an adverb, it is better likewise to consider it such here. The same applies to the case when *mē* is suffixed to *kē*; *mē* may then also be considered as an adverb; *e.g.* *demmékē*, this child here; *kaikémē*, that man there; *dérékémē*, that child there.

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

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

- a. After words terminating in *a*, *e*, and *ε*, it produces no change, except that it generally lengthens the final vowel; *e.g.* mándsáke, that chief; káke, that serpent; dúmáke, that shirt; míeke, that sword; sésēke, that whip; dēndēke, that canoe.
- b. It is added by the connecting vowel *e*—
 - aa. After words ending in *i*: sériēke, that witness; sísiēke, that smoke; níeke, that bullock.
 - bb. After monosyllables in *o*: zóeke, that chief; sóeke, that horse.
- c. By the connecting vowel *ε*—
 - aa. After words ending in *o*, and changing that *o* into *o*; *e.g.* sóeke, that firewood (from *so*).
 - bb. After words ending in *n*: déreke, that child; féreke, that thing; díreke, that ring.
- d. By the connecting letters *ye* or *ye* after monosyllables in *u*; *e.g.* buyéke, this gun; dūyéke, this house.
- e. By changing the final *o* of polysyllables into *e*: gbórēke, that skin; kútēke, that pocket-knife.
- f. By changing the final *u* of polysyllables into *īe* or *īε*: músīeke, that woman; dúriēke, that mist; wúriēke, that dog.

3. *Biri*, “the same,” “that.” Like *mε*, 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; kémbiri, that same house.

4. *Mu* is suffixed in the same way as *mε*, 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, dérekekenu, démbirínu, dém-mūnu.

IV. The *Interrogative Pronouns* are not suffixes, but independent words. They are as follows :—

Dəō ? who ? which ? Only used of persons.

Mbe ? which ? what ? what sort ? It inquires after the distinguishing *qualities* of things or persons.

Mína ? 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* : *nyō*, each other, one another. It can take the plural termination *nyónu*.

§. 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, *músūma*, female.

b. from Verbs : *dō*, to be little, *dóma*, little ; *gbē*, to be white, *gbéma*, white ; *fin*, to be black, *fíma*, black, for *finema* or *finima*.

2. *Re* forms Adjectives—

a. from Substantives in *ya* ; e.g. *dóyāre*, small, from *dóya*, smallness ; *wúrúyāre*, short, from *wúrúya*, shortness.

b. from Verbs, corresponding to the passive participle in other languages : *tére*, broken, from *te*, to break ;

basáre, mixed, from bása, to mix ; tíere, cut, from tíe, to cut ; dšáre, red, from dšā, to be red ; sánde, bought, from san, to buy ; búde, covered, from bur, to cover ; bānde, finished, from bar, to finish. Sometimes the verbs are contracted before they assume this termination ; e.g. gbára, to dry, gbáre, dried ; sēn, to say, sére, said ; e.g. káime séremu, this is the said man.

II. When adjectives assume the plural termination, they always first lengthen their final vowel ; e.g. ba, great, mándša bánu, great chiefs ; músūma, female, dem músumānu, female children, i.e. girls ; kai kiráre, a sick man, kai kirárēnu, 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, tām féra
2, féra	13, tām ságba
3, ságba	14, tán náni
4, náni	15, tām sóru
5, sóru.	16, tām sūndóndo
6, sūndóndo	17, tām sūmféra
7, sūmféra	18, tām sūnságba
8, sūnságba	19, tām sūnnáni
9, sūnnáni	20, mō bānde
10, tar	21, mō bānde áko dóndo
11, tām dóndo	22, mō bānde áko féra

- | | |
|------------------------------|------------------------------|
| 23, mō bānde áko ságba | 260, mō tǎn ságba bānde, &c. |
| 24, mō bānde áko nǎni | 280, mō tǎn nǎni bānde, &c. |
| 25, mō bānde áko sǒru | 300, mō tǎn sǒru bānde, &c. |
| 26, mō bānde áko sūndóndo | 320, mō tǎn sūndóndo bānde, |
| 27, mō bānde áko sūmféra | &c. |
| 28, mō bānde áko sūnságba | 340, mō tǎn sūmféra bānde |
| 29, mō bānde áko sūnnǎni | 360, mō tǎn sūn ságba bānde, |
| 30, mō bānde áko tarr | &c. |
| 31, mō bānde áko tǎn dóndo | 380, mō tǎn sūnnǎni bānde, |
| 32, mō bānde áko tǎm féra | &c. |
| 33, mō bānde áko tǎn ságba | 400, mó mobānde bānde |
| 34, mō bānde áko tǎn nǎni | 401, mó mobānde bānde áko |
| 35, mō bānde áko tǎn sǒru | dóndo, &c. |
| 36, mō bānde áko tǎn sūn- | 415, mó mobānde bānde áko |
| dóndo | tǎn sǒru, &c. |
| 37, mō bānde áko tǎn sūmféra | 420, mó mobānde bānde áko |
| 38, mō bānde áko tǎn sūn- | mōbānde, &c. |
| ságba | 450, mó mobānde bānde áko |
| 39, mō bānde áko tǎn sūnnǎni | mō féra bānde áko tǎn, |
| 40, mō fērā bānde | &c. |
| 41, mō fērā bānde áko dóndo | 500, mó mobānde bānde áko |
| 42, mō fērā bānde áko féra, | mō sǒru bānde, &c. |
| &c. | 600, mó mobānde bānde áko |
| 50, mō fērā bānde áko tarr | mō tǎm bānde, &c. |
| 51, mō fērā bānde áko tǎn | 700, mó mobānde bānde áko |
| dóndo, &c. | mó tǎn sǒru bānde, &c. |
| 60, mō ságba bānde, &c. | 800, mó mobānde bānde áko |
| 80, mō nǎni bānde, &c. | mó mobānde bānde, or, |
| 100, mō sǒru bānde, &c. | mó mobānde bānde fē- |
| 120, mō sūndóndo bānde, &c. | ra, &c. |
| 140, mō sūmféra bānde, &c. | 1160, mó mobānde bānde nǎni, |
| 160, mō sūn ságba bānde, &c. | &c. |
| 180, mō sūnnǎni bānde, &c. | 1200, mó mobānde bānde ság- |
| 200, mō tǎm bānde, &c. | ba, &c. |
| 220, mō tǎn dóndo bānde, &c. | 2000, mó mobānde bānde só- |
| 240, mō tǎm féra bānde | ru, &c. |

2400, mó mobánde bānde sūn- dóndo, &c.	5000, mó mobánde bānde tăn sóru, &c.
4000, mó mobánde bānde tār, &c.	8000, mó mobánde bānde mó mobánde bānde.

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, dóndo, tār, mōbānde. It has long been my opinion, that dóndo is a compound word, before I was struck by its connexion with the verb dō, to be small, to be few; but now it is my clear conviction that it stands for dōdō, *n* being an evolved consonant, just as, *e.g.*, in feránderr, a twin (from féra, two, and derr, child). Whether féra, ságba, nání, and sóru, 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. Tār 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 *tar*, 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 *fēra* 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 *áko*, 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 *δάκ-νυλος*? which would form a striking parallel to an obsolete "*tán-doli*" for the present "*bóro-doli*."

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 *mō sōru bānde*, and as entirely lost, down to *mō mobānde bānde*. Instead of counting higher up than *mō sōru bānde* in their own way, the Vei people find it much more convenient to mix up with it the English mode of counting, saying, *hōndōro dōndo for mō sōru bānde*, and then proceeding in the following manner:—

101, <i>hōndōro dōndo āko dōndo</i>	120, <i>hōndōro dōndo āko mō-</i>
102, <i>hōndōro dōndo āko fēra</i>	<i>bānde, &c.</i>
103, <i>hōndōro dōndo āko ságba</i>	140, <i>hōndōro dōndo āko mō</i>
104, <i>hōndōro dōndo āko nāni</i>	<i>fēra bānde, &c.</i>
105, <i>hōndōro dōndo āko sōru</i>	160, <i>hōndōro dōndo āko mō</i>
106, <i>hōndōro dōndo āko sūn-</i>	<i>ságba bānde, &c.</i>
<i>dōndo</i>	180, <i>hōndōro dōndo āko mō</i>
107, <i>hōndōro dōndo āko sūm-</i>	<i>nāni bānde, &c.</i>
<i>fēra</i>	200, <i>hōndōro fēra, &c.</i>
108, <i>hōndōro dōndo āko sūn-</i>	300, <i>hōndōro ságba, &c.</i>
<i>ságba</i>	400, <i>hōndōro nāni, &c.</i>
109, <i>hōndōro dōndo āko sūnnāni</i>	500, <i>hōndōro sōru, &c.</i>
110, <i>hōndōro dōndo āko tan</i>	600, <i>hōndōro sūndōndo, &c.</i>
111, <i>hōndōro dōndo āko tăn</i>	700, <i>hōndōro sūmfēra, &c.</i>
<i>dōndo</i>	800, <i>hōndōro sūnságba, &c.</i>
112, <i>hōndōro dōndo āko sām-</i>	900, <i>hōndōro sūnnāni</i>
<i>fēra, &c.</i>	1000, <i>tōusen dōndo</i>

"*Milen dōndo*" they believe to be = 10,000, and use it for any countless number. They employ "*tōusen*" in like manner.

II. Of real *Ordinal Numbers* I only met one instance, although I endeavoured to ascertain whether they use more, viz. *séndse*, first. Of its etymology, however, I know nothing more than that between *dōndo*, one, and *séndse*, 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. *dóndōri*, 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 Mándé language. I found it much more frequently used at the Gallinas than at Cape Mount;—*gbére*, the whole of all; *péne*, all, even the last; *mánde*, other, another, a different; *bábai*, alone, only; *ber* and *gber*, 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.* *kéréke*, to make war, to war; *tómboke*, to dance, to play; *sóke*, to do a work, to work; *kíke*, to sleep; *sérike*, to make water.

2. The use, application, or management of the thing signified by the substantive; *e.g.* *búke*, to fire a musket; *dúbáke*, to fire a gun; *sínke*, to play at sing; *séneke*, to farm.

II. When *ándşere* means, “he turned me back,” and *ādşerēa*, “he returned;” *kaieā déne tú mbōro*, “the man left a child in

my hand," and *dére tōá 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 *dére* 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 Vei 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; *dáíra*, to show; *tára*, to meet, find; *súnda*, to send; *bínda*, to burn; *día*, to love; *súa*, to salute.

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

SINGULAR.

1st p. <i>nā tā</i> , I go	<i>nā dse</i> , I see	<i>nā díá</i> , I love
2d p. <i>yā tā</i> , thou goest	<i>yá dse</i> , thou seest	<i>yā díá</i> , thou lovest
3d p. <i>ā tā</i> , he goes	<i>ā dse</i> , he sees	<i>ā díá</i> , he loves
1st p. <i>ndšérēa</i> , I return	<i>mbérēa</i> , I surpass	<i>údo</i> , I say
2d p. <i>idšérēa</i> , thou returnest	<i>ibérēa</i> , thou surpassest	<i>íro</i> , thou sayest
3d p. <i>adšérēa</i> , he returns	<i>abérēa</i> , he surpasses	<i>áro</i> , he says

PLURAL.

1st p. <i>móá tā</i> , we go	<i>móá dse</i> , we see	<i>móá díá</i> , we love
2d p. <i>wóá tā</i> , ye go	<i>wóá dse</i> , ye see	<i>wóá díá</i> , ye love
3d p. <i>ánōa tā</i> , they go	<i>ánōa dse</i> , they see	<i>ánōa díá</i> , they love
1st p. <i>mu dšérēa</i> , we return	<i>mu bérēa</i> , we surpass	<i>múro</i> , we say
2d p. <i>wu dšérēa</i> , ye return	<i>wu bérēa</i> , ye surpass	<i>wúro</i> , ye say
3d p. <i>ánu dšérēa</i> , they return	<i>ánu bérēa</i> , they surpass	<i>án'do</i> , 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 búri Kariá! “fear ye Kari!” wui sī ká-rarāma! “sit on the box!” ī dóņę sī tāro! set rice on the fire!” táfo, múē sáduma, “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 Zóduna kéréa, “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:—

búrun, well, very (only used in connexion with the verb bun, to cover, with which it seems to have a common origin)	gbánda, for nothing, gratuitously, in vain
fo and fò, pure, clean (then, after certain verbs, expressive of emphasis in general, or entirety)	gbáro, back, behind
fò, close, near	gbě, awhile, sometime
fúa, early, soon	gbẹ, quietly
gba, alone, by itself, distinct	gben, or sometimes gbai and gbei, wholly, entirely, fully, quite, thoroughly; just, just then
gba, quite, entirely, thoroughly (after certain verbs, emphasis in general)	gbóngbon, on, a long time
	gbū, all night
	gbúrun, loud
	ka, till, until (of time and space)
	gíro, in future, hereafter

ka, a while, a short time	ly (from sá-na, lying-place =on the spot ?)
kérei! really! indeed	
kéren, continually, constantly, on	pípipiri, much, constantly
kínei, exactly, accurately, dis- tinctly	sára and sã, perfectly, tho- roughly, well
kúnu, yesterday	sēr, slowly, gently
kun and wur, when	sei, loud, with a loud voice
ma, not	sére, high up, long on, long (of time and space)
ni, in time past	sína, to-morrow
ngare, only	so, fully, altogether
pòn, distant, far away	ten, straightly, erect
pu, through	ti, really, actually (doubtless connected with the verb ti, to be)
púrun, further on, for a time; for nothing, without cause, at random	we, now
re, where? when	wen, when
sa, hurriedly, suddenly	wi, awhile ago
sána, at present, just now, im- mediately, instantly, scarce-	wū and ū, imitating the noise of flowing water.

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. *kāmbíri-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);" *ánu tóa núwá, am' Záu kúra*, "at that time (*lit.* they were left there, and) Zau fell sick;" *níe-bánda*, "present time (*lit.* here-time or here-sky ?);" *núa kéa, ámo án'da bóro ka Kária*, "then (*lit.* there it had reached) they despatched Kari."

Note.—The equivalents to "yes" are *ñ* and *ē*; or, more emphatically, *hnhñ* and *ehé*; to "no," *gbére* and *gbéréó*.—*Mbā* 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., *níe*, "in this place," instead of "here;" *nu*, "in yonder place," instead of "yonder, there;" *dā* and *dára*, "to town;" *dšā*, "in the home, to the home," instead of "home;" *dúma*, "on the ground, to the ground," instead of "down;" *wēre* and *wērēme* (cf. Lat. *hō-die*), "on the present day," "to-day." Words also like *kāndo*, *kōmu*, 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. *yá kuné*? *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, yá kuné*? "My father, art thou awake?"

The father replies : \bar{E} ; Kári, yá kuné ? “ Yes ; Kari, art thou awake ; ”—kọ bẹremu, “ good ! well ! all right ! (*lit.* the matter is good) ; ”—kúnā 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, after	ro, in, within, inside ; among ;
koro, under	during
ma, on	ye, for, to, against
mani, b́y, 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'da goné-da tau mú gbaro, “ the people shut the stockade-gate after us ; ” yá mbe kò fo áye mú gbaro ; “ 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 kòda ? “ on what account ? why ? wherefore ? ” mú ma ki ná dem mēsēnoá kōa, “ we did not sleep on account of my little children ; ” yábira ná kōa ? “ hast thou seized him on my account ? ” mfa kúnni ékere móa kọ-fó kōa ? “ when did my father call thee, in order to speak of our case.”

kọ, “ back ; ” *postpos.* “ after, behind ; ” ánu kíākọ nání, “ they slept after it (= afterwards) four times ; ” á bẹ kérékọ, “ it is behind the house.”

bára, “ place ; ” as *postpos.* “ to ; ” *e.g.* í ná mbara ! “ come to me ! ” átā Móre-mō dónđō bará, “ he went to a certain Muhammadan.”

tína, “ 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 bẹ kénẹ- bũro, "it is within the house"	kar, "neck;" Súbahánalai ábẹ tére-kando, "Subahanalai was above the sun"
dşā, "face, front;" séné bẹ nā kénẹ-dşāro, "there is a stone before my house:" wu tá ndşāro! "go ye be- fore me! (temporal)"	dşī, "descent;" Wálahaúla ábẹ tére-dşīéro, "Walahaula was under the sun" kò, "cause;" nā kóro ákōro, "on account of my rice"

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

§. 11.

ETYMOLOGY OF CONJUNCTIONS.

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

I. The following are *Absolute Conjunctions* :—

bẹ, and	ō—o and ū—u, either, <i>or</i> whe-
féra, with, and	ther, <i>or</i> as well as, both,
hi, and, if	and
zi, but, however	pére, too, also, even

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

gba, or; from gba, <i>adv.</i> sepa- rately	ámu, and, then; from a, it, and mu, it was—it was, it had taken place
kẹ and kéré, but, then, that, whether, else; from kẹ, <i>pron.</i> this, <i>adv.</i> then	kómu, therefore; from kò, reason, and mu, it is
kun, if; from kun, <i>adv.</i> when	kírīmu, as, forasmuch as; from
kúnni, if, as; from kunni, <i>adv.</i> when	kíra, way, manner, and mu, it is
béma, because, for; from bẹ, to be, and ma, on=on the being	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—

ā! ē! eā! eío! kō! ō! hō! óya! hoíō! kuó! yámbão!

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.

to an assertion; thus, *ισάζειν* in Greek, and 'equalleth' in English, mean nothing more than *ἴσος ἐστι*, '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—

Día: ná i díá, "I love thee;" mfá ndía, "my father loves me;" díá-mō, "love-person, friendship-person," i.e. "lover, friend;" mú nyō-día ma! "let us make mutual friendship!" ánu be nyō-díawāro, "they are in love with each other;" ā díá, "he loves, is loving."

Dṣa: án'da nyó dṣa, "they hated each other;" yá ndṣa, "thou blackenedst (*lit.* reddenedst) me;" dṣá-mo, "hated-person," i.e. "enemy;" á dṣā, "it (is) red, yellow, loathsome."

Fa: ā nīe fā, "he killed a bullock;" mbōḑa fā, "my friend has died;" án'da fá ma, "they made a funeral;" ítā 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 burr ánōa fáma, "they covered their dead with cloths."

Nyí: í nyí, "thou art handsome;" ndía-mo nyí gba, "my friend is very handsome;" án'da sána nyía, "they prepared the bed;" kōre nyíā kúrumba, "the rice yielded very much;" ā nyía 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 *mẹ*, *kẹ*, and also with the indefinite numerals *gbì*, *gbérẹ*, *pẹnẹ*, which partake of certain peculiarities of the pronouns.

Mẹ has generally an adverbial force when suffixed to a noun which is unconnected with verbs (cf. the use of H. הֵנָּה); e.g. *sínāme*, "here is a seat;" *káiemẹ síro*, "here is the man sitting;" *wā dómme*, "here is your rice;" *mfá ngāmẹ*, "my father, here am I." In order to increase its demonstrative force, *nu* is frequently added to *mẹ* (cf. the German *diess da*, *dahier*): *yā músīemẹnu*, "here (or "this here") is thy wife;" *mbira-músīemẹnu*, "here is my mother-in-law;" *fāmẹnyẹ*, "the dead is here."

Kẹ may be considered as an adverb when suffixed to *mẹ*; e.g. *demmékẹ*, "this child here." The proper meaning of *mékẹ* and *kémẹ* 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 *mékẹ* is generally a suffix, whereas *kémẹ* is generally not; e.g. *kémẹro*, "this here said;" *kémẹ kónẹ bira*, "this here took a stick;" *músumékẹ mmádẹ*, "this woman here I have not seen;" *nā súyẹ demmékẹ ai tóa pfúruárōwa*, "this my little animal here, it will be left in the trap."

Kẹ 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): *kẹ wu tá*

fo! "then go and tell it!" *ké nrgbási!* "then whip me!"
nā káie ma ndiāro, ké dem músumā démme, "my husband does no longer love me, but this little girl."

Gbi: *án'ni a māmāni gbí,* "they apply it all over him."

Gbère (cf. the adverbial use of Heb, לְכָל): *ánu kúnni bo áfōa gbère,* "when they have gone out to tell it everywhere."

Péne: *kówe mbe fén dom péne!* "let me eat first!" *iwú-rōa íni mbère dşau,* "thou wantedst to abuse me first."

CHAPTER V.

ON THE ACCENT.

§. 14.

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. *dénde, fíri, ánu; Dóaru, kóari, móanu; bárawara.* 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. *Mondóvīa, Setána, dşahánāma.*

It is striking, that often the mere consonant of which the first person of the singular pronoun consists may receive the accent; e.g. *írko,* "give me;" *mfa,* "my father;" *mbara,* "my place;" *ntor,* "my name;" *ntā,* "I go." If these forms are considered as one word, the case is identical with the general rule, the consonant *n* 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 *mnáma*, "my grandmother;" *mfára*, "my liver (heart);" *rkúru*, "my bone;" *rkúr*, "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 díá*, "I love thee;" *ámo ánu dúnda fírāro*, "and they entered into the forest;" *ámo ā bōro donr ākoro*, "and he put his hand under it;" *ánu má nani kērēriwabāra = kērēra íwa*, "they did not bring war to *thy* place;" *ndó mbe kò bē nīe?* "I said, What are the news here?" *ńkòdmúmusú bere*, i. e. *nkómu ī músu bēre*, "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 bānda dşí tīa*, "they had finished crossing the water;" *ā gbí tēdunr*, "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 mōā gbatíē bō*, "come and remove our difficulty;" *íná momé buro fēre*, "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 *n'* 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;" ír' góne dáka, for : ín' g-, "that thou open the stockade-gate."

k: món' kúrā bi, for : móm k-, "the person who took the cloth;" mun' káduma, for : mún' k-, "let us get up."

w: nrwúro, "I want," for nwúro ; but then cf. 2. *a.*

b. *m* and *n* are changed into *n* by a following

d: ān' dífi na, for : am' d-, "and darkness came;" fen

dóndo, for: fèr d-, "one thing;" dóndōri, for: déndori, "an infant."

n: ān' nyāna na, for: ām' ny-, "and a ghost came;"
tān nāni, for: tān n-, "fourteen."

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

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

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

b: mba, for: nba, "my mother;" mbóa, "I come out;"
fémba, "a great thing, devil;" ā sém bi, "he took
a stone."

f: mfa, "my father;" yá mfiri, "thou hast thrown at
me;" dóm-fén, "foot, *pp.* eat-thing;" dóm-for, "ap-
parel."

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

v: mvóvo, "my lungs;" mványa, "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: kúnrō, for: kúnrrō; but then cf. 2, b.

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

a. *n* changes a following

r into *d*: ndo, "I say," for: nro; án'da, "they," for:
án'ra; moén'do, "the people said," for: moén'ro.

y into *ds*: ndse, "for me," for: nyē; déndse, "to the
child."

and sometimes into *g*: ánu séрге, for: sénye, "they
told me."

d into *n*: banna = bānda, "time;" but this change is
very rare.

b. *n'* changes a following

k into *g*: kén-gūra, for: kén-kūra, "trousers;" ánum'
bére kén-go, for: kén-ko, "they pass behind the house."

v into *g*: ākún gūru, "if he want;" yá a gbási púrunga, for: púrunwa, "thou whippeth her for nothing;" ai góro-kongá tīa, "he is to cut palisade-pales;" ngúru-ba bẹ nu, for: nwúru-ba, "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;" m̀bẹ, "I shall;" m̀bere, "I shall not," for: ńwẹ, ńwere, or ńge, ńgere.
or, *n*—*d*: áwẹ ngbásia 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.* án'dākún tīe, "they cut his head;" but, án'dā-kúnre bi, "they took his head."

The *m* of *ām'*, the apocopated form of *ámu*, quite distinguishes itself by its resistance to assimilation. Forms like *ām'* Dóalu, *ām'* sō, are more common than those euphonicallly 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 aphæresis, would be considerably more difficult. The forms referred to are, therefore, to be written as one word; *e.g.* ādşánda, "he

took leave of me ;" kúmbe tā, "therefore I shall go;" á dòn-súndo, "it enters into my nose;" ná kummáwāke, "as to my thing which I have done;" wóanu tombénu, "ye are my uncles (*lit.* your names are my uncles);" (dṣánda, from dṣánnda=dṣan nda; kúmbe, from kúm'mbe=kúmu mbé; dònsúndo, from dònsúndo=dòn nsúndo; kumáwāke, from kum' máwāke=kúmu mmáwāke; tombénu, from tommbénu =ton 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*.

$a + a = \bar{a}$: á ferába = ā fēra ābá, "she and her mother;" ābúro-dem beréndṣe = á abúro-d., "he gave up his own child to me;" fembábi = fémba á bi, "the big thing (devil) took her;" ánu fánu túsa = ánu fa ánu túsa, "their father asked them;" móṣe tánu dṣa = móṣe tā ánu dṣa, "the people went to their home;" ámo ánu túsa = ámo ā ánu t., "and he asked them."

$a + i = \bar{e}$: á bundédṣáro = ā búnda ídṣáro, "it came down into thy face;" mbé ā séndēye = sénda íye, "I am telling it thee;" wu fērēnyómo = fēra īny., "thou and thy brother;" ákò'm' móékere = móa íkere, "therefore we called thee;" múi bereéko = béréa íko, "we will go behind thee, *i.e.* go over to thee." (This *e* may sometimes be pointed into *e*.)

$e+i=\bar{e}$: mbégbasi=m̄bē ígbasi, "I shall whip thee."

$e+i=\bar{e}$: nā béréye=nā béré íye, "I gave it up to thee;" yā d̄séton dem m̄se=d̄sé íton, "thou seest thou art a young boy;" yā d̄séwa tom móba=d̄se íwa. "thou seest that *thou* art a grown up person."

$i+i=\bar{i}$: hímābí=hi íma ābi, "if thou do not take it;" ánu kún̄r k̄oríra=k̄orí íra, "when they surround thee."

$i+i=\bar{e}$: ā f̄ōawéye=f̄ōawi íye, "he has told thee;" yā d̄énr kunnékere=kún̄ni ík̄ere, "if thy child has called thee".

$o+i$ (perhaps first=oi=ai, and then)= \bar{e} : árēd̄ón n̄ie =áro ī d̄ón, "he said, Enter thou here;" ár̄esa =áro ísá, "he said, Lie down;" ár̄ewa fo=áro íwa fo, "he said, Thou saidst;" d̄enr káimārēgbára n̄ie, "the boy said, Draw near here;" káimāro īgbára.

But the \bar{e} , thus arising, is sometimes pointed into e : arék̄ie =áro ík̄ie, "he said, Sleep thou;" m̄faréna =m̄faro íná, "my father said, Come thou."

The *Imperfect Crasis* joins a and i , a and u , e and i , o and i , and u and i .

$a+i=ai$: mfáina, "come, my father;" mfáikere, "my father calls thee;" wu f̄erainyómo, "thou and thy brother."

$a+i=ei$: káneiná=kána íná, "come, guana!" kéreis̄ēne=kéra ís̄ēne, "deer, be welcome!" ndó neisó=ndó ná i s̄ó, "I said, I know thee;" ntā d̄siréira=d̄sira íra, "I will go and show thee;" mú meik̄ere, "we did not call thee."

$a+u=au$: á mā d̄sam m̄ōē d̄ondo p̄ereau=p̄er̄eáú, "he did not take leave even of one person."

$a+u=ou$: ánu má nū k̄ou=káu, "they do not sell that place;" ánu m̄uniwa móou=m̄ōau, "they turned from us."

$e+i=ei$: kéiwa mugbí wuru, "but thou hast begotten us all;" kéibere, "but thou thyself."

$e+i=ei$: tírinei tá mina? "which way is the fight going?" mómu kur k̄erek̄eira, "if any man make

war with thee;" kéima, for kéima, from kériima, "lately."

$o + i = oi$: níi ā fóiye, "I must tell it thee;" dénreróina = dénrero íná, "the child said, Come thou!" = í má foinyómoenūye, "do not tell thy brothers;" ámo arboron gế dso? "he said, What is thy name?"

$o + i = ei$: áreidòr! = áro ídòr, "he said, Enter!" mfáreita = mfáro itá, "my father says, Go;" bórei, "in the hand."

$u + i = ui$: támara-mómuiira = mómu íra, "thou art a fool;" mô nyámabamúira, "thou art a very bad person;" kómuita, "therefore go."

$o + u$ often = ou : áwere ā dénu kòu = kóu, "he did not 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—

\bar{o} and *u* become *o*: ámo ā báro, "and her mother said," ámo ánu, "and they;" áno ákére dşiránōa = ánu ákéra dşíra ánūa, "they showed them his house;" dóaru = dóaru ātōa, from tō, "it was left;" ákōa, from kō, "on its account."

But sometimes *u* becomes *i*: mô wúri ā gbáu, wúri = wúru, "somebody wants to see her;" wúmi ā fá; wúmi = wúmu (or = wúmui?), "let us kill him!"

e becomes *e*: kíkẹ and kíkēa, "to sleep;" fẹre and fẹrēa, "to look;" sára bé āmá? "is there a law on it?" káime á bira, "this man seized him;" áro ke ákun, "he said that he could;" ína wẹre áwa dşéa, "I came to-day to see him;" Mómoru bẹre ā mó bere, "Momoru

himself gave up a person;" ánu só anufe, án'dā tírinke áñūa, "they pursued them, they fought with them."

o becomes *o*: kẹ mu bére ákọu, "then we will not be after him;" ímma sọu, "I do not know."

Note.—The *u* in the diphthong *au* often dissolves itself into *w* when followed by *a* or *i*: búe daw ánūma, "guns fired on them;" ánu kum báń anú nyāwa, "when they had finished dressing them;" ín' dāw íro (and then, according to IV. 5, dáíro), "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 *ẹ*.

i changed into *e*: ai é kōa, "she will give thee;"

ínfa kúnni ékere, "when my father called thee;"

íní ā só ēro, "thou knowest it, thou sayest;"

án'do éro, "they said (that) thou saidst."

i changed into *ẹ*: múi ẹ fára, "we will kill thee;"

mui éperẹ ífára, "we will kill thee too."

c. Hiatus avoided by the ejection of a vowel.

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

aa. *Apocope* of *e*, *e*, *i*, *u*: mb'á mi = mbẹ á mi, "I shall drink it;" mb'ā fóiye, "I shall tell it thee;" yā dş'á fō ndşe = yā dşé ā fō, "thou seest he has told me;" yā dş'á were, "thou seest he will not;" íwā fo mfáy' íro = mfāye íro, "didst thou tell my father?" áni kó fo íy'ō, ám'ma kó fo íy'ō = íyeō, "whether he has told thee something, or whether he has not told thee something;" án'da múro nyény'ou = nyényeou, "they scattered us;" ká' inyómo kúnni fá = kai iny., "man! as thy brother has died;" kóm' ī dşáķe = kómu ī, "therefore divine!"

bb. *Aphæresis*: wúi 'nu bira = wui ánu, "catch ye

them!" ánu 'ndónę dor = ánu ánu d., "they ate their rice;" í nu bo, "beg them;" músīe, zí, 'ro = zi, áro, "the woman, however, said."

d. Hiatus avoided by the insertion of a consonant.

r inserted: ná ra dęé = ná a, "I saw it;" mándęa rá mi, "the chief drank it;" kóri rá gbai, "the leopard chased it;" ām' Váni rá fo, "and Vani, he said;" súye rá kōā, "on account of the meat;" tíe rá dor, "the fowl ate it;" mú rá dar, "we hear it;" tā ránu gbai, "the fire drove them."

w inserted: sándō wā tor = sando ā tor, "Sando's name;" an'tōa wāró, "they were left in it;" ánda wá fo Bómma, "they spake it at Bomma;" Gótūrúwā nsar = Gótūrúā, "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*: íya wósa = í a wósa, "bale it out;" í ya dęe, "thou seest it;" ī yá nko = ī árko, "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: ā kúre fí nu = ā kúre f., "he threw a word there," i.e. "replied;" bórei, "in the hand," for bōro; mé-fer, "drinkables," for mí-fer; sékiri, "settlement," for síkiri; dónđori, and dónđuri, and dúndūri = dén dori, "a little child;" fóm-fōro, "spoil, booty," for fém-fōro; fom fóre, "an empty thing," for fem fóre.

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 díambúmūwi = diambomuwi, "what has been the conversation?" kúme = kóme, "this matter;" kúmu = kómu, "therefore;" búruméro = bòroméro, "in this hand;" ku bére, "good;" mú be kú biríwāro = kò bir., "we were in that matter."

The consonant *r* also often imparts to vowels an inclination to become *u*: a bé mbūro, for bōro, "it was in my hand;" súro = sóro, "in the hole;" mbé kūro = kóro? "in what matter?" súro, "sitting," is frequently used for síro, 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' tá dara = muni tā, "let us go to town;" muni ánu nú, "let us hide them;" mum' bó nu, "we have come out thence;" íni ā fò, "that thou tell it;" kán'-dā'ya, but generally káni-dā'ya, "silver-bracelet." The *u* of the conjunction *amu* is generally dropped before consonants: ām' Vāni—ām' Doaru—ām' dēnde—ām' móēnu, &c. The *u* of the affix *mu* is frequently dropped, especially before labials: mmírinyárem' Vánirá mfa, "my father, I am afraid of Vani;" í kòm' má nda, "the thing which thou hast done to me;" nnyómōm' Buráima, "Ibrahim is my brother." The *u* of the pronoun *anu*, and the plural termination, is likewise frequently dropped: án' 'tā pòr, "they went far away;" án' nā, "they came;" móro fīmán'te, "in the midst of black people;" mu gbòrén'do, "in our skins;" ā tán'da = a tánūra, "he went with them;" án'da = ánūra, "they;" án'-do = ánuro, "they said;" músien'tóá, "the women were left."

3. Insertion of Vowels: ī árko, and then īyá rko, for ínko, "give me."

4. *Insertion of Consonants.* Of—

g between *n* and *u*, *n* and *a*: bángū, for bānū, "it is

finished;" dóngū, for dórū, "he put on;" kángū, for kánrū; sándsa dérr ga benu = dérr ā, "there was a small town."

m before *b* and *f*: bámba, for bába, "very big;" kúru-mba, for kúruba, "very much;" sūm féra, for sóru féra, "seven."

n: feránder, "a twin," from fera and den; sūndóndo = sóru dóndo, "six;" mú an tò = mu ā tò, "we leave him."

r (or *d*) between *n* and *a*: ínbẹ sówa sán dāra = sar āra, "I shall buy a horse with it;" wumu dsére sán dā músia, "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 sé'ye = nā sér iye, "I have told thee;" ná baidia = nā bár idia, "I am already in love with thee;" dé wē kún koária = dére w., "the child cannot speak;" ā má' māye = ā mārā ma áye, "he made a growl at him;" á bẹ ká'rāro = kárarāro, "it was in the box;" ánur' kúra, bú' āmá = burr a. "they cover him with cloth."

ny and *nd* ejected: ā má'-dēmu = ā má'ya, or mándsá-dérēmu, "she is the daughter of a chief;" kẹ'ima = kényema, "on the sand."

r ejected: á ma kúre fí nu = firi nu, "he did not reply;" báwara = bárawara, "sheep;" Bóa Káiro = Bóa Káirō, "Boa Kari said;" ánu béro = bérero, "they gave again;" nā kúna benu = bere nu, "I have nothing to do with it;" Ai Búbi = Ári Búbi; Zó Duma = Zóru Duma; hí' Gádsei bénī nu béreni. "if Gadsei had not been there;" móa sō tá mi dā = tára nu dāra, "we met a horse there, in the town;" tē dóndo bíró = tére d. bírō, "on that very same day."

w ejected: mú eré dse = mu were ídse, "we did not see thee;" mú ē sáduma = mú ere, or mú were s.,

"we will not surrender;" á ra fá ūru = fá wuru, "she brought forth his father;" ākúmu ná u kére = ná wu, "therefore I called you;" mu fánōa múru = múuru = mú wuru, "our fathers have begotten us;" móa ná u dšérēa, = ná wu, "we came to fetch you back;" ánum' fá bōubōro = bō wú, "they take the dead out of your hand."

y ejected: báramúira = báyāramúira, "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 versá*, 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 *n*, 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: *kónē ákōa*, "on account of the famine," (*kóno*); *ā kōrē-kúnge danr*, "he smelt the scent of the rice," (*kōro*); *ā mūsu dónḡ féré*, "he looked at one woman; *híma káiworé ma*, "if thou dost not perform thy conjugal duty (*káiworo*); *á kōré bi*, "he took the throne (*kōro*); *nnyómoé kum fá*, "when my brother has died;" *dem mēsē-dóngbē kúnkūru*, *mūsu-dóngboé kúnkūru*, "there was a numerous crowd of little children and women;" (*dóngbo* = crowd.)—*Áwā*

gbórè dşe, "she found her skin (gbóro); rrgbórè sá-māni, "my hide has been lost;" músīe gbīā dār Dşubá baré, "all the women heard that Job had recovered," (baro); kéréā gbórè bi, "war has taken the book."—Zúye tòn zō-mánīra, "the chief's name was Chief-Mani;" ámo á poé-kerīé bo ákoro, "and he took the eagle's eggs from under him."

- b. Final *ò* and *u* changed: wúri ā gbasá bi, "the dog took the cassada;" músi āfó aro: nā káni-dímmu, "the woman said, It is my silver ring;" ábẹ músīe bōro, "it is in the woman's hand;" káie ā wúrié fa, "the man killed the dog;" ān' túrié ké nu, "they put oil there;" pákennāmúyē, "it is the spider;" ā kúe dar and ā kōe dar, "he heard the word;" téndūye 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: dór-gbur, rice-bowl; gbún-tẹ-rēnu, bowl-pieces; dá-don, feast-rice; bẹ-derr, uncle's

child, *i.e.* nephew; gbẹ-kuru, rum-cask; pátāwa-kánāra, money-chest; káni-bínda, silver-spoon; Bóa Kári-ba, the Boa Kari-mother, *i.e.* Boa Kari's mother; póe-keri, eagle-egg; fániē-te, grassfield-centre.

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

c. Verbs: firā-bo, *lit.* breath-coming-out, *i.e.* life; sándsā-bo, town-taking.

2. Verbs qualify Substantives—

Sā-bānda, *lit.* lie-down-time, *i.e.* bed-time; nā-bānda, 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: sándsāro-móḗnu, *lit.* the in-the-town-people, *i.e.* the town people; kóro-káma, *lit.* the in-the-water-elephant, *i.e.* the water elephant; firāro-káma, wood-elephant; dáro-kúre, mouth-word; ké-rēro-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: kándo-bar, 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; tíe gbéma-kúndi,

white-fowl-feather; *būrē gbērē-gbówo*, the whole country's sores; *kámbiri-bánda*, same place-time, *i.e.* at the very same time; *kéré-déndēro-môñu*, a war-vessel's people; *goré-ko-kíra*, palisade-back-way, *i.e.* way at the back of the palisade; *bóro-dşíre-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; *dşón-san-dénde*, slave-buy-vessel, *i.e.* slaver; *koró-suma-féñe*, rice-measure-thing, *i.e.* a rice measure; *dóri-fíri-móe*, hook-throw-person, *i.e.* an angler; *fírā-bo-fénñu*, breath-drawing-things, *i.e.* living creatures; *sándşā-bo-séri*, town-take-witness, *i.e.* a witness of taking the town; *gbán-gbē-síe-mo*, bamboo-wine-make-person, *i.e.* a bamboo wine maker; *tá-ke-táwarāro-mo*, fire-put-into-a-pipe-person, *i.e.* a person employed in lighting pipes; *e.g.* *yā tá-ke-táwarāro-móme*, "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 nā Mándó-sí-keréma, "he came to the Mando seat of war, *i.e.* to the seat of war at Mando;" *á tā Bándá-kóro-tíe-dā*, "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-fíra*, Moro-sickness-forest, *i.e.* sickness-forest, or forest into which sick persons are carried for recovery at Moro; *dşára-súsū-dşí*, lion-breast-water, *i.e.* lion's milk.

III. Decomposites with a *compound antecedent and subsequent*—

Máno-môënu-tā-dsá-ferē, Mano-people-part-eye-things, *i.e.* the Mano people's part of goods; fáro-bo-fér-ghē-bū, 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, wealth-person-bowels-child, *i.e.* the natural child of a wealthy person; mō-búro-férē-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 union 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 decomposité; 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: ánu tā ánu fá bara, "they went to their father's place;" mfáikerewí mbēa? for: mfa ī kérewi mbēa? "why has my father called thee?" nkúmb'afówūye, for: nkúmu, mbe á fo wūye, "therefore I am telling it you;" mfáreitá, for: mfáro itá! "my father says, Go thou!" áreitainá, for: áro itá iná, "he said, Go! Come!" ibérewitóáro, for: ibérewa itó áro, "thou thyself wilt be left in it;" nántusándo, for: nā ánu túsa ndo, "I asked them, I said;" áreitáifa fémму kúre sundánūme, 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.* ākúmu fémme ān`kéira, "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 dóndo na, "one came;" ná ābóro bi, "I took some;" áro mánde bé nīe, "there is another one here."

The verb *ro* is often used pleonastically, *e.g.* mfáro áro, "my father said;" moén`do án`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: áro ngáwa táni Vei, áro, ámu mmía nu káka, áro mbẹ nánāwa, áro ámu nkéa wúra báro, *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 pére kérému, "be there even war;" móro pére fāmu, "be it even death."

II. *Ellipsis*.

1. *Ellipsis* of the *Copula* is very common: `hi` bóri bíri gbére, "if that medicine is strong;" ī sáro, "thou art lying;"

ā dónđōę ton sī, "the name of one is buffalo;" sī ā kéremāba, "the buffalo is very large."

2. When a substantive or pronoun governs several verbs, the latter are generally without conjunction: mu tá mfa túsa, "go and let us ask my father;" ī ná nko, "come and give me;" wu ná mbi, "come and take me;" ánu ma nábira, "lest they come and take her;" ítā fo Mómorūye, "go and tell Momoru;" mūtā dsíe ke, "we went and reached the water;" múi tā béréa Mómoruwáko? "should we go and pass behind Momoru?" kę kówe mun'tá nu dę, "then permit us to go there and see;" mbę tá dsī, "I shall go and descend," i.e. "I shall go down."

Sometimes a whole proposition is omitted per ellipsin: mbōa Húrōa fer gbáuna, "I come from Huro (supply, "where I have been") to seek something;" ābōáfána, "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: nā béréye Móre, "I gave it to thee, Muhammadan;" í kòm' má nda, írga dşabúndemu, ítā dérgę a máirau, íwa Váni, "the thing which thou hast done to me, who am a blind man, will thine own children do to thee, even thee, Vani;" ánu bę múko, mú Vei-mónu, "they were after us, us the Vei people."

2. The word in apposition may have the suffix, instead of the word which it explains: nā béré íwa Móréye, "I gave it thee, More."

3. Both the word in apposition and that explained, may have the suffix: ítáreinyómo kéremá bara Vání bara, "carry it to the place of Vani, thy elder brother;" Kánmba bóro kánūa, márekánūa, "God sent them, the angels."

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

Kére, *lit.* "war," but also "warriors:" e.g. kére sánde ma

nábira, "lest the hired warriors come and take her;" kéré sándên' 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 bēwē 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-mō bëiro 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-kò, *lit.* "staff-matter;" hence, "court-matter," the speaker in a court of justice always holding a staff in his hand.

Bóro dòn dşı kiméiro, *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 dónde den, íkerre tó dendówa, 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."

Yā dşı kimáreme, *lit.* "this is thy cold water;" i.e. "this is a refreshment for thee."

Bóro sī fén koro, or bóro dòn fénkoro, *lit.* "to put the hand under any thing;" hence, "to be pleased with, or consent to it." They also often say, bóro féra—or even—bóro féra hi kem féra sī fén 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."

Tám̄ba-dá-dşı, *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 tò kándo, *lit.* "to leave hands up," i.e. "to leave any one's hands in a supplicating posture, or to deny his request."

Mō sí 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 kírí móra, *lit.* "to tie the breath with regard to or from a person," *i.e.* to pester, harass one.

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

Dṣóe suré den? *lit.* "who hanged the bag?" *i.e.* who is the cause of it?

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

Kúra kírí músūa, *lit.* "to tie a cloth on a female," *i.e.* to make her one's wife; unmarried girls not wearing cloths, but merely the bere-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 sóre díá, *lit.* "I love the man as a standing tree," *i.e.* I love him just as he is—as he stands before me.

Dṣi dóndo 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).

Kéú bun, *lit.* "to cover with a tortoise," *i.e.* thoroughly to disguise one's intention.

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

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

Sándṣā bọ móyē fira, *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 mǒma 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 dṣe, *lit.* "to see the head of a thing, case, matter," *i.e.* to see or get the end thereof; kási béré mó mani, also: kási béré kómaui, *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 béré 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 béré kánbā mani; 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: kúndi dóndō gbér ā bóa nkúndo, kẹ were nkúre dṣau, *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.

Móḗ kámā bíra báyāra 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.

Fen dóndo wére fem féragbá bọ; ā kúnni ábọ, kẹ ā kúrō-aké, *lit.* "one thing does not pay the debt of two things; if it pay it, then it must be large."

Kumáre túri ābúndōwa, *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 mūa, múnwē súyē túre dor, *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.

Dṣá wē fen tá san, lit. "the eye does not buy a rag," *i.e.* one will not be deceived if one first inspects a thing before buying it.

Mō dóndo wē mō fíma-kó fo, lit. "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 Vei Fables:—

KAMÁ-TERI.

Káma be súyēnu tā sókēna, ámu sándo : wu tá ndṣā ! Kémāro : gbére ! áro ánun' tá nta soéke. Ámu sándo ! mbe sokéro dṣáwa. Ámo á rā bára bi, átā sīrā kīrāfe. Ámo á búnda bára sínda. Ān' súyēna ná 'nu búnda tómboékēa. Ké kun tómboékē káka án'ni sī sámmani, áwē tā sókēna. Ām sokéro dṣáwa, tére bírīro : ánu ma táro. Ām' kama tusáke áro : mbé mā, wú ma ná soéke ? Ām' sándo : ná fōwí ndo wúni tá ndṣā ! írōwí : gbére ; ákómu ngá zi, ná yā sokéro dṣau. Ān' kámāro : tōnyāmu. Ánu ma sókéro tére bírīro. Ā bán.

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; thou saidest, 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.

PÁKENNA A TÉRĪMU.

Pákennāwā sīra ān' kónrobá nā gbòréro : kóro bére, gbásā bére, bána bére, bóro bére, dúu-fém bére, dom-fém bere, kóro kéremābá ānā bòréro. Pákennā féra músīe, án'dā dénn gūru kákakáka, den hōndōro dóndo. Dom-fém bere bòréro ánu tò dénnenu koára. Pákennā ákira, fánia-kirá; áfo á dšā músīeye áro : m̀bẹ́ fáwai. Ām' músīero : íma fáu! mú so-éke! Pákennāro : gbéréo, m̀bẹ́ fáwa! Ámo ā f́o ā músīeye áro : m̀ bem fa sómu, í ma nsá nsī sóéro, í gbéngbère sá nkumma, ínī bórē boir gbéngberéma! Ámo ā músu dáurau. Pákennā āfáu. Músīe áfo ādénūye áro : wu sóe sen! Ámo ánōa sóe sen; ámo ánōa pákennā sī sóéro; ánu ma sáu, ánōa síwaké sóéro; gbéngberē ánōa bun sóema. Ān' dšéremá keau, pákenna bọ sóéro, átā bórōro pór. Ā kēnde kēnde, á mā fá. Átā, músu bá tara, músu-mándša : kóro kúrumba bẹ́ músīé bórō, kórē bẹ́ sēnēro kúrumba, á bẹ́ bündéro kúrumba, gbásā bẹ́ dšómbēro kúrumba. Músīe ma wúruke, dém bere á bórō. Pákenna ā túsaké : m̀ba, ya dénnēre? Áro : nā dém bere. Áro : mbóri bẹ́ mbōro, m̀bẹ́ íko ínī ā mí, ínī bú bí, ínī wúruke. Músīero : ǹko bórīe; m̀ben wúrēke, h̀ni dénnẹ́ dšẹ́, m̀bẹ́ íko kóro búndu fáre gba; nní ko gbásā dšómbō féra, nníko bána kúrumba. Pákenna dau kórē ákòá; átā bórīé bōa kírāfẹ́; a ná dara. Músīeā bá fa, ā dón tā pákennāyẹ́; "Pákennā, yā dónrēmẹ́!" Pákennā dónrẹ́ dónr, ā bú ā fá gba; ā bórīe kẹ́ gbúnōro, ā dšẹ́ kẹ́ gbúnōro, ā bórīe súi; á fo músīeye : ínā kurábu dóndo! Ā kírí músīe-dšáro, áro : í bórīe mi, hé! í wúnni bórīe mi, íwere ndšéáro : nátā pór; kárò sùndóndo yá wurēkẹ́ derr káima; m̀bẹ́ nā ín' nā keré bere, ín' nā dóm-fen gbí bereú. Músīe á dau, ā gbúnẹ́ bí, ā bórīe mi. Pákenna ā fírí gbúnōro, músīe rā pákenna kánu. Pákenna ábẹ́ músīe-búro. Músīe ā wúrēkẹ́ dondórīe : pákennā bérēmu. Músīeni ákó dšīe, ání ā mí; músīen' dónrẹ́ tā bérébérébère, ām' pákennā ko dónrẹ́, ání ā dór. Pákennā bẹ́ abúro, ādónduríemu Pákennau, músīe má so, kẹ́ pákennāmú.

Súye be firāro, á ton sán, ā dširimāsōa; áro: mbe tā músie ā dére dšé, kārò sūndóndo ai músie ā dōre dōnda. Sārānā, áro: mbá nā ná yā dére dšé. Músie ā dére béré sándšé. Sāra dére fére, ā pákennā dšé; ā dére béré músieye, músie ā dére birá; ásā kūrāro. Sar á tā pōr sándšāro, ā sése bi; ā ná ā kūrā bi dōndoríema, ā gbási gbá. Dōndoríea búrike, á tā pōn. Sar á fo músieye, áro: pákennā-múye, áro: démmā: pákennā ká-mōmu.

Pákennā tā hé! ā músu-bará, ā músu ā kórē gbí amó, ā tīe kúrumbá, ā kórā tú, ā dénu ā súye fa; músie ā dōre ta, ā súye ta, ā dōre ke gbúrōro, ā súye ke dōrōro. Pákennā nā dšéremá, ā músie tára, ai dōre dōnda. Ā músie-bóro dšóndo, ā béré, ā sóke; músie ā bóro firi dōrōro. Pákenna ā dšére, ā músie gbórē tu, áfo músieyé: nā fāni kórokoró, nā dšére. Músie á ma koárīo; músie ā dére ā fó: mbá, mfámue. Músiéro: gbérēo, áreifá āfá korókoró. Pákenna ā ná áfo músieye: ínga pákenna. Músiéro: pákennā ā fāni kórokoró, Pákenna ká-mōmu, hé! Dōndau.

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 spider 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 impostor."

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 impostor, 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.* á bẹ sándsāro, "he was in the town;" dóri bẹ nu, "there is an hook;" mándsa bére fírāro, "the chief is not in the forest;" mbẹ sīro, "I was sitting;" nńei ti tán, "the bullocks are ten."

When the copula is omitted, or contained in the predicate, the subject stands first, and then the predicate: *e.g.* tére bera, "the sun set;" dífi na, "darkness came;" dşóme? "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 ná? "art thou come?" itá? "wilt thou go?" í fa bé nńe? "is thy father here?"

Imperative Propositions usually appear in the same form: ī ná, "come thou!" wu tá! "go ye!" ī bére! "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;" tá, "go;" dşé, "see." Only nńko, "give me," generally appears without expressed subject: ī nńko, or wú nńko, "give me," and wúni nńko, "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. *máńdṣā ba ná nīe*, "a great chief came here;" *móro fīmā fo*, "the black man said;" *dem mēsēnu gbí buri*, "all the little children ran away;" *sō dóńdo bẹ nu*, "one horse is there;" *dẹńdẹ tán nā*, "ten vessels came."

The possessive pronoun always precedes the substantive: *móẹ móẹnu tā pón*, "our people went far away;" *mḡá ndíá*, "my father loves me;" *ā dẹrẹ fá*, "her child died."

A word in apposition may be placed either before or after the noun it explains: *á kai*, *Gbána ká duma*, "Gbána, her husband, rose up;" *ā nyómo Váni na*, "Vani, his brother, came;" *mó wē tí nīe Vei*, "there is not a person here, in Vei."

But sometimes the apposition of the subject stands quite at the end of the proposition: *í bāńi ákẹ wára-búro*, *ā bẹífa*, "thy mother, she and thy father are to put it into a mat;" *wu búri Bóa Káriá*, *wu fẹra Síaḡa*, "shun ye, thou and Siafa, shun ye Boa Kari;" *mu táwa*, *mú bẹ Sókorōnu*, "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: *bú bẹ ánu bóro dóńdo*, "one gun was in their hand;" *kámānú nā ságba*, "three elephants came;" *ā móẹnu fa kúrumba*, "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: *môê bírini na, ábẹ ā mūsu gbẹrẹ, hí á den káimānu, hí ā tómbokẹ-môênu*, "those people come, they, and all their wives, and their sons, and their players;" *mūsu-dóngbo, kai-dóngbo, mō bẹrẹ bẹrẹ, mō nyáma nyáma, ánu gbẹrẹ-wai ná 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.* *á ma nā*, "he did not come;" *ímma dán*, "I do not understand it;" *á ma ndía*, "he did not like me;" *mfá ma mu díá*, "my father does not like us;" *í ma fémme dor*, "do not eat this thing!"

The *Adverbs* immediately follow the verb: *ímbe síro gbẹ*, "I was sitting still;" *án'do kẹrīma*, "they said lately;" *ímbe mó sō nu*, "I shall send people there;" *á tā pón*, "he went far away."

The *next object* usually precedes the verb: *ā mándşā-déne gbí kere*, "he called all the free-born people;" *án'dā mó so*, "they sent a person;" *ímma Buráima fa*, "I did not kill Ibrahim;" *yá den káima fárēmẹ díá?* "dost thou love this dead boy?" *íma míēmẹ bí*, "do not take the sword."

If the next object has an apposition, that follows the verb: *án'da mo fánūfẹ, kai kéremābá*, "they killed somebody after them—a very great man;" *ámo ā mónu dşẹ, kái sūn ságba*, "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 : *súnaméra ngbási gbá mu bē nā mōē gbí*, "this rain has well beaten me, me and all my people;" *án'da ní fa, hí bā kúrumba, hí bárawarā*, "they killed bullocks, and very many goats, and very many sheep."

Numerals belonging to the next object can either precede or follow the verb: *ánda mōē dōndo birá*, "they caught one person;" *móá tíe kúrumba fá nu*, "we killed very many fowls there;" *án'da mo fánufe ságba*, "they killed three men after them;" *án'da mó birá mū fē fēra sándsāro*, "they caught two persons after us in the town;" *móá mōē bira kúrumba*, "we caught many people;" *móá nī fá nu nāni*, "we killed four bullocks there."

Sometimes the next object itself follows the verb: *tá bira dúyēra*, "fire caught the house;" *ā béréa mōē gbíá*, "he exceeds all people;" *dšá-ferē béréa wu ságba*, "the goods surpass you three."

The *remote object*, and nouns used adverbially, follow the predicate: *nā kéu dōndo sa nnyómoēnu ságba*, "I had a dream of my three brothers;" *ā nkérewi díambōa*, "he called me for a conversation;" *ánda sína dširára*, "they showed him a seat;" *kánmba súyēnu gbí ko dóm-fen*, "God gives food to all animals;" *arékuru díkēa*, "he said, Cease from weeping;" *mbōa Húrōa*, "I come from Huro;" *músie dúnda gbórēro*, "the woman went into the skin;" *án' nā kéré-fem-méwa gbíá*, "they came with all these war-things;" *án'da dší tíe Bómma, dšíe-dénēro, fítiriró*, "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' nā Bóá Karí bara, ferekéna káni dšárēa*, "they came to Boa Kari to make trade with gold;" *mánsānu búnda dšóre béréa Kébn Māš péréye*, "the chiefs began

to give up slaves to Captain Marsh also;" wu mó so ánu kéréna, "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.

Denr káima dóndo bé nu kúruwámu, ám' búyẹ rá bira, ámo ā bérā nu, *lit.* "there was a boy, he was a war-hero, and a gun caught him, and he fell there." Ā dónḍẹ á tom Fā' Gbẹse, ám' búyẹ rá pẹrẹ birá, ámo an'dá bi, an' tára Dátia; ánu kẹa kírāfẹ, ámo ā fára; ámo án' tā fārẹra, ámo an'dá tau, *lit.* "as to one of them, his name was Fā Gbẹse; 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 náni mú dṣā; mú tiá nūwa, ámu Gbákira-dṣā-mónu, án'da kẹrẹ nyía, an' nára Góronámāro; ám' ánu dundá dā, "we came to our home; we had been there, and the Gbakiradṣa-people, they made war; they brought it to Goronama, and they entered the town;" wu bú bere! wu músu beré! ágbāro wún' tò ná, 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 "kur," "re," "hi," or by "mu" and "kur" together; but they follow them, when standing in an objective relation to the verb of the principal proposition: wu kum mó so, mú wē kó mārā, "if ye send somebody, we will not do him any harm;" ā kéréá nā mómú ákōa sándṣā bíriá tò féra, "as to the people on whose account his war came, two such towns remain;" wú kun dau kéréni bárr, mui tó nīe, "if ye consent that the war be done, we will leave here;" kómu bẹ mú dāro, múni ā fó,

“we will tell the word which is in our mouth;” *anu kun kúmu fo, m̀be wu kúndo ka*, “whatever word they may tell, I shall let you know;” *wú ma náre siná gbíá, wu ná nāmúsíá*, “if you cannot bring all to-morrow, bring my wives;” *kúrè-mú kun tí ndāro, hí mbe ā f́óá wúye, ñni ā f́ó*, “as to any word which may be in my mouth, (come to me) that I may tell it, if I will;” *kómu kun tídāro if́ou!* “whatever word be in thy mouth, speak it!” *hí mándşamu, áni ní fa*, “if it is a chief, he kills a bullock;” *wú kunní nkere, nkún na, wóá nkére kúmūa, 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' bārò*, “it makes that he recovers,” i.e. “restores him to health;” *m̀eṣwẹ́ kún ñen, áwā na, ā gbándien' tá dāro*, “the person then hangs the head over it, that its vapour may go into his mouth;” *ná a díá áni t́o mbōro*, “I like her to be left in my hand;” *Kánbāwẹ́ básaira, íni bọ̀ 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. *Ni* in imperative and precativ propositions—

Wúmun' tá dara, "let us go to town;" múní á tò firāro, "let us leave him in the forest;" wúní ā dōngo, "eat it;" ān' sáma, "may he lie on it!" ifáran' ti kánmbāro bēnda, "thy heart be with God alone!" wuní nko níni ā mí, "give it me that I may drink it;" wun' dšére, "ye must return;" wún' tā ndá nu, "carry me thither;" wú ma mú ko dom fénda, múní ā dór, mú bum fá, "ye did not give us food, that we might have eaten it and been satisfied;" itā fo Mómoriye án' ná, "go and tell Muhammad that he may come."

b. *Ni* in declaratory and predicative propositions—

Hi' á mu díá, múní ā só, hí' ā má mu díá, múní ā só, "if he love us, we shall know it, if he do not love us, we shall (also) know it;" ámo áni ná dara, ámc áni ké, "and he came to town; and he arrived;" kúmu mfa, níni a fóiye, "therefore, my father, I tell it thee;" áni ā gbí páke, "he is to pay for them all;" músieni ā kó dšie, "the woman gave him water;" ínfuré bere, ná dénem' fá, "if I give up the shell my child must die;" mu tónni kéreke-mō, "our name has been 'War-people:'" ánoánu tónni kúrūa, "their name has been 'War-horses.'"

c. Hence *ni* 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' músie-nyómo bē nu, án'ni ā bíri nyau, ánun' dá'ya ke á bōro, ánun' kúra béré 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;" ā kúnni fá, án'ni á kò, án'ni ā kó fo. Ánu kum bán' ā kōa, ánun' túru mámani, ánun' wúsē sá dšāro. Ánu kum bán

wusē sá, ánur' kúra dóndo kíría. Ánu kúm barr kúrā dóndoē kírí ārá, ánur' kaíēnú 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 dóndo bẹ nu, á tom féo, ā kúnni mó bira, íwē kúm firá bóa; íbu kúnni fa aníbira, dşé kúnni fá aníbira. Ábiri bóríē bẹ nu : ánur' kúndā sí tāro, án'ni pákennā-dşára ké āro, án'ni á fā, só'rōa. Ai sóro bíriwā sá afáro, áni ābōro 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 kẹrẹrání Góro (for the more usual an' nání kẹrẹra), "they have (long ago) brought war to Goro;" Buráima wā Póro-mómūni, "he has been Ibrahim's white man;" Mání démmūni, "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 fání kórokoró, "I died a very long time ago;" ná i kóni músu, "I have given thee a wife;" ā bẹrẹwa músūme bẹrení ndşe, "he himself has delivered up

this woman to me;" *káie, zi, sírāni gbá*, "but the man has been very rich;" *kai kóre kúrūáni díẹkēa*, "the man had ceased weeping;" *kẹmo ānyómo kéremá mani*, "this is how his elder brother acted;" *īnyómo ma fóni, áro: yā fá?* "has not thy brother told me that thou art dead?" *ānuwé a birāwāni*, "they would have caught him;" *mómu ā bínikẹ áton Kári*, "the person who has taken it, it is Kari."

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 *kúnni* or *wúnni*; but in the second, "if" or "when" does not fully convey its import.

- a. *Kúnni* = as, because: *ā kúnni kẹ ma, mu bóro féra bẹ ákoro*, "because he has done this, I am much pleased with him;" *mfa, ī kúnni ntúsa, kẹmo ā má ndau*, "my father, as thou askest me, this is what he has done to me;" *kúmu nkun' nára ī sán*, "therefore, as I have brought him, do thou buy him;" *Zau bẹrẹ kúnni fá, ākúmu wu tá*, "as Zau himself is dead, therefore go ye;" *mu kúnni ā fá, mú ā Póro-móẹ fáwau*, "as we have killed him, we will kill his white man also."
- b. *Kúnni* = when, if: *mfa kúnni mu túsa*, "when my father will ask us" (sc. which will certainly be the case); *ī wúnni bóríe mí*, "when thou shalt have drunk the medicine;" *sáma wúnni gbé*, "in the morning, when it is light;" *bẹri wúnni ti bórđoro, mó were mo tíe*, "if bẹri is in the country (sc. which is always the case, from time to time), no one will hurt another;" *ānu kúnni 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 speaking, but only *wi*; and this is also the case with suppositions of which it is understood that they are not realised: *mbé diámbomūwí*? "what has been the conversation?" *mbe ā dse wu táwāwi*, "I have seen that ye have left;" *mfáikerewí mbēa*? "why has my father called thee?" *á nkérēwí diámbōa*, "he has called me to a conversation;" *áwe ntusánawāwí*, "he has been asking me;" *mu táwí firāro*, "we went into the forest;" *ánu fai kúmu gbere fōāwí Káriye*, *án'dā gbíro dar*, "all things which their father had been telling Kari, they had all heard;" *mfái mbé kò fōawéye*? "what thing has my father been telling thee?" *ífa bérēwí kó foná ndse*, "my father has not been telling me any thing." *mbéwí áwa túna*, "I have been pounding it;" *hi mfáwawíe*, "if I had been dead;" *mu kún tiwí sóru*, "if we had been five;" *hí an'dá birakéwí*, "if he had caught him;" *íro mún' dsi kówiye*, "thou saidst we were to draw water for thee;" *ánda móa mómunu gbúngiē*, "as to those of our people whom they shot."

Expressions like *músiēwí*, *dénrēwí*, *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. *Wé* 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, *wé* corresponds with the different tenses of our auxiliary verb, *to be*.

Íw' ā dándá? "art thou hearing it?" *áwe mfárai*, "he is killing me;" *áwe ngbásiá*, "he is flogging me;" *múwe kérekewa*, "we are to make war;" *ā músiewe tóa nu*, "his wife is to be left there;" *ánu pérewé á keára*, "they also were fighting him;" *wu kúnni ā fá*,

ke wúwẹ mfá! "if ye kill him, then are ye to kill me (also)."

2. In its adverbial character, *wẹ* 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. *Wẹ* expressing contemporality with something present—

Kówẹ! "give now, allow;" *Kairéwẹ?* "where is Kari now?" *múá táwẹ*, "we go now;" *wúmu dau kéréni bárgẹ*, "let us consent that the war be now finished;" *mui dşıwāwẹ Wákoro*, "we are just going down to Cape Mount;" *ánu ma táwẹ*, "they have not yet gone;" *kéré ma bárgẹ mutẹ*, "the war is not yet finished between us."

b. *Wẹ* expressing contemporality with something past—

Ā tóaniwẹ Búmbu bérēa Dşániye, lít. "he was left then to give up B.," i.e. "he had then not yet given up Búmbu to John;" *ābóroro múniwẹ Móro-bórōra*, "he then changed the Moro country into his country," i.e. "he then made the Moro country his own;" *mómẹnu bóāwẹ firāro*, "those people came then out of the forest;" *ánu kúřẹ ma táwẹ kǎn dóndo*, "their word did not yet go one way," i.e. "they did not yet agree;" *ábiri bándāwẹ, ām' mú na*, "then, at that time, we came;" *Zóru bewẹ bōro*, "Zoru was still in the country," i.e. "Zoru was still alive;" *kíra bewẹ dóndō bér*, "the sickness was still quite the same."

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

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

a. Suffixed to substantives: *sínkẹ*, "to play, sing;" *kérékẹ*, "to make war;" *férékẹ*, "to make trade, to trade;" *pákẹ*, "to pay;" *pā, páwa, pára, s.* = "pay:" *síẹkẹ*, "to

become rich," *lit.* "to make riches," from *síe*, "riches;" *gbóro*, *s.* "oath;" *gbóròkẹ*, "to take an oath, to swear;" *bú*, "a musket;" *búkẹ*, "to fire a musket;" *dúba*, "a great gun, a cannon;" *dúbákẹ*, "to fire a cannon;" *túngba*, *s.* "an arrow;" *tungbákẹ*, "to shoot an arrow;" *séne*, "a farm;" *sénẹkẹ*, "to make a farm."

- b. Separated from, but referring to, a substantive: *mui á kẹ*, "we will fire it" (*sc.* the gun); *ámo an'dákẹ*, "and they fought it" (*sc.* the battle); *múni ákẹ*, "let us make it" (*sc.* the war); *wúmui kẹou*, "let us be swearing it" (*sc.* the oath); *móá kẹ gbá*, "we fought well;" *kẹ kẹre má kẹ gbánda*, "but the war was not made for nothing."

2. When *kẹ* 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 diákẹ*, "I do like you;" *nā túsákẹ káka*, "I *have* asked a long time;" *dşára káic dşékẹ*, "the lion *had* seen the man;" *kẹ móá táyẹkẹ fíráro*, "thus we *walked* in the forest;" *mfa nkéréakẹ*, "my father has called me;" *kò bíriá dòngákẹ bérébéré*, "that thing offends me very much;" *nái kíríwake*, "I have tied thee;" *ányiákehári*, "he was really altogether beautiful."
- b. After a future tense it expresses the *actual certainty* with which something *will* take place: *mbe á fòákẹ*, "I shall surely tell it;" *ká mbe tá túsákẹ*! "up! I shall go and ask;" *áwá mákẹ*, "he *will* do it;" *kẹ dşára idónga keni*, "then the lion must certainly have eaten thee;" *á kum fóno, ai fáwake*, "if he vomit, he will surely die."
- c. After the precative and imperative mood, and after adverbs and postpositions, *kẹ* is expressive of emphasis or intensity in general: *ín' túsákẹ*! "*do* ask!" *ibírákẹ*! "*do* take it!" *sánákẹ mbé kum básāwa*, "*immediately* I cannot assist;" *mándşam' bé nùkẹ, á ton Kári*, "the

name of the chief who was in that place was Kari ;" mómu nāgbārōke, "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 fānīáwā fó wūye, "he has told you *a lie* ;" mú bẹ nā dērẹwaitá, "I and my *daughter* shall go ;" kẹ kiráwa, "on *this side* ;" mbe ā kúnga tía, "I shall cut his *head* off ;" wá fo tó'yāwa, "ye spoke *truth* ;" mú bẹ kẹrẹrówá, "we are at *war* ;" ā bẹrẹwa músumẹ bẹrení ndẹ, "he *himself* has given this woman to me ;" kẹwai bórosai, "*this* is quieting the country ;" bórẹ gbí nā níewa, "all countries came *here* ;" yāgbási púrunga, "thou whippest her for nothing ;" ā tóá núwa, "she has been left *there* ;" mandşánu babáíwa tā, "*only* chiefs went ;" Túso-moénu sẹndşewa ná nīe, "the Tuso-people came here *first* ;" múwẹ kẹrẹkẹwa, "we will now make *war* ;" mu á mawau, "we will *do it* ;" ákumú mu a fáwa, "therefore we will *kill* him ;" mbe fāwai, "I shall *die* ;" ai dşá-ferẹ dşáuwaķẹ, "they will surely *waste* the property ;" ánui bẹrewáni múko, "they would have *gone over* to us ;" wú ma máķewa, "ye certainly did not *do it* ;" múwā zi, "but as for *us* ;" móa móa bóriwā bí, "we took our *gree-grees* ;" an'dá mu gbáíwāķẹ, "they have *repelled* us ;" íma tẹre ferẹ ! "do not look at the sun, but look at the *person* ;" nģa músie 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* :

Dérẹé ! "O child !" mfáé ! "my father !" músienúyé ! "O women !" á ma súye bíü, "he must not take the animals ;" kẹmu ā má ndau, "this it is what he has done to me ;" kẹ kúnamau, "but never mind ;" móa tā súye fánau, "we will go to kill beasts ;" súndaméu, "a stranger is here ;" áro

gbéréo! "he said, No!" béréo!—and—béreú! "give up!" ā duma dōngū ā náu, "he put the shirt on and came;" ā bóri béré músiēyóu, "he gave medicine to the woman;" mú be ánūa gbórowákeṣu, "I and they have taken an oath;" mbé tā kángū, "I shall not go anywhere;" án'da mu gbáíwa-keṣu, "they have driven us back;" ā bóro fāwau, "some died;" ámo ánu 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 dóre dóna, "she was eating rice;" ai búkẹ, "he was a marksman;" íngai mó ko dom-fénda, "I am giving food to man;" Dşúbai sẹ́rĩa, "Job is praying;" kéreai dşá-ferẹ dşau, "war is destructive of goods;" ánuí búkẹa, ánuí dūákẹa, "they were firing muskets and guns;" ngáina, "I am coming;" nā kérei nā nńe, "my war has come here;" kéreméi, "war is here."

2. *i* suffixed to verbs—

Móanu sírai, "we were sitting;" áwẹ mfárai, "he is killing me;" yá kurẹai, "thou art being fooled;" ai, músie ā dóre dóna, "he has been eating the woman's rice;" Dşúbároi, "Job has been saying;" kéwai bóro sai, "this is quieting the country;" áwai ma kóẹ wé dşau, "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—

Ítā, dşómme béreai, "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 bíriwā sá afáro, áni ā bóro dor, "he lays those same ashes on his heart, and some he eats."

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 kúrẹ 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 amá*, *ámu Dşáníro*, "when they had finished making it, John said;" *ánu nyényáni ā bíríe bándáni*, *ā gbárōmu*, *ámu sándşā bında*, "when they were dispersed, when that was done, afterwards it was that the town was burnt."

2. Forms in *wa*: *ánu bándẹ fá nyāwa*, *ámo án'da sére*, "when they had dressed the dead, they carried him up;" *an' táwa*, *ámo án'da kúrẹ bon'* "when they had gone, they delivered the message;" *án'da dāmewá ma, á ma barr*, *ámo ā tá*, "when they made this feast, and it was not yet over, he went;" *nnáwa*, *kérẹni bār*, "as I have come, the war must be finished."

3. Forms in *kẹ*: *ánda sándşa bóke*, *án'do*, "when they had taken the town, they said;" *án'dā gbórẹkéke*, *ámu Dşūmā tā*, "when they had taken the oath, Dshuma went;" *á keá nuke ámo ā kúndūmi*, "after having arrived there, he made a war-dance."

4. Forms in *i*: *ai ná mbará, ā káime tára*, "when he was coming to me, he met this man;" *ai síro gbe*, *músíe ā súye ke dáro*, "whilst he was sitting still, the woman put the meat into a pot;" *ā músíe tára ái dóre dónđa*, "he met his wife, when she was eating rice;" *áwai má femmẹ were ā dónđa*, "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:” *móënu bẹ mú dşáro*, “people were in our sight;” *ánu bẹ sándşáro*, “they were in the town;” *á bẹ dşíero*, “he was in the water;” *ā sām bere súero sündóndo*, “he spent six years in the hole;” *móá táe wúrāro*, “we walked in the bush;” *dóndo bẹ āro afádia bẹrebẹre*, “one was among them, him his father loved very much;” *ā tóndo Vāndi, hi’ Mómoru Kári Kai*, “among their names were Vandi and Muhammad Kari Kai;” *ínā íbara nā díambó dendówau*, “I come to thee with my little talk;” *nā tóro dşe áro*, “I have had trouble on its behalf;” *á tā firāro*, “he went into the forest;” *ā gbí kiri gbásáro*, “he tied all into a handkerchief;” *ī fémme firi dşíero*, “throw this thing into the water;” *wúi mu firi táro*, “throw us into the fire;” *mbé ma ké ānu firiāro?* “what happened that they jumped into it?” *ā bóa kénrẹro*, “he went out of the house;” *ā sérẹ bọ dşífáro*, “he took out a stone from the pocket;” *án’da búyẹ biránu bõro*, “they took the guns out of their hands;” *ī bóro bo kéréro!* “take thou the hand out of the war!”

Sometimes *ro* also corresponds to what in Hebrew has

been called 2 *essentiæ*: áro kúru, *lit.* "in it (was) great" = "it was great;" kéré ábē kéréro, *lit.* "war was not in the war," i.e. "the war was no war" = was not a difficult war; fémму tóndo Búmbu, *lit.* "as to the thing which in name is Bumbu," i.e. "as to the thing whose name is Bumbu;" dšá-fen gbíro ton gbé-dši, *lit.* "in all goods is the name gbé-dši," i.e. "all goods have the name of, or are called, or are gbé-dši" (cf. especially Exod. xxiii. 21, שָׁמַיִם בְּקֶרְבּוֹ).

- b. *Ro* with a temporal meaning, "in, during:" an' sáma súyēro, "he may lie on it in the night;" á fo téré-méro, "he said in that day;" ánu ma sóekéro térebí-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: ī náro! "come again!" am' sáma gbéáro, am' túru táro, "and the morning dawned again, and the ground pig went again;" ámo ā dón-do gbáuro, "and she sought one again;" ánu firiáro dēn-dēro, "they embarked again in the vessel;" nā káie ma ndfáro, "my husband likes me no more;" wú ma dšor káro, "sell slaves no more;" ímbe féndo? "what more?" ímma fóro Zō, *lit.* "I do not also say Zō, i.e. "except Zō;" wú ma bukéro moēnūa, "do no

more fire at the people;" *kíra dóndo bérō nu*, "there is still another sickness."

- b. Verbs in *ro* corresponding to our present participle: *ai síro gbé*, "he was sitting still;" *nā bānda bá tara sóro tómbòéro*, "I found a large cotton-tree standing on the deserted town;" *músie gbórē ben' dēndo*, "the woman's skin has been hanging;" *kéré be kíro*, "the deer was sleeping;" *á wẹ fen dóndo*, "he was eating something."

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

1. When affixed to pronouns, *re* sometimes appears to be merely emphatic: *ngáre, nā mbé ma?* "as for me, what shall I do?" *áwāre tóá* "she was left;" *ngáre ma kóārīro*, "I said nothing more;" *ngáre nā mbé dor?* "what have I eaten?" *ngáre, mma dšom firiwẹ nīe*, "as for me, I did not ship slaves here;" *yānuwāre kúrūá, yā ndóya*, "thou hast made *them* great, me small."

It may, however, be considered as still an open question, whether this is the true nature of *re*, 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, *re* gives them an adjectival or participial character—

Mmírinyāremu Vānīra, "I am afraid of Vani;" *ī gbóro-āremu*, "thou art crazy;" *ndšírimasóreba*, "I am very wise;" *í kuréāremu?* "art thou made a fool?" *á den táre béra duma*, "her child, able to walk, fell down;" *tíe nyéiremu*, "it was a speckled fowl;" *mo fáre*, "a dead person;" *mō bünde kúnkūru*, "many people shot;" *mó birāre*, "captured people;" *ai kóārīa sóre*, "he was speaking intelligibly."

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

Án'da fáire ke á mo, "when they have planted it, then it

is ripe," i.e. "they have scarcely planted it, when it is already ripe;" ánda sênēnu bídāre, ánda tā, "when they have burnt the farms, they go."

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

Bôa Káire? "where is Boa Kori?" Vánire? "where is Vani?" wu nyómo dómāre? "where is your younger brother?" nā súyēre? "where is my meat?" mán-dsāre? "where is the king?"

Symphonism sometimes transmutes the *e* into *i*:
dérēri? "where is the child?"

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

Ánu kúnni mfāre? "when they kill me, what then?" hí-
ā má gbai móā bérēre? "if he should not speak well
with us, what then?" ánu kúnni kérékē siná ndāre?
"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 kúrūa díekēa, "she ceased to weep;" ā búnda 'fa
kerēa, "he began to call his father;" ánun' kúru
kérekēa, "may they cease to make war;" ánu bānda,
dórē dóna, "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.): áreikúru
mánā ma, "he said, Cease to make a resistance;" mu
ná ā kúnre dširáira, "we come to show thee his head;"
hí á ma wúru nā, "if he does not like to come."

2. Verbs in *a*, corresponding to our participle—

An' téréa táy'a gbēn, "they spent the day wholly in
walking;" mó bīri dšérēa búrikēa, "that same person

returned running ;" *ā téa díá*, "he burst out weeping," i.e. "he burst into tears;" *ai bóa, búkēa kírāfē*, "he comes out shooting by the way;" *ánu kun tére tómboékēa gbér*, "when they have spent the whole day playing;" *ai bóa díkēa*, "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 munda, "they thought I was a play-thing," i.e. "a thing to play with;" *mō kóromú nda*, "I am an old man;" *ā súndamú nda*, "I am his stranger;" *ā díá-demmuíra*, "thou art his favourite child;" *mándsa bamúira*, "thou art a great chief;" *mō béreméira, mō nyāmabamúira*, "thou art not a good man, thou art a very bad man;" *mō kímārebámu Dáminíá*, "Damini is a very cool man;" *dem mēšē bērebámu Síáfára*, "Siafa is a very good little boy;" *ā bē ā démmu 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 nko bára, "my father gave me a goat;" *mfá ma nkére fénda*, "my father has not called me for any thing;" *á nkérēwí díámbōa*, "he has called me to a conversation;" *ínbē gbóro sunda Kúiníra*, "I shall send a letter to the queen;" *ámo án'da sína dširára*, "and they showed him a seat;" *mú kun kó nyāma mára*, "if we had done wrong to him;" *kánmba bóro kánūa, márekánūa*, "God sent them, the angels;" *wú ma búkēro nyónūa*, "do not fire guns at each other any more;" *ínma kó nyama máira*, "I have not done wrong to thee;" *mó wē súa kó ma músuákōa*, "one does not use witchcraft on behalf of a woman;" *ná fer kákōa kúrumba*, "I have sold many things on her account;"

ínbẹ á kumáka dşónđa, "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 kúra nórēa, "he came with dirty cloths;" káie tā bára, "the man went with the goat;" itáina kériā, "go and come with (=fetch) the eggs;" hí nā sóni, ké mbē nāni kiramēa, "if I had known it, then would I not have come this way;" ī fāran' ti kánmbāro bēnda, "thy heart be alone with God;" ínbōa Húrōa, "I come from Huro;" áwa nāni ténduyēra, "he has come as a messenger;" áma nāwákōa, "he did not come on his account;" fémēmēmu 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. "ánu dúnda firāro" is much more common than "ánu dúnda firarōa," "they went into the forest;" "ánu tōa dārāro" much more common than "ánu 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 mándşamú ko táwa, "he gave tobacco to the chiefs;" áwa sáyēnu gbí ko dóm-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 kúnēna, “she went to awaken her mother;”
wúriá na dǎi mina, “the baboon came to drink water;”
mú tā dóm-fen sánna, “we went to buy food;” ā mó
so ā kéréna, “he sent somebody to call her;” ánu tā,
sénékēna, “they went to make a farm.”

2. Verbs in *na* corresponding to our participle present—

Ai kómē gbí mana kéuro, “he was doing all this in a
dream;” mírinyá bẹ músie kánūa, “a boa was swallow-
ing the woman;” mbé kò gbí manára, “I am not doing
any thing to her;” á bẹ dšambi senna, “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 interjections.

II. 1. The substantives *tā*, “part,” and *dšā*, “home,” are frequently connected with possessive pronouns, and add emphasis to the idea of possession, similar to our “own,” or “one’s peculiar”—

Tā : *ítā dénge a máira*, "thy own child will do it to thee;"
ánu tā mú tā mámarā Dşóndu, "they brought our grand-
 mother to Dshondu;" *ntā sáwa dónđómu*, "this is one
 of my laws;" *áro bér átā bíra-mōnuméninu*, "they
 have been *his* captives, his only;" *mui wú kōa dşón*
sūnságba : *kéye-moěnu-tā nání*, *móre-moěnu-tā nání*,
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;" *béře-*
mó-tā kírĩmu, "it is the peculiar manner of a virgin."
Dşā : *ánādşā kenna*, "he came to his own house;" *átā*
Váni dşā kúro, "he went into Váni's house;" *átā ádşa*
kúro, "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."

Bú-gbọ dónđo péré ma dau, "even not a single gun was fired;" *ngbọ nga Fára mbẹ dòn kénna*, "I, even I, Fanga, was quite alone entering the house."

Its force is sometimes to be conveyed in English by "very, even:" *kámā-gbọ dşĩ-kiré rāma*, "the very elephant suffered thirst," or, "even the elephant suffered thirst."

3. The word *dúma*, "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—

Dumá marōa, *lit.* "the ground was ashamed," *i.e.* "it was a shame;" *á ma kun dúma dşēa*, "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 (*bóro*, or *búro*, for *bóro*) where we cannot say so, but generally use the prepositions "with, about," or the verbs 'to have, to own,' &c.

A *kúnni kiráibūro*, "if she has become sick with thee," *i.e.* "in thy house;" *hi mómu fém berébōro*, "if there

is anybody who has nothing;" *fém̄m̄ē gbíā bēni áb̄ōrō*, "all these things he possessed;" *músuma tòéwa réb̄ōrē*, "no woman has been left with thee or for thee;" *d̄s̄á-fer kun t̄íb̄ōrō*, "if thou hast goods;" *ā kún̄ni f̄ā íb̄ōrō*, "if she dies with thee;" *kíra gbí bere móa mo-ēnu b̄ōrō*, "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 s̄unda-dá t̄īe*, *lit.* "they cut the teremite-hill's mouth," *i.e.* "they cut a mouth to it" or "they cut it open;" *ná nā m̄íe-da s̄á*, "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 sín̄k̄ē-m̄ōb̄á, "he was a great sing-player;" *átom birá s̄uns̄áḡba*, *lit.* "its name was eight fathoms," *i.e.* "it was eight fathoms long;" *ā gbí ton t̄ónyāwa*, "it is all true;" *í ton nā dénu gbí ā móba*, "thou art the eldest of all our children;" *íwā ton dem m̄ése*, "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;" *s̄ánd̄s̄ā 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

a substantive is defined by an adjective or a suffixed pronoun, the defining word alone receives the plural termination—

Mō bóro kun tí nīe, “if there are some persons here;” ābóre nā gbúnda féra, ā bóre nā gbúnda ságba, ā bóre nā gbúnda tán, “some bring two bowls, some bring three bowls, some bring ten bowls;” den ságba, “three boys;” kúrā féra, “two cloths;” den káimānu, “boys;” dšára kúnkurúnu, “many lions;” mándsá bánu, “the great chiefs;” móf fímānu, “black persons;” mómūnú ā músu bēnī nu, “those men whose wives had been there;” ánda músumēnūwa tẹ-dúnni, “they have divided these women.”

§. 24.

SYNTAX OF PRONOUNS.

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

the compound form comes into immediate contact with the verb; *e.g.* Āfáro dšómu? Áro rǵa Bóa Kárīmu, "his father said: Who is it? He said: It is I, Boa Kari;" Áro dšó ā má? Ndō: rǵa ma, íwa, "He said: Who has done it? I said: Not I, thou;" Áro: rǵamú naiwúru, "He said: It is I, I have begotten thee;" Áreiwaitóa ngbáro, "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 túsa, "I asked thee;" ná i díá, "I love thee;" mbá ndia, "my mother loves me;" rko! "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—

Ntā, "I will go;" mu dšére, "let us return!" wu bú bere, "give up the guns!" ítā, "go thou!" nta? "shall I go?" mu dšére? "shall we return?" mu mábira, "we do not take them;" wú ma ndia, "ye did not love me;" wúi 'nu bira! Amo an'dánu birá, "take ye them! And they took them;" án'da sará boira, "they have selected thee as an alms;" ánu ma sára bó ndá, "they have not selected me as an alms;" wú kun kúrē bon, "if ye bring news;" í kun tá, "if thou go."

Secondly, when prefixed to the verbs substantive *bē*, *bere*, to the auxiliary verbs *wē*, *were*, to the verb *ro*, and to all such intransitive verbs as are formed by the addition of *a*, *ra*, *da*—

Ī bē nu? “art thou there?” mu bē nīe, “we are here;” ánu bé nu, “they are not there;” wu bé nīe, “ye are not here;” íwē fen dóndo, “thou art eating;” mú wē tána, “we are going;” mú wē tá kan, “we will not go anywhere;” íweré ndséáro, “thou wilt not see me again;” ndó, “I said;” múro, “we said;” án’do, “they said;” ánu sóa kírāfē, “they set out on the way;” ámo ánu dšérēa, “and they returned;” ánu dáura, “they consented;” ā sírā dúma, “he sat down;” ndúnda, “I entered;” wu bándá, “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—

Móa goré bira, “we have taken the palisade;” án’da mó bur, “they shot people;” móa sísie dše, “we saw the smoke;” wóá nsó, “ye sent me;” móa fémme gbí bi, “we took all these things;” yā káie díá? Ná a díáu, “doest thou love the man? I love him;” wu báwará bira! Ámo án’da báwará 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—

Nā dšere, “I returned;” nā dšérēni, “I have returned;” nā dšón, “I entered;” nā dšónni, “I have entered;” nā kún, nā díá ntá mu dša, “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 *ńtā* and *ná tā*; "I return," by *ndşere* and *nā dşere*; "I come," by *ńnā* and *ná 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, *ńta*. 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 *οί τοῦ*, &c. The predicate may then refer to both proper name and those put in relation to it, or merely to the latter—

Ná fo mfánūye, "I told it my father and those with him;" so *Váninūfé*! "pursue Vani and those with him;" *ā bérēni Dşára Gombánūye*, "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.* עַד בְּרִיחֲךָ = "until thou

comest," *i.e.* until one come; or to a use of the English "you")—

Fembáro: mómu kurr kúmē má mbe ífá; músūmu kurr kóekē má mbe ífá, "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 kúnni fá nīe, ánu weréburo fēfē, ítò kēwā, an'ńfiri sūdāro, ánun' dšámbā bu íma; ke án' tā ítāwāke, "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 sí-mōe ā fēra ā díá-músīe, án' tā kírāfē bérebēro, *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' mōē gbi án'do: kò béremu, *lit.* "and all the people, they said, (*i.e.* and all the people said) All right;" bóri-ma-fénnu ánu kó gbere, "the things to make medicine of are (*lit.* they are) a difficult matter;" kóro kéremābā ā ná bóréro, "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—

Íwā ton dem mēse, ífá, "thou art a young boy, do thou kill him" (ífá for íáfá); ā nā bére āmúsīeye, áreita, "he came, gave it to his wife, and said, Cook it" (áreita for áro í ā tá); wúmui fá, "let us kill him" (for wúmui ā fá).

* A thing done in all ordinary cases, in order to ascertain whether the deceased had practised witchcraft or not.

- f. The personal pronoun is frequently used where, in English, we should use a reflective or relative one—

Ámo ánda kúra dóndo bunn áñūma, “and they covered themselves with one cloth;” an’ dānu ko, “they washed themselves;” mú nā múye, “we came by ourselves;” mún’ tā sí mūye! “let us go and sit by ourselves!” hi’ ā káni-míe Kúiniwā sún-dāni, “and his silver sword which the queen had sent him,” *lit.* “the queen had sent it to him;” í ma fémme bí ā bē mbōro! “do not take this thing which is in my hand,” *lit.* “this thing, it is in my hand.”

- g. 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 tá, “let us go;” wúmu kéréke, “let us make war;” wúmu músiēro bēndo bí 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: Vánīro, Síāfa, wúm’ Bóa Kári fá, “Vani said, Siafa, let us (*viz.* thou and I) kill Boa Kari;” án’do, Bóa Kári, móa súyē bi, wúmu tá dara! “they said, Boa Kari, take our venison and let us (*viz.* thou and we) go to town;” án’do, kéré-ráibira, wúmu tā mándšānu bará, “they said, War has taken thee; let us (*sc.* thou and we) go to the chiefs’ place.”

- h. 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 *l* of the *wesled* article in Arabic, *e.g.* áro: mbē díkeāro, “I shall no more weep,” is pronounced as if written árom bē, &c.: ítā ndíā-mó-

bara, go to my friend," as if written *ítān dia*, &c.;
 áro nko, "he said, Give me," as if written *áronr kọ*;
 í ma ndíá, "thou dost not love me," as if written
íman díá; wú ferá mba ná nīe mbara, "thou camest
 here to me with my mother," as if written *wú ferám*
ba ná nīēm bara; wúmu taifábara, "let us go to thy
 father."

- i. The *emphatic form* of the personal pronoun is expressed by *bére*, which always immediately follows the subject; e.g. *mó were á bira kéibere*, "none can take him, except thyself." *Bere* may then be immediately followed either by the bare verb, e.g. *Kómodó bere ná nīe*, "the commodore himself came here;" or the verb with a corresponding pronoun at its head, e.g. *mbere mbe tána Sáro'wa*, "I myself shall be going to Sierra Leone;" *mbere mbē kā*, "I myself will not rise;" *ibereweitóaro*, "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. *mfa*, "my father;" *m̄ba*, "my mother;" *nā den*, "my child;" *wóá mīe*, "your sword;" *ke áwā, zí, ton kéré-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 túsa, áro : *músie gbéma, í tōn ɔ̀so?* Áro
ngá ton Dşánga. Ámo áro : *músie fíma, í tōn ɔ̀so?*
 Áro *ngā tom Mánguru*, "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 Man-*
guru;" *íwā tom mu díá-mo nīe 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: ndíá-mō, “my favourite;” mbōē, “my friend;” mfa, “my father;” mba, “my mother;” mmáma, “my grandmother;” mmámada, “my grandfather;” mbē, “my uncle;” nnyómo, “my brother;” mbíra-kai, “my father-in-law;” mbíra-músu, “my mother-in-law;” nkún, “my head;” ndśá, “my eye;” nda, “my mouth;” nkén, “my leg;” nkúru, “my bone;” mfára, “my liver,” &c.

The *long form* is used before words expressive of common property: nā músu, “my wife,” nā dén, “my child;” nā dşón, “my slave;” nā dúma, “my shirt;” nā kúra, “my cloth;” nā kēre, “my house;” nā dēnde, “my canoe;” nā sēne, “my farm;” nā ni, “my bullock;” nā mie, “my sword,” &c.

But this long form is also used otherwise: nā kái, “my husband;” móa mándşa, “our chief;” nā tóro, “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. mfa, “my father;” nā fā, “my dead person;” mba, “my mother;” nā bā, “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;” ī kúnni kúre sundá nda,

ādúmaméke, "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.* ī kúndo-kíri bére, *lit.* "thy sense is not," *i.e.* "thou hast no sense;" nā mīe bẹ nu, "my sword is there," *i.e.* "I have a sword;" ā fẹrẹ 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: nā fári ā kírā tara, *lit.* "I found the aligator his path," *i.e.* "I found the aligator's path;" kai kóro ā dẹrẹ-tẹrĩmu, "story of an old man his children," *i.e.* "of an old man's children;" íton nā dínu gbí ā móba, *lit.* "thou art all my children their great person," *i.e.* "thou art the eldest of all my children;" móa mō kúrumba, "our people, very many," *i.e.* "very many of our people;" ā bọẹ dóndo, "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 Freundes Bruder."

- e.* The mere possessive pronoun is sometimes used where we use the genitive of a relative pronoun, *e.g.* dşó ā tíeme, *lit.* "who his fowl is this?" = "whose fowl is this?" nā Pánya-mō dóndo 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;

e.g. mō gbí rāwānga díá, "everybody likes himself;" nā ngānga díá, "I love myself;" iwānga féré, "thou lookest at thyself;" móá muwānga nyau, "we dressed ourselves;" áwargá nyau, "he dressed himself."

III. *Demonstrative Pronouns*—

1. *mẹ*.—We have already stated that *mẹ* 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'da nímẹ gbí fa, "they killed all the bullocks;" án'da dšá-femmẹ gbí bi, "they took all the goods;" ā mómẹ gbí kere, "he called all the people;" fém bíri sómẹ níēra, "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 "Pæt:" in Greek ó and οὗτος with the Sanscrit ऐ; the modern articles, "le, il, el," with the Latin "ille."

In consequence of the decrease of the demonstrative force originally expressed by *mẹ*, it may also be appended to nouns in the *vocative*, just as the article is sometimes used in Hebrew, *e.g.* Jerem. vi. 19, שְׁמַע יְהוָה אֶרֶץ, "Hear, O earth!" démme, yá kune? "art thou awake, O child?" músūmẹ yā kó bẹ kuma? "woman, what is thy matter?" káime, ínbẹ ma káma? "oh man, what shall I do?"

When a substantive is defined by one or more adjectives, *mẹ* is only suffixed to the last word, *e.g.* denr káima fáremẹ, "this dead boy;" kai kórobamé, "this very old man."

2. *Ke*.—Whereas *mẹ* is always a suffix, *ke* may be either suffixed, or stand by itself; *e.g.* ā músieke túsa, "he asked

that woman ;" *sō bíriḱe*, "on that same day ;" *ā kúnṇi ké ma*, "if he has done that ;" *án'da ké gbí a biráni*, "they have taken all this ;" *wúni ké bira*, "ye are to take that ;" *kénuwa tóa*, "*these* were left ;" *á ti kénu ā mándṣākò*, "he has become the chief of those."

Kẹ—kẹ is used for, "the one—the other, this—that" = "every one, whoever" (cf. Hebrew הַזֶּה הַהוּא = "this—that") ; e.g. *móèké kun dór kenna*, *án'nā kúra féra* ; *móèké kun dór kenna*, *án' nā kúra dóndo*, "if this man goes into the house, he brings two cloths : if that man goes into the house, he brings one cloth ;" *móèkéwẹ átā dére bi*, *móèkéwẹ átā dére bi*, "this one takes his daughter, that one takes his daughter," i.e. "every one takes his own daughter."

3. *Biri* has always the character of a suffix ; e.g. *káibiri*, "that same man ;" *fémbiri*, "that same thing." But by prefixing to it the personal pronoun, third person singular, it may be used as an independent word : *ábiri mfára sa*, "the same will cheer my heart ;" or it may qualify a succeeding noun : *ábiri-bánda*, "at that same time." In the latter case, *zi* may intervene between it and the noun : *ábiri, zí, bánda*, "at that same time, however." When *biri* defines *bánda*, it has sometimes *kani* prefixed, instead of *a* ; e.g. *kámbiri-bánda*, "at that same time."

4. *Mu* is frequently used like the Hebrew הוּא , and its original force must have been demonstrative, just as that of הוּא .* When it corresponds with הוּא , it forms the subject of a proposition, including the copula, and the word to which it is affixed is the predicate ; e.g. *káimu*, "it is a man ;" *dṣómmu*, "it is a slave ;" *mfámu* ? "is it my father ?" *fáni-āmú*, "it is a lie ;" *dṣómu* ? "who is it ?" *mbe kéūmu* ? "what dream is it ?" *ngá ma, kánmbāmú*, "it is not I, it is God ;" *kémo ānyómo maní*, "it is thus his brother has acted ;" *mínāmo ánui férèké* ? "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?" *nrúmu úni ā fóiye*, "this is why I tell it thee;" *áwā démmu á tīe*, "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;" *kéurómú nā síẹkẹ*, "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 *ל* before infinitives in Hebrew); e.g. *móẹ-fíra-bóẹ-sónrómú dşón tánẹra?* "are ten slaves the value of a person's life?" *nā démmu Gbánára*, "Gbanga is my daughter;" *móá kẹrẹ sándẹm' Bópuru-mónúa*, "the Bopuru people are our hired warriors;" *ábe ā démmu Biránda*, "Birang was his uncle's son;" *mu bẹmu Buráimā*, "Ibrahim was our uncle."

As in some other languages (e.g. Greek *ὅς*, 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 bẹ mómúnú áfá an' ná*, "he and the people who killed him are to come;" *mómu tánikẹ átom Mẹrẹba*, "the name of the man who had gone was Mẹrẹba;" *íwamútom móba*, "thou who art an adult;" *í kum'má nda*, "the thing which thou didst to me;" *wui démmu wúróáke músu ma dşéu*, "the child which ye will beget is not to see a woman;" *nā kẹrẹmú bera wú bere áro*, "ye are not in the war which I have brought;" *án'dā gbórẹkẹni fémmū ma bórí ma*, "they had sworn on something which was not a gree-gree;" *yā kómu má ndẹ kò bẹremu*, "the thing which thou

hast done to me is a good thing;" Pánya-mómu gbi bé nīe, wui ánu beré! "give up all the Spaniards who are here!" mómu sēndṣe tá birána, á mobíri fáwake, "as to the one who went first to seize him, he killed that one;" ā nā ḍṣá-femmu gbí ḍṣau, áni ā gbí pákē! "he is to pay for all those goods of mine which he spoiled;" ánuí kurr gbíma wúíāmu, "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: ā mó kun ti kámmūa, wú ma ma kéréa, "in whatever place his people may be, do not make war;" mómu kúnni á biráni ságba, "whenever a man has captured three;" hi ā káimu díā, án'ti kaibíri bōró, "whatever man she may love, in that same man's hand will she be left;" hi mómu músu ma tóibōro, an'níko ḍsom féra, "in whosoever hand no woman is left, to him they will give two slaves."

IV. *Interrogative Pronouns*—

1. *Ḍṣō*: 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: mō ságbāme, ḍṣō bére ābóa? "who of these three surpassed the other?" ḍṣōā kumé gberé fóiye? "who told thee all these things?" ḍṣómu? "who is it?" ítōn ḍṣo? "what is thy name?" ífā-ḍṣo? "who is thy father?"

2. *Mbe* is always used as an independent word: mbé demmu? Ándo: kái-mo, "what child is it? They said, A male;" mbému? "what is it? what is the matter?" mbe móme? "what sort of person is this?" mbe tíeme? "what fowl is this?"

Mbe is also used in exclamations like our "what!" ām' dem músumāró: mbe kô bāmé! "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: mándṣā mína?

"which chief?" *série miná?* "which chief?" *tórê miná?*
 "which ear?" *kôe mina?* "which thing?" *ítâ fo káimēye!*
Áro ámina? "go and tell the man. He said, Which one?"
ítâ nâ tiéméra! *Áro: ámina?* "go and fetch the fowl. He
 said, Which one?"

4. *Káma* stands likewise after the noun to which it belongs, but may also be used alone: *séri káma?* "how many witnesses?" *mándşānui káma?* "how many are the chiefs?" *sériénui 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 sūa*, "they saluted each other;" *mu féra mbôe móa nyó díā*, "I and my friend, we love each other;" *múi ma káma mui nyó dşē?* "what shall we do that we may see each other?" *ān' sūye gbí ānyónu dşáro fere*, "and all the beasts looked into each other's face;" *móa nyónu díā*, "we love each other."

Here it may also be remarked, that, just as in Hebrew *וְיָ* and *וְאִנִּי*, so, in *Vei*, *bə*, "friend," and *mo*, "person," are sometimes used instead of a reciprocal pronoun: *mō férāme dşó ká'kere bére ābóa?* "which of these two persons exceeds the other in stealing?" *Mārīāó, ā káió, dşóā kò nyáma mā-bóa?* "who has done wrong to the other, Maria or her husband?" *mó were mó tīe*, "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: mándsā ba, "a great chief;" dem mèse, "a little child;" denr káima, "a male child," i.e. "a boy;" dem músūma, "a female child," i.e. "a girl."

The adjective "fíma," black, has the peculiarity of joining itself to the substantive by means of the compositional *ro*; e.g. móro fíma, "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 músumānu, "girls;" dem mēsēnu, "little children;" mándsabānu, "great chiefs."

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

II. Adjectives are frequently repeated once or oftener, in order to express energy, emphasis, intensity: ámo ā búro-dem beré ndše, músu bérebérebérebére, "and he gave me his daughter, a most beautiful woman;" á dom bérebére tā, "she cooked very good rice;" ā kēnde kēnde, á mu fá, "he was alive, he had not died;" kò kórokórokórōmu, "it is a very old concern;" wúa denr kérema kéremamēnu, "these your great children."

Sometimes the repetition of adjectives has a distributive force: ánun' súyemé tēdòn nú gbere dēndendēnden, "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 kéré kérema bére ítāra*, *lit.* "my house is large, it surpasses thine," *i.e.* "my house is larger than thine;" *ī nyāma béréa kónēa*, "thou art longer than the stick;" *ā fādīa bérébéré*, *ā béréa der káima ságbakénūa*, "his father loves him very much, more than these three boys" (*accus.*); *án'da sām bére nu ā béréa nánīa*, "they stopped there more than four years;" *síe kérema béréa níra*, "a buffalo is larger than a bullock."

The *superlative degree* is expressed in a two-fold way: first, by the positive and the verb *bére*: *ídsirimásōa béréa móe gbía*, "thou art the wisest of all men;" *ībóri mō gbía, kényómo béréa*, "fearest thou anybody, then fear thy brother more," *i.e.* "fear thy brother most." Secondly, by a possessive pronoun and the positive degree: *íwā ton dénu ā mó ba*, *lit.* "thy name is the children's great person," *i.e.* "thou art the eldest of the children;" *wu nyómo dómāre ? 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 dóndo, 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 ságba béréa*, "three men went on;" *mbe kò ságba fóāye*, "I shall tell him three things;" *ámo ánu náni na*, "and they four came," i.e. "and all four of them came;" *ámo ánda káfa dóndō bi*, "and they took one wing;" *ánda mó so nu ságba*, "they sent three persons there;" *án'da dón tā kúrumba*, "they cooked very much rice;" *Bóa Kári, zí, ā sām bere súéro sūndōndo*, "Boa Kari, however, had spent six years in the hole;" *ām' mán-dṣa ní fa ā bō-mandṣáye náni*, "and the chief slaughtered four bullocks for his fellow-chief;" *sō béréa ságba*, "three days passed;" *gbā kúnni ti ámani 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: *mómu rá bira ságba, íni á bere féra, mómu kúnni ábira sóru, íni ábere ságba, mómūni ábira sūmféra, íni ábere náni*, "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;" *íwe á bere dóndo*, "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 *dondo* frequently fully corresponds to that of an indefinite article: *kai dóndowa síra, ámo ā músu dóndo gbau*, "there was a certain man, and he sought a wife;" *kai dóndo be sándṣāró, ai búke*, "there was a certain man in a town, who was a hunter;" *kai dóndomuní, ámo ā ná 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 gbí dṣe, "I have seen all the children;" ī buri mō gbí? "fearest thou anybody?" mma kō gbí fo áye, "I have not told him any thing;" mma don gbí tau, "I have not cooked any rice;" mō gbi bé nu, "there were not any people there."

It must be especially remembered, that when *gbi* is connected with the pronouns *me*, *mu*, *ke*, it always follows them: *ké gbi*, "all this;" *án'ni kúmu gbí maná wẹrẹ*, "whatever thing they were doing to-day;" *ām'fémme gbí bere*, "he is to give up all these things;" *ā gbí basárimẹ*, "all this together."

2. *Hári*: Wu hári, "ye all," or, "all of you;" móenu hári, "all people;" *fémme hári*, "this whole thing;" *kómẹ hári*, "this whole concern."

3. *Gberẹ*: Wu gberẹ, "ye all," or, "all of you;" gbúrumẹ gberẹ bẹ nu, "all these weals are there."

4. *Pẹnẹ*: Déndẹ pẹnẹmẹ? "are these all the vessels?" ā pẹnẹmẹ, "this is all;" móenu pẹnẹmẹ? "are these all the people?" ā sóre pẹnẹmẹ? "is this its whole value?"

5. *Bábai*: Káíenụ bábaini tó nu, "the men are left there alone;" kò nyáma bábaiwawéima, "only evil will be on thee."

6. *Mande*: it has the peculiarity of joining itself to nouns by means of the compositional *ro*: *móro mánde*, "another person;" *moén'do mánde*, "other people;" *mándsāro mánde*, "another chief;" *mándsān'do mánde*, "other chiefs;" *féndó mánde*, "another thing;" *áro mánde*, "another one."

7. *Ben* or *gben*: it likewise joins itself to nouns by means of *ro*: *Bóa Káiro bén tā firāro*, "Boa Kari went alone into the forest;" *ā súye dónđo gbém fa*, "he killed only one animal;" *kírā bẹ dónđo bér*, "the sickness was only one," i.e. "remained the same;" *ké ndo bém mau*, "but not I alone;" *áro bérnga má inyómo fá*, "not he alone has killed thy brother;" *ā tíe káima dónđo bérnga tá 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: *ánu kía ságba, an' nání nā, ámo án'da báwārā birā, 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;" *sō fēra ā ságba nā, mun' sō duma, lit.* "two days, three came (= it came to three), we rose up," *i.e.* "on the third day we rose up;" *án'do sō ságba, am'bēre ānání na, mú nā, 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*: *ā kía fēra*, "he slept twice;" *ánu kía ságba*, "they slept thrice;" *ā kía kírāro tán*, "he slept ten days in the sickness," *i.e.* "the sickness lasted ten days."

Besides this, the nouns *sō*, "day, time," and *ki*, "time" (=sleep?), are sometimes used in connexion with the Cardinals: *ámo á bundáni ábira-músiēyé ki nání*, "and he bowed four times to his mother-in-law;" *ā péré tā Sārō ki ságba*, "he also went three times to Sierra Leone;" *ā má ki nání*, "he did it four times;" *ánu kía nu sō fēra*, "they slept there twice."

3. The want of distinct *Distributive Numerals* is made up by the repetition of the Cardinals: *ánuwé ā mákewā gbēre dónodo dónodo*, "they are all doing this, one by one;" *míe mése mése bé ā ghí bōro, án'ni kōrē tiāwa, dónodo dónodo*, "very small knives are in the hands of all of them, that they may cut the rice one by one."

Dónodo—dónodo is also used like our "one—another:" *kéře-mándša dónodo ton Nyángbe, ā dónodo ton Zóru, ā dónodo ton Gbáto, ā dónodo ton Kórīgbe*, "the name of one war-chief was Ngangbe, the name of another Zoru, the name of another Gbato, the name of another Korigbe."

§. 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 *Dṣáni ā Vēi-mōnu 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 *Dṣáni*, the form is to be *nā* and not *n*, then we must change our view, and look on the final *a* of *Dṣániā* 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 niou*, "gentlemen have sent us here;" *téréá dṣí bām-ba*, "the sun has declined very much;" *yā súndará yā dére fá*, "thy guest has murdered thy daughter;" *káierā báwarā fá*, "the man had killed a sheep;" *súnaméra nrgbási*, "this rain beat me;" *nā déreá mbe má yā tje?* "what has my daughter done that thou hast wounded her?" *á gbíā dṣí tje*, "all crossed the river;" *dṣóá fóro wúni tā*, "who has

told you to go?" *móẹ gbía kúndūmi*, "all people war-danced."

Compare with these instances the corresponding forms of personal pronouns: *móá gorẹ bira*, "we took the palisade;" *án'da tá bi*, "they took fire;" *móá sándşā bọ*, "we took the town."

This *a* is also, but very rarely, suffixed to the object preceding its verb: *án'da móme gbía kéréni*, "they have called all the people;" *Buráima dşá-femme gbía dorr*, "Ibrahim has consumed all the goods;" *ánu bándá dómmēā dónđa*, "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 ā gbí dşira*, "and all came down;" *ámo ánu dáua*, "and they consented;" *ámo ā búrĩa*, "and he ran away;" *ánu kíá gbú*, "they slept the whole night;" *ámu sáma gbéa*, "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: *ā gbíā burí*, "they have all run away;" *ínyómōa fá nīe*, "thy brother has died here;" *ā dérga bóa nīe*, "his son came from hence;" *ánu gbía síra kán dónđo*, "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.*

wúmun' sí kǎn dóndo, "let us sit in one place;" wúmu dšére, "let us return;" wu sí gbẹ, wú ma fíri kéré, "sit ye quietly, do not throw yourselves into the war;" mú kum bárá a bōá, "when we have finished taking it out;" hí á mā báru, "if he did not recover;" wú kun dau, "if ye consent;" dšérédšá. Híma dšére, "return to thy home. If thou do not return—;" íta? "shall I go?" ndšére? "shall I return?" dšá-fem bére mbōro, ítò 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.* í fára sá, yā bam Bōa Kári fára, "thou art glad that thou hast not killed Boa Kari;" án'da-bar kéré béra múma, mún' tā sá duma? "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;" íta = "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: mbe tána, "I am going," *i.g.* mbe táyéro, "I am in (the act of) going;" mbe kikéna, "I am sleeping,"

i.g. *mbe kiro*, "I am in (a state of) sleeping;" *mbe fen dónna*, "I am eating;" but: *mbe fen dóndo*, "I am eating again."

3. The *future*, as has been stated, is sometimes without distinguishing characteristic; e.g. *ī kuru ntá*, "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*—

Mbe idene baru sina, "I shall cure thy child to-morrow;" *mbe tara*, "I shall bring it;" *mbe fawai*, "I shall die;" *ka!* *mbe ta*, "up! I shall go;" *mbe a kunga tia*, "I shall wound his head;" *anu na torowa dseá, lit.* "they come to experience trouble," i.e. "they will experience trouble;" *ina dsa-fen kúumbá dseá, lit.* "thou comest to see very great riches," i.e. "thou wilt get very great riches;" *kónobawai ná bera, lit.* "a great famine is coming to happen," i.e. "a great famine is going to happen;" *á ma ná dsau, 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' be ndaro, úni náfo*, "that I may then tell the word that is in my mouth;" *anu ma nánu 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 dsáre sūm fera, ná nko káni gbéma sūmféra, ná nko bárawará sūmféra, ná nko híe dsáre sūmféra*, "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;" *áreitá Morénuko*, "he said, Go and give them to the Mores."

2. *Infinitive*.—When the infinitive is joined with "*kõa*," 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 kérewakékōa*, "we come in order to make war;" *īfārā sá nā dšékōa*, "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 díā ntómboke*, *lit.* "I like that I play," *i.e.* "I like to play;" *ámo áno ánu kére, ánun' nā*, *lit.* "and they called them they should come," *i.e.* "and they called them to come;" *nā díā nsánde dōr*, "I like that I enter the sand," *i.e.* "I like to enter the sand;" *ngúrūa mbe tā*, *lit.* "I want that I go," *i.e.* "I want to go;" *nā fōiye ndó: Isóke!* *lit.* "I told thee: Work!" *i.e.* "I told thee to work;" *ā fō ndše áro nná*, "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 tánawa*, "I am going;" *mbe sókena*, "I am working;" *mbe fen dónna*, "I am eating;" *mbe kánba furénāwa*, "I am praying."

Transitive verbs with the suffix *re* correspond to our past or passive participle, *e.g.* *nyíe sánde*, "a bought fish;" *dúma nyíare*, "a made shirt;" *séne fáire*, "a sown farm;" *sáni tere* or *sán' tere*, "a broken bottle;" *kon tíere*, "a cut tree;" *kai sére*, "the said man;" *gbur kúmma bünde*, "a covered bowl;" *dšā-bünde*, "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.

Bar: *ī bār āro?* "dost thou refuse it?"

Ber: *ánōa nyóro ber*, "they met each other."

Dan: *án'da ghíró dan*, "they heard all;" *mú māro dán*, "we did not hear it."

Dṣau : mbe sokéro dṣáwa, "I shall spoil the work;" ná yā sókéro dṣau, "I have spoiled thy work."

Dṣíra : ánu kúnni áro dṣíra, "when they have shown it."

Féře : í kóméro féře múye, "do thou investigate the matter for us" (cf. "look into, in-vestigate").

Fířa : ámo ā dṣáro fířá, "and he wiped his face;" án'da sándṣáro fířa, "they swept the town."

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

Fúře : ā gbóréro fúře, "she unfolded the hide;" ánum' kúrāro fúře, "they unfold cloths."

Ka : án'da kúndō ka, "they opened the head," i.e. "they informed."

Ko : músíéa dáro ko, "the woman washed the pot out."

Nyénye : án'da múro nyényou, "they have scattered us."

Nyia : án'da sándṣáro nyía béřebéře, "they made the town exceedingly good."

Súma : mum' fáro súma, "let us try my father."

Tíe : ámo an'dáro tíe, "and they cut it up."

The verbs *fáran*, "to turn, metamorphose," and *ti*, "to become," are always construed with *kò* : *ī fāran kúndēkò*, "turn into a bird;" *ām' mīrinyā fārānda móē fīmākò*, "and the boa changed into a black person;" *á ti mándṣākò*, "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 : *mōēnu téa-téa*, "the people dispersed all about," or "entirely, altogether;" *atātābéra*, "he went on quickly, and fell;" *áreitáita Ndóře birá!* "he said, Go, go, and catch Ndóře!"

But sometimes the meaning itself is modified by repetition, e.g. *béře*, "to pass, pass on;" *béře-béře*, "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 táwara bi ná nko, *lit.* "take my pipe, come, give it me," *i.e.* "fetch, or bring, my pipe;" itáina kériá, *lit.* "go and (then) come with the eggs," *i.e.* "fetch the eggs;" itáro iná wúru-súsu-dǵia, *lit.* "go again and come with baboon-milk," *i.e.* "fetch baboon-milk again;" ánu tán'da dēndēro, *lit.* "they went with them into the vessel," *i.e.* "they carried them into the vessel;" á tā Búrōma, kōro tōna mǎndǵāye, *lit.* "he went to Buroma, to leave rice for the chief," *i.e.* "he carried rice to Buroma for the chief;" mú dǵirára, *lit.* "we went down with him," *i.e.* "we carried him down;" íteiná nā dérea, *lit.* "go and (then) come with my child," *i.e.* "fetch my child;" itā dǵie bóro koiná nko, *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 "verba sentiendi et declarandi" when their contents is explained (comp. the use of אָמַר and ὅτι). 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 fō āye áro: sáma kúr gbéwi, "he said to him, When the morning has dawned;" wú nā fō mūye, wúro, múm' mō basárōa, "ye come and tell us that we must again add somebody;" ná fo wúye kériima, ndo: wú bē ná tirinéro, "I have told you lately that ye are not (concerned) in my struggle;" íni ā fōa moēnūye, íro, nā músumē díá, "thou tellest the people I like the woman;" íwere ā fō āfáye, íro, yā dēnēā fá, "thou dost not tell her father, saying, Thy daughter has died." Sometimes *ro* is affixed to *fo* without repeating the subject: wú kum fóró: wú wē a fáwa, "if ye say that ye will not kill him;" í kum fóro: súamu, "if

thou say, He is a wizard;" *āfóro* : *mbē kái-woré mǎro*,
 "she said, I will no more perform my duty as wife."

Kúrē firi : *ámo ā kúrē firi áro* : *Fá' Manu*, *áreiná so tíe-*
dā, "and he shouted, saying, Fa Manu, come and
 stand on the fording-place."

Kúrē bon : *ámo ā kúrē bon áro*, *ntáwi*, "and he informed
 them, saying, I went," or, "and he informed them that
 he had gone;" *án'da kúrē bon án'do* : *ánda mu gháiwake*,
 "they gave information that they had repelled us."

Dau : *ám' Móre-káie dáua*, *áro, é*, "and the Muhammadan
 replied, saying, Yes;" *músiéni dau*, *áro, ná a díau*,
 "the woman consents, saying, I love him;" *wúrēa dau*
áro, nā dšímu, "the baboon answered, It is my water."

Kére : *á kunníkere áro*, *mba*, "when she calls thee, say-
 ing, My mother;" *áwe ā bō mandšánu kere*, *áro, wu*
ná, "he then calls all his fellow-chiefs to come;" *ná a*
kérewi ndo : *an'ná*, "I have called him to come."

So : *móa so múro* : *yá mu díake*, "we know that thou
 lovest us;" *íni ā só ēro* : *tónyāmu*, "thou knowest that
 it is true;" *ā sóāró, ā fāmu*, "he knew that it was
 his father;" *ánu má so án'do, nyánāmu*, "they did not
 know that it was a ghost;" *sundánu ma só an'do ké*
āfa, "the strangers did not know that he had died."

Túsa : *án'da Mária túsa án'do*, *yá der káima fārēme*
día? "they asked Maria, Dost thou love this dead
 boy?" *ámo án'dā túsa ándo, kai mbému?* "and they
 asked him, Man, what is the matter?" *án'dā ntúsa*
án'do : *íwa mándša-dénē 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) : *dšóa kóarīro Bóa Kari ? lit.* "who
 speaks? thou sayest (it is) Boa Kari," *i.e.* "who speaks like
 Boa Kari?" *káime bérō mfá, lit.* "this man is, thou sayest
 (he is) my father," *i.e.* "this man is like my father;" *Póro-*
mō bé iro músu gbándawau, "an European is like an un-

married woman;" *ánui kónrowa dē bétébéré, íro, gbérgbe, 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:"* *músie tā kándó súie bina; ā wára dse; áro, súiému,* "the woman went up stairs to fetch soap; she saw a mat and thought it was the soap;" *mbému, dére? ndo nnā sínké, íwé nkéréa kéréx,* "what is the matter, child? I thought I would make my game, and thou art now calling me constantly;" *ámo ā búnda má' ma káiēye, áro ke á kur káie bira,* "and he began to growl against the man, thinking that he might seize the man;" *kúrūá kun ná 'ro ábira, áro, dem mesé weré mbira,* "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: *ā fáro áro,* "his father said;" *áro: māmā móro mán-de dse, ké Gbānā, áro: á nā kúra gbē fērā, áro: á nā nā dé-réwákōa, áro: ngá, zi, ndo bér,* "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. nā tā mbóe tò kírāfe, 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:" *ā tóaniwé Bumbu béréa, ámo án'nā, lit.* "they had still been left to deliver up Bumbu, and they came," *i.e.* "before they had delivered up Bumbu, they came;" *ī ké dóm, mún' tò díambo sá, lit.* "put this on, that we may be left to hold a conversation," *i.e.* "put this on

* Cf. the same power of *לְנִחַל*, according to H. Ewald's "Ausführlichen Lehrbuch der Hebräischen Sprache," § 280. d.

before we hold a conversation;" *mu nyó dse, an' tò 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;" *móḡ bóro ki firāro sóru, ámo an' tóá 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 ā tóāro, ām' Wó'yewéremani gbándia, lit.* "and they were left in it, and there was fever about Woyewere," *i.e.* "at that time Woyewere got fever;" *ā tóāro, an' derr káima kúnda, lit.* "he was left in it, and the boy was grown up," *i.e.* "then the boy was grown up."

"Still:" *ánu tóá táyenāwá, ām' dífi berá, lit.* "they were left walking, and darkness fell," *i.e.* "when they were still walking, darkness fell;" *sai tóá nú, ām' 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 mú kōa mbé? Ámo an'do, mui wú kōa dḡón sūn-ságba, "what will ye give us? And they said, We will give you eight slaves;" *yá nkó āra*, "thou hast given her to me;" *írko bóríe!* "give me the medicine!" *mḡḡe íko kḡro*, "I shall give thee rice." *Ánur' kúra búr āmá*, "they cover him with cloth;" *ánur' wára búr āma*, "they cover him with a mat;" *ánur' kúra búm 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 rā músumē gbí fā dëndēro*, "he filled the canoe with all his wives;" *dšíe dá fa gbá*, "the pot quite filled itself with water;" *dšíe-wa fáro gbá*, "it quite filled itself again with water."

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

Bẹ: *í fa bẹ nu?* *Ā bẹ nu*, "is thy father there? He is;" *á ton kóm' bẹ bǒrēro*, "it is the news which is in the country;" *ánu bẹ sínkēna*, "they were playing at sing;" *á bẹ áfẹ*, "she was behind him;" *ā bẹ wẹ bǒró*, "he was still in the country;" *hī bẹwẹ nīe kārò ságba*, "if thou wilt still be here in three months;" *ā dénu bẹ mō-bānde*, "his children were twenty."

Bere, or contracted into *bē*: *ā dén do: dší bere*, "his boy said, There is no water;" *á bere mu bǒro*, "it is not in our hand;" *kó bē mú bara*, "there is no word in our place," i.e. "we have nothing to say;" *wu béré áro*, "ye are not in it;" *kǒro béré*, "there was no rice;" *kéré á bē kéréro*, "as to war, it was not in the war," i.e. "as to the war, it was a light one, scarcely worth speaking of."

Wẹ: *áwẹ mfárai*, "he is killing me;" *áwẹ nrgbásia*, "he is flogging me;" *áro ā músíéwẹ tóá nu*, "he said, his wife is to be left there;" *hi kéréwẹ bānda, áni bānda*, "if the war is to be finished, be it finished;" *mándsā wẹ ā sán*,

"the chief had bought him;" *ī wẹ nkuréanāwā kẹrīma*, "thou hast been fooling me before;" *terẹwẹ béra*, "the sun was setting;" *a wẹ ntusánawāwí*, "he has been asking me."

Were, or contracted into *wẹ*: *íwere ā dşé?* "dost thou not see it?" *nā bándá biráu, áwere béra*, "I hold the sky so that it cannot fall;" *mó were á birá keibẹrẹ*, "none may seize him but thyself;" *áwere tše dor*, "she did not eat fowls;" *bóri nyáma weréfa*, "an evil greegree may not kill thee;" *kẹrẹ wẹ ná*, "war will not come;" *á wẹ tā sókẹna*, "they did not go to work;" *áwẹ tòèi-bòro*, "she will not be left in thy hand;" *á wẹ kun táy'a*, "he could not walk."

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

ńbẹ nána, táe híkẹ, mbẹ sẹna mú dşā, "I was coming, had taken a journey, was ascending to our home;" *mbẹ fáwai*, "I shall die;" *mbẹ idéne báru sína*, "I shall cure thy child to-morrow;" *mbẹ tára*, "I shall bring it;" *mbere nše dóna*, "I shall not eat the fish;" *mbẹ don dóna*, or *mbẹ don dónna*, "I shall not eat rice;" *músu á weré nkuréa, mbere dau*, "a woman shall not fool me, I will not consent;" *mbé kò gbí fo íye*, "I shall not tell thee any thing;" *mbé kun tá nu*, "I shall not go there;" *mbé nau*, "I cannot come;" *kóno wére āmá*, "hunger was not on him," i.e. "he was not hungry."

The verb *tí*, "to become, to be," is also used as verb substantive, but continues to be construed with *kò*: *sán dā tí dem mészèkò*, "the deer is very small;" *wu ná tí mu sérikò*, "come ye and be our witnesses!" *mfa tí mándşákò*, "my father is a chief;" *ī fāran'ti kánmbāro béndá*, "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.

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

Dëndēe na sēr, “the vessel is coming slowly;” ī kōmē mā kērēr, “thou doest this thing continually;” ānu tā gbé, “they went on a little;” ā sīra tēr, “he sat erect;” wú were ká duma sá, “ye must not get up suddenly.”

But, they may, as in most languages, change this position from rhetorical reasons: mbē fúawa ká duma sína sáma, “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 ā dorr, “when it is done he eats it;” á kum béra táro ī gbási, “when it falls into the fire, whip it;” súye mēsénú kun ná dásákēna, ai ánu birá, “when the little animals came to feed, he was catching them;” sókē-bánda wur kē, ánu tā sēnekēna, “when the work-time comes they make farms;” mó wun ná niéwē dšérēro, “when one has come hither (*sc.* into the Sheòl) he returns no more;” sáma wúnni gbé ánu dóre tā kúumba, “when the morning had dawned they cooked much rice;” mbem fa sómu, í ma nsa súēro, “do not lay me in the hole on the day when I die;” mber wúrékē, mbē íko fer kúumba, “when I have given birth I will give thee very many things;” á mā kúre fí nu, “he did not reply;” i mákere, “do not call him!” mma dán, “I do not hear it;” mma só, “I do not know it;” i mábira tónyāra, “do not take it for true!” í ‘nu bọ ánum’ mā báwā sa, “beg them not to fight.”

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

3. *Re* and *ti* are always suffixed either to the substantive or verb: *mándsàre?* “where is the chief?” *dēnrē?* “where is the child?” *móá táre dā-sákēna, ai mú bira*, “when we went to feed he was catching us;” *ná dsi tírē gben, i kéné-dáro furé*, “untie the house-door when I have crossed the water;” *hí wu dawáti ké wu mó bọ!* “if ye really consent, then select somebody!”

4. *Ka* always takes its place before the subject: *nrkóno nīe ka ntá na*, “wait for me here till I return;” *i súe sén ka íkéára mu dšá-dara*, “dig a hole till it reaches our town.”

5. As *ka* always precedes the subject, so *káma, gben*, and *gbá*, follow the predicate: *mbē tā káma?* “how shall I go?” *mbē kòéké mā káma?* “how shall I do this thing?” *án'da bínda gben*, “they burnt him up entirely;” *ā tára gben mándšāwē fen dónodo*, “he found just then that the chief was eating;” *án' tóáwa fóna gben, ām' Móre buránda*, “they had just left off speaking, then the More came;” *ánu térēa kíriá gben*, “they had spent the whole day in tying;” *ā dšíra gben*, “he had quite descended;” *mu kēa nu gben*, “we had quite arrived there;” *ámo á fen dónr gbá*, “and he ate the thing thoroughly,” i.e. “he ate it up;” *á den káima fáremé tefó gbá*, “she embraced the dead boy most ardently;” *ā kóri-den dónr gbai*, “he ate the young leopards wholly;” *ā fáre gbá*, “it was quite full;” *i dá tan' gbá*, “shut it well;” *wá dse wēre gbá*, “ye see this very day;” *mbere mfá tusá gbá*, “I shall not ask my father at all;” *ai mīe mómani gbá*, “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 onomatopoeical element, which are connected with certain verbs only—

Gbúrur is imitative of the report of fire-arms, and therefore only follows the words *búkẹ* and *dúbákẹ*, e.g. *ámo ā dú ba sóso, ámo awáķẹ gbúrūr*, "he loaded a cannon and fired it, so that it went *bang*."

Ū and *wū* are imitative of the noise of the sea and other flowing water, as seen from the passage, *ámo ā kőie dşẹ, ái mā : ū*, "and he saw the sea, it was making ū." They can therefore only follow verbs denoting the flowing of water: *ām' dşie dşíra ū*, "and the water gushed down ū," i.e. with a tremendous noise; *ámo ánōa dşí ķẹ dáro wū*, "and they put water into the pot, wū," i.e. so that it produced a noise.

Pópo connects itself only with *so*: *ámo ā mīe rā búro so pópo*, "and he stuck the sword right into her bowels."

Pu only follows *te*: *ámo ā sándşa te pú*, "and he divided the town throughout," i.e. from one end to the other.

Búrur is used only with *bun*: *á dşa-búnde búrun*, "he was stone blind."

Súnsun occurs only after *dşā*: *á dşā 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: *ā kía súa-kőewá ma píri-piri*, "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 ā kóri pá-pá-pá*, "and he twirled round and round and round."

Gbon: *án' ta kőari gbón-gbón-gbón*, "he goes and speaks on a very long time."

Bere: *mfārā sa bėrebėrebėre*, "I am exceedingly glad."

Sáma: *sáma gbėa, sáma-sáma, ám' mu' ká duma*, "the

morning dawned very early, then we rose up;" *sáma kúnni gbé, sáma-sáma-sáma, músiénu gbí nā*, "when the morn has dawned, exceedingly early all the women come."

Ka: *ámu nā bô ka*, "and I begged awhile, or a little while;" *ā díewákẹ ká-ka*, "he wept a good while;" *ánu sā ká-ká-ká*, "they sat a long while;" *ánu tíāwa Túso kákákáká*, "they were in Tusó a very long time;" *ámo á sā 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.)

Fẹ: *á bẹ áfẹ*, "she was with him;" *ā síra kírāfẹ*, "he sat by the road."

Koro: *á bẹ gbengbékoro*, "it is under the bed;" *ánu burándará kem bákoro*, "they brought him under a large house." It is often used to form proper names of towns and villages, *e.g.* *Bándakóro, Pákai-kóro, Dúru-kóro, Túro-koro*; 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: *ā ká du'ma káraráma*, "he rose up from the box;" *ábẹ másáma*, "it is on the table;" *ínbẹ táwa sō 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, Búroma*; from, *borr*, "a hill;" *gínde*, "a small kind of fish;" *búro*, "mud."

Mani: á bẹ́ rímani, "it is with me;" ánu wé ku' ímani, "they will be powerless near thee;" ásā kóronaní, "it lay along the stick."

Ye: this postposition supplies the want of a dative case: *ī* bóri má ndşe, "make medicine for me;" wu kẹ́rẹ́ berá ndşe, "make ye war in my stead;" á fo áye, "he said to her;" á ma den káimāye, "it appeared to the boy;" dşára má' māye, "the lion made a growl against him;" mú nā múye, "we returned by ourselves."

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

"With:" Pánya-moęnu ā basáre ánōa dşónręnu, *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;" ā bóani Búse, mō kúrumba, dşá-fenę kúnkuru, *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 fámęwā má, dşáfenę kunkuru, *lit.* "they made this funeral-feast: many goods," *i.e.* "with many goods."

"To:" mú tā Dénébéré, "we went to Denebere;" mu dşíra Mína, "we went down to Mína;" ánu sẹ́rẹ́ dára, "they went up to town."

"In, at:" kán dóndo, "in one place;" ā sírāni gbá, Póro-dşá-fen, kándo-dşá-fen, dşónę kúnkuru, "he was very rich in European goods, in up-land-goods, and in slaves;" mú nā Mína dşéręma, "we came to Mína in the evening;" ām' kõe bándá só biri, "and the matter was finished the same day."

"For:" dşá-fenę béręa wu ságba, *lit.* "the goods surpass you three, *i.e.* "are too many for you."

latter is to be the case. But of course, if such a noun has a plural termination already, the ambiguity remains: *mú bẹ mfánu*, "we and my father," or "I and my fathers;" but, *mú bẹ mfa*, "I and my father;" *wú bẹ mfánu*, "ye and my father," or "thou and my fathers;" but, *wú bẹ mfa*, "thou and my father;" *wu féra wu bọnu*, "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' túngbẹ, hi' té-bira*, "she said, Give me a neckcloth, and a pocket-handkerchief, and a silk hat, and a walking stick, and an umbrella;" *án' káieā Móremoé tusa, áro, mbe fénnūmu? Ámo ā fó āye, áro, dšára-súsū-dši, hi' kóri-súsū-dši, hi' fári-kerí, hi' ko-rándšā-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 múní ā só, hí' ā má mu díá, múní ā 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 āmá íwere a fó ndše?* "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 bẹ sándšāro, án'ti báwarākò, hi' bá, hi' ní, tíe, nyárenu*, "all the living creatures which were in

the town, they were sheep, and goats, and bullocks, fowls, cats."

- b. Hi' dširimá ma sóni, kẹ dšára ī dóngakéni, "if thou hadst not been wise, then the lion would certainly have devoured thee;" hí ma ndíá, kẹ mbeifáwa, "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 *δὲ*, and always takes its position immediately after the subject—

Ńga, Bóá Kari, zí, ndo, "but I, Boa Kari, said;" ā kúmu rǵá, zí, ná yā sokéro dšau, "but I have therefore spoiled thy work;" músie, zí, ro, "but the woman said;" móá, zí, mu dšérēa, "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 kéréma, "he did not even flog him much;" ánda mpéře mbirá, "they caught me also;" ā pere tā, "he also went;" ā pere máni gbándire, "about him also was sickness;" mú rā tau pere kíraféu, "we even buried him on the way;" ánda búm pere búkeánūa, "they even began to fire at them;" á ma dšam mōe dónodo péreau, "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 búye gbíō móá mie gbíō, "both all our muskets and all our swords;" ńgāu, wóbāu, mú dša-búnde, "both I and your mother, we are blind;" ānyómoēnūa nau, ā nyómo músumánūa nau, "both his brothers and his sisters came;" a báu, afáu, ánu be nú, ánu dša, "both his mother and his father were there in their home;" ā músuou, ā dénuou, ābānuou, báwarānuou, tienuou, ámo

ánōa gbí bini, "as for his wife, his children, his goats, the sheep, the fowls, they have taken them all;" ífā kófo íyeó, á ma kófo íyeó, 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 *kun* 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 *kẹ*: káimu, zi, ákur wúru nā démmēa, ái ā bọ-kaie gbí sandíwāke, "but if any one want my daughter, he must throw down all his comrades;" ī kúm mu gbórē-núna dşéwi, híwā bi, kéibere, "if thou sawest the place where we hid our skins, and if thou hast taken them, then give them up;" mō dóndo kur kó fo, i mábira tónyāra, "if (only) one man says any thing, do not take it for true;" mu káiēnu kún tiwi sóru, kẹ nā dáu mum' Bóa Kári fa, "if we had been five men, then would I consent to kill Boa Kari;" músīe nyómo káima kun tí, án'ni áko, áfa 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*;" keikúnni ā fó iro, yā dēnūa bẹ nu, keitáu, "but as thou sayest that thou hast children, therefore go;" yā dér kunn' ékere, itá nu dşé, "as thy child calls thee, go there and see;" kánba kúnni ā bọ mbōro, mbẹ kánba fúrīa, aní nko áro mánde, "as God has taken her out of my hand, I shall beg God to give me another."

7. The conjunctions, *gba*, *kẹ*, *béma*, always stand before the subject—

Gba: múi wu taú nu, gbá, zi, múi wu firi fáro? yá mina díá? "shall we bury you there (or in German the full force of *gbá, zi*, can be expressed by *oder, aber*, not in English), or shall we throw you into the fire? which dost thou like?"

Kẹ, *a* = "then:" áro, Hí' mā bí mbēgbásiwa. Bōa Káriro, Kẹ ngbási, "He said, If thou do not take it, I shall flog thee. Boa Kari said, Then flog me;" áro, Kòemú nnā wu kéréna. Ámo án'do, kẹ wu

mú tã, "he said, Therefore I come to call you. And they said, Then let us go."

b = "that, so that:" áro ke á kurr káie birá, "he thought that he could catch the man;" wã táye káma firáro, kẹ wu nyómōro, áwere dóro dónḁa? "how did ye fare in the forest, for your brother to say, He will not eat rice;" músie ma só kẹ pákennāmú, "the woman did not know that it was the spider;" á mā só kẹ Wáraháula á bẹ tére-dḁie, "he did not know that Warahaula was under the sun."

c = "whether:" i tá nū dḁé kẹ kòḁ maidsá-kūro, "go there, and see whether something has happened in thy house."

d = "but:" kẹ dénnu tōá mbōro, ābíría mfára sa, "but children are left to me, the same will cheer me;" kẹ mōḁ bóro má dau, "but some people did not consent."

Bēma : ámo án'da músie bere kāmāye, án'do, bēma íwa tom mándsāba, "and they gave the woman to the elephant, and said, Because thou art a great gentleman;" áro mu fúa wẹre tã, bēma mbōenu kúrumba, ánui ná basá nda wẹre, "he said, Let us go early to-day, because many of my friends will come and help me to-day;" ámo án'do, mú wã fáwau, bēma Buráima wã Póromómunió, "and they said, We will kill him, because he has been Ibrahim's European."

8. *Ámu* (often *ām'*), *kómu* (often *kúmu*), *sómu* (sometimes *sámu*), and *kírīmu*, are properly each a whole proposition: ámu = "it was," kómu = "it is the reason," sómu = "it was the time," kírimu = "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 1 converse 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:" áwā dókēa, ámo ā fá, "he shot him, and, (or, so that) he died." Am' Bóá Kári-fáro, Bóá Kári, áreima kò gbí mā firāro, ām' Vániéikiri? "and Boa Kari's father said, Boa Kari, didst thou not do any thing in the forest, that Vani tied thee?" ámo ánda kéré bi, ámo ánda nā mǒe gbí bira, "and they took up the war, and they caught all my people;" Póro-mǒe bándá férē soá duma, ámo áfo mǎndsāye, "when the European had landed the things, he told the chief;" ánu bándá dǎi tiāra, ámo ánu ná dā, "when they had crossed the river, they went to town."
- b. *Kómu* or *kumu*: kómu mó kun tí dara, "therefore, if people are in the town;" kómu mbé tā mbáwā kéréna, "therefore I go to call my mother;" ā kúmu móa mǒe gbí kere, "therefore have we called all the people;" ā kúmu ándā ntúsa, án'do, íwā mǎndsā-dénē fá? "therefore they asked me, Hast thou killed the chief's daughter;" nkómu mbé tā, "therefore I shall go," *lit.* "it is my reason (that) I shall go."
- c. *Sómu* or *sámu*; it is generally followed by *zi*: sámū, zi, ánuí kòr' gbí mā wúíāmu, "but whatever they were doing was conceit;" áro, yā súndārā yā déné fa; ná ā tára ā bóa fána, wúríe bẹ míemani gbí. Sómú, zi, káierābáwaráwā 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'da Mária túsa án'do: yá den káima fárēme díā? Mária: kírimu péré mbé soro, "and they asked Maria, Dost thou love this dead boy? Maria said, Even as I am standing," i.e. "as I live;" kírimu mǎndsai gbáro kéma súro, á ma gbáro, "the chief did not grunt, as he had been before grunting by night."

Kírīmu—*kému*, means, "as much, so much, as many as, so many:" déné kúnni ti kírimu, kému ánuí túríe

māgbímani, "as many girls as there are apply grease all about them;" gbúre ā kírímu kẹmuidónrẹ tǎ, "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:" ná tusáke káka nkányāwa, *lit.* "I asked a long time, I was tired," *i.e.* "I asked a long time, till I was tired;" mọ́e gbí rǎ fọ́ āye, ánu kǎ'yāwa, *lit.* "all the people told it her, they were tired," *i.e.* "till they were tired."

"Whether—or," "if—or:" Máriāro, wúi mu kẹ soéro, kò bẹre, wúi mu firi táro, kò bẹre, "Maria said, If ye are putting us into the hole, all right; or if ye are throwing us into the fire, all right."

"If:" nkére-furé bere; nā dínẹm fá, *lit.* "I give up the snail-shells; my child must die," *i.e.* "if I give up," &c.; tǎ bóǎdǎro á dumá binda, *lit.* "fire proceeds out of his mouth, and it burns the ground," *i.e.* "if fire proceeds out of," &c.

"That:" áreimā káma, yā kóri-súsu-dş́e bọ́? "he said, What didst thou do that thou gottest the leopard's milk?" ā mbé ma yǎkiri firāro? "what has he done that thou boundest him in the forest?" wú nā kórẹra, mbẹ ā dş́e, "bring the rice that I may see it."

"None—but:" ánu ma móro mǎnde wurú, án'da Sériá wuru, *lit.* "they did not beget another, they begat Séri," *i.e.* "they begat none other but Séri;" mu méikere kóro mǎnděa, móa móẹnuátá kériṁa Mǎsa-gbára, *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:" mfá ma mu díá, kẹ Bóá Kári, *lit.* "my father does not love us, but Boa Kari," *i.e.* "my

father loves only Boa Kari;" *ke fém bere ánu wúru-móñu-bóro, ímā fo tīe 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 wē dón nu, ímāfo pákenna, lit.* "none enters there, I do not say the spider," *i.e.* "none enters there but the spider;" *búndo-san-dénde béro, ímāfo dşón-san-dénde, 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.* *káíé!* "O man!" *m fáé, or mfáó!* "my father!" *mándşáé, or mándşáó!* "O chief!" *músié, or músieó!* "O woman!" *dşónéé, or dşónréó!* "O slave!" *dénuyé, or dénuó,* "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: "*sister-ó, cómeó!*" *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—

Ē as an expression of surprise and astonishment; or, astonishment and disapprobation; or, surprise and grief; or, surprise and approbation.

Ā and *ōya* as an expression of surprise and grief.

Eá as an expression of joy and admiration, and sometimes of grief.

Éio as an expression of pleasure, joy, and rapture.

Kō as an expression of surprise and dislike.

Kuó and *yámbāó* 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.

[Abbreviations : *s.* substantive, *v.* verb, *a.* adjective, *ad.* adverb,
conj. conjunction, *pr.* pronoun.]

A.

Ā, *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."

Bám̄ba, "very much."

Ba, *s.* "mother."

Ba dó̄ma, "aunt."

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

Kísi-ba, "the queen of the termites."

Kúmū-ba, "the queen of a bee-hive."

Bā, *s.* "goat."

Bā káima, "buck."

Bá dō̄ri, *or* bá den, "kid."

Bā, *or* báa, *or* báwa, *s.* "boat."

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

Bā, *s. also* kúra-dě-bā, the tripod on which the weaving apparatus is suspended.

Bábai, a. "all, nothing but;" *ā fānīa 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."

Nā mūsíéni bámba, i.g. "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 bambi is only about two feet deep and two or three wide.

Bána, s. "plaintain."

Póro-bána, lít. "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."

Bándā béra, lít. "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 boá mina?" answers, "mbóá bándāwa," "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 *fúnde fúmu*.

Bánda, v. "to finish, be finished."

Bar, v. "to finish, complete, end; to be finished, completed, ended; bring to an end, cause to cease, stop;" *e.g.* *ā dşón-sar-kõe bar*, "he stopped the slave-trade."

c. Ro, "to refuse, reject;" *e.g.* *í ma bán āro* ! "do thou not refuse it!" *á bar kórë gbíro*, "he refused all the rice."

Kúndo-bar, "perplexity, confusion."

Barr, s. "bamboo-tree."

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

Bángūru, s. a bamboo stick; **bángūru-gbéngbe**, "a bedstead made of bamboo sticks" (*wuru*, in Mende, means "stick;" but in Vei it is not used by itself).

Bára, 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.

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

Sī-bára, "town-house."

Wúnde-bára, "kitchen."

Bára, s. a country harp with seven cords, played with the fingers. **Nā bára sir**, "I play the harp."

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

Kói-bão, "beyond the sea."

Dṣí-bão, "on the other side of the water or river."

Nú-bão, "the opposite bank;" nīe-bão, "bank on this side."

Bára, s. "navel, umbellicum."

Bára-dṣuru, "navel-string."

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

Barámboron, or báborr, s. "pitcher, jug."

Báran, s. "fence."

Báran kiri, "to make a fence."

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

Báran-korr, "rafter, lath."

Bárawara, báwara, and bárawā, s. "sheep."

Bárawara káima, "ram."

Bárawara dóri, or bárawara denr, "lamb."

Bári, s. "thatch, roof."

Bári, s. "meeting, congregation, assembly."

Bári, v. "to flatter;" *e.g.* **ī 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 nńra! "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."

Báwā, s. "quarrel, dispute, contest."

Báwā sa, "to quarrel, to contend."

Ber, v. "to meet;" e.g. móa nyóro ber, "we met each other."

"To fit, to suit;" e.g. dúmāme ben 'da, or, more generally, dúmāme bendá mmani, "the shirt fits me."

Ber, v. "to deny, refuse;" e.g. yā mbem fen démmēa?

"wilt thou deny me this little thing?"

Bē, s. "uncle."

Bē-den, "nephew;" **bē-dem músumā,** "niece."

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

Bēnde, 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 *bēnde* is synonymous with *bāndu*.

Bēnde, part. pass. of ber, "to meet."

Kum-bēnde, "whole;" e.g. á ma nā kum-bēndēa, "he did not bring the whole;" írko gbāsā kum-bēnde, "give me a whole cassada."

Bēre, s. "self."

Mberē, "myself;" **ngá mberē,** "I myself." "Honour, regard, respect;" e.g. ā bēre bēre, "he has no honour," i.e. "is not respected;" ná ibēre so, or ná i bēre si, "I respect thee" (cf. the use of רָבַד in Hebrew).

Béré, *s.* "voluptuousness, fornication, adultery."

Béré ma, "to commit fornication or adultery."

Béré-kai, "whoremonger, adulterer."

Béré-músu, "harlot, concubine, adúltréss."

Bére, *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 **bére-mo** means "a virgin."

Bére and **bére**, "fine, good."

Bére ma and **bére nyía**, "to treat well;" *e.g.* **án'da déré béré ma**, "they treated the child well."

Bérema, or generally contracted into **béma**, *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 *béri* secrets to a woman, or to one not initiated; or if, on the other hand, a woman reveals the *sande* secrets to a man. It seems probable to me, that originally the *béri* rite was identical with that of circumcision; but at present the males are circumcised in infancy, and in the *béri* 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 *béri* 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.

Béri-fira is the place in the forest where the *beri* ceremonies are performed.

Béri-mo, "one gone through the *beri* rite."

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

Béri-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 *fémba*.

Béri-wúsā, name or title of *beri* youths during the time they have their *beri* dances.

Béndēra, s. "flag, banner."

Nā béndēra sére, "I hoist a flag."

Bére, s. "arrow."

Bénřero-dřéräre, *lit.* "a fried arrow," i.e. "a poisoned one."

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

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

"To happen" (cf. *incidental*, and Germ. *einfallen*); e.g. kónře béra, "a famine happened."

"To let fall, drop, lay;" e.g. kòrándřa kérie béra, "the eagle laid eggs."

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

Bére, v. "to pass, pass on, pass through, go on, pass by, to pass or spend time;" e.g. ná sām féra bére, "I spent two years."

"To pass, deliver up, give to;" e.g. nā kúngo béréa ndía-móye, "I passed the cup to my friends."

c. Ra, "to surpass;" e.g. mberéira, "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 nyía, or síe, or ma, "to make a ladder."

Bína, s. "horn."

Bíndā, s. "spoon."

Kom-binda, "wooden-spoon."

- Kúndu-bínda, "iron-spoon."
 Káni-bínda, "silver-spoon."
 Bínda, *v.* "to burn;" *e.g.* án'da sándsā gbí binda, "they burnt the whole town."
 "To roast;" *e.g.* nā tíe bínda, "I roast a fowl."
 Bíni, *s.* "porcupine."
 Bíni-surá, "its quills."
 Bir *or* bínẹ, *s.* "grass, weeds."
 Bíra, *v.* "to take, accept, seize; catch, overtake; affect;" *e.g.* bórie ma gbóro bíra, "the medicine did not affect the skin."
c. Ma, "to rely on;" *e.g.* nā bíra kánmbāma, "I rely on God."
c. Mára, "to dispute, quarrel;" *e.g.* an' térēa má' birána, "they disputed the whole day."
 Gbẹ-biráre, *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.
 Bíri, *s.* "winged termites," considered a delicious food when fried in palm-oil.
 Bíri, *pr.* "same, self-same, that."
 Bó, *s.* "dung, manure, excrement."
 Bó-dşuru, "rectum, last intestine."
 Bóke *or* búke, "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 dánáma-sóe gbí bọ, "we shall rise on the last day."
 "To leak;" dẹndei 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' tā sándsā bọ, "they went and took the town."
 "Take out of, choose, select."

Bô, s. "palaver-sauce," a kind of soup made of meat, plants, palm-oil, spices, and water. Any plant used for palaver-sauce.

Bô-don, "palaver-sauce rice," i.e. "rice on which palaver sauce is poured."

Bóda, 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.

Bor, v. "pour out, spill," used of fluids and substances like dust; also,

Kúre bor, "to deliver a message, give information."

"Rush or fall upon;" e.g. *kúruán'da bon moénuma*, "the warriors fell upon the people."

"Upset, capsize;" *déndeā bôn*, "the vessel capsized."

Bóro, s. "palm-cabbage."

Nā bóro fa, "I cut palm-cabbage."

Bóro, s. "side." *ad.* "aside."

Bórọ, s. "bag made of mats or rough cloth."

Kúndo-bórọ, "cap."

Bórọ and bóro, "some;" e.g. *mo bórọ*, "some people."

Bósi, s. "cocco," a bulbous plant.

A woman soon after her confinement, as *Ndore* told me, *músumú kun wúruké nīe náma, átom bósi*. This is owing to the circumstance that the food of females lately confined is prepared chiefly from coccos. Sometimes they are called *bosi* so long as they are suckling.

Bọtu, s. "foreskin of men."

Bọtu tíe, "to circumcise."

Bọ, s. "fishing with a net."

Bọ-dsarā, "fishing-net;" bọ-mo, "seiner."

Bọwo and bọ, v. "to beg, entreat, supplicate."

Bóya, s. "beard."

Bóya, v. "to be vexed, irritated, angry; to be raging, to be mad."

Bóya, s. (from *bọ*, "friend?") "affinity, kindred; relatives, family."

Bóndo, s. "a large kind of guinea-fowls."

- Bóro, *s.* "arm, hand, power."
 Bóro-dsáro, *s.* "wrist."
 Bóro-dori, "finger."
 Bóro-dori kúmba, "thumb."
 Bóro-dori ā tẹ, "middle-finger."
 Bóro dóri bọro, "little finger."
 Bóro-fíra-gbása, "pocket-handkerchief."
 Fen-dóm-bóro, *lit.* "something-eat-hand," *i.e.* "right-hand."
 Mára-bòro, "left-hand."
 Bóro bẹ fẹr koro, "to be pleased with something."
 Bóro ka, "to let go, let fall, give up; to despatch, to send;"
e.g. ā boro ká mōa, "he sent a man."
 Bóro dòr, "*lit.* "to put the hand in," *viz.* into another
 man's hand, *i.e.* "to shake hands;" *e.g.* ā boro dóm
 pánu-boro, "he shook hands with the gentlemen."
 Bóro gbási, "to clap the hands."
 Bẹ boro, "to own, have, possess."
 Boro, *s.* "mud, dirt; land, country."
 Bóti, *v.* "to squeeze, twist, wring."
 Bu, *s.* "side;" búfẹ, "alongside."
 Bu, *s.* "belly, bowels, inside, womb."
 Bú bi, "to become pregnant."
 Bú-fā, *lit.* "belly-filled," *i.e.* "satisfied," used even of men-
 tal satisfaction.
 Búma, "pregnancy."
 Músu bẹ búmāro, "the woman is with child."
 Búmāre, "pregnant; thick, swollen."
 Kóro búmāre, "swollen, germinating rice."
 Bu, *s.* "gun."
 Bú-fun, "gunpowder."
 Bu-kéndi, "trigger."
 Bú-ser, "flint" (cf. Germ. Flintenstein).
 Bú-woro-mo and bú-kọ-kúndu, "ramrod."
 Bú-kara, "the largest spring in a gun."
 Búfẹ, *v.* "to fire a gun, to shoot."
 Búfẹ-mo, "marksman, hunter."

Bū, *s.* "sack, bag."

Bū-gbára, "socks, stockings."

Búmbara, *a.* "whole, entire, undivided."

Búmbo, *s.* "small-pox."

Búmborá 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.* nā búrr koáríá, "I began to speak."

c. Mani, "to attack;" *e.g.* wā dén nā bundá, mmani, "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").

Búnde, "shut;" ḍsa-búnde, "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.* ánur' kúmme bum bérébéré, "they plait the hair very well."

Búrgbo, *s.* "a very small canoe."

Búo, *v.* "to whip, to flog."

Búra, *s.* "ashes."

Burár, *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."

Bári, *v.* "to run away."

"To shun, avoid, fear, be afraid of."

Bū, *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."

Kóie-da und dǎie-da, "landing-place."

Tíe-da, "ford, fording-place."

Kére-da, "the opening for a house door."

Kére-dáro-gbéngbere, "the house door itself."

Kíra-da, "the beginning or end of a way."

Kúnda-da, "the opening of a pot," *i.e.* that which is covered by the cover.

Míe-da, "edge of a sword or knife."

Dá-gbòrò-kúmmàna, "upper lip."

Dá-gbòrò-kórōna, "under lip."

Dá-firi, s. "stomach."

Dá-ka, v. "to open;" *e.g.* ná na gbóre dá-ka, "I open my book."

Dá-tau, v. "to shut;" *e.g.* ná na gbóre dá-tau, "I shut my book."

Dá-sa v. "to sharpen, to strop."

Dá-sa-ferr, "a strop."

Kúndši-dá-sa-ferr, "a razor strop."

Da, s. "friend, one's equal in age."

Dā, s. "shoulder," *i.g.* dǎpo.

Dā and dára, s. "town."

Dā, rarely dára, s. "feast, banquet."

Dáda, s. "a mud wall round a town."

Dánya, s. "manille, bracelet."

Darr, v. "to hear;" *e.g.* ná i kúre dar, "I hear thy voice."

"Hear, obey;" *e.g.* ifá dar! "obey thy father!"

"Feel;" *e.g.* ná ra kúnya dar, "I feel its stench." *i.e.* "I smell it."

Dar, *v.* "to count."

Dára and dárana, *s.* "end;" *e.g.* kára-dára bẹ pór, "the end of the way is far distant;" dárana-so, "the last day."

Dána, *v.* "to be done, be ended, be over;" *e.g.* dşón-sar-kõe ā dára, "slave-trade is at an end."

"To stop;" *e.g.* íma dára nĩe! "do not stop here!"

"To end, to finish;" *e.g.* Kúini ā dşón-sar-kõe dára, "the queen has put an end to the slave-trade."

Dāōro, dā-koro, *or* dā-woro, that part under the arm which is opposite the shoulder.

Dápo, *s.* "shoulder."

Dara, *s.* often contracted into dā, "town, home;" *e.g.* nā tá dara, "I went to town, I went home."

Dára-sándşa, "town, home."

Dára, *s.* a large flat brass pan in which the natives boil sea-water in order to gain salt.

Da-sáķe, *v.* "to feed, support, sustain."

Da-sáķe, *s.* "food;" *e.g.* wóá dasáķemei, "this is your food."

Dásòr and dásō, *v.* "to gather, collect, heap up."

Dau, *v.* "to consent, agree; to answer, reply; to confess."

Dē, *v.* "to plait, twist, weave;" *e.g.* nā kéndşa dē, "I plait a hamper with some palm branches."

Nā kúra dē, "I weave cloth."

Kúra-dē-mo, "a weaver."

Dē, *s.* a trap for catching birds and small animals, consisting in a bent stick and a loop.

Dē, *s.* sometimes dēre, "flour" prepared by soaking rice about half an hour, then, after it has been dried, pounding it in a mortar.

Dē-fu, *s.* "rice-flour."

Dēndē, *s.* "canoe, vessel."

Dēndē dēnda, "the vessel rides at anchor."

Kúrū-dēndē, "Krū canoe."

Bômu-dênde, "country canoe."

Kêre-dênde, "man-of-war."

Kêre-dênde-mândsa, "Captain of a man-of-war."

Sísi-dênde, "steamer."

Fére-dênde, "merchant-vessel."

Dên, *s.* a kind of gourd before it is cut into two, used by the natives as kitchen utensils; a calabash.

Dên, *v.* "to hang, be suspended; *e.g.* ai dendo kómma, "it is hanging on a tree."

"To float, to swim;" *e.g.* kê hí súama, án' dên dǵéma; á kun dên, kê fā bérému, "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.* ná na búyê dên kónkoro, "I hanged my gun under a tree;" káie awánga dên, "the man hanged himself."

Dére, *s.* "rice-pancake,"

Dére, *s.* "the common bat."

Déri, *s.* "art, work of art, ingenious article."

Déri-mo, "artificer, artist, mechanic."

Kon-déri-mo, "a carpenter."

Déi'dei, *s.* "fit, paroxysm."

Dému, *s.* a company of men to work in turn each other's farms gratuitously.

Déndori, dǒndōri, *and* dúndori, *s.* "infant, baby."

Dên, *a.* "small, little;" *e.g.* dëndê dên, "a small canoe;" den túni, "diminutively small;" *e.g.* sése dentúni, "a diminutively small switch."

Dên, *ad.* "a little;" *e.g.* ná a gbási dên, "I whipped him a little."

"Minutely, exactly, distinctly, clearly;" *e.g.* ná ya béré-móê dse dên, "I saw thy paramour distinctly."

Dên, *s.* "a little one, a child."

Dên káima, "boy."

Dem músuma, "daughter."

Dem mése, "small, little ones, little children."

Búro-dér, "natural child."

Búro-dér 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."

Dĩ, *v.* "to squeeze, press upon."

Dĩ, *a.* "right;" *e.g.* ā dímu, "it is right."

Dĩ, *v.* "to be right;" *e.g.* ā dí ma, ā dšárĩmu, "he is not right, he is wrong."

Dĩ, *s.* "right;" *e.g.* ā kúnni Kārĩ ko díá, "when he has given Kārĩ right."

Díá, *s.* "right;" *e.g.* an'dá nko díára, "they gave me right;"
ánu máko díára, ánoā dšáriāké, "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.

Dífí, *s.* "darkness, night."

Dífí 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.

Dĩr, *s.* (English) "ring, finger-ring."

Káni gbéma-dĩr, "silver ring."

Káni dšáre-dĩr, "gold ring."

Din, *s.* "shark."

Dínga, *a.* "overgrown, grown too big," used merely of cassada.

Gbásā-dínga, or merely dínga, "overgrown cassadas."

Do, *s.* a float of rafters for conveying people across a river.

Dō, *v.* "to be little, be small;" *e.g.* nā dére dō, "my child is little."

"To make small, diminish, humble."

Dō-kai, "brother."

Dō-músu, "sister."

Dógbo, *v.* "to soak, soften in water."

Dógbu, *v.* "wither;" *e.g.* yā bímmu tí ā 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."

Dómbò, *s.* "sugar-plum," a sort of small, very sweet plums, growing wild.

Dóndima, *s.* "nail."

Dóndo, "one."

Dóndori, *ad.* "at once."

Dor, *v.* "to eat, devour."

Dóm-fen, "food."

Dor, *s.* "cooked rice."

Dá-dor, "feast-rice," *i.e.* rice served in a feast.

Don, *s.* "song;" *e.g.* yā dóre ma nyí, "thy song is not fine."

Dóm bọ, "to sing;" *e.g.* mbē kun dóm bōa, "I cannot sing."

Dórgbo, *s.* "crowd, multitude."

"Swarm;" *e.g.* kúmu-dórgbo, "a swarm of bees."

Dóra, *s.* "anchor."

Nā dóra firi, "I cast anchor."

Dóri, *s.* hook for catching fish.

Dóri-firi-mo, "a fisher with hooks."

Dóri, *a.* "young, immature;" *e.g.* dén dori, "an infant."

Gbasá-dóri, "a young, immature cassada."

Dóso, *s.* "ghost, spectre."

Dóya, *v.* "to make small, lessen, diminish; humble."

Dóya, *s.* "smallness, scarcity."

Dşa, *s.* "eye."

Dşá-tere, "eye-broken, one-eyed."

Dşá-tere-mo, "a one-eyed person."

Dşa-búnde, "eye-covered, blind."

Dşá-bum-mo *and* mó dşa-búnde, "a blind person."

Dşá-timba, *s.* "eyelash, the hair on the edge of the eyelid."

Dşá-fòro, "eyelid."

Dşá-fer, "goods, wares, furniture."

c. Múni, "to be giddy;" *e.g.* ndşá muni, "I am giddy, whirling."

Dşā, *v.* "to be red, yellow, loathsome, disgusting, tiresome; be hard, difficult, severe, dangerous;" *e.g.* kõe a dşá, "the matter is hard;" ā kírā dşā, "his sickness is dangerous."

"To make red, yellow, to blacken," *i.e.* "to defame;" *e.g.* á ndşa, "he blackened me."

"To hate, despise;" *e.g.* án'da nyó dşa, "they hated each other."

Dşá-mo, "enemy."

Dşā, *s.* "home;" *e.g.* ánu tánu dşa, "they went to their home."

Dşā, *s.* title of a married woman who possesses some property, corresponding to "pa" with men, "Mrs., lady;" *e.g.* ām' fémba dşā dīa, "and the devil loved the lady."

Dşáfa, *v.* "to slander;" *e.g.* Setáni áwa Dşúba dşáfa kánbā-bara, "Satan slandered Job with God."

Dşafa, *s.* "slander, tale-bearing;" *e.g.* dşáfa ámanyi, "slander is not good."

Dşáfa-mo, *s.* "a slanderer, tale-bearer."

Dşáia, *s.* "mangrove." Also proper name of the Gallinas country, on account of its many mangroves.

Dşáke, *v.* "to divine, soothsay, prophesy."

Dşámba, *s.* "leaf."

Dşámbi, *s.* "wild yam."

Dşánda, *s.* "palm branch."

Dşánda, *v.* "to take leave; send away, despatch."

Dşándā-kíra, *s.* "leprosy."

Dşán-dşan, *s.* a sort of bell, consisting of a thin curved iron plate with iron rings on it, which, when shaken, make a rattling noise.

Dşar, *a.* "long, tall; deep; far."

Dşar, *v.* "be far, be distant."

Dşar, *v.* "take leave, bid good bye; send away, despatch."

Dşára, *s.* "lion." Frequently used to form proper names of men; *e.g.* Dşára Kári, Dşára Bérékóre, &c.

Dşárā, *s.* "seine."

Bou-dşárā, "a fishing-net."

Dşára-sá-mò, "a fisher with a seine, a seiner."

Dşárā, *s. or* sá-dşarā, "hammock;" *e.g.* an' tá nda dşárāro, "they carried me in a hammock."

Dşáre, *a.* "red."

Túru-dşáre, "palm-oil."

Kóro dşáre, "rice-flour," which is gained by first parching and then pounding rice.

Dşári, *a.* "wrong;" *e.g.* ndşárĩmu, "I am wrong."

Dşári, *v.* "to find wrong, pronounce wrong or guilty;" *e.g.* án'da ī dşári, "they found thee guilty."

Dşári, *s.* "wrong;" *e.g.* ná na dşáriā só, "I know my wrong."

Dşau, *a.* "spoiled, wretched, miserable; poor, needy; bad."

Dşau, *v.* "to be ruined, destroyed;" *e.g.* nnyómo dşau, "my brother is ruined," *i.e.* "has lost his fortune;" mu dşá dşau, "our home is destroyed."

"To ruin, destroy;" kòmẹwẹ ndşáua, "this matter will ruin me;" án'da sándşā dşau, "they destroyed the town."

Dşau, *s.* "ruin, misery, destitution, wretchedness; badness;" *e.g.* ifárama dşau, *lit.* "on thy heart is badness," *i.e.* "thou hast a bad heart."

Dşáu-mo, "a poor, destitute man."

Dşáure, "spoiled," said of things and children.

Dşei, *s.* "tear."

Dşére, *s.* "baldness;" *e.g.* dşére bé ā kúndo, "he has a bald head."

Dşére-mo, "a bald-headed person."

Dşe, *v.* "to see, perceive."

"Find, get, acquire, gain;" *e.g.* ā dşá-fer kúrumba dşe, "he acquired very much good;" á ma gbóro dşe, "he did not gain his health."

Dşémbe, *v.* "to examine, investigate;" *e.g.* ī ná, móa dére dşémbe, "come and examine our child."

Dşénde! an expression which demands the watchword in time of war. Perhaps it stands for dşó're = dşónde = dşénde, "who is there?" At any rate it seems to express some such question, as I found it followed in the context by ámo án'do, móanūmú, "and they said, It is we."

The watchword in war is generally a chief's name.

Dşére, *v.* "go back, return;" *e.g.* ī dşére, "return!"

"Bring or carry back; take away after a meal."

c. Gbáro, "to drive back, repel;" *e.g.* an'dánu dşére gbaró, "they drove them back."

Dşére, *s.* "hallooing, shouting."

Dşére tíe, "to halloo."

Dşére-wo, "fun, joke, play;" *e.g.* dşére-wo ké ma, "that was no joke," *i.e.* no easy thing.

Dşérēma, *s.* "evening" (perhaps from dşére, "seen," and ma, "not)."

Dşéri, *s.* "a crier, herald."

Dşéri-mo, dşéri-kai, "crier, herald."

Dşése, *s.* "warp, in weaving."

Dşi, *s.* "water."

Dşí-sō, "a well."

Dşí-kere, "thirst;" *e.g.* dşí-keré mma, "I am thirsty."

Dşíe bira, *lit.* "to catch the water," *i.e.* to swim.

Súsu-dşi, "breast-water," *i.e.* milk; nā súsu-dşíe bọ, *or* nā súsu-dşíe bōti, "I milk."

Kói-dşi, "sea-water, salt-water."

Kóndşē-dşi, "juice within a cocoa-nut."

Kóre-dşi, "juice of a tree,"

Dṣī, *v.* "to descend, go down, come down, move down, flow down."

Dṣī, *s.* "going down, descent, setting."

Tére-dṣī, "west."

Dṣī, *s.* a sort of drum beaten between the legs.

Dṣī and **dṣiri**, *s.* "key."

Dṣíḡ, *s.* "breast pocket."

Dṣína, *s.* "spectre, ghost, spirit, apparition." The word is probably derived from *dṣi*, "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.

Dṣíndēra, *s.* "window."

Dṣíndēra-gbérgbēre, "a shutter."

Dṣíra, *v.* "to show, explain; teach, instruct;" *e.g.* *ā gbóro dṣírára*, "he taught him the book."

"To report" (cf. German *anzeigen*); *e.g.* *ná a dṣíra man-dṣánūa*, "I reported it to the chiefs."

Dṣíri-mo, *s.* "a counsellor of the chiefs" (from *dṣíra*, "to show").

Dṣíri, *s.* "swelling; reliance, dependence, trust, confidence;" *e.g.* *ī dṣírin'ti kánmbāma*, "put thy trust in God."

Dṣíri, *v.* "to swell;" *e.g.* *á bóreā dṣíri*, "his hand swelled."

Dṣíri or **dṣíyi**, often contracted into **dṣī**, *s.* "key."

Dṣíron, *a.* "blue, green."

Dṣo or **dṣo**? "who?"

Dṣō or **dṣówo**, *s.* "sweet potato."

Dṣómbo, *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 *dṣombo*.

Dşóndo, v. "to shove, push, push forward; rend off, cast off."
Dşóndsā, "slavery."

Dşónga, s. "rivalry, emulation, contention."

Dşónga tíe, "to contend for pre-eminence;" e.g. ánuí
dşónga tíe nyónūra, "they contended with each other
who should be the first."

Dsóro, s. a ball-shaped bell, with little stones inside to make
 a noise.

Dşórōwo, s. "chain;" e.g. wú tā kẹ dşórowéro! "go and put
 him in chains!"

Káni-dşórōwo, "brass or gold chain."

Dşórōwo-ken, "house where chained prisoners are confined."

Dşúru, s. "string, cord, rope."

Dşúru-gbára, "a string of beads."

Tírí-dşúru, string of beads worn by females round their
waists.

Dóma and dúma, 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 com-
 mon European shirt.

Dóndo, 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.

Dòndō, s. "wart."

Dònr, v. "to bear;" used only of plants that bear in the ground,
 as cassada, groundnut, potato.

Dònr, v. "to enter, go in, come in;" e.g. nā dònr kénrēro, "I
 entered the house."

"To put on," used of coats, waistcoats, shirts, trousers;
 hence, **dóm-ferr, "apparel."**

"Offend, hurt;" e.g. ā kén ga dònr, "his foot hurt him."

"Put in;" e.g. á ra dònr búndu sándēro, "he put her into
 a house in the *sande*."

c. **Koro, "give in return, give for, pay for;" e.g. máudşā**
dsá-ferr kúrumba dònr sóme ákoro, "the chief paid very

much for this horse;" wú kun nā fǒndse, kúráméke, ná wa dòn ákoro, "as ye have come and told it me, I give this cloth in return."

c. Bóro, "to shake hands;" *but*, bóro dòm féń koro, "to be pleased with something."

Dóna, s. "nut," nearly of the size of a walnut, but with a kernel like that of a hazel-nut.

Dónro, s. "chamelion."

Dóra, v. "to be sour."

Dū, "house."

Bá-dū, a house roofed in the shape of an upset boat.

Kúnde-dū, "bird's nest."

Dú so, "to erect, to build a house."

Dū, v. "to bend;" *e.g.* nā sése dū, "I bent a switch."

Dúre, "bent, bowed down;" *e.g.* mō kóre dúre, "an old bent person."

Dū, 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 *dū*, the children of his departed wife will all leave him and go to their mother's father.

Dúá, s. "gun, cannon."

Dúa-kóndse, "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 dšúmba*.

Dúa, only used in connexion with *fer*: dúá-fer, "meat."

Dúa and dúáke, v. "to pray, praise, bless." It is generally followed by *kánmbāye*, and said to have been introduced by the Mandingoes.

Dúamba, s. title of a *beri* boy whilst he is in the *beri* bush and wearing the *dúamba* cap, a period varying from two

or three months to so many years. The *dūamba* is in the *beri* what the *bóni* is in the *sunde*.

Dúfe, *v.* "to extinguish, blow out, put out."

Dúma, *s.* "soil, earth, ground, bottom."

"Land," as opposed to "water;" *e.g.* *móe bóro béreá duma*, "some people passed by land."

Só-duma, "to land, go ashore, put ashore."

Dumám' be, "at the present time."

Dúma, *ad.* "down."

Dumáre, *a.* "earthen."

Dumáre, *s.* "earthenware, earthen vessel."

Dşı-dumáre, "an earthen water-pitcher."

Dúmbai, *s.* a preparation of cassadas, which are first boiled, then cut into small pieces and beaten in a mortar.

Dúndi, *s. or dúndi-dşı*, "a small creek, a brook" (perhaps from *dòn*).

Dúro, *s.* "chest, breast."

Dúru, *s.* "fog, mist, haze; dew."

Dúru-kárò kéréma, a month nearly corresponding to our January. It is very hazy during that time, on account of the harmadan wind.

Dúru-kárò dóma, a month nearly equal to our February.

Dúru, *v.* "to steam;" *e.g.* *nā ngánga dúru*, "I steamed myself."

"To suffocate, smother, stifle."

Dúwō, *s.* "language;" *e.g.* *Vei-dúwō*, "Vei language."

E.

Ē! *interj.* "oh, ah!" (cf. German *je!*)

Ēá! *interj.* "oh!" *e.g.* *éá na den*, "oh, my child!"

Éio! *interj.* "oh!" (cf. German *ei!*)

F.

Fa, *s.* "father." This word is generally used in addressing people, either alone, like our "Sir," *e.g.* *mfá*, "my father," or followed by the proper name, like our "Mr.," *e.g.* *mfá Kári*, "my father Kari." To dis-

tinguish the natural father, he is called *wúru-fa*;
e.g. *ngúru-fa*, or *mbúru-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 kúndā afá*, "my pot is full."

"To fill;" *e.g.* *itá nā kúndā fá!* "go and fill my pot!"

Fa, v. "to die, expire;" *e.g.* *mfa áfá*, "my father has died."

"To kill, murder, slaughter;" *e.g.* *ā nīe fá*, "he killed a cow."

"Spend time;" *e.g.* *yā kárò káma fá nu?* "how many months didst thou spend there?"

"To cut;" *e.g.* *ā kóre fa*, "he cut a tree."

Fá, s. "death;" *e.g.* *fá-kò, fá-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 māmádánu gbí be fáro*, "all our forefathers are in the *sheól*;" *yá na fároi, kára béró nīe, áń̀ tò dšere*, "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 fá ma*, "they make a funeral-feast;" *ánun' tā tómboké fáro*, "they may go and play at the funeral-feast."

Fā, a. "dead;" *s.* "dead person, corpse;" *e.g.* *wu ké ké fá mani*, "put this round the corpse."

Fádšāro, s. "forehead."

Fai, s. generally, *kúndo-bô-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 kôro 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.* *ī fáni*, "thou liest."

Fániā, s. "lie;" *e.g.* *íma fániā fo*, "do not tell lies."

Fániā-kira, "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 súnda 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 (*fara dšere, fara ma bira*) her refusal.

Fára máre, *s.* "a lighted torch, a flambeau."

Fára, *s.* "liver," and, in a metaphorical sense, "heart."

Fára gbére, "courage;" *ā* 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.* *nā mfára so kármbara*, "I trust in God, rely on God."

Fára, *s.* "image, likeness;" *e.g.* *ā fára wuru*, "he begat his likeness," *i.e.* a child like himself.

Fára, *s.* "handle, haft."

Kári-fára, "handle of a hoe."

Kúndsi-fára, "haft of a razor."

Faránda, *v.* "to change, exchange;" *e.g.* *mándša rā 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.* *ā faránda kóndo*, and *ā faránda kórkò*, "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 *beri* and *sande* ceremonies are performed.

Fási, *s.* "brass kettle."

Fẹ, *v.* "blow, make wind, kindle;" *e.g.* tá fẹ, "to kindle a fire."

"Blow, play;" *e.g.* nā búru fẹ, "I blow the horn;" nā kóro fẹ, "I play the flute."

Fẹ, *postpos.* "after, along."

Sō mófẹ, "to follow somebody;" *e.g.* ī sóa múfẹ, "thou followedst us;" ā táyẹ ā búfẹ, "he walked along its side," *i.e.* "alongside it."

Kíráfẹ, "after," *i.e.* "in, on, along the way," it being always before us in walking.

Bórófẹ, "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.

Fẹ is often coupled with *nyáma* and *dṣan*; *e.g.* nā díkẹ yá kṓa fẹ nyama, "I wept on thy account for a long time."

Fẹ-dṣon, "a slave who follows his master."

Fẹ-wūru, "a dog which follows his master."

Fẹdṣaro, *s.* "forehead."

Fẹr, *s.* "tail;" *e.g.* sō-fẹrẹ, nńe-fẹrẹ, kúnde-fẹrẹ.

Fẹr, only in the connexion fẹr-gbẹ, *s.* "white baft, baft."

Fẹr-gbẹ fíma, "blue baft."

Fẹo, *s.* "asthma."

Fẹre, *v.* "behold, look at, see."

c. Ro, "look after, examine;" *e.g.* ā pfúruáro fẹre, "he looked after the trap."

Kúmma fẹre, *v.* "to superintend."

Kúmma fẹre-mo, *s.* "superintendent."

Fẹrẹa, *v., i.q.* fẹre.

Féren, *v.* "to lick;" *e.g.* wúriēā dére feren, "the dog licked the child."

Fer, *s.* "thing."

Fémba, "great thing, devil."

Dóm-fer, "food."

Dóm-fer, "apparel."

Dşá-fer, good property.

Só-fer, and wúri-fer, "living thing, animal."

Fíra-bò-fer, "living creature, animal."

Fén-tara, "apparition, spectre."

Féra, "two."

Feránden, *s.* "twin."

Fére, *s.* "trade."

Fére-dénde, "trading-canoe, merchant-vessel."

Féreke, "to trade; to gain," *e.g.* by gambling.

Féreke-mo, "trader."

Fére, *s.* "whistling;" *e.g.* ná ya férero dar, "I heard thy whistling."

Férefe, *v.* "to whistle."

Fī, *s.* "darkness."

Fí-tiri, *lit.* "darkness-waist, darkness midst," *i.e.* "twilight, dusk."

Fíma, *a.* "dark, black."

Fíāre, *s.* "thank." This word used with regard to God and man; *sę* only with regard to man."

Fínda, *v.* "to be black;" *e.g.* mfínda, "I am black."

Fíndo, *s.* "coal."

Fir, *v.* "to make black, to blacken;" *e.g.* í nā kōá fir, "blacken my shoes."

"To blacken;" *e.g.* í fir ám' fir, "blacken it, and it will be black."

Fíra, *s.* "forest, bush, wood."

Fírāro-súye, "wild animals, venison."

Fém bọ móye fira, "to bring forth something to one as a forest," *sc.* in which every one can go where he likes,

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.*

Ī dāmani fíra! "wipe thy mouth!"

Ī másama fíra! "wipe the table!"

Ī gbārēro fíra! "wipe the bowl!"

Bóro-fíra-gbása, pocket-handkerchief."

Fírā, *s.* "wind, breeze, breath."

Fírā bọ, "to draw breath, to breathe, to rest."

Fírā bar, "to expire, to die."

Fírā-bọ, *s.* "breath, life, soul."

Fírā bām mō-búro, "one is out of breath."

Wúrāro-fíra, "land breeze."

Kóiro-fíra, "sea breeze."

Fíri, *a.* "bare, plain," only joined to *don*, *kende*, and *nyóro*; *e.g.* dóm-fíri, "plain rice," *i.e.* rice without sauce or meat."

Fíri, *v.* "to throw away, cast off, fling, put;" *e.g.* ā sém fíri mma, "he threw a stone at me;" nā mbóro fíri dṣí-fāro, "I put my hand into my pocket."

"Leap, jump into;" properly, "to throw oneself into;" *e.g.* nā fíri goné buro, "I jumped into the stockade."

"To ship," with and without a following *déndēro*; *e.g.* ínma dṣom fíriwē nīe, "I did not ship slaves here."

Fírīa, *v.* "get in, go in, embark;" *e.g.* mōē gbí fírīa déndēro, "all people embarked in the vessel."

Mfírīa kíro, "I sunk into a sleep."

Fíta, "silk."

Fíta-gbára, "silk hat, beaver hat."

Fíta-gbasa, "a (black) silk kerchief."

Fíta-kúra, "black silk."

Fọ, *ad.* "truly, certainly, really, indeed."

Fọ, *v.* "to escape;" *e.g.* nā fọ, "I escaped;" ā fọra kórie-bòro, "he escaped from the leopard."

Fo, *ad.* "clean, quite, completely."

Fō, *v.* "to tell, say to, speak."

Kó-fō, "to speak a case," *i.e.* to examine it, deliberate, judge on it.

Fō, *v.* "to plunder, spoil;" *e.g.* kére-moén'da sándsā fō, "the warriors plundered the town."

Fom-fōro, "spoil, prey, booty;" *e.g.* án'da fom-fōrome gbí bo ánu bōro, "they took all the spoil out of their hand."

Fóna, *s.* "accident, casualty;" *e.g.* ín mama kásarawā, fóna-mu, "I did not do it intentionally, it is an accident."

Fóno, *v.* "to vomit."

Fōro, *a.* "empty, void, bare;" *e.g.* kúnda fōro, "an empty pot;" kum fōro, "an empty head;" kò fōro, "an empty, nonsensical word;" kai fōro, "a destitute, poor man;" kem fōro, "barefooted;" kúndo fōro, "bareheaded."

Fóro, *s.* "vexation, grief;" *e.g.* fóre bẹ nda, "I have grief."

"Anger, vengeance;" *e.g.* fóre bo, "to revenge;" *e.g.* mbe nā fóre bo áma, "I shall revenge myself on him."

Nā mfá foré bọ, "I revenged my father."

Fóroforó, *s.* "lights, lungs."

Forọwo, *s.* a wreathed silver-ring, worn by females as an ornament round their necks, wrists, or ankles.

Fórò, *s.* "shell;" *e.g.* tíe-kerí-fòrò, "egg-shells;" gèndèrí-fòrò, ground-nut shells."

"Bark;" *e.g.* kom-fòrò, "bark of a tree."

"Chaff;" *e.g.* kọro-fòrò, "chaff of rice."

Fu, *s.* "blossom, flower;" *e.g.* kóre-fu, "blossoms of a tree;" bándā-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.* mbe fúa sína, "I shall go early to-morrow."

A ma fuá dẹa, "he did not find it soon."

Hí ma fuá bọria, "if thou art not timely in using medicine."

Fúa, *v.* "to twist," *e.g.* a rope.

Fui, *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."

Nā 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.

Fúnde, *s.* "mushroom."

Fúndo, *s.* a sort of bats.

Fúra *v.* "to bore;" *e.g.* í ma ntòré furau, "do not bore my
ear through."

"Prick, pierce, break open," said of sores.

Fúre, *v.* "ask, beg."

Fúre, *v.* "unloose, untie, open."

Nā báyēro 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."

Gáwīri *and* gárawīri, *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 *búru*, which
gives a very deep and melancholy sound.

Gēṇe, "circle, ring."

Tómbokę-gēṇe, "dancing place, play ground."

Sín-gēṇe, the ring in which the circular dance, with singing, is performed.

Gēṇe, *s.* "cricket, a chirping insect."

Géndēri, *s.* "ground-nut."

Géndērię túru, "to plant ground-nuts."

Gēṇe, *s.* "shell."

Kóiro-gēṇe, "sea-shells."

Dáiro-gēṇe, "fresh-water shells."

Géřeręre, *s.* "saw."

Nā kórę tíę géřeręréra, "I sawed a stick."

Gba, *ad.* "always, constantly."

Gba, *s.* "track, trace;" *e.g.* nā kóríę-gbá dę, "I saw the track of a leopard."

Míę-gba, "the scar from a knife."

Tá-gba, "scar from fire."

Gbā, *s.* "a small sore."

Gba, *s.* "debt;" *e.g.* yá gba gbę mma, "I owe thee a debt;"
na gba gbéima, "thou owest me a debt;" úko na
gbára, "give," *i.e.* "pay me my debt."

Gbá firi, "to trust, to lend;" *e.g.* yá gbá firí mma, "thou
didst lend me."

"Guilt, crime, fault;" *e.g.* hí ā gbámu, hí ā gbáma, "whether
he have any guilt, or whether he have no guilt."

Gbáfā, *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."

Gbámānder, *s.* "bell, clock."

Fári-bámānder, "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 *berí* rite.

Gbána bọ, "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.

Gbánda, *a.* "having nothing, having no partner in life, being single" (cf. the German *ledig*).

Kai gbánda, "a bachelor."

Músu gbánda, "spinster."

Gbánda, *ad.* "for nothing, without cause, without pay;" *e.g.* ánoa ngbási gbánda, "they whipped me for nothing;" ñko fémmea gbánda, "give me this thing gratuitously."

Gbándi, *a.* "warm, hot;" *e.g.* dsi gbándi, "hot water."

Gbándi, *v.* "to warm, make hot;" *e.g.* ā dšie gbándi, "she warmed the water."

Gbándi, *s.* "heat, steam, vapour, perspiration."

Nā gbándi bóa nda, "I perspire."

Ā gbándie fíra, "he wiped off his perspiration."

Gbándia is the hostile reply to the question *dšénde?* in war.

Gbánda, *a.* "naked."

Gbánya, *s.* "tongs, pincers."

Gbár, *s.* "sugar-cane."

Gbarr, *s.* "bamboo-tree."

Gbarr, *s.* "jaw."

Gbár-kuru, "jaw-bone."

Gbárakési or gbá'kési, *s.* "a wasp."

Gbárara, *s.* a kind of thin reed, used by the natives for the shafts of their arrows, and by the Mahomedans for pens.

Gbárgba, *s.* "broom," viz. a rough one, used out of doors.

Gbárgba, *v.* "to strike, to drive;" *e.g.* nā dóndeba gbárgba kéré-dáro-gbéngberéro, "I drove a nail into the house-door."

"To nail;" *e.g.* kánmbā ra gbárgbā duma, "God had nailed him on the ground."

Gbárgban, *s.* "copper."

Gbár-gbẹ, *s.* "bamboo-wine."

Gbángbẹ kinya or kinyāre, "sweet bamboo-wine."

Gbángbẹ dóra or dórāre, "fermented bamboo-wine."

Gbánguri, *s.* "branch of a bamboo-tree." In Mende *wuri* means "tree," but in Vei it is only retained in the word *gban'guri*.

Gbáo, *s.* "braces;" *e.g.* ā gbáo ke, "he put on braces."

Gbára, *used only in the connexion* kóāsi gbára, "a string of coral beads;" dşúru gbára, "a string of common beads."

Gbára, *v.* "to be near:" construed variously; *e.g.* ā gbára fírāra, *or* ā gbára fíramani, *or* ā gbára fíra-dára, "it is close to the forest."

"To draw near, go near, approach;" *e.g.* mú gbārā nu, "we went near there;" ánu gbára nda, "they came near me."

Fo is often added to it to express emphasis: ā gbára kén-na fô, "it is quite close to the house."

Gbára-mo, *s.* "a relative;" *e.g.* ā fá gbara-mónu, "her father's relatives."

Gbára, *v.* "to dry;" *trans. and intr.*, *e.g.* ímbe nā kúra gbára, "I will dry my clothes;" ímbe gbára sána, "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 *gbárāre* from *gbára*; *e.g.* kón-gbọ 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.* ánuí gbáru kúndēma, "they halloo at the birds."

Gbása, *s.* "handkerchief."

Pásiro-gbása, *or* bóro fira gbása, *or* bíra-bóro-gbása, "pocket-handkerchief."

Kar-gbása, *or* kár-kiri-gbása, "neckcloth."

Gbásā, *s.* "cassada."

Gbási, *v.* "to beat, flog, whip;" *e.g.* í ma nrgbási, "do not whip me."

"To hammer, prepare by beating;" *e.g.* andánōa bére gbási, "they made their arrows."

"To strike;" *e.g.* nā tá gbasi, "I struck fire."

Gbáti, "difficulty, perplexity;" *e.g.* yā ndòr gbátìèro, "thou hast brought me into difficulty."

Gbáti, *v.* "to hold, hold fast."

c. Mani, "stick to, keep to;" *e.g.* íma gbáti kaimémāni, "do not keep to this man."

Gbátìre, *a.* "to be held fast, be in need;" *e.g.* nrgbátìrēnuu fémme ákōa, "I am in need of this thing."

Gbau, *s.* "braces," for keeping up clothes; "straps," for carrying a load on the back.

Gbau, *v.* "to seek, to look for."

Gbáwa, *s.* the instrument with which, in weaving, the woof is beaten into the warp.

Gbẹ, *a.* "quiet."

Gbẹ, *s.* "whiteness."

"Dust, dirt;" *e.g.* ánu kúmmai gbẹ, "they are dirty."

Gbẹma, *a.* "white."

Gbẹ, *v.* "to white, to be light, day;" *e.g.* sáma gbẹa, "the morning was light, had dawned."

Gbẹ, *s.* "intoxicating liquor, rum, wine."

Gbẹ-kórò, "a rum-barrel, a barrel of rum."

Gbẹ-biráre, "rum-caught," *i.e.* drunk.

Gbẹ rá mbira, "rum has caught me," *i.e.* "I am drunk."

Gbár-gbẹ, "bamboo-wine."

Dṣó-gbē, "palm-wine."

Gbē-dṣi, or merely *gbē*, 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: Ndóre says somewhere: Kúra ton níc-gbē-dṣi, dúma ton gbē-dṣi, bú-fun ton gbē-dṣi, táwa ton gbē-dṣi, dṣá-fen gbíro ton gbē-dṣi, *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 *gbēdṣi* or *gbē*; *e.g.* ánu wére ánoa gbē don, "they would not eat," *i.e.* "accept, spend, their rum," *i.e.* "their dowry, gift, present."

Gbēṇe, *s.* a species of fresh-water fish.

Gbēnde, *s.* a tree stripped of the bark, a post.

Gbēndṣe, *s.* small crushed rice, or the small pieces which break from rice when beaten for the purpose of removing the chaff.

Gbēni, *s.* the common lizard.

Gbére, *s.* "chair."

Gbérgbēr, *s.* a kind of drum.

Gbére, *a.* "hard;" *e.g.* sér ā gbére, "the stone is hard."

"Fast, fixed;" *e.g.* durá gbére, "the anchor is fast:" often followed by *den*; *e.g.* dṣúrie gbére den, "the rope was quite fast."

"Difficult;" *e.g.* kó gbére, "a difficult case."

"Illiberal, hard;" *e.g.* káie ā gbäre, "the man is hard."

Gbére, *a.* "all;" *e.g.* kármā mō gbērē ma, "God has made all men."

Gbérekā and gbérikā, "centipede."

Gbéren, *s.* "shin-bone."

Gbére, *for* gbērere, *a.* "hard;" *e.g.* sémmē gbére, mbé kurr á tēa, "this stone is hard, I cannot break it."

Tére gbére, "hot sun;" *e.g.* ánu bē tére gbérebāma, "they were in the very hot sun."

Gbése, *v.* "to move, to remove;" *e.g.* *ī* gbése nu, "move yonder!" *ī* gbése nīe, "draw hither!" *ī* sámmē 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.

Gbei, *ad.* "wholly, entirely."

Gbérgbe, *s.* "bedstead, country-bed."

Gbérgbe, *s.* "frog." This word is pronounced, with fuller and higher vowels, nearer to *i* than the preceding word.

Gbérgbēre, *s.* "plank, board."

Gbére, *ad.* "no, not."

Gbérīma, *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.

Gbésa, *s.* "scorpion."

Gbi, *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.

Gbírīr, *v.* "to pile up, to heap up;" *e.g.* *nā* kọrẹ gbírīr, "I heaped up rice."

"Coil up," said of serpents; *e.g.* *mírinyá* bẹ gbírīndo, "the Boa was coiling himself up."

Gbọ, *v.* "to bear fruit," used only of plants which bear *above* the ground, as trees, corn, &c.

Gbọ, *s.* "seed, fruit." It is often used to express diminutiveness or fewness; *e.g.* *der* káima-gbọ dónđo péré ma tá nu, "even not one seed of a boy," *i.e.* "even not a single boy went there."

Gbō, *s.* "lock."

Gbō, *s.* "a large sore."

Gbọfo, *s.* a single bush or shrub.

Gbọfu, *s.* "biscuit, bread;" often, gbọfu gbáre, "dried bread."

Gbógba, *s.* "a scar."

Gbógbára, *s.* "socks, stockings."

Gbógbára *kẹ*, "to put on socks or stockings."

Gbógbo, *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."

Dǵáro-kó-gbóri, "washing-basin."

Gbóri, *v.* "to pound, crush, mash."

Gbóri, *v.* "to be even, smooth;" *e.g.* dúma gbóri, "the ground is even."

"To make even;" *e.g.* ǐ sẹnẹ gbóri, "even the farm."

Gbóro, *s. or more usually*, dénr 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."

Gbōsógbo *or* kénr-gbōsógbo, "the ankle-bone."

Gbótoro, *a.* "rough, coarse," said of the skin in leprosy.

Gbóuru, *v.* "to thrive;" *e.g.* ámo ā dénrẹ gbóurúa, "and her child thrive."

Gbówo, *or contracted into* gbō, *s.* a large sore boil.

Gbǒngbònr, *s.* "ocro."

Gbóru, *s.* "pompion, pomkin, a kind of melon."

Gbóro, *s.* "oath" (cf. bóro = "hand," and Arabic يَمِين = *manus dextra et juramentum*).

Gbóroke, *v.* "to take an oath, to swear."

Gbóro, *s.* "skin, hide."

N'gbóro gbórēma, "I am unwell;" nrgbóro gbórēmu, "I am well."

"Book, paper" (cf. Latin *membrana* = "membrane, skin and parchment"); kánmbā-gbóro, "the book of God."

Gbóro gbéma, "white or blank paper"

Gbórē nyei, *lit.* "to speckle paper," *i.e.* to write.

Gbòro, *s.* "health;" *e.g.* á ma gbóro dẹ, "he did not see," *i.e.* "regain health."

Gbórōa, *s.* one who has not gone through the *bẹri* rite, one who is not a *bẹri-mo*.

Gbórōa, *s.* "foolishness, madness, insanity."

Gbórōa wá bira, "he has become insane."

Gbórōa-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."

Gbòtò-móṇu, certain doctors, originally come from the interior, and professing to cure long-standing diseases.

Gbótu, *s.* "tadpole."

Gbu, *v.* "to ball, form into balls."

Gbū, *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 wē ñu kúnẹ gbúro, múi mu boyáwa gbúro, "we do not shave our heads, we shave our beards."

Gbúru, *s.* "boil," *e.g.*, from falling; "wale," from stripes.

Gére, *s.* "hawk."

Gésa, "glow-worm."

Gíni, *s.* a paste or pitch made from bees' cells.

Gíni, *s.* a house of a conical shape.

Gíro, *ad.* "in future, hereafter;" *e.g.* ñbẹ í pāwá giro, "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.* ǎn'ni ā gísi āmá, "they smear it on him."

Gō, *s.* "musk-cat, cive-tcat."

Gógō, *s.* "crow, a bird."

Góno, *or* góro, *and* gōro, *s.* "palisade, stockade, barricade."

Gúru, *v.* "to break out, escape, start off, run away;" *e.g.*

ā gúrūa búrīkēa, "he broke out and run away."

Gúrūwe *s.* a large kind of spiders.

Gúsu, *s.* a large grey deer of the size of a cow, with two straight horns about a foot in length.

H.

Háie, *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.*)

Hú hu *s.* owl."

I.

I, *pr.* "thou, thee, thy."

Íwa, *pr.* "thou, thy."

K.

Ka, *v.* "to open," trans. and intr.; *e.g.* ī bóro ka, "open thy hand;" ā dśá 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.* fúye ā dáka, "the flower opens itself;" kánrara dá ka, "to open a box;" *e.g.* kéré-dá ka, "to open a door; gbóré-dá ka, "to open a book," &c.

Kúndo ka, "to let know, to inform;" *e.g.* áń'da máńdşa ā kúndo ka, "they informed the chief."

Bóro ka, *or* ra, "let go, let fall; despatch, send;" *e.g.* nā mbóro ká nā mīēra, "I let my knife drop out of my hand;" ā bóro ka márekánūa, "he sent angels."

Ka, *c.* mani, "to depart, separate from, leave one another;" *e.g.* ánu ká nyó mani, "they separated from each other."

Ka, *c.* ko, "cease to support, forsake one;" *e.g.* ī kúnni ā fá, mú wē 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.* āń' dá ka biráma, "he must have nothing to do with booty."

Ka, *v.* "to sell."

Ka, *ad.* "up to, to, unto; till, until."

Kā, *s.* "snake, serpent." There are different names for the different kinds of serpents; *e.g.*

Dşamba kúra-kā, "green leaf-snake;" commonly called, "green horse-whip."

Bóvo, *s.* commonly "brown horse-whip."

Kóāsa, *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.

Tumbu, *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.

Bôwi, *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 *ká* duma, "to rise, get up, stand; to understand" (?).

Ka ! *ad.* "up !"

Kábānde, *s.* "instruction, information; narration; history; story."

Káfa, *s.* "wing."

Káfā, *v.* "to cheat, defraud, deceive."

Káfā, *s.* "deceit, fraud."

Káfā-kíráfe, "in the ways of deceit."

Kai, *s.* "man," viz. as opposed to woman.

Kái-woro & 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."

Der káima, "a boy."

Dem músūma, "a girl."

- Tíe káima, "a cock."
- "Manly, courageous, useful;" *e.g.* mō-káima, "a courageous and useful person."
- "Superior, valuable, precious;" *e.g.* dúma káima, kúra káima, tébira káima."
- Ká'ke, *v.* "to steal."
- Ká'ke-kai, ká'ke-músu, *or* ká'ke-mo, *s.* "a thief."
- Káma, *s.* "elephant."
- Fírāro-káma, *s.* "land-elephant."
- Kōro-káma, *s.* "sea-elephant."
- Káma-nyir, *s.* "ivory."
- Káma, *pron.* "how much? which? what?" (cf. Heb. כֵּךְ, *id.*)
- Káma, *ad.* "how."
- Kám̄ba, *s.* "grave;" *e.g.* mā mfá kẹ kám̄bāro, "we interred my father."
- Kám̄bi, *s.* name of the common Guinea-fowl.
- Kána, *s.* "guana."
- Kán'ba, *i.g.* 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 gbéma, "silver."
- Káni dšáre, "gold."
- Kánia, *s.* "gonorrhœa."
- Kánu, *v.* "to swallow;" *e.g.* nā kúru 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."
- Kar, *s.* "neck, throat; top, upper part; highland," *i.e.* "interior."
- Koi kándo, "on the high sea."
- "Back of a cutting instrument;" *e.g.* kútō-kar, "the back of a knife."
- Kár-gō *for* kán-kō, *s.* "neck."

Kán, *s.* "place;" *e.g.* *kán' bā bē kán gbíwa*, "God is everywhere."

"Land," as opposed to "water;" *e.g.* *ámu nsérēa kámma*, "and I went on land;" *ī gbóro sūnda kámma*, "send a letter ashore."

Kára, *s.* *often contracted into ká'*, "dishonesty, theft; imposition, fraud; sordidness, meanness, covetousness."

Kára, *s.* "thief; marten, a kind of weasel."

Kánāra, *s.* "box, chest, trunk, portmanteau."

Kan-gbása, *s.* "neckcloth."

Kára, *s.* a pad for the head when carrying a load.

Kára, *s.* "a bow."

Kára-kor, that part of a bow which produces the spring power.

Kára-póndi, "string of a bow."

Kára or **káran**, *v.* "to learn."

Kára, *v.* "to mind, attend to;" *e.g.* *nkára nā sókēra*, "I mind my work;" *nkára kára-moēra*, "I attend to a sick man."

Kará or **kārāra**, *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.

Nā kārā sándṣa, "I set such a trap."

Kārāre, *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 bōá nda**, "I got the itch, I have the itch."

Kári, *v.* "to break, break in two, break off;" *e.g.* *nā kórē kari*, "I broke a stick;" *nā dómbō bōro kari*, "I plucked some plums."

Tére-kari, *s.* "daybreak."

Kārī, *s.* "hoe."

Kàrò, *s.* "moon; lunar month, month.

The following are the names of the months:—

1. Bō or ken-gbátò-bóròro-kàrò, *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-kàrò dóma, *i.e.* "the little-haze month," or kíma-kàrò dóma, *i.e.* "the little-cold month," because then the hazy and cool harmadan wind begins to blow; answering to our December.
3. Dúru-kàrò kéréma, *i.e.* "the great-haze month," or kíma-kàrò kéréma, *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 Váuo, answering to our March.
6. Fúru, answering to our April.
7. Góru, answering to our May.
8. Gbéro-kàrò or Gbérewò-kàrò, answering to our June.
9. Nárúa, answering to our July.
10. Kóndēre, answering to our August.
11. Sára, answering to our September.
12. Gáru or Gárüro, answering to our October.

Kárm̄ba, kánmba, or kán'ba, "God;" perhaps it is derived from 𐤊𐤍𐤁, "Ham," and ba, "great;" cf. Ammon of the Libyan desert, but especially the Indian *Charma* and Greek *Hermes*; also the names for God in the Bulanda, Nalu, and Padšar languages, *Hála*, *Chálang*, and *Kédang*; and, according to Dr. Prichard's researches, those of the Berber and Guanche languages, *M'Kurn* and *Acoran*. It may here be remarked, that *karm̄ba* or *kanmba* 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 kásārā nyi*, "my intention is good."

"Wilfulness, naughtiness;" *e.g.* *ái kasá-diwákēa*, "she is crying from naughtiness."

Kásāra, *a.* "wilful, idle, lazy."

Kási and káse, *s.* "rust;" *e.g.* *nā miē, kási bē á mani*, "my knife is rusty."

"Blame, fault;" *e.g.* *béma kási berémani*, "because thou art not blameable."

Kási firi, "to blame, find fault with; accuse; to fine; *e.g.* *án'da kásiwa firi áamá*, "they blamed him."

Káūru, *s.* "crab."

Kē, *pr.* "that, this."

Kē, *ad.* "there, then."

Kē, *conj.* "then; but."

Kē, *v.* "to put in, lay in, pour in."

"To put on," said of socks, shoes, braces; *e.g.* *ā kóa kē*, "he put on shoes."

Kēnde, *a.* "alive, living;" *e.g.* *ferr kēnde*, "a living thing."

Nā künde, fáre ma, ā kēndēmu, "my bird is not dead, it is alive."

Kēnde and kēndi, *s. also tā-kēnde*, "fire-coal, burning-coal, live-coal."

Kēndsī, *s.* "nail of fingers and toes; claws of birds and beasts."

Kēndsī, "bamboo-nut."

Kénye and kénye, *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 kényewā sá, ámo ā nyía*, "they augured from sand, and it was favourable."

Kénye-mo, "an augur by sand."

Kénye, *v.* "to hatch."

Kéř, *ad., i.q. kē*, "there, then."

Kéř, *conj., i.q. kē*, "but, yet, however."

Kéř, *s.* "war, warriors."

Sí-kéř, 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."

Kéře bera, "to throw," *i.e.* "bring, make war."

Kéře-kóndşe, *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 *bú-kondşe*, "gun-ball," instead of *kéře-kóndşe*.

Kéřenyō, *s.* "combatant, enemy."

Kérei? *ad.* "so? indeed?"

Kéřima or kéřema, and often contracted into kéřima, kéřima, and kéřma, *ad.* "before, lately, some time ago."

Kéri-kéri, *s.* the common itch.

Ke, *v.* "reach, come to, arrive at;" *e.g.* ā kéa mú bara, "he came to us."

"Arrive at an age, become;" *e.g.* ā kéa músūro, "she arrived at womanhood, became a woman."

"Refer to, relate to, concern, interest;" *e.g.* fá-kòře an'ké wā, "this mourning intelligence concerns you."

"Communicate, relate;" *e.g.* mándşa kómę ke kúruánūa, "the chief communicated the matter to the warriors."

Kéfe, *s.* "pine apple."

Kéfe-gbára, "straw hat."

Kémbu and kímbu, *s.* "charcoal."

Kéndē, *s.* "guinea-corn."

Kéndşa, *s.* a hamper about three feet long and one wide, made of palm-branches.

Kéndşā kiri, to make such a hamper.

Kentínderi, *s.* "heel."

Ker, *s.* "foot, leg."

Kemma, "on the lap."

Kér-goro, *s.* "sole of the foot."

Kén-gura, *s.* "trousers" (cf. Germ. *Beinkleider*).

Kén-kundu, *s.* a species of small wild hog.

Kéra, *s.* "a red deer."

Kére, *v.* "to call, invite."

Dsi-kere, *s.* "thirst."

Kére, *s.* "snail."

Kére-fòro, "snail-shell."

Kérefe, *and sometimes contracted into kéfe*, "cayenne pepper."

Kérēma, *a.* "great, large, big."

Nyómo kérēma, "an elder brother."

Kérēma, *ad.* "much, greatly."

Kéren, *s.* a kind of drum.

Kéri, "egg."

Tié-keri, "fowl's egg."

Kéu, *s.* "turtle, tortoise."

Kéu-keri, "tortoise egg."

Kéu-fóro, "tortoiseshell."

Kéu, *s.* "dream."

Kéu sa, "to dream."

Ki, *v.* "to sleep;" *e.g.* ímma ki, "I do not sleep."

"To spend the night;" *e.g.* yá ki dómbōa, "thou didst sing all night;" manyáre kía túra 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.* kima-bánda, "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.* dsi 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."

Kínyā, *a.* "sweet, pleasant, agreeable;" *e.g.* ámo ákúre kínyā fembá-tōro, "and her voice was sweet in the devil's ear."

Kir, *v.* "to bite;" *e.g.* wúriá nkir, "a dog bit me."

Kíra, *s.* "path, way, road, street."

Sóa kíráfe, "to set out, to start."

Kíráfe-féna, place where a road divides into two, also a cross-way.

"Way, side, part;" *e.g.* nu-kíra, "on that side;" nīe-kíra, "on this side."

"Quarter, region." Their *kíra nāni* are—

1. Térē-bọ, "east."

2. Térē-dsi, "west."

3. Bóro berēma, "on the good," *i.e.* right hand; or féndom-bórōma, *lit.* "on-the-something-eat-hand," *i.e.* right hand, or south.

4. Mārā-bórēma, "on the left hand," or north.

Kírā, "sickness, disease, ailment."

Kirá-dū, "hospital."

Kírā, *v.* "to be sick, to sicken."

Kíra, *a.* "sick."

Kíráre, *a.* "sick, unwell, poorly, indisposed, ill."

Kíri, *v.* "to tie;" *e.g.* án'da ká'ke-kái kiri, "they bound the thief;" í yā bọre kirí, "tie thy bag."

Kúndo-kiri, "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.

Kírifi, *s.* "a ghost." Perhaps from *kíra* and *fẹ*

Kírīmu, *ad.* "as."

Kírīre, *a.* "tied."

Dáro kírire, "stammering."

Kísi, *s.* "termite."

Kò, *s.* "palaver, matter, thing, case, cause, reason, account, sake, word."

"Palaver, dispute;" *e.g.* kó ba bẹ ánu boro, "they have a great palaver."

"Objection;" *e.g.* án'do: kǒ bē múbara, "they said, We have no objection."

"Matter, affair, news;" *e.g.* mbé kò bẹ nīe? "what are the news here?"

"Matter, concern;" *e.g.* fāramani-kò, "heart's desire, wish."

"Opinion, judgment, sentence;" *e.g.* rkómu: ā kúnni ká-raké ān' tó nīe, "it is my opinion that, as he has stolen, he is to be left here."

Kò, *v.* "to wash, wash oneself, to bathe."

Kǒ-kūru, "washing yard, bathing-place."

Kónā, *s.* "washing-place, bathing-place."

Kọ, *v.* "to give;" *e.g.* á rkọ míēra, "he gave me a sword."

"Give for deliberation, lay before;" *e.g.* wúmu kéré-mándṣa ọ kómēa, "let us lay this case before the war-chiefs."

Kọ or kọwẹ, "let, suffer, permit, wait," an expression of politeness, just as we say in English, Excuse me a little, till, &c.; kọ mbe tā, "let me go;" kọwẹ sá-man' gbe, "suffer, wait till the morning dawn;" kọwẹ mun' kún so, "allow that we may consider it."

Kọ, *s.* "back;" *e.g.* ī séi ọ, "put it on thy back."

c. Muni, "go over, in war;" *e.g.* Tere-móṣenu muni ánukọ, "the Tere people went over to them."

c. Sā and bòn, "to send with;" *e.g.* ā mónu sáko, *lit.* "he laid people on his back," *i.e.* "he sent people with him;" ámo ánōa súndānú bór áko, *lit.* "and they poured strangers on his back," *i.e.* "they sent strangers with him."

Kọ, *v.* "to take out, to draw," used of fluids in the widest sense.

Kọ, *v.* "deny;" *e.g.* í ma ọ, íwā, zi, í ma dau, "do not deny, but do also not confess of thyself."

Kō, *interj.* "O!"

Kọ, *s.* "salt."

Kọ-fére-bórōdori, *lit.* "salt-tasting-finger," *i.e.* the finger next to the thumb.

Kōányā and kōá'ya, *s.* "ground-pig."

Kóāri, v. "to speak, to sound;" *e.g.* *dé mme wé kun koária*
"the child cannot speak."

"To blame, rebuke, scold;" *e.g.* *mfā kóārí nda, hi nnyó-moëra*, "my father rebuked me and my brother."

c. Dákoro, "to put the mouth into, to interrupt in speaking, to intermeddle, interfere;" *e.g.* *mó mā kúr koária ndákoro*, "no man can interfere with me."

Kóāri, s. "speech, rebuke, scolding; dispute, quarrel."

Koási, s. coral beads.

Koási-gbára, a string of corals.

Kógba, s. a peculiar kind of *beri* dance.

Koi, s. "sea, salt-water," probably connected with *ko*, "salt."
But some natives expressed the opinion that it is connected with *koari*, "to speak," on account of the constant noise of its breakers.

Kói, s. or koi, "plantation, field;" but used only in the following connexion—

Gbásā-koi, a cassada field, in which rice has not been planted first, *vid. Dşombó*.

Génderi-koi, "ground-nut plantation"

Kóiwa, s. "guawa" a fruit not unlike a pear.

Kókóyē, s. "partridge."

Kóne, s. "petition, supplication."

Kóne sa, "to beg;" *e.g.* *nā kóne sá mfa, or nā kóne sá mfāra*, "I beg my father."

Kóne, ad. "please, do."

Kóndo, s. "sloth," the animal.

Kóndşę, s. "ball," any thing globular, "kernel, kidneys."

Dúa-kóndşę, "cannon-ball."

Bu-kóndşę, "musket-ball."

Gbákoro-kóndşę, "palm-nut."

Kóndşę-kira, s. "scrofula."

Kóndşę-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.

Kóniā, *s.* "pig, hog."

Kóna, *s.* "matter, palaver, cause, concern."

Kónāma, *ad.* "no matter, never mind."

Kóndo, *s.* the large kind of locusts, which congregate in large swarms so as to darken the sky.

Kóndşukándşā, *s.* "the ant-eater."

Konsúru, *s.* "tree-root, root of a tree."

Kor and kōr, *s.* a tree.

Kór-gbō, "tree-fruit;" gbō-kor, "fruit-tree;" kūrā-dě-kor, "a weaver's beam;" tēma-kor, the pedals of a loom."

Kóro, *s.* "mountain;" kórēkoro, "at the foot of a mountain."

Kóro, *s.* "famine, hunger, appetite;" *e.g.* kóro béra, "a famine happened;" kóro bē nda, "I am hungry;" kórōba bē mūa, "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 koro? "didst thou know us long since?"

Kórō, *s.* rice when not yet cooked.

Kórō gbére, *or* kérō túre, "clean rice."

Kórō, gbára, "rough rice."

Kórō, *s.* this is said to be a round mat, neatly made. I have not seen it myself, and, as Ndorē informed me, mō kúrur gē fém birí dşē, ái ti kāmāro gbá, *i.e.* "not many persons see that thing; it is carefully preserved in a box." Now this *kórō* 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.

Kòrò-mándṣa, the king of a whole country, as opposed to the chiefs or *mandṣa* over one or more towns.

Sì kòròma, "to enthrone, to install a king."

Kóro, and sometimes **kóworo**, *s.* "a walled-in yard."

Kóro, *s.* "flute."

Kòro-káma, *i.e.* **kóiro-káma**, "sea-elephant, sea-horse, walrus."

Kósia, *s.* the yellow rice-bird, a kind of sparrow.

Kówa and **kóa**, *s.* "sandal, shoe."

Kóa kẹ, "to put on shoes."

Kówa kinyāma, "boots."

Kórgò, *s.* a small kind of round gourds, used for drinking-cups.

Kóri, *s.* "leopard."

Kóri nyir, "leopard's tooth;" **kóri gbóro**, "leopard's skin."

Kórò, *a.* "large, big, great."

Kóro, *s.* "a cask, barrel."

Gbẹ̀-*kòro*, "a cask of rum;" **gbọ̀fu-*kòro***, "a barrel of biscuits."

Kóròá, *v.* "to make great, large, big."

Kòrò, *s.* "a fenced-in yard."

Kū, *s.* "house."

Tíe-kū, "fowl-house."

Kū, *s.* a very large species of spider.

Kū, *s. also kú-bẹ̀rẹ̀*, *s.* "rupture, hernia."

Kumáka, *v.* "to redeem," *e.g.*, a pledge, or from slavery.

Kumáka-mo, "redeemer."

Kúmāre, *s.* "palm-nut."

Kúmāre-kóre, *i.g.* **tórgbọ**, "palm-tree."

Kumbénde, *a.* "whole;" *e.g.* **á ma ná kumbéndēa**, "he did not bring a whole one;" **írko gbásā kumbéndēa**, "give me a whole cassada."

Kúmbere, *s.* "knee."

Kúmbi, *s.* "dew," when lying on plants or the earth.

Kúmbi-ro-dóma, "dew-shirt," *i.g.* **dóma**, worn by the more respectable natives instead of a common *gbáre*.

Kúmbūru, *v.* "to roll;" *e.g.* dúgbā-kóndşē kúmburūa, "the cannon-ball rolled on;" ī sémme kúmbūru, ám' bọ kírāma, "roll this stone out of the road."

Kúmma, "on, upon;" *e.g.* mása kumma, "on the table."

Kói-kumma, "on the sea."

Kúmu, *s.* "bee."

Kúmū-dşi, "honey."

Kúmu-sā, "bee-hive."

Kúmu-vómbe, "queen-bee."

Kúna, *a.* "bitter."

Kúna-kúna, *s.* "gall, bile."

Kūņe, *v.* "to awake, waken."

Yá kune? in addressing one person; and **wá kune?** 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.g.* bunda); *e.g.* nā ngárga kúnda, "I bend myself;" nā sése kúnda, "I bend a switch."

"To roll up;" *e.g.* nā wārā kúnda, "I rolled the mat up."

c. Ra, "to fit, to suit;" *e.g.* kēngurāmē kundá nda kínei, "these trousers fit me exactly."

Kúnda, *v.* "to grow, grow up."

Kúndā, *s. for* kúndu-dā, "iron-pot."

Kúnde, *s.* "bird."

Póro-kúnde, *s.* "duck."

Dūáke-kúnde, *s.* "turkey."

Kúndī, *s.* "hair, feather."

Kúnde-kúndī, "bird's feathers."

Kúndşi, *s.* "razor."

Kúndu, *s.* "iron."

Kúndu mi, "to perform a war-dance."

Kúndu, *a.* "short;" *e.g.* kúra kúndu, "a short road."

Kúndu kúndu, "a short piece of iron."

Kúndu, s. "shortness; privation, exertion;" *e.g.* ā dšé nga kúndūma, "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."

Íwāro kúnýawéibō, *or* ikúnýawéibō, "thou stinkest;" ná ra kúnye dan, "I smell it."

Kúnye *and* kúnye, v. "to smell;" *e.g.* ná ra kúnye, "I smell it;" ā kōrē 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 kōé sī sán-kur, "they charged the deer with the matter."

Kún so, "to deliberate, ponder, muse;" *e.g.* kówē, mún' tā kún so, "excuse us, that we may go and deliberate."

Kundó-kiri, s. "thought, study, sense, remembrance, memory;" *e.g.* ná kúndo-kiri ma, "I study, I remember."

Kúndo-bar, s. "perplexity, confusion;" *e.g.* á ma kúndo-bán so, "he knew no confusion."

Kúndo-ka, "to inform, to tell;" *e.g.* mbe táfa kúndo ka, "I shall go and tell his father."

Kur, v. "to grow;" *e.g.* mbe kunna, "I am growing."

Kur, v. "to be able, enough for, to match, equal;" *e.g.* mma kur íra, "I do not equal thee;" dšé ma kúr ā 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 sýe 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;" yā bār kundá nkoro, "thou hast already prevailed against me."

Kúnkòrò, *or* kúnkuru, *a., perhaps from kúrur and kórò*, "much, many, numerous;" *e.g.* dšíe kúnkuru, "much water;" dšára kúnkurúnu, "many lions;" dóngbò kúnkuru, "a numerous crowd."

Kúò, *interj.* "O!"

Kúra, *a.* "raw, uncooked; fresh, green;" *e.g.* súye kúra, "raw meat;" kọrọ kúra, "uncooked rice;" dšamba kúra, "a green leaf;" kon kúra, "a green tree."

Kúrā, *s.* "cloth;" *e.g.* nā kúrā dē, "I weave cloth."

Kúrā-dē-mo, "a weaver."

Kúrā-dē-kon, "a weaver's beam."

Kám mā-kúrā, *or* kándō-kúrā, "country cloth."

Póro-kúrā, "European or American cloth."

Kén-gura, "trousers."

Kúrā-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.

Kúre, *s.* "word, voice, report;" *e.g.* Vei-mónuā bú-kurē dan, "the Vei people heard the report of the guns."

Kúre dšau, "to break a word;" *e.g.* í ma nkúre dšau, "do not thou break my word."

Kúre firi, "to reply;" *e.g.* mma kúre fí nu, "I did not reply."

"To crow;" *e.g.* tíeā kúre firi sái gbén, "the cock crew just before daybreak."

Kurē dóndo, "concord, harmony, union;" *e.g.* kurē dóndo ai bóro a sáu, *lit.* "union lays the whole country down," *i.e.* "makes or keeps it quiet."

Kúre tā kán dóndo, "to agree, be unanimous;" *e.g.* ánu kúre ma tá kán dóndo, "they did not agree."

Kuréa, *v.* "to deceive;" *e.g.* yá nkuréa, "thou hast deceived me."

Kuréa-mo, "a man who may be easily deceived."

- Kúrī, v.** "to go or walk round, carry round; surround."
Nā kūrī sándṣāra, "I walked round the town."
N'kúria nnyómo sándṣāro, "I carry my brother round the town;" **kéře-mónu kúria sándṣa,** "the soldiers surrounded the town."
Kúrīma, s. "dry season."
Kúru, s. "bone."
Nyíe-kúru, "fish-bone."
Tě-kuru, "spine."
"Stone of fruits;" e.g. dómbo-kúru, "a plum stone."
Kúru, s. "hinder-part, seat."
Kúru-sī, breeches, worn by the natives, like our bathing-breeches.
Kóre-kúru, the bottom of a tree.
Támbo-kúru, s. that part of a spear which is opposite the point.
Kúru bi, "to begin;" *e.g.* **móa díambo ā kúru bi,** "we began a conversation."
Kúru, v. "to be silent, keep silence;" *e.g.* **íkúru!** "keep silence!"
c. Ra, "to let alone, leave in peace;" *e.g.* **í kurú nda!** "let me alone!" **ínfa kuréra,** "my father leaves thee in peace."
"To cease, desist from;" e.g. ánun' kúru kéřekēa, "they are to desist from warring."
Kuru, a. i.g. kòrò, "much; great, big."
Kúrūa and kúrūwa, s. "war-hero, a more than common warrior."
Kúrun, a. "much, many;" *e.g.* **móñu kúrun,** "many people;" **kòřo kúrun,** "much rice."
Kúrumba, a. "very much, very many."

M.

- Ma, ad.** "not;" *e.g.* **ínma mándṣā dṣe,** "I did not see the chief;"
í ma fǒ ndṣe? "didst thou not tell me?"
Ma, v. "to seem, to appear."
Ma, v. "to make, perform, do, commit, cause;" *e.g.* **ī ké ma!** "do this!" **ínma kó nyāma máira,** "I did not do thee

harm;" *kárm̄bā bórē ma*, "God made the earth;"
ínfa ákérē 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.* *ánu mā, mína*, "they make (*i.e.* say), Amen!" *ámo ái ma kéreku*, "and she made *kereku*," *i.e.* "and she cried as monkeys cry."

"To be done, to happen;" *e.g.* *hi' kó amá*, "if something has happened to him;" *mbé ma?* "what happened?"

"To apply, to put;" *e.g.* *ánu túrē má nu*, "they put oil there."

Béré ma, "to commit adultery."

Má-kò, "business, work."

Mā, postpos. "on, upon; above, over;" *e.g.* *másāma*, "on the table." It is frequently affixed to *kun*; *e.g.* *kérē-kúm̄ma*, "on the house;" *mása-kúm̄ma*, "on the table;" *kúr kumma*, "on the head;" *dumá kumma*, "on the ground."

Máfiri, s. "brain."

Mai, v. "to abuse, revile;" *e.g.* *ī má mba mai!* "do not abuse my mother!"

Mákiri, v. "to dress, put on clothes;" *e.g.* *nā ngánga mákiri*, "I dressed myself;" *ínbā nnyómo mákiri*, "my mother dressed my brother."

Máma, s. "milt, spleen."

Máma, s. "grandmother."

Mámāda, s. "grandfather."

Mānde, a. "other, another."

Mánd̄sa, and sometimes má'ya, s. "chief, any great, rich man."
Kóro-mánd̄sa, "king."

Mánd̄sā-der, "a free-born person."

Mánd̄sa, 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 *tun̄gbē*, it constitutes the insignia of the king's speaker.

Mani, *postpos.* "on, at, by, with, close to, next."

Máni-woro and Máni-kòrò, "Mani rice," *i.e.* a small-grained rice with blackish chaff, ripening very quickly, and therefore also called **kòrò gbándèrè**, "hot rice."

Mānyáre, *s.* "cat."

Mára, *s.* "dispute, quarrel; growl, snarling; resistance, defence." It is often contracted into **mā**; *e.g.* **kóřia mǎ́ māye**, "the leopard growled at him;" **ī kúru mára ma**, "cease to make resistance;" **ímma dau, írgā, zí, mmā 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.* **ī fára mára**, "light the torch."

Mára, *generally mó-mara*, *s.* "the left, left hand, left side."

Mmárāro, "on my left;" **dşá-fenni bọ mo-márāro, dşá-fem bọ mo-tóro**, "goods will come from the right and left."

Mára-bóro, "left hand;" **mára-ker**, "left leg;" **mára-wā**, "left side."

"Wrong, injustice, impropriety," *i.e.* something opposed to what is right; *e.g.* **á ma márāwā 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.* **ā kún'ni ā gbái mará**, "if he speak it harshly."

Márákẹ, *v.* "to raise up, bring up, mind, nourish," said only of animate beings.

Máre, *a.* *for* **márāre**, "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.

Me, pron. "this."

Mei, v. "to consider, deliberate;" *e.g.* *nā kómu fóimeĩ*, "consider what I say;" *mbe ikure méira*, "I will consider thy word."

Méremére and mēmère, s. "mirror, looking-glass."

Mése, a. "small, little."

Méseri, s. "needle."

Mbá and mbáá, ad. reply to an expression or action which has given much pleasure and satisfaction.

Mbe? pron. "what? what thing? which?"

Mei, v., i.g. mai, "to revile, abuse."

Mi, v. "to drink."

Táwara mi, "to smoke."

Mé-ferr, "drinkable."

Míamía, s. "lightning."

Míe and mīe, s. "knife, cutlass, sword."

Míe and mīa, v. "to remain long, to delay;" *e.g.* *á mī'á nu*, "he delayed there;" *ínma díá úní mī'é nīe*, "I do not like to remain here long."

Míe, a. "likely, probable;" *e.g.* *á wē mīe fónōa*, "he is likely to vomit;" *mā were mīe tā*, "my father is not likely to go."

Míra, and more frequently mina, pr. "which, which one."

Míra 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.* *í ma mírinyā!* "fear not!" *mmírinyá mfara*, "I fear my father."

Mírinyāre, a. "afraid, fearful;" *e.g.* *ā mírinyāremu*, "he is fearful;" *mmírinyāremúira*, "I am afraid of thee."

Mo, a. "cooked, done;" *e.g.* súye ā mó, "the meat is done;"
dóre ā mó, "the rice is done, cooked."

"Ripe," thus used only of rice; *e.g.* kọrọ ā mó, "the rice is ripe."

Mo, s. "man," said of the species; "person, somebody."

Wúru-mo, "a parent."

Kére-mo, "warrior, soldier."

Déri-mo, "carpenter, joiner."

Tóra-mo, "blacksmith."

Súnda-mo, "stranger, visitor, guest."

This word placed after any verb gives the force of our participle; *e.g.* féreke, "to trade;" féreke-mo, "one who trades, a trader."

Kára, *v.* "to attend;" kára-mo, "an attendant."

Tómbokẹ, *v.* "to play;" tombókẹ-mo, "a player," &c.

"Relative, relation;" *e.g.* bẹma nā mómuirá, "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 (مُصَلِّ)

Múmu, s. "deafness and dumbness."

Múmu-mo, "a person deaf and dumb."

Múni, sometimes múli, v. "to turn, to empty;" *e.g.* ī sémme muní! "turn this stone!" ī dşíe muní! "empty the water.!"

Dşá muni, "to be giddy, whirling;" *e.g.* ndşá muni, "I am giddy."

Múnia, v. "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 músūma, "a girl."

Ni músūma, "a cow."

Tíe músūma, "a hen."

N.

Na, v. "to come, come back, return;" *e.g.* *mfa ā na*, "my father has come." It is often followed by *ke*, more emphatically to express the actual arrival in a place; *e.g.* *ānu nānu kēa sándṣāro*, "they came and arrived in the town."

Nā-bānda, "time to return."

Náma, a. "new;" *e.g.* *kúra náma*, "a new cloth."

"Fresh, additional;" *e.g.* *mú wē mó nama béreāro*, *lit.* "we will no more give up fresh people."

Námara, a. "slippery;" *e.g.* *kírāme a námara*, "this road is slippery."

Námara, v. "to slip, to glide;" *e.g.* *nā námara kírāma*, *or* *nā námā kírāma*, "I slipt on the road."

Ne, s. "tongue."

Néke-mo, s. "a spy."

Néne, v. "to deceive, impose upon;" *e.g.* *ā nnéne*, "he imposed upon me;" *mbē ī nénéēa*, "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-madan 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 kéfe ní*, "I tasted a pine-apple."

Nī, s. "past time, time long gone by, ancient time;" *e.g.* *nī séndṣe*, "the first time," *i.e.* "in the beginning;" *nī kórokoró*, "olden times;" *Ámā-keré-nī ā bán*, "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.

Nī, *s.*, and often nīe, *s.* "cattle, bullock."

Nī káima, "a bullock."

Nī músūma, "a cow."

Niembere, *s.* "a cockroach." This name I received at Wakoro ;
but in Dšáíaro they called the same *niéperé*.

Níe, *s.* "place where one is, this place;" *e.g.* á ma mírinya
níera, "he must not fear this place;" níeme, "this
place;" níe-kira, "this side."

Níe, *ad.* "here, hither;" *e.g.* i ná nīe, "come hither !"

Ními, *a.* "palatable, savoury, sweet."

Nímisa, *s.* "misfortune, accident, misery, ruin;" *e.g.* nā nímisa
dse, "I have experienced misfortune;" nímisa-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.

Nô'ko, *s.* "elbow."

Nórô, *s.* "dirt;" *e.g.* kíráméfe nórôba, "there is much dirt on
this road."

Nórô, *v.* "to dirty, make dirty;" *e.g.* nā kúrāme nórô, "I
dirtied this cloth."

Nónôa, *v.* "to be dirty, to make dirty;" *e.g.* nā dére nómôa,
"my child is dirty."

Nórôre, but generally contracted into nôre, *a.* "dirty."

Nóri, *v.* "to be wet; to wet, make wet."

Nórire, *a.* "wetted, wet." It is often contracted into *nóire*;
e.g. nā dóm-fere nóire, "my wet apparel."

Nou, *s.* and neou, *s.* "turban."

Nou, *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.*
mbe nú dsewa wére, "I shall see that place to-day;"
núme and núro, "in that place, there, yonder;" núkira,
"on that side;" mbe táfoa nu-mónúye, "I shall go and
tell it to the people yonder;" nú-mandšá-tor Gbakoi,
"the name of the king of that place was Gbakoi."

- Nu, *ad.* "there, yonder;" *e.g.* ā bẹ nu, "he is there;" án' tāró 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.* músīe bẹ nu, "there was (once) a woman, &c.;" mú bẹ sīrā nu, "we were (once) sitting somewhere."
- Nū, *s.* "bowels, intestines, entrails."
- Nú mēse, "gut."
- Nú ba, "colon, paunch."
- Nū, *v.* "to hide, to conceal."
- Númu, *s.* a very large kind of toad.
- Núnu, *s.* "the beaver, an amphibious animal."
- Nyáma, *a.* "long, tall; distant, far;" *e.g.* kon nyáma, "a tall tree;" kai nyáma, "a tall man;" kírā 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.
- Nyerima *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.* nā gbórē nyei, "I speckled paper," *i.e.* "I wrote."
- Nyéire, *a.* "speckled;" *e.g.* tíe nyéiremu, "the fowl was speckled."
- "Written;" *e.g.* gbóre nyéire, "a written letter, a written book, or written paper."
- Nyénye, *v.* "to scatter, disperse."
- Nyérima, *s.*, *i. q.* nyérīma, "eye-brow."
- Nyi, *s.* "beauty, fineness, handsomeness;" *e.g.* ā nyí ā tá, "his beauty is gone."

Nyi, *v.* "to be beautiful, handsome, fair, fine;" *e.g.* ndíá-mo nyí gba, "my friend is very beautiful."

Nyíá, *v.* "to make fine, good; to get ready, prepare, make;" *e.g.* í nā gbéngbe nyíá, "get my bed ready;" án'úa sána nyíá, "they prepared a couch."

"To produce, to yield;" *e.g.* kòrẹ nyíá kúrumba, "the rice yielded very much."

"To be good, to be favourable;" *e.g.* án'da kẹ'yewā sá, ámo ā nyíá, "they augured by sand, and it was favourable."

Nyíá *and* nyíáre, *a.* "beautiful, handsome, fair, fine."

Nyíe, *s.* "fish."

Nyína *and* nyíra, *v.* "to forget;" *e.g.* ímma nyína mfá kuréra, "I do not forget my father's word."

Nyir, *s.* "tooth."

Káma-nyir, "ivory."

Nyō, *s.* "likeness, similarity."

"Brother or sister;" *e.g.* wú nā músie nyó bere, "give up my wife's sister;" but generally nyó-mo, "family likeness."

Nyóbi, *s.* "likeness, similarity;" *e.g.* ná ā nyóbi, dẹ, "I saw his likeness;" mu fērā mba nyóbi, "I and my mother are alike;" mu fērā mándṣa nyóbi, "I am like the chief."

Nyóma, *v.* "to be like, similar;" *e.g.* mu féra mba nyóma, "I and my mother are alike."

Nyóma, *ad.* "about," used in connexion with numbers; *e.g.* á kun kí nu féra nyóma, "if he has slept there about twice;" nā mó mo-bánde nyóma dẹ, "I have seen about twenty persons."

Nyómo, *s.* *from* nyo *and* mo.

Nyómo káima, "brother,"

Nyómo músūma, "sister."

Nyóro, *s.* "corn, Indian corn, maize."

Wónyẹ-nyóro, "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'.

Ŋ'ga, *pr.*, for ńwa-ńwa, "I, my."

Ŋgere, *ad.* "only;" *e.g.* ńfa fọ ŋgere, "my father only spoke."

Ŋ'géré, *s.* a dance accompanied with a peculiar kind of song.

O.

Ō! *interj.* "O."

P.

Pā, *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.* pā yá kunẹ? "how are you, Sir?" pā Dóara, ńá! "come, Mr. Doara!"

Pábò, *s.* "parrot."

Páburu, *s.* a small kind of sparrow.

Pákai, *s.* "pawpaw;" pákai-gbọ, "pawpaw-seed."

Pákenna, *s.*, from pā and kenna, *seldom merely* kenna, "spider."

Pákenna-dşára, *s.* "spin-web."

Pási, *s.* "pocket."

Pátāwa and pátāra, and both contracted into pátā, "money, cash."

Pátā gbéma, "silver money."

Pátā dşáre. "gold coin."

Páwa, *s.* "pay, payment."

Páwa, *v.* "to pay."

Páwāro, *s.* "temple of the head;" *e.g.* mpáwāro dşára, "my temples are red."

Pẹne, *a.* "all, whole;" *e.g.* pẹnẹme? "is this all?"

Pẹne; *ad.* "first;" *e.g.* ńnā pẹne, ítóá nā, "I came first, before thee;" kówe, ńbẹ fén dom pẹne, "let me first eat something."

Pẹre, *conj.* "too, also, even;" *e.g.* á pẹre ā síra, "he also was rich;" ké pẹré bera, "this also fell."

Pē, *s.* "bush cat, or wild cat, civet cat."

Pfúrūa, *s.* the stick used for a trap, trap-stick.

Pfúrūa sére, "to set a trap."

Pĩ, v. "to fly;" *e.g.* kúnde pĩra, "the bird flies;" dúa-kóndşę pĩra púrũ, "the cannon-ball flies quickly."

Pírĩpirĩ, *ad.* "incessantly, without intermission."

Põ, s. "eagle."

Póndi, s. "cane, rattan."

Póndi búna, *or* póndi búmbara, "a whole," *i.e.* "unsplit cane."

Póndi tére, "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* põ, "broom," *viz.* a fine one, used within doors.

Pówo, s., *and also contracted to* põ, s. "pigeon, dove."

Pòr, *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-kõro, "large-grained rice with yellow chaff;" Póro-bána, "banana;" Póro-kóndşę, "cocoa-nut;" Póro-kúnde, "duck."

Póròr, *ad.* "along, on; in vain, for nothing, without reward, without cause or reason, at random."

R.

- Re, *ad.* "where?" when; *e.g.* íwāre? "where art thou?" ná dṣi tièrè gbér, "when I have quite crossed the water."
 Ro, *v.* "to say, suppose, think." Joined with the pronouns it undergoes the following euphonic changes: ńdo, íro, áro; múro, wúro, án'do.

S.

- Sa, *v.* "to lie down;" *e.g.* nā sá nā gbérgbēma, "I lie on my bed."
 "To lay down, put down, put, lay;" *e.g.* nā mīe sa másāma, "I laid the knife on the table;" ā sákò, "he put it on his back;" pò ā kérie sa, "the eagle had laid eggs."
 "Apply to;" *e.g.* ā wóso sádsāro, "she applied chalk to her face."
 "Present, give;" *e.g.* ná sẹ sáira, "I give thee thanks."
 Sá duma, *c.* "to surrender to;" *e.g.* mú wē sá duma wúyē, "we will not surrender to you;" ńni sáiyē dúma, "I will surrender to thee."
 Fára sa, "to please;" *e.g.* á kò ā fára sa, "his word pleased him."
 Díambo sa, "to hold a discourse."
 Kéu sa, "to have a dream, to dream;" *e.g.* nā kéu dóndo sa nnyómoǽnu ságba, "I dreamt of my three brothers."
 Dá sa, "to sharpen, strop;" *e.g.* ná na mīe-dá sa, "I sharpen my knife."
 Sā, *s.* "depository, case, sheath."
 Mīe-sā, "the sheath of a sword."
 Sa and sai, *s.* "early morning, before day-break."
 Sā, *v.* "to draw together, draw near, approach;" *e.g.* i sá mbara, "draw near to me."
 "To draw, to pull, to haul;" *e.g.* ā kúnwē sa, "he hauled the gourd."
 Sákí, *s.* "dagger, poniard;" sákí-sā, "dagger-scabbard."
 Sáma, *v.* "to be lost, go astray, wander."
 "To lose;" *e.g.* ná na mīe sáma, "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 hwé, "good bye."

Sámáro, *s.* "rainy season."

Sámba, *s.* "basket."

Sámba, *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 *gbórōa*. 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 tīe*) in the *sande* only, whereas males are usually circumcised (*bótu tīe*) 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."

Sar, *s.* "year."

Sar kemināna, "next year."

Nikó-san, "last year."

Sār, 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.

Sār, v. "to buy;" *e.g.* nā tīe sār, "I bought a fowl."

"Hire, bribe;" *e.g.* án'da kéré-mō hōndōro féra sar, "they hired two hundred warriors."

Sára, s. "saline," place where salt is prepared by boiling salt water.

Sára, ad. "well, thoroughly;" *e.g.* nā fémme so sára, "I know this thing thoroughly."

Sára, s. a kind of gourd.

Sára, sáraka, and sádaka (from Arabic **صَدَقَة**), "alms."

Sásā, 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.

Sáwa, s. "law."

Sáwa sa, "to give a law."

Sáwa dsau, "to break a law."

Sē, s. "thanks."

Sé sa, "to thank."

Í se, referring to one person, and **wú 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 **wú se!** and they reply, **ē.** If a person had sustained a loss, or received an unexpected fortune, they say to him, **í sē!**

Séwūru and séūru, s. "rice-soup."

Sémbe, s. "strength, power, force, energy."

Sémbe, v. "to place against, to lean against;" *e.g.* ā bímbiríe sémbe bándāra, "he placed a ladder against the cotton-tree."

"To lean;" *e.g.* nsémbēá nā tungbéra, "I leaned on my staff."

"To go, turn, hang on one side;" *e.g.* dēndēe sémbe, "the vessel hangs on one side."

Séne, *s.* "farm." viz. when cleaned and planted.

Sene gbéndi, *or merely* gbéndi, a farm after it has been cleared of the bush, and before it is planted.

For *sénèro* they generally say *sén'do*, "in the farm."

Sére, *v.* "to go up, come up, ascend;" *e.g.* ā sére kanmbá bara, "he went up to God."

"To rise;" *e.g.* téréā sére, "the sun rose."

"Climb up;" *e.g.* ā sére kóro-kándo, "he climbed up a tree."

Séren-dénde and sèn-dénde, *s.* the inner palisade round a town.

Sére, *and contracted into* sē, *s.* "pawn, pledge."

Sése, *s.* "wild duck."

Séwe, *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.

Séwe nyía, to prepare a charm for the use as amulet.

Sénde, *s.* the water which drops from the edge of a roof during rain.

Sénde, *v.* "to pour gently."

Séne, *s.* "salutation, welcome."

Séne sā, "to salute, to welcome."

I séne *and* wu séne! are used when people meet each other on the road, and seems to correspond with our "welcome!" The reply then is, *mbāā!*

Ser, *s.* "stone, rock."

Sér, *v.* "to say, tell, speak;" *e.g.* mbému í mā séndse séndse?
"why didst thou not tell it me first?" í mā séndse,
"do not tell it me."

Ser, *v.* "to dig."

Ser, *v.* "to play the *bán'a*, or country harp, by touching its chords with the fingers.

Sére, *a.* (*sénère?*) "said;" *e.g.* kòe séremu, "it is the said thing."

Sére, *ad.* "very;" *e.g.* káime ā kòe dşau sére, "this man's case is very bad;" kai nyámāmu sére, "the man is very tall;" dşan sére, "very far."

Séri, *s.* "witness;" *e.g.* kánmbā ton nā séri, "God is my witness"

Sése, *s.* "switch, whip."

Sī, *s.* "buffalo."

Sī, *v.* "to sit down, settle;" *e.g.* sí na gbérèro, "sit down in my chair."

"Set, put, place;" *e.g.* ī dére sí nā gbéngbēma, "set the child on my bed;" ā gbára sī, "he put on his hat."

Sī kúmma, "to lay on one's head, to charge him with something."

Sī-sī, "to wait a little while."

Sī, *s.* "riches, wealth."

Sí-mo, "a man of wealth, a rich, wealthy man."

Sī and síra, *v.* "to make rich, enrich, to be rich;" *e.g.* mándṣa ā síra, "the chief is rich."

Síeḱe, *v.* "to become;" *e.g.* Dṣúba síeḱero gbá, "Job became again very rich."

Sían, *s.* "bill-hook."

Síbara, and often contracted into síbā, *s.* "onion."

Síe and síe, *s.* "blessing."

Síeḱe and síeḱe, *v.* "to bless;" *e.g.* ná rā síeḱe, "I blessed him."

Síeḱe, *s.* "sacrifice."

Síeḱéna, place where sacrifices are made; *e.g.* mō kúnni sándṣa só nīe, ā síeḱé-nawáiti, "if one builds a town here, it has its place for sacrifice."

Símbīri, *s.* "joint."

Símbīri, *v.* "to join."

Sínz, *s.* "coming day, to-morrow."

Sínāḱo, *lit.* "coming day's back," *i.e.* "day after to-morrow."

Sína, *s.* "sitting-place, seat;" *e.g.* sínāmé, "here is a seat."

"Place for a settlement;" *e.g.* kóna kum bán ánu sína dṣíra Dúru-koro-moénūra, "when the matter is finished, they will show the Liberians a place for a settlement."

Sináberi, *s.* "yam."

Sináberi túru. "to plant yam."

Sir, *s.* square pieces of ivory or palm nuts, used in a certain game, and also the game itself.

Síra, *s.* "loan;" *e.g.* *ítā sírabirá*, "go and take a loan."

Síra, *v.* "to lend;" *e.g.* *kónẹ nsíra yá gbòréa*, "please to lend me thy book."

Síra, *v.* "to sit, to live."

Sísi, *s.* "gnat, fly."

Sísí, *s.* "smoke."

Síwíri and síri, *s.* "scarlet cloth."

Síwíri, *s.* a beautiful scarlet-coloured bird with black wings, of the size of a sparrow.

Sọ, *v.* "to know;" *e.g.* *nā kómẹsọ*, "I know this."

Sọ, *s.* "bean."

Kámmā-sọ, "country beans."

Póro-sọ, "white men's beans."

Sọ, *v.* "to stand;" *e.g.* *sọ mmani*, "stand with me, stand on my side!"

"Set up, erect, build;" *e.g.* *ā dú sọ áye*, "he built a town for her;" *ā sándsā sọ*, "he built a town."

"Put ashore, land;" *e.g.* *mbe yá dẹnde sōa*, "I shall land thy canoe."

"Raise, stir up;" *e.g.* *mómu kurr kẹrẹ sọ nda*, "if any man raise a war against me."

"Raise, breed;" *e.g.* *ai bánu sọ*, "he raised goats."

Sọ kóro, "to join, assist in a matter;" *e.g.* *mbe sọ yá kòro*, "I will assist thee in thy cause."

Sọ, *c.* *fẹ*, "to pursue, follow, accompany;" *e.g.* *wu sọ sundá-nufe*, "pursue the strangers;" *mbe sọrẹfẹ*, "I shall accompany thee;" *mbe sọro mfáfẹ*, "I shall follow my father."

Sọ kírāfẹ, "to set out, start, depart;" *e.g.* *ámo ánu sọa kírāfẹ*, "and they started."

Sọna, *s.* "standing-place, station, end."

Sọ, *v.* "to send;" *e.g.* *mbe ísọ*, "I will send thee."

Sọ, *s.* "firewood;" *e.g.* *nā sọ gbirin*, "I pile up firewood."

Sō and sō, *s.* "horse."

Só-dşon, "ass, donkey."

Sō, *s.* the remuneration given to a country doctor for his attention : always given in advance.

Sóেকে, *v.* 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.

Músū-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.* yá nsō mēsería, "thou hast stuck me with a needle."

Sóke, *s.* "work;" *e.g.* nā sóke ā gbēre, "my work is hard."

Sóke, *v.* "to work, labour;" *e.g.* mbe sókena, "I am working."

Sóke-mo, "workman, labourer."

Sóro, *s.* "worth, value, price;" *e.g.* ā sóre tómbé? "what is its price?" móe-fira-bóe-sórōmu dson tárera? "are ten slaves the value of a man's life?"

Sóro, *v.* "to sew;" *e.g.* mbe kúra sóro ā kēngurára, "I sew," *i.e.* "make trousers of cloth for him."

Sōro, *s.* a long bag made of mats or bamboo-hands.

Ko-sōro, "salt-sack."

Soso, *s.* "palm-worm," *i.e.* a large worm living in the palm-cabbage, and considered a delicacy by the natives when fried or boiled.

Soso, *v.* "to ram in, to load," *e.g.* a gun.

Sósō, *v.* "to rub;" *e.g.* nā fémme sósō mbōro, "I rubbed this thing in my hand."

Su, *s.* "corpse, carcass."

Mó-su, "a person's dead body."

Súye-su, "carcass of an animal."

Su, *s.* "night;" súyēro *and* súro, "by night;" wēre súyēro, "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.* *hī kúnni súa ma, i fá-wake*, "if thou hast practised witchcraft, thou wilt surely die."

Súa-mo, "a person practising witchery."

Súa-kai, "wizard;" *súa-músu*, "witch."

Súa, *v.* "to salute, to greet by the shaking of the hand."

Sui and súe, *s.* "soap."

Súi and sui, *v.* "to mash, bruise, pound, beat."

Súma, *v.* "to measure;" *e.g.* *mū kọṛẹ 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.* *kọṛẹ-súma féra*, "two bushels of rice."

Súma-fen, "measure," *i.e.* "instrument for measuring;" *e.g.* *kọṛẹ-súma-fen*, "rice measure."

Súna *s.* "rain;" *e.g.* *súna ba*, "a great, a heavy rain;" *súna ngbási*, or *súna mbúo*, "rain beat me;" *súnẹkẹna*, "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.* *yā súndamú nda*, "I am thy visitor;" *nā súndamúira*, "thou art my visitor;" *ínfā súndamu mándşara*, or *ínfā tom mándşa ā súnda*, "my father is the chief's visitor."

Súnda-mo, *i.g.* *sunda*.

Sónda-fa, "host, landlord;" *sónda-ba*, "hostess, landlady;" *e.g.* *súnda ma gára, ké ā súndā-fa*, "a stranger has no power, but his landlord."

- Kémma-súnda, *lit.* "an in-the-lap stranger," *i.e.* "a much-loved and honoured guest;" *e.g.* wóanu tóm mu kémma-súnda, "ye are our much-loved guests."
- Súndo, *s.* "end;" *e.g.* kírā-súndo, "end of the way;" bóro-súndo, "the tips of the fingers;" fénnu gbi-súndo ai ná, "the end of all things is coming."
- Sur, *v.* "to gather, to collect;" *e.g.* móa kōrē gbí sun nu, "we collected all the rice thither." But more generally *da-sur* is used instead of the simple verb.
- Sur, *s.* "nose."
- Súra, *a.* "yellow "
- Súrisurí or sósōri, *s.* "mosquito."
- Súri and sóri, *s.* "corner, promontory, cape;" *e.g.* sóriēfe, "in the corner;" sóriema, "on the promontory."
- Súon for só-kor, *s.* "mast."
- Súro and sóro, *s.* mark of tattooing; a medicine prepared by calcination."
- Súrar, *v.* "to leap, jump, bound;" *e.g.* dem mesénu gbí sūrar, "all little boys were jumping;" á suránda sóe kumma, "he jumped over the hole."
- Súro, *s.* a bag made of bamboo-bark.
- Nā sūrē dē, "I plait or make such a bag."
- Súru, *s.* "root;" *e.g.* kón-sūru, "root of a tree."
- Súsu, *s.* "female breast, udder."
- Súsū-dsi, "milk."
- Sú-te, *s.* "midnight."
- Súye and súyē, *s.* "meat, flesh, venison; beast, animal;" *e.g.* súyē kúra, "raw flesh;" súyē táre, "boiled meat;" firāro-súyē, "wild beasts."

T.

Ta, *s.* "fire."

Dsahánnamā-ta, "hell-fire;" búye-ta, "musket-fire."

Tá fe, "to kindle a fire "

Tá dufe, "to put a fire out."

- Tá gbasi, "to strike fire, to give fire, to fire;" *e.g.* nā búye-ta gbásiro āmá "I again fired on him."
- Ta, *v.* "to cook, to boil;" *e.g.* nā dóre ta, "I cook rice."
- Táre, *a.* "cooked;" *e.g.* súye táre, "cooked meat."
- Tā, *v.* "to go;" *e.g.* ínbetá ndša, "I go home;" ínbē tā Dátia, "I go to Datia."
- Tā, *s.* "going, walk;" *e.g.* án'da támu kēni, "they have taken that walk."
- Tā, *s.* "part, portion;" *e.g.* ntā, "my part;" wú tā dére ārá ntā dére fa, "your child has killed my child."
- Tá-bò-fen, *s. lit.* "fire-exciting-thing," *i.e.* "matches."
- Tá-kendi, *s.* "fire-coal."
- Táma, *a.* "gentle, meek."
- Táma, *ad.* "gently, softly;" *e.g.* i tára táma, "carry it gently."
- Támānder, *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.
- Támara, *s.* "foolishness."
- Támara ma, "to act foolishly."
- Támba, *s.* "spear."
- Tānde, *a.* "straight;" *e.g.* kon tānde, "a straight tree."
- Tándò, *v.* "to thank, praise, bless;" *e.g.* wúmu kánmbā tándò, "let us thank God;" ínfā ntándò, "my father thanked me."
- Táni, *s.* "lead."
- Tar, "ten."
- Tar, *v.* "to be straight, to make straight;" *e.g.* i séseme tar, "straighten this switch."
- Tánda, *v.* "to be straight;" *e.g.* kóre tánda, "the tree is straight."
- Tára, *v.* "to meet, to find;" *e.g.* ná i tára, "I met thee;" ā tára ā músie bē kòromu tíena, "he found that his wife was cutting the rice."

Tára, v. "to tear, rend, break;" *e.g.* *démme ā kúra tára*, "the child tore his cloth;" *ā 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."

Tau, v. "to shut, to bury;" *e.g.* *ī kéré-dá tau*, "shut the door;" *nā mfá tau*, "I buried my father."

Táwa, s. "kindred, relation, family."

Táwa, s. "tobacco."

Táwa mi, "to smoke."

Táwa-fumu, or tá-fumu, "snuff."

Íá-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.* *ínbẹ táye kíramẹ fe*, "I walk on this road;" *wā táye káma?* "how did you behave yourselves?"

Táye, s. "a walk;" *e.g.* *ā táye nyía*, "he took a walk."

Tẹ, s. "middle, midst, centre;" *e.g.* *kói-tẹ*, "the midst of the sea;" *ná tẹ*, "the middle of my body;" *kéré ma bángẹ mútẹ*, "the war is not yet finished in our midst," *i.e.* between us.

Kún-tẹ, s. "pate; zenith;" *sú-tẹ*, "midnight."

Tẹ-dun and tẹ-dòn, v. "to divide, distribute;" *e.g.* *ná na kọre tẹ-dun*, "I divided my rice;" *ā kọre tẹ-dum mọe gbía*, "he distributed rice to all the people."

Téfó, v. "to embrace, to caress."

Tẹ-kūru, s. "spine."

Tẹma and tẹma-korr, s. the treddles of a loom.

Tẹmbe, v. "to stand or place in a line, to form a row;" *e.g.* *kéré tẹmbẹa*, "the soldiers formed a line;" *ī kónẹ tẹmbe*, "place the sticks in a row."

Tẹnde, v. "to repair," used only of cutting instruments, which

are repaired by the application of fire ; *e.g.* í nā mīē tēde, "repair my sword."

Tēde, *a.* "hasty."

Tēde, *s.* a sort of dark red beads, worn by females as an ornament.

Tēdsēre, *s.* "plate."

Tēre, *s.* "piece, fragment, rag ;" *e.g.* kūrā-tēre, gbún-tēre.

Téri and kumāre-téri, *s.* the stalk on which the palm-nuts grow. But when the nuts are still on it, the whole is called *bun*.

Téri, *s.* the region where the thigh joins the body.

Téri, *s.* "tale, story, narration, fable, parable."

Tési, *v.* "to drop," *trans. and intrans.*

Tēwe, *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 na kúndā te, "I broke my pot ;" nā sání te, "I broke a glass-bottle."

"To burst, break out ;" *e.g.* mándṣa téa díá, "the chief burst into tears."

Téa-téa, *v.* (*from te*) "to disperse, to scatter ;" *e.g.* sō bírikē mó-ēnu 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.

Tédu, *s.* "messenger."

Tér, *ad.* "up, erect, straight ;" *e.g.* ā sóa tér, "she stood erect."

Tére, *a.* "broken, split ;" *e.g.* pónḍi tére, "a split cane."

Tére, *s.* "sun, daytime, day," viz. of twelve hours' duration.

Tére berá, "the sun sets."

Tére ke kún-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 sándsā bọ, "in the morning, at the break of day, they took the town."

Tére-bira *and* té-bira-ferr. "umbrella, parasol."

Tére, *v.* "to spend the day;" *e.g.* ntérēa sókēna, "I spent the day in working," i.e. "I worked the whole day;" ntérēa mfá bāra, "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.* ā téreámāni, "he entertained him sumptuously."

Téremāni, *s.* "sumptuous entertainment, feast;" *e.g.* án'da téremāni ma, "they made a feast;" á nā téremāni ma, *or* ā téreá mmani, "he made a sumptuous entertainment for me."

Tére-bọ, *s.* "sunrise, east."

Tére-dsī, *s.* "sunset, west."

Térēnga, *ad.* "opposite;" *e.g.* térēbọ bẹ térēbera térēnga, "the east is opposite to the west."

"With each other, together;" kúrūa férāme fára térēnga, "the two war-chiefs died together."

Ti, *v.* "to become, to be;" *e.g.* á ti mándşákò, "he became a chief;" ánu tíá nu sām féra, "they were two years there."

Tiēre *and* tíe, *a.* "swift, alert, active." It is construed with *ro*; *e.g.* údo tíēra, "I am swift;" mfáro tíēremu, "my father is swift."

Tiēre, *s.* "hatchet, axe."

Tíe, *s.* "fowl."

Tíe-keri, "fowl's egg"

Tíe káima, "cock;" tíe músuma, "hen."

Tíe, *v.* "to cut, cut up, butcher;" *e.g.* ī báwarā tíe, "cut up the sheep."

"To cross;" *e.g.* nā dsíe tíe, "I crossed the water."

Tíe-da, "landing-place, ford."

Íí-mo, *s.* "owner, possessor;" *e.g.* kére-tí-mo, "owner of a house."

Tína, *s.* "place;" *e.g.* mú tā dá-tina dşé, "let us go and see the place of festivity."

Tína, *postpos.* "to;" *e.g.* mbe tā mândşätina, "I will go to the chief."

Tíndiri *and* ken-tíndiri, *s.* "stocks;" *e.g.* án' nā súnda gbángba tíndiriéro, "they thrust my visitor into the stocks."

Tír, *s.* "tidings, news, report, rumour;" *e.g.* yā Gómëre-tín dan? "hast thou heard the report of the Governor?"
ánun' tá tim fo mândşāye, "they go and tell the news to the chief."

Tír, *s.* "island, isle."

Tímma, *and more generally* tíndo, "on the island."

Tíri, *s.* "waist."

Tírí-dşúru, strings of beads, worn by girls round their waists.

Fí-tiri, *s.* "twilight, dusk."

Tírinīni *and* tínīni, *ad.* "full, up to the brim;" *e.g.* dá a fā tírinīni, "the pot is full up to the brim."

Tírīr, *s.* "struggle, fight, battle; wrestling;" *e.g.* móa tírinē béra wúrāro, "we had a fight in the wood."

Tírīr *and* tírinke, *v.* "to fight, to struggle, to wrestle;" *e.g.* móa tírinke mómēa káka, "we struggled long for this person," *i.e.* we tried our best to keep him alive by using medicines, charms, &c.

Tóke, *a.* "mild, soft, easy, genteel, quiet, patient."

Tóke, *ad.* "softly, gently."

Tómbo, *s.* "play, dance."

Tómboke *and* tómboéke, *v.* "to dance."

Tóno, *s.* "worm."

Tónyā, *s.* "truth;" *e.g.* tónyā bé nu, "no truth is there."

Tónyā, *a.* "true, truthful;" *e.g.* kómē tónyāmu, "this word is true."

Tónyā bira, *v.* "to take for true, to believe."

Torr, *s.* "name." It is often used where we use the verb substantive;" *e.g.* ntom mândşa, "I am a chief."

Tófo, *v. properly,* "to say the name," *i.e.* "to mention;" *e.g.*

ā ntófo, "he mentioned me;" ā kánmba tófo, "she mentioned God."

Tóngbò, s. "palm-tree."

Gbá-tongbò, 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"

Tórò, s. "sorrow, trouble, affliction;" e.g. í sẹ̀ yà tórẹ̀ra, "I thank thee for thy trouble;" tórò-kai, "a man of sorrows."

Tò, s. "remainder. half;" e.g. ámo a tǒẹ̀ bi, "and he took the remainder;" súma féra hí' átó, "two measures and a-half."

Tò, v. "to be left, forsaken, suffered, permitted;" e.g. nā tǒ nu, "I was left there."

"To leave, forsake, suffer, permit;" e.g. ná na dǎ́-femme gbí tò, "I left all my goods;" áì tò túnẹ̀ dǎ́iẹ̀ro, "it was suffered to sink in the water."

"To leave off, to cease;" e.g. án' toáwa fóna gbén, "they had just ceased speaking."

c. Dǎ́ro, "to leave or reserve for;" e.g. ánu fai dón to ánu dǎ́ro, "their father had reserved rice for them."

c. Dǎ́ma, v. "to succeed, become successor;" e.g. ná tò ā dǎ́ma, "I succeeded him;" Zǎūni tǒ mandǎ́-dǎ́ má, "Zau is to be the chief's successor."

Tóra, s. "bellows."

Tóra-mo and tóra-má-mo, s. "blacksmith."

Tónamánā, s. "smithy."

Tóra, s. "rat;" tóra-bu, *properly*, "rat-dung," i.e. a kind of beads.

Tóran, s. "hook, forked stick."

Tóre, a. "left"

Tóró, s. "cola-tree, cola-nut."

Tóti, s. "frog."

Tò, s. "right, right side," *generally* mó-tǒ.

Tò-bóro, "on the right hand;" ntóro, "on my right."

Tómbó, *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 tò so, *properly*, "to put the ear to, to listen to, to hearken;" *e.g.* yá i tò so kénna, "thou didst listen at the house."

Tóròmā, *s.* "star."

Tū, *v.* "to knock, to strike;" *e.g.* níerá ntū, "the cow ran at me."

"Beat, pound;" *e.g.* nā kọrẹ tū, "I beat rice."

Túnẹ, *v.* "to dive;" *e.g.* ntúnẹ dşịero, "I dive in the water."

"To sink;" *e.g.* súā kúnni túnẹ dşịe koro, kẹ súamu, "when the milt sinks in the water, then she is a witch."

Túra, *s.* "flying dog," a sort of large bat.

Túrgba, *s.* "arrow."

Túrgbẹ, *s.* "walking-stick,"

Túrgbẹ-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.

Túrgbẹ sa, "to hold a court of justice."

Túrgbẹ-kóro nyía, "to give the satisfaction, or pay the fine fixed by the judges."

Túri-túri, *v.* "to turn or twist about," as, *e.g.*, in agonising pains.

Túru, *s.* "oil, grease, fat."

Túru dşáre, *lit.* "red oil," *i.e.* "palm-oil."

Kondşẹ-turu, "palm-nut oil, or palm-butter."

Dóasá-turu, *s.* a fat substance obtained from the nuts of a tree, and resembling lard in virtue and appearance.

Túru and tū, *v.* "to plant," by putting into holes or upon heaps; *e.g.* ná gbasá turu, "I plant cassadas."

Túsa, *v.* "to ask, inquire of, to question;" *e.g.* ná i túsa, "I

asked thee;" *mǎ āntúsa kǎa*, "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."

V.

Vā, *s.* "hamlet, village."

Vá-dū, *s.* "a square-shaped house."

Ványa, *s.* "vein, sinew."

Vári, *v.* "to go off," said of a trap. It is often contracted into *vei*.

Vézi, *v.* "to sow;" *e.g.* *nā kǒrẹ vézi*, *i.g.* *nā kǒrẹ fei*, "I sowed rice."

Vívī, *s.* "tornado, thunder-storm."

Vómbe, *s.*; *e.g.* *kúmu-vómbe*, queen-bee;" *vómbe-túra*, "a kind of rat."

Vóvo, *s.* "lights, lungs."

W

Wā, *s.* "side."

Wá-kuru, "rib."

Wándṣa, *s.* the common red squirrel.

Gbon-wándṣa, 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.

Wẹ, *ad.* "now."

Wẹrẹ, and rarely *wórẹ*, "to-day ; last night."

Wẹrẹ-teréro, "on this present day."

Wẹrẹ-súyěro, "last night."

Wẹrẹ, often contracted into *wē*, *v.* "cannot, may not, will not."

Wónyẹ, *v.* "to itch;" *e.g.* *ai rwónyẹ*, "it makes me itch."

Dídi-wónyẹ, *s.* large ants, called drivers.

Wóri-gbònr, *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.

Wúnde, *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.* *ī dṣíe wurí ndse*, "boil water for me."

Wúri, *v.* "to move on all fours, to creep," but only used of human beings; *e.g.* *ámo ā dēre wúriā*, "and her child crept."

Wúri, *v.* "to row, to pull."

Wúro and wúru, *v.* "to will, wish, like, want."

N'gúro, "I want;" *m̄ma urára*, "I do not want it."

Wúrò, *s.* "baboon."

Wúrò, *s.* "thigh, leg."

Báwara-wúrò, "a leg of mutton."

Wúru, *v.* "to bear, bring forth, beget;" *e.g.* *músu ā wúru*,

"the woman has borne him;" *mfá nguru*, "my father has begotten me."

"To beget or bring forth a child" (cf. the use of *לָדָה*); *ā wūruke kúrumba*, "he had begotten many children;" *án'dā wūruke*; *dém birí ton Dóaru*, "they had begotten a child; that child's name is Doaru."

Wúru, *s.* "dog."

Wúri nyára, "dog-louse, flea."

Wúsa, *s.* title of that *beri* man through whom the *beri-zō* confers with the rest of the *beri* 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.

Yā, *pr.* "thy."

Yómbó, *s.* "dainty, delicious, precious food."

Z.

Záò, *s.* "complaint, accusation."

Záu dšira, "to make a complaint;" *e.g.* *ā záu dšira Vei gbērēa*, "he made a complaint to all Vei."

Ze', *s.* "soup, sauce."

Sé-don, "rice with sauce."

Zī, *ad.* "a while, a little."

Ziāo, *s.* "only."

Kai ziāo, "widower."

Músu ziāo, "widow."

Ziāwā, *s.* a dance accompanied by a peculiar kind of song.

Zō, *s.* head or chief of any art or profession; *e.g.* *sánde-zō*, *béri-zō*, *bóri-zō*, &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 gbárgba gbéndēro*, "I drove a nail into the post."

Zúmu, v. "to snatch, to catch hastily;" *e.g.* *nā sísīe zúmu*, "I caught a gnat."

DÁN'AMÉ.

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 Tusso 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 Dshoni 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 illumined 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 any thing 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 Dshondu, 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 Dshondu, 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.

Doalu 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! Alakabaru!" 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, Dshara 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 Sôûri. 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 Dshara 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.

<i>fa to ma</i>	<i>sę ri a</i>	<i>ba</i>	<i>ta ru</i>	<i>gu ra</i>	<i>a</i>	<i>ra</i>
Fatóma	Séri	a	Táru	Gúra	a	ra
Fatoma	Seli	his	Talu	Gula	she	him

<i>wu ru</i>	<i>di fi mu ro</i>	<i>ke</i>	<i>mu</i>	<i>ki ya</i>	<i>sa a ma</i>
wúru	dífimuro	ke	mu	kía	sáma
bore	the night which in	then	we	slept	morning

<i>gbe ya</i>	<i>mu te re</i>	<i>gbẹ n' dẹ re ma ke ya</i>
gbéá	mu tére	gbén, dşéréma kéá
it dawned	we spent the day	quite evening arrived

<i>a mu mu ra du ru ka rò ke re ma dẹ di fi</i>
ámu móá Dúru- karò kéréma dş. Difi
then we the haze- moon great saw. Night

<i>bi ri a we re ku n' ku n do gba</i>
bíri á were ka nkúndo gba.
that same it will not come out from in my head at all.

<i>kẹ do do m fa sa a wu a fu ra</i>
Ke dónodo. 'Mfa Sáu afá
This one. My father Sau he died

<i>ken gba tò bò ru ro ka rò ye wa ni ye gbọ m ba i</i>
ken-gba-tò-bórō—kárōēwa nńe Gbólmbai.
foot-track-leave-in-the-ground—month here Gbombai.

<i>a mu gbo m ba i mo nu wẹ du wa ru se ye s. ye</i>
'Amu Gbólmbai mónuẹ Dóaru Sisi
And Gbombai people Doalu Siai

<i>sọ dşọ n du kẹ rẹ du wa ru bẹ rẹ tu gba</i>
sọ Dşhóndu. Kẹrẹ Dóaru bẹrẹ Túgba
sent Dshondu. But Doalu himself Tugba

<i>fa mi sa wa dşon mu a fa ra kẹ a mu a tò a</i>
Fámisā a dşommu a fáke ámu a tóá
Famisa his slave was he has died, then he was left

<i>m fa sa a u bò ro a ta fa kò mẹ wa</i>
mfa Sáu boro. A tā fá-kumẹ ā
my father Sau hand. He went death-news this it

<i>fo wa dşon du ka n' bi ri ba n da m fa</i>
fóá Dşóndu. Kám biri bándá mfa
to tell Dshondu. Place that same time my father

<i>wo nya we re bẹ wẹ bō ro nu a</i>
Wónyawere bẹ bórō nu. A
Wonyaweke was in the land there His

<i>dşa ke na mu a nu ra ma dşa mẹ gbi ke re</i>
dşá-kennāmu ánōa mándşāme gbi kere :
own house in it was they the chiefs all called :

m fa bi ra n' hi a nyo mo fa ha' sa m bu hi
mfa Birán hi a nyómo Fā Sāngbu hi
 my father Bilang and his brother Fa Sanggbu and

so ru fu re hi m fa ke n' hi ma dsa den
Surufúre hi mfa Genr hi mandşa-derr
 Surufure and my father Gang and chief children

kai ma me gbi a mu m fa wo nya we re we a
káimāme gbi. 'Amu mfa Wónyawere ā
 male the all. Then my father Wonyawele he

fo m fa bi ra n' ye a ro wu ta fa
fo mfa Birándşe, áro : wu tá fá
 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'
bi ná Gbómbai, he ! 'Amu mfa Birán
 take come Gbómbai, hear ! And my father Bilang

da u ra a bi ri ro zi mu sa u ta wa
dáua. Ā-bírirō, zi, mu, Sáu táwa
 consented. At that same, however, we, Sau family

gbę re mu ma a ro dan we n' gbọ n' ga
bére mu máro dánre. N'gbọ rga
 ourselves me not of it had heard. My smallness I

du wa ru me m fa sa u bę re ra bu n do
Dóarume, mfa Sáu béré ā búndo
 Doalu the, my father Sau himself he camwood.

be re n ye gbo m ba i a ro m bę ta ka
beréndşe Gbombai, áro mbe tā 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
Sōuri. Ndō, mbere tā kar. 'Aro : itáro
 Sōuri. I said I cannot go up. I said : thou go, he said :

ke kò mu kò ni ma ni ke i gba ro, ke
ke kúmu kúnni mánike ígbarō ke
 then thing which when should happen thee behind, then

mo wę mo so wa i fe' a mu n da u ra
mú we mo sōa ífe. 'Amu ndáua,
 we will a person send thee after. Then I consented,

kẹ rẹ m fa ra ma sa a mu m bo wa
kéré mfára ma sa. Ámu mbóá
 but my heart not lay down. Then I came out of

gbo m ba i n tɪ ki ya dɔn n du a sa a ma
Gbom'bai ntá kía Dɔ́ndu. Asáma
 Gbombai I went slept Dahondú. It morning

gbẹ re mu du wa ru se ye se ta fa kò mẹ
gbéremu, Dóaru Sísí tã fá-kumẹ
 early was, Doalu Sisi went death-news this

fo na dɔn du n ga zi sa a ma gbẹ ya kẹ
fóna Dɔ́ndu. Ngá zi sáma gbéake,
 to tell Dahondú. I however, morning had dawned,

m bañ n da n kò wa kẹ n sọ ro wa ki ra fẹ
mbánda nkóake nsóróá kíráfẹ
 I had finished I had washed myself, I started again the way on

n ke ya ba da ko ro wa gbe n a mu du wa ru
nrkéa bánda kóróá gber, ámu Dóara
 I arrived cotton-tree under just, then Doalu

ta mi nya a gbo ro tọ wọ wa tọ n ni du bu i
Támia a boro tóá Tónni Dúbui
 Tamia his hand in was left Tonni Dubui

a mu a wẹ sọ m fẹ ki ra fẹ a mu a wẹ
ámu áwẹ sọ mfẹ kíráfẹ, ámu áwẹ
 and he started me after way after, and he

n ke ya a mu m bẹ a tu sa n do be mu
nrkéa ámu mbẹ a túsa ndo : mbému ?
 me reached, then I him asked I said : what is it ?

a ro mo wa bọ wa gbo m ba i a ro i fa
Áro : mō a bóa Gbómbai áro : ifá
 He said : a man he came from Gbombai he said : thy father

ra ki ra wa mi ni nyan gba m ma ni sa m ba re
ra kírа wa mínia gbá. 'Mmani sámbaré
 his illness it has turned quite. Me about trembling

ba n dẹ rẹ ya wẹ nu da ra n ke ya mu
ba, ndséreawẹ nú dára, nrkéa mu
 great, I returned that town, I had reached our

d̥a ku ro k̥e a mu mu b̥e d̥a ra sa a u w̥e t̥i
d̥á-k̥óroke, ámu mu b̥e D̥ára Sáue tá
 own premises, then I and Dshara Sau went

nu m fa wa ya we re d̥a ku wu ro nu
 nu m̐fa Wónyawere d̥á-k̥óro ; nu
 there my father Wonyaweke own premises ; thither

mu w̥e mu t̥i du wa ru se ye se ta ra mo m̐e
 m̐ue mu tá, Dóaru Sísi tara. Móm̐e
 we we went Doalu Sisi met. People the

gbi b̥e w̥e nu ku ro ro wa a mu d̥a ra w̥e
 gbi b̥e nu k̥óro-roa. 'Amu D̥áráw̥e
 all were there premises in. Then Dshara

du wa ru b̥e r̥e tu sa a ro b̥e k̥ò b̥e mo ro
 Dóaru b̥ere túsa, áro : mb̐e k̥ò b̥e Mór̐o?
 Doalu himself asked, he said : what news are Moro?

a mu a ro m fa ra ki ra wa mi ni ya w̥e r̥e
 'Amu áro : m̐fa ra k̐irā mín̐ia w̐ere
 And he said : my father his illness has changed to-day

gba mu ma ke ro mu d̥a ku wu ro a mu
 gb̐a. Mu ma k̐ero mu d̥á-k̐uro, ámu
 quite. We not reached again our own house and

d̥a ra ro mu ta mo ro a mu mu so wa ki ra f̥e
 D̥áráro : m̐ú tá Mór̐o ! 'Amu mu sóa k̐ir̐afe
 Dshara said : we go Moro ! Then we started the way after,

mu b̥e du wa ru se ye se nu mu ta wa gb̐e r̥e
 mu be Dóaru Sís̐inu, mu táwa gb̐ere
 we and Dóalu Sisi and his people, we were going all,

a mu mu ke ya fa ni den mu b̥e d̥o n du
 ámu mu k̐ea f̐ani derr mu b̥e D̥s̐óndu
 and we reached grassfield small us and Dshondu

b̥e gba i t̥e ma ro k̥e a mu du wa ru ro d̥a ra
 b̥e Gbai t̐emar̐ok̐e ámu Dóaruro : D̥ára,
 and Gbai between then Doalu said : D̥ára,

mo we re ku nu wa kai ra a ro
 mó were k̋ò n̐u k̐aira, áro :
 one does not a matter conceal from a man, he said :

<i>wu fu ra fa wẹ rẹ</i>	<i>ḍsa ra wẹ</i>	<i>be ra kẹ</i>
wu fā ra fa wẹrẹ.	Ḍs̄arawẹ	béra kẹ
your father he has died to-day.	Dahara	fell down here,
<i>du wa ru wẹ be ra kẹ a mu mu ke gbo m ba i</i>		
Dóaruwẹ	béra kẹ	'Amu mu kē Gbombai.
Doalu	fell down there.	Then we reached Gbombai.
<i>a mu m fa bi ra n' nu be rẹ wẹ ke a mu</i>		
'Amu ínfá	Biránnu	bérewẹ kē, ámu
And my father	Biran and his people	himself arrived, and
<i>a nu wẹ hu rẹ gbọ n' gba ko i ye a n d̄</i>		
ánue	kúre	borr Gbákoiye, ándo :
they	word	poured Gbakoi to, they said :
<i>su n da mẹ a mu gba ko i ro m bu ru be ya ko ro.</i>		
súndāmẹ.	'Amu Gbákoiro :	mb̄c̄ro be ákoro.
strangers here.	And Gbakoi said :	my hand is it under.
<i>a ro m hẹ na wi a ko wo ra wu ye kẹ rẹ wu</i>		
'Aro : ínbe	náwi	ákōa wúye ; kẹrẹ wu
He said : I was	come	with news to you ; but ye
<i>ku ni sun' da ti m be ra m ma ni sa ba re mu wi</i>		
kúnni sún̄da-tim	bera m̄mani	sám̄baremuwí.
when stranger-news	dropped	me about trembling was.
<i>a ku mu m ma fu wa wi a ko wo ra wu ye a ro</i>		
Akúmu ín ma fúawi	ákōa	wúye. Áro :
It is why I not	came early	with news to you. He said :
<i>kẹ rẹ sa a ma mu ye pa a nu a mu m fa</i>		
kẹrẹ sáma	múye,	Pánu. 'Amu ínfá
but the morning (is)	to us,	gentlemen. Then my father
<i>oi ra n' a ro mu na ya ke re kẹ wa ra ya</i>		
Birar áro :	mu nā yā	kérekēā: yā
Bilang he said :	we came thy	calling on : thou
<i>mo mu sọ wí nu kẹ mu na wa kẹ rẹ</i>		
mómu sọwi	nu, kẹ	mu nā ; kẹrẹ
person which	hast sent there, that	we should come ; but
<i>a mi na ki ye ni ye a mu gba ko i wẹ a</i>		
ámina kíe	níe?	'Amu Gbákoiye ā
what sleeps	her?	And Gbakoi lie

<i>ke a ma ni</i>	<i>ma n ḍa den nu ra a mu</i>
<i>kē ámani</i>	<i>mánḍa-dénūa. 'Ámu</i>
communicated it about	to the king-children. Then

<i>a nu ro mu b̄ò ru b̄e mu ta ko ro i we re</i>
<i>ánuro : mu b̄óro b̄e mu tá koro ; íwere</i>
they said : our hands be our part under ; wilt thou

<i>a nu na ke re k̄ò fo a nu ye</i>
<i>ánua kére-k̄ò fo ánuyē ?</i>
their call-cause tell them ?

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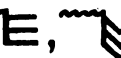




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

















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